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CHRISTIAN THEOLOGY.—No. 2.

BY REV. THOS. R. WILLIAMS, D. D.

Can the infinite God be known and defined by man? This depends upon, first, what it is to know, and, second, whether man has the faculty to know. Knowledge may be defined as conscious certainty of a reality. It supposes a knower and a reality known; without both these, there could be no knowledge. It also supposes some manifestation of the object or reality known, to the intelligence of the person knowing. It may be predicated, that when such manifestation is made, knowledge is possible, whether the manifestation be that of a finite or of an infinite reality. This manifestation may be made either by the phenomena of the external world through sense-perception, or directly, through the necessary inferences of the reason.

Now, the most persistent doubter in the world cannot doubt everything; he cannot doubt that he doubts, hence he knows himself as doubting, as thinking, as knowing something. Hence man has the faculty of knowing. But can he know only self? If he knows self, he knows it as distinguished from not-self, hence he must know not-self. But does he know that which is finite only? If he knows an object or reality as finite, he must know it distinguished from what is not finite; hence he must apprehend the infinite, he must have the same certainty of it that he has of the finite.

We should carefully distinguish between knowing and comprehending. We may have perfect assurance of realities which we can, by no means, comprehend; in fact, we cannot fully comprehend the most simple objects around us; much less can finite mind comprehend the infinite mind. But this fact, in no sense, disproves that man, though a finite intelligence, may and does apprehend, to the degree of perfect certainty, the infinite intelligence, God. The very knowledge of one's self, as a finite, dependent thinker, involves the apprehension and conscious certainty of the existence of the infinite, independent thinker. Then our question can have but one answer: God can be known, and in the very act of knowing, can and must be defined. But the fullness and completeness of the definition is only commensurate with the completeness of the knowledge. This knowledge, on the part of finite man, is very limited, yet it is clear knowledge, or apprehension, and, as such, is certainty. The Scripture is a revelation

from God himself, and, being such, offers no proof of the divine existence, except in the very fact of such a revelation. It is a multiform definition of God, revealing him in his divine nature, as to his essential being, his powers, his moral character, and his relations to man.

As a concise form of statement, embodying numerous Biblical statements, the following theological definition may be considered satisfactory by most Biblical students: "God is a Spirit, absolute, personal, and holy, infinite and eternal in his being, and attributes, the ground and cause of the universe." He is Spirit in contrast to material; absolute, not dependent; personal as intelligent; holy, as perfect in all his moral nature; unlimited by time or space; the ground and cause of the universe. A real definition depends, for its structure, upon the attributes of the object defined. So the definition of God is made up by stating, in their proper order, the necessary attributes of God. As pure essence, or being, God is described as self-existent, complete in and of himself, not dependent on any other being. This idea of self-existence is expressed in the word "Jehovah." "The Father hath life in himself." John 5: 26. See Isaiah, chapter 40, and Psalm 114. As God is self-existent, he is uncreated, and hence not limited by succession or time, without beginning and without end, eternal. See John 36: 26, 2 Pet. 3: 8, Isa. 41: 4, Psa. 90, Rom. 1: 20. As God is not limited by time, in like manner he is not limited by space. He is omnipresent. See Psa. 139, Isa. 66: 1, Jer. 23: 23, 24, 1 Kings 8: 27. God is represented as the only God. He is not one of a class, but one in the sense of only. There is only one infinite, eternal, personal being. This doctrine is at the basis of the whole Scriptures. See Ex. 20: 3, Deut. 4: 35; 6: 4, Psa. 135, John 17: 3, 1 Cor. 8: 4.

The human mind intuitively affirms intelligence as necessary attribute of God, and, as an attribute, it is infinite, since God is the perfect being. This necessary conclusion is supported by the manifested intelligence in the order and beauty of the world, and in the grand movements of human history. The Scriptures declare the omniscience of God. See Psa. 119, Rom. 11: 33. Divine government is founded on divine intelligence.

The divine knowledge is intuitive, exact, infallible. He knows all things as they actually come to be. All events are ever present with God. To him there is no past and future in the sense of past and future to finite minds. He does not acquire knowledge by experience and by experiment, as finite minds do, but he knows all things unconditionally. Not only has God unlimited intelligence, but the divine will is equal to the divine intelligence. His will is absolutely supreme, and is sometimes manifested as permissive and sometimes as efficient; sometimes as decretive and sometimes preceptive. Closely connected with this attribute is that of omnipotence, which is that attribute by which God is the absolute and highest causality.

The power of God is limited by nothing outside of himself. See Gen. 17: 1, Job 9: 12, Psa. 115: 3, Jer. 32: 17, Eph. 1: 19, Rev. 19: 6. Not only is infinite intelligence and omnipotence essential to our idea of God, but he is infinitely holy; his moral character is perfect. This is often clearly affirmed in the Scriptures.

Again, "God is love." Divine love is infinite. The Scriptures abound in descriptions of the love of God. See 1 John 4: 16, Rom. 5: 8. In like manner, also, do the Scriptures affirm the divine veracity and absolute justice of God. No intelligent person can clearly understand the intuitions of his own mind without affirming all these attributes of the divine mind, and then, when he turns to the divine revelation, he finds these predicates of his own mind affirmed and reaffirmed in a great variety of forms, a great variety of expressions.

But the apprehension of God, in the light of these divine attributes, falls far short of the highest and fullest revelation of him. He is not only an infinite intelligence, with all knowledge, and power, and moral perfection, but as a spiritual being, he is directly related to us as spiritual beings. This great truth is also shadowed forth by the intuitions of the finite mind, and most emphatically

declared throughout the divine revelation. Suppose the Bible simply enumerated the divine attributes, classified under the heads of Supreme Causality, Intelligence, Will, Love, Veracity, and Justice, and should stop there. Any reflecting mind would be impressed with the imperfection and inadequacy of the revelation. But the facts in the case, and, to our sinful race, the greatest facts in the case, are brought to light in the personalities of God. The fatherhood of the infinite God for us, a finite and dependent race of spiritual beings. This personality reveals the unbroken connection between God and ourselves, made in his spiritual image. No truth of the Bible is more clearly affirmed than this; in fact, is more imperatively demanded by our spiritual natures, finite and dependent; nor is this all, but the Sonship of God is revealed. He takes upon himself flesh, or humanity, and dwells among men, and thus realizes for fallen man the divine Brotherhood. This is a divine personality, clearly distinct from that of the Fatherhood, and yet equally important in the full revelation of God to man; nor does the revelation of the fullness of God to man stop with the second person in the Godhead, but God, in the person of the Holy Spirit, becomes teacher and guide to the human race in all the conditions of historic time. This third personality in the Godhead completes the fullness, and perfects the revelation, and realizes the personal connection and relation of God to every individual of the human race. God, the Father, is the source of our being, our preserver, who watches over and keeps us. He is the source of all righteous law and divine government. We stand related to him as children, dependent upon him for our existence, for our moral nature, for our divine image. But the Son of God is, at the same time, God, our Redeemer, who becomes our Brother in humanity, that he might restore us, save us from our sins, and brought into the family of God. In this second personality we find a relationship as personal and complete for us as the relationship of the Father is for us. In the Holy Spirit we have that conscious ministrations of God visiting us wherever we may be, and under every possible condition of life in which we may find ourselves. With this Third Person we may commune as directly and as positively as we commune with the Second Person or with the First Person. These three persons represent God in the supreme, divine perfections. The divine attributes are affirmed equally of the three distinct personalities, hence it is proper to use the expressions, "God the Father," "God the Son," "God the Holy Spirit;" these three Persons, one God.

TO "THE PEW."

Did "The Pew" ever hear of the Apostle Paul? It is not impossible, I suppose, that an uneducated man should have the Spirit of God. Who of all the apostles did the most to plant Christianity in the world? Paul says, "I labored more abundantly than they all;" and, as he had just been speaking of "the twelve," we may fairly conclude that "they all" includes, if it does not mean, the original disciples. I venture to say that but for Paul's education, he would not have been the instrument which God's Spirit used as he did for planting Christianity in the world. There was no other living man better prepared for this work, and Paul's education was by no means the least of his qualifications. The Holy Spirit does not seize upon an unprepared and untempered tool, or take some man at hap-hazard without regard to his qualifications. We may say with all reverence that it is not the Holy Spirit's way to take a Peter or a John for such a work as Paul had to do; and Paul did more than both of them put together, with all the rest thrown in, and he would not and could not have done it but for his education. He was a "chosen vessel," but he was not picked out by lot, or as the blind goddess is said to take gifts for men out of the wheel of fortune. He was picked out partly for his education.

Will "the Pew" please sit down with a history of this world a little while, and read with special reference to the great movements and reforms in the Christian Church, and then tell us whether he does not find it the rule that the educated men have been

the main instruments in bringing about so much of the evangelization of the world as now exists; that it is the exception, and not the rule, that ignorant men are the means God's Spirit has used to convert men to Jesus Christ? The "good old way" is not, as he thinks or implies, having ignorant preachers. God fills a preacher's mouth from his head and his heart. He does not fill every gaping cavity because it is open.

Mr. Editor, I did not sit down to answer "the Pew," but simply to give him one "nut to crack." Beginning with the Apostle Paul and ending with the present generation of educated ministers, I affirm that the very great burden of the work of evangelizing the world has fallen on the shoulders of educated men, and I challenge "The Pew" to prove the contrary. He seems to proceed upon the premise that when the head is full, when the mind is intelligent and well trained, there is less likelihood that the person who has such head and mind will have the Holy Spirit, or will preach with the power of the Spirit; that there is something in an education inimical to the presence of the best gift of God—the Spirit, and to the mightiest power of God—the Spirit's power; and that there is something in ignorance especially favorable to both. I deny it, and challenge him to produce facts to sustain his position. And I advise him, as a friend (I do not know who he is), to forge his thunderbolts (?) with his own registered trade mark upon them—to sign his name.

W. C. TITSWORTH.

THE CHRISTMAS BOX.

SHANGHAI, China, March 24, 1887.

Several months ago we were apprised, through the SABBATH RECORDER, that the good sisters of the Woman's Executive Board had devised a plan of preparing a Christmas box to be sent to the China mission. Just what it all meant we could not easily imagine, but we could not refrain from thinking, and wondering; the more we talked, the more we wondered. Then came the letter of sister O. U. Whitford, so full of kind words and the spirit of the Master, that our souls were stirred with emotion within us; we lifted up our hearts in many a prayer, asking God to bless all the willing ones that have participated in this act of Christian benevolence. We felt sure that these gifts, consecrated by the prayers of so many loving givers, could not fail to reach us safely, for these offerings had been made to the Master, and entrusted to his care as they voyaged over the wide, trackless sea; Jesus had been asked to be captain of the ship on which they came. They could not fail to reach us. As the time lengthened, we thought more constantly about this precious cargo, and wondered if it had met with any adverse winds on its ocean voyage, but we know that Jesus is not only able to guide the ship amid the storm, but he is able to command the wind and the waves, so that the raging billows should cease. Frequently would one of us say to another, "I wonder why the box does not come!" We finally concluded we would go again and make inquiries of the China and Japan Trading Co., thinking perhaps, they had forgotten to fulfill their promise to notify us immediately upon its arrival. Greatly to my satisfaction, I learned that the box had reached them two days previous and was then in their warehouse. I took delivery of it the next day, March 22d, and in the evening we opened it. The top of the box was off in a few minutes; in fact, the box was so full of nice things and, withal, there was so much genuine Christian love crowded in all around these various things, that the cover almost came off of its own accord. Then came the pleasant work of unpacking these many gifts, that had been contributed from the four quarters of our denomination.

We cannot describe our deep emotions, when we took out one thing after another, reading the name of the giver or the place from which it came, and should like to send a special telegram of thanks to all these generous Christian friends, telling them of the safe arrival of their respective gifts; but as this is impossible, we lift our hearts to God asking him to send to all these a rich and full spiritual blessing. May God abundantly answer our prayers and graciously reward them all for their great kindness.

We truly appreciate this expression of love and interest in the work we are endeavoring

to do in this heathen land. We have not the time to write separate letters to all of these friends, and desire to extend to each of them our sincere thanks through the RECORDER. Yours has been the blessed privilege of giving, ours the sacred responsibility and joy of receiving. There are so many things for the school that we shall be obliged to use a little time to decide what is best to give to the children now, and what is best to keep for next Christmas. We shall seek to use them in the best possible way; and endeavor to show all who receive these beautiful things that it was the love of Jesus that prompted the giver to send them. Although Christmas time has long since passed by, yet I think we may appropriately call it the Christmas box, for it has brought glad tidings of great joy to the shepherds watching over the sheep and lambs of the fold in this far-off eastern clime, and it also speaks of peace and good will to man on earth.

The large package of letters, from various individuals, churches and societies, show us that a very large number of persons have been engaged in the matter; and more, all of these letters are in the language of love, and show deep interest in the work in which we are engaged. While we appreciate the many tokens sent, we appreciate the sympathy they express far more. During our seven long years, toilsome years, we have had nothing which seemed so much to make us feel that our friends in the home land were really interested in the China mission work. To be sure, we knew there were many who bore this work upon their hearts, were praying for it and giving for its support, yet the fact of this interest did not impress itself on our minds, as have the cheering words of these letters, and the many presents accompanying them. Be assured, my dear brethren and sisters, one and all, that we highly appreciate your Christian kindness, and pray God to abundantly reward you.

Yours, sincerely in the Master's service,
DAVID H. DAVIS.

DAISIES.

BY FANNIE STILLMAN.

One morning last summer, in early July, when out for a ramble, I chanced to drive by the home of a neighbor, who moved from our town. To find a farm region of greater renown. My way was all sunshine, and silvery sheen of dewdrops and grasses in velvety green; Wild roses and clover, regaling my senses. Their pretty pink heads, peeped out from the fences; But nearest my neighbor's, from left into right, The country, all over, was shockingly white With daisies.

I viewed them with horror, for as they there stood, And covered his meadows and pastures and wood, They seemed like some great and invisible foe, In uniform caps, with their fingers like snow. And seeming appropriate, I thought I would write My neighbor a sermon of warning that night. For townsmen and kindreds believe him half crazy, Or think that at least, he is dreadfully lazy; And after some study and reading the Book, Without hesitation, the text that I took Was daisies.

And there, as I sat in reflection, that night I thought as I viewed him in such a sad plight, Tho' plain be my manner and blunt be my speech If good is my motive, his case I may reach. With pen, ink and paper, 'twas thus, I began, Oh neighbor, kind sir, since the downfall of man, Since time had a day, from its very beginning, Has Satan been planning to keep people sinning, And neighbor, your sin, as it seems now to me, Besetting you sorely, must certainly be Your daisies.

They're pushing and crowding their way through your wheat And making your meadows as white as a sheet, And daisies, all over your fields of green maize, Which is it, I ask, are you trying to raise? Just look at your cattle, an unweary herd That break down line-fences, of barbed wire and board. Provoking your neighbor to loud words and censure, Your short horns and Jersey's, I'll say at a venture, For leanness and lankness, they cannot be beat, And simply because they have not much to eat But daisies.

You'll stay and half starve on your broken-down place, And go to the poor-house and die in disgrace: Then grab out your daisies with mastook and plow, Avert this disaster, get 'em out of your row. My sermon was ended, and out the next day, I stood by my fence, where the tall, uncut hay, I was up to my cheeks, when lo! I beheld her, My shaggy pet Floe, by a clump of young elder, And shaking her head, with a snuff and a cough, She gave me a look, and so quickly nipped off Some daisies.

I leaned for support on the trunk of a tree, And while I stood there it occurred thus to me, The faults of another, so quickly we find, But those in ourselves, so quickly we find. Like others, we sin, tho' we pity and blame. And to this conclusion, I suddenly came, I'll write no more sermons, nor preach to a neighbor, Until I shall conquer, with very hard labor, These obnoxious daisies and root them out clean, With never a trace of them, more to be seen, My daisies.

POTTER HILL, R. I.

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PAGAN RESIDUUM IN CHRISTIANITY.

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

Dr. Joseph Priestley, LL. D., F. R. S., speaking of the corruption of Christianity in the earlier centuries, says:

"After the age of Justin Martyr, we find many additions made to the rite of baptism. It was then the custom to give the person baptized milk and honey, and to abstain from washing all the remainder of the day, for which Tertullian says they had no authority from the Scriptures, but only from tradition. They also added unction and the imposition of hands; the unction probably referring in a symbolical manner, to their preparation for a spiritual combat, and in applying the oil, the priest touched the head or the forehead in the form of a cross. Tertullian is the first who mentions the signing with the form of the cross, but only as used in private, and not in public worship, and he particularly describes the custom of baptizing without mentioning it. Indeed it does not appear to have been used in baptism till the latter end of the fourth or fifth century; but then we find great virtue ascribed to it. Lactantius, who lived in the beginning of the fourth century, says the devil cannot approach those who have the heavenly mark of the cross upon them, as an impregnable fortress to defend them; but he does not say it was used in baptism.

"After the Council of Nice, Christians added to baptism the ceremonies of exorcism, and adjurations to make evil spirits depart from the persons to be baptized. They made several signings with the cross, they used light candles, they gave salt to the baptized person to taste, and the priest touched his mouth and ears with spittle, and also blew and spit in his face."

Baptism and the Lord's Supper were both farther completed, in order to assimilate them to the pagan mysteries. Dr. Priestley says:

"The pagan mysteries were most attractive in this corrupting age. The pagans had many secret rites, and when one had been initiated into any of these, he was given a sign by which he, and those like him might know each other. Baptism and the Lord's Supper were both corrupted and made mysteries. Great secrecy was observed in the celebration, and those unbaptized were not permitted to remain and witness the celebration of the Supper. The Apostolic Creed was made a symbol, a sort of initiation formula, to be revealed to the candidate post baptism."

Speaking of the baptism of bells and the many ridiculous ceremonies connected therewith, Dr. Priestley tells us that, "The idea of this ceremony, as almost of every other that was used by Christians, was adopted from the pagan ritual, in which there was a solemn consecration of every instrument used in their worship."

Another attendant element of the corruption of baptism was introduced through "holy water." Note the following:

"In popish churches the first thing that we are struck with is a vessel of what is called holy water, into which those who enter dip their fingers, and then mark their foreheads with the sign of the cross. This holy water, there can be no doubt, came from the heathen water of the pagans, as indeed learned Catholics allow. This water was also placed at the entrance of the heathen temples, and those who entered were sprinkled with it."

The fonts now in use in Pedobaptist churches, are but slightly modified in form from those used in pagan temples, before the time of Christ. The introduction of lights came from the sun-worship cult, as holy water did from the water-worship cult. Dr. Priestley says of this:

"Burning wax lights, in the day-time, was used in many heathen ceremonies, for which they are ridiculed by Lactantius. 'The heathen,' says he, 'light up candles to God, as if he lived in the dark; and do not they deserve to pass for madmen who offer lamps to the Author and Giver of light?' But not long after this, these very wax lights were introduced into Christian worship."

Incense came from the same source. "Another thing that was noted by the early Christians as peculiar to the pagans was incense. But so early as the third century we find this also made use of in Christian churches. And Middleton says that even the *Thuribulum* itself was taken into the service of the Christian altars, together with the incense. They are mentioned by Ambrose and Chrysostom as in common use, both in the Eastern and Western Church in their times."

"Lastly, processions, which are conducted with great solemnity by the papists, were also copied from heathen worship. Among the Romans they were instituted by Numa, and both in the pagan and popish processions the chief magistrates often assisted."

Another corruption borrowed from sun-worship is the use of the sun-dial. "Hist. of the Corruption of Christianity, vol. 2, p. 83, Birmingham, 1782. *Ibid., pp. 87, 88. *Ibid., p. 110. *Ibid., p. 111. *Ibid., p. 112. *Ibid., p. 113. *Ibid., p. 118.

worship became prevalent at an early day. Traces of it still linger among Christians.

"All the heathens contrived their temples so that they would pray with their faces toward the east. This was introduced into the Christian worship about the time of Jerome, though it was not generally approved of."

Dr. Priestley add, correctly, that pagan philosophy gave rise to these evils. The same philosophy gave rise to no-Sabbathism, and many of the reasons for observing Sunday. The following are the Doctor's words:

"The causes of the corruptions were almost wholly contained in the established opinions of the heathen world, and especially the philosophical part of it. So that when those heathens embraced Christianity, they mixed their former tenets and prejudices with it. . . . The abuse of the positive institutions of Christianity, monstrous as they were, naturally arose from the opinions of the purifying and sanctifying virtue of rites and ceremonies, which was the very basis of all the worship of the heathens."

All this shows that the corruptions in forms and ceremonies grew from still more hurtful corruptions of theories. The evil found its home in the heart of the Christian church, and every form of it united with the others to discount and destroy the authority of God's Word. That fundamental evil yet abounds.

*Ibid., p. 12. †Ibid., pp. 441-442.

CORRESPONDENCE.

The Florida Times-Union, of Jacksonville, refers to the enforcement of the Sunday law in Washington as follows:

"The Washington Sunday law is not a blue law in the ordinary sense of the term, though its enforcement undoubtedly makes the classes who are accustomed to disregard the Sabbath-day in order to accumulate piles of filthy lucre very blue. A good many people, especially the Seventh-day brethren, will feel interested in the contest on the ground taken that Sunday is not the Sabbath-day."

It is true that "the Seventh-day brethren" feel interested in the contest which is going on concerning the Sunday law; not that it is especially important to them, for their authority is far higher than civil enactment, in the matter of the Sabbath. They are interested in seeing the church and the state work at the problem of civil legislation concerning religious questions, which paganism made a part of Christianity. The present movement toward enforcing the Sunday laws, in different places, has our highest sympathy so far as the restraining of all immorality, and especially of all liquor selling, on Sunday, as a day of leisure. While it is not possible to prophesy concerning such movements, especially at this time, we are sure that the problem will assume very different features within the next five years from those which now present themselves.

DEFEAT AND VICTORY.

"As dying and behold we live; as chastened and not killed;" so wrote the Apostle Paul under circumstances of stern opposition. Christ was set at naught; the gospel was despised, and those who embraced it were contemned; but they were not destroyed; they lived; and when they passed away their influence lived, and still lives. So it is with revealed truth and its upholders. The Sabbath is a very important truth. It was placed in the bosom of the Ten Words; the object being to tell the world who God is and what is his Memorial of Creation. The Day of Rest which he appointed serves as the safeguard against idolatry and atheism. A pagan-Christian church succeeded in the sixth century in obliterating the popular observance of the Sabbath, and ever since has sought to fasten upon the consciences and practices of men another day. Thousands now think the Sabbath is dead—that all efforts to restore it to the affections of Christians are vain and useless. They little know that it is rising in England and elsewhere. To defeat the efforts of Bible Sabbath-keepers there are those who invoke the strong arm of civil law. They are in love with that papal state of things where "no man might buy or sell save he that hath the [Sunday] mark, or name of the beast, or number of his name" (Rev. 13: 17), and therefore they prosecute and imprison men for working on First-day, notwithstanding that they have rested on the Seventh-day, both of which are in obedience to God's command. The display of "the venomous element of religious bigotry" in Arkansas a year ago is noteworthy. Six Sabbath-keepers were arrested, fined, and some of them imprisoned; S., for painting the rear of the church on Sunday, unseen from the road; M., for sowing oats; E., for three minutes' labor on Sunday; A., for digging potatoes for Sunday's dinner; in four hours he was on his way to jail, where he was kept five days; M., for planting potatoes; cited to appear on Monday morning twenty-five miles distant, and the road being rough he was compelled to repair his wagon; he was again indicted and fined for that offense (?) on the testimony of a man who came to see him on business. The man of business on Sunday could cause the arrest

of a Sabbath-keeper, and he go free. And yet the business of railways, hotels, factories, and of driving pigs to market on Sundays went on unmolested! Verily the apple of the eye of pagan Christianity is Sunday.

In Fredonia, Kentucky, quite recently, a number of men were talking harshly against Sabbath-keepers, when a Presbyterian minister said, "Gentlemen, it won't be fifty years till it will be much more difficult to find one observing the Sunday than it is now to find one observing the Seventh-day." His opinion is not groundless. Instead of defeat it will be victory.—Sabbath Memorial.

Education.

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

FOR THE MINISTRY.

Under this head we publish some extracts from the 23d Annual Report of the Evangelical Education Society, Philadelphia, which are well worth careful study by our own people.

As we press this matter upon the attention of devout men, they naturally ask, Is there need of additional laborers? Are we not already over supplied? There may be too many men of ordinary capacity, but we certainly need men of efficiency and power—men of self-denial and self-sacrifice—men who are willing to go to the waste places, and are able to make fields for themselves. Look at the work which remains to be done. A. D. 1800, the population of the United States was about 5,000,000; of these, 350,000, or 7 per cent, were communicants of the Christian Church. In 1880 our population had increased to 50,000,000 and the communicants to 10,000,000, or 20 per cent. In other words, 80 years ago, only one in every fifteen of the population was Christian, while now one of every five confesses Christ's name. This is a wonderfully rapid increase of the church, for which we are devoutly thankful. But alas! there are still 40,000,000 in our own country outside of the church—eight times more than the entire population eighty years ago!

Again, God commands, "Go ye into all the world and preach the gospel to every creature," and pray ye, "Thy will be done on earth as it is in heaven." This looks as if Christ desired and purposed to reign universally upon the earth—that every knee should bow before him and every tongue should confess his holy name. How far has this desire and purpose of God been fulfilled? Eighty years ago the population of the world was about 800,000,000, one-fourth of whom were called Christians, leaving 600,000,000 to be converted. The population in 1880 was estimated at 1,400,000,000; of these 400,000,000 are connected with the Christian church, leaving 1,000,000,000 unsaved. A larger number than the entire population of the globe 80 years ago! Surely there is room for work, and crying need for laborers in every part of the world. (Statistics from Dr. Dorchester).

It has ever been true, and probably will remain true during the present dispensation, that faith cometh by hearing the Word of God. The first commission of Christ has never been recalled. "Go preach my gospel." "Preach it in season and out of season. Preach it whether men will hear or forbear." "It is the power of God unto salvation to every one that believeth." We need men who have the self-sacrifice to go forth to the waste places of the earth, and the force and ability to make their own field. This matter is well put by one who speaks from his own experience in a hard field in the West. "It is said that it is absurd to attempt to increase the number of the clergy while the church does not comfortably support those already in the field. This appears plausible, but it is based upon the false assumption that the pay of the clergy is regulated by the laws of supply and demand which govern the ordinary business affairs of life. In truth, however, the supply and demand in the clerical profession are governed by laws peculiarly their own; for there is nowhere any demand for the services of the clergy until such is created by their labors. Nowhere in the world was there a call made for the preaching of the gospel by the apostles until they went themselves, and by the preaching of the gospel made men realize its perfect capability of meeting the needs which they felt within them. The ministers of the gospel must go out and cultivate the fields lying waste, just as the settlers take up and cultivate the vacant lands of the Republic. The returns are in proportion to the amount of cultivation. Every one who takes land and makes a home creates his own supplies from the material lying in the soil around him, and precisely so it is in the church; for every missionary of the gospel sows his own seed, which in time yields a harvest. After twenty-years of experience, I give it as my candid opinion, that a clergyman of good common sense, moderate ability, and having the grace of God in his heart, can find a field open in almost any town where there are a dozen communicants, and by dividing his time between two or more places, can get support. That at the start is certainly more than usually falls to the lot of the lawyer or physician. So far no mention has been made of foreign missions. There never has been a sufficient number of volunteers for these, though no complaint has been made that the salaries paid in such missions are not large enough. Imagine an apostle waiting for some fortunate combinations to turn up a parish for him, when he could

receive a handsome salary and enjoy pleasant surroundings! It is to be feared that some have been urged into the ministry who have no natural fitness for the work, and others who have not that earnestness of purpose, that singleness of aim, and that work of grace in the heart without which it is in vain to look either for support or success."

The clergy should impress upon the parents and young men of their charge that surrender to Christ involves, at least, the question of preaching Christ. Every Christian man should be able to say, "I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation." We are told in the book of Acts (8: 1-4) that a great persecution arose against the church at Jerusalem, and they were all scattered abroad, except the apostles, and went everywhere preaching the Word. It is evident that the laity then felt the privilege and responsibility of proclaiming the truth. This solemn duty still rests upon every member of the church of Christ. The one question for each convert to decide is, how and where he may best declare the great salvation. Every one should ask devoutly: "Lord, what wouldst thou have me to do?" Gladly saying to his divine Master, "Here I am; send me." He who possesses the natural qualifications for the ministry, and is impelled by a strong sense of duty to prepare for it, and is willing to make any sacrifice to do so, has the strongest indications of a divine call to the sacred office.

Our divine Lord's deep interest in the work of increasing the ministry is manifest from the fact that his only command to specific prayer which we have on record is, "Pray the Lord of the harvest that he would send forth laborers into his harvest." Is not this command strangely overlooked, not only by the church in her litany, but also by the clergy in their public and private ministrations? Dare we believe that the church is giving heed to this command, and that God is withholding the overmastering influence of his Holy Spirit, by whom he calls men to his service? Is it not more reasonable to suppose that we are restraining prayer before God, than that God is arbitrarily withholding his Spirit? Should we not then press upon the intelligence and the conscience of the whole church the duty and the responsibility of watching, praying and laboring to recruit the ministry from the best men of the land? Certainly the work of the ministry is not receiving that general consideration which its vast importance deserves. The office seems to be less attractive than formerly. It is not presented to the young men of the country as the most desirable and blessed work in which they may engage. We need a higher appreciation of the office of the ministry, and a higher conception of the work of preaching the gospel.

What nobler calling than that of an ambassador of Christ! What more blessed work than that of winning souls to Christ! The ministry is the one work which excites joy among all the angels of God in its smallest success.

Temperance.

"Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright."

"At last it biteth like a serpent, and stingeth like an adder."

PLAYING POOL.

An industrious young shoe-maker fell into the habit of spending much time in a saloon near by. One by one his customers began to desert him. When his wife remonstrated with him for so neglecting his work for the saloon, he would carelessly reply, "Oh, I've just been down a little while playing pool." His little two-year old boy caught the refrain, and would often ask, "Is you goin' down to play pool, papa?" Smith tried in vain to correct this word. The child persisted in his own pronunciation, and day by day he accented his father with, "Has you been playin' pool?" This made a deep impression upon the shoe-maker as he realized that the question was being answered in the falling off of his customers and the growing wants of his household. He resolved again and again to quit the pool table, but weakly allowed the passion of play to hold him a long time. Finally he found himself out of work, out of money, and out of flour. Sitting on his bench one afternoon, idle and despondent, he was heard to exclaim, "No work again to-day—what I'm to do I don't know." "Why, papa," prattled the baby, "can't you run down and play fool some more?" "Oh, hush, you poor child," groaned his father, shame-stricken. "That's just the trouble. Papa has played fool too much already." But he never played it again, and to-day his home is comfortable and happy once more.—Temperance Review.

JOSEPH SOLD INTO EGYPT.

Joseph was sold for twenty pieces of silver. Christ was sold for thirty pieces of silver. Christ is sold to-day in the person of weak and helpless ones, who are wronged and suffer without redress for the sake of money. "Inasmuch as ye did it unto one of the least of these, ye did it unto me." Joseph is sold in our village to-day. There are three men chosen by the electors of the town who are now selling our boys for thirty pieces of silver. The rum-sellers are the Ishmaelites. Our electors sell to these for \$30 each the permit to steal as many of our boys as they can, and send them into a worse slavery than Joseph was sold into. We have more than one hundred authorized to catch our boys and make drunkards of them. Each

of Joseph's ten brothers were responsible to Jacob for Joseph.

Every one of the citizens of this town is responsible to God for the boys ruined by strong drink. There is only one way to clear our skirts, and that is to do all we can to put this evil from us.

How strange that when the friends of the helpless demand the prohibition of the liquor traffic that professed followers of Christ are ready to say, "You cannot do it. Our boys must be destroyed. We had better make something out of them." We press the question stronger, and they cry out, "This is the way. Charge them 1,000 pieces of silver for our boys instead of thirty. This will do away with these low places that are so repulsive to our boys while they are innocent, and will put the traffic into the hands of men who will make the saloon 'respectable,' more attractive."

It will be a place then where the boys can take the girls with them—and if our boys and girls fall, as fall they must, we shall have the satisfaction of knowing they did not go into a low-down groggery.

If this evil will continue, and it will, why not make the Ishmaelites pay well for our boys? Ought not Christians to stand up for Joseph instead of being so ready to let him perish for the sake of the license fee?—Dr. Emory Potter, in the Saratoga Eagle.

CIGARETTE SMOKING.

In the St. Louis Courier of Medicine is an article by Dr. Mulhall on cigarette smoking that sets forth the matter in its true light as an unmitigated evil. He shows that most cigarette smokers not only inhale the smoke into the mouth, but do really take much of it into the upper part of the gullet and down a portion of the windpipe. He says, "If the smoker did not very sensibly feel the contact of the smoke with his larynx and windpipe his pleasure would not exist."

In answer to the question, How far does the smoke inhaled penetrate the windpipe? he says, "I have often with the laryngoscope examined a friend immediately after an inhalation, directing him not to expire; but though the smoke is readily seen in the windpipe, its volume prevents deep inspection so that we are limited to the sensations experienced by the subject, and from these, produced by a strong tobacco in myself, I am satisfied that the smoke proceeds as far as about an inch into each bronchus, coming therefore into contact with the four 'cough spots'—the bifurcation of the trachea, its posterior wall, the under surface of the vocal cords, and the inter-arytenoid commissure. A significant fact to be remembered is, that the smoke thus comes in contact with at least four times the extent of mucous membrane that it does in ordinary smoking, since in the latter method the mouth alone is the smoke chamber, whilst in the former there is added the lower third of the larynx and the trachea; there is consequently four times as much surface, all absorbent, exposed to tobacco fumes, and hence four times as much nicotine absorbed. He sums up the results of cigarette smoking under four heads:

- 1. "The cigarette is an evil, because its mildness and cheapness induce the habit of smoking in the young.
- 2. "Because the enormous demand for it has led to the production of an adulterated article.
- 3. "Because it establishes the habit of inhalation of smoke and consequent injury to the respiratory organs.
- 4. "Because, being more economical of time and money than the pipe or cigar, more nicotine is apt to be consumed."

A MOTHER'S INFLUENCE.

In a railway car, a man, about sixty years old, came to sit beside me. He had heard me lecture the evening before on temperance. "I am a master of a ship," said he, "sailing out of New York, and have just returned from my fiftieth voyage across the Atlantic. About thirty years ago I was a sot; shipped, while dead drunk, I was carried on board like a log. When I came to, the captain asked me, 'Do you remember your mother?' I told him she died before I could remember."

"Well," said he, "I am a Vermont man. When I was young I was crazy to go to sea. At last my mother consented I should seek my fortune. 'My boy,' she said, 'I don't know anything about towns, and I never saw the sea, but they tell me they make thousands of drunkards. Now, promise me you'll never drink a drop of liquor.'" He said, "I laid my hand in hers and promised, as I looked into her eyes for the last time. She died soon after. I've been on every sea, seen the worst kind of life and men—they laughed at me as a milk-sop and wanted to know if I was a coward. But when they offered me liquor I saw my mother's pleading face, and I never drank a drop. It has been my sheet-anchor; I owe all to that. Would you like to take that pledge?" said he. "My companion took it, and he added, 'It has saved me. I have a fine ship, wife, and children at home, and I have helped others.'"

The earnest mother saved two men to virtue and usefulness—how many more she who sees all can alone tell.—Wendell Phillips.

At a high license meeting in Chickering Hall, recently, Judge Noah Davis took the ground that prohibition is not practicable till women have the ballot. He said: "I believe woman would rescue her son and daughters and save her husband from this terrible iniquity. But man, in New York, is not virtuous enough."

Sisterhoods, four hospitals, and churches and chapels ministering in six different languages, and to as many different nationalities. A single parish in New York spends £100,000 upon what is distinctly mission work, and in a single chapel has more than 2,000 children under instruction. The church sustains fifteen Missionary Bishops as many jurisdictions at home and abroad, and is to-day represented by Bishops and missionaries in Africa, China, Japan, and Italy. Her spirit was never more united or aggressive, and the outlook for her future, in the judgment of impartial observers not of communion, never so full of promise."

MISSIONARY SOCIETY.

Receipts in April.

Table with columns for donor names and amounts. Includes entries like 'Young Ladies' Missionary Society, Second Brookfield Church, L. M. to be named hereafter' for \$13.00, and 'Total' for \$683.20.

A. L. CHESTER, Treasurer.

APRIL, R. I., April 30, 1887.

MISSIONARY spirit is the test of a standing or a falling church. Where you have a standing church you will have a missionary spirit, and where you find a missionary spirit you may rest assured there is a living church.—Lord Cairns.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, May 12, 1887.

REV. L. A. PLATTS, D. D., Editor.

REV. E. P. SAUNDERS, Business Manager.

REV. A. E. MAIN, D. D., Sisco, Fla., Missionary Editor.

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"THERE is no unbelief. Whoever plants a seed beneath the sod, And waits to see it push away the clod, He trusts in God. Whoever sees, 'neath winter's field of snow, The silent harvest of the future grow, God's power must know."

SABBATH-DAY, May 21st, is the time which has been suggested as "Children's Day" throughout the denomination. It is to be hoped that many will observe it, and that in time it will come to be a red letter day in our denominational calendar.

SEVERAL persons have sent answers to the "Old Riddle," published in the RECORDER of April 28th, or perhaps we should say the answer, for all agree. We do not know what the correct answer is, but suppose that given to be the correct one, as "what everybody says must be true." Among those answering are Grace J. Stevens, of Clifford, Pa., and Clarence Rogers, of Daytona, Fla. We publish in another column the answer in verse by "H. W. S."

THERE are at this office about two hundred copies of the Minutes of the last session of General Conference and the Annual Reports of the Societies, which are intended for distribution among lone Sabbath-keepers and persons outside of our denomination who may be interested in our history and work. Send names and addresses to this office, and the pamphlet will be sent. The postage is 5 cents per copy, which, if those sending the names wish to pay, will not be refused.

THE following, from the *Christian Oracle* is worth repeating, just for the fun of it:

Poor penmen always complain of the compositor or proof reader. Once in a while they are right. "Ah! what's this?" exclaimed the intelligent compositor. "Sermons in stones, books in the running brooks?" That can't be right. Oh, I have it! He means "Sermons in books, stones in the running brooks." That's sense. And that is the way it appeared in print, and yet the writer was not happy.

It is stated by a returned missionary from China that "the heathen never go to their temples to worship without carrying an offering of some kind as a proof of their sincerity. When they become Christians this conviction is not rooted out, but rather is it heightened in proportion as Christianity is regarded as superior to heathenism." The missionary adds, "I have seen them give to such an extent that I felt it a duty to remonstrate, and remind them that they owed duties to their homes which must not be forgotten." Here is a case in which some Christians might take lessons of those who have been reared in the darkness and superstitions of heathenism, and be the better for it.

TWO GIANT EVILS.

Some years ago a paragraph appeared in the morning paper of a certain city, stating that a well dressed young man, evidently a stranger in the city, had met his death by some accident while in a state of intoxication. The editor's table was literally burdened with letters, for the next few days, inquiring for a fuller description of the young man, and more detailed accounts of the tragedy by which he had come to his death, each half hoping and yet half fearing that a clew had at last been found to the whereabouts of his or her own missing boy. And now, since the mysterious Rahway (N. J.) murder, it is said that not less than fifty letters have been received by the city officials, from anxious mothers from different parts of the country, asking for more minute descriptions of the murdered girl, each fearing and yet hoping that in the description of the unfortunate victim she might read the fate of her own lost girl. What a state of society is here revealed! A boy meets a drunkard's death, and several hundred persons in the limited circle of a single newspaper shudder and anxiously inquire, "Is it my boy?" A girl is mysteriously murdered, and a terrible

suspicion creeps into a multitude of respectable homes that the ghastly victim may have been a lost loved one. If the books of God could be opened to the secrets of these terrible results, without doubt, it would be found that rum and lust are the twin causes of this tide of sorrow and ruin, the thousandth part of which never comes to the light. But let us not blame too severely the inexperienced boys and girls who are caught up in the swirl of these deceptive waters and dashed to their ruin and eternal shame before they know the strength of the evils to which they expose themselves, for we have first exposed them to the destroyer ourselves! We license rumshops and wonder why that don't stop the miserable business. In all our cities and large towns, drinking places line many of our principal streets, licensed of course by votes of many Christian people, until a boy cannot go to school, or to the grocer's of an errand without passing and repassing one, and more frequently many, of these devices of Satan to lure their souls to ruin; and then when they grow to be young men and fall into temptation and come to some disgraceful and untimely end, we wonder what could have caused them to do so! We license prostitution, not quite as openly as we do the liquor shops to be sure, and we allow men to despoil young and unsuspecting girls of their virtue, and give the victim almost no chance for self-defense or for obtaining legal redress for the beastly wrong committed against her; and then when one of them has fallen and plunges into deeper crime to hide her shame, for she knows that very little sympathy awaits her among the virtuous, we mourn helplessly and hopelessly over the depravity of her poor heart! But are we guiltless of the blood of these boys and girls? Not so long as we throw the sanctions of law around the business which ruins them and the protection of the law around those who conduct the miserable business. It may be true that we cannot make men virtuous by law; but we can protect innocence by law, which is one of its highest functions; we can also make the despoilers of purity and virtue criminals, and then they will not be as dangerous as they now are with the protections and sanctions of the law which our license system affords them. And if all this were of no avail as a remedy for the evil which is confronting us with such ghastly fruits, we could at least wash our hands of its terrible guilt by refusing in any way to give our sanction to its protection. At the same time, there is a most sacred and solemn duty resting upon parents, to make the home influences such that, whatever may be the outside temptations and allurements, our boys and girls are comparatively safe, because of the stronger attractions of the better life in the home circle.

HIS OWN PLACE.

When Judas had betrayed his Lord with a kiss for money, his remorse suddenly became so great that he went out and committed suicide. The author of the Acts of the Apostles speaking of these things, says that Judas, by transgression, fell from the high position to which he had been invited, and adds these significant words, "That he might go to his own place." The legitimate inference from this statement seems to be that men, sooner or later, find their level; or, in other words, that when a man goes to his awards he goes to something prepared for him, and for which he is prepared.

God, it is said in Scripture, will reward every man according as his work shall be. This means more than that he will give every man a simple equivalent for his services or for his disobedience. It means that there is a likeness in quality, as well as in quantity, between the life a man leads and the awards of that life. This seems to be taught in the commendation of, and in the promise to, the church at Sardis, in Revelation 3:4—"Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white, for they are worthy." They who have kept their garments clean here, shall have clean garments in heaven. This may, indeed, be figurative language, but the resemblance between the character of the person and his award is not destroyed by that fact. Paul teaches the same thing when he admonishes the young man in these words: "But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God."

In other words, the judgments of God are not arbitrary decrees, but judgments according to the character of the judged; the laws of God are not arbitrary enactments, even though that might be entirely just, but they

are laws making the destiny of individual men accord with their individual life and character. When a father says to his child, "Be a good boy to-day, and I will bring you an orange to-night," the arrangement is purely arbitrary. It may be right, but there is no necessary connection between being a good boy and an orange. The promise might just as well have been a hobby horse or a pocket knife. But when the father places the boy in school and says to him, "Now be industrious, and make good use of your opportunities and privileges, and I will give you a good education," there is a necessary and obvious connection between the thing required and the thing promised. Obedience, on the part of the boy, to the exhortation of his father brings the reward. Nothing else in this world can bring it. At the same time it is, in a very important sense, the gift of the father, inasmuch as he foots all the bills, and furnishes the opportunities without which the end sought could not be reached. Making good use of his advantages, the young man, in the end, receives the awards of his industry, in a good education, thanks to his father for the facilities so kindly and so liberally put within his reach. Or, neglecting his opportunities, he passes the time of his school-days in idleness and disobedience, and goes to his doom of ignorance, dissolute mental habits and intellectual death, not because his father did not care for him, but because he would not take the blessing put in his reach. In either case, the course the young man pursues and the end which he reaches are inexorably bound together by the law of like to like. There is nothing arbitrary about it, but the end is fitted to the course pursued.

The illustration is necessarily imperfect, and in some points will not bear pressing, but it well illustrates the thought we are expressing. God calls men to his fellowship and service, and says to them, in substance, serve me in a life of purity, love and righteousness here, and you shall have a life of purity, love and righteousness in the life eternal. Could the laws of grace be shown to be more perfectly in accord with those of nature? So, if a man chooses the way of disobedience, he grows in the habits of sin, becomes estranged from God by wicked works, forms a character as unlike God, as sin is unlike righteousness, his character settles down into permanency and finally becomes destiny. When such an one at last awakes to the doom of eternal banishment from the presence of God, how could the history of his case be more fittingly set forth than in that brief phrase, "Gone to his own place"?

This truth gives significance to everything we do. In the light of it nothing is of trifling importance. All our acts of devotion, besides being the expressions of praise, or obtaining the answers to prayer, have an immediate and direct influence upon our characters, making them more and more Christ-like in all purposes, aims and choices. Every act of disobedience, or neglect of the will of God concerning us, is not only a sin against God, but it is a sin against ourselves, and unless repented of, and washed away by the blood of Jesus, will help to work out our eternal ruin.

Whether we will it so or not, the whole business of our lives is that of character making. Day by day and hour by hour, the thoughts we think, the deeds we perform, the choices we make, are all weaving themselves into our personal characters; and our characters are ourselves. God, in the gift of Jesus Christ, through the potencies of the new birth, and by the help of his Spirit and Word, has made it possible that all these shall work together for our eternal salvation, because they work out into the perfect and eternal Christ-likeness; so that after all that is said about working out our own salvation, it is all of him.

Communications.

FLITTING SUNWARD.

NUMBER V.

NASHVILLE.

Nashville is finely situated on a group of hills, with the Cumberland River winding at their bases. The capitol of Tennessee stands upon the top of one of the higher of these hills, and a view from its cupola is one not soon to be forgotten. It is quite a climb, over 200 feet, and Donna Perocetta and El Bah gave up the attempt before getting to the top, though the latter went as far as the roof of the building. From the cupola the city and the vicinity for miles, lie spread out before the vision in a grand panorama of hills, valleys, river, and edifices, many of the latter quite imposing, such as the new

Federal buildings, about as fine as anything in the country.

On a hill in the distance we see the group of buildings of the Vanderbilt University, while, in another direction are those of the Fisk University, which are destined to be grand centers in the education of the "New South," both white and black. On another hill are the remains of the earthworks of Fort Negley, where were fought some of the battles of the late war. The river, like a band of gold, winds its turbid waters in great sweeping curves, and the railroads can be traced as they run over trestle and bridge, through rocky cuttings and upon heavy embankments, so far above the level of the river and the valleys that they seem to be ambitious of flight.

Below us, in the halls of legislation, is going on the great fight between Apollyon and Christian, under the more modern terms, Rum and Prohibition. To the honor of the state, the latter carried the day, for the time at least. But a visit to the chambers and lobbies, where the representatives of the people gather to make their laws, dispels all the romance which the young ladies have woven around the "legislative halls." The marble floors are stained and spotted everywhere with tobacco juice, and littered with stumps of cigars, scraps of paper, and discarded "quids"; so that it better becomes the abode of pigs and monkeys, than of men of brains and civilization. It would require the pen of a Dickens to do justice to such a combination of filth and fine furnishings. If the gentle Boz should revisit the earth, however, he would be apt to decline the task, and refer you to "American Notes," as yet not out of date; in fact, requiring little modification for the present day, except to add a pretense to civilization and refinement to the character of the pioneer.

The capitol is an imposing building, of Greek type, built some forty years ago, of white limestone, and having a facade with columns and a flight of steps on each of its four sides. These are ornamented with eight groups of sculpture, flanking the steps. You examine the first one you come to and find it a group of three life-size figures, one holding aloft a fire-brand, and the others standing by evidently intent on seeing what he is going to do with it; while from their midst rises a slender shaft bearing a gas lantern at its top. You turn to the next, and it has a familiar air and a similar "action"; the next likewise, and you find, on making their acquaintance, that they are painted iron, and were all cast in one mould. Oh, shades of Praxiteles, how little couldst thou have dreamed of the resources of modern art! Facing one front is a copy of Mill's equestrian statue of General Jackson, the horse of which is celebrated for its rare position. As we descend through the grounds we come upon another statue, apparently of bronze, with marble trimmings; but as we approach, it proves to be an old darkey who has chosen the privacy of the place to perform his "spring cleaning," and do some necessary needle work upon his tattered garments.

This is not the only evidence of spring, however. Tulips and hyacinths abound; the yellow Forsythias are all aglow with color; here and there a flowering almond is in bloom; the Japan quince is full of rosy buds, and the lilac bushes are preparing to don their spring garments of purple and fine leaves, while all about us the air is vocal with songs of praises, caroled by the birds.

We took carriages and rode out to Vanderbilt University, where the Scribe had a friend in one of the professors, who took much pains to show us the sights in the little time we had to give to this purpose. The grounds are extensive, the buildings fine, and the collections valuable for so young an institution. There was a fine specimen of young life in old bones when the professor's three-year-old son crawled into the empty shell of an enormous pre-historic turtle and laughed and crowed, until he cried, at his novel play-house. It took all of El Bah's persuasive powers to coax him out. The shell of a mammoth, with its two great curved tusks like sleigh runners, made so tempting a seat that La Belle clambered up and seated herself in royal state on a throne more ancient than the famous Seone stone, on which the monarchs of England are proud to be crowned.

"She makes a fine coronet for the old forest king," said the professor.

"What a remarkable instance of the compensations of time," mused the Scribe.

"How so?"

"Why, doubtless in his lifetime the ancient beast might, by judicious culture, have come to bellow easy. Whether he did or not we cannot say, but now we see that Belle Louisa has come to him!"

The bones of an old ichthyosaurus next

attracted our attention, recalling the jingle of *St. Nicholas*:

"There was an old ichthyosaurus
Who lived when the earth was all porous;
But he fainted with shame
When he first heard his name,
And he left a long time before us!"

The department of minerals is particularly fine, especially in those of Tennessee. The researches of Prof. Landreth into the values of the irons and coals of Tennessee are worth much to the engineering profession. Considerable attention is paid to the course of mechanics and engineering, and shops with all necessary tools are provided for that purpose.

After admiring the views from the grounds of Vanderbilt University, we rode to old Fort Negley, before referred to, or as near to it as we could. It did not promise to repay the long walk necessary to mount the dilapidated embankments, raised by the rebels in their attempt to recapture Nashville, and from which they were driven out by the Yankees under Gen. Geo. H. Thomas. Our negro driver, however, after telling so much, entertained the ladies by rehearsing into their sympathetic ears the story of his slave life. He was the body servant of a young master who was very fond of him and treated him kindly, giving him his liberty when he was twenty-one. He then worked hard and bought his father and mother, and tried to buy his brother, but his master refused to take twelve hundred dollars for him. "I's might' glad ob it too," said he, "fo' de wah cum, un he hab tuh let um go fo' nuffen, un I's sabe muh money, mum! Yah, yah!"

We also made a pilgrimage to the residence and grave of James K. Polk, once President of the United States, but whose name, even, is scarcely remembered by the present generation. The grave stands on the grounds of the old mansion, marked by a simple monument in a small enclosure. We young folks alighted and walked up the paths bordered by spring flowers, read the inscription in silence, and then returned to the carriage. The mansion is unpretending, and is still occupied by Mrs. Polk, the venerable widow of the former President.

There are many pleasant residences in Nashville, particularly in the newer portions, where much taste is exhibited. We noticed that one citizen seemed to be fond of natural history, for he had converted his front yard into a zoological garden by filling it with a great variety of cast iron and terracotta animals. This plan can be recommended on the score of economy, both of expense and trouble, for, after the first investment, which need not be large, the garden can be maintained at a minimum of cost and care. Another night was spent at the Maxwell House, during which El Bah came near receiving a present intended for another lady, through a case of mistaken identity, and the Scribe, in following up a wrong clew, made a very pleasant acquaintance with a leading editor.

G. H. B.

ANSWER TO "AN OLD RIDDLE."

God made the whale complete,
A body, without soul, arms, legs or feet.
So far as we can know,
When Adam named the whale he let him go.
The whale received and lost
A soul with Jonah, to that prophet's cost.
Pursued, the whale will flee
Unnumbered miles from man, his enemy;
But killed, cut up, tried out,
He gives great light to thousands without doubt.
Had he of death no fear
Why should he flee when men in ships draw near?
Though he can never know
God's word, or to a hell or heaven go,
Tell me, why may not he
Be happy, living in the wild, deep sea?

H. W. S.

WESTERLY, R. I., May 4, 1887.

Home News.

New York.

ALFRED CENTRE.

In a quiet little village, like ours, there is not very much going on which is likely to interest the outsider. Occasionally, however, something occurs which is worthy of special mention. Such was the visit, last week, of the great American pianist, William H. Sherwood, who gave a most brilliant piano recital, on Wednesday evening, in the College Chapel. The possibilities of the piano were exhibited in a most wonderful manner, under the touch of his masterful hand. The audience was not large, but it was appreciative. Besides students and some residents of the place, quite a number were present from surrounding small towns like Hornellsville, Wellsville, etc., superintendent Coffin having kindly arranged for the stopping of trains so as to accommodate such as desired to attend. It was a rare opportunity.

Speaking of music reminds me to say that the Musical Department of the University

is now well organized, and the work is being done in it. The leadership of C. M. Post, a teacher, under L. M. Maxson, are making music for the coming anniversary. Williams may well feel gratified by the success of his efforts to organize and to create some interest in the work. His own piano recitals, the two which were given a few evenings since, were a small share in creating an interest in the work of the department among students in it.

Our new post-master, Prof. T. I. seems to be giving general attention to the handling of the mails. It is neatly fitted up and is well accommodated of those who wish to visit it. It seems a little better than those who have gone to "Great life for their mail, to go else but they can "drop in there all buy their groceries, dry goods, etc."

The A. E. Crandall Hook and other apparatus working order, and the boys are distinguished themselves, while many unlucky fire which may kindled. Who will be the first a chance? No one seems at honor. May the "apparatus" many a day for want of use!

FIVE CORNERS (ALFRED CENTRE).

The Five Corners Sabbath School organized on Sabbath afternoon and the following officers were elected for the ensuing term:

Superintendent—John M. Mosher.
Assistant Superintendent—Mrs. A. M. Mosher.
Treasurer—Henry Allen.
Secretary—Geo. Burdick.
Chorister—Ella Potter.
Librarian—Emily Burdick.
Collectors—Marion Saunders and

After the election of officers and the election of the five classes the Superintendent spoke briefly, how they came to be their hardships, the heavy burden of the Egyptians, of the and of his education, making it to the school of the words daughter, "Take this child with me, and I will give thee instruction."

SCOTT.

The funeral of Mrs. Harrison Ferry, aged 91 years, 8 months, was held to-day. The old land-marks has gone.

Within the year past five of our church have passed church militant to the church. The first to go was Aunt Fanny, the 95th year of her age; the Amy Hubbard, in her 84th year; Raymond Babcock, in his 85th; Aunt Mary Clarke, in her 87th; and Aunt Harmony Ferry, in the 90th. The aggregate ages of the of the cross amounts to nearly the average a little over 89 years. The older members of our church are Aunt Abby Potter, in the 96th year, and Dea. John Barber, in his 92nd year.

But as these old soldiers of one by one, the ranks are younger ones who have received oath of allegiance to King are harnessed for the battle. it was our privilege to gain small waters to administer to two candidates, and another. Thus we see the Lord has no part of his moral vineyard. that many more may be added, such as desire to be saved, pray for us.

We have had quite a severe section. Nearly 140 days of the snow is by no means gone, nearly gone from the roads, fields are bare enough to walk some time before all the snow

APRIL 26, 1887.

WILSONIA.

MILTON.

Friday, April 29th, the last day of the year, was paid to the remains of "a student of the College." preached the funeral sermon, under the lead of I. O. finished the music, and Colleen bearers. Young Morgan was young man and greatly liked him. An only child very heavily upon his father. Wednesday, April 27th, of the school and town concert in proper costume. programme was well received.

acted our attention, recalling the jingle St. Nicholas:

There was an old ichthyosaurus Who lived when the earth was all porous; But he faded with shame When he first heard his name, And he left a long time before us!

The department of minerals is particularly, especially in those of Tennessee. Researches of Prof. Landreth into the uses of the irons and coals of Tennessee worth much to the engineering profession. Considerable attention is paid to the use of mechanics and engineering, and with all necessary tools are provided that purpose.

After admiring the views from the grounds Vanderbilt University, we rode to old Negley, before referred to, or as near as we could. It did not promise to be the long walk necessary to mount the elevated embankments, raised by the city in their attempt to recapture Nashville, and from which they were driven out by the Yankees under Gen. Geo. H. Thomas.

Our negro driver, however, after telling much, entertained the ladies by rehearsing into their sympathetic ears the story of slave life. He was the body servant of a big master who was very fond of him and he was twenty-one. He then worked and bought his father and mother, tried to buy his brother, but his master would take twelve hundred dollars for "I's might' glad ob it too," said he, "de wah cum, un he hab tuh let un go offen, un I's sabe muh money, mum! yah!"

He also made a pilgrimage to the residence and grave of James K. Polk, once President of the United States, but whose name, even, is scarcely remembered by the present generation. The grave stands on the grounds of the old mansion, marked by a simple monument in a small enclosure.

Young folks alighted and walked up the border by spring flowers, read the inscription in silence, and then returned to marriage. The mansion is unpretending, still occupied by Mrs. Polk, the widow of the former President.

There are many pleasant residences in the hills, particularly in the newer portions, much taste is exhibited. We noticed one citizen seemed to be fond of natural history, for he had converted his front into a zoological garden by filling it with a great variety of cast iron and terra-cotta animals. This plan can be recommended on the score of economy, both for ease and trouble, for, after the first investment, which need not be large, the garden can be maintained at a minimum of cost and care.

Another night was spent at the Maxwell house, during which El Bah came near regaining a present intended for another lady, but in a case of mistaken identity, and the lady, in following up a wrong clue, made pleasant acquaintance with a leading citizen.

G. H. B.

ANSWER TO "AN OLD RIDDLE."

It made the whole complete, without soul, arms, legs or feet. As we can know, Adam named the whole he let him go. The whole was red and lost. With Jonah, to that prophet's cost. The whole will flee his enemy; he killed, out, tried, up, out, tried, out, great light to thousands without doubt. He of death no fear could he flee when men in ships draw near? Though he can never know, or to a hell or heaven go, I me, why may not he, living in the wild, deep sea?

H. W. S.

BRADY, R. L., May 4, 1887.

Some News.

New York.

ALFRED CENTRE.

Quiet little village, like ours, there is much going on which is likely to be the outside. Occasionally, something occurs which is worthy of mention. Such was the visit, last of the great American pianist, William Wood, who gave a most brilliant recital, on Wednesday evening, in the Chapel. The possibilities of the piano were exhibited in a most wonderful manner under the touch of his masterful hands. The audience was not large, but it was appreciative. Besides students and friends of the place, quite a number of persons from surrounding small towns, including Wellsville, etc., superintending kindly arranged for a party of trains so as to accommodate those desired to attend. It was a rare opportunity.

Department of music reminds me to say that the Department of the University

is now well organized, and that first class work is being done in it. The band, under the leadership of C. M. Post, and the orchestra, under L. M. Maxson, are preparing fine music for the coming anniversaries. Prof. Williams may well feel gratified with the success of his efforts to organize the department and to create some enthusiasm in it. His own piano recitals, the twelfth of which was given a few evenings since, have had no small share in creating an interest in the work of the department among those who are not students in it.

Our new post-master, Prof. T. M. Davis, seems to be giving general satisfaction in the handling of the mails. The new office is neatly fitted up and is well arranged for the accommodation of those who have occasion to visit it. It seems a little awkward to those who have gone to "Green's" all their life for their mail, to go elsewhere for it; but they can "drop in there all the same" to buy their groceries, dry goods, furniture, etc.

The A. E. Crandall Hook and Ladder truck and other apparatus are all in good working order, and the boys are all ready to distinguish themselves, while they extinguish any unlucky fire which may be unluckily kindled. Who will be the first to give them a chance? No one seems anxious for the honor. May the "apparatus" be kept bright many a day for want of use!

E. R.

FIVE CORNERS (ALFRED).

The Five Corners Sabbath-school was re-organized on Sabbath afternoon, May 7th, and the following officers were elected for the ensuing term:

Superintendent—John M. Mosher. Assistant Superintendent—Mrs. A. R. Allen. Treasurer—Henry Allen. Secretary—Geo. Burdick. Chorister—Ella Potter. Librarian—Emily Burdick. Collectors—Marion Saunders and Millie Fenner.

After the election of officers and the selection of teachers for the five classes organized, the Superintendent spoke briefly of the Hebrews, how they came to be in Egypt, of their hardships, the heavy burdens laid upon them by the Egyptians, of the birth of Moses, and of his education, making an application to the school of the words of Pharaoh's daughter, "Take this child away and nurse it for me, and I will give thee thy wages."

SCOTT.

The funeral of Mrs. Harmony Richardson Ferry, aged 91 years, 8 months and 24 days, was held to-day. Thus another of the old land-marks has gone.

Within the year past five of the aged members of our church have passed from the church militant to the church triumphant. The first to go was Aunt Fanny Maxson, in the 95th year of her age; the next was Aunt Amy Hubbard, in her 84th year; next Uncle Raymond Babcock, in his 88th year; then Aunt Mary Clarke, in her 87th year; and now Aunt Harmony Ferry, in the 92d year of her age. The aggregate ages of these old soldiers of the cross amounts to nearly 446 years, and the average a little over 89 years. Among the older members of our church living, are Aunt Abby Potter, in the 96th year of her age, and Dea. John Barber, in the 84th year of his age.

But as these old soldiers of the cross fall one by one, the ranks are being filled by younger ones who have recently taken the oath of allegiance to King Immanuel, and are harnessed for the battle. Last Sabbath it was our privilege to again visit the baptismal waters to administer the ordinance to two candidates, and another is soon to follow. Thus we see the Lord has not forgotten this part of his moral vineyard. It is our prayer that many more may be added to our numbers, such as desire to be saved. Brethren pray for us.

We have had quite a severe winter in this section. Nearly 140 days of sleighing, and the snow is by no means gone yet. It has nearly gone from the roads, and a good many fields are bare enough to work, but it will be some time before all the snow is melted.

E. O. B.

APRIL 26, 1887.

Wisconsin.

MILTON.

Friday, April 29th, the last sad rites were paid to the remains of "Benny" Morgan, a student of the College. Pres. Whitford preached the funeral sermon, the College Choir, under the lead of Dr. Stillman, furnished the music, and College boys acted as bearers. Young Morgan was a very pleasant young man and greatly liked by all who knew him. An only child, his death falls very heavily upon his father and mother. Wednesday, April 27th, the young people of the school and town gave an old folk's concert in proper costume. The entire programme was well received. A few students,

disguised as rangers, Indians, negroes, etc., appeared in the audience and aided much the impression of "long ago." A milkmaid parade and drill amused the audience. The young ladies were in uniform, armed with milking stool and pail, but instead of any "milkmaid" art, gave the regulation manual of arms. They were carefully drilled and executed their movements well, but we could not help feeling that their exercise was a misnomer, and that they ruthlessly threw away a splendid chance to do something original.

Sunday, April 24th, our saloon system blossomed out into a shooting match. Three roughs, who have made Janesville officers much trouble and escaped from them the night before, came to the Junction, got primed, and then called at one of the hotels in Milton. They were refused admittance, but broke the door down and entered. An officer arrested two, but the third resisted until the officer was obliged to shoot him and beat him upon the head to subdue him. All were lodged in jail, and the wounded man is doing well. Some mawkish sentiment was aroused here by the shooting, but all calm-thinking people must sustain the officer, as the board of supervisors have done. The supervisors obtained a leverage through the row which has ended, or will end, in a short time, the saloons at Milton.

The students have lately added to their sources of amusement an archery club, with a good equipment of weapons, etc. By an oversight, a surprise to Deacon and Mrs. Estee,—Aunt "Deal" Crandall—was overlooked in its proper time. On the evening of March 26th, the second anniversary of their wedding, their friends and neighbors took possession of their house, and after a jolly evening presented the worthy pair, through Pres. Whitford, with a beautiful chair and other presents.

Idaho.

TANEY.

Spring opens early, and we have every promise of abundant crops this year. We have noticed during our stay here the evenness of the temperature, no sudden change from heat to cold, or vice versa. Snow has been gone several weeks. Birds and flowers are very numerous; and, to us, there are here several new varieties of each. Our people are very busy plowing and seeding.

At the annual church meeting it was voted that we send a letter, asking admission to the North-Western Association; it was also decided that we build a house of worship before winter. It is a great undertaking for so small and poor a society, but each one has a "mind to work," and, of course, it will be done. Three young people were baptized and joined us last Sabbath, which is a joy and encouragement to us all.

O. D. W.

APRIL 16, 1887.

Condensed News.

Domestic.

The largest gas well in the world has just been found at Farmout, Ind. It is flowing 5,000,000 feet per day. Reports of the drouth throughout the agricultural districts of Texas are again assuming a serious aspect. Indian Agent McChesney of the Cheyenne Agency, acting under orders from Washington, has ordered all cattlemen and other whites off the reservation. Only 109 offenders were caged by the New York City policemen last month, a comparatively light month's work. The great majority of the offenses, as usual, was drunkenness. The Ohio Commandery of the Loyal Legion have elected General W. T. Sherman commander, General R. B. Hayes, who has served four years, declining a re-election. There is considerable excitement at Holyoke, Mass., over the refusal of the mayor to sign the liquor licenses and the resulting cessation of liquor selling. All saloons are closed. Natural gas has been struck at Morrisville, Madison county, New York, at a depth of 400 feet. The gas jet rose to a height of seventy feet and with such force as to destroy the buildings and drill apparatus. The colored organizations throughout the country have issued a call for a convention in each state to elect delegates to a national convention to be held at Indianapolis, July 8th. The main object is to prepare for the campaign in 1888. The Penobscot River at Machias, Orono, Brownville, Ellsworth, Maine, has overflowed its banks and much damage has been done. At Brownville a boom gave way and 1,000,000 feet of logs were lost. Several bridges have been carried away. The President, by an executive order, has forbidden the importation of intoxicating liquors into the territory of Alaska, except upon permit from a custom's officer at the port of destination, who shall first be satisfied that the liquors are needed for sacramental, medical or scientific purposes.

Foreign.

General Villacampa, the leader of the military revolt in Madrid last September, is dying in prison. The threatened insurrection by the Greek population of Crete against the porte's authority has quieted down. It is reported from Merve that the Afghan rebels have severed communication between Herat and Cabul and Calcutta. The military credits have passed the second reading in the German Reichstag by a large majority, the socialists alone opposing. The New Free Press of Vienna confirms the North German Gazette's statements with reference to a Russo-Austrian agreement concerning Bosnia. The schooner Laura Bell from Halifax for North Sidney, with a valuable cargo, struck an ice clasper May 5th, and sank in ten minutes. The crew were rescued. M. Chauval has been installed as French resident at Wallis Island, the capital of the Wallis Island group in the South Pacific, in view of a possible British or German occupation. An earthquake shock occurred on the 3d inst., at Bapisepe, district of Montezuma, state of Sonora, Mexico, during which one hundred and fifty persons lost their lives. Volcanic eruptions began in the neighboring mountains, lighting up the summits for a long distance.

TRACT SOCIETY.

Receipts in April.

Table with columns for names and amounts. Includes entries for Stephen S. Clarke, Independence, N. Y., Mr. and Mrs. E. A. Cottrell, Mr. and Mrs. Luther Green, etc.

APRIL 16, 1887.

Condensed News.

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IRVING SAUNDERS expects to be at his Friendship Studio from May 12th to May 18th, inclusive.

BEQUESTS TO TRACT SOCIETY.

The generous purpose of some persons to aid in the work of this Society, by gifts of money or other property, after their death, is sometimes defeated by some technical defect in the instrument by which the gift is intended to be made. It is necessary for this purpose that both the Society and the property, if other than cash, shall be accurately described. A will made in the state of New York less than sixty days before the death of the testator is void as to societies formed under New York laws. For the convenience of any who may desire a form for this purpose, the following is suggested:

FORM OF BEQUEST.

I give, devise and bequeath to the American Sabbath Tract Society, a body corporate and politic under the general laws of the state of New York, the sum ofdollars, (or the following described property to wit.....) to be applied to the uses and purposes of said Society, and under its direction and control forever.

SPECIAL NOTICES.

The following order of exercises has been approved by the Executive Committee of the Eastern Association for the session to be held June 2-5, 1887, with the First Seventh-day Baptist Church of Hopkinton, at Ashaway, R. I.:

Fifth-day Morning.

10.30, Praise service, conducted by B. P. Langworthy 2d. 11, Address by the Moderator, Report of Executive Committee, appointment of standing committees.

12, Adjournment.

Afternoon.

2, Devotional exercises. 2.30, Letters from churches, Reports of delegates to Sister Associations. 4, Miscellaneous business. 4.30, Adjournment.

Evening.

7.30, Praise service, J. G. Burdick. 8, Sermon by delegate from the North-Western Association.

Sixth-day Morning.

9.30, Devotional exercises. 10, Reports of committees, Miscellaneous business. 10.30, Paper, "Is there probation after death?" B. F. Rogers. 11, Missionary conference, conducted by I. L. Cottrell. 12, Adjournment.

Afternoon.

2, Devotional exercises. 2.30, "The interests of the Woman's Executive Board," Mary B. Clarke. 3, Tract Society's Conference, conducted by A. H. Lewis. 4, Miscellaneous business.

Evening.

7.30, Praise service, conducted by J. G. Burdick. 8, Prayer and conference, conducted by J. Clarke.

Sabbath Morning.

10.30, Sermon, by A. H. Lewis, Joint collection for Tract and Missionary Societies.

Afternoon.

2.30, Sabbath-school, conducted by G. B. Carpenter. Evening.

7.30, Praise service, conducted by J. G. Burdick. 8, Sermon by delegate from the Central Association.

First-day Morning.

10, Devotional exercises. 10.15, "How can the Home Help the Church in its work?" Mrs. O. U. Whitford. 10.45, Sermon by delegate from the Western Association, Joint collection for Tract and Missionary Societies.

Afternoon.

2, Devotional exercises. 2.15, Educational conference, conducted by J. B. Clarke. 3, Miscellaneous business.

Evening.

7.30, Praise service. 8, Sermon, by delegate from the South-Eastern Association. Adjournment.

PROGRAMME of the South-Eastern Seventh-day Baptist Association, to convene at Berea, W. Va., May 26, 1887:

Fifth-day Morning.

10 o'clock, Introductory Sermon, S. D. Davis. Report of the Executive Committee. Letters from the churches. Communications from corresponding bodies. Miscellaneous communications. Appointment of standing committees.

Afternoon.

Reports of annual and special committees. Report of committee on resolutions.

Sixth-day Morning.

Report of standing committees. 10.30 o'clock, essay, "Amusements," Florence M. Randolph. 11 o'clock, Missionary Society's hour.

Afternoon.

Miscellaneous business. 3 o'clock, essay, "How can we best glorify God with the means he has placed in our hands?" Levi B. Davis, Jr. 2.30, Bible service institute. 3.30, Tract Society's hour.

Evening.

Religious service. Sabbath-day Forenoon.

10 o'clock, Bible service, conducted by the Superintendent of the Ritchie Baptist school. 11 o'clock, sermon by the delegate from the North-Western Association, followed by communion service, conducted by the pastor of the Ritchie Church.

Afternoon.

2.30 o'clock, sermon by the delegate from the Eastern Association, followed by conference meeting, conducted by J. L. Huffman.

First-day Forenoon.

11 o'clock, sermon by the delegate from the West-

ern Association, followed by a joint collection for the Tract and Missionary Societies.

Afternoon.

Unfinished business. 2.30 o'clock, sermon by the delegate from the Central Association. F. F. RANDOLPH, Clerk of Com.

PERSONS desiring conveyance from the railroad to the South-Eastern Association, to be held with the Ritchie Seventh-day Baptist Church, May 26-29, 1887, will find teams in readiness to convey them from Toll Gate to Berea, on Fourth-day, May 25, 1887, from the morning trains. All persons desiring conveyance, at other times will be met by writing to F. J. Ehret, E. J. Maxson, or Dea. A. F. Randolph, Berea, Ritchie Co., W. Va. EMMA F. RANDOLPH, Church Clerk.

THE ASSOCIATIONS.—The following are the appointments for the coming sessions of the Associations, as to time, place, and preacher of Introductory Sermon, so far as shown by the Minutes of last year:

SOUTH-EASTERN ASSOCIATION.

Meets with the Ritchie Church, at Berea, W. Va., May 26-29, 1887. Preacher of the Introductory Sermon, S. D. Davis.

EASTERN ASSOCIATION.

With the First Hopkinton Church, at Ashaway, R. I., June 2-5.

CENTRAL ASSOCIATION.

With the Scott Church, at Scott, N. Y., June 9-12. Preacher of the Introductory Sermon, Perie F. Randolph.

WESTERN ASSOCIATION.

With the Church at Richburg, N. Y., June 16-19. Preacher of Introductory Sermon, George W. Burdick.

NORTH-WESTERN ASSOCIATION.

With the Church at Dodge Centre, Minn., June 23-26. Preacher of Introductory Sermon, G. J. Crandall.

THE Committee appointed by the General Conference to correspond with interested persons in reference to the Sabbath question, and with reference to our work as Sabbath reformers, is as follows:

O. U. Whitford, Westerly, R. I. Perie F. Randolph, Lincolnsen Centre, N. Y. L. A. Platts, Alfred Centre, N. Y. E. M. Dunn, Milton, Wis. Preston F. Randolph, Salem, W. Va.

It will be seen that this committee is made up of one member for each of the five Associations. Now, if our people who know of any who are interested, will send the names and address of such person or persons, either to the chairman of the committee, or to the member of the committee in whose Association such person or persons would most naturally belong, they will greatly aid the committee, and the cause of truth. The names of all persons who would wish to correspond in the Swedish language, should be sent to L. A. Platts, Alfred Centre, N. Y. O. U. WHITFORD, Chairman.

THE Quarterly Meeting of the First Hebron, Hebron Centre and Shingle House Churches will convene with the First Hebron Church, May 30, 1887. Elds. Jared Kenyon, W. C. Titsworth and G. P. Kenyon are expected.

PERSONS in Milton, Wis., and vicinity, who may wish to procure copies of the new book, Sabbath and Sunday, by Dr. Lewis, or numbers of the Seventh-day Baptist Quarterly, and other Tract Society publications, will find them on sale at the store of Robert Williams, in the care of F. C. Dunn.

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

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 service.

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.

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.

GRATEFUL—COMFORTING.

EPP'S COCOA.

BREAKFAST.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected COCOA, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctor's bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—Civil Service Gazette. Made simply with boiling water or milk. Sold only in half-pound tins, by Grocers, labelled thus: JAMES EPPS & CO., Homoeopathic Chemists, London, England.

HISTORY OF CONFERENCE.—REV. JAMES BAILEY has left a few copies of the History of the Seventh-day Baptist General Conference at the Recorder office for sale at \$1.50. Sent by mail, postage paid, on receipt of price. Address, SABBATH RECORDER, Alfred Centre, N. Y.

AGENTS WANTED for our new Religious book, the greatest success of the year. Send for illustrated circular, if you want to make money. FORSHEE & McMAKIN, Cincinnati, Ohio.

SALARY & expenses to men and women ag'ts. J. E. Whitney, Nurseryman, Rochester, N. Y.

Miscellany.

GOD HAS MADE IT ALL COME TRUE.

"Mamma, tell me what's the reason
Papa's always tired now?"
And the eyes looked strangely earnest
Neath the clouded cloudish brow.

"How I used to run and meet him,
And he'd kiss me through the gate—
Say, is papa always tired?
Tell me why he comes so late?"

"And he pushed me off this morning;
You knew I didn't want to cry,
But I could not help it, mamma,
'Cause he would not kiss 'good-bye.'"

"Hush, my darling; go to sleep, dear;
For mamma's very tired, too;
Tell God all you want, my angel,
And he'll make it all come true."

"O our Father"—and the sad child
Kneelt beside the mother's chair—
"Make him like he used to be."
Came the sobbing little prayer.

"Don't let him push baby off, God,
But stoop and kiss me at the gate;
Don't let mamma look so tired;
Don't let papa come so late."

In the doorway stood a figure,
Haggard, worn, beyond his years;
Love and grief were stirred within him,
And the strong man bowed with tears.

Kneeling by his little daughter,
Kissed her as he used to do;
Bounding to his arms, she cries,
"God has made it all come true!"

—Christian Standard.

SUGARING OFF.

BY AUNT MILLY.

"We're going, Phil! We're going, as sure as you live! It makes me fairly dizzy to think of it." Tom had come dashing on his sled, down over the crust, to the mill pond where his brother was putting on his skates. He was all out of breath, and so excited that he could scarcely speak intelligibly.

"Going where? What do you mean?" Phil replied, impatiently, tugging at his skate strap until he was red in the face.

"Take hold here, Tom. I guess I'll never get this thing on tight."

The skates on, Phil cut two or three flourishes, just to show Tom how cool and indifferent he could be, even in the face of such a secret.

"Of course you don't know! How could you?" Tom explained, as Phil, cutting a perfect 8, sat down upon Tom's sled. "I wouldn't have known, either, only for old Speckle. I was up in the hay loft, a while ago, trying to find her nest, when father and Uncle Hal came into the barn. Neither of them knew I was there, and Uncle Hal was asking father if he might take us up to Vermont with him next week. Said he'd been trying to get Flo (that's mother, you know) to go with him, but she thought she couldn't leave now; and he said the best thing for Grandmother West to see, would be Flo's boys. Father never said one word against it, but did say we had worked pretty hard at that wood-pile this spring, and he guessed we deserved a play-spell. I felt awful mean up there a-listening, and put my fingers in my ears; but somehow I heard every word they said. When they went into the house to talk it over with mother, I came down quick, I tell you, and ran off to find you."

Phil forgot his assumed indifference. "Good!" he said. "Right in sugar time, too. Won't it be jolly, though! Hurrah-ah-ah!" he shouted at the top of his voice.

"Let's give three cheers for Uncle Hal!" suggested Tom, not wishing to be outdone by Phil.

"All right!" assented Phil. "He's the right kind of a chap to have for a boy's uncle."

Perhaps three hearty cheers never rent the air than those which Uncle Hal heard, as, with skates in hand, he reached the top of the hill, overlooking the pond. "What in the world are those boys up to?" he thought, as he hurried on. The boys had espied him in the distance, and their hats were on their heads "quicker 'n' cat," Tom said. Phil seized the rope of the sled, on which Tom sat, and darted up the pond, just as if no Uncle Hal was near.

"We won't let on that we know what's coming," was his advice, "for that would kind of spoil things."

"I won't if I can help it," Tom said, rather doubtfully; "but oh, dear! I'm afraid I'll show in my face that I'm awful pleased about something."

"Hello, youngsters. This is fine; better than all the skating rinks and toboggan slides in the country." Uncle Hal was sweeping past them with long, graceful strokes, that immediately won the boy's admiration.

"Just you look at that! He's the best skater in town," Phil said, admiringly. "See him go! My! if I could only skate like that!"

The next morning Phil carried a letter to the post-office, written by Uncle Hal, and addressed to his mother in Vermont. It ran—

Dearest of Mothers,—Please have pumpkin pie and sage cheese for supper on the eve of Thursday, March 25th.

Your harum-scarum

HAL.

That was all, yet it brought the glad tears to the dear old eyes that read it.

"Bless him! He don't change a mite, not even in his appetite. 'Course he shall hev pumpkin pie and sage cheese too. Lucky I made that batch this mornin'." "Thursday, March 25th," she read again. "Why, this is Thursday. His letter must have been

miscarried. Bless me! he's liable to come any minute. I must get on my new calico gown," and the plump, good-natured figure trotted off to her bed-room, not forgetting, however, to replenish the fire, and set the shining tea-pot on the back of the stove.

She was gone some minutes. It was her hour for secret prayer, so when her toilet was completed, she dropped upon her knees, and in a few words thanked God for all his mercies; for bringing her youngest son safely across the wide sea, after an absence of more than a year, and for the joy and comfort there was in being the mother of noble sons and daughters.

When she left her tidy kitchen, its only occupant was Tabby, the black and white cat; but on entering it again, she beheld a gentleman, and two boys. The man's back was towards her, but at the first sounds of her footsteps he was on his feet in a twinkling.

"Why, if it ain't Hal!"

"Mother!" and the old lady was all but smothered in his embrace.

"These are Flo's boys, mother. I couldn't persuade her to come with me, so I brought them. They are wide-awake chaps, I tell you."

The boys were tired and hungry, and now that the excitement of travel was at an end, began to feel their first experience of homesickness, but their grandmother's pleasant face and cherry manner soon set them all right again.

"Why, you precious things," she said, kissing them both heartily. "I should know you belonged to Flo. You look just as she used to, when she used to kite it over the hills. She was always as smart as a steel trap, an' begun to walk before she was knee high to a grasshopper. But there, I expect you're as hungry as three bears, an' must have your suppers right off. I've got your punkin pie, Hal, but I guess if I'd waited till your letter come afore I made 'em, you'd missed 'em to-night. Never got it till about an hour ago."

"That's strange," mused Uncle Hal. "I sent it last week, but strange freaks are constantly occurring lately in our postal arrangements."

"You've come just in the nick of time, boys," grandmother said, coming up from the cellar with a pie, some cheese, and a blue bowl of apple-sauce. "They're goin' to sugar off to-morrow mornin'."

"Sure enough, mother. I almost forgot one object I had in bringing the boys now. They never saw a sugar house, to say nothing of anything further. How is the sugar business this spring?" inquired Uncle Hal.

"Never better, I believe. Silas says he has more sap than he knows what to do with. They're at the sugar house late 'n' early. He has two extra hands this season. Come, now, supper's ready. Sit right up."

The boys and Uncle Hal did ample justice to grandmother's good things, and Tom and Phil had their first taste of Vermont maple syrup. They enjoyed it immensely, though Uncle Hal assured them it was nothing to what they would see and taste in the sugar camp on the morrow.

A long ride over hills, across bridges, through swamps, through dense groves of spruce and pine, into open fields, to avoid the snow-drifts in the road, and the sugar camp was reached at last. Tom's idea of a camp was based upon the principle of an Indian's wigwam, so he was not prepared for the neat, framed building, with every convenience for sugar-making.

"A steamy place," Phil thought, as he entered the door; but he soon forgot the damp chilliness of the apartment, in watching the operations within. Being somewhat philosophical in his make-up, he was at once attracted by the "evaporator." It was intensely interesting to watch the cold sap entering one end of the pan, and after passing slowly through each of the many compartments, come out at the other end syrup. He had to taste it to satisfy himself that it was really syrup, and not what he should suppose it would be—simply heated sap.

The syrup being boiled for the sugar, was in a pan over another furnace.

Grandmother West, who, at Uncle Hal's urgent request, had accompanied the party, soon produced a saucer and spoon for each one, and now the fun commenced.

"Let's make some snow-balls, the larger the better, boys," suggested Uncle Hal. The boys did as directed, but wondered for what purpose. But when a few moments later they saw their uncle dip the clean, hard snow-ball into the boiling mass, and then peel off the delicious candy, the secret was out.

"Dogs are very fond of maple candy. Did you know it?" he said, making an unusually large ball. "I'll show you some fun, boys, though in this instance it may not be wise for you to practice what I preach. Come here, Scamp!" calling a large, clumsy-looking dog, which lay curled up on some straw in the sun.

Scamp came, wagging his short tail. Uncle Hal then proceeded to give him small quantities of the candy. Scamp relished it amazingly. The huge snow-ball was now dipped into the pan, and when the candy was removed, there was a lump the size of a small tea-cup. "Now, boys, watch," Uncle Hal said, tossing it into the dog's open mouth.

Poor Scamp, it was more than he had bargained for. His jaws refused to do their duty, and he made frantic efforts with his paws to help them, clawing first on one side of his head and then the other, turning round and round, then lying down; in fact, he seemed almost beside himself. Then all at once, as if suddenly realizing that everybody was laughing at him, he darted out the door, and into the woods. He returned a short

time afterwards, and curled up as before, on his bed of straw. He had evidently had all the candy he wished for that day.

"I do believe grandmothers and mothers think of everything," thought Phil, as, after everybody was surfeited with sweet, Grandmother West produced a paper bag full of lemons. She had brought also some cunning tin molds, which she proceeded to fill with the hot sugar, saying, when cold they would be pretty little cakes for the boys to carry home.

And now the pan of boiling sugar was lifted carefully upon the floor, and the men, with hoes and wooden paddles, stirred and worked it vigorously, never ceasing for a moment. This was done that the grain of the sugar might be just right, Uncle Hal explained to the wondering boys. At first, Phil did not relish the idea of mixing sugar with hoes, but when he learned that the hoes were kept only for that purpose, and were scrupulously clean, he felt better. A barrel of fine, light-colored sugar was the result of that day's sugaring off.

"I never had such a good time in all my life, and grandmother is just like you," Tom wrote his mother the next day. "And Phil says he never did; and the best of it is, it's only the beginning, for we are to stay four weeks."—Morning Star.

THE BREAKER.

"They have broken up, they have passed through the gate, and have gone out by it." Micah 2: 13. This looks as if they did it slowly but surely, gradually but grandly. So, when the grace of God enters into the heart, and we, the sheep of God are made to follow him, we are attentive to detail, and notice each part of our obedience. You cannot in grace, any more than in anything else, do a great deal at once, and do it effectually. I find that advance in grace, if it be supposititious, it can be rapid; but if it be real, it requires patience. Our Lord gave us line upon line, precept upon precept; here a little, and there a little. Let us be sure even if we be slow.

But now I would have you dwell upon the fact that they are marching under royal leadership: "Their King shall pass before them." Christ is always at the head of his own church. Why? Because he loves it so that he cannot be away from it. He is at the head of his own flock because he has purchased it with his own blood. He knows the necessities of his church to be such as he and only he can meet; therefore as the king he always remains at the head. Brethren, let us always honor and obey him. Our active, present King must be loyally and earnestly served. As breaker he did us service; as king we must render him service. Do you ever fear that the cause of truth and righteousness will fail? Shake this dust from off these. Banish such a thought. If Jehovah leads the van, who shall stand against him? If Jesus Christ, once the Man of Sorrows, but now the King of kings, is to the fore, he will reckon with our adversaries, and make short work of their boastings. Wherefore, follow quietly and unquestioningly as sheep follow the shepherd, and your way shall be prosperous. The Lord of hosts is with us, the God of Jacob is our refuge; wherefore comfort one another.

I cannot express the joy I feel that I am one of the company which is following the Breaker's lead; but my sorrow is that some of you are not of his flock. O, that you may belong to those of whom he says: "Other sheep I have which are not of this fold: them also must I bring!" O that he may bring you in speedily! Do you feel a desire toward Christ this morning? Have you any longing to be reconciled to God by him? Then you may freely come, with the confident assurance that him that cometh to him he will in no wise cast out. Obey the gentle impulse which is now stirring your bosom. Jesus has come on purpose to seek and to save the lost: you are lost; pray that he may save you.

Should the enemy of all good tell you that if you should believe, yet you would never hold out to the end, remind him that the Breaker has gone up before his people, and their King is at the head of them, and therefore you are not afraid of meeting anything upon the road which can beat you back from hope and heaven. Join the army which marches under our victorious Joshua, and through sin, and hell, and death the Breaker will clear the way.—Rev. C. H. Spurgeon.

CONSECRATED POCKET-BOOKS.

BY EMMA C. NASON.

"My pocket-book is always open for God's cause."

It was after the prayer-meeting last night in response to a worthy object, that I heard this answer. The brother, whose pocket-book was so ready, was poor, with knuckles hard from toil. His answer struck me the more forcibly, because I have been praying for months over this subject—consecrated pocket-books! How they are needed everywhere! If the pocket-books, great and small, belonging to all God's children, were indeed open to his call, what a change would soon sweep over this world of ours. A thousand missions, here and there, are struggling, crippled, circumscribed, on every side, because their funds fall so far, so very far, short of the demand; children are starving, poor mothers are perishing, and millions of souls dying. How the missions everywhere would enlarge their borders—widening, lengthening, and expanding—until they touched each other in their blessed influences and broke forth into the glad millenium song—if only

there were enough open hearts, open treasures, open pocket-books, open hands—all consecrated; millionaires giving freely of their accumulating millions; prosperous merchants, of their increasing thousands; climbing business men, on the way, dropping a few of their many hundreds; strong laborers contributing their willing dollars; poor widows offering their quarterly mites, dear children bringing their unselfish nickles, and the precious babies joining in the great gift-chorus with jingling pennies, what a blessed overflowing fountain of good would we behold!

Why is it not so? Do not God's people too often forget the money consecration? Do we not need to remind ourselves, sometimes, whose money it is we hold?

John Creed, the consecrated lumber merchant, placed in large letters over his money safe, "My help cometh from the Lord;" and he made constant dividends to God's cause, putting in extra gifts for "thank-offerings," and often, when special mission demands seemed to call for money, that he could hardly spare from his business fund, he would go to his office and, kneeling, tell the Lord all about it, asking that new openings might be made. Faith always triumphed, for there was his text over the consecrated money-safe, and he never was disappointed.

Amos Lawrence would not let his money increase beyond a certain amount for business, and we recall his remarkable pocket-book, labelled in gilt on one side with the text, "The gold is mine saith the Lord," and on the other side "He that giveth to the poor lendeth to the Lord." He gave unceasingly, from his poor boyhood until his dying day. No one knew the sum of his gifts. He celebrated all the family birthdays, from his mother's down to his youngest child's, by contributing munificently to some branch of God's cause. He kept his parent's marriage anniversary and his own in the same way. He gave when he was well and joyous, because he was happy; and he gave when he was suffering, because he wanted to make some one else happy. Even when the pall of death hung over those nearest and dearest, the great, generous heart would pause in its sorrow, and thanking God that he had spared his beloved ones so long, he would count out his gold to bless some needy cause. Can such men die? Are they not putting on immortality with every gift they give to save another? At every by-way and crossing that intersects their path, are they not putting life into some poor, forlorn child, whose resurrection from the dust-heap of the alley, means the sending out of the electric touch of an immortal influence that shall reach undreamed-of multitudes and endure through the everlasting ages! Too many people seem to think that, if poor, they are excusable if they leave their mite for the Lord's treasury when they are through with it, or, if they are millionaires, if they, in their wills, endow some institution, it is enough. But, has not God intended there should be "pay-days" to him as the time passes? Shall we go over his great thoroughfares and shun all his toll-gates? The tithes and the offerings, at least, are his, and he has told us to prove him and see if he will not pour us out a blessing. Does he not know, better than we, how to make the mites and the millions accumulate in eternal blessings? to grow and increase and abound more and more until, with astonishment, we open our eyes wide, as we behold the results, and exclaim with bated breath and deepest reverence, "What hath God wrought?"—Advocate and Guardian.

APRIL TO MAY.

BY JANE ELLIS JOY.

I am speeding away;
So, my fair daughter May,
The earth will soon be in your keeping.
You'll find everything new
And in very good form—
In the air stores of dew,
And the winds softly warm
To coax up the crocuses, peeping.

You will find the hills green,
And in valleys between
Wild violets talking the story
Of how I carested them
With sun-waves and shower,
And fed them and dressed them—
Yes, every smallest flower
That smiles in its blue-purple glory.

And my dearest child May,
If you find things delay—
Like buds, which oft linger brown-coated—
Do not worry or fret,
But wait gently awhile;
That a frown never yet
Did the work of a smile
Is something I often have noted.

—St. Nicholas.

THE BASIS OF POLITENESS.

Is there a grace more desirable than that which is the essence and spirit of the Golden Rule—a spirit which shelters ignorance from comment, while it strives to remove it; a spirit which seeks to make every one in the circle of its influence feel that he has a friend whose heart and mind are conservatories sheltering the flowers of kindness and sympathy?

There is always in the heart of society a tendency to shine at the expense of another's mistake or oversight, many times more faults of confusion or shyness than ignorance. The struggle for prominence in every field is very great, and society suffers by losing the calm of permanence. There are so many turns in the wheel of fortune that few circles in any city retain the same personnel beyond a few years. The spirit of "now or never" seems to have conquered in every field, and nowhere more thoroughly

than in society, leaving ambition to shine, to excel, the prominent motive.

Women are the greater sufferers, for they dread to lose the smallest opportunity for social success, and many times sacrifice warm impulses for the conventionalities of the hour, the moment. There died recently in New York a woman prominent for her social position and the grace and tact with which she filled it. At a most fashionable reception in Washington a young officer appeared with the epaulettes on his coat sleeve running up and down instead of across. Totally unconscious of the ridiculous error, which gave rise to almost audible laughter, the young man walked about the room somewhat puzzled by the uncalled-for levity. The woman referred to sought him out, and taking the officer's arm, entered the conservatory. In a short time the officer reappeared, slightly flushed, but with the epaulettes properly arranged. It afterwards leaked out that this lady, who was hostess, pointed out the mistake, offered her carriage to take him to a tailor, and waited for his return when he had left her. The officer afterwards became prominent, but he found language weak when referring to his mentor.

Manners, no matter how elegant, can never cover innate selfishness or ill-breeding. Good manners are but the expression of the impulses of a good heart; a heart that is full of sympathy for ignorance and suffering. One who makes the Golden Rule the basis of intercourse with others never falls in the essentials of polite manners.

Wealth and good manners are not synonymous; neither are poverty and rude manners. No amount of wealth can cover the blemishes of a small or coarse nature, no poverty the greatness of a generous one.—Christian Union.

AN EXERCISE IN PRONUNCIATION.

The chief interest of the following story lies in the fact that it is told in words liable to be mispronounced. It was written by a student of Rochester Theological Seminary. Worcester's Dictionary is the standard, and the first pronunciation given by it is the one which is decisive.

Roland and Dianna were lovers. Dianna was ephemeral but comely, hypochondriacal but not lugubrious, didactic but not dishonest, nor given to ribald or truculent grimaces.

Her pedal extremities were perhaps a trifle too large for playing organ pedals successfully, but her heart was not at all adamant, and her address was peremptory without being diffuse.

On the whole, she might well become the inamorata of one retired to some quiet vicinage away from the squalor and clangor, the dissonance and contumely, of a great metropolis.

Roland, on the other hand, was of a saturnine countenance, at once epenetic and combative in disposition, so that his wassails and orgies were almost maniacal in their details.

He was a telegrapher by profession, having received a diploma from Caius College, but aggrandized his stipend by dabbling in philology, orthoepy and zoology during his leisure hours, so that he was accused of fetishism and tergiversation by his patrons.

Still his acumen and precience were such that only a misogynist would discern that he was an aspirant for the gallows.

His ascetic, rather than ascetic, nature apparently inclined him to visit a chemical laboratory, well filled with apparatus, to which he had access, whence he often returned with globules of iodine and albumen on his caoutchouc shoes, which subjected him to the risk of his numerous altercations with his landlady, a virago and pythonesse in one, and with the servant her accessory or ally.

Roland had, however, become acclimated to his place, received everything with equanimity, reclined upon the divan while he contemplated the elysium where Dianna dwelt, and addressed donative distichs to her in the subsidence of the railway.

There was a certain diocesan who endeavored to dispossess Roland in the affections of Dianna, but he was enervated by bronchitis, laryngitis and diphtheria, which on their subsidence left his carotid artery in an apparent lethargic condition.

He had sent Dianna a ring set with onyx, a chalcedonic variety of stone, and once hung a placard where he knew she would see it from her casement, but she steadfastly rejected his overtures, and ogled him as if he were a dromedary.

The diocesan betook himself to absolutory prayers, but continued his digressions and inquiries.

Roland became cognizant of this amour, and armed with a withe he inveighed against this "Gay Lothario," who defended himself with a falchion until Roland disarmed him, houghing his palfrey-witah.

After the joust the prodendary abjectly apologized, albeit in a scarcely respirable condition; then hastened to the pharmacist's aerie for copabia, morphine and quinine, and was not seen again until the next Michaelmas.

Roland returned on Thanksgiving day, took an inventory of the possessions, which consisted of a large quantity of almond cement, a package of envelopes, a dish of anchovy sauce, a tame falchion, a book on acoustics, a miniature of a mirage, a treatise on the epizootic, a stomacher lined with sarsenet, a cermement of sepulture, a cadaver and a bomb.

The next day the hymenial rites were performed, and Dianna became thenceforth his faithful coadjutant and housewife.—Standard.

A CHILD'S TRUST.

BY MARIANNA FARRING.

A little blind child rested
In a loving father's arms,
And her face was calm and sweet,
For she never knew alarm.
She felt the love so strong
That girded her about;
And she nestled to her father
In trust that could not do.

A stranger friend (whose rec
Of words and actions done
The father knew) came in,
He took the little one,
And bore her from her father
To rest in his awhile;
And though they scarcely ch
They smiled to see her smile!

"Now, Louie, are you frigh
The father asked in fun.
"You do not know who has
And you're such a little on
A great strange man has tak
Whose face you cannot see
Are you not very much affr
To be away from me!"

The child her blind eyes lifte
And laughing low, she sai
With her face turned to her
"I am not at all afraid;
I do not know who has me
But I know you know," an
As the stranger held her clo
She only laughed again.

Al! little child, who cannot
You are less blind than I;
My head is bowed in mourn
As I hear your wise reply.
Because I do not see and kno
I lose my calm repose.
O may I rest as you have do
In the thought, my Father
—C/

THE OLD HIGHLAND.

Near one of our large cities
asylum for aged blind men,
airy house, and stands inside
and old-fashioned garden. U
and in the shaded alleys you
gray old pensioners sitting to
the same stories for the tho
feeding the poultry, playing
tor's little child. They have
friendly quiet, in which to w
that silent, kindest friend of
lead them home. Among the
one Sandy McFarquhar, an ol
belonged to a Highland regim
strayed in his old age to this
his son. The son had died, h
again; and poor old Sandy,
crippled and blind, had been
kind souls in this asylum. A
feeble and nearer the end, old
within him.

"If I could only see the h
mither lived!" he would con
ally. "If I could throw my
again!"

As time passed this homeli
tolerable. He babbled all da
and woke from his sleep cryin
names.

"If it were possible for h
voyage," said the superintend
visitors one day, "it would c
send him, and let him die in
lage."

One of the visitors was a g
of the town, with a kind h
folly. He listened with dim
Sandy talked of the glory of
"They'll be going home
hear the bands play as they
streets, a' the old tunes—
'the Campbell's are commin
rin out, an' the bonnie chil
all be there but me."

The young man asked a c
left the room.
"He will hardly last till
the answer of the physician
At dusk that evening
orchestras of stringed inst
city quietly entered the gard
took their places beneath
began to play. The dying
himself in bed.

"What's that? You
Hark! Be still! 'The
comin'." It's the regiment o
regiment to Scotland!
The music rose higher,
martial strain of triumph
marched many a day. H
clothes and stood on the flo
arms raised high.
"It's the regiment!
We're at home!"

They caught him as he
at home.—Youth's Compan

THE STORY OF A

"Did he leave any me
"Yes, and he cursed the
saw you."

This was the answer giv
lady in London under the
stances, which were relate
tlemen of culture and p
sailing along the coast of
Trondhjem to Bremen, in
the beautiful fords and an
tains:

Monignor Capel was a
position in London: "Ho
of mind?"

Instead of pointing h
telling her that he stoned
cross, he bade her dismiss
thoughts, and attend plac
One day she followed a cr
Exeter Hall, expecting to
verted from serious though
by a musical entertainment
pried when she found he

man in society, leaving ambition to shine, to excel, the prominent motive.

Women are the greater sufferers, for they read to lose the smallest opportunity for social success, and many times sacrifice for the sake of the conventionalities of the hour, the moment.

Manners, no matter how elegant, can never cover innate selfishness or ill-breeding. Good manners are but the expression of the impulses of a good heart.

AN EXERCISE IN PRONUNCIATION.

The chief interest of the following lovely lies in the fact that it is told in words liable to be mispronounced. It was written a student of Rochester Theological Seminary.

Roland and Dianna were lovers. Dianna was a beautiful girl, but her heart was not at all adamant.

Roland, on the other hand, was of a satiric countenance, at once splenetic and abusive in disposition.

Roland had, however, become acclimated to his place, received everything with equanimity, reclined upon the divan while he completed the elysium where Dianna dwelt.

Roland became cognizant of this amour, armed with a withe he inveighed against "Gay Lothario," who defended himself a falcon until Roland disarmed him.

Roland returned on Thanksgiving day, with an inventory of the possessions, which consisted of a large quantity of almond cake, a package of envelopes, a dish of sauce, a tame falcon, a book on optics, a miniature of a mirage, a treatise on epizootic, a stomacher lined with satin, a censer of sepulture, a cadaver bomb.

On the next day the hymenial rites were performed, and Dianna became thenceforth his lawful coadjutant and housewife.

A CHILD'S TRUST.

BY MARIANNA FARRINGHAM.

A little blind child rested In a loving father's arms, And her face was calm and happy.

A stranger friend (whose record Of words and actions done The father knew) came in, and soon He took the little one.

"Now, Louie, are you frightened?" The father asked in fun. "You do not know who has you, And you're such a little one;

The child her blind eyes lifted, And laughing low, she said, With her face turned to her father, "I am not at all afraid!

My head is bowed in mournful shame As I hear your wise reply. Because I do not see and know, I lose my calm repose.

In the thought, my Father knows!

—Christian World.

THE OLD HIGHLANDER.

Near one of our large cities there is a small asylum for aged blind men. It is a quiet, airy house, and stands inside of an orchard and old-fashioned garden.

Roland, on the other hand, was of a satiric countenance, at once splenetic and abusive in disposition, so that his wassails and orgies were almost maniacal in their details.

Roland had, however, become acclimated to his place, received everything with equanimity, reclined upon the divan while he completed the elysium where Dianna dwelt.

Roland became cognizant of this amour, armed with a withe he inveighed against "Gay Lothario," who defended himself a falcon until Roland disarmed him.

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On the next day the hymenial rites were performed, and Dianna became thenceforth his lawful coadjutant and housewife.

THE STORY OF A BIBLE.

"Did he leave any message for me?" "Yes, and he cursed the day that he ever saw you."

This was the answer given by a nun to a lady in London under the following circumstances, which were related to me by a gentleman of culture and piety, as we were sailing along the coast of Norway, from Trondhjem to Bremen, and out among the beautiful fjords and snow-capped mountains.

Instead of pointing her to Christ, and telling her that he atoned for our sins on the cross, he bade her dismiss such unwelcome thoughts, and attend places of amusement. One day she followed a crowd of people into Exeter Hall, expecting to have her mind diverted from serious thoughts about the future by a musical entertainment.

ligious meeting. Annoyed at this, she attempted to get out, but in doing so she knocked some umbrellas onto the floor, and abashed, took her seat.

Her attention was soon riveted upon the speaker. He explained our relation to God, as under condemnation already, and spoke of Christ's suffering on the cross as an atoning sacrifice and of God's willingness for his sake to pardon, and by his Holy Spirit to change our hearts and fit us for heaven.

Soon after, in conversation with her, he said: "You will find the truth which I have mentioned often repeated in the Bible." "But I have no Bible," she replied.

He quickly handed her his own, saying: "I have pleasure in giving you mine." Sometime after this, the high Catholic dignitary, remembering the advice he had given this lady, sent a priest to inquire about the state of her mind.

Before leaving, she gave him the Bible that had been given her at Exeter Hall, and begged him to read it with prayer, and to trust in him who "bore our sins in his own body on the tree."

When she called, some weeks after, she was shown into a room where there was a coffin, and in it the body of the priest. Beside it a nun kneeling in prayer. The lady approached, and asked: "Did he leave a message for me?"

"Yes," was the reply. "He wished me to say, if you called, that he died in the full faith of the Catholic Church, and that he cursed the day he ever saw you."

The poor lady turned away, greatly distressed, saying to herself: "If I had gone to his bedside when he sent for me, I might have pointed him to Christ, and he might have been saved through faith in him; but now, alas! it is too late. I fear, through my negligence, he is lost forever."

This reflection produced such an effect upon her that it destroyed her peace of mind, which she sought to overcome by foreign travel.

One day in Rome a lady approached her and said: "Do you remember standing by the coffin of Father—, and the dreadful message delivered to you?"

"Yes," she replied, "and it has followed me night and day." "But it was not a true message. The words he bade me to deliver to you were these: 'Tell her that I bless the day I ever saw her, and that I die in the full faith of Jesus Christ.' Tell her that the Bible she gave me was the means of leading me to trust alone in him for pardon. Tell her I shall meet her in heaven." And then, added the nun, "he gave me that precious Bible which has also been the means of leading me to see myself a lost sinner, and Christ as my only Saviour. Will you forgive me for telling you that falsehood?"—Morning Star.

BEGIN AT ONCE.

Begin at once to do whatever your Master commands. Begin to practice religion. A child would never learn to walk by a hundred talks about the law of gravitation; it must use its own feet, even at a risk of many a tumble.

What's that? 'Young Lochinvar?' Hark! Be still! 'The Campbell's are comin'.' It's the regiment comin' home—the regiment to Scotland!

"It's the regiment! We're at home! We're at home!" They caught him as he fell. Sandy was at home.—Youth's Companion.

ENGLISH PUBLIC-SCHOOL FASHION.

The boys at Harrow all wear white straw hats with very wide brims, which they call "straws." These have either blue or black ribbons around their crowns, and an elastic, such as little girls wear on their hats, which the boys pull down a little way over their hair at the back of their heads.

The boys at Harrow all wear white straw hats with very wide brims, which they call "straws." These have either blue or black ribbons around their crowns, and an elastic, such as little girls wear on their hats, which the boys pull down a little way over their hair at the back of their heads.

could not see their faces, and as they all ran as soon as he spoke to them, he only succeeded in seizing one of the number. Pulling out his knife, he cut off a tail from the boy's coat and let him go, saying, 'Now, sir, you may go home. I will know you in class to-morrow morning by this.'

Popular Science.

SHOE-PEGS require 100,000 cords of timber annually in their manufacture; matches, 300,000; lasts and boot trees, 500,000. All this is of the most superior quality, straight-grained and clear of knots and gnarls.

A CURIOUS CLOCK.—A correspondent in The New Church Messenger describes a clock recently patented in France, in imitation of a tambourine, on the parchment head of which is painted a circle of flowers, corresponding to the hour figures of ordinary dials.

EARTHQUAKES.—Some of the most severe earthquakes on record have taken place in February. At Lisbon, on the 26th of February, 1531, 1,500 houses were destroyed by an earthquake and 30,000 persons buried in the ruins.

A BOMB TEST.—A Washington dispatch says: "The inventor of a new kind of bomb, for which a patent is pending, came to see the Commissioner, who happened to be out. He brought with him a specimen bomb, which was inclosed in a pasteboard case, and he showed it to the Commissioner's private secretary, Mr. Will Montgomery.

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The Sabbath School.

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

INTERNATIONAL LESSONS, 1887.

- SECOND QUARTER. April 2. Joseph sold into Egypt. Gen. 37: 23-36. April 6. Joseph Exalted. Gen. 41: 38-43. April 16. Joseph Makes Himself Known. Gen. 45: 1-15. April 22. Joseph and his Father. Gen. 47: 1-12. April 30. Israel in Egypt. Exod. 1: 6-14. May 7. The Child Moses. Exod. 2: 1-10. May 14. The Call of Moses. Exod. 3: 1-12. May 21. The Passover. Exod. 12: 1-14. May 28. The Red Sea. Exod. 14: 19-31. June 4. The Manna. Exod. 16: 4-12. June 11. The Commandments. Exod. 20: 1-11. June 18. The Commandments. Exod. 20: 12-21. June 25. Review.

LESSON VIII.—THE PASSOVER.

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

For Sabbath-day, May 21st.

SCRIPTURE LESSON.—Exodus 12: 1-14.

- 1. And the Lord spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you. 2. Speak ye unto all the congregation of Israel, saying, In the tenth day of this month shall take to them every man a lamb according to the house of their fathers, a lamb for an house: 3. And if the household be too little for the lamb, let him and his neighbor next unto his house take it according to the number of the souls: every man according to his eating shall make your count for the lamb. 4. Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep or from the goats: 5. And ye shall keep it up until the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it in the evening. 6. And ye shall take of the blood, and strike it on the two side-posts, and on the upper door-post of the houses, wherein they shall eat it. 7. And they shall eat the flesh in that night, roast with fire, and unleavened bread: and with bitter herbs they shall eat it. 8. Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtiance thereof. 9. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. 10. And thus shall ye eat it: with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord's passover. 11. For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast: and against all the gods of Egypt I will execute judgment: I am the Lord. 12. And the blood shall be to you for a token upon the houses where ye are; and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. 13. And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations: ye shall keep it a feast by an ordinance for ever.

GOLDEN TEXT.—Christ our Passover is sacrificed for us. 1 Cor. 5: 7.

BIBLE READINGS.

- Sunday. Exod. 12: 1-14. Delivered from death. Monday. Exod. 12: 21-36. Death of Egypt's first-born. Tuesday. Heb. 11: 23-29. Kept through faith. Wednesday. Ezra 6: 16-22. A joyous Passover. Thursday. Luke 22: 19-23. Christ's last Passover. Friday. John 1: 19-34. The Lamb of God. Sabbath day. Rom. 8: 31-39. Joy in deliverance.

TIME.—G. C. 1491. PLACE.—Boston, in Lower Egypt. RULES.—Thothmes II., or Menephtah, son of Rameses II.

OUTLINE.

- I. The lamb. v. 1-6. II. The blood. v. 7-10. III. The Passover. v. 11-14.

INTRODUCTION.

Having considered the call of Moses to the leadership of Israel, in the last lesson, we now come to consider the great festival divinely instituted on the eve of their departure from Egypt. The interval between the two lessons is probably at least a year and a half, and is filled up with mighty deeds wrought through Moses, designed to make Pharaoh willing to let the Israelites go out of Egypt. After Moses's call, taking his family with him, he immediately goes to Egypt, the scene of action. He at once makes an appeal to Pharaoh in behalf of the Israelites. He at first asks that they may be permitted to go into the wilderness to worship. This appeal results simply in greater hardships for the Hebrews, who are now compelled, not only to make brick as before, but to find the straw or stubble for brick making. This turn of affairs was followed by severe plagues visited on the Egyptians from the Lord. They came in rapid succession, ten in number, each more severe than the former. These plagues had the effect to harden Pharaoh's heart, until the last plague came, when his will was finally broken. The character of the plagues was such as to show the utter weakness of the gods of Egypt; hence they became a very emphatic revelation of the true God in contrast to the false gods of Egypt. Finally, the last plague was announced to the Egyptians, in which the first-born in every home in Egypt was to die in a single night, "from the first-born of Pharaoh that sitteth upon his throne, even unto the first-born of the maid-servant that is behind the mill; and all the first-born of cattle." At this point, the lesson of to-day opens with the Lord's directions for the guarding of the homes of the Hebrews against a share in the plague he was to send upon Egypt.

EXPLANATORY NOTES.

- V. 1. And the Lord spake unto Moses and Aaron in the land of Egypt. Everything now was in readiness for this solemn event. Moses and Aaron were the organs of God's revelation through whom his communications were made to the people. V. 2. This month shall be unto you the beginning of months. It was to mark the beginning of the distinct nationality and theocratic government of the people of Israel; hence it was fitting that it should be made the beginning of a new calendar. V. 3. Speak ye unto all the congregation of Israel. It was very important that the communication about to be made should reach every family of the Hebrews. In the tenth day of this month. Reference here is made to the time when it was necessary to select the offering and keep it in readiness for the sacrificial service. They shall take to them every

man a lamb according to the house of their fathers, a lamb for an house. This was to be a family festival, and was not to be partaken of together by any chance collection of persons, but only by those of the same lineage of family.

V. 4. And if the household be too little for the lamb, let him and his neighbor next unto his house take it according to the number of the souls. Under these special circumstances, two families might be united for this solemn feast.

V. 5. Your lamb shall be without blemish, a male of the first year. In this specific requirement is revealed the kind of an offering which the Lord requires at the hands of his children. It must be one of first value, and as nearly perfect as possible, free from all contamination.

V. 6. And ye shall keep it up until the fourteenth day. This would be the middle of the month, and, as they reckoned the month by the phases of the moon, would be at the full of the moon. And the whole assembly of the congregation of Israel shall kill it in the evening. Not that they were to come together for this purpose, but that the head of every family was to slay the lamb at his own house. Each family was to partake of the Passover meal apart by itself and for itself. In the evening. Literally, between the two evenings, or, as it is stated in Deut. 16: 6, at the going down of the sun. This the definite time, the going down of the sun, the rising of the full moon, is the time for the sacrifice of the lamb.

V. 7. And they shall take of the blood, and strike it on the two side-posts, and on the upper door-post of the houses, wherein they shall eat it. This act of putting the blood of the sacrifice on the doors is a very striking symbol of the faithful loyalty of the family residing in that house. Without this blood thus sprinkled on the door-posts, there was no promise of safety to the family residing there.

V. 8. And they shall eat the flesh in that night, roast with fire, and unleavened bread: and with bitter herbs they shall eat it. Having made the sacrifice and offered it unto the Lord, and having declared this fact by sprinkling the blood upon the door-posts, they were now prepared in their hearts to partake of this sacrifice, so to speak, with the Lord, thus expressing their full communion with the Lord in this night of his visitation. The flesh is to be roasted with fire, a symbol of purity. They are also to partake of unleavened bread, which is also a symbol of purity. They were to partake of this meal of roast flesh and unleavened bread, with bitter herbs, which would remind them of the bitterness of the bondage which they were now to escape.

V. 9. Eat not of it raw, . . . but roast with fire. This seems to give the definite directions for preparing the flesh for the meal.

V. 10. And ye shall let nothing of it remain until the morning. This, as well as the preceding verse, emphasizes the unity of the offering, which is, at the same time, symbolic of the unity of those who partook of it. It must not be divided between two separate meals, but all partaken of at once. And that which remaineth of it until the morning ye shall burn with fire. In order to preserve the holy flesh from profanation or decay.

V. 11. This verse describes minutely the attitude and the particular personal conditions of those who partake of the meal. It is the Lord's passover. That is, it is ordained by him, observed in obedience to him, a service sacred to him.

V. 12. Simultaneous with this act of eating the Passover feast, the most fearful judgment was visited upon every household of the Egyptians. God was vindicating himself in righteousness against all the gods of Egypt. Every family of Israel was preserved from the greatest calamity by virtue of their trust in the offering required at their hands; while every family of the Egyptians who would not trust in Jehovah were compelled to give up the first-born child. Such a contrast between glorious deliverance on the one hand, and such fearful visitation on the other hand, was calculated to give the deepest impression of the supremacy of the true God over all the gods of Egypt.

V. 13. Here the blood on the door-posts is spoken of as a token, a sign, a declaration of the character of those who dwell within.

V. 14. And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations. Thus a memorial was established full of divine significance, which is to be held in remembrance on account of that significance throughout all the generations of the people of God.

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The care of the baby is a matter involving very many other considerations such as the health, disposition, etc., of the mother, and many other things which give shape to the physical, mental or moral character of the future man or woman. To treat, in a simple and yet trustworthy manner, all these varied and complex questions, is the object of Babyhood. The May number is fully up to the standard which the little magazine has made for itself by the excellence of its former numbers. 15 cents a number, \$1 50 a year. No. 5 Beekman St., New York.

The increased attention given to the study of scientific and historical subjects by young people throughout the country is one of the hopeful signs of the times. The Agassiz Association is one of several organizations for the promotion of such studies, and the Swiss Cross is a monthly magazine to aid and direct the studies of members of the Association. The May number is seasonable and instructive. It should be read by every lover or observer of nature. It is an able, handsome magazine, and should attain great success. Price \$1 50 per annum. N. D. C. Hodges, Publisher, 47 Lafayette Place, New York City. Send 10 cents for sample copy.

The Old Testament Student for May is an instructive number. "The Perfection of the Decalogue" is the leading article, "The Pentateuch," "American Explorers in Bible Lands," and "A Book-study on Moses," are also prominent papers. Editorials, The S. S. Lessons, Old Testament notes and notices combine to make up the number. New Haven, Conn., P. O. Drawer 15.

DIED.

In Alfred, N. Y., May 1, 1887, THOMAS H. DAVIS, aged 72 years. When he was first taken sick, it was supposed to be only a common cold, but proved to be pneumonia, and, after a few days, paralysis set in, which resulted in death. His father was one of the early settlers of Alfred; dying when Thomas was quite young, he left him with the care of his mother and the younger children, which responsibility he bravely met. For several years his health has been poor, so he left his farm and bought him a beautiful home near Baker's Bridge, but was not permitted to enjoy it long. He has left a wife, two daughters and many other relatives, and will be much missed in the community in which he so long lived. His funeral was held at his late residence, May 3d.

In Andover, N. Y., May 1, 1887, at the home of Perry Potter, HENRY STANLEY, aged 36 years. He came to Mr. Potter's last December, in poor health, asking to be permitted to work and do chores, as he might be able, for his board, but it was not long before he was confined to the house. He was very kindly cared for through his sickness, and on Monday we buried him. Not a relative ministered to him in his sickness or followed him to his grave. It is sad to be alone in health, but much more so in sickness and death.

In Hallsport, N. Y., April 28, 1887, HERBERT C., son of Henry H. and Mary Hall, aged 18 years. He was regarded as a very promising young man and a safe leader of his associates, in whom, in his lucid moments, he expressed a great interest, leaving for each a message of love, and counseling all to be virtuous and good. He was beloved by all, old and young, as was evident from the very large congregation in attendance at his funeral, which was held on Sunday, May 1st.

In Little Genesee, N. Y., Sabbath, April 30, 1887, after a long and severe illness, LEWIS J. COON, in the 74th year of his age. Brother Coon was among the earlier settlers in Genesee, moving from Madison county in 1824 or 1825. He professed faith in Christ in early life, and has been one of the strong supporters of the church in this place. He expressed great confidence in the Saviour during his sickness, and departed with a firm hope in eternal life. He leaves a companion, with whom he passed the fiftieth mile stone of married life, in September last, and other relatives, to mourn their loss, but not as those without hope. Thus another of the landmarks is removed, like the trees of the forest they fall before the destroyer.

HARMONY DUNHAM RICHARDSON FERRY was born in Walpole, N. H., July 26, 1795, and died in Scott, N. Y., April 24, 1887, at the good old age of 91 years, 8 months and 24 days. At an early day she moved to New Abton, Cattaraugus Co., N. Y., and from thence to Bordino, Onondaga Co., N. Y., in 1853. From thence, in 1860, to Scott, Cortland Co., N. Y., where she resided until her death, living with her only daughter the past 21 years. She was united in marriage to her first husband, Lyman Richardson, in the year 1820, to whom were born three children—two sons, Lorenzo and Riley, and one daughter, Harriet E.—all of whom survive their parents. About a year after the death of her first husband, which occurred in 1852, she was married to Asa Ferry, living with him about 10 years, when she was a second time left a widow. While living in Cattaraugus county, the deceased espoused the cause of her Master, uniting with the Wesleyan Methodists. On moving to Bordino, she united with the M. E. Church of that place, and on moving to Scott she embraced the Sabbath and united with the Seventh-day Baptist Church of Scott, where she remained a member in good standing ever since. The funeral services were held at the Seventh-day Baptist church. Sermon by the pastor from Psa. 17: 15: "I shall be satisfied when I awake in thy likeness."

In Berlin, N. Y., May 3, 1887, of consumption, Mrs. ADELIAH G. MILLER, wife of O. B. Miller, and daughter of James L. and Samantha Green, aged 28 years, 7 months and 23 days. A fuller notice will be prepared for publication.

MEMORIAL.

WHEREAS, our dear brother, O. S. Mills, fellow-member of the theological class of Alfred University, has been called upon to sit under the shadow of a great sorrow, as he mourns the early death of his ever loving and tenderly loved companion; therefore,

We, the teachers and students of the theological class, most deeply sympathize with our dear brother, and fellow-worker, in this his deep affliction, and great bereavement. Most cheerfully do we bear witness to her womanly excellence, her Christian fortitude and faithfulness, and to that warm-hearted friendliness by which she so much won the hearts of all who knew her. Most affectionately do we commend our afflicted brother to the compassionate Heavenly Father, without whose notice "not a sparrow shall fall on the ground," and by whom the very hairs of your head are all numbered." May he so rest in the arms of Infinite Love as to realize every day that "all things work together for good to them that love God," and that "Deepest griefs and wildest fears Have holiest ministries."

In behalf of the class,

D. E. MAXSON, E. H. SOUWELL.

WILLIAM BAILEY GREENE was born in the town of Pinckney, N. Y., Jan. 20, 1815, and died in the town of Hounsfield, N. Y., April 28, 1887. He was the oldest son, though not the oldest child, of the late Eld. Wm. Greene. Only two of Eld. Greene's family of ten children now remain on earth. Bailey Greene, the name by which he was generally called, was a gentle, pleasant man, highly esteemed as a neighbor and a citizen. In his youth he had some profession of religion at that time. Some over a year ago he identified himself with God's people by a public profession of faith in Christ. During the few weeks of failing health which preceded his death, he expressed himself as trusting Christ for salvation, and as being in submission to God's will, whether he lived or died. His wife, Elvira Benjamin, with whom he lived happily for nearly half a century, survives him. Three children—two daughters and a son—are also left to mourn. All pay this tribute to his memory, that he was a kind husband and father, a true friend, an upright business man, and a Christian. His funeral was held at the church at Adams Centre, Sabbath, April 30th. Sermon from Psalm 17: 15.

In Richmond, R. I., April 19, 1887, of bronchial consumption, CANDACE A. AMMONS, daughter of Joseph and Fannie Ammons, aged 40 years and 8 days. For a number of years she was of the household of Nathan Babcock, of Westerly, and endeared herself to the family by her faithfulness and pleasant disposition. Becoming a victim of disease she went home to die. In the spring of 1879, during a revival effort under Pastor Platts, assisted by Dr. Lewis, she sought and found Christ, put him on by baptism, and joined the Pawcatuck Church of which she was a devoted member at her death. Candace was a very earnest and humble Christian. She was faithful in her attendance to the prayer meeting and Sabbath school while health permitted, and took great delight in the singing of the gospel hymns. Though dependent upon her daily labor for support, she was a very liberal giver to all the benevolent enterprises of our denomination. The church did not forget her when sickness and trial came, remembering her benevolence. She was cheerful and trustful to the last, giving assurance that Christ and heaven were her eternal portion. She leaves an aged mother, her father and sister having gone on before. Her funeral was held at the residence of her mother, where many friends met to comfort the bereaved and lonely and pay their last respects to

the esteemed dead. The pastor spoke words of comfort and instruction from the words: "Blessed are the dead who die in the Lord; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

NOTICE TO CREDITORS.—Pursuant to an order of Clarence A. Farnum, Surrogate of the County of Allegany, notice is hereby given to all persons having claims against Milo Sweet, late of the town of Almond, in said county, deceased, that they are required to present the same, with the vouchers therefor, to the undersigned, at his residence in the town of Alfred, on or before the 25th day of August, 1887. D. R. STILLMAN, Administrator. ALFRED CENTRE, Feb. 21, 1887.



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CONSOLATION. BY O. A. STILLMAN. (John 14: 3)

These is a hope that brightly To tollers in this life. There is prepared for us a home Beyond this field of strife And though all may seem dead And trouble in this vale, Christ's words should stand out. A hope that ne'er will fail.

Then should we get discourse With terror look around. When we may on Christ's promise O! Never! Let us rather look Upon the brighter side, And take God's Word that says, A BRIGHT LIGHT for