

# The Sabbath Recorder.

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

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## The Sabbath Recorder.

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For the Sabbath Recorder.

"WHOM THE LORD LOVETH HE CHASTENETH."

BY SYLVIA.

Dark clouds o'erhang my way,  
They hide the path  
That leads me into light.  
Is this God's wrath?

Does He to hedge me round  
Send grief and pain,  
Till faint and sick at heart  
Tears fall like rain?

And does He really care  
That I am sad,  
Does He rejoice with me  
When I am glad?

Oh, doubting heart of mine,  
Trust still His care;  
Be sure he fain would bless  
And sorrows spare.

"He chastens whom He loves,"  
His word is true;  
He doth thy dress consume,  
Thy gold make new.

And as refiner's fire  
The dross doth burn,  
So sorrows meekly borne  
Shall heavenward turn.

This wayward heart of mine,  
All doubts remove,  
And lead me into light—  
God's light of love.

Dear Father, hold me close  
When trials come,  
Strengthen my trembling faith  
In thy dear Son.

And if when peace shall come  
To hold full sway,  
My soul shall feel new strength,  
Shall learn the way

To help some sorrowing one  
His grief to bear,  
I shall thank God for pain,  
Nor more despair.

### THE NATIONAL BAPTIST ANNIVERSARIES.

DETROIT, MICH., MAY 21-27.

These anniversaries are being held in the pleasant city of Detroit, a city of about 120,000 inhabitants. The weather is favorable, though rather warm, and the arrangements for the meetings are very complete. During the day they are held in the First Baptist church, and at night in the Detroit Opera House. The provisions made at the church are admirable. Upon the arrival of visitors, they are received by a pleasant committee and assigned to some hotel, according to the price they wish to pay, the rates being below those ordinarily charged. There is a "postoffice" at the church, and arrangements for sending messages by telephone and telegraph, committee rooms, "headquarters" for the different societies, tables and stationery for the free use of visitors, cloak room, &c., &c., are provided. As we did not reach the city until Thursday morning, we will gather a few items from the daily anniversary edition of the *Michigan Christian Herald*.

BIG DROPS BEORE THE SHOWER.

Dr. W. W. Everts, of New Jersey, preached Sunday morning, from Isaiah 10: 43, "Ye are my witnesses," upon the conditions of more effective testimony.

The cause of truth is on trial, and in order to be better witnesses we need: (1) To exalt the Word of God; (2) to more scrupulously observe divine order and ordinances; (3) to have a more Scriptural view of preaching; and (4) to be more explicit, definite and positive.

In the evening he preached on "Soul-Winning the Highest Wisdom."

Rev. Mr. Donnelly also preached in the city, from Galatians 2: 20, on the "Indwelling Christ." This is a personal, experimental fact, and this divine indwelling is: (1) An operative, energizing force; (2) it quickens mental powers and stimulates thought; (3) it gives depth of religious conviction.

An indwelling Christ is the secret of spiritual power in the church.

Sixtieth Annual Meeting of the American Baptist Publication Society.

WEDNESDAY, MAY 21.

This society opened its first depository, in Washington, in 1824, but in 1826 removed its headquarters to Philadelphia, where it began in a room for a depository fifteen feet square, rented for \$100 a year. Its receipts for the first two years were \$1,010 33. The society now has a magnificent building, 46x 235, five stories high, costing \$258,000. The object of this society is to publish and

circulate the Bible; to provide denominational and Sunday school literature, and standard religious and theological works; and to do a kind of missionary work through Sunday-school missionaries, colporteurs and Bible readers.

One of the greatest needs of our own denomination is *more denominational literature*. We are suffering and losing from the lack of it among our people, in our churches and in our Sabbath-schools.

In the afternoon, at 2 o'clock, Rev. Dr. Grenell, pastor of the church, extended, in behalf of the Baptists of Detroit and the whole State, a cordial welcome to the Publication Society, Missionary Union, Home Mission Society, the Woman's Home Mission Society, and three Woman's Foreign Mission Societies, of the East, of the West, and of the Pacific Coast. To the address of welcome, Vice President Goodman, of the Chicago Standard, replied.

The receipts of the business department of the Publication Society last year were \$428,295 12, an increase of \$28,622 05 over any previous year. The receipts of the missionary department were \$131,881.94, an increase of \$9,635 85. And the Bible department received \$22,780 52. There have been printed during the year the equivalent of 687,695,902 18mo. pages. For longer or shorter periods during the year there have been in the service of the missionary department 178 Bible, colporteur, Sunday-school, publication and special missionaries, distributed through forty-five States and Territories, and in Manitoba, British Columbia, Mexico, Germany, Sweden and Turkey. There is one in Germany and one in Sweden for the purpose of building up local publication societies and promoting colportage.

30,936 days of service have been performed, and 597 Sunday-schools have been organized, 136,258 Bibles and Testaments, and parts of the Scriptures, have been gratuitously distributed in the United States, Mexico and Sweden. The Bible work of the whole denomination was placed in the hands of the Publication Society last year at Saratoga, and appeals for the Word of God are many and pressing. Work in Mexico, among the Roman Catholics, appears to be specially promising, if the open doors can be entered. We Seventh-day Baptists can certainly rejoice at the increasing circulation of the Bible.

President Hill, of the University of Lewisburg, Pa., spoke upon "Denominational Publishing and Distributing Indispensable to Fealty to Our Lord."

Baptists do not exist for the defense of a ceremony, but of the fundamental principles of loyalty to Christ's admitted command. Baptism is the gate of the church, into which only they are to enter who have experienced the new birth. There are no non-essentials among the requirements of Him who said, "Whosoever shall break one of these least commandments," &c. (Matt. 5: 19.) The doctrine of soul liberty, for which Baptists have been persecuted, is now the creed of Christians, and Baptist principles of church organization have furnished a model for the best earthly government. The speaker gave three reasons why Baptists should publish and distribute. (1.) They hold truth still unrecognized. (2.) Our Lord's method is the progressive proclamation of the truth. (3.) Publishing and distributing are the most effective ways of promulgating truth. The printed page can work when, where and in ways that the living teacher can not. He preached good Seventh-day Baptist doctrine.

A. C. Osborne, D. D., of Massachusetts, spoke of denominational work upon the Pacific coast, with its population of one and a half millions, which number is rapidly increasing in city, village, ranch and camp.

The subject of an address by Rev. Mr. Carter, of West Virginia, was "A Scriptural Literature Specially Wanted in the Homes of the Land."

These addresses were followed by considerable miscellaneous business.

In the evening, at the Opera House, a denominational sermon was preached, by Rev. J. M. Stifler, D. D., of Crozier Seminary, Upland, Pa., from John 12: 16. Theme—Jesus glorified. The Christ we worship is not the Christ of the Gospels merely, Christ in the flesh of His humiliation, but the Christ glorified. The glorifying of Christ by the Holy Spirit was an enlargement of His presence, His nearness, His words, and

His glory; and this involves an enlargement of every believer. The glorified Christ exalts Christian literature, the New Testament and all other Christian writings. They who know Christ, not simply as He was, but as He is now, are qualified to publish Christian literature. A living, glorified Christ has a conservative influence on doctrines, and the source of doctrines, the Bible, making religious truths living realities. The glorified Christ has everything to do with our estimate of ourselves, our experience and opinions, lifting men out of religious egoism. Finally, it is the Christ of glory that gives significance to every doctrine, word and fact in the Bible, in nature, history, science and theology.

Among the chief attractions of anniversary week is the singing of the Carman family, the three sons, wife and daughter of Rev. Mr. Carman, of Portland, Mich.

The Woman's Baptist Home Mission Society was organized in 1877. It has a training school in Chicago, where women desiring to become missionaries can attend courses of lectures in theology, medicine and domestic duties; they also have opportunities for doing practical missionary work. The receipts for 1883 were \$25,944 64, and expenditures \$22,348 39. Twenty-six missionaries, six missionary teachers, and ten Bible women were employed, among freedmen and Indians; and the society supported a Scandinavian and German mission, and assisted the Home Mission Society in its educational work.

The Woman's American Baptist Home Mission Society expended the past year \$20,000, supporting wholly or in part 23 teachers and 61 scholars, and engaging in educational work of special interest at Atlanta, Ga., and at Salt Lake. The headquarters of this society are in the East, of the former in the West.

American Baptist Publication Society.

THURSDAY, MAY 22—SECOND DAY.

After devotional exercises and some business, Rev. Mr. Gifford, of Boston, gave an address upon the attitude that Baptists to day should occupy in relation to the American Bible Society. He spoke of the value of the Bible, and the importance of the work of the Baptist denomination, and maintained that the American Bible Society would not appropriate money for printing and distributing such translations of the Scriptures into foreign languages as do justice to Baptist doctrines. The Baptists wish to translate, not transfer, the Greek *baptizo* and cognate words.

Rev. A. C. Dixon, of Maryland, gave a forcible, eloquent and telling address upon the duty of Baptists to sustain the work of the American Baptist Publication Society. After paying a tribute to duty, he gave the following reasons for supporting the Publication Society: (1.) The destitution of our country demands it. Last year 150,067 families were found without the Bible, and 110,000 were supplied. (2.) Associated with every other interest, the Bible is the teaching book. (3.) Patriotism demands it. The Bible is against the liquor traffic, Mormonism, Socialism, Romanism, Fenianism and Nihilism. (4.) Loyalty to truth demands it.

The Committee on Bible Work reported a few resolutions, the last one recommending that at least \$50,000 be raised for Bible distribution. Several spoke upon the resolutions, when they were adopted.

The Committee on Resolutions reported a resolution that the Society will, "as a general rule," apply all undesignated funds directly to its missionary work. A motion to amend, by striking out the words "as a general rule," was made; but after a full discussion of the matter, involving some criticisms upon the methods of the society's work, the resolution was adopted as presented. Among other things, it was said that a society or board that can not, or will not, endure discussion of its methods ought both to be put where they will never be heard of again.

Rev. Mr. Chase, of Minnesota, read a paper on "The Duty of Our Denomination to More Vigorously Sustain This Our Only National Sunday-school Society."

Fraternal greetings were extended to representatives from the Southern Baptist Convention, and from Canada. It was voted to appoint a committee to prepare and transmit by telegram expressions of Christian greeting to the Presbyterian General Assembly, now in session at Saratoga, N. Y., and to the Methodist General Conference, at Philadelphia. And a vote of thanks to the Detroit churches, and to the railroads that had favored the delegates, was passed.

The evening session was opened with a beautiful service of sacred song by the Carman family.

The Committee on Enrollment reported as present 445 managers, members, delegates and visitors.

Rev. Mr. Durham, a colored Sunday-school missionary in South Carolina, spoke upon the progress of the colored race in that State since emancipation. After describing their condition in slavery, he showed their social, financial, political and religious progress.

Rev. Mr. Montgomery, another colored missionary, spoke of the condition and needs of the colored race in Western North Carolina.

Dr. Henson, of Chicago, gave an eloquent and powerful address upon the aims and destiny of the colored race in America. He recommended that they aim to build themselves up financially, socially, politically, intellectually and religiously. Character is the true elevating power. Our aim should be to help them to rise higher and higher, just as the stronger should always help the weaker, and not to use them for our selfish ends. Their destiny may be to help lift Africa into the light; and in this country their destiny will be ours, and our destiny theirs.

After concluding remarks by the presiding officer, the Publication Society adjourned.

TO SUNSET LANDS—NO. 27.

MONTEREY—CONTINUED.

At Cypress Point stands a grove of grand old trees unlike anything else in the world. Tall, with broad spreading tops, nearly flat like some cedars. They have battled with the winds and the dashing spray for hundreds of years, and could they speak they would tell of the landing of Junipero Sera, of Viscaino, who named it Monterey, and of the ships of Sir Francis Drake, who came sailing by here in 1548 and called the country New Albion, and of the Indians we know so little about, but whose traces are all around us, and whose feasts were here celebrated as attested by the piles of broken abalone shells along the coast. These trees are known as "Monterey Cypress," but scientists call them *Cypripinus macrocarpa*, and they are found nowhere else than here. Two eagles nests perched in their tops added to the wildness of the scene.

A little beyond Cypress Point we came upon an old Chinaman in the road, who addressed us, "You see fish boat out dar?" We told him we had not. It appeared that a boat from the Chinese fishing village just beyond, had gone out in the early morning, and had not returned. The breeze had sprung up strong from the south, warning clouds like puffs of steam from a great engine, were scudding before it, the time was long past for them to come, and no one had seen the boat. There are tragedies in all ranks in life. But nature did not seem to sympathize with tragedy. Around us were signs of life and joy. Rattleweed, with white blossoms, tar-weed with yellow, and wild lilac, with its fragrance, were in bloom, kildees run glibly through the grass and ferns, and the ground squirrels darted into their holes, as we passed. Aleck noticed me making notes of things, and when we came to something interesting, he would turn round and say, "There, check that down!" I asked him why some of the squirrel holes were so much larger than others. "Oh, those are old holes. I spose they are mor'n a hundred years old. You see they hand'em down from father to son, just like the English lords!"

Soon we came to the Chinese fishing village. It was a group of low huts, quite Oriental in their structure with frame work for drying fish. At the doors stood women and little dirty urchins crowding behind their mother, and clinging to her dress, quite like children elsewhere. Men and women surrounded us to sell their wares, which consisted of bits of coral, moss, sea urchins and various shells, rough and polished. One man had some abalone shells, fresh from the animal, and we asked him "How much?" "Four two bits," so we took four and gave him a silver dollar. He went into his house and brought 75 cents in change and declining further purchases we drove on. We had not gone far, however, before we threw out a broken abalone shell we had picked up some ways back. "There it goes," said Aleck, "I wonder who will pick it up next!" On inquiry we were informed that that same shell had been picked up and afterwards thrown out by

every party he had driven for a year or more! "Why didn't you tell us when we had you stop for us to pick it up?" "Oh, I thought you would find out soon enough, and besides I didn't know but you might carry it off where it wouldn't bother me anymore. Now the next party that comes this way will pick it up and carry it back where you found it, and so it will continue its travels."

These abalone shells are quite an article of commerce, when cleaned and polished. The name does not appear in Webster, so I have taken some pains to secure the proper spelling. The guide book spells it "abalone," and a writer in Scribner's Magazine "avalone," while W. H. Bishop in Harper's spells it "avallonia." The Encyclopedia Britannica, however, writes it "abelone," and so I will consider that authority. This mollusk clings with great tenacity to the rocks, and we were shown a shell in San Francisco, which was said to have caused the death of a Chinaman at Toquel by imprisoning his fingers until the tide rose and drowned him.

We are now at Carmel Bay. Below is a fine pebbly beach, while out a little way, is a long rock with a hole perforated in it by the waves, and plenty of sea gulls are flying around. Across this bay a little over a mile is the famed Carmel Mission church, the second one built in California, and one of the finest in its design and finish. It is now only a ruin; we wished to visit it, but the clerk at the hotel had told us it was impossible without a special trip of eight miles. He certainly does not belong in Paradise; and so far the Del Monte must yield its claim to that distinction.

One of the ladies in the other carriage complained of the sunshine without a cover, and offered us a parasol, whereat Aleck remarked he "didn't drive parasols, they were always in the way;" and told us of a lady passenger he once had, who would get outside, for "inside there was no air at all." It was not long before she complained of the sun, and wanted to return, when her husband remarked quite innocently: "My dear, isn't it better to have a little sun, than to have no air at all?" The audible smile which greeted this remark, so discomfited the poor lady that she was glad to retire where she could have neither sun nor air. She could not have been a native of Monterey, for Mrs. Fremont says when she was here, "families of fourteen, eighteen, even to twenty children were not uncommon," and one of the madames, Castro, had twenty-six children, nearly all sons." The Rev. Walter Colton, who was Alcalde of Monterey, 1846-49, in "Three Years in California," after remarking similarly to the above, says, "There is a lady in the department below who has twenty-eight children all living, in fine health, and who may share the 'envied kiss' with others yet to come." But I digress.

Driving again through the town, we arrived at the hotel in time for dinner, after which, bidding our friends adieu, we took the train for San Francisco. As far as Pajaro our way was the same that we came, then striking eastward we penetrated the hills, running up a valley through which meandered a stream bordered with blood. Close inspection showed that this was a sort of chickweed with red blossoms, growing profusely at the edge of the stream. The hills were cultivated to their very tops, and numerous straw stacks attracted our attention. They were large and rectangular, some as much as 30 by 100 feet, and covered with thatched roof or by boards. Here the cattle stood and ate at their pleasure and tunneled deep holes into the sides. In some cases we only knew the cow was there by the whisk of her tail deep within the stack.

We were now in Santa Clara valley again, with its prairie-like plains, its cottonwood groves, and thousands of cattle. To the east are mountains with sharp wedge-like peaks, and one saddle-shaped, while westward is the Santa Cruz range, enveloped in a deep blue haze. The ubiquitous John Chinaman is here also. The fields, the hotels, the cars are full of them. As we run up the valley the sky is overcast, and the wind rises. The trees by the roadside nod and bow to us, and the tall eucalyptus trees bend way over as if desirous of shaking hands. The barometer has fallen three-tenths of an inch, and promises that the long delayed rainy season is near at hand. As we run past San Jose, Santa Clara, and the beautiful private parks, and suburban castles of the California millionaires, and the lovely beds of flowers at Menlo Park, the rain begins to come, but not plentifully. It is evening when we arrive at San Francisco, and as we ride through the streets we see the stores and places of amusement open as on other nights, and ask ourselves if, indeed, the San Franciscans have not forgotten that it is Sunday? G. H. B.



Missions.

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

CHRISTIAN WORK.

Lord, send me a work to do for thee; Let not a single day Be spent in waiting on myself, Or wasted pass away.

FROM H. M. OWEN.

I am very much gratified with what our brethren have done for us in their donations. We expect to have our house at Cass completed by the last of July.

FROM TEXAS COUNTY, MO.

To the Editor of the Sabbath Recorder:

Whatever may be the real value or character of any Christian doctrine, yet when men see, as did Demetrius of old, that their craft is in danger, how desperately do they cling to their error.

The work still widens out. I give below a copy of a letter, in part, from Elder Wm. T. Sparkman, of Whitten's Stand, Wayne county, Tenn., which is a fair specimen of several others received from different parts, as well as the expressed conviction of many people in this country:

"The present confusion among the Missionary Baptists, so called, was foretold by Christ and his apostles, in Matt. 7: 22, also, 24: 24; 1 Tim. 4: 1-3; 2 Tim. 3: 1-3; 2 Pet. 2: 1, 2. If you please, I consider even their movements in religion Pharisaical. They have builded up a wonderful machine to draw in money to carry on their work, and have taken Sunday, which certainly is the first day of the week, the very day which they teach men to keep sacred as a day of rest, to beg for money, at the same time, if they were to find a man making rails, or engaged in other manual work on Sunday, to get money to help run their machine, they would accuse him of breaking the Sabbath, and make him suffer for it if they could, and yet they take advantage of this same day to make their collections, and say: 'Oh, we are working for the Lord.' We think this a voluntary humiliation, or rather will worship. Let any one oppose them and he is accused of being selfish and unbaptistic. But I am glad to know that I agree with you and your brethren on the Sabbath, for I see you are, thus far, founded on the Bible. But I will say to you that I know nothing of the Seventh-day Baptists, save what I have learned from your two letters. But I believe that God has a church and people yet on earth who are governed only by His word and spirit. If it is not too much trouble, therefore, send me some of your papers—the SABBATH RECORDER, I mean, and the Outlook. I have not left the Missionary Baptists; but they have left me, and the Bible."

Shall such cases be neglected? No, brethren, do send him some of our strongest works on the Sabbath question, and a copy of our Articles of Faith. Let Brother Main come on about the last of July.

S. W. RUTLEDGE.

[The papers, &c., asked for in the above communication have been forwarded to the address named; and the name of Elder Sparkman has been put upon the RECORDER list for a limited time.]

DOING BUSINESS WITH THE LORD.

Mr. Zearing called on Mr. Edmunds. Mr. Edmunds was a farmer, a very nice man, and a member of the Baptist church. Mr. Zearing was also a member, and was the solicitor; that is, he was chosen by the rest to collect the money needed for the work of the church. That is why he had called.

"I suppose you've some amount set down in your mind that you think I ought to give," said Mr. Edmunds.

"Yes, said Mr. Zearing, and he pointed to a line in his memorandum book like this: 'Bro. Edmunds.....\$12 00.'"

"Well," continued Bro. Edmunds, "if all the church would give as you have marked them, we'd get along. There'd be plenty of money for this cause and for every other."

"And why shouldn't they?"

"Well, take me for example. I am not able. This year my hogs died, my corn partly failed, and I am in debt. I hardly know how I'll get money to pay my taxes."

"But you'll pay them?"

"Because I have to. The Lord is not a tax collector, is he?"

"Bring ye the tithes into the storehouse," suggested Mr. Zearing.

"But that's the Old Testament."

"It's Bible, Bro. Edmunds. Shall we give less for our real salvation than the Jew did for his typical one? Shall God get less through grace than he could have collected by law? If he charged the Jew ten per cent. of his income for Moses, should we not be ashamed to give but five per cent. for Jesus?"

"Would you have me sell my property, Bro. Zearing?"

"Why not, if you have more than you need for your own support, and it brings in no return to the Lord? 'Sell that ye have, and give alms; provide yourselves bags which wax not old.' Hear the Saviour's commendation: 'She cast in all that she had, even all her living.'"

"I confess I do not know how to explain those passages," replied Mr. Edmunds, "but I do know that when one has nothing he can give nothing."

"But, my brother," returned the unconquerable Zearing, "you bought a span of mules this Spring."

"Yes, but that was business. I had to have them to carry on my work."

"Exactly, but are you not as able to buy a span of mules for the Lord as for yourself?" Mr. Edmunds looked woefully puzzled for a moment, but he got out with the exclamation, "Business ain't benevolence, though."

"That's the trouble," answered the other. "Bro. Edmunds, I have age on my side, and may claim a little liberty of speech. We do not do business with the Lord. We do business with one another; we debit and credit the farm, and open accounts with our stock; but our Lord Jesus is treated as a poor relation to whom we give what we can spare. Or we give as a sort of homage to the memory of a dead Christ. Bro. Edmunds, the Lord owns you and me, and all we have. We are his slaves, paid for with his own life! He has not failed, nor has he retired from business, but is transacting his business through us. We are not giving to a dead Christ, but doing business with a living one. The first fruits of all our time and all our money are the Lord's, and certainly if he does not have the first place as our lover, he should as our owner and creditor. Bro. Edmunds, let me ask you to study with me this passage, 'Moreover, it is required in stewards that a man be found faithful,' and six months from to-day let us compare notes, and see what we get out of it."

After Mr. Zearing had taken his leave: "What is a steward, pa?" said Freddie, Mr. Edmunds' little eight-year-old boy. Freddie was interested, for he knew a Christian, and was baptized that Winter.

"A steward," replied Mr. Edmunds, "is a man who has charge of another's property. God's steward is one who reckons all that he has as belonging to God, and uses it as God wants."

"Are you a steward, pa?"

"We are all stewards, if we are God's."

"Do you like to be a steward, pa?"

"How you talk! Freddie. I suppose I do, of course."

"But, pa, why don't we give everything to the Lord, if it's all his?"

"Because, you know, we have to live on a part. We are like men on rented farms; what we give to God is his rent, and the rest we use for expenses, and our support."

"What rent do farmers give, pa?"

"Different rents, and sometimes a share of the crop; one-third, maybe."

"But how do they know what is a third, pa?" persisted the little boy.

"Why, they measure it, Freddie, and keep account."

"Do you keep account, pa?"

"I try to, replied the Father.

And now a new idea has come into Freddie's head. If he was a steward he was resolved to be faithful. The tiny seed of truth had fallen into fresh soil.

The six months had nearly passed, and Mr. Edmunds said to himself, one day—

"Suppose Bro. Zearing asks me about that 'steward' text, what shall I say? It means in that place the word, the gospel, which was given to Paul in trust for others, but I admit that the principle covers property also. 'Freely ye have received, freely give,' that's the principle. 'That ye may have to give to him that has need.' 'Give,' 'lend,' 'help,' 'preach,' these are our gospel words. Our goods and our gospel held in trust for others! Why I never saw it so before! Praise God! It is better. Why, this is one of Freddie's scratch-books, and he picked up a soiled and dog-eared five cent

memorandum book. "What a boy he is for figures. Well!"

It was his "Account with the Lord," and the first three pages were as follows:

1 This is my place. I me God's stuard and I me going to give God his share and I me going to keep account. Uncle gve me one cent. 1 Now I third belongs to the Lord and I must take out 1 cent when I get 3 cents. Ma gave me 1 cent for Sunday school but she said that was the Lords already and so I wont count it. Pa gave me five cents for watching cattle. 5 Now the Lord has got 2 cents. Mr. Nusam promised me three cents for standing

2 by his team but I aint got it yet. Pa gave me 25 cents for the Fourth and I thought first I would not put it down. 25 I sold my big alley to George for 2 cents. 2 Joe gave me 1 cent for going to Mr. Browns instead of him. 1 I got this leaf dirty so I'll begin on a new one.

3 This is Gods place. Got one cent but I cant take out Gods share till I get 2 more. Got 5 cents and 2 cents of it in my bank. 2 Gave 1 of my own cents to Sunday-school. 1 The Lord got 8 cents on the Fourth. 8 This is one of the cents for my alley. 1 Mr. Hammond preached and I gave 2 cents to missionaries. 2 Gave 5 cents from my bank to buy some crutches for Johnny Slater. Go over to 5, where it says God's Account.

Mr. Edmunds clasped his hands behind him, in a deep study. At last he exclaimed to himself—

"I will! I'll keep the Lord's account as faithfully as I do my own. I will do business with the Lord."

And he did. He saw it was the Bible way, and the honest way, and it proved the most delightful way; by regular method, "every man according as he purposeth in his heart."—Sandwich Visitor.

A SUCCESSFUL EXPERIMENT.

Dear Helping Hand.—With your permission, I should like to relate my experience the last year and tell you what the Lord has done for my soul.

I am a woman of limited means with a family to support, and am therefore under the necessity of economizing. I buy no article of food or clothing carelessly, but have learned myself and taught those dependent upon me to count well the cost. My father was a generous man and a Christian, and I was brought up to feel that giving was a real luxury to be indulged in as often as possible. From my earliest recollection I have been interested in the cause of missions, both home and foreign. I have always given most cheerfully to the yearly collectors as they called, besides my fifty cents a month at the monthly concert; and as there are many other calls for the poor and needy around us and for those far away, I have felt tolerably well satisfied with my charities, especially when compared with those of some much better able to give than myself.

About a year ago, my attention was turned to the system of tithes. It seemed reasonable to spare as much as a tenth of one's income to relieve the destitution far and near; but could I support my family on the remainder? After prayerful consideration, I determined to try the experiment, at least for a single year, and, having found it worked so much better than I feared, have decided to pursue the same course the coming year, and have thought others might be induced by my success to make the experiment for themselves.

I have found many advantages in this method. What I have most of all rejoiced in is the fact that I have always been able to respond cheerfully to every call. As my money came to me, it has sometimes cost a struggle resolutely to lay aside the tenth; but, that having been done, I have never regretted it. It has been a joy to me to have a fund always on hand—some of the Lord's money at my disposal to give to his needy children.

Then I have been surprised at the amount given. I thought myself rather generous before, but now my previous gifts look very small, and I regret that I have begun so late in life in this systematic giving. If I had always acted upon this principle, I might by this time have large investments in the Lord's business.

I am not prepared to decide the question whether every woman can give a tenth of her income. I do not believe the old Jewish law is binding upon us. We live in the freedom of the gospel, which says, "Every man according as he purposeth in his heart, so let him give;" but the blessing comes as he purposeth generously. Almsgiving, like praying, has its reflex influence and is a means of grace to ourselves. The liberal soul shall surely be made fat, and all withholding of more than is meet tendeth to poverty, at least of the spirit.

I advise others to try my experiment, and perhaps they will find, as I have done, all the real wants of the body supplied, and a want of the soul met, not less imperative because hitherto unknown.—"C." in Helping Hand.

COAL and iron will make the Puget Sound section a rival of Pennsylvania. Commercial cities will dot the shores of that inland sea, and manufacturing interests will flourish. The great commercial and manufacturing belt of the continent as surely embraces Oregon and Washington Territory as the New England and middle States, and a

future New York will arise to control the western gateway of trade. The magnificent harbors, the vast rivers, were not created in vain. Commerce follows known laws, and these advantages which nature has provided will be seized and improved by enterprise and capital. Is it too much to say that the Pacific Northwest will have a million people soon? The judgment of the wise will allow that the estimate is far within bounds. What energy can perform will be done to develop this marvelous region, and when it is twice as old as at present it may be as densely settled as New England. The forces of capital are already enlisted, and the inviting openings are attracting these seeking new homes. With room for millions, with resources of untold richness, with a climate comparing favorably with that of any other section of our country, the future of the Northwest is big with promise.

But Christian civilization is antagonized by many powerful influences. Of these undoubtedly the most powerful influence we have to contend with is infidelity.—Rev. R. W. Hill.

SAMOAN MISSION.

The Rev. George Turner gives, in the London Chronicle, an account of the remarkable work accomplished by the London Missionary Society in the Samoan group of Central Polynesia, consisting of ten high volcanic islands. The native population is now 35,000, a slight increase within the past forty years. When the French navigator, La Perouse, in 1787, sailed away from this group, twelve of his men having just been killed, he said: "I willingly abandon to others the care of writing the uninteresting history of such barbarous nations. A stay of twenty-four hours, and the relations of our misfortunes, suffice to show their atrocious manners and their arts, as well as the productions of one of the finest countries in the universe." Forty-three years later, in 1830, Christian missions entered this unpromising field. Heathenism is now a thing of the past. Of the population, 27,000 are under the care of the London Society (5,000 being church members), and the rest are either Wesleyans or Roman Catholics; more than 8,000 are in the schools. The London Society has a staff of seven European missionaries, aided by upwards of two hundred ordained village pastors, who have all passed through a four years' course of study. These pastors are entirely supported by the people among whom they labor. In the Malua institution for the training of a native Christian agency, there have been 1,750 enrolled students, 600 of them young women. Self-support has been secured by keeping up the fishing and agricultural habits of the students for an hour or two daily. From the institution, missionaries have gone into several of the island groups of the South Seas.

The Scriptures of the Old and New Testaments were printed as early as 1863. Already 23,000 copies have been sold, and the British and Foreign Bible Society has been reimbursed to the entire amount of the cost. This elevation of the people from a savage to a civilized life has created a call for articles of commerce, and the Samoans now pass into the stores of the merchants, annually, from a quarter to a half million dollars' worth of native produce. For the past twenty years, not less than \$6,000 a year have been contributed by the islanders to the funds of the London Missionary Society. Let it be remembered that commerce turned away from these islands as a hopeless field; but since Christians, from higher interests than those of trade, entered the region, these mighty transformations have occurred. It is the gospel which saves men and blesses the world.—Missionary Herald.

THE BIBLE IS THE ROOT OF ALL.

A son of one of the priests of Mysore, who had been aroused, by reading a tract, to deep anxiety for the salvation of his soul, traveled nearly two hundred miles to visit a missionary, in order to learn the way of God more perfectly.

On one occasion he was very much interested in reading Bunyan's "Pilgrim's progress." He said several times to the missionary who had taught him and given him the book, that it was better than the Bible. The missionary pointed him to the scene before him, and said:

"Do you see that beautiful mango tree there?"

"Yes," was the reply.

"Don't you see the beautiful fruit which drops its nectar on the ground?"

"Yes."

"Don't you eat the fruit and enjoy its sweetness?"

"Yes."

"And where would that tree be, if there was no root to it?"

"Oh," said the man, "now I see what you mean; the Bible is the root, and all the other good books in the world are produced from it."

The lesson was a timely one, and probably never forgotten. Possibly it may profit others, that they neglect that Book the best of all, whose living and abiding words are able to save the soul. No matter how good a book may be, anything which turns away from the Word of God robs us of a blessing, and so inflicts on us a curse.—S. W. Presbyterian.

THE Missionary Review, of Princeton, N. J., kindly says of our work: The advance in income is encouraging. The cost of administration is 17.83; but the Secretary performs much solid home missionary work

while superintending both the Home and Foreign Missions. Miss Ella F. Swinney, M. D., has gone to begin work at Shanghai, where the Rev. D. H. Davis seems to be planning wisely and laboring efficiently on the foundation work of the Mission. He has evidently become painfully impressed with what he calls "the hireling spirit prevailing to an alarming extent among the native churches," and made it the subject of discussion at a local Missionary Conference held at his house. His convictions, if held firmly yet gently enough to recognize a work of grace even in erring hearts where such work exists, will render him more effective in this service for Christ and souls.

MORE MISSIONARIES.

Sir William Muir (a name well known to missionarises in India), said in a recent address on missions, that he did not attribute imperfect success to the methods employed by missionaries, but to the utter inadequacy of their numbers. "Look at Central Asia and Central Africa, with their vast and thickly populated countries, left in gross darkness, or with but here and there a glimmer, making the darkness all the deeper. What again, are we doing in that great and open field of Persia? At most but one or two missionaries for the whole people. Arabia is left untouched. The Northern shores of Africa—once noble sees under Cyprian and Augustine, afterwards swallowed up in the Saracen invasion, and now once more open to us through European influence—are equally neglected. So too, with Cyprus and Egypt, gotten, as we are wont to say, 'with peace and honor'; but there is no peace or honor to the church, when we obtain a kingdom and leave it without the message of peace from the king of heaven."

At a recent meeting of the Missionary Society of the Southern Baptist Theological Seminary, a paper was read from our missionary, Bro. Bagby, in Brazil. In giving some reasons why we ought to send the gospel to Brazil he says:

1. Because Brazil has 12,000,000 inhabitants.

2. The destitution of the field demands it. Romanism has blinded them. God is not worshipped here among the Romanists. No spiritual religion. He heard a man say, "Yes, I believe in the Trinity, Father, Mother, and Son." Mary much more worshipped than God. The people bow down to idols here as literally as in any portion of heathendom. They wear charms of all sorts. Their priests live in shameful concubinage. Common to hear of the 'priests family.' The people are rarely married because the priests charge too much to perform the ceremony. Lying very common among them and the Sabbath unobserved.—Western Recorder.

Unrestrained Romanism! There is the picture, as given by a living eye witness. How would you like to live and rear your children amid such scenes? Would it be any better in this country under the domination of an ignorant and debased priesthood?

The following items are enumerated, in a neat little circular, as among the many things which are an encouragement to labor in the missionary work:

The whole world is now open for the reception of the Gospel.

The Bible is printed in two hundred and fifty languages and dialects.

There are one hundred and fifty million copies in circulation.

The number of missionary societies is tenfold what it was eighty years ago.

The number of converts is nearly fifty fold.

Y. M. C. Associations are now formally inaugurating foreign missionary branches.

The increase in membership in heathen lands is thirty times greater than at home in proportion to the number of ministers employed, although the tests of discipleship are of the most trying nature.

THE TRUE MISSIONARY SPIRIT.—"I often weep over the lost state of the heathen. I would not hesitate to enter, all alone, their large cities and tell them of Jesus. I think of it; I dream of it; I weep over it." So spake young Devant, an East Tennessee boy, who has given himself up to this great work. Not until we have just this spirit; not until the Christian millions can see the heathen millions thus perishing, will there be sacrifices corresponding to the wants and efficiency of this great cause. Our faces are largely turned from heathen fields.—Central Baptist.

Rev. Dr. Henry M. Scudder, who spent many years in India as a Christian missionary, who was long pastor of one of the largest Churches in Brooklyn, and is now filling the pulpit of a Chicago church, declared to his congregation on Sunday that "for unmixed wickedness and utter moral depravity, no city of Asia could equal Chicago or New York," and that "this continent has a class of villains lower and meaner than the lowest and meanest in India or China."

RAPID SETTLEMENT IN DAKOTA.—Said a Sunday-school agent: A few days ago, standing on a little eminence, I counted, scattered over the prairie, sixty-five settlers' cabins, and a friend said to me: "A year ago the 12th of last April this was all unbroken prairie, not a building in sight."

Educ.

"Wisdom is the principle of wisdom; and with all thy strength."

THE name of the A. S. University has been changed to the University.

LONGFELLOW said: scholar, if you would be eral, should come in minds. It is better to be somewhat bruised even, than hang for wall."

AN exchange says the headmaster of Rutger School, at New Brunswick, one of the Vice-Principals of the Greek department in languages, which will heret, Mass., from June next. Mr. Tomlinson, much lamented brother-in-law, whose success was noted by death so Rhode Island, eight y

THE New York Times the fifty-fifth annual can Institute of Inst Cottage City, Marti 7th, and continue fo will be essays delivered educators in the cour topics as "Text Bo tion," "Industrial teach Morals," "E ship," etc. These by discussions u gested. Addresses Gov. George D. Rob Chamberlain, of Ma New Hampshire; I the Rev. Dr. Dur

THE CATHOLIC

In the Catholic 1884, are two edito ing upon the attitu ward our public sch following:

"The American well educated peop oughly in almost as being a panacea nations are beset. "Our States ha ous in striving t reach of all. Our agree over appro navy, but they a mind when money purposes.

"The recent a States Senate of in the Blair bill, in these columns; ing the Indians; States, and, brin prodigality of ou in spending each money for free b not needed—all people to provide every possible fa of the mind.

"Looking ove for educating, w wisdom has not erality. We ha le, and it is a v hundreds of mil our children, an ucated in the be

The Exam broad assertion country, which are not the igno those who may tured; and then

"These fact time for stoppi after a higher school system, such regularity on a more econ altered very m tem costs as m

The other a of certain form this is the C Catholic scho There is no that the par is not fully g we do not gre school will not learn the th every child those bran daily requi The man seek. Ery with the pa



**Education.**

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

The name of the Ashbury University has been changed to that of De Pauw University.

LONGFELLOW said: "The mind of the scholar, if you would have it large and liberal, should come in contact with other minds. It is better that his armor should be somewhat bruised by rude encounters even, than hang forever rusting on the wall."

An exchange says that E. T. Tomlinson, headmaster of Rutgers' College Grammar School, at New Brunswick, N. J., is to be one of the Vice-Principals of the Latin and Greek department in the Summer school of languages, which will be in session at Amherst, Mass., from July 7th to August 8th, next. Mr. Tomlinson is the son of our much lamented brother, Rev. Geo. E. Tomlinson, whose successful labors were terminated by death so suddenly, in Westley, Rhode Island, eight years ago.

The *New York Tribune* announces that the fifty-fifth annual meeting of the American Institute of Instruction will convene at Cottage City, Martha's Vineyard, on July 7th, and continue for three days. There will be essays delivered by some of the best educators in the country, upon such practical topics as "Text Books and Oral Instruction," "Industrial Training," "How to teach Morals," "How to teach Citizenship," etc. These essays will be followed by discussions upon the points suggested. Addresses are also expected from Gov. George D. Robinson, Ex-Governor J. G. Chamberlain, of Maine; J. D. Patterson, of New Hampshire; Dr. William T. Harris, the Rev. Dr. Duryea and Dr. G. Stanley Hall.

**THE CATHOLICS AND THE SCHOOLS.**

In the *Catholic Examiner* for May 17, 1884, are two editorials having a direct bearing upon the attitude of the Catholics toward our public school system. We quote the following:

"The Americans are in some respects a well educated people. They believe thoroughly in almost any form of education as being a panacea for all the evils by which nations are beset.

"Our States have been more than generous in striving to place education within reach of all. Our political parties may disagree over appropriations for the army or navy, but they are usually almost of one mind when money is asked for educational purposes.

"The recent appropriation by the United States Senate of \$77,000,000, as provided for in the Blair bill, which was before treated of in these columns; the money spent in teaching the Indians; the liberality of the various States, and, bringing it nearer home, the prodigality of our own Board of Education in spending each year an enormous sum of money for free books—where free books are not needed—all show the anxiety of our people to provide the rising generation with every possible facility for the improvement of the mind.

"Looking over the results of this mania for educating, we can but think that our wisdom has not been on a par with our liberality. We have paid dearly for our whistle, and it is a very poor one; we have spent hundreds of millions of dollars in teaching our children, and still they are far from educated in the best sense of the word."

The *Examiner* next indulges in the broad assertion that the criminals of this country, which pays so much for its schools, are not the ignorant foreign population, but those who may be called after a manner cultured; and then closes in these words:

"These facts should suggest that the time for stopping to take breath in our race after a higher education is at hand. A school system that turns out criminals with such regularity as does ours should be run on a more economical plan or it should be altered very materially. Our present system costs us much more than it is worth."

The other article in the *Examiner* treats of certain forms of church work of which this is the conclusion, "The question of Catholic schools is no longer debatable. There is no pastor who does not realize that the parish without a Catholic school is not fully equipped—is not complete. If we do not greatly err in our judgment, the time is not far distant when the parish school will afford not only an opportunity to learn the three Rs, but will also give to every child a practical education; in all those branches of industry which are of daily requisition."

The meaning of all this is not far to seek. Expressed in a few words it is, Down with the public schools, and up with the

parish school, which is, of course, under absolute Catholic control. Rome rightly estimates that if she can hold the children and youth of our country under her control they are measurably sure to become and remain adherents of the Church. Protestants who are lovers of all free institutions, religious, social or political, would do well to make a note of this.

**Sabbath Reform.**

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

**A SUGGESTIVE CARD.**

T. W. Richardson, of 118 St. Thomas road, London, N., has sent us some cards and printed slips, evidently intended to be used in calling the attention of people to the Sabbath question. We do not see how any one who stops to read the card can help thinking about it. On one side is the following:

**WHY KEEP SUNDAY?**

Because the Church (of Rome) says the First day is the Lord's-day (or Christian Sabbath).

**WHY KEEP SATURDAY?**

Because God says the Seventh day is the Lord's-day ("Sabbath of the Lord"). Ex. 20: 10; and Jesus is "Lord even of the Sabbath day," not of Sunday. Matt. 12: 8.

"In all thy ways acknowledge Him, and He shall direct thy paths." Prov. 3: 6.

Christian reader, which do you obey, God or the "Church?"

"No man can serve two masters," &c. Matt. 6: 24.

On the reverse side the card reads:

Sunday never was the Sabbath, nor was it called "Sabbath" till quite recently. The first law for its observance was made by Constantine, over three hundred years after Christ; and then only as a holiday.

In Hebrew, Greek, Latin, Arabic, and almost all other languages but English, the name for Saturday is "Sabbath," and in many "Sabbath" is the only name for Saturday (see "Table of Days in 81 Languages," 6d., W. M. JONES, Mill Yard, Leman street, London, E.).

It is sad to hear professing Christians talk about "keeping the spirit," as an excuse for not keeping the "letter" of the law, as though the keeping the spirit authorized the violation of the letter. If one can keep the letter without the spirit, no one can keep the spirit without keeping the "letter."

"Faith, if it hath not works, is dead, being alone." James 2: 17. "This is the love of God, that we keep His commandments." 1 John 5: 3. "He that saith, I know Him, and keepeth not His commandments, is a liar." 1 John 2: 4. And this is His commandment, that we "Remember the Sabbath day (not Sunday), to keep it holy." Jesus told us to keep no day by which to remember Him, but in distributing the bread and the "fruit of the vine," He said, "this do in remembrance of me," Luke 22: 19; and, to commemorate His burial and resurrection, Christians are to be "Buried with Him in baptism, wherein also ye are risen with Him," &c., Col. 2: 12. He did not rise on a Sunday, but "In the end of the Sabbath," just before the first day (Sunday) commenced. See Matt. 28: Note, also, Gen. 1: 5; Lev. 23: 32, &c.

**WHO IS THE OFFENDER?**

The following extract appeared in the *Atlanta Constitution*, of the 29th of April:

"The Sunday-law question has received a general shaking up lately all over the country. In Baltimore, the other day, two young Hebrews were arrested for working in their own room. Their defense was that they had observed their Sabbath, and as Sunday, in their eyes, was nothing more nor less than the first day of the week, and they saw no good reason why they should not follow their usual calling. They were working to obtain a support by honest industry, and they were not obtruding their disregard of Sunday upon anybody whom it would offend. Technically, they were violating a law; morally they were guilty of no crime whatever. Looking from the window of their room, they saw how Christians kept Sunday, by running street cars, railway trains, private carriages and hacks. The judge before whom the prisoners were brought, promptly ordered their discharge. It will soon be impossible to convict and punish such technical offenders in any State."

Then, the violating of Sunday is pronounced "technical." Will not the observance of that day be regarded likewise as "technical?" The judge was right. The Decalogue is the fountain from which all laws flow. All Christian countries claim that their laws are in harmony with the law written by the finger of God upon the two tables of stone at Sinai. Nobody pretends to deny that the fourth commandment is less binding than the other nine, but they give to it such a construction as makes it harmonize with the edict of Constantine (A. D. 321), the decree of the Council of Laodicea (A. D. 364), and the dogma of the English Puritans (A. D. 1595). The first inaugurated Sunday observance. The second, representing the Roman Catholic church, gave endorsement thereto. The third, nearer our own time be it observed, in order to retain Sunday, and at the same time not to appear Romish in so doing, through the ingenuity of one Dr. Bound, of Norfolk, England, were, by means of a book written by him, enabled to foist upon the Protestants of England, and after upon the American Protestants, the sacrilegious and ungrammatical construction of the fourth

commandment, to wit: that "the Sabbath," as used therein, means "a Sabbath," and "the seventh day" means "a seventh day." I hope I may be excused for the use of the terms sacrilegious and ungrammatical in such close connection, but this attempt to pervert the plain and undeniable meaning of the commandment in question is both sacrilegious and ungrammatical—sacrilegious in this, that it dares, with unholy hands, to alter and amend the work of the Almighty, ungrammatical in this, that any grammarian knows, that "the Sabbath" can not mean "a Sabbath," nor "the seventh" mean "a seventh." Then, too, to refer to the Hebrew words themselves will, or ought to, settle all question. *Hashabbath* is translated the Sabbath; and *Hashabignui*, the seventh. So it is clear that the sense as claimed, viz.: "a Sabbath" for "the Sabbath," and "a seventh" for "the seventh," is utterly repugnant to settled and accepted rules for gathering the meaning of English words.

No, Sunday was to be preserved, no matter what violence might occur from stretching the commandment. Constantine must be honored, and the Romish church obeyed, even though God be dishonored and disobeyed! The New Testament abounds with the amplest testimony of the Sabbath, the Creation Sabbath, the Sinai Sabbath, was observed by Christ while upon earth. That He never, by the slightest hint, intimated that it would be, was, or had been changed to Sunday, but asserted (Matt. 5: 17, 18, 19) the immutability of the entire law. *Christ alone had authority to change the Sabbath. He did not do it.*

The Acts of the Apostles, the Epistles of Paul, of James, of Peter, and of John, do not contain a syllable authorizing such a change.

JOHN A. BRADLEY.

FAYETTE Co., Ga., May 4th, 1884.

**SPECIAL CORRESPONDENCE TO S. R. WHEELER.**

In order for the people to be interested in our denominational work they must be informed concerning it. Hence this special correspondence.

Extract from R. H. Woods' letter:

MOTOR, Rooks Co., Kan., March 17, 1884. We rejoice to note the interest that is being awakened in different places on the Sabbath question. May it increase a thousand fold. We trust that the whole denomination will assume a more aggressive attitude,—that the preachers will speak louder and oftener on this question.

May God bless the *Outlook*. If the bold enterprise can be maintained for a few years it will be impossible for this generation to be as ignorant upon this great question as their fathers. The truth is penetrating the heads, if not the hearts, of many who doubtless have no welcome for it. You remember the young Baptist preacher whom you met here. He stopped with us again last Sunday. We had quite a talk. He said that it was evident that Christ kept the Sabbath himself and made no change in the day. Also that the apostles kept the same day. He said "they" changed it afterward. He will not call Sunday the Sabbath any longer. He has learned that much he said since you were here.

Extract from Amasy Chase's letter:

MOTOR, Rooks Co., Kan., 3d month 29, 1884.

That young Brother — has been over once since you were here and left an appointment for every second Sunday in the month during Spring. He says he shall not call Sunday the Sabbath any more as it has no right to the name of or title Sabbath. He was convinced by your discourse the time he was present at Motor. I still hope that your labor at Motor will be like bread cast upon the water. Let us hope and trust and pray clinging to the promises brought to light in the Gospel which are of more worth to me than all the world can offer or give. We would be glad to see or hear from you at any time.

The following letter is given entire. Although something similar has already been in print yet we are not likely to become too well informed concerning a case of so much interest.

The letter of J. F. Shaw:

TEXARKANA, Ark., April 3d, 1884.

Elder S. R. Wheeler: Dear Sir and Brother,—Yours of the 28th ult. has reached me. Would be pleased to receive a visit from you at any time this year. A few at this place are arranging to organize a church to observe the seventh-day Sabbath. I am pastor of a First-day Baptist church, have discussed the Sabbath question before my church as faithfully as I could. Quite a discussion of the subject has grown up among the people of the community. A few have declared themselves ready for the change, a few are giving the matter careful consideration, and a few others readily acknowledge the biblical truth of the seventh-day Sabbath, but readily excuse themselves on the ground that they can not conform to a right practice on account of the civil law restrictions; but far the greater portion are too strongly wedded to their old Sunday theory to give the subject any consideration. I have been doubtful as to the First-day theory for several years—having been a pastor and an evangelist for nearly

twenty years. Four years ago I gave public expression to my sentiment on the subject and have been held heretical on the Sunday question. Two years ago I began to receive the visits of the *Outlook* which led me to greater strength of resolution on the Sabbath. I am not aware that I ever met a seventh-day Baptist, and confess that except the short sketches found in a few church histories with reference to them I know almost nothing of them. Through the kindness of Brother Lewis of the *Outlook*, I have received a copy of the articles of faith by them adopted, and am able most candidly to say that I heartily endorse them. We intend to effect our church organization in May, at which time we should be pleased to have your presence. You can reach Texarkana, either by the Texas & St. Louis, or Iron Mountain & Southern railroad.

Will welcome further correspondence at any time. Yours in the blessed hope,

J. F. SHAW.

The above letter was found at home after a six weeks tour in Southern Missouri. Other arrangements had been made. This fact together with the great distance and the expense forbid my being present to assist in the organization of this new church. However, be it said for the information and encouragement of several anxiously interested correspondents in Arkansas and Missouri, that probably during the latter part of Summer and in the Autumn I may be able to make an extended visit in Southern Missouri and Arkansas. It must be seen that such work calls for money in the missionary treasury. Whoever knows the condition of things on this southern field understands that at best the contributions thereon must be small.

It will be seen by the *RECORDER* of May 29th that the church organization proposed above, was effected at Texarkana, Sabbath-day, May 17, 1884, the church numbering eleven persons.

**OUTLOOK CORRESPONDENCE.**

CAMBRIDGE, Isanti Co, Minn., May 11, 1884. My dear Brother in the Lord,—I hereby enclose the subscription price for the *Outlook* for one year. I happened to get hold of one copy of the same and I think it is the best paper out advocating the true Sabbath. I have kept the Sabbath five years.

Very truly yours in the love of Christ,

G. NAUMANN.

**Temperance.**

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

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

**ALCOHOL AS A REMEDY.**

BY DR. FELIX L. OSWALD.

I do not intend to deny that the use of mild alcoholic tonics, as a substitute for the frightful remedies of the mediæval Sangrados, is a decided improvement, but still, it is only a lesser evil, a first step of a progressive reform. Alcohol lingers in our hospitals as slavery lingers in the West Indies, as the witchcraft delusion lingers in Southern Europe. Has alcohol any remedial value whatever? Let us consider the matter from a purely empirical standpoint. Does alcohol protect from malarial fevers? It is a well-known fact that the human organism can not support two diseases at the same time. Rheumatism can be temporarily relieved by producing an artificial inflammation; a headache yields to a severe toothache. For the same reason the alcohol-fever affords a temporary protection from other febrile symptoms—i. e., a man might fortify his system against chills and ague by keeping himself constantly under the stimulating influence of alcohol; but sooner or later stimulation is followed by depression, and during that reaction, the other fever gets a chance, and rarely misses it. The history of epidemics proves that pyretic diseases are from eight to twelve times more destructive among drunkards than among the temperate classes; rich or poor, young or old, abstainers are only centesimally by diseases that decimate drunkards. On no other point is the testimony of physicians of all schools, all times, and all countries, more consistent and unanimous.

Is alcohol a peptic stimulant? No more than Glauber's-salt or castor oil. The system hastens to rid itself of the noxious substance, the bowels are thrown into a state of morbid activity only to relapse into a morbid inactivity. The effect of every laxative is followed by a stringent reaction, and the habitual use of peptic stimulants leads to a chronic constipation which yields only to purgatives of the most violent kind.

Does alcohol impart strength? Does it benefit the exhausted system? If a worn-out horse drops on the highway, we can rouse it by sticking a knife into its ribs, but, after staggering ahead for a couple of minutes, it will drop again, and the second *deliquium* will be worse than the first by just as much as the brutal stimulus has still further exhausted the little remaining strength. In the same way precisely, alcohol rallies the exhausted energies of the human body. The prostrate vitality rises against the foe, and labors with restless energy till the poison is

expelled. Then comes the reaction, and, before the patient can recover, his organism has to do double work. Nature has to overcome both the original cause of the disease and the effect of the stimulant.

**WE NEVER DRINK.**

On the stage were seven or eight soldiers from the Eighth Maine regiment. While at the stage-house in Lincoln, there came to the office a poor blind man—stone blind—slowly feeling his way with his cane. He approached the soldiers and said, in his gentlest tone:

"Boys, I hear you belong to the Eighth regiment. I have a son in that regiment."

"What's his name?"  
"John —"

"Oh, yes! we know him well. He was a sergeant in our company. We always liked him."

"Where is he now?"  
"He is a lieutenant in a colored regiment, and a prisoner at Charleston."

"For a moment the old man ventured not to reply, but at last, slowly and sadly, he said:

"I feared as much. I have not heard from him for a long time."

"They did not wait for another word; but these soldiers took from their wallets a sum of money, nearly twenty dollars, and offered it to the old man, saying:

"If our whole company were here, we would give you a hundred dollars."

The old man replied, "Boys you must put it in my wallet, for I am blind."

But mark now what followed. Another individual in the room, who had looked on the scene as I had, with feelings of pride in our soldiers, immediately advanced and said:

"Boys, this is a handsome thing, and I want you to drink with me. I stand treat for the company."

I waited with interest for the reply. It came:

"No, sir! we thank you kindly; we appreciate your offer—but we never drink."

The scene was perfect; the first noble and generous, the last was grand. How many such soldiers, under the same temptation, would have spoiled a singularly good deed in taking thanks for it out of a whisky-glass.

—*Youth's Companion.*

**STRONG DRINK.**

Time is never more uselessly wasted, money never more wastefully spent, than when spent for alcohol. Society has no greater abomination to contend against. The wrecks it has stranded on this side of the grave and on the other are scattered along the banks of life amid all nations, from the savage barbarian to the highest stage of civilization. The widowed mother, the fatherless children, the grief-stricken, gray-bearded father, the broken-hearted wife, the disgraced criminal, the abandoned outcast, the fiendish murderer, illustrate, in every class of society, the hellish work it has done for suffering humanity. The reputations it has ruined, the promising careers it has destroyed, the families it has disgraced, the men it has brought to the gallows, the lives it has cost, the disease it has wrought, the bestialities it has bred, point to it as the greatest of the world's accursed evils. It is the ally of the gambler, the companion of the burglar, the friend of the thief, the tool of the perjurer, the confederate of the assassin. It destroys virtue, mocks honesty, encourages crime, stimulates misery, excites passion, infuses hate, kills friendship, kindles strife, incites murder. From the time it leaves its source, and enters upon its venomous career, until it reaches and poisons the blood of man, it leaves footprints of crime in its track, and covers its way with insanity, suicide, pestilence, destruction, and looks back with malicious pleasure at the desolation it has wrought. It has stained the escutcheon of every nation, befouled the thrones of empires, covered with shame the judicial ermine, polluted the jury-box, defiled the ballot. It is the sum of all villainies, the root of all evil, the spring of all wickedness. It brings disease, not strength; despair, not hope; death, not life.—*Eastern Illinois Register.*

**THE W. C. T. U.**

The National Woman's Christian Temperance Union, with its thirty eight State and nine territorial unions, is the largest society ever composed exclusively of women, and conducted entirely by them. The number of local unions is about 5,000, with a membership of about 100,000, and a large number of juvenile organizations. This society is the lineal descendant of the great Temperance Crusade of 1834-4, and is composed of Christian women, whose object is to educate public sentiment to the standard of total abstinence, train the young, save the inebriate, and secure the legal prohibition and complete banishment of the liquor traffic. Women who desire to aid the temperance cause should join the W. C. T. U. For information, address Mrs. C. B. BUELL, National Headquarters, 16 East Fourteenth street, New York.

Hulbert & Gould, proprietors of the St. Louis Iron Fence Works, have cards conspicuously posted in their establishment with the following printed on them in large letters: "The less beer the more pay;" "Drugged brain and muscle at a discount;" "This is a good sermon for laboring men."

superintending both the Home and Foreign Missions. Miss Ella F. Swinney, has gone to begin work at Shanghai, the Rev. D. H. Davis seems to be doing wisely and laboring efficiently on the foundation work of the Mission. He evidently became painfully impressed what he calls "the hiring spirit" pre- to an alarming extent among the churches," and made it the subject of a local Missionary Conference at his house. His convictions, if held yet gently enough to recognize a work even in erring hearts where such exists, will render him more effective a service for Christ and souls.

**MORE MISSIONARIES.**

William Muir (a name well known to marines in India), said in a recent address on missions, that he did not attribute success to the methods employed by missionaries, but to the utter inadequacy in numbers. "Look at Central Asia Central Africa, with their vast and populated countries, left in gross darkness with but here and there a glimmer, of the darkness all the deeper. What are we doing in that great and open Persia? At most but one or two missionaries for the whole people. Arabia untouched. The Northern shores of—once noble seas under Egyptian and Persian, afterwards swallowed up in the invasion, and now once more open through European influence—are neglected. So too, with Cyprus and gotten, as we are wont to say, 'with and honor'; but there is no peace or to the church, when we obtain a and leave it without the message from the king of heaven."

A recent meeting of the Missionary of the Southern Baptist Theological ary, a paper was read from our mis- y, Bro. Bagby, in Brazil. In giving reasons why we ought to send the gos- Brazil he says: Because Brazil has 12,000,000 inhabi-

The destitution of the field demands omanism has blinded them. God is rshed here among the Romanists. ritual religion. He heard a man say, I believe in the Trinity, Father, r, and Son." Mary much more wor- than God. The people bow down to ere as literally as in any portion of ndom. They wear charms of all sorts. priests live in shameful concubinage. on to hear of the 'priests family.' eople are rarely married because the charge too much to perform the ny. Lying very common among them e Sabbath unobserved."—*Western*

restrained Romanism! There is the e, as given by a living eye witness. ould you like to live and rear your n amid such scenes? Would it be tter in this country under the domi- of an ignorant and debased priest-

following items are enumerated, in a little circular, as among the many which are an encouragement to labor missionary work:

Whole world is now open for the recep- the Gospel.

Bible is printed in two hundred and guages and dialects.

are one hundred and fifty million a circulation.

number of missionary societies is ten- at it was eighty years ago.

number of converts is nearly fifty

C. Associations are now formally ating foreign missionary branches.

increase in membership in heathen thirty times greater than at home in on to the number of ministers em-

through the tests of discipleship e most trying nature.

MISSIONARY SPIRIT.—"I often the lost state of the heathen. I hesitate to enter, all alone, their and tell them of Jesus. I think dream of it; I weep over it." So ng Devant, an East Tennessee boy, iven himself up to this great work. we have just this spirit; not until an millions can see the heathen us perishing, will there be sacrifices ing to the wants and efficiency of cause. Our faces are largely in heathen fields.—*Central Bap-*

Henry M. Scudder, who spent in India as a Christian mission- was long pastor of one of the ches in Brooklyn, and is now ulpit of a Chicago church, de- s congregation on Sunday that ed wickedness and utter moral y of Asia could equal Chi- York," and that "this continent of villains lower and meaner west and meanest in India or

PLEMMENT IN DAKOTA.—Said a ol agent: A few days ago, stand- eminence, I counted, scattered ire, sixty-five settlers' cabins, and to me: "A year ago the April this was all unbroken building in sight."



## The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, June 5, 1884.

REV. L. A. PLATTS, Editor and Business Agent.  
REV. A. E. MAIN, Associate Editor.

TERMS: \$2 per year in advance; 50c. additional may be charged where payment is delayed beyond the middle of the year.  
All communications, whether on business or for publication, should be addressed to the SABBATH RECORDER, Alfred Centre, Allegany Co., N. Y.

THE attention of those expecting to attend the Central Association is called to the announcement of H. M. Maxson concerning railroad fare, made in another column.

THE Board of the Tract Society has decided to reissue the book by Bro. A. H. Lewis, *The Sabbath and the Sunday*, revised and enlarged, in three volumes. We are now making the plates for the first volume—*"Biblical Teachings Concerning the Sabbath and the Sunday."*

THE Southern Exposition at St. Louis is to be held this year from August 16th to October 25th. The success of the Exposition last year was such that the people of St. Louis this year have contributed nearly one quarter of a million dollars towards grounds, permanent buildings, etc.

THE facilities of the SABBATH RECORDER office have been increased, in new machinery, type, etc., by more than three thousand dollars during the current year. This includes, of course, the generous donations of C. B. Cottrell & Sons, and Geo. H. Babcock. More help is now employed in the daily use of these facilities, than has ever been employed before since the establishment of the office.

THE *Baptist Weekly* very aptly remarks, "Romish Notions are certainly beyond comprehension. The last *Freeman's Journal* records the death of a lady of whom it says, 'A long Catholic life is ended. Its rewards are sure in heaven. We ask the prayers of the faithful for her eternal repose.' Now, if her 'rewards are sure in heaven' where is the good or need of prayer for the woman? It would be much better if it seems to us, to pray for the hundreds of 'Catholics' in State prisons and penitentiaries whose 'eternal repose' it may be believed is in fearful jeopardy."

UNCLE ECKES, in the *Century* Bric-a-brac for June, says that the man who forgives but doesn't forget, is trying to settle with the Lord for fifty cents on a dollar. But unfortunately for such compromisers, God doesn't settle in that way. When he forgives, he writes over against the names of the forgiven parties, "And their transgressions will I remember no more." And his requirements of his children are very simple and direct in this matter. "Be ye kind one to another, tender-hearted, forgiving one another even as God for Christ's sake has forgiven you."

BEFORE this RECORDER reaches its readers, the National Republican Convention will have met and possibly will have completed its work. The question, who will be its candidate for the presidency will then have been settled. A more important question, as it seems to us, will also have been settled, viz: on what platform or declaration of principles will the campaign of the party be carried on? But the most important question of all is, will the party which holds the power after the next election enact and enforce such laws as will be the expressed will of "we the people?" Unless we are greatly mistaken, the people at large will care much more about how these two questions are to be answered, than they do about who shall be the candidate of either party.

### SCATTER TRACTS.

We have recently issued two new tracts. One is an eight-page tract, by Eld. N. Wardner, entitled "A Pastor's letter to an absent member, on the Abrogation of the Moral Law." The other is a thirty-two page tract by Eld. S. R. Wheeler, being a review of a series of articles published a year or two ago in the *American Baptist Flag*, on the Sabbath. The two editions aggregate 216,000 pages.

Every pastor among us has absent members who may need bracing up on the very questions treated in the first of these tracts. It would be a good investment if the churches were to put into the hands of their pastors a liberal supply of these tracts for just such use. The second tract was written to meet and counteract the influence of the *Flag* articles in the Southwest, especially in Mis-

souri, Southern Kansas, and Arkansas. Send us money to be used in tract distribution. We will send the tracts to Eld. S. R. Wheeler, and he will scatter them where most needed.

### LIBERAL GIVING.

No subject can be of more vital practical importance to a church or other body of Christians than that of liberal giving, and no presentation of this subject can be more forceful than that given in the ninth chapter of second Corinthians, the subject of a recent Sabbath-school lesson. Paul's instructions to the same church, possibly with reference to the same occasion, recorded in the first epistle, sixteenth chapter and second verse, should be studied in this connection. Let us gather up, by way of review, a few of the more salient points.

1. The  *motive*  to liberal giving is twofold—the need of men and the unspeakable goodness of God. In Paul's appeal to the brethren at Corinth, the human want to be supplied was the destitution of the poor, persecuted Christians at Jerusalem. In the appeals which come to us, it is the cry of destitute and perishing millions asking for the bread of life. If the former appeal moved generous hearts to contributions worthy of praise, how much more should the latter.

On the Godward side, the appeal is made to the Christian sense of gratitude. How has God dealt with him, and what are His gracious promises to the liberal soul? Paul reaches the climax of this theme when he breaks forth in the words, "Thanks be unto God for His unspeakable gift." Christ comprehended the thought in one terse sentence to the twelve, when He sent them out in His name, and armed with His commission, "Freely ye have received, freely give." Has God dealt less bountifully with us than He did with the Christians at Corinth? Are His promises less sure, or His grace less abundant? Has Christ redeemed us at less cost, or given His spirit to us less bountifully, than He did the same things for the Christians of the early centuries? Our conscience almost condemns us for raising the inquiry, though it is raised to utter, in answer, a most emphatic *no*.

2. The  *measure*  of liberal giving is, not the amount given, but the ability to give. We have known a man to give ten dollars a year to the support of the gospel, and it was, considering his circumstances, liberal giving. Another man in the same church might give five or six times as much as the first man, but, considering his circumstances, it would be very far from liberal giving. The principle here involved Paul had in mind when he gave directions, "Let every one of you lay by him in store as God has prospered him." The Scriptures generally recognize this same principle when they teach that the requirements of God are according to that which a man hath, and not according to that which he hath not. With this teaching common sense most readily assents. We should never, therefore, estimate the amount of our giving by that of others, but by our ability to give. By this standard will it be found liberal, or stingy.

3. The  *method*  of liberal giving should be by some well-matured plan. "Every man according as he purposeth in his heart so let him give." This means much more than a sudden impulse, prompted by some novel or stirring appeal. It implies a deliberate choosing to do. In the original, the verb translated "purposeth," is in the perfect tense, and is so translated in the revision, "According as he hath purposed in his heart." So the matter is to be thought over deliberately beforehand, in the light of God's goodness to me, of man's need of the gospel life, and of my ability to do; and my purpose to do must be settled in this clear light, and so must I give. With this purpose clearly made, both as to the fact and the amount of the giving, no better recommendation can be given than Paul gave to these same Corinthians, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." By this method every Christian makes the first business of the first business day of the week the Lord's business. It will, then, neither be forgotten nor crowded out of its proper place. In this way, also, the spirit of the old law will be carried out which consecrated the first fruits of everything to God and His service. In this way also will the spirit as well as the letter of the new law be fulfilled, "Seek ye first the kingdom of God and His righteousness."

4. The  *manner*  of liberal giving should be with a cheerful heart, as well as with a bountiful hand, for the "Lord loveth a cheerful giver." Every parent knows the difference between the obedience of a child,

rendered through constraint or of necessity, and that which springs from a loving, cheerful, obedient heart. In both instances there is obedience, but one is the obedience of a servant, the other the obedience of the son. So if we give liberally but grudgingly, there is the money and its equivalent in missionary work, but that is all; but if we give liberally, as a matter of bounty, out of the fullness of the heart, there is not only the money for the missionary work, there is also the heart and life for it as well.

The motive to us as a people to be liberal givers is very great. God has been and is bountiful in his dealings with us, giving us, for the most part, spiritual and temporal prosperity. We have abundance of means with which to carry on the work He gives us to do. He also gives us abundant opportunities in the broad fields he has opened for our cultivation; and the needs of our fellow-men appeal to us most pleadingly. The measure of liberal giving is one which we can all fill, "according to our ability." The method commended by the Scriptures is at once simple and effective, "On the first day of the week let every one of you lay by him in store." Something, regularly, from every member in all our churches, if it be according to the Scripture measure, would fill our treasuries amazingly. If our liberal giving shall be in the manner which God approves, "not grudgingly, or of necessity," then will "God make all grace abound toward us, that we; always having all sufficiency in all things, may abound unto every good work;" "for God loveth a cheerful giver." May He help us speedily to become such liberal givers.

### OUR FAMOUS WOMEN.\*

A recent writer has very said, "A decade or two ago there were very few occupations open to women. It was marriage or nothing. The nothing would often, indeed, be the better of the two alternatives; but to be an old maid was regarded as such a prodigious failure, that young women were ready to take almost any risks rather than be reserved for such a fate. That day has happily passed." Never before were so many avenues to healthy, desirable and remunerative occupation open to worthy and competent women as now; and never before was woman's work so well paid as now, the basis of the remuneration being, not the sex of the worker, but the quality of the work. It is also true that the ability of women, intellectually, to compete with their brothers for those prizes which have been supposed to belong, as a sort of birthright, to the stronger sex, is beginning to be recognized. Especially is it conceded that in the field of literature, women have taken and are able to hold a prominent place. If we could strike out of existence, at one stroke, all the books that have been written by women during the past quarter of a century, it would leave our popular libraries singularly bare—few persons, probably, are aware how bare. Nor are these books necessarily of the lighter sort. Few books have ever stirred a nation as Mrs. Stowe's *Uncle Tom's Cabin*, while very few upon any kindred subjects have awakened more thought or been more widely read than those of Elizabeth Stuart Phelps. In the realm of fiction it may almost be said there has been wrought a complete revolution within the limit mentioned above, in which revolution our women have been the chief actors.

But our famous women do not all depend upon their success as book writers for their fame. Magazine journalism, the platform, the practice of medicine, and even the pulpit have each their share. Every year their numbers increase, and the circle of their influence and usefulness widens. In all these changes we do not find these women less womanly, but, if possible, more so by reason of their broader fields, and larger opportunities, and better work.

If any one cares to know more of the early life and personal history of many of these women whose names have become as household words, and we feel sure many will, the timely appearance of *Our Famous Women*, from the press of A. D. Worthington & Co., Hartford, Conn., will afford the opportunity to do so. In this work the publishers have secured sketches, many of them with portraits, of thirty of our most famous women, from Lucretia Mott, of heroic spirit and saintly character, to Louisa M. Alcott, whose books delight and instruct thousands of our youth to-day; to Mary Mapes Dodge, whose talent and genius may be said to have made *St. Nicholas* what it is, a perpetual

\* *OUR FAMOUS WOMEN*, published by A. D. Worthington & Co., Hartford, Conn., 8vo., cloth, 715 pages; sixteen full-page photograph portraits. Sold only by subscription.

delight to and instructor of our children; to Elizabeth Stuart Phelps, from whose books a chapter, taken almost at random, would set a whole conference or synod of doctors of divinity hopelessly by the ears. The sketches of these thirty famous women are written by twenty different women quite as famous as they. It is needless to say that each sketch is delightful reading, both on account of the character portrayed, and on account of the charm of the writing considered from the literary point of view. We predict for "Our Famous Women" a hearty welcome at the hands of the reading public.

### SOUTH-EASTERN ASSOCIATION.

Greenbrier, W. Va., May 29-June 1, 1884.

#### FIFTH-DAY.

The South-Eastern Association met for its thirteenth annual session in the beautiful valley of the Greenbrier Run, W. Va., on the morning of May 29th, a day bright and cool. Devotional services conducted by Elder C. W. Threlkeld; and opening sermon by Elder S. D. Davis, from Heb. 12: 12, 13, "Wherefore lift up the hands that hang and the feeble knees," &c. We should be centralized; and the Bible teaches that all lovers of Jesus should rally around God and His truth as a common center, each in his sphere, controlled by the will of God. Some hands hang down, some knees are weak and trembling; and the object of our coming together should be to gain new strength and greater love for God. We should be helpers of one another, that we may all come to walk in straight paths.

This appropriate sermon, including the reading of Scriptures, prayer and singing, occupied forty-five minutes.

The Association was called to order by the Moderator, S. D. Davis, and communications from churches were called for. Six or seven churches reported a total addition of sixty-two.

The Executive Committee reported a programme that was adopted, after which the following associational delegates were received and welcomed: Horace Stillman, from the Eastern; J. B. Clarke, from the Central, and N. Wardner, from the North-Western.

In the afternoon Mr. Stillman spoke upon the subject of education. This is an age of progress, and there are many opportunities for placing our views before the people; but this should be done in a thoughtful, intelligent and scholarly manner. Equal facilities are given to both sexes in our denominational schools, many of whose graduates occupy responsible positions. For our young people to be educated together promotes unity in spirit and endeavor, both in general and denominationally. We ought to seek to employ, even in the district school, Christian teachers; and to stimulate our children to attain the best possible education.

Mr. Clarke spoke on Bible school work. A discussion of this subject in the Central Association, some years ago, led several heads of families to join the school where the meetings were held. The end of Bible study is salvation, which includes conversion and growth. Sanctification equals in degree our knowledge and obedience to the truth. The school is a helper of the church and home, both of which should be in the Bible school.

A general discussion followed. Knowledge is power; Bible knowledge is spiritual power. Widespread efforts are being made to accomplish the important work of securing the use of the Bible more largely in the Bible schools of the land. These schools are *Bible* rather than *Sabbath* schools, and the Bible is our great text-book and help in learning the Divine will.

Dr. Wardner spoke upon the spread of Sabbath truth. There is a great interest in the Sabbath question, and our work is to vindicate the truth. People are thinking more for themselves, and, therefore, are losing respect for Sunday. Education is needed to meet an educated world. Bible school and home training are needed, that our people, young and old, may be armed for the defense of the truth. Truth can not fail, and if we stand by it we can not fail. As a people we have done much, and it is ours still to defend the truth coming to the front. Let us hold Protestants to the Protestant idea—the Bible the only rule of faith and conduct.

The address was followed by general remarks. Professed Sabbath-keepers injure the cause by lax observance. It often costs a great struggle to turn to the Sabbath; but we may make sacrifices, too, in the building up of the Sabbath cause, and in the discharge of all duties. Are we prepared to make them? Reference was made to the work of the *Outlook*, and Elder Threlkeld

mentioned people in Kentucky who acknowledged the correctness of its position, and suggested that Elder Wardner should lead in prayer. After prayer the congregation sang:

"In the cross of Christ I glory."

It was a good, impressive hour.

A. E. Main spoke upon the subject of denominational publications. They are our publications. After speaking of the various publications, he said they are essential to individual growth and denominational progress. They instruct us in religious things; help to keep us loyal to truth; and carry the truth to others. We need to edify ourselves as well as convert those in error.

Others added that we ought to support our publications for the sake of truth, and because they are invaluable means of communicating denominational information.

#### SIXTH-DAY—MAY 30.

The light of another beautiful day shed its glory over hill and valley, woodland and meadow.

A service of song and of prayer introduced the meetings of the day.

To our great regret, the editor of the RECORDER, who was also appointed delegate from the Western Association, was unable to be present. Accordingly the Missionary Secretary, by request, read the circular letter of the Western Association, and an interesting letter from Brother Platts, to the delegates composing the South-Eastern Association, relating to the cause and work in his Association, and was cordially received as a substitute for the regularly appointed delegate.

The Committee on the State of Religion found, and justly, too, much occasion for rendering thanks to God. Churches had been blessed with revivals, and there had been a net gain of fifty members. All churches, but one, are walking in harmony, and pastors are greatly needed. The ingathering of souls, the importance of complete unity and prevailing brotherly love, and the need and value of pastors, were the subjects of earnest remarks and fervent prayer.

This Association is interested in the cause of education; young people are improving local advantages; and the number of students at Alfred from this State is steadily increasing.

All churches are believed to sustain Bible schools; each of two churches, with a scattered membership, has two schools; and nearly all continue through the Winter. It is felt that greater consecration is needed; more normal preparatory work; and a more general gathering of men, women, children and strangers for the study of God's Word, whose saving and upbuilding power we all need. These points were the occasion of full and earnest discussion.

The first hour of the afternoon was occupied with business and a hearty service of praise, prayer and testimony. After this, a discourse was preached by Horace Stillman. Subject: God Revealed. The works of nature reveal His wisdom, unity, omnipotence, omniscience and love. But human history shows that man needs more than the revelation of nature, that he may put himself in right relations to this and the life to come. The Bible is such a revelation. It is on one plan, and is *one* Book. Like nature, it teaches the wisdom, unity, omnipotence, omniscience and love of the Creator. It has shown its power to elevate man socially, morally, and religiously. Recognizing man's conditions and needs, it tells of a Redeemer and the great redemption. The highest and best revelation of God is in the believer's experience. Let us seek to know that.

M.

## Communications.

"But let your communication be, *Yea, yea; Nay, nay;* for whatsoever is more than these cometh of evil."

### EMIGRATION.

Under this heading, the RECORDER of May 22d gives a very timely article from one whose good judgment has rarely, if ever, been questioned.

It indeed seems sad that flattering prospects in some new country, should lure one Sabbath-keeping family away here and another there, where, if true to their principles, they must practically surrender the advantages of society, and especially of religious society. A little systematic effort might surely lead those seeking new homes to some common center where the advantages arising from numbers might be secured.

As Brother Gillette says, we, as a people, are ever looking for new things, which is another way of complimenting our enterprise; but when it applies to this question

he says: "If you wish help some band already start a new one."

We agree with this see at least two cases to form a new society already established: openings have been tlers; second, when the ble to health or the v From the New Test when a persecution the disciples they ve ing the Word. Simi follow the isolation of but we think oftener our brother is a fair

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### WASHINGTON.

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Republican Congr Chicago to attend By the beginning o half the seats on the be vacant. Many w go; some in the others in their own is as prevalent this necessary for a polit connected with the cations of his par House will not be r exodus. There wil licans and nearly a bers in attendance, will be done on the cable arrangement many bills, involv can be disposed of At the Capitol, prevails as to the Southern delegates be seen about the with Republican M can leader ventur now. Even that wiser in their own can render a reas prophets.

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**EMIGRATION.**  
this heading, the RECORDER of-  
fers a very timely article from one of  
our judgment has rarely, if ever,  
tioned.  
d seems sad that flattering pros-  
e new country, should lure one  
eeping family away here and an-  
where, if true to their princi-  
ples, must practically surrender the ad-  
vantages of their native land, and  
society, and especially of relig-  
ious life. A little systematic effort  
y lead those seeking new homes  
n common center where the advan-  
tages from numbers might be se-

he says: "If you wish to emigrate, go and  
help some band already formed, rather than  
start a new one."  
We agree with this principle, still we can  
see at least two cases where it might be wiser  
to form a new society than to reinforce one  
already established: First, when all the best  
openings have been secured by earlier set-  
tlers; second, when the location is unfavor-  
able to health or the vocations to be followed.  
From the New Testament we learn that  
when a persecution arose which scattered  
the disciples they went everywhere preach-  
ing the Word. Similar results do sometimes  
follow the isolation of members of our faith,  
but we think oftener the case mentioned by  
our brother is a fair sample.

With these thoughts in mind an organiza-  
tion was formed at Hartsville, N. Y., to be  
known as the "Investigators," for the pur-  
pose of learning the advantages and disad-  
vantages of some of the localities where  
cheap or unimproved lands are located.  
Funds are now being raised by subscription  
for the purpose of sending some competent  
man on a trip of investigation, hoping that  
a place may be found suited to the wants of  
many, where a strong Seventh-day Baptist  
colony can be formed. Such a move, if  
properly conducted, must secure advantages  
to this class of emigrants, such as have never  
before been offered, and any who are inter-  
ested may do well to acquaint themselves  
with the work of this society. Full informa-  
tion can be obtained by addressing the cor-  
responding secretary, B. E. Fisk, Box 622,  
Hornellsville, N. Y.

**WASHINGTON LETTER.**

(From our Regular Correspondent.)  
WASHINGTON, D. C., May 31, 1884.  
Republican Congressmen are departing for  
Chicago to attend their party convention.  
By the beginning of next week more than  
half the seats on their side of the House will  
be vacant. Many who are not delegates will  
go; some in the interest of candidates,  
others in their own interests, for the notion  
is as prevalent this year as ever that it is  
necessary for a politician to be in some way  
connected with the great quadrennial conven-  
tions of his party. The business of the  
House will not be retarded, however, by this  
exodus. There will be forty or fifty Republi-  
cans and nearly all the Democratic Mem-  
bers in attendance, and a good deal of work  
will be done on the calendar. By an ami-  
cable arrangement between the two parties,  
many bills, involving no political questions,  
can be disposed of during convention week.  
At the Capitol, the blankest uncertainty  
prevails as to the head of the ticket. A few  
Southern delegates both black and white may  
be seen about the corridors in conference  
with Republican Members; but no Republi-  
can leader ventures a positive prediction  
now. Even that class of men who are  
wiser in their own conceit than those who  
can render a reason have ceased to pose as  
prophets.

In the Senate this week the Utah bill,  
which has been so often postponed, was the  
first to come up, and Senator Hoar opened  
the debate. He said that the American  
people did not mean to have, in the heart of  
their continent, and growing up under the  
constitution of the United States, in a terri-  
tory subject to the exclusive legislation of  
Congress, a State founded upon a denial of  
purity and integrity of the family relation.  
He reviewed the forces of church, state, and  
society which the Mormons bring to bear for  
recruiting their numbers and perpetuating  
their power. The Massachusetts Senator  
concluded by saying: "It is in no spirit of  
religious intolerance; it is with no desire to  
interfere, by the least tittle with conscien-  
tious belief, however erroneous we may deem  
it; but it is simply that the responsible law-  
making power for that territory as for all  
territories, shall see that the great influences  
of Government and legislation are no longer  
used for this illegal and un-Christian purpose  
that this bill is drawn."

Here the Mormon question was put aside  
for the Mexican pension bill, and on the  
following day when the former again came  
up in the regular order, Senator Brown of  
Georgia made a long speech on the question  
of divorce, in which he hit New England  
some hard raps, to which Senator Hoar re-  
plied. Here another effort was made to  
drop the Mormon problem. Senator Vor-  
hees said he favored the Utah bill, but it  
could not become a law this session since  
there were two hundred bills that had been  
passed by the Senate now lying on the Speak-  
er's table in the house of Representatives.  
He urged action first on the Pension bill,  
which could become a law, and which was  
urgent in character. So it is likely Senator  
Hoar's favorite measure will not be voted on  
during the present session. The Senate also

discussed, without coming to a vote, the  
bill granting the Cincinnati bar railroad  
company right-of-way through a portion  
of the Yellowstone Park. In opposing it,  
Senator Logan said he had been lobbied  
more on this bill than on any other dur-  
ing the past Winter. He did not name his  
principal besieger, but located him in the  
Interior Department on a salary of \$5,000 a  
year.

Among the new bills introduced this  
week, all of which will go over to the next  
session of Congress, was one by Representa-  
tive Morey, of Ohio, granting pensions to all  
honorably discharged soldiers of the Rebell-  
ion when they reach the age of forty-five  
years.

The House spent two days of this week  
over an Ohio contested election case, and de-  
cided by a large majority to seat Mr. Wal-  
lace, a Democrat, and to dismiss the sitting  
Member Mr. McKinley. When three other  
contested election cases are disposed of, the  
record of the election committee will be com-  
plete.

**Home News.**

**New Jersey.**  
PLAINFIELD.  
A wonderful temperance revival has been  
and is still going on in our city and sur-  
rounding community.

Improvements in the way of building are  
being made with unusual activity. Mr.  
Scott is building his new printing-press  
works, and C. Potter, Jr., is largely adding  
to his.

Last week Judge Beebe, while attempting  
to get onto a standing train, at Evona Station,  
in this city, was struck by the passing ex-  
press, and died in a short time.

Several fires occurred in our city during  
the past week. Mr. Wm. Shotwell's house  
and store were burned; but fortunately the  
family escaped without injury. Loss, \$10,-  
000. Last Sabbath morning, about 4 o'clock,  
Mr. Cadmas's livery stables were burned. It  
was one of the hottest fires experienced in  
our city for a long time, and burned so rap-  
idly that thirteen horses were burned with  
it. The horses and stables were fairly in-  
jured. Some believe both of these fires  
were set by incendiaries.

The financial crash of late in New York  
has been felt more or less in our city, though  
our banks have not been disturbed. Our  
old savings bank has lately paid a five-per-  
cent dividend.

Political affairs in the State are considera-  
bly mixed, and the temperance movement  
is disturbing politicians, lest they may lose  
their hold and control over the people.

**MAY 26, 1884. NEW MARKET.**  
We are having it warm and dry. Some  
days last week the mercury reached the  
nineties.

We have received from J. G. Burdick, a  
letter informing us of his acceptance of our  
call to the pastorate of this Church.

C. T. Rogers, who has recently come  
among us, appears to be doing a nice busi-  
ness in his store.

We are praying that the Associations may  
be of more than usual interest, and that those  
who attend from our society, may return  
full of interest in denominational work.

**West Virginia.**  
GREENSBRIER.

The South-Eastern Association met with  
this church this morning, and was opened  
with a sermon by Elder S. D. Davis. The  
attendance from the churches is not large,  
but they are fairly represented, and, coming  
early in the session, bid fair to make the  
meeting profitable, under the blessing of  
God. All the delegates from abroad are  
here, together with Elder Main, except  
Brother Platts, from the Western Associa-  
tion, who is kept at his post by the increas-  
ing duties of the Publishing House; but we  
are highly favored with the presence of Bro.  
C. W. Threlkeld, who comes direct from Al-  
fred Centre, and is on his way to his new  
field of labor in the Ritchie Church.

What a joy it is to meet with these  
dear brethren, and to hear them speak  
of the prosperity of our people in the var-  
ious Associations. Indeed, I do believe  
that our dear brethren in the widely-scattered  
settlements of West Virginia, are  
brought together, largely, from the presence  
of these ministers from abroad. Thank  
God for this interchange of delegates,  
who bring so much of joy and comfort to  
the distant parts of our beloved Zion.

L. R. SWINNEY.  
**Minnesota.**  
DODGE CENTRE.  
Last Sabbath I had the pleasure of bap-

tizing four converts into the fellowship of  
our Church. It is expected that "more  
will follow" soon. One ready was detained  
by sickness, and others have expressed an  
interest in the religion of Christ, and we  
trust will fully decide to move on to all the  
duties of the gospel, and be with us at the  
next opportunity for baptism.

Two prayer-meetings, an interesting Sab-  
bath-school, and teachers'-meeting each  
week, together with a good attendance and  
attention upon the regular Sabbath services,  
are the indications of a growing interest in  
religious matters with us.

Prohibition is moving on to final triumph  
in our community.

We are now having a very growing time  
in the vegetable kingdom, genial showers  
with warm temperature are making the  
prospects of a good harvest hopeful, and if  
cyclones and early frosts shall pass us by, we  
hope to be in different circumstances in the  
future to meet the pressing financial demands  
of domestic life and the cause of God.

H. B. LEWIS.

**MAY 21, 1884.**

**Condensed News.**

A natural gas well has been struck in the  
Nineteenth Ward, Pittsburg, Pa. It is be-  
lieved to be the largest in the country. Gas  
was found at a depth of sixteen hundred and  
sixty feet, and two feet lower the flow was  
the heaviest ever encountered. This opens a  
new region, and being in the city limits the  
benefits resulting to the industries of the  
place will be extremely great.

Three monster icebergs are reported on  
the Newfoundland coast, one over nine miles  
long, drifting at the mouth of White Bay;  
another, estimated to be seven miles long,  
passing south, forty miles east of St. Johns,  
and the third, several miles in circumfer-  
ence, in St. Johns Bay, aground on George  
Rock, almost blocking the harbor.

The French government proposes to cele-  
brate the centenary of the commencement  
of the French revolution in 1789 in an im-  
posing manner, and has also resolved to  
make an especially brilliant exhibition to be  
held in Paris in 1889.

An explosion of dynamite occurred yester-  
day in the detective office of the Scotland yard  
May 30th. One corner of the building,  
composed of thick brickwork, was blown off  
to the height of thirty feet. Several persons  
were injured.

Advices from the English Embassy at Pe-  
kin confirm the report that France has ob-  
tained the exclusive right under the treaty  
of Tien Tsin to trade on the Chinese frontiers  
bordering on Tonquin.

The severe frosts of Thursday and Friday  
mornings, May 29th and 30th, were quite  
general throughout the Northern and Middle  
States, doing much damage to fruit, etc.

The Executive Committees of the Lehigh  
and Schuylkill Coal Exchanges have agreed to  
make no change in the line, city and harbor  
prices of coal during June.

Small-pox continues to spread at Ashland,  
Pa. The authorities have built a hospital  
which is almost full. Residents of the en-  
tire valley are greatly alarmed.

It is reported that the Bank of Montreal  
exported \$8,000,000 in gold to New York  
during the great financial trouble in that  
city.

The Rev. Dr. Edward Everett Hale has  
presented a fine library to the officers and  
crew of the revenue cutter Samuel Dexter.

The rise in the Nile has begun. It is ex-  
pected to aid General Gordon in his move-  
ment from Khartoum.

A German exploring party has started to  
take possession of lands in the Congo coun-  
try.

Decoration Day appears to have been gen-  
erally observed with appropriate ceremonies.

**ASSOCIATIONAL DIRECTORY.**

**CENTRAL**—place of meeting, DeRuyter, N. Y.  
Time of meeting, Fifth-day, June 12, 1884. A. B.  
Prentice, preacher of Opening Sermon.

**WESTERN**—place of meeting, First Alfred, Alfred  
Centre, N. Y. Time of opening, Fifth-day, June  
19, 1884. Preacher of opening sermon, W. C. Tits-  
worth.

**Order of Exercises.**

**FIFTH-DAY.**  
10.30, A. M., Introductory Sermon by W. C.  
Titsworth, report of executive committee, appoint-  
ing of standing committees.  
2 to 2.15, P. M., Devotional exercises.  
2.15 to 4.30, Communications from churches, and  
from corresponding bodies; annual reports; reports  
of delegates; miscellaneous business.

**EVENING.**  
8 o'clock, Paper, "Person of Christ," T. R. Will-  
iams.

**SIXTH-DAY.**  
9.15 to 9.30, A. M., Devotional exercises.  
9.30 to 10, Reports of Committees, and miscella-  
neous business.

10 to 11.30, Missionary Conference, conducted by  
A. E. Main.  
11.30, Paper, "Scope of Pastoral Work," G. W.  
Burdick.  
2 to 3 P. M., Reports of committees; unfinished  
business.

3 to 4.30, Conference, Tract Society's Work, con-  
ducted by L. A. Platts.

**EVENING.**  
Prayer and conference meeting, led by W. C.  
Titsworth.

**SABBATH MORNING.**  
Sermon, N. Wardner, collection for Missionary  
Society.

**AFTERNOON.**  
Sabbath-school service conducted by L. A. Platts.

**EVENING.**  
7.45, Praise service, conducted by J. G. Burdick.  
8.15, Sermon, preacher to be appointed.

**FIRST-DAY.**  
9.15 to 9.30, A. M., Devotional exercises.  
9.30 to 10, Unfinished business.

10 to 11, Conference, educational, conducted by  
L. E. Livermore.  
11, Sermon by Delegate from the Eastern Asso-  
ciation; collection for the Tract Society.

2, P. M., Sermon, by Delegate from the Central  
Association; unfinished business.  
Adjournment.

**NORTH-WESTERN**—place of meeting, Walworth,  
Wis. Time of opening, Fifth-day, June 26, 1884.  
Preacher of Opening Sermon, W. H. Ernst; J. L.  
Huffman, alternate.

The Chicago and North Western Railroad will re-  
turn all persons attending the Association at Wal-  
worth, Wis., at reduced fare who have paid full  
fare on their road going to the Association. Re-  
duced return tickets will be sold from Harvard and  
Sharon as follows: viz., to points in Wisconsin and  
Minnesota at 1-5 fare, to points in Illinois, Iowa and  
West 1/2 fare. Orders for such tickets will be fur-  
nished at the Association. IRA J. ORDWAY.

**Books and Magazines.**

The Ladies' Floral Cabinet for May presents the  
usual attractions of talks and essays, upon the cul-  
ture of plants, fancy work, domestic and household  
matters, &c., &c., besides much choice literature of  
a general character. 23 Vesey St., New York, \$1 25  
per year, 12c. per number.

The June number of Harper's Magazine brings  
with it the first breath of Summer in two of its de-  
scriptive papers. One of these, "Biarritz," by Lucy  
C. Lillie, is full of the charm and romance of the  
Basque coast, and is beautifully illustrated by C. S.  
Reinhart; the other, "The North Shore," by John  
A. Butler, illustrated by Charles Graham, describes  
the north shore of Lake Superior, and gives a de-  
lightful retrospect of the old voyagers and fur-  
traders. Dr. Wheatley gives a careful paper on the  
Custom House, which everybody ought to read.  
Col. Higginson, in his chapter on John Quincy  
Adams's administration, gives not only an interest-  
ing glimpse of Washington society in that period,  
but also a comprehensive review of the national  
progress, and of the great western march of the cen-  
ter of population. This number contains the sixth  
part of William Black's novel, "Judith Shakes  
pearle." There are also several short stories. The  
editorial departments are full of interest, discussing  
as they do a wide range of living topics.

Tragons there are four profusely illustrated pa-  
pers in the June Century, and four full page pic-  
tures, this number of the magazine is perhaps even  
more notable for its literary features than for its  
pictures. Of special interest is Miss Fanny Stone's  
"Diary of an American girl in Cairo during the War  
of 1882." President Eliot, of Harvard, discusses  
the question, "What is a Liberal Education?" in  
which he claims that the sciences and English should  
be given leading places in the school and also in the  
college/course. In a paper on "The Use and Abuse  
of Parties," Dr. Washington Gladden advises inde-  
pendents to try to act with their party in the choice  
of candidates, and to bolt bad nominations. The  
"Topics of the Times" relate chiefly to the subject  
of riots, and "Open Letters" to music. The four  
illustrated papers are all on American subjects, and  
are ably written and profusely illustrated. Fiction  
and poetry combine with the articles already men-  
tioned to make a very interesting number.

St. NICHOLAS for June is a bright out-of-door  
number, nearly every article taking the reader out  
into the woods and fields, yet without sacrifice of  
the variety of subject and interest which is so dis-  
tinguishing a feature of the magazine. The names  
of the authors which appear in this number are a  
sufficient guaranty for the character of the magazine.  
Trowbridge, Thompson, Alcott, Brooks, Herrick,  
Larcom, Butts and others stand for story, history,  
and poetry which young and old will delight to read.  
The illustrations are numerous and beautiful, and  
the departments are full and entertaining.

The North American Review for June opens with  
an article on "Harboring Conspiracy," by Prof.  
Henry Wade Rogers, who examines in the light of  
international law, the diplomatic history of the  
United States and the national constitution, the  
question as to how far our government may and  
must go in suppressing plots against governments  
with which we are at peace. Henry D. Loyd, in  
the same number of the Review, shows how every  
branch of production is coming under the control  
of "Lords of Industry," corporations and monop-  
olies. Elizabeth Stuart Phelps has an article marked  
by rare philosophic force upon the "Struggle for  
Immortality." Other articles of not less importance  
are: "Sociological Fallacies," by Prof. W. G. Sum-  
ner; "The Rise and Fall of Authority," by President  
J. C. Welling; "Walt Whitman," by Walker Ken-  
nedy; and a symposium on "Expert Testimony," by  
Rossiter Johnson, Dr. W. W. Godding, T.  
O'Connor Sloan and Dr. Charles L. Dana.

**SPEECH** of W. W. Brown, of Pennsylvania, in the  
House of Representatives, Washington, D. C., May  
6, 1884, on the tariff.

**SABBATH BELLS:** For Sabbath-schools, Prayer  
Praise and Gospel Meetings. By Wm. B. Blake.  
35 cents per copy; \$3 60 per dozen by mail; \$3 20 per  
dozen by express. Published by Fireside Friend  
Lithing Co., Springfield, Ohio. In the above named  
book, a copy of which we have just received from  
the publishers, we find much to commend. The  
music is new, fresh and attractive. In quality of  
song and general appearance the book is above the  
average. Send ten 2 cent stamps to the publishers  
and they will mail you a complete sample copy.

**WIDE AWAKE** for June is as bright and cheery as  
ever, and that is saying a great deal. Illustrations,  
beautiful and curious abound, while fancy and fact  
in the hands of skillful writers are woven into tales  
that will be read with profit and delight by all to  
whom *Wide Awake* for June shall come. Where  
everything is good it seems almost useless to  
particularize. The fancy sketches are "The Cow with  
the Golden Horn," and "The Little Jade Lizard,"  
both having full page illustrations, the first making  
the frontispiece. "Some Little Shakers," "The  
White Elephants," and Hale's description of a visit  
to the Boston Court House, are the principal "fact"  
articles. Serials, poetry, short stories, Fables, etc.,

complete the number. Nor should we forget to  
mention the Chautauque Supplement, which forms  
a kind of postscript to the number. D. Lothrop &  
Co., Boston, Mass.

**IMPORTANT TO TOURISTS.**—Commencing May 15th  
and continuing until October 1st, round trip tourist  
tickets, good going fifteen days from date of sale  
and good returning until October 31st. Can be pur-  
chased at very low rates, to Denver, Pueblo, Colora-  
do Springs, and other Colorado Tourist Points via  
the Burlington Route (C. B. & Q. R. R.) This  
famous line is the only one extending from Chicago  
Peoria or St. Louis, direct to Denver, and the only  
one running through trains without change every  
day in the year between Chicago and Denver. In  
addition to above trains which run via Pacific  
 Junction, it also runs over its own lines, through  
daily trains between Chicago, Peoria, Kansas City  
and Atchison; and through daily trains between  
Kansas City, Atchison and Denver, thereby en-  
abling it to offer the tourist the option of purchasing  
tickets by a greater variety of routes than any other  
line. Remember these facts and when ready to  
start call upon any railroad ticket agent in the  
United States or Canada for tickets, rates or detailed  
information, or address PERCIVAL LOWELL,  
General Passenger Agent, Chicago.

Mrs. H. L. HERRINGTON solicits orders for hand-  
knitted hosiery, mittens, and lace, in silk, cotton or  
wool. All kinds of work on Java Canvas, darned  
net, aprons, curtains, trimmings, tidies, etc. Done  
at reasonable rates.  
ALFRED CENTRE, N. Y.

**SPECIAL NOTICES.**

THE regular meeting of the Board of Man-  
agers of the Seventh-day Baptist Missionary Society  
will be held at the usual place of meeting, at West-  
terly, R. I., on Wednesday, June 11, 1884, at 9.30  
o'clock A. M.  
WM. L. CLARKE, Recording Secretary.

IN reply to an application for a reduction of  
fare to parties desiring to attend the coming session  
of the Central Association, I am notified that round  
trip tickets from Elmira, Ithaca, Cortland, Cazenovia,  
and Canastota, to DeRuyter, will be furnished at  
2c. per mile, good for five days from June 12th.  
Trains will leave Elmira for DeRuyter at 7 A. M.,  
and 3 P. M.; from Cortland 9.46 A. M., 5.57 P. M.;  
from Canastota 6.80 A. M., 12.46 P. M. Those  
coming from the north via Syracuse, and reaching  
that city later than 10.45 A. M., can come via Cort-  
land and reach DeRuyter at 7.11 P. M. Ask for  
round trip tickets to the Association at DeRuyter.  
H. M. MAXSON.  
DE RUYTER, N. Y., MAY 29, 1884.

THE QUARTERLY MEETING composed of the  
Churches of Scio, Friendship, Richburg, West Gen-  
eese, and Portville, will be held with the West Gen-  
eese Church, commencing Friday evening, June 6th.  
Services conducted by Rev. J. E. N. Backus. Sab-  
bath morning preaching by Rev. C. A. Burdick,  
followed by conference; evening after Sabbath  
preaching by Rev. H. P. Burdick, followed by con-  
ference; Sunday morning preaching by Rev. Jared  
Kenyon; Sunday evening preaching by Rev. A. A.  
Place. A cordial invitation is extended to all.  
JAMES H. CRANDALL, Church Clerk.

**MARRIED.**  
In Westery, R. I., May 21, 1884, by Eld. C. C.  
Stillman, at his residence on High street, Mr.  
WALTER SCOTT and Miss LENA PECKHAM, both of  
Westery.

Near North Loup, Neb., May 24, 1884, by Rev.  
G. J. Crandall, Mr. H. A. WATTS and Miss EVA A.  
GREEN.

**DIED.**  
In Alfred Centre, N. Y., June 1, 1884, ANSTIS  
CLARKE, widow of Amos Burdick, aged 83 years,  
4 months, and 3 days.  
In Brooklyn, N. Y., May 11, 1884, of consump-  
tion, ERWIN JONES, in the 38th year of his age.  
The subject of this notice was born at White Mills,  
Wayne Co., Pa. In early life he was converted  
and joined a Presbyterian Church, of which he was  
a member at his death. He married in November,  
1870, a foster daughter of Martha Maxson, of West-  
ery, R. I. His remains were brought to Westery  
and buried in River Bend Cemetery. The funeral  
services were conducted by Elds. J. W. Morton and  
O. U. Whitford. A wife, two children, and two  
brothers mourn his early death and their great loss.  
O. U. W.

**LETTERS.**  
J. G. Nichols, Mrs. S. L. Johnson, J. H. Babcock,  
S. R. Wheeler, Mrs. Joseph Wark, A. H. Lewis 2,  
Charles Hunt & Co., Morning Star Pub. Co., H. B.  
Owens, Mrs. T. H. Spencer, J. F. Morgan, A. S.  
Titworth, Mrs. S. H. Higgins, I. L. Cottrell, Mrs.  
Flora B. Crandall, Dauchy & Co., Martha Maxson,  
Wm. A. Babcock, Mrs. W. L. V. Crandall, A. K.  
Crandall, W. M. Jones, A. W. Coon, H. E. Bab-  
cock, E. J. Sweet, Wm. B. West, G. J. Crandall,  
C. C. Stillman, Sarah L. Hunt.

**RECEIPTS.**

Name	Pays to Vol. No.
Mrs. Luke Green, Alfred Centre,	\$2 00 40 53
M. J. Green, "	2 00 40 53
W. R. Truman, "	2 00 40 53
Mrs. J. F. Morgan, Akron,	2 00 41 13
Dr. I. P. Truman, Belmont,	2 00 40 53
Mrs. Sarah A. Champlin, Portville,	2 00 40 53
E. J. Young, South Otselec,	2 00 40 53
N. W. Irish, Wellsville,	2 00 41 26
Mrs. Edgar W. Wright, Brockport,	1 00 40 53
Mrs. W. W. Jaques, Little Genesee,	2 00 41 11
B. F. Burdick, "	2 00 40 53
J. Newland Clarke, Nile,	2 00 40 53
A. A. Coon, "	2 00 40 53
Eld. C. C. Stillman, Westery, R. I.,	1 00 41 26
Mrs. S. E. Randolph, Plainfield, N. J.,	2 00 41 13
Staats F. Randolph, New Market,	2 00 41 13
Calvin F. Randolph, "	2 00 41 13
Lewis T. Titsworth, Dunellen,	1 00 40 53
Gilbert Stebbins, N. Stonington, Conn.,	2 00 41 26
Mrs. Mary Simpson, Jackson Centre, C.,	2 00 40 53
Mrs. Wm. McRairie, Emporia, Kan.,	5



Selected Miscellany.

ALONE WITH MY CONSCIENCE.

[The following, handed to Mr. D. L. Moody just before preaching one of his impressive sermons, was read during the course of the service with telling effect.]

I sat alone with my conscience In a place where time had ceased, And we talked of my former living In the land where the years increased; And I felt I should have to answer The question it put to me, And to face the answer and question Throughout an eternity.

THREE GIRLS.

BY O. S.

"I can not endure her," declared Mab. "Nor I," said Nell. "She is too trim and proud; and then, how she dresses!" "She will just suit the faculty in that. You were not here last year when, after Dr. Stone gave us a terrible lecture on dress, a lot of us went up to the University one morning in plain black dresses, big white aprons, and our hair combed smoothly over our ears. Oh dear! such a time as I had to keep a sober face that forenoon!"

friends as their mothers had been. Just think what a prospect!" and saucy Mab laughed mischievously. "What are you going to do about it?" asked Nellie. "Oh, I shall have to go, of course; and I do wish you would go with me." "Why, certainly I'll go. Where does she live?" "At Mrs. Boardman's; has a room, and boards herself."

that old Hannah hurried up from the lower regions, to see what could the matter. "Is Miss Mable at home?" asked Mildred. "I suppose she is," was the gruff reply, for old Hannah's temper was not improved by being disturbed from her warm work in the kitchen.

CLUBISM AND CHRISTIANITY.

In a recent issue of the Christian Secretary there is an article under the above title which is worthy of more than a passing notice, not only by many members of our churches who are contributing both of their financial ability and life force to the support of secret organizations, but also of young men who are seriously considering the question of uniting with such societies.

nights in the week, while they have no time for the prayer meeting and little or nothing to give for the support of the gospel. Whatever good may be accomplished by these societies we must admit there is a wrong here, for God is robbed. These societies are all of man's invention, but the church is God's institution.

ONLY TRUST HIM.

Psalm 34: 8.

Trust in the Loving One, Jesus, thy friend, Who loveth thee always, and loves to the end. Trust in the Dying One; atonement He made; The wrath he has borne, thy debt he has paid.

WORK A HELP TO HUMILITY.

I can not but think that one of the truest ways in which Christianity has made humility at once a commoner and a nobler grace, has been in the way in which it has furnished work for the higher powers of man, which used to be idle and only ponder proudly on themselves.

"YET A LITTLE WHILE."

There is a wondrous healing power in "a little while." A little while, and the tears of childhood give place to smiles of joy; a little while, and the hour of temptation is past, and he who was sore oppressed by the adversary raises his thanksgiving to God who giveth the victory; a little while, and the oppressor is broken, and deliverance comes to the loyal, trusting soul; a little while, and the bitter days of tribulation are done, and the heart, tossed, troubled and discouraged, finds repose in the providence of the Lord Jesus Christ; a little while, and the anguish of bereavement is assuaged, the broken heart bound up, the sorrowing soul made glad, and the discouraged one goes forward in the strength of God; a little while, and the weary pilgrimage is ended, the fight is won, and the victory is gained.

everlasting consolation; and, though the time to us seems long, and the years to us seem weary, yet our gracious Lord ever whispers in our ears, "Yet a little while." Blessed are they who can trust His precious word, and can believe that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal."

DON'T LIKE THE MINISTER.

"I don't like the minister!" that settles the matter. If you don't like the minister, you have no duties to perform. Not liking the minister absolves you from all responsibility. The fact that you "don't like the minister" releases you from your vows.

TO MAKE A HAPPY HOME.

- 1. Learn to govern yourselves, and to be gentle and patient. 2. Guard your tempers, especially in seasons of ill health, irritation and trouble, and soften them by prayers, and a sense of your own shortcomings and errors. 3. Never speak or act in anger until you have prayed over your words or acts, and conclude that Christ would have done so in your place.

A CRUCIAL TEST.

The severe chemical tests to which the various baking powders have from time been placed have demonstrated clearly to the public the relative merits of the different brands from an analytical point of view.

Table with 2 columns: Brand name and Cubic inches Gas evolved. Includes brands like 'Royal', 'Hanford's None Such', 'Sea Foam', etc.

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Popular

An interesting experiment by Dr. Fintgraff, who is about to visit the interior of Africa, is about to be forwarded to scientists. The apparatus has been made by Mann, of Berlin, and with one he has in the plates used in Africa to be unrolled by the causes to re-emit the beam.

At Norwich, England, been put down to a defective tube was two inches at Montreal, Canada, been driven 174 feet.

Among the relics of the process of rope manufacture, the first made from the fibres of the oldest records of fibres of the date-tree for that purpose.

A SCIENTIST estimates that a thousand gallons of daily in the process in New York city, cludes only the bakers. It is proposed to save the alcohol, by every baker's oven.

An absolutely exact than thirty-six inches ism. One of six feet believed possible, although on different plane construction. It however, that almsness has been seen edge twelve feet looks like an arch spring of the arch being in a length of twelve between the chord and diagonal lattice work on which no peening allowed. Three of them made, one remains where built and colleges. Each of each other, and, and perfect. Such a tooling lathe and planer can.

It is a general quartz and sandstone which require form. A few days Conductor Havenor Appeal a specimen could not have existed ago. The quartz ken out of the Y between the timber in fifteen years ago the quartz had cracked and adhered about the size and cauliflower. Their crumbling to the together like bread a part of it, were formed quartz, crushed through the state, and then fo scribed.—Review

The Frankfurt Reinisch has found series of minute surfaces of 50-p which have been home and feeding of bacteria and v tended series of this is the case w tions, the thin in deposited upon the long circulation for this parasitic scraped off som and with a small fragments, whi solved in distille of lenses of very teria and fungi point of view. established the agency in the p case. The reve sen domicile in medium which presents us with of infectious di remedy. Whe tion for a nu washed in a b potash they w ganic increas unweleome g Scientific and



Popular Science.

An interesting experiment is to be made by Dr. Fintgraff, who in company with Dr. Charvaune, is about to visit the Congo and the interior of Africa. He takes with him a phonograph, wherewith to fix the speech and melodies of hitherto unknown tribes, which, thus received by the instrument, will be forwarded to scientific men in Germany. The apparatus has been made by Mr. Fuhrmann, of Berlin, and exactly corresponds with one he has in that city, so that the plates used in Africa can be sent to Berlin to be unrolled by that machine, and causes to re-emit the sounds received. s.

At Norwich, England, a drive well has been put down to a depth of 157 feet, and might have been driven deeper if required. The tube was two inches internal diameter. At Montreal, Canada, a drive well tube has been driven 174 feet.

Among the relics of the ancient Egyptians have been found sculptures illustrating the process of rope manufacturing four thousand years ago. The first ropes were doubtless made from the fibres of the inner bark of trees and from the hides of animals, though some of the oldest records show that flax and the fibres of the date-tree were also employed for that purpose.

A SCIENTIST estimates that more than one thousand gallons of alcohol are produced daily in the process of bread-making, in New York city. This estimate includes only the bread made by bakers. It is proposed to make an effort to save the alcohol, by connecting a still with every baker's oven. This was once tried in London, but without success, as the bread was of inferior quality, not, however, because of the loss of alcohol, but because it was poorly made.

An absolutely exact straight edge of more than thirty-six inches is a wonder of mechanism. One of six feet was not recently believed possible, although several had been made on different plans of web-like and truss construction. It has been claimed, however, that almost absolute exactness has been secured by a straight edge twelve feet long. The appliance looks like an arched truss, the highest spring of the arch being only twenty inches in a length of twelve feet. The space between the chord and the spring is filled with diagonal lattice work; the whole is a casting on which no peening with the hammer is allowed. Three of these straight edges have been made, one remaining in the establishment where built and two going to technical colleges. Each of them has been tested by each other, and, proved to be practically perfect. Such a tool is invaluable in testing lathe and planer beds.—Scientific American.

It is a generally-accepted theory that quartz and sandstone are geological formations which require thousands of years to form. A few days ago, in Virginia City, Conductor Havenor showed the editor of the Appeal a specimen of quartz which could not have existed over fifteen years ago. The quartz in question was taken out of the Yellow Jacket mine from between the timbers. The timbers were put in fifteen years ago, and the matter forming the quartz had apparently oozed through a crack and adhered to the timber. It was about the size and had the appearance of a cauliflower. There was a mass soft and crumbling to the touch, and in places woven together like threads; and in this mass, and a part of it, were three distinct and perfectly formed quartz crystals. The mass had been pushed through the crack while in a plastic state, and then formed in the bunch described.—Review and Herald.

The Frankfurter Zeitung states that Dr. Reinsch has found, as the result of a long series of minute investigations, that the surfaces of 50-pfennig pieces (sixpences) which have been long in circulation are the home and feeding ground of a minute kind of bacteria and vegetable fungus. An extended series of observations showed that this is the case with the small coins of all nations, the thin incrustation of organic matter deposited upon their surfaces in the course of long circulation rendering them very suitable for this parasitical settlement. Dr. Reinsch scraped off some of these incrustations, and with a small scalpel divided them into fragments, which were subsequently dissolved in distilled water. The employment of lenses of very high power showed the bacteria and fungi distinctly. This is a matter of no little importance from a hygienic point of view. It has now been conclusively established that bacteria form the chief agency in the propagation of epidemic disease. The revelation that they have a chosen domicile in the most widely circulating medium which probably exists in the world presents us with a new factor in the spread of infectious disease. There is, however, a remedy. Where coins have been in circulation for a number of years, if they are washed in a boiling weak solution of caustic potash they will be cleansed from their organic incrustation, and so freed from the unwelcome guests which they harbored.—Scientific American.

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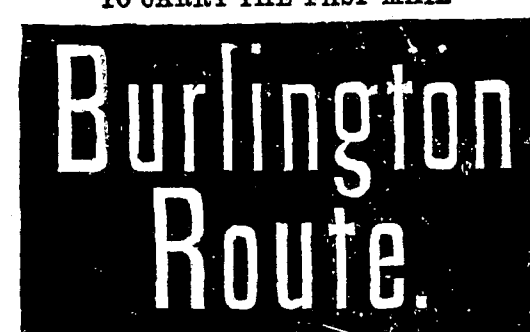
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Abstract of Time Table, adopted Nov. 26, 1883.

EASTWARD.

Table with columns: STATIONS, No. 8\*, No. 12\*, No. 4\*, No. 6. Rows include Dunkirk, Little Valley, Salamanca, Carrollton, Olean, Cuba, Wellsville, Andover, Alfred.

ADDITIONAL LOCAL TRAINS EASTWARD.

Table with columns: STATIONS, No. 1, No. 2, No. 3, No. 4. Rows include Hornellsville, Elmira, Binghamton, Port Jervis, New York.

ADDITIONAL LOCAL TRAINS WESTWARD.

Table with columns: STATIONS, No. 1, No. 5\*, No. 8\*, No. 9. Rows include Little Valley, Andover, Wellsville, Cuba, Olean, Carrollton, Great Valley, Salamanca.

ADDITIONAL LOCAL TRAINS WESTWARD.

Table with columns: STATIONS, No. 15, No. 5\*, No. 9\*, No. 8\*, No. 21\*, No. 37. Rows include Little Valley, Andover, Wellsville, Cuba, Olean, Carrollton, Great Valley, Salamanca.

ADDITIONAL LOCAL TRAINS WESTWARD.

Table with columns: STATIONS, No. 15, No. 5\*, No. 9\*, No. 8\*, No. 21\*, No. 37. Rows include Little Valley, Andover, Wellsville, Cuba, Olean, Carrollton, Great Valley, Salamanca.

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ADDITIONAL LOCAL TRAINS WESTWARD.



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, 1884.

- SECOND QUARTER. April 5. Paul's Third Missionary Journey. Acts 18: 23-28; 19: 1-7. April 12. Paul at Ephesus. Acts 19: 8-22. April 19. Paul's Preaching. 1 Cor. 1: 17-31. April 26. Abstinence for the Sake of Others. 1 Cor. 8: 1-13. May 3. Christian Love. 1 Cor. 13: 1-13. May 10. Victory over Death. 1 Cor. 15: 50-55. May 17. The Uproar at Ephesus. Acts 19: 23-41; 20: 1, 2. May 24. Liberal Giving. 2 Cor. 9: 1-15. May 31. Christian Liberty. Gal. 4: 1-16. June 7. Justification by Faith. Rom. 3: 19-31. June 14. The Blessedness of Believers. Rom. 8: 28-39. June 21. Obedience to Law. Rom. 13: 1-10. June 28. Review.

LESSON XI.—THE BLESSEDNESS OF BELIEVERS.

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

For Sabbath-day, June 14.

SCRIPTURE LESSON.—ROMANS 8: 28-39.

28. And we know that all things work together for good, to them that love God, to them who are called according to his purpose. 29. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. 30. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. 31. What shall we then say to these things? If God be for us, who can be against us? 32. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? 33. Who shall lay anything to the charge of God's elect? It is God that justifieth. 34. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. 35. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 36. As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. 37. Nay, in all these things we are more than conquerors, through him that loved us. 38. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 39. Nor height, nor depth, nor any creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

TIME.—Early Spring, A. D. 58. PLACE.—Corinth—see last lesson.

PRINCIPAL THOUGHT.—God's goodness to his children.

GOLDEN TEXT.—"We know that all things work together for good to them that love God."—Rom. 8: 28.

OUTLINE.

- BLESSEDNESS OF THE BELIEVER: I. All things for his good. v. 28. II. All his life included in God's wise plan. v. 29, 30. III. The assurance of God's love. v. 31, 32. IV. The peace of forgiven sins. v. 33, 34. V. Perfect and eternal security. v. 35-39.

QUESTIONS.

- I. For whom do all things work for good? Who directs this working? Do we know this by faith or experience? What is it called? II. Was salvation planned by God beforehand? Are believers sure of salvation if they do what is required? Can they oppose God's plan and be lost? Does not safety depend upon obedience? To what are believers to be conformed? What honor does this confer upon Christ? Are you thus conformed to Christ's image? III. Why can nothing be against us if God be for us? When will God be for us? If God gave Christ, will he not give us the lesser needful blessings? IV. If God justifies, will the condemning of others hurt us? Does Christ's love and help continue with us? Where is Jesus' home? What does he do there? What assurance does this give us? V. Who helps us to conquer? What can separate us from the love of God? What does Paul mean by "The love of God which is in Christ Jesus?" What by "more than conquerors?" Can we separate ourselves from God's love? If we are in the love of God which is in Christ Jesus, will we have any disposition to do so?

INTRODUCTION.

The epistle to the Romans is divided into five topics: (a) The universal sinfulness of man, Jew and Gentile. (b) The provisions for salvation in Christ. (c) The moral effects of faith, union with Christ. (d) The doctrine of Election and Reprobation. (e) Practical exhortations. This letter starts with man's necessities and directs to Christ's power to save, and is peculiarly adapted to the Gentile mind. This eighth chapter brings us into the very heart of the plan of salvation, and describes the blessedness of the believer. The first part of this chapter unfolds four particulars of this blessedness. (1) The gospel gives life and deliverance from condemnation. (2) It gives the spirit of adoption, through which we can address God as our Father. (3) It sets before us the assurance of final deliverance from the captivity of sin and its attendant evils. (4) It commends the Spirit to us which is able to sustain us in trials.

COMMENTS.

V. 28. We know, that to them that love the Lord. Here is an appeal to experience as also to the promises of God. God never suffers adversity and trials to cast down and destroy those who trust and love him, but he brings some higher spiritual good to those who are tried and perplexed. Love in the soul serves to transmute sufferings and trials into patience, trust, and communion with God and his children. To them who are called according to his purpose. There are many who are self-called according to their own purpose or plan, and are presuming to work out their own salvation by their own plans. There is no encouragement in these words for them. But to those who have separated themselves and thus are called according to God's plan and have come into the fellowship and love of God, all things work for good.

V. 29. For whom he did foreknow. God is not limited in his mode of knowledge as we are. What may be past or future to finite beings is eternally present to him. He knoweth all the secrets of our personal experience, as clearly before they transpire in our hearts as after they have transpired. Hence, he foreknew his children. He also did predestinate. There are certain fixed conditions according to which we may become the children of God, and they can not be broken. Conformed to the image of his Son. This is to be taken in unbroken connection with the verb

"predestinated." How could a fallen man become a child of God without conformity to the image of his Son? and who planned or purposed such a conformity but God himself? That he might be the first-born among many brethren. There is an end in view in God's purposes. Not a requirement is laid upon man, but there is an end to be attained by the fulfillment of that requirement. So here, God has established this condition to the end that man may become the first-born among many. This is a phrase used to describe one as brought into sonship with God.

V. 30. Whom he did predestinate them he also called. In the preceding verse he sets forth the final aim of God's purpose. This verse indicates the steps by which that purpose is realized. If it were in the wise plan of God, that his kingdom should be made up of willing, trusting, and loving subjects, then all such persons were the called by his gospel. The difference between their call and that of other men is that while others refuse to listen, they obey and follow. Whom he called them he also justified. In the heart life of those who are called, have taken place the conditions of justification. Through faith in Christ they have been regenerated and come into loving fellowship with God. Hence, they are justified, that is, declared just in relation to the law, accepted through the ransom of Christ, as the children of God. Whom he justified, them he also glorified. To glorify means to make manifest, hence in this connection, to recognize and signify favor by his spiritual blessings.

V. 31. If God be for us, who shall be against us? Having referred to God's purpose concerning us, the divine call, justification and glorification or personal favors, he proceeds to derive comfort from these considerations. If these things are so, do they not show that God is for us? We may meet with many trials and persecutions, but there is no power that can break the power of God's sustaining grace.

V. 32. He that spared not his own Son, how shall he not with him also give us all things? If God would make such an offering as that for sinful men, what would he not do for his children, that they might be delivered from every snare?

V. 33. Who shall lay anything to the charge of God's elect? If the righteous God has redeemed and justified a man and accepted him as a child, there is no man able to impeach and condemn that man; he is safe from all harm. It is God that justifieth. It is no finite, feeble judgment that has justified the child of God. Who shall review God's work and reverse his decisions?

V. 34. Who is he that condemneth? It is Christ that died, that is risen, is even at the right hand of God. Our protection under the jurisdiction of a righteous judge is here brought out. When he who sits at the right hand of God is our deliverer and continually maketh intercession for us, we are safe if there is safe protection anywhere in the universe. Hear his prayer for us, "Father, I will, that they also whom thou hast given me be with me where I am." John 17: 20.

V. 35. Who shall separate us from the love of Christ? The thought of being separated from one whom we love and who loves us can hardly be endured. But when we realize that Christ the Son of God has redeemed us and procured our justification and still intercedes for us in heaven, we may surely hope that there is nothing that is able to separate us from the love of God in Christ Jesus.

V. 37. We are more than conquerors through him that loved us. Here he takes up the thought of the preceding verse. Though we are killed all the day long, it is for thy sake, and in these tribulations we are more than conquerors. V. 38, 39. Nor any other creature shall be able to separate us from the love of God. Here Paul enumerates every possible agency that might effect a separation, and declares his conscious conviction that there is no power in heaven or earth that is able to separate us from God.

SUGGESTION.

While the eternal purposes of God are being fulfilled in us, yet the highest functions of our spiritual nature enjoy the most intense freedom. No attribute of the soul is more free than love and yet that fulfills the purpose of God. How Baking Powders Are Made. While rival companies are disputing as to what ingredients are to be found in the "best baking powder," the public will be interested in the following definition of these now indispensable articles, as given by Appleton's Cyclopaedia, the acknowledged American authority: "The best baking powders are composed of bicarbonate of potash (cream of tartar), tartaric acid, carbonate of ammonia, and soda bi-carbonate, bound together by a little starch."

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WHOLESALE PRODUCE MARKET. Review of the New York market for butter, cheese etc. for the week ending May 31st, reported for the Recorder, by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 87 Broad Street, New York. Marking plates furnished when desired.

BUTTER.—Receipts for the week 38,521 packages, same week last year, 32,935; exports, 150 pks. We quote:

Table with columns: Fancy, Fine, Faulty. Creamery, fresh, 20@22 18@20 13@16. Home dairy, new, 20@21 18@20 12@15. Grease, 6@7 5@6 4@5.

CHEESE.—Receipts for the week, 63,883 boxes; same week last year, 63,009 boxes; exports, estimated, 47,500 boxes. We quote:

Table with columns: Fancy, Fine, Faulty. Factory, full cream, 11 @ 11 1/2 10 @ 10 1/2 7 @ 9. Skimmed, 5 @ 8 8 @ 5 1 @ 3.

Eggs.—Receipts for the week, 11,982 barrels. Cold weather increased confidence and receipts were lighter and fancy fresh eggs advanced in price. We quote:

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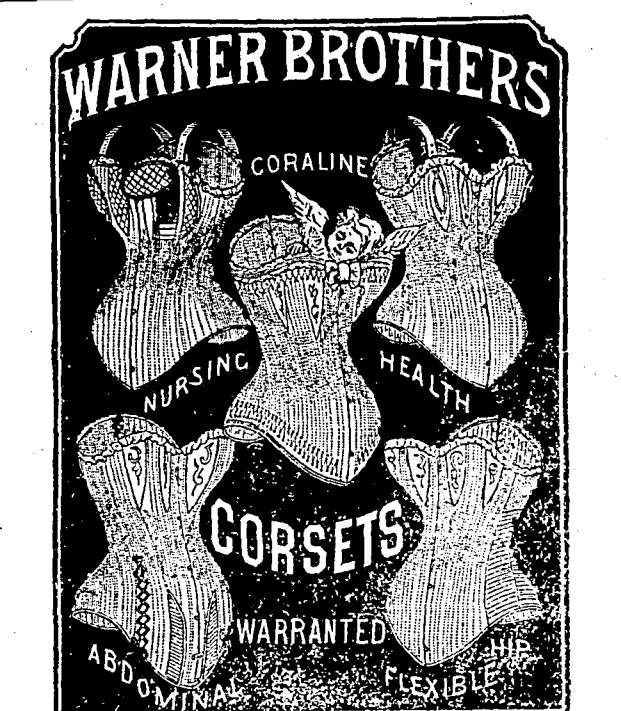
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