

# The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

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ALFRED CENTRE, N. Y., FIFTH-DAY, MAY 7, 1885.

WHOLE NO. 2400.

## The Sabbath Recorder.

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### FUNERAL HYMN.

BY MRS. M. E. H. EVERETT.

Where I go I do but follow  
One whose feet before me tread,  
From this dark and narrow chasm  
He ascended unto God.  
He for whom the blessed angels  
Once unsal'd the door of stone,  
High above all worlds exalted,  
Never will forsake his own.

From earth's many toils and sorrows,  
I have gone away to rest;  
In the home of the Beloved  
Shall I be a welcome guest;  
In the house of many mansions,  
I shall doubtless find a place  
With the souls of those delivered  
To behold their Saviour's face.

If in heaven mine eyes are lifted,  
Think how glorious heaven must be!  
Though my feet descend to hades,  
In the shade he walks with me!  
Friends, farewell! I on you follow,  
One who came to be my guide,  
Think how safe to trust his leading,  
When you miss me from your side!

SOUTHWARD.—No. 6.

BY THE PARSON.

Daytona, Fla.—Continued.

The following is a general description of Daytona and of the East coast, as to soil, topography, and products. The strip between the ocean and the rivers generally called the peninsula is made up of sandy ridges, with occasional banks and mounds of disintegrated shell, covered with hard wood trees; low rich spots of loam next to the river. Mainland, shell hammock, ten to twenty feet above the river; back of this narrow strips of low rich land, then a ridge fifteen to twenty-five feet high, with sandy soil, heavily covered with hard wood trees. West of this, low pine lands, level, with dark surface soil overlaid in many places with hardpan. Back of these so-called "pine islands" an extensive hammock, very rich virgin loam, overlaid with marl and clay, from seven to eleven feet above river level, covered with a heavy growth of oak, hickory, gum, maple, cabbage, palmetto, etc., and containing many wild orange groves. This extends the whole length of the coast from one to three miles in width. The soil of this body of land is as rich as any in the United States and is capable of producing anything adapted to the climate. This region is backed by a high ridge with sandy soil and subsoil of disintegrated yellow coquina—a composite stone in which shells are the main element—covered with oak, hickory, spruce and yellow pine, etc. This rises to such an elevation, forty-five to sixty five feet, as to make it pleasant and healthy. Then comes the "flatwoods"—level open pine woods with saw grass and muck ponds, grassy savannas and cypress swamps. This reaches to within a few miles of the St. John's where the land rises again into high ridges.

### TIMBER.

In the hammocks, live oak, water oak, various other oaks, hickory, maple, gum, ash, magnolia, sweet and red bay, cedar, etc., with others of less size, and palmetto in profusion. Yellow pine very valuable for lumber, and spruce pine upon the ridges and interior flatwoods.

Oranges and orange growing will form the theme for another letter. Sugar cane, cotton, indigo and corn, were raised abundantly in former days, and with the opening of better means of transportation, there are places where such work might be resumed with profit.

All kinds of flowering shrubs, choice plants and flowers can be raised with ease in great profusion. Grapes, strawberries, blackberries, etc., grow and thrive, wild and cultivated. The lime, lemon, citron, guava, Japan plum, persimmon, peach, grape, pineapple, banana, fig, mulberry, strawberry, blackberry, date, and other fruits thrive with care and cultivation.

Flowers bloom every month in the year, and the forests abound with mocking birds and many others of fine plumage and almost equal in song.

Garden vegetables of all kinds common in the North and many that cannot be raised in rigorous climates are grown here. These

can be produced continuously, if care be taken to plant at proper intervals. If one crop per year, only, is sought, tomatoes ripen from January to the last of March, and strawberries from February to June.

"The whole coast while occasionally visited by light frosts is below the line of destructive freezes, such as have visited with blight other orange growing sections. It will be well also for the reader to remember that while Florida is a large State, that a large proportion of it is not capable of producing the semi-tropical fruits profitably, the frosts being too severe in the northern portions, and a large proportion of the land that is favorably situated, viz: South Florida, being either flatwoods or swamps, and that no section of it has as much rich hammock and other arable lands as this coast country. Immense bodies of these lands are still virgin soil covered with dense forests of palmetto, live oak and other forest trees, only awaiting the energies of progress and intelligent labor to pour into the lap of commerce a golden stream."

"The climate of the Halifax coast is neither too hot nor too cold, rarely getting frosty and seldom even in midsummer becoming unpleasantly warm.

The climate is not enervating, as is usually the case with low latitudes, and is one to which a person from the extreme north can become readily acclimated. As is the case in all warm countries insects abound and occasionally are troublesome, but as the work of clearing up the lands progresses they disappear. There are numerous snakes of various species but very few harmful or dangerous ones. Alligators are numerous in certain localities but not dangerous.

Throughout the year the nights are cool and comfortable for sleeping.

### WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, May, 2nd 1885.

The President at Church has always been an interesting spectacle to sight seers in Washington and also to residents of the city. On Sunday mornings large crowds flock to the Presbyterian church on Fourth-and-a-half street, which is now called the President's church, in order to catch a glimpse of the Presidential party. About five minutes before the service begins the President's carriage draws up in front of the church. A crowd gathers around it, so intent on seeing Mr. Cleveland and the ladies accompanying him that it blocks their way and two policemen who are on duty for this purpose have to make a passage way to the church door. Probably one third of the people in the church are strangers in the city, another third are regular attendants and the rest residents of the city who go to the church because it is the President's church. These people attended the Metropolitan church when General Grant worshiped there. They followed Mr. Hayes to the Foundry church, which is also a Methodist church. From there they found their way to the little Disciples church which President Garfield attended. They came to this church in such numbers that a larger one had to be erected to hold them. Some, but not many changed their place of worship to St. Johns church, where President Arthur was a regular attendant, but that church was so small that it could not hold many. There was welcome, however, for so many as could get in, and as a rule the pews were all packed half an hour before service began.

People in large numbers, especially office holding classes, are now remembering that after all they were wrong heretofore, and that it is to a Presbyterian church that they originally belonged. The revenue of Dr. Sunderland's church will be considerably increased by this sudden religious revival.

When the service is over the crowd rushes and pushes in every direction, blocks up the exits, or lingers in the aisles staring, while the Presidential party wends its way back to the carriage. Mr. Cleveland preserves perfect dignity and self possession of countenance and bearing through the ordeal, but it is quite discernable that he does not relish these indelicate attentions. The well regulated, old habitue of the Church express themselves as being ashamed that their place of worship should be made the scene of such ill-bred curiosity. Such scenes may be expected to occur with Presidents who permit themselves to be but seldom seen in the public.

General Grant was no curiosity to residents of the Capital. He was visible so often, riding or walking about the streets of the city, that Washingtonians seldom turned to look at him.

The General's church, as the Metropolitan is called, was crowded on the evening of the anniversary of his sixty-third birthday, the meeting being to celebrate the event. Senator Manderson presided and Rev. Dr. Barrett offered the opening prayer, letters regretting their inability to be present were read from Secretaries Bayard and Lamar, Senator Dolph and Mr. Blaine. The latter said he appreciated the cause of the meeting and referred to Gen. Grant as a grand soldier and Statesman. There were several orators who related interesting anecdotes of the General's life, and eulogized his character.

President Cleveland's private secretary is seriously ill and the Executive business lags in consequence. The sick man fought overwork and malaria that drif in at the southern windows of the White House from the Potomac flats, with energy, but exhausted nature forced him to yield, and he retired temporarily to recover from his wounds. The President misses him and says Col. Lamont is the only indispensable man he has ever seen. It is well that the private secretary is coming to him own at last. Throughout the range of literature he has never had justice done him. He is caricatured in the drama he is depicted with inexcusable ignorance in the novel, and in history he is but one degree removed from the butler. It is high time to acknowledge that without him most statesmen and politicians would be dummies and puppets. Col. Lamont is much sicker than has been conceded, and will require rest and careful treatment to recuperate. Although the place is filled by two energetic men who have borne the clerical burdens of three Administrations, the President is greatly embarrassed by his illness. Mr. Cleveland has been advised to decrease his own hours of labor, lest it be his turn to fall sick, if he persists in working until midnight.

"God's angels drop, like grains of gold,  
Our duties midst life's shining sands,  
And from them, one by one, we mold  
Our own bright crown with patient hands.  
From dust and dross we gather them;  
We toil and stoop for love's sweet sake,  
To find each worthy act a gem  
In glory's kingly diadem,  
Which we may daily reber make!"

### GRANT AS A SOLDIER.

From an anecdotal and reminiscence article by General Adam Badeau, on the characteristics of Grant as a soldier, in the May *Century Magazine* we quote the following: "At the close of the war, the man who had led the victorious armies was not forty-three years of age. He had not changed in any essential qualities from the captain in Mexico or the merchant in Galena. The daring and resource that he showed at Donelson and Vicksburg had been foreshadowed at Panama and Garita San Cosme; the persistency before Richmond was the development of the same trait which led him to seek subsistence in various occupations, and follow fortune through many unsuccessful years. Developed by experience, taught by circumstance, learning from all he saw and even more from what he did, as few have ever been developed or taught, or have learned, he, nevertheless, maintained the self-same personality through it all. The characteristics of the man were exactly those he manifested as a soldier—directness and steadiness of purpose, clearness and certainty of judgment, self-reliance and immutable determination.

"Grant's genius, too, was always ready; it was always brightest in an emergency. All his faculties were sharpened in battle; the man who to some seemed dull, or even slow, was then prompt and decided. When the circumstances were once presented to him, he was never long in determining. He seemed to have a faculty of penetrating at once to the heart of things. He saw what was the point to strike, or the thing to do, and he never wavered in his judgment afterward, and never, of course, under new contingencies. Then he had no false pride of opinion, no hesitation in undoing what he had ordered; but if the circumstances remained the same; he never doubted his own judgment. I asked him once how he could be so calm in terrible emergencies, after giving an order for a corps to go into battle, or directing some intricate manœuvre. He replied that he had done his best and could do no better; others might have ordered more wisely or decided more fortunately, but he was conscious that he had done what he could, and he gave himself no anxiety about

the judgment or the decision. Of course he was anxious about the accomplishment of his plans, but never as to whether he ought to have attempted them. So, on the night of the battle of the Wilderness, when the right of his army had been broken and turned, after he had given his orders for new dispositions, he went to his tent and slept calmly till morning. . . . Not that he was indifferent to human life or human suffering. I have been with him when he left a hurdle race, unwilling to see men risk their necks needlessly; and he came away from one of Bleodin's exhibitions at Niagara, angry and nervous at the sight of one poor wretch in gaudy clothes crossing the whirlpool on a wire. But he could subordinate such sensations when necessity required it. He risked his life, and was ready to sacrifice it for his country; and he was ready, if need came, to sacrifice his countrymen, for he knew that they too made the offering.

"It was undoubtedly as a fighter rather than a maneuverer that Grant distinguished himself. He was ready with resource and prompt in decision at Belmont and Donelson, but it was the invincible determination at both these places as well as at Shiloh that won. As with men, so with armies and generals: skill and strength are tremendous advantages, but courage outweighs them all. . . . In battle, as in strategical movements, Grant always meant to take the initiative; he always advanced, was always the aggressor, always sought to force his plans upon the enemy; and if by any chance or circumstance the enemy attacked, his method of defense was an attack elsewhere. At Donelson, as we have seen, when his troops were pushed back on the right he assaulted on the left; and this was only one instance out of a hundred. This, too, not only because he was the invader, or because his forces were numerically stronger, but because it was his nature in war to assail. In the Vicksburg campaign his army was smaller than Pemberton's; yet he was the aggressor. In the operations about Iuka his position was a defensive one, but he attacked the enemy all the same. It was his idea of war to attack incessantly and advance invariably, and thus to make the operations of the enemy a part and parcel of his own."

### THE CRY OF THE PERISHING.

The No Church is the largest on earth. It numbers three-fourths of the human race. It is marching on, while I write, a thousand millions strong. A thousand millions! Imagination staggers under such a figure. Suppose this unspeakable army were to file before you at the rate of one a minute; it would be 5884 A. D. when the last man drew up, walking twelve hours a day; in a year, a quarter of a million, and in forty years, ten millions would have passed you, leaving 990 millions yet to come. You would have to stand on that spot 3,960 years to see the rear of that prodigious host. All these are now living, and in a few years will be dead, having never heard so much as there was a Jesus. This, after eighteen centuries of the Cross! Each of these is a human being, I suppose? Yes. According to your creed, damned at death? Yes. Are you a Christian? Yes. And not giving even a passing thought to those poor, fate-crushed pilgrims, Christless and weary, trudging out into the great night? What! grudging the coin to your mission collector; spent all on your own, dear, precious, darling self; God help you, brother. You shall awake yet, like Jonah, and go down to God's school in the belly of hell, to learn by misery what mercy means. Oh, sleep, comfortable, well-bolstered Christians, go weep and howl. Your gold and silver are rusted, and the rust of it shall eat your flesh as fire. Ye soft-cushioned, self-loving, select souls, your purgatory comes. In heaven's name fling off your lethargy, and hear the cry of the perishing! In the name of this Niagara of humanity, plunging ever to the abyss, awake! We are our brother's keeper, or his killer.—*G. G. McLeod.*

### SENSIBLE ADVICE FOR ALL.

We find much in the writings of Hannah More that is both stimulating and sensible. The following extract from an article on "Particular Prejudices" will be found helpful to all those who are willing to accept such good advice:

It is no inconsiderable part of our duty in our necessary connections with that motley mass of characters of which mankind is composed, to conquer certain prejudices of which are too apt to arise, especially in persons of fastidious temper and delicate taste, against those who, though essentially valuable in their character, have something about them which is positively disagreeable; or who do not fall in with some of our ideas, or whose manners are not congenial to our feelings.

To wait before we love our fellow-creatures till their character be perfect, is to wait till we meet in heaven; and not to serve them till the feeling be reciprocal, is to act on the religion of the publican and not of the Christian. We should love people for what we see in them of the image of their Maker, though it be marred and disfigured. That piety which makes them amiable in his sight, should

prevent their being disgusting in ours. If we consulted our principles more and our taste less, it would cure us of this sharp inquest into their infirmities.

Yet, on the other hand, if religious but coarsely-mannered persons, however safe they may be as to their own state, could be aware how much injury their want of delicacy and prudence is doing to the minds of the polished and discriminating, who, though they may admire Christianity in the abstract, do not love it so cordially as to bear with the grossness of some of its professors; not understanding it so intimately as to distinguish what is genuine from what is intrinsic. If they could conceive what mischief they do to religion, by the associations which they teach the refined to combine with it, so as to lead them inseparably to connect piety with vulgarity, they would endeavor to correct their own taste from the virtuous fear of shocking that of others. They should remember that many a thing is the cause of evil, which yet is no excuse for it; that many a truth is bought with discredit by the disagreeableness which may be appended to it, and which, though utterly foreign, is made to belong to it.—*Standard.*

### EFFECTIVE FAMILY RELIGION.

Family religion requires the highest mutual confidence. The reading of the Bible, prayer in the morning or evening, attendance at church, cannot constitute family religion. The spirit of the parents must be devout; the children must know that both father and mother depend upon God for direction, and look to him for comfort. The accidental discovery of a parent at prayer makes a deeper impression upon a child's mind than a month of routine services. The spirit in which religious subjects are referred to is more than the things that are said. The undertone is more important than the overtone. Not gloom, nor morbid conscientiousness, but simple, unaffected confidence in God and truth, a personal trust in Christ, and a love for each other which is the result of the love of all for Christ, and a sincere spirit of good will at home, and of kindness in thought and expression to all who enter the home or are mentioned there, these make the family religion, and make its Bible-reading, prayer and church-going as natural as its social life. No child ever goes out from such a family to become an unbeliever or a scoffer. But from the pharisaic, the stiff, the dead, the intolerant, whose religion is a yoke of forms without heart, few of the youth become religious.—*Southern Presbyterian.*

### THE HABIT OF MURMURING.

The murmuring of a brook is a very pleasant sound, but the murmuring of a mortal is not pleasant to the ear of man, or of God. Murmuring is the expression of discontent—complaining. Strange as it may seem, the adopted sons and daughters of God are sometimes guilty of murmuring. Hence the command: "Do all things without murmuring." Pleasant duties will of course, be done without complaining, but painful, self-denying duties are apt to occasion murmuring. Sometimes feelings akin to those of Jonah lead men to think they do well to murmur—that they are justified in complaining. But the command is: "Do all things," however difficult and unpleasant, "without murmuring."

All duties are assigned by God. Each one has his appointed place. The place is assigned him by infinite love, guided by infinite wisdom. If a man gets out of his appointed place, and engages in another than his appointed work, he may have cause of discontent, but he can not complain of God. He may well murmur, but not against God.

The precept has reference to murmuring against God. A Christian finds himself in a condition inferior to that of many of his brethren. He dwells on the advantages they possess—their numerous material comforts, their apparent freedom from care, their pleasant and unobstructed paths of duty. He has failed to learn Paul's lesson of contentment; he has forgotten that God has made the differences which exist. He secretly, or perhaps openly, repines at his lot. How shall he avoid so doing? He can do it by taking a broader view of things. Let him consider how many of the causes of complaint were occasioned by his own sins. He can not complain of God with respect to these. Perhaps in regard to other things he does not mean to complain of God; but discontent with God's providential arrangements is complaining of God. Perhaps he is poor—So was Christ. It is enough that the disciple be as his Master. Perhaps he is not treated with the consideration he deserves. The same was in a greater degree true of his Master. Perhaps he has many cares and troubles. But they are all known to God, who will not suffer any one to be tempted above what he is able to bear. He will worketh all things, according to the counsel of His own will, will assign to each of His children that which is best for him. Let him pray for faith in the declaration, "All things shall work together for good to them that love God." If God is true, murmuring is foolish and wrong.—*Christian Standard.*

HILLMAN,  
ATTORNEY AT LAW,  
Circuit Court Commissioner, etc.

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Missions.

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

MISSIONARY SKETCHES.

NUMBER XVIII.

In 1837 the Missionary Society met at Berlin, N. Y., and Joel Greene preached the opening sermon from Matt. 22:39. W. B. Maxson was elected President, H. H. Baker, Recording Secretary, John Bright and Solomon Carpenter, Corresponding Secretaries, Henry Crandall, Treasurer, and Orson Campbell, Henry Crandall, S. Carpenter, Jas. Bailey, and W. D. Cochran, Executive Committee.

Missionaries were requested to report to the Executive Committee, monthly, that extracts might be made for publication in the Protestant Sentinel. Ministers were requested to preach on the subject of missions as often as practicable.

Reports of missionaries were read, and the Executive Committee was requested to prepare extracts for publication in the Sentinel.

It was recommended that the evening after the first Sabbath in each month be employed as a season of prayer for missions and the spread of the gospel throughout the world; and the General Conference was requested to repeat the recommendation and urge its importance.

The following work was planned for the coming year:

Preaching at Hebron, Pa., and vicinity by Allegheny ministers; one month's labor in Mexico, N. Y., and vicinity, four months in Hayfield, Pa.; Western Reserve, Ohio, and Michigan and Indiana; six months in Virginia and Western Pennsylvania; "If practicable," six weeks in Susquehanna county, Pa., and vicinity; six weeks each in Clarence and Persia, N. Y., and vicinities; and the idea of making an effort to send the gospel to the Jews in foreign lands was favorably received and referred to the Executive Committee.

It was voted that no missionary be allowed compensation for time or expenses in attending the Annual Meeting of the Society and Conference; but the expenses on the mission field were to include board, keeping and shoeing horse, and ordinary carriage repairs.

Missionary work was reported by the following brethren: Joel Greene, Alex. Campbell, E. S. Bailey, Stillman Coon, N. V. Hull, David Clawson, and H. H. Baker as canvassing agent. The work amounted in the aggregate to 27 months, 25 days; total compensation, \$549 73; expenses, \$100 82; receipts reported \$196 39.

The Conference Committee on the State of Religion this year mentioned as one sign of a low condition of religion among some of the churches, their meager support of the benevolent operations of the denomination.

In 1838 the Society met at Piscataway, N. J., the Introductory Discourse being preached by H. H. Baker from Acts 16:17.

A special committee recommended the organization of a Hebrew Missionary Society for the spread of the gospel among the Jews, and suggested a plan of organization; and the report was adopted.

The auditing committee made the following financial statement:

Table with financial figures: Amount of standing fund \$5,826 00, Notes in hands of Treasurer 4,000 05, Leaned on bond and mortgage 1,448 95, Available funds in hands of agents 416 00, Available funds in Treasurer's hands 86 00, Estimated annual subscriptions due 150 00, In debt for printing 11 81.

Missionary work had been performed by W. B. Gillette, David Clawson, Joel Greene, N. V. Hull, John Maxson (agent) and H. H. Baker (agent) amounting in the aggregate to 15 months and 19 days. The total compensation, at \$20 a month, was \$313 53; expenses, \$141 07; receipts, \$126 87, including a Hebrew Lexicon donated to DeRuyter Institute, valued at \$10.

The Executive Committee was authorized to instruct their missionaries when to report, and the accounts of missionaries declining to obey instructions were to not be received for auditing.

A special committee was appointed to prepare business for the next Annual Meeting of the Society.

The report of the Executive Committee and some other documents did not reach the printers, and the published minutes for this year are incomplete.

The Society adjourned to meet with the First Brookfield Church in September, 1839, but the minutes of that year were not printed they having been lost.

They were grand men who in those days conducted our incipient missionary operations. The true missionary spirit; devotion

to the cause; steadily enlarging purposes and plans; and an evident aim to reduce their methods and measures to a constantly improving system, were among their characteristics.

PROTESTANT MISSIONS IN INDIA.

Paper read at a Missionary Meeting in Syracuse, N. Y.

BY SARA MAXSON.

It has been the custom of most persons whom I have heard speak on the subject of missions in India, to preface their remarks with some statements as to the extent and populousness of the country, and though so often heard, instead of becoming an old story, I find myself each time soliloquizing, "Well, I really had not thought that the country was so large, or that it contained so many people." Of course we know that Europe is inhabited by many nations, and that they differ widely in religion, manners, and customs, but are we not accustomed to think that when the Creator of the universe was ready to make the Indians, he selected from his collection of patterns the one labelled, "Insignificant Barbarians," cut them out one and all after the same pattern, and marked the country to correspond? Not knowing how many have been laboring under this common delusion, I will commence in the orthodox manner by saying that numerous and diverse as the nationalities and races of Europe are, those of India exceed them both in number and diversity, that the Indians form nearly a sixth of the world's population, are united into more than two hundred tribes and states, and have a hundred and twenty-three distinct languages and dialects. Their religions are so numerous as to show almost every grade between one god and an infinite number, while in their capacity to receive, and ability to impart knowledge, there is as great diversity.

The Danes held Tanquebar for well on toward a hundred years before it seems to have occurred to them that it might possibly be their duty to give Christian instruction to the Indians under their rule, and it was not till 1705 that missionaries were sent. Tardy as this may seem, a number of years elapsed before the English woke up to the same conviction, and to Denmark belongs the honor of beginning the Christianization of India.

The Danish king ever felt the honest interest in the mission, and was never too busy to attend to its affairs. Let us look into his camp in Pomerania at the siege of Stralsund. This evening the soldiers are gathering in knots near the king's private abode, which they watch with eager eye, as if expecting some one. Their talk is all of a stranger whom it is said the king has received with marks of the greatest respect, and with whom he has been in close converse for hours. Bye and bye, he comes forth, not a richly dressed prince, with humble attendants, as they had imagined, only a clergyman, whose "commanding presence, wonderful dignity and fire, keen eye, bronzed face seamed with deep lines of care, and winning courtesy," scarcely appeased their disappointed expectation of grandeur. Afterward, when they heard him preach, and knew that he was Ziegenbalg, their own missionary sent to Tanquebar nine years before, and now home for a short time, they did not wonder when some days, even, "were snatched from the work of war," that the king might hear all about and suitably arrange for this work of peace.

Although, as we are aware, the Indian possessions of Denmark were but small, in a less number of years than seems possible—twenty or thirty years—the influence of their mission was felt as far as Bombay, the northern tribes, and Ceylon, books published by the mission finding their way to all of these places. A future generation was to put forth great efforts for the good of this country, and thus, though so humbly, were the foundations laid.

At the time of the last complete census, in 1881, there were in India, over 550 Protestant missionary stations, each of which has a history of greater or less length, which from incident and experience, is peculiarly its own, but in many chief points their workings have been the same. We can note the history of only one, and that in the merest outlines.

Early in 1813, some missionaries, escaping from persecution at Calcutta, went to Bombay in hopes of establishing a station there. The Governor was ordered to send them to England at once, but he, being a Christian, and desirous of their remaining, found means to delay until a change in Governor General, and his own zealous efforts brought permission for them to stay. When they

had learned enough of the language to make themselves understood, they commenced preaching to the natives, and soon after began a translation of the Bible, as well as to write tracts. Soon a school was established, which, in 1816, had 300 pupils. In the same year, a press was set up, and later a School Book and School Society was formed, which, as its name indicates, was devoted to the promotion of education. The Bombay Bible Society was of great use in distributing Bibles all along the Malabar coast, as well as in Bombay.

Notwithstanding the perseverance with which the missionaries worked, it seemed to many lookers on that it was to little purpose, as almost no converts were made, but the end was not yet. Little by little, a strong impression was being made on the people, and more and more the Hindus were becoming convinced that their religion and Christianity could not live together. The crash came in 1839, when two Parsee young men of education and talent were baptized. "They were supposed to be the first proselytes from the religion of Zoroaster in modern times. Their Parsee friends became much enraged, and would have laid violent hands on them, but they had taken refuge with the missionaries. A legal process was instituted against the missionaries, but in vain. They then attempted to break up the schools by threats against the parents, and succeeded to some extent. They published a tract in defense of Hinduism, and petitioned the Government for protection against the influence of the missionaries, but all with little effect except to show that the progress of the gospel had begun to disturb the native conscience, and awaken fears for the safety of idolatry."

In Newcombe's Cyclopædia of Missions, we find that about this time the Hindus began an unprecedented work. None of their popular religious books had ever been in print, but now thousands of dollars were spent in printing and circulating them. There were about a dozen native newspapers and magazines published in and about Bombay, and these united, one and all, against the new religion. In refutation of the teachings of the missionaries, they brought before the people, not only all that heathen learning could furnish, but extracts from Paine, Voltaire, and other infidels. Meanwhile, the Christian press was not idle. In seven languages it successfully met the idolatrous and infidel publications, and it was with great joy and thankfulness that the missionaries at Bombay were able to say in 1845, "Thirty-three years ago, the doctrine of Christ crucified was unknown to the people of the Marathi country. No portion of the Sacred Scriptures had been given to them in their own language. Not a single tract from which they could learn the way of salvation was in existence. Unbroken darkness covered the land. Now the sound of the gospel has gone out into all the land. The people of the most distant villages have heard at last that 'there is none other name under heaven given among men, whereby we can be saved, but the name of Jesus.'"

Up to 1849, converts not only had no laws of their own for their protection, but were at the mercy of the unjust and cruel heathen laws, by which they were "subjected to every indignity with confiscation of goods." In that year, however, the wretched laws were annulled, and a mighty bar to the acceptance of Christianity was removed.

Comparing recent with former statistics, we find that the native Christian population of Bombay is increasing in a much greater ratio than formerly. In 1881, it numbered about a thousand souls. At that time, there were in Bombay forty-two mission schools, educating 2,796 pupils.

What was at first considered as little more than an interesting experiment was tried at one of the cities in the Bombay Presidency, but has since become an important feature of missionary work not only there, but at other places. Native Christian Bible-women were allowed to go on teaching expeditions among villages within a radius of thirty miles of the station, addressing themselves to women. They met with great success. A report of the work says that women of high caste, even, invited them to their houses by night, that they might hear Jesus spoken and sung about. The report says that at one village the women opposed them bitterly, and refused them the use of dishes, saying that they were not going to be defiled by persons who were in the habit of eating with the lowest castes. After a time, one woman relented a little, but the rest began to reprove her violently, when, in the midst of the tumult, an aged woman whom they respected, and in whose eyes the doctrine of the Bible-women had found favor, happened in, and told the Indian ladies that they were

beside themselves; that these women were God's people, and ought to be helped rather than hindered. When sufficiently calm to listen, they too were interested, and when evening came, they brought oil for a light that the Bible-women might read to them. They begged them to stay longer, and it was with grief that after a three days' stay, they were obliged to see them depart.

Slow as India's governments formerly were in promoting all education, they were particularly opposed to the instruction of women. Now, however, there is a steadily increasing wish among the numerous well educated gentlemen of Bombay, that their wives and daughters may become their companions in knowledge.

From the statistical tables for 1881, we find in India 586 foreign missionaries, 72 foreign lay helpers, 461 native lay helpers, 2,488 native preachers and catechists, 98 foreign male and 479 foreign female teachers, 3,481 native Christian male and 1,643 native Christian female teachers; these being the agents of 47 societies and seven isolated or independent missions.

A writer on the work in India, commenting on these statistics, says: "These numbers may seem large, but in reality they give only one foreign Christian agent to 210,000 of the population, and one native Christian preacher to each 83,000. Thus the laborers are few, so few; indeed, that numerous districts as large as English counties, have no Christian instruction of any kind, and probably more than half the population of the entire empire, have never once definitely heard the gospel of salvation."

The same author continues: "The work, then, of India's conversion to Christianity is being fairly accomplished. But it is a stupendous undertaking; how should it be regarded? The Church of Christ has never realized what is required of her for the overthrow of the most ancient, populous, compact, and demoralizing system of heathenism the world has ever seen, and the conversion of more Mohammedans than are found in any other three empires or states. Missionary societies should feel bound to give a large proportion of their resources and of the best men to India. Missionaries should be profoundly impressed by the conviction that to take any part in the overthrow of such stupendous forms of superstition, and in the winning such a magnificent empire for Christ, is a supreme honor, as honors are truly estimated in the sight of God."

FROM L. C. ROGERS.

General Missionary, Central Association.

ALFRED CENTRE, N. Y., April 16, 1885.

The Quarterly Meeting at Scott, March 7th and 8th, was a good time. I remained and assisted the pastor, Eld. F. O. Burdick, in revival meetings, by request. The outlook on this field is encouraging. The membership are doing good work for the Master. The ministrations of the new pastor are well received by the people. Efforts are being made to raise a fair share of the estimated expenses of the Missionary Society for the current year, by this enterprising church. They have recently built a fine parsonage, and are some in debt therefore, but the spirit of liberality abounds. The ladies have organized a Missionary Aid Society; and a Young People's Prayer-meeting Mission Band has undertaken to raise one share of \$10 for the Holland Mission, during the present Conference year. The young converts, the fruit of the late revival, are often heard, in their prayer-meetings, to make mention of our missions, and to pray that they may all become missionaries. Their prayers and their aims go together. The mission interest on this field promises a steady growth. The pastor and his family are heartily in sympathy with our benevolent work.

I have, as I look over my mission field, much to be grateful for, as I recount the mercies of God. I feel that a new bond of interest unites me to the churches where my humble labors have been bestowed. The churches without pastors have received, and should receive my chief attention, in the ministering of the word; but Providence opened the way for extra meetings in the DeRuyter and Scott churches; and by the cordial invitation of their respective pastors, Elders J. Clarke and F. O. Burdick, I felt it a privilege to assist. My association and labors with these noble men of God, and with their dear churches, I shall long remember with pleasure. I wish them a long continuance in their present relations.

Yours fraternally,

L. C. ROGERS.

MISSIONARY BOARD MEETING.

The Regular Meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held at its usual place of meeting, April 8, 1885. W. L. Clarke in the Chair. Thirteen members present.

Prayer by I. L. Cottrell.

The Treasurer reported cash in the treasury to date \$340 36. Letters were read by the Corresponding Secretary as follows:

From V. Hull, in regard to the attendance at church, Sabbath-school, and prayer-meetings at Rock River, Wis., and an in-

creasing religious interest among the young people; that his work was nearly done and this might be his last communication to the Board. (Before his letter was read in the Board Meeting he had gone to his reward.)

From J. W. Crosby, New Auburn, Minn., expressing their approval of the sending of A. G. Crofoot to the Minnesota field and that they would do what they could toward his support.

From J. W. Morton, in respect to his labors at West Hallock, Ill., in a revival effort; his visit to Farmington; and suggestions in reference to the missionary work of F. F. Johnson.

From F. F. Johnson, giving an account of his labors in Saline and Williamson counties, Southern Illinois, and the distribution of Sabbath tracts.

ORDERS VOTED.

The following orders on the treasurer were voted for salary and traveling expenses of missionaries for the quarter closing March 1st.

Table with names and amounts: Horace Stillman \$ 62 50, L. C. Rogers 211 32, H. P. Burdick 134 88, D. E. Maxson 15 40, P. F. Randolph 7 70, J. W. Morton 218 25, E. H. Scovell 25 00, D. K. Davis 50 00, G. J. Randall 37 50, C. J. Standall 95 53, A. Carlson 90 00, J. F. Shaw 15 00, S. R. Wheeler 77 48, C. W. Threlkeld 12 50, A. E. Main, Corresponding Secretary 248 17, G. Velthuyesen, salary to July 1st. 200 00, D. H. Davis 500 00, D. H. Davis S. M. S. 200 00, E. F. Swinney, salary to July 1st. 300 00.

The Treasurer was authorized to settle with Mrs. V. Hull for the labors of her late husband upon a statement of L. T. Rogers, Clerk of the Rock River Church.

The Treasurer was instructed to forward to J. F. Shaw \$100 of the special fund for church building. The Treasurer was authorized to obtain such temporary loans as shall be needed to pay the orders granted.

It was voted that the appropriation for S. W. Rutledge and T. G. Helm be continued for the next six months at the same rate as for the last six months—\$50 each.

Voted, that F. F. Johnson have an order on the Treasurer for \$50, for labor on the Southern Illinois field, including work already done.

Voted, that W. K. Johnson be authorized to continue his labors as he did before his resignation.

The Corresponding Secretary was instructed to write Bro. A. G. Crofoot, that it is the judgment of the Board, in view of the present state of missionary funds, not wise to put a missionary in Minnesota at present.

The bill of the Recording Secretary for postals and printing amounting to \$4 60 was accepted, and an order on the Treasurer for the same was granted.

Geo. B. Utter tendered his resignation as member of the Committee on Permanent Fund, Bequests and Devises, which was accepted, and Benj. P. Langworthy 2d, was elected to fill the vacancy.

The Recording Secretary was requested to make out the requisite bonds for the Treasurer.

PLEASANT HARDSHIPS.

Before I entered the ministry a preacher told me that a preacher's life was a hard one; but although I have been preaching for more than eight years, I never found the life a hard one till within the past twelve months. During these eight years, I have many a time walked from twenty to thirty miles, and preached three times on the Sabbath, and then walked from ten to fifteen miles a day through the week, preaching every evening, but I never looked upon it as being hard; it was too pleasant to be hard. I had plenty to eat and drink, good clothing to wear, sound health, and the love of God shed abroad in my heart; so the work was pleasant. But within the past twelve months I have found it very hard. Not because my love has grown cold; that is as warm and intense as ever. It is because I have, with my family, to "live hard" very often; not being able to get our money from the people when it is due. A preacher has no right to beg for his bread, but I had to do it, a few weeks back, or go without. There was nothing in the pantry, and not a cent in the pocket to buy anything. I was greatly troubled, not knowing what to do. Presently a member of the church came in, and I was obliged to lay my case before him. He very kindly took up the matter, which resulted in a good "pound social." How pleased we were, and thankful to God! Soon, however, the "pounds" were eaten up, and darkness was growing upon us once more. Thanks be to God, the light intercepted it, for your draft for \$100 came just in time. Now it seems to me that this ought not to be any part of a missionary's experience. I know of several cases similar to my own in this State. I hope they will soon be relieved also. May the Lord touch the hearts of those who have the money, is my earnest prayer.—A Missionary in Michigan, in the Home Missionary.

Sabbath Reform

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

FIRING ALL ALONG THE LINE.

BY A. H. LEWIS, D. D.

Every great battle for reform must be by much preliminary skirmishing. The picket lines of Sabbath Reform is the changes, we collate the following items of which have found their way into print, a come under our observation within a few past. These items do not include book in Sabbath literature. We ask the readers of ORDER to scan the following facts, and to in them the call of God to more active spreading the whole truth concerning the it is the only hope in these years of evil an

INDIANA. Baptist circles in the State of Indiana ougly aroused upon the Sabbath questi oned over of Bro. U. M. McGuire, of Crof and his wise and manly course, has been in this agitation. He has refused a c pastorate of a Seventh-day Baptist Churc State of New York, preferring to remai home to preach Christ and his Sabbath.

Rev. C. E. W. Dobbs, D. D., of Madison prominent Baptist, has been pursuing the in a series of six papers, in the Indiana Bap lished at Indianapolis. The Doctor ha ound wholly un-Baptistic, being forced th cogeneity of the arguments, which com sistent Baptists to return to the Sabbath. than do this, Dr. Dobbs rushes onto the absolute no-Sabbathism, and attempts to Sunday as a new and distinct institution, w dependent of the fourth commandment. lowing extracts from the opening paper w how thoroughly the question is being agi that field:

"When I penned, at the editor's request, ticle on the 'Change of the Day,' I was q my positions would not meet with unversa ance; for, as I said then, 'I know it is ver to get an unprejudiced hearing to any d from commonly accepted opinion.' I was p therefore, for the dissenting articles which peared. So hard is it to divest our minds have been called not inapplicable 'after-tho eology,' that even Baptists find it almos ble to break with cherished traditional vie consider candidly and intelligently what is s to be 'strange things coming from a Bapti exceedingly unfortunate that we cannot a every question with minds untrammelled b dice, and make up our verdict solely upon dence adduced. And it is not more to be that one whose scholarly self-respect compel dissent from popular error, should frequen obloquy, or, at least, be misunderstood an times be misrepresented."

We may not here review the efforts which thor makes to support Sunday as a peculiar "institution. They all rest on the as that the observance of Sunday has an essen vine authority in the New Testament Sc and in the practices of the earlier church. readers will see how Mr. Dobbs's position tate Baptist circles if we reproduce the fun part of the article, which paved the way fo ries of papers above referred to. It appear Baptist of Jan. 15, 1885, and opened as foll

"The Change of the Day."

[The following request was sent to us tw ago, and, knowing Dr. Dobbs's eminent t answer it, we sent it to him, and are gladi his response.—Ed. I. B.] "Please give a few Bible texts, or refer such, that authorize the change of the Sabb Saturday to Sunday. I cannot find them.

No wonder "Queret" is troubled to find sages sought. He is trying to find what no ever found. They are not there. Who Must the Christian world surrender what molly called the "Christian Sabbath," as the conclusions and practice of the "Sev Baptists" and others who observe Saturda ligatory? No. The usual argument in d the first day of the week as the "Christ bath" is so illogical as necessarily to be inco The wonder is that it has so long received tion of careful students of the New Testa know it is very difficult to get an unpa hearing to any departure from commonly opinion. Nevertheless I venture to sugge things for the enlightenment and satisfacti Queret from High Ground. I submit the propositions bearing on the Sabbath, que believe I can successfully maintain each and I am sure they will furnish an adqm ment for the sanctification of the first d week, not as the "Christian Sabbath," b Lord's-day of the New Testament disp My propositions are:

- 1. Perhaps there was a patriarchal S commemoration of the received view of (literal) days of the creative week. I purp perhaps rather than certainly, or even probab argument is exceedingly indefinite and in which affirms such a Sabbath.
- 2. The Sabbath of the Sinai Decalogu sentially and designedly a ceremonial inst the Mosaic law, and as such was given fined to that people whom the Lord the "brought out of the land of Egypt. It w "between Jehovah and Israel only." Exod 31: 13, 17, Ezekiel 20: 23, 20.
- 3. As such the Sabbath of the Sinai de ment," and "old bondage" of Judaism— with the old dispensation, when it was s by the "ministration of the Spirit." See Col. 2: 14-17, 3 Cor. 8: 7. Some may sh this proposition, and ask why the fourth ment is singled out as peculiarly Judaic and ry. Are not the ten commandments the ls race and for all time? I answer very deci The Decalogue is so far as it forbids immo based upon the universal moral law writt conscience of humanity; but in its nega Decalogue is immeasurably inferior to the rious, positive inculcations of Jesus and guided apostles. Paul specially mentions graven on stones" as part of that which w away." No part of the old law was grave except the Decalogue. With the blessed the New Testament we have no need of and rudimentary moral code of Sinai.
- 4. The "Lord's day" is essentially an institution of the gospel dispensatio much so as are baptism and the Lord's S is no more the perpetuation of the "Sabb

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."

FIRING ALL ALONG THE LINE.

BY A. H. LEWIS, D. D.

Every great battle for reform must be preceded by much preliminary skirmishing. The firing on the picket lines of Sabbath Reform is steadily increasing.

Baptist circles in the State of Indiana are thoroughly aroused upon the Sabbath question. The conversion of Bro. U. M. McGuire, of Crothersville, and his wise and manly course, has been no small factor in this agitation.

Rev. C. E. W. Dobbs, D. D., of Madison, Ind., a prominent Baptist, has been pursuing the question in a series of six papers, in the Indiana Baptist, published at Indianapolis. The Doctor has taken ground wholly un-Baptistic, being forced thereto by the cogency of the arguments, which compel consistent Baptists to return to the Sabbath.

When I penned, at the editor's request, that article on the "Change of the Day," I was quite sure my positions would not meet with universal acceptance; for, as I said then, "I know it is very difficult to get an unprejudiced hearing to any departure from commonly accepted opinion."

We may not here review the efforts which our author makes to support Sunday as a peculiar "Christian" institution. They all rest on the assumption that the observance of Sunday has an essentially divine authority in the New Testament Scriptures, and in the practices of the earlier church.

"The Change of the Day."

[The following request was sent to us two weeks ago, and, knowing Dr. Dobbs's eminent fitness to answer it, we sent it to him, and are glad to give his response.—Ed. I. B.]

"Please give a few Bible texts, or references to such, that authorize the change of the Sabbath from Saturday to Sunday. I cannot find them."

QUESTIONS.

No wonder "Querist" is troubled by the passages sought. He is trying to find what no man has ever found. They are not there. What then?

1. Perhaps there was a patriarchal Sabbath in commemoration of the received view of the six (literal) days of the creative week. I purposely say perhaps rather than certainly, or even probably.

2. The Sabbath of the Sinai Decalogue was essentially a ceremonial institution of the Mosaic law, and as such was given and confined to that people whom the Lord their God had "brought out of the land of Egypt."

3. As such the Sabbath was part of the "old garment" and "old bottles" of Judaism—perishing with the old dispensation, when it was superseded by the "ministration of the Spirit." See especially Col. 2: 14-17, 2 Cor. 3: 7.

4. The "Lord's day" is essentially and originally an institution of the gospel dispensation. It is as much so as baptism and the Lord's Supper. It is no more the perpetuation of the "Sabbath" than

the other mentioned ordinances are the perpetual observance of the Passover and circumcision. The same argument that proves the Lord's day is the "Christian Sabbath" will justify the Pedobaptist in his mistaken perversion of the nature of baptism and the Supper.

The Woman's Christian Temperance Union.

The reformatory spirit which pervades the hearts of those who plan the work for the W. C. T. U., has carried them to an open espousal of Sabbath Reform as a part of their work. So far as this involves the execution of the liquor laws on Sunday, it is a legitimate work, not however, as a matter of Sabbath Reform, but as an important feature of temperance reform.

"Mrs. J. C. Bateman, who, at the St. Louis Convention, was appointed superintendent of this newly created department of the W. C. T. U. work, has issued a leaflet addressed to the members of the Unions, in which she says:

"Dear Sisters,—In undertaking, and asking you to undertake, this new department of our work, I am well nigh appalled at its magnitude, and still more impressed with its importance. As Christian patriots, we must remember the words of the prophet Isaiah: "The nation and kingdom that will not serve thee shall perish."

"We have at the outset this strong ground of encouragement, that our Nation was founded by God-fearing men, and that the Sabbath is recognized and protected by our laws; and though in the lapse of years we have as a nation carelessly drifted far away from the precepts of God and the practice of our fathers, the law remains still a strong bulwark."

"With greedy eyes the unprincipled liquor seller looks on our Sabbath and covets it. Restive under any restraint, he cannot consent to sit idle with closed doors while the one day slips by in which the Saturday night's wages are lying untouched in his pocket. He must break down our Sabbath."

"Having paid a license for six days, he steals the seventh, using it secretly if he must, openly if he dares, until to day, in portions of our large cities, scarcely a vestige of the Sabbath remains. Open bars defy the law, and disorder and demoralization most fearful result. And to a smaller degree the same is true wherever liquor is sold."

"Statistics show that on this day protected by law, the sales of liquor are two and one fifth times the average for the other six days, and the mischief wrought is greater in the same proportion."

"The Sunday beer gardens are prolific sources of evil. One of our best informed temperance workers tells me that in her city the servant girls by hundreds, and perhaps the thousands are escorted by married men to the beer gardens and attendant free concert in the suburbs, to return in the night or the next day with virtue gone, sobriety gone, and unfitted for their work. The same is to my knowledge true elsewhere."

"There is too lenient a feeling toward these resorts as a harmless concession to our foreign citizens, while they are in fact but the open gateways of hell for our young women as well as men. Our foreign born population, from habits and training, have wrong views, and for these we must not censure them. The liquor seller is amenable only to law, but for the rest, unless it touches either their love of gain or of pleasure, they are readily influenced. Give them leaflets in their own language, explaining the nature and value of our Sabbath, and they will listen. Show them the results of the Sunday beer gardens and we may hope to win their help in closing them. Many of them get all their ideas of American institutions, and especially of the Sabbath, from the infidel papers at the beer saloons."

"The Sunday liquor traffic can often be effectually restrained by invoking the aid of law. Aside from this, it will be met in two ways. First, by reaching the entire traffic of seven days, which, as facts have shown, cannot be regulated and must be annihilated; and second, by creating a purer and stronger sentiment against all violations of the Sabbath."

The W. C. T. U. of Pennsylvania have taken hold of the work in that State, and have issued a circular in which the relation of that body to the work of Sabbath reform aside from its relation to temperance, are set forth as follows:

"Other points of connection between W. C. T. U. work and the Sabbath cause, are equally manifest. Ours is largely an evangelistic work. It is dependent on the power of the Word of God and the influence of the Holy Spirit. These depend, in turn, on the observance of the Sabbath. Nothing more effectually separates men from the influences and benefits of religion than the desecration of the Lord's-day. Our work among railroad men is hindered and thwarted by the constant running of trains on the Sabbath. The railroads excuse and justify themselves by appealing to the demand of the government for the transportation of the mails on that day. The government, which violates the Sabbath through its mail service, cannot consistently, and will not zealously, exert its influence in any other way to uphold the Sabbath. The example and spirit of the national government, in this respect, will have their influence on legislation and the enforcement of laws in all the States. The great newspapers find opportunity through the railroad trains and the mail service to reach a vast circle of homes with the secular influences of their 'Sunday editions.' And thus an atmosphere is created, in the home and over the whole land, in which irreligion and intemperance flourish, and all Christian work is carried on under great disadvantages and great discouragements."

"Our cause, therefore, is linked inseparably with the cause of the Sabbath. We stand or fall with it. If America is to lose her Sabbath, she will not become a temperate nation. In working for the suppression of Sabbath desecration, we are doing that

which must be done before the temperance reformation can prevail."

METHODS OF WORK.

"Other lines of effort will occur to thoughtful workers, and will be taught by experience. Most of those here mentioned are included by Mrs. J. C. Bateman, Fairview, Ohio, our National Superintendent, in her excellent 'Leaflet No. 2,' which I earnestly recommend local Unions to obtain and circulate. The following may be helpful:

1. In order to develop and strengthen public sentiment, let each local Union hold occasional public meetings—at least once a year—in behalf of the Sabbath.

2. Secure special sermons on the subject of the Sabbath, to be delivered by the ministers of your vicinity, under the auspices of your Unions.

3. Use the local newspapers to the utmost possible extent. There are few editors who will decline to insert occasional selections or items of news in reference to the Sabbath. Matters specially prepared for this purpose will be sent from time to time, from this office, to your Superintendent of this department as soon as appointed.

4. Distribute wisely and incessantly the best obtainable Sabbath literature. Tracts and leaflets cost little and accomplish much. A special literature of this character may be expected to grow up in connection with the work of this department in the several States. For a thorough and convincing argument for the perpetual obligation of the Lord's-day, I would refer to 'The Aiding Sabbath,' the Pleasant Prize Essay for 1884, just issued by the American Tract Society. For an array of facts displaying the present condition of the Sabbath question in all lands, the work by the Rev. Wilbur F. Crafts, D. D., entitled 'The Sabbath for Man,' will be found invaluable.

5. Introduce instruction on Sabbath observance as an introductory lesson in Bands of Hope. A leaflet for this purpose, which can also be used in Sabbath-schools, is promised by Mrs. Bateman. Sabbath Observance should be one of the subjects in every series of Gospel meetings.

6. Seek to persuade firms and corporations to combine in a mutual agreement not to violate Sabbath laws. Or, if more practicable, visit special Sabbath-breaking establishments and bring the strongest influences possible to bear to induce them to forego Sunday labor and traffic.

7. Endeavor to secure the better enforcement of Sabbath laws—especially the laws prohibiting the sale of liquor on the Sabbath. If there is an active Law and Order League in your vicinity, lend it your zealous co-operation.

8. Circulate petitions against the national mail service on the Sabbath. An earnest effort is now being made to secure its discontinuance. The form of petition prepared by the International Sabbath Association, and approved by high officials in the postal service, will be sent you on application.

9. Discontinuance the purchase and perusal of 'Sunday papers.' 10. Co-operate, as you have opportunity, with local Sabbath Associations, and with the National Reform Association in its work on behalf of the Sabbath and other Christian features of our government. This last named Society was expressly included by Miss Willard in the terms of the recommendation which brought this subject before the National Convention.

11. Let us guard carefully our own observance of the Sabbath. I quote again from Mrs. Bateman's Leaflet: 'Let us examine our own lives, asking: Do I ever travel on the Sabbath, buy Sunday papers, get or send mail on that day, or have unnecessary household work, and do I countenance the same in others? Let us conscientiously make our own example and influence consistent.'

12. Make this a special subject of prayer at the W. C. T. U. meetings, and induce as many as possible to observe faithfully the concert of prayer every Saturday night and one week in April as recommended by the World's Prayer Union."

In the light of the foregoing, every lover of God's Sabbath will see the duty of the Tract Society to hasten the work of a new periodical to do for all the people what the Outlook is doing for the clergymen of the United States. The Board are anxiously awaiting the money and the names. They are ready to send the truth to 100,000 homes as soon as the people for whom they are acting will furnish the means.

Education.

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

THE Eighteenth Annual Commencement of the Baptist Union Theological Seminary located at Morgan Park, near Chicago, Ill., occurred on Thursday, May 7, 1885. We notice among the graduates, the name of C. Eugene Crandall, a graduate of Milton College, and a member of the Milton Church.

EX-GOVERNOR Stanford, the California millionaire whose only son died in Paris about one year ago, proposes to establish educational institutions at Palo Alto as a monument to the memory of his son. It is proposed that the memorial university shall not only afford opportunities for learning to the youth of that State, but that it shall be open to students from all parts of the Union. In addition to the university colleges for young men and young women, high schools for boys and girls will be founded, which will be attached to the college departments. Mr. Stanford will also endeavor to carry out the known wish of his son to found an institution almost similar to the Cooper Institute of New York. It will be used for the advancement of science and art, with evening classes for mechanics and youths. There will be a school of design, a polytechnic school, galleries of art and collections of models and inventions.

The income of Girard College for 1884 was \$950,000. Its real estate alone is valued at \$7,346,000, apart from that occupied by the college buildings. The collieries of the college produced 1,400,000 tons last year.

Howard University, at Washington, has just graduated twenty-nine young men from its medical department, ten of whom were colored. It has fifty students this year in its theological department, two of whom are white and the remainder colored. The entire number in all the departments is four hundred and four.

MINISTERS' SONS AND THE MINISTRY.

The sons of ministers have peculiar advantages in the way of acquiring fitness for clerical labors, and these advantages, other things being equal, encourage the expectation of superior ministerial success.

They are born in an atmosphere of intelligence. Their home is from earliest years a school for the intellect as well as for the heart. Under the helpful guidance of parents knowing the value of education, they may proceed in a straight line to preparation for professional life and not lose time and scatter energies in a circuitous or zig-zag course to the pulpit. Besides, their circumstances promise, at least, a better protection from such influences as may weaken the constitution or impair the health. For a profession making so great demands as does the ministry on vital force and strength of nerve, it is a priceless blessing to have from earliest years the care and counsel of parents understanding how these may be preserved and increased. Again, the constant intercourse of a son with a father in the ministry is conducive to the acquisition of many forms of helpful knowledge, as of books, old or new, valuable to clergymen, or of the transaction of Church business, or of the wise handling of men under different circumstances. Thus many ministers' sons have obtained a good launch for success in their fathers' calling.

When the writer considers his entrance upon the path of preparation for the ministry—a path untrod by his ancestors—and recalls the mistakes that might have been avoided—the painful surprises of the way, and the lessons of experience, too dearly purchased, however, he likens himself to the pioneer who, occupying a new tract of land, fells trees, blasts rocks and builds fences before the fields can be plowed and the grain sown; while some others with a ministerial paternity, in perhaps more than one generation, may be compared to those entering as heirs upon the possession of broad acres, long since subdued, and ready to yield to toil an abundant harvest. To say nothing of a hereditary genius, sometimes marked, how many preachers of the Gospel are indebted largely for their superior success to the above influences! We recall the fact that Drs. Spring, Storrs and John M. Mason were the sons of ministers, and it is well known that the last named was trained most assiduously by parental care and counsel. Grace must make a minister; but more than grace enters into the elements of power.

Is there not here an additional reason why ministers should give their sons to the work of preaching Christ, and why, also, the sons of clergymen should seek the pastoral office? Is there not a call of Providence to be recognized in favorable circumstances for ministerial preparation? At least, should not these sons, if Christians, seek for the most decisive reasons why they should not preach the Gospel, before deciding in favor of another pursuit in life?

The statement may be ventured without fear of contradiction, that there is not a class of men to be found among Christians that can compare with the ministry in their willingness, year desire and earnest prayer, that their sons may preach Christ. In our seminaries these sons are ever found. One-third of the writer's class were pastor's sons.

And here a word might be said to the laity. Make your pastor's life as happy and as useful as your affectionate sympathy and co-operation can render it. Do not in any way pain his heart; do not by a lack of generous support burden him with worldly cares and anxieties, lest the observing lad in the parsonage, young in grace as well as years, should say, "I will not enter the ministry; I have seen enough of it."—Intelligencer.

CLIPPINGS.

Johns Hopkins gave \$3,148,000 to the university which bears his name; Judge Paeker, \$3,000,000 in all to Lehigh University; Cornelius Vanderbilt, \$1,000,000 to the Vanderbilt University; Stephen Girard, \$8,000,000 to Girard College; John C. Green, and his residuary legatees, \$1,500,000 to Princeton; Ezra Cornell, \$1,000,000 to Cornell University; Isaac Rich, \$700,000 to Boston University; Amasa Stone, \$600,000 to Adelbert College; W. W. Corcoran, \$170,000 to Columbian University; Benjamin Bussy, \$500,000 to Harvard; Samuel Williston, William J. Walker, and Samuel A. Hitchcock, between \$100,000 and \$200,000 each to Amherst; Whitmer Phoenix, about \$640,000 to Columbia; J. B. Trevnor, \$179,000 to Rochester Theological Seminary; Matthew Vassar, \$800,000 to Vassar College; Gardner Colby, \$170,000 to Colby University and \$100,000 to Newton Theological Seminary; J. B. Colgate, \$300,000 to Madison University; George I. Seney, \$450,000 to Wesleyan University, and the Crozer family have given \$300,000 to Crozer Theological Seminary.

Speaking of the swarm of so called colleges and universities in the South, a recent writer says: "All these institutions are doing good work in education, and many young men are thus taught who could not afford to go to a true college or university. But I do not object to the education, though I have no doubt an investigation would disclose equal absurdities here. . . . But I do object to lowering the ideals of the youth of the country. Let them know that they are attending a school, and not a university; and let them know that above them comes the college, and above that the university. . . . In other words, let them be taught the truth."

Ingham University, at Leroy, N. Y., celebrated its semi-centennial in June. It is desired that graduates and former students send their names and address to Mrs. Elizabeth M. Olmsted, Leroy.

The cadets graduated at the Naval Academy in 1883, and now serving two years at sea, will report at the Naval Academy on the 1st of May for final examination. As only about one-third will be retained in the Navy, a lively competition is expected for first places. Those who pass a successful examination, and are not retained, will receive a year's salary and an honorable discharge.

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."

AN exchange, speaking of a friend who was an excessive drinker, and who had recently died from that cause, says, "John was a kind man, an excellent workman, and had not an enemy in the world. His only fault was excessive love for whiskey." Only one fault! But that one fault killed him. Not an enemy in the world! That one fault was enemy enough to ruin him forever.

The Central Baptist justly remarks No Christian ought to countenance the making of drunkards, least of all ought he to have any part in this horrible iniquity. Many of the judges of our county courts are Christians, and no dramshop license can be obtained without their action. Nor are they required to aid. No matter how strong the petition, they are not obliged to grant it. But, suppose the law did require them to grant the petition; then let them resign; and if the people insist on having dramshops, let some one who does not bear the sacred name of Christ grant the license. No Christian would be party to licensing arson or highway robbery; but these crimes are less ruinous to men's souls and bodies than drunkenness—and are largely, if not mostly the result of drunkenness.

YOUTH'S IMMORALITY.

Scarcely a boy in school that uses tobacco but also uses profane language; mark it where you will. It is the demon in our public schools that renders them unfit places to educate our children.

If the girls do not use tobacco they hear the profanity, rough and obscene language that grows out of an excited or stimulated brain, and are unconsciously influenced to boisterous, rough and vulgar habits. As we cannot take fire in our bosom and not be burned, so we cannot come in contact with vice in any form without being tarnished by it.

Narcotic nerve stimulus deteriorates the blood, enervates the nerves and muscles of the body, and in its long acting influence enfeebles the entire man. The foundation is laid in weakened nervous energy, for cancers in the lips, mouth and submaxillary glands and stomach; also for dyspepsia, and consumption. It perpetuates its influence on the offspring in predisposing to all nervous affections, muscular contortions, spinal irritations and paralysis. In every tobacco-growing district one is astonished at the numerous cases of consumption, heart disease, impaired vital energy and transmitted ailments traceable to the deteriorating effects of alcoholic stimulants and narcotic poisons.—Witness.

BREVITIES.

Six counties in Missouri refuse to license dramshops.

Petitions are being circulated in Illinois in furtherance of a non-partisan movement for a Constitutional Amendment.

The liquor-dealers of Brooklyn sent a committee to Albany to bring "pressure" to bear upon the Brooklyn members of the Legislature, and induce them to vote for the liquor men's bill.

The period of an organized national fight against the liquor traffic in England dates from the beginning of the last half of the century. The United Kingdom Alliance began its struggle thirty-two years ago.

In localities where Prohibition is enforced, all sorts of petty artifices are used to get liquor. Everyone has heard of the one-legged peddler in Kansas, who carried bottles of whiskey in the hollow of his wooden leg. A dodge quite as clever is being practised in the Georgia Prohibition towns, where coconuts filled with whiskey are sold at fancy prices.

We lament to see the bitterness with which some of the earnest and honest, but unwise and uncharitable, advocates of certain modes of the temperance reform denounce the equally conscientious laborers in the same great reform who hold to other views. This is not the way to secure success. It is not the Christian way, as it is not in accordance with the truth, to call those who advocate non-partisan, but still political, prohibitory action, the friends and abettors of the whiskey dealers. Abuse from the liquor men is to be expected, but such unjustifiable denunciation from friends of reform is as unchristian as it is impolitic. The influence of every man and every woman is needed, and even indispensable, to give any reasonable hope for ultimate triumph in the struggle.

religious interest among the young that his work was nearly done and that he had his last communication to the (Before his letter was read in the setting he had gone to his reward.) J. W. Crosby, New Auburn, Minn., giving their approval of the sending of a foot to the Minnesota field and that do what they could toward his

J. W. Morton, in respect to his West Hallock, Ill., in a revival effort to Farmington; and suggestion of reference to the missionary work of Benson.

F. F. Johnson, giving an account of in Saline and Williams counties, Illinois, and the distribution of tracts.

ORDERS VOTED.

Following orders on the treasurer were salary and traveling expenses of for the quarter closing March

Table with names and amounts: Williamson \$3.60, Mrs. 211.93, Pick 184.68, Mason 7.70, Phelps 15.40, Brown 216.28, Wells 25.00, 25.00, 50.00, 37.50, 95.83, 90.00, 15.00, 77.48, 12.50, 248.17, 500.00, 500.00, 200.00, 300.00

Treasurer was authorized to settle V. Hull for the labors of her late upon a statement of L. T. Rogers, the Rock River Church.

Treasurer was instructed to forward Shaw \$100 of the special fund for building. The Treasurer was authorized to obtain such temporary loans as needed to pay the orders granted.

Voted that the appropriation for S. Helge and T. G. Helm be continued next six months at the same rate as last six months—\$50 each.

Voted that F. F. Johnson have an order for \$50, for labor on the Illinois field, including work at

that W. K. Johnson be authorized his labors as he did before his

Corresponding Secretary was instructed to write Bro. A. G. Crofoot, that in view of the state of missionary funds, not wise to assign a missionary in Minnesota at present. The Recording Secretary for printing amounting to \$4.60 was and an order on the Treasurer for was granted.

Utter tendered his resignation as of the Committee on Permanent Questions and Devices, which was accepted by Benj. P. Langworthy 2d, was filled the vacancy.

Recording Secretary was requested to the requisite bonds for the Treas-

PLEASANT HARDSHIPS.

I entered the ministry a preacher that a preacher's life was a hard one; though I have been preaching for more than twenty years, I never found the life as dull within the past twelve months. These eight years, I have many a time from twenty to thirty miles, walked three times on the Sabbath, and from ten to fifteen miles a week, preaching every evening. I never looked upon it as being as pleasant to be hard. I had eat and drink good clothing to and health, and the love of God shed in my heart; so the work was pleasant within the past twelve months I find it very hard. Not because my work is cold; that is as warm and inviting as I have, with my "live hard" very often; not being to our money from the people when a preacher has no right to beg for, but I had to do it, a few weeks without. There was nothing in it, and not a cent in the pocket to bring. I was greatly troubled, not what to do. Presently a member from came in, and I was obliged to be before him. He very kindly the matter, which resulted in a good social. How pleased we were, and to God! Soon, however, the were eaten up, and darkness was upon us once more. Thanks be to light intercepted it, for your draft was just in time. Now it seems this ought not to be any part of my experience. I know of several to my own in this State. I hope soon be relieved also. May the the hearts of those who have the my earnest prayer.—A Missionary, in the Home Missionary.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, May 7, 1885.

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

TERMS: \$2 per year in advance; 50c. additional may be charged where payment is delayed beyond the middle of the year.

"I hold him great who for Love's sake, Can give with earnest, generous will; But he who takes for Love's sweet sake, I think I hold more generous still."

SOME ONE has said with more truth than fancy that a fool is a man who shows his folly and doesn't know it; and a wise man is he who knows his folly and doesn't show it.

THE New York Lake Erie and Western Railroad announces that the annex boats, running between its depot, at Jersey City and Brooklyn resumed their trips April 30th, 1885.

THE last meeting of the National Academy of Sciences was held in Washington, D. C., April 24, 1885. The membership of the Academy is, we believe, limited to one hundred.

IN response to our suggestions, following those of Bro. C. A. Burdick, on the symposium plan of presenting certain doctrinal and practical subjects, we have received an article from a brother, on the question, "Is it right in any case to baptize a candidate who does not offer himself to the church for membership?"

MINISTERS are men like other men, and sometimes they need the kindly counsels of true friends as much as other men. They often receive quite another kind of treatment. The danger to those who thoughtlessly, let us believe, indulge in this mode of criticism is forcibly suggested by an exchange, which says, "Take care how you criticize your pastor before your children."

WE publish this week, among the communications, the statements of the receipts for the Missionary and Tract Societies, for the month of April. Also an estimate by the Treasurer, of how much the Missionary Society must receive during the month of May in order to meet the demands upon that Society for the quarter ending May 31st.

rule, we do not advocate special collections or spasmodic efforts to meet the demands of our regular work. We believe most heartily in the systematic plan of regular contributions for regular work, and as that regular work, by the natural laws of a healthy growth, is enlarging on our hands, we urge that this system be adopted by all our churches; and then, if the supply is inadequate, we shall urge that individually we shall increase the amount of our subscriptions, that we may have not only a regular inflowing stream of contributions, but that like the river in its course to the ocean, this stream shall grow broader and deeper, and so keep ahead of the ever-increasing demands.

Communications.

BRADFORD, PA.

To the Editor of the Sabbath Recorder: In the city morning papers a short time since was this announcement:

Seventh-day Services.

The friends of the Christian Sabbath residing in Bradford, who believe that the Seventh-day and not the First day of the week is the Sabbath, have the pleasure of announcing Sabbath services to be held Saturday, April 11th, at 2:30 P. M., at the Universalist church, Rev. L. E. Livermore and Rev. H. P. Burdick, of the Seventh-day Baptist Churches of Alfred Centre and Alfred, N. Y., will preach.

This was to be the first public Christian Sabbath service, recognizing the Sabbath of the Bible, ever held in the city of Bradford, Rev. L. E. Livermore had made an engagement to come and spend a few days with us including this Sabbath; but whether we should have a public service, or a less formal gathering of the few friends who would be interested to meet with us, was left to be determined after he should come.

At Farina, Ill., April 23, 1885, Dea. EDMOND AYARS CROSLLEY, of bronchitis, aged 70 years, 9 months, and 23 days. He was born June 1, 1814, near Shiloh, N. J. When he was six years old, his parents moved to Alfred, (Bakers Bridge) near Almond, Allegany county, N. Y. Here he was baptized when a boy, perhaps about sixteen years of age, and united with the church.

Sunday afternoon, the ladies of the Women's Christian Temperance Union and a good audience of their friends, listened to very excellent addresses from both Revs. Burdick and Livermore; and manifested their interest to learn of Alfred University by numerous inquiries after the meeting was dismissed.

Mr. Burdick preached at the United Brethren church Sunday morning, and both preached at the Colored Methodist Episcopal Church in the evening. To say that they manifested a high appreciation of the sermons is very diffidently expressing the truth.

Mrs. Slike sent her request by Rev. H. P. Burdick, to be received a member of the church at Little Genesee. He will return Thursday, April 23d, to engage in gospel temperance work for one week under the auspices of the Bradford Rescue Corps.

We hope we may be able in the future to welcome both of our friends to Bradford. Very truly yours, G. H. LYON.

THE "WOMAN'S EXECUTIVE BOARD."

As the time for our associational gatherings draws near, will not our ladies, throughout the entire denomination, bear in mind the work of the Executive Board?

The objects of this Board should be thoroughly canvassed both before, and at the meetings of the associations. This object as set forth in the third specification under which the Board was organized, is "To raise funds for our various denominational enterprises, and to enlist the women of the denomination in these enterprises, in such ways and by such means as may seem to them practical and best, provided they do not involve Conference in financial responsibility."

Our denominational enterprises, notably our Missionary and Tract work, stand in need, more than ever, of liberal, generous support, that they falter not in carrying to success their plans for the accomplishment of the great work to which they are pledged. Be it ours to assist materially in this work; and not only this, let us seek to foster, possibly to create such an enthusiasm in it that effort will be made easy, even to self-sacrifice.

The members of this Board with whom consultation should be had are Mrs. Mary S. Maxson, of Lost Creek, W. Va, for the South Eastern; Mrs. O. U. Whitford, Westernly R. I., for the Eastern; Mrs. Mary Green, Adams Center, N. Y., for the Central; Mrs. L. A. Hull, Mrs. E. T. Platts, Miss Susie M. Burdick and Mrs. A. K. Witter, Alfred Centre, N. Y., for the Western; and Miss Mary F. Bailey, Milton, Wis., for the North Western. Think over this work carefully, pray about it much, consult together freely, and devise liberally and the God of all grace will bless the effort to the advancement of his own cause.

Mrs. E. T. PLATTS, Sec'y.

DEACON E. A. CROSLLEY.

At Farina, Ill., April 23, 1885, Dea. EDMOND AYARS CROSLLEY, of bronchitis, aged 70 years, 9 months, and 23 days. He was born June 1, 1814, near Shiloh, N. J. When he was six years old, his parents moved to Alfred, (Bakers Bridge) near Almond, Allegany county, N. Y. Here he was baptized when a boy, perhaps about sixteen years of age, and united with the church.

severe pain. He gradually became weaker and weaker, until just before he died, when he settled back as though he were going to sleep and so passed away. This Church has been organized nineteen years, and there have nine deacons come to it already ordained. Two or three of them were present at the organization, and not one of them has died in the nearly two decades until now.

A WORK FOR OUR SABBATH SCHOOLS.

The work of the American Sabbath Tract Society in Holland is one in which all our Sabbath School Scholars should feel a special interest, as it is spreading the truth among a nation to whom we owe much. Then most of our school saw and learned to love Eld Velthuyzen and his pleasant daughter when they visited this country. By means of funds furnished by this society he is publishing a little paper called De Booschapper, in which he presents the truths of the Gospel, seeks to persuade men to keep the Sabbath of the Lord, sets forth the New Testament doctrine of Baptism, and tells the people of Holland what our Denomination in this country is doing to build up the kingdom of Christ in the earth.

GEO. H. BABCOCK, Cor. Sec.

FROM J. B. CLARKE.

SHILOH, N. J., April 30, 1885. This fair region is just now putting on great loveliness as the many fruit orchards are blooming out in all their glory. The fields, some green with winter grain and others receiving the seed of the sower, show a soil fertile and easily tilled. The farmers are busy planting corn, and caring for their strawberry and peach fields.

But a much more pleasing thing to note is the spiritual Spring-time that is manifest here among the people. The late revival continues its blessed influences in a full and lively Sabbath evening prayer-meeting and other well-sustained services of the church. The pastor and his people are blessed with much harmony, and the golden opinions they cherish of each other seem to be well deserved. The Sabbath-school is prosperous, and its effective work, in no small degree, is the result of a live teachers' meeting held weekly under the pastor's leadership.

A REQUEST.

As the Committee of Arrangements for the next session of the Seventh-day Baptist Western Association have requested me to write a history of missions in the Association for the last fifty years, I respectfully and earnestly request the clerks of the respective churches, and other persons in possession of missionary knowledge, to answer by letter, as soon as practicable, the following questions:

- 1. Who, in the last fifty years, has been a missionary in your church?
2. How long did he remain with you; or what portion of his time did he give your church?
3. What was the result of the work?

Any incidents of general interest connected with missions will be thankfully received. Address H. P. BURDICK, Alfred, N. Y.

MISSIONARY SOCIETY.

The following are the receipts of this Society for the month of April together with a statement of what is needed to complete the quarter ending May 31, 1885.

RECEIPTS FOR APRIL.

Table with columns for item, amount, and total. Includes entries for Second Alfred Church, Sabbath School, Ladies Edgerton Church, etc.

TRACT SOCIETY.

Receipts in April.

Table with columns for item, amount, and total. Includes entries for Dr. C. D. Potter, Adams Centre, N. Y., Church at Plainfield, N. J., etc.

SCANDINAVIAN PAPER FUND.

Table with columns for item, amount, and total. Includes entry for Dakota Seventh-day Baptist Missionary Society.

Home News.

New York.

ALFRED CENTRE. The concert of the McGibeny Family in Chapel Hall, on Tuesday evening, April 28th, netted about \$20 for the College Pipe Organ Fund; and the temperance drama, "Asleep and Awake," played, on the even-

ing following Sabbath, May 2d, company, netted about \$40 for the object.

The wife of William M. Saur, the morning of May 1st. Mrs. Saur was the sister of Truman Place, was noticed in our last items. She is a faithful member of the Church for over 57 years.

Building and other improvements in our village this Spring for three new houses are now being completed. At least five more are expected soon. Store fronts and other buildings are being brightened with new paint, which suggests a brighter outlook for the future. Provided, of course, you do not kick the back door.

FIVE CORNERS.

The Sabbath-school which is in session during the Summer months at Five Corners of Alfred Centre, was re-opened Sabbath afternoon. This school has an attendance of about forty scholars, in every respect, an interesting labor. The officers elected for the term are as follows: Superintendent, M. Mosher; Assistant Superintendent, C. Thomas; Secretary, G. Treasurer, Leona Potter; Librarian, Allen; Chorister, Mary Potter; Organist, Ella Potter; Collector, Potter and Charlie Thomas.

Rhode Island.

ASHAWAY.

There are some appearances of frost and the thermometer has stood in the shade, with the roads as dry as in August, yet the frost was few inches below the surface of the land.

We have since had a good fall of rain, the hill-sides are fast changing to green.

The village appears more lively. Ashaway Woolen Company started on Monday, Rev. Horace Stillman, moved into one of W. R. Wells' houses at Bethel.

Sabbath day, April 18th, was a pleasure of hearing a sermon by Mr. Saunders, from Gen. 1: 3, "And let there be light, and there was light." Sunday, April 26th, there was a meeting made to improve the appearance of the church property by the setting of the plat between the building and the street. In the afternoon the work, but it was resumed Monday a number of maple, ash, elm trees were set, and some places greened.

The Bible school is to have a gain for their use. Two have been there, by their agents, on trial on the way.

Ohio.

JACKSON CENTRE.

It is a general time of good temporal prosperity at Jackson Centre, prospect for a good crop of wheat better at this time of the year.

We are prospering religiously. Seventeen were baptized. Eight of whom are new converts. The attendance at the church and Sabbath-school indicate a Sabbath day, April 11th, members of V. Hull, whose membership in this church at the time of his death. Sermon by the pastor, April 27, "Mark the perfect man, and upright; for the end of that man." The following resolutions were passed by the church:

WHEREAS, God, in his infinite wisdom, has called for his laborer and former pastor, Mr. Wm. Hull; and, WHEREAS, Brother Hull was a member of our church for the of his life, and was for one our pastor, battling with us under circumstances often the proving at all times an efficient wise counselor, and a bold, defender of God's Word; therefore Resolved, That we record of our appreciation of his labors, his exemplary life among us, and the cause at his departure.

Resolved, That we extend to the Seventh-day Baptist our heartfelt sympathy and our the loss of an efficient co-worker and effective advocate of right and a devoted laborer in the yard, and that we urge upon a of filling the ranks.

Resolved, That we deeply sympathize with his widow and bereaved children. MR. AND MRS. A. L. CHESTER, Treasurer.

idents of general interest connect... Missions will be thankfully received... H. P. BURDICK, Alfred, N. Y.

MISSIONARY SOCIETY.

ing are the receipts of this Society for April together with a statement of what to complete the quarter ending May 31.

Table of receipts for April. Columns include church names (e.g., School Church, G. F., 20 10), amounts, and cumulative totals. Total for the month is \$1,500 00.

TRACT SOCIETY.

Receipts in April. GENERAL FUND.

Table of receipts for the Tract Society in April. Lists contributions from churches like Potter, Adams Centre, N. Y., and amounts.

SCANDINAVIAN PAPER FUND.

venth-day Baptist Missionary So... HELD, May 1, 1885.

Home News.

New York. ALFRED CENTRE. Concert of the McGibeny Family in Hall, on Tuesday evening, April 22nd...

ing following Sabbath, May 2d, by a home company, netted about \$40 for the same object.

The wife of William M. Saunders died on the morning of May 1st. Mrs. Saunders was the sister of Truman Place whose death was noticed in our last items.

Building and other improvements are in order in our village this Spring. Cellars for three new houses are now being dug, and at least five more are expected to be begun soon.

FIVE CORNERS.

The Sabbath-school which is held during the summer months at Five Corners, a suburb of Alfred Centre, was re-organized last Sabbath afternoon. This school usually has an attendance of about forty scholars, and is, in every respect, an interesting field of labor.

Rhode Island.

ASHAWAY

There are some appearances of Spring, and the thermometer has stood at 4° in the shade, with the roads as dry and dusty as in August, yet the frost was out only a few inches below the surface, in grass land.

We have since had a good fall of rain and the hill-sides are fast changing from brown to green.

The village appears more lively since the Ashaway Woolen Company started their mill. Rev. Horace Stillman, of Niantic, has moved into one of W. R. Wells's tenements at Bethel.

Sabbath day, April 18th, we had the pleasure of hearing a sermon by E. P. Saunders, from Gen. 1: 3, "And God said let there be light, and there was light."

Sunday, April 26th, there was an effort made to improve the appearance of the church property by the setting of trees on the plat between the building and the street. In the afternoon the rain prevented work, but it was resumed Monday, and quite a number of maple, ash, elm and hickory trees were set, and some places left for evergreens.

The Bible school is to have a chapel organ for their use. Two have been placed there, by their agents, on trial, another is on the way.

Ohio.

JACKSON CENTRE.

It is a general time of good health and temporal prosperity at Jackson Centre. The prospect for a good crop of wheat was never better at this time of the year than now.

We are prospering religiously. Last Sabbath seventeen were baptized. Twenty-one have been added to the church this Spring, eight of whom are new converts to the Sabbath. The attendance at the church service and Sabbath-school indicate a good interest.

Sabbath day, April 11th, memorial services of V. Hull, whose membership was with this church at the time of his death, were held. Sermon by the pastor, from Psa. 37: 37, "Mark the perfect man, and behold the upright; for the end of that man is peace."

WHEREAS, God, in his infinite love and wisdom, has called from his labors our beloved brother and former pastor, Eld. Varium Hull; and,

WHEREAS, Brother Hull was an esteemed member of our church for the last six years of his life, and was for one and a half years our pastor, battling with us for the right under circumstances often the most trying, proving at all times an efficient minister, a wise counselor, and a bold, determined defender of God's Word; therefore,

Resolved, That we record this testimony of our appreciation of his labors with us, of his exemplary life among us, and the loss to the cause at his departure.

Resolved, That we extend to the ministry of the Seventh-day Baptist denomination our heartfelt sympathy and condolence on the loss of an efficient co-worker, an able and effective advocate of right and truth, and a devoted laborer in the Master's vineyard, and that we urge upon all the importance of filling the ranks.

Resolved, That we deeply sympathize with his widowed wife and bereaved family. Mr. AND Mrs. A. R. DAVIS, Mr. AND Mrs. L. D. SEAGER.

Nebraska. NORTH LOUP.

Our Young People's Foreign Missionary Society recently held a public session, in which they did themselves great credit considering the opportunities they have had. The following is the programme.

- 1. Singing by the congregation. "Let the lower lights be burning."
2. Prayer, by G. J. Crandall.
3. Recitation, "The Drunkard's Daughter," by Winnie Babcock.
4. Duet, by Gertrude and Esther Davis.
5. Tableau, Hunting Scene, "On the Trail of a Deer." Walter Hood and Hattie Robbins.
6. Paper, read by Elsie Crandall and Eva Mattison.
7. Music, arranged by Charles Barber.
8. Recitation, by Ida Davis.
9. Temperance Dialogue, arranged by Alice Sweet and Leland Larkin.
10. Tableau, "Waiting only Waiting," sung by Esther Davis.
11. Declamation, "Psalm of Life," by Ezra Bennett.
12. Song, "Jesus gave me all," by the Society, words by Mrs. S. D. Socwell, of West Hallowell, Ill.
13. Dialogue, "Double Faced."
14. Duet, Kattie Preston and Ethel Babcock.
15. Tableau, "The course of true love never did run smooth," Ida Davis, Raymond Bee and Myra Crandall.
16. Select reading, "The Heavenly Blossom," by Myra Crandall.
17. Music, "Our God is Marching On."

The receipts to the Society after paying all expenses were \$12 70.

Condensed News.

Domestic.

Judge Parker, of the federal court, has decided that the Oklahoma territory belongs to the Cherokee nation under the patent of 1838. This settles the title to 8,000,000 acres of valuable land.

There were coined at the mints during April, 61,000 double eagles, 41,000 eagles, 71,500 half-eagles, 2,410,000 standard dollars, and 220,000 dimes. The value of the 2,803,900 pieces was \$4,423,500.

The Pennsylvania Railroad authorities have issued orders to all their employes on all lines giving strict sanitary directions to be followed in the approaching season,—provisions against a possible cholera outbreak.

About 100 clerks and counters are engaged in counting the moneys and securities in the United States Treasury, and it is not expected that they can accomplish their work before the 15th of May.

It is stated that at Fritztown, in Berks county, Pa., considerable excitement has been caused by a discovery made by J. Ludshaw, who was prospecting for gold on Gring's farm. He has already taken out some fine gold quartz in paying quantities. The land has risen greatly in price.

Work on the Traction Company's lines in Philadelphia, has been pushed with much vigor and the new cables on Market, Twentieth and Forty eighth streets are laid. It is the intention of President Kemble to have the road in working order by the middle of May.

There were snow drifts, April 30th, in parts of Sullivan county, which were ten feet deep, and in some places whole fields, in the mountain districts, were covered deep with snow. In the beaverkill woods it will probably be the middle of May before it will all be gone. The ponds were full of ice.

Alfred H. Love, president of the Pennsylvania Peace Society, acting under the authority of the Universal Peace Union, transmitted May 1st, a letter to the Czar imploring him to submit the present Afghan troubles to arbitration, to hold back his great army and navy, save life and treasure, and thus advance the cause of an enlightened civilization.

Forest fires have been raging in different parts of Virginia for over a week. The old battlefields of the Wilderness, Chancellorsville, have been laid bare by the fire. Many old shells have exploded. Thousands of acres of woodland have been injured. In Patrick county as many as 500 persons were required to put down the flames. The loss cannot be estimated.

A statement prepared at the Pension office shows that the business of the office during the month just ended has exceeded that of any previous month. From this statement it appears that 5,370 "original" certificates have been issued during the month of April, 1885, against 3,734 during the same month last year, and that the total number of pension certificates issued was 8,199, being 1,866 in excess of the number for April, 1884.

Foreign.

President Brisson has officially declared that the new French government will lend no countenance to dynamiters seeking refuge in France.

General de l'Isle telegraphs the French Government from Tonquin that the Chinese are loyally fulfilling the conditions of peace.

A London dispatch says that the present emigration to America is unprecedented. Two thousand and sixty-two persons, mostly Irish, left Queenstown in four days.

Fifty heavy guns have been sent from Kieff to Finland. The Czar has signed orders for the equipping of the whole Russian fleet. The forts at Cronstadt have been inspected.

France, Germany and Austria are discussing the project for the formation of a neutral league and have invited Italy and Turkey to join. Neither of the latter powers has given a decided reply.

The Montreal garrison of artillery has been called out for service at the front.

The Czar has sent his ultimatum to England demanding that the latter accept Russia's proposed boundary line between Turkestan and Afghanistan. If England refuses, Russia will proceed to occupy Herat.

The damage by recent floods in the parish of St. Francis Beauce, Quebec, is estimated at \$30,000. The river rose twenty feet over the usual height. Roads in the country are washed out and are impassable.

A box containing \$60,000 in unsigned bank notes of the Banco Mexicano stored in the custom house at Paso Del Monte, was broken open lately and robbed of all but \$5,000. Three custom house officials were arrested on suspicion.

The Chamber of Deputies, by a unanimous vote, adopted the bill authorizing King Leopold, of Belgium, to accept the title of sovereign of the Congo Free State.

The Journal des Debats, says the Bosphore Egyptian affair has been settled through the intermediary offices of England upon the following basis: Egypt apologizes to M. Tallandier, the French Charge d'Affaires; the office of the Bosphore Egyptian will be reopened and the journal allowed to reappear forthwith, and France abandons her demand for the recall of the officials who forcibly entered the Bosphore office, in view of Egypt's apology.

SPECIAL NOTICES.

SOUTH-EASTERN ASSOCIATION.—The Executive Committee of the South-Eastern Seventh-day Baptist Association met at Salem, W. Va., April 29, 1885.

F. F. Randolph was unanimously chosen to fill the vacancy in the committee caused by the death of Eld. Jacob Davis, of the Greenbrier Church. On motion, F. F. Randolph was appointed Secretary of the Committee.

The following were chosen as the Committee on Resolutions for the coming Association: S. D. Davis, B. F. Rogers, J. B. Wells, O. D. Williams, W. H. Ernst, A. E. Main, J. B. Clarke and L. E. Livermore.

The following programme was arranged for the coming session: Introductory sermon, by C. W. Threlkeld. Report of Executive Committee. Communications from Churches, Corresponding Bodies and miscellaneous communications.

AFTERNOON.

Appointment of Standing Committees, and Report of Committee on Resolutions.

EVENING.

8 o'clock, sermon, by O. D. Williams, delegate from the Western Association.

SIXTH-DAY, MORNING.

Annual and special reports; essays, 1st. Benefits derived from reading our denominational publications, by Emma F. Randolph. 2d. Bible instruction in the family, by Elsie B. Bond.

AFTERNOON.

Report of Standing Committees.

EVENING.

8 o'clock, sermon by W. H. Ernst, delegate from the North Western Association.

SABBATH.

10 o'clock, Sabbath-school, conducted by J. B. Wells, delegate from the Central Association. 11 o'clock, sermon by B. F. Rogers, delegate from the Eastern Association, followed by communion led by S. D. Davis, Jas. B. Davis and L. R. Swinney.

AFTERNOON.

3 o'clock, conference meeting, conducted by S. D. Davis.

EVENING.

8 o'clock, sermon by A. E. Main, Corresponding Secretary of the Missionary Society.

FIRST-DAY, MORNING.

Unfinished business. 10 30 sermon by J. B. Clarke, General Agent of the Tract Society, followed by a collection for said society.

AFTERNOON.

3 o'clock, sermon by L. E. Livermore, General Agent of the Education Society.

J. F. RANDOLPH, L. R. SWINNEY, F. J. EHRETT, G. H. DAVIS, F. F. RANDOLPH, Com.

THE MINISTERIAL CONFERENCE OF THE WESTERN ASSOCIATION, will hold its next session at the Second Alfred Church, beginning on Tuesday evening, May 12, 1885. The exercises appointed for this meeting are as follows:

Introductory Sermon, J. Kenyon. "How shall we set young people to work, that they may come into the activities of the Christian life?" O. S. Mills. "What are the Ordinances of the Christian Church?" G. W. Burdick. "Regeneration and Conversion, Compared and Contrasted." W. J. Haight. "The Doctrine of the Inspiration of the Scriptures." U. A. Burdick. "Historical Evidences of Christianity." E. A. Witter. "Is it the Doctrine of Scripture that 'The Prayer of faith shall save the sick,' now, as in the time of Christ and the Apostles?" W. C. Tittsworth. "What is the Significance of the Sabbath?" F. S. Place. The committee appointed to prepare and report at this session a programme for the next session, is J. Kenyon, F. S. Place, and E. A. Witter.

THE Quarterly Meeting of the Seventh-day Baptist Churches of Rhode Island and Connecticut will be held with the Woodville Church, commencing Sabbath-day, May 16, 1885, at 10.30 A. M.

Sermon by O. U. Whitford. Sabbath afternoon, at 2½ o'clock, sermon by A. Main. Evening after the Sabbath at 7 o'clock, preaching by O. D. Sherman, followed by a conference meeting. Sunday morning at 10 o'clock, paper by L. F. Randolph. 10.30 preaching by J. R. Irish. 12.30 P. M., sermon by U. M. Babcock, followed by the discussion of questions from the Question Box. O. U. WHITFORD, Secretary.

CHICAGO MISSION.—Mission Bible-school at the Pacific Garden Mission Rooms, corner of Van Buren St. and 4th Avenue, every Sabbath afternoon at 2 o'clock. Preaching at 3 o'clock. All Sabbath keepers in the city, over the Sabbath, are cordially invited to attend.

NEW YORK SEVENTH-DAY BAPTIST CHURCH.—Services every Sabbath morning at 10.45 o'clock, in the Historical Society's building at the corner of Second Avenue and Eleventh Street.

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

THE next Quarterly Meeting of the Hebron, Hebron Centre, and Shingle House Churches will convene with the Hebron Church, commencing May 9 1885. Preaching as follows: Eld. J. Kenyon, Sabbath morning; Eld. H. P. Burdick, Sabbath afternoon; Eld. J. Summerbell, First-day morning. Arrangements will be made for First-day afternoon. A cordial invitation is extended to all. Pray for us that it may be the means of great good. G. P. KENYON.

ORDER OF EXERCISES for the Quarterly Meeting of the Seventh-day Baptist Churches to be held with the Church in Cuyler, commencing Sixth day before the third Sabbath in May, 1885. Preaching by Eld. L. C. Rogers, Sixth-day evening; preaching by Eld. F. O. Burdick, Sabbath morning, the ordinance of the Lord's Supper administered by Eld. J. Clarke and L. C. Rogers; in the afternoon a Sabbath-school service, conducted by L. C. Rogers; prayer and conference meeting in the evening after the Sabbath, conducted by Eld. F. O. Burdick; preaching First-day morning by E. J. Clarke, and in the afternoon by Eld. L. C. Rogers; preaching First-day evening by Eld. F. O. Burdick.

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FOR SALE.—The House and Lot on the corner of Maple and Church Streets, Alfred Centre, N. Y., occupied as residence and office of the late Dr. Wm. M. Truman. For terms, &c., apply to Mrs. Wm. M. Truman, DeRuyter, Madison Co., N. Y. MARCH 29, 1885.

New York Medical College and Hospital for Women, No. 213 West 54th Street, New York City. The regular Winter Session (twenty-second year) will commence October 2, 1885, and continue twenty-four weeks. Daily clinics will be held in the College, and the Hospital and Dispensary adjoining give special advantages for practical studies unobtainable by any other school. In addition, the large daily clinics at the OPITHALMIC HOSPITAL and the WARD'S ISLAND HOMEOPATHIC HOSPITAL (weekly) are open for all students. For further particulars and circular, address, Mrs. MARY A. BRINKMAN, M. D., Sec'y, 219 West 23d Street, New York City.

## Selected Miscellany.

## TWO VISIONS.

BY AGNES M. MARCH.

Where close the curving mountains drew,  
To clasp the stream in their embrace,  
With every outline, curve, and hue  
Reflected in its placid face,

The plowman stopped his team to watch  
The train, as swift it thundered by;  
Some distant glimpse of life to catch,  
He strains his eager wistful eye.

The morning freshness lies on him,  
Just wakened from his balmy dreams;  
The travelers, begrimed and dim,  
Think longingly of mountain stream.

Oh, for the joyous mountain air,  
The fresh, delightful Autumn day  
Among the hills! The plowman there  
Must have perpetual holiday!

And he, as all day long he guides  
His steady plow with patient hand,  
Thinks of the flying train which glides  
Into some new, enchanted land,

Where, day by day, no plodding round  
Wearies the frame and dulls the mind,  
Where life thrills keen to sight and sound,  
With plows and furrows left behind.

Even so, to each, the untrod ways  
Of life are touched by fancy's glow,  
That ever sheds its brightest rays  
Upon the path we do not know!

—The Century.

## DICK'S DISASTER.

BY CLARA MARSHALL.

"Eight—nine—ten," said Mrs. Styles, counting her glasses. "There will be six lacking to fill out the table, and the folks will be sure to call for 'em if they are left away from any of the places, though it's little enough water that any of the men drink except at dinner time. On holidays, too, they get thirsty from eating so much salt and celery before they are helped to turkey. Here, Dick, take this quarter and run around to the crockery store, the one next to Swaim's grocery (that man always keeps open on holidays), and take care you get six good goblets. And be quick about it, too. Don't git to fooling with none of them boys on the street."

Dick, who was boy of all work in his aunt's "Boarding House for Gents," put on his little shabby overcoat and his damaged hat, and letting himself out of the basement door, set off on a run. The pavement was covered with ice, but he was too good a skater to mind that, and if from time to time he came so near losing his balance as to startle the nervous foot passenger, it was only to show off his agility in recovering it. Having made his purchase, he proceeded homeward rather more slowly. Holidays had a bad effect on his aunt's temper, and no wonder! On the preceding Christmas she had had a drop too much, deserted her half-roasted turkey and left for parts unknown; on New Year's, two of the boarders, returning from a round of calls, smashed the glass in her front door in the attempt to use both of their latch-keys at once; and now here was Washington's Birthday, and the gents, instead of being at their work, were lounging about the house, coming into the kitchen where they were not wanted, or smoking cigars in the parlor. Dick might complain with justice, not only of having "the rise in the price of provisions visited on him," but of being affected by many of his aunt's other trials. He was, therefore, even more fond of outdoors than other boys, and in spite of Mrs. Styles' injunction, he was disposed to linger, especially after leaving the avenue for the more inviting cross street, where several boys of his own age, oblivious of the policemen, were making slides for the unwary.

"Take care how you walk, sonny," exclaimed an elderly gentleman who had just saved himself by grasping a railing. "Oh, I can get along!" returned Dick, with a superior air, and thereupon he began a slide with which to astonish the beholder. And then there came Dick and a fall together, and the latter dropped his parcel and heard an ominous smash. The elderly gentleman walked on, kindly refraining from saying, "I told you so." A man who came along, trundling a hand-cart, asked the boy if he had broken himself anywhere, and on being answered in the negative, asked why he didn't get up, for Dick was so dazed by his mishap that such a proceeding had not occurred to him. As he was gathering himself together the grocer's boy came along.

"Well, I guess you'll have to lie out of it," suggested that worthy. "Say you was doing your best to walk steady, and that fellow with the hand-cart run up agin you and knocked you down. When I drop things and damage 'em, such as eggs and bottles and the like, I always says I was run up agin at the corner and knocked down. They swears at me for being so orkard, but they don't dock it out of my wages."

"I ain't going to lie about it," said Dick, shaking his head.

"Then you'll get a paddy-whacking when you git home," returned the boy; "and it will serve you right for partending you know how to slide when you don't. They's all broke, ain't they?"

"No," said Dick, who had been examining the extent of the damage. "But three of 'em are; and it will take all my money to pay for them. I had fifteen cents saved up towards buying a knife."

"She won't make you pay if you say it was the fellow with the hand-cart," persisted the boy. "You will only get scolded."

"I tell you I ain't a going to lie about it," exclaimed Dick angrily. "I don't come of no lying stock."

"You lie on the pavement until folks comes along and tells you to get up," retorted the other. "I thought you was drunk when I first seen you stretched out there in the slush. Well, good-by, General Washington. I suppose this is your birthday folks is keeping; but won't the old woman lay it on hard, though? Oh, my!"

So saying, the grocer's boy executed a shuffle and trotted on. Dick was preparing to follow when he heard some one calling.

"Hello, there, youngster! Johnny! whatever your name is. Hold on a minute. I want to make a bargain with you."

The voice came from the open first floor window of the nearest house, and directly a long-haired, round-shouldered man came out on the stoop.

"I was airing my room to get rid of the smell of tobacco smoke, said he, as Dick went up the steps, "and I overheard the confab between you and Apollyon."

"His name ain't Apollyon, sir," said Dick; "It's Billy."

"Well, it ought to be Apollyon, but it is too cold to talk about that now. I want to buy those broken glasses of yours. What are they worth?"

"They ain't worth nothin'," was the prompt reply.

"Yes, they are worth something to me. I wish to try my Everlasting Cement on them. I perfected it a week ago, and since then that provoking Biddy in the dining-room hasn't broken either cup or saucer. She doesn't do it just out of spite. 'I'll give you five cents apiece for your glasses, and they will be worth that to anybody after I have doctored them with my cement; I think I have my pocket-book with me. Yes, here it is, with this failure of a knife hitched on to it. I invented a knife that—keep the quarter; I don't want any change—a knife, I say, that was to be a knife, scissor, corkscrew, and tooth-pick combined, but I engaged an idiot to work out my ideas, and the corkscrew and tooth-pick aren't worth a straw. It has two good knife-blades, for I took care to make him use the best of steel. You can keep it, if you like. I have knives of all kinds, but none equal to what this would have been if the fellow had had sense enough to make it. And, mind you, Johnny—oh, don't interrupt me! Johnny is as good a name as any other—What was I going to say? Oh, yes! Stick to the truth. Leaving the immorality of the thing out of the question, lying isn't business-like. The best shopkeeper this city ever produced never told lies. He could do it, I suppose, but he had sense enough to know it wouldn't pay in the end. Be off with yourself, now, or there will be a row about your being gone so long."

And with this adieu the long-haired inventor, a harmless lunatic, returned to his room; and Dick, with heels as light as his heart, ran back to the crockery store to replace his broken goblets.—Alabama Baptist.

## SUCCESS.

To be successful seems to be the master purpose of all. It is, then, a very important matter to know just what is success, lest, being deceived, in the end we find we have been pursuing a shadow, and reach nothing instead of something.

From one standpoint, Noah was not in the way of success when he began the building of an ark. And his persistence when there were no outward signs of a flood was the completion of his folly. But when his detractors saw the gathering clouds bursting over them, and the "fountains of the great breaking in upon them, then they saw the wisdom of Noah's folly." But it was too late.

From the same outlook, Moses threw away the opportunity of his life when "he refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures of Egypt." But subsequent events demonstrated that he chose wisely. The worldly wise, undoubtedly, unanimously condemned Daniel for his persistence in "making supplication before his God," in the face of the king's prohibition. But Daniel's success was as marked as his courage was unique. And surely the prophets stood in their own light when they dared to reprove their king for his wickedness. For success is in indorsing the king, not in thwarting or rebuking. They, however, believed it best to obey God. And has not the honor which God has conferred upon them justified their course?

Coming down through the centuries we find one face to face with the "prince of this world," rejecting every offer of preferment and honor, and presuming to win success in a way overshadowed by sorrow and suffering, misunderstanding and misrepresentation, cruel persecutions and heartless rejection by his own people, and a most shameful death upon the Cross. Did Jesus Christ make a mistake? Was his life a failure? Let the unnumbered hosts, who "count all things but loss," for Christ's sake, and who in their supreme devotion to him would gladly lay down their lives for the name of Jesus, reply. Summon the apostles and martyrs, and Christian heroes of the early church, who in the midst of the most terrible sufferings and death "gloried in the Cross," and let them speak. His defeat was victory; his death was the triumph of life.

The complete success of Our Lord makes it possible for us to succeed more. It was our success. For to my mind one of the ob-

jects, and by no means the least one, of Christ's coming was to demonstrate the possibilities of human nature, and show the true method of its unfolding. By the Atonement he lifted the curse, and broke the fetters of sin; "made me free from the law of sin and death." By his life he sets before man what he may be through loyalty to his nature and fellowship with God. Jesus Christ was not an importation of one unlike us from another world, to fight a battle with and destroy our enemies for us. But the Redeemer and the redeemed are brethren. He is one of us. "Born of a woman, born under the law, to redeem them that are under the law, that we might receive the adoption of sons." His death availed for me because he was my brother. Heb. 2:5-18.

Success, then, must be to attain unto that which our "elder brother" has achieved for us, viz., "the adoption of sons." To strive for anything less than this is to degrade ourselves; to accept anything else in the place of this, the highest good, is to count nothing equal to something. "What shall it profit a man to gain the whole world and lose his soul?" See further, Luke 12:16-21.

This success is attained by those who have "the righteousness which is through the faith of Christ, the righteousness which is of God by faith," and by no one else. Rom. 3:21-26, Phil. 3:4-11. Moreover, for this righteousness there is no equivalent. Mat. 23:11, 12; 25:11, 12. But since the righteousness is that which is by the faith of Christ all may obtain it and so succeed. And this fact makes it obligatory upon all to succeed.

If you are not in "this way," you ought to be, and if you are not, it is because you have deliberately rejected the "light which lighteth every man that cometh into the world." In the "day of judgment," no excuse will be offered for failure; the fact of failure will be, as indeed it is, the all-sufficient ground of condemnation. Be no longer the dupes of the devil, and the slaves of sin. Be worthy your relationship. Forget "the things that are behind, and reaching forth unto those things which are before" . . . press toward the mark, for the prize of the high calling of God in Christ Jesus. To reach that "mark" is success, to miss it, no matter what else you gain, is to fail.—Morning Star.

## SLUMBER SONG.

BY E. M. CHAPMAN.

Baby, sleep—  
O'er vale and hill  
Soft doth creep  
The twilight still.

Daylight dies  
As sinks the sun,  
Stare their eyes  
Ope one by one.

Fireflies dart  
Through deep'ning gloom,  
Night winds part  
The jasmine bloom.

Birdies rest  
Secure and warm,  
Mother's breast  
Protects from harm.

Baby sleep—  
Till night is done;  
God will keep  
His little one.

—S. S. TIMES.

## GOD'S LAWS.

DR. C. S. ROBINSON.

—Once, as I entered the observatory of Harvard College, at the close of day, a friend who had led me there asked that I might be shown the new instrument that had just been introduced. The professor replied courteously, "Yes; I think there may be time enough yet for him to see a star if you will find one." My companion "found one" by looking in a worn little book of astronomical tables lying there on the desk, and replied quietly, "There is one at 5.20." So in a hurried instant the covering was stripped off from the great brass tube, and prone upon his back under the eyepiece, lay the enthusiastic professor. While my friend stood by, with what seemed a tack-hammer in his hand, I noticed that he kept his eye on a tall chronometer clock near us. Suddenly two sounds broke the impressive stillness; we had been waiting for the stars. One was the word "there," spoken by the professor, the other was the tap of the hammer on the stone top of the table by my companion.

Both occurred at the same instant—the same particle of the instant—they were positively simultaneous. But the man who spoke the word could not see the clock; he was looking at the star that came swinging along till it touched the spider-web line in his instrument; and the other man who struck the hammer-stroke could not see the star; he was looking at the second hand on the dial-plate. When the index in its simplicity of regular duty marked twenty minutes after five there fell the click on the stone; and then, too, there came on in the heavens, millions of miles away, one of God's stars, having no speech, but rolling in on time, as he made it ages ago!

Then I was invited to look in, and see the world of light and beauty as it swept by the next fiber in the tube. But afterwards I went curiously to the book, and found that it had been published ten years before, and that it had been published ten years before, and that its calculations ran far away into the future, and that it had been based on calculations a thousands years old. And

God's fidelity to the covenant of nature, here now almost three thousand years after David had made the nineteenth Psalm, had brought the glorious creature of the sky into the field of Harvard College's instrument just as that patient clock reached the second needed for truth of that ancient prediction. Need I say that those two professors almost wondered (so used to such things were they) at the awe-struck devotion, the hushed reverence, with which I left the room.

## "BUT TO MINISTER."

It is a very common feeling that obligation is a burden. We say, How long will these cares press? When will these cares cease? When will it ever be that I shall have my time to myself? We do our duty as something which must be done. We listen to the calls of charity, hoping each one will be the last. "My cares never cease; my toils never end; my work is never done," you say. Then you are a happy man if you are a true man. We are lifted by the burden we carry; we are refined by the cares we encounter. The heaviest life is that which has not a burden to lift. The most wearisome life is that which has not a care to trouble it. The most tired spirit is that which has not a toil to occupy it. The spirit which gives out the most will increase the most.

We love to be ministered unto; we love to be served; we love to be honored. But the blessing is in the ministering; the honor is the service. It is not that the blessing will come when the ministering is done, or the honor be conferred when the service is over. But ministering is itself blessed; service is itself the foundation of honor. The largest life is in the line of the largest service. Obligation is our natural element; duty is our native air. What we do strengthens us more than what is done for us. What we give enriches us more than what we receive. What we do for men, and not what we receive from them, will determine our place in the kingdom of God.—The Advance.

## THE PRINCE OF WALES AS A SPEECH-MAKER

There are a very few men in England who can make as good a speech as the Prince of Wales. His voice is singularly far-reaching, clear, pleasant, and his delivery is simple and dignified. But it must not be supposed that the ease and fluency which now characterize his public discourses were attained without trouble, or that the Prince is one of the "mob of gentlemen who speak at ease," and have very little to say worth listening to. At first, when he had to address an audience—and it fell to his lot to begin speech-making whilst he was very young indeed—he spoke with some hesitation, and he gave his audience the idea of one who would be very glad when he could sit down; but by persistent practice, stimulated by the certainty that he must look forward to constant calls upon him, and animated by a high sense of duty, the Prince overcame the difficulties which beset most young orators, aggravated in his case by the consciousness that every word he uttered would be eagerly weighed and recorded. He has acquired a command of language and a felicity of expression which commend his matter to the most critical, whilst it is at the same time judicious in substance and much to the point. No one can make a better case for a charitable institution than the Prince, and his appeals to the pockets of his hearers when he is presiding at a dinner to promote the work of some beneficent association, or to further some useful and meritorious enterprise, are so successful that it is considered the fortune of an evening, from a financial point of view, is secured when the Prince of Wales has consented to take the chair. On occasions of national importance and interest, such as the opening of public institutions, the Prince's speeches, carefully prepared and excellently pronounced, are models of what such work should be, setting forth the objects in view, the history of the movement, and the claims it has to support or approval, in well-chosen and effective words. The Prince has had practice enough certainly, for since his marriage he has been associated with every movement in the kingdom, and has been called upon to open exhibitions, bridges and buildings, parks and museums, "inaugurate" statues, lay foundation-stones, preside at commissions and banquets year after year, and has answered to the call with unflagging spirit, cheerfulness, and effect.—William Howard Russell, in Harper's Magazine for April.

## A BOY'S ESTIMATE OF HIS MOTHER'S WORK

"My mother gets me up, builds the fire, and gets my breakfast and sends me off," said a bright youth. "Then she gets my father up, and gets his breakfast and sends him off. Then she gives the other children their breakfast and sends them to school; and then she and the baby have their breakfast."

"How old is the baby?" asked the reporter.

"O, she is' most two, but she can talk and walk as well as any of us."

"Are you well paid?"

"I get \$3 a week, and father gets \$2 a day."

"How much does your mother get?"

"With a bewildered look the boy said, 'Mother, why, she don't work for anybody.'"

"I thought you said she worked for all of you."

"O yes, for us she does; but there ain't no money in it."

## CATALOGUE OF BOOKS AND TRACTS

PUBLISHED BY THE

AMERICAN SABBATH TRACT SOCIETY.

ALFRED CENTRE, N. Y.

NATURE'S GOD AND HIS MEMORIAL. A Series of Four Sermons on the subject of the Sabbath. By Nathan Wardner, D. D., late missionary at Shanghai, China, subsequently engaged in Sabbath Reform labors in Scotland. 112 pp. Paper, 15 cents.

THE SABBATH AND THE SUNDAY. By Rev. A. H. Lewis, A. M., D. D. Part First, Argument, Part Second, History. 16 mo. 268 pp. Fine Cloth, \$1.25.

This volume is an earnest and able presentation of the Sabbath question, argumentatively and historically, and should be in the hands of everyone desiring light on the subject. This edition of this work is nearly exhausted; but it is being revised by the author, and enlarged, and will be published in three volumes under the general title of

BIBLICAL TEACHINGS CONCERNING THE SABBATH AND THE SUNDAY. Volume One is now ready. Price, in fine muslin, 60 cents. Paper, 30 cents. Volume Two is in press and will be ready soon.

THOUGHTS SUGGESTED BY THE PERUSAL OF GILFILLAN AND OTHER AUTHORS ON THE SABBATH. By the late Rev. Thos. B. Brown, Pastor of the Seventh-day Baptist Church at Little Genesee, N. Y. Second Edition, 125 pp. Fine Cloth, 35 cents. Paper, 10 cents.

This is in many respects the most able argument yet published. The author was educated in the observance of Sunday, and was for several years a highly esteemed minister in the Baptist denomination. The book is a careful review of the arguments in favor of Sunday, and especially of the work of James Giffilan, of Scotland, which has been widely circulated among the clergy of America. Mr. Brown has thoroughly sifted the popular notions relative to Sunday, with great candor, kindness and ability.

A DEFENSE OF THE SABBATH, in reply to Ward on the Fourth Commandment. By George Carlow. Third Edition—Revised. 168 pp. 25 cents.

This work was first published in London in 1724. It is valuable as showing the state of the Sabbath argument at that time. A few copies only now remain.

VINDICATION OF THE TRUE SABBATH, in 2 parts. Part First, Narrative of Recent Events. Part Second, Divine Appointment of the Seventh Day. By Rev. J. W. Morton, formerly Missionary of the Reformed Presbyterian Church. 66 pp. Paper, 5 cents.

The argument in the second part of the work is close and scholarly. The "Narrative of Recent Events," detailed in the first part is an account of the Author's expulsion from the Presbyterian Church, on account of his Sabbath views, some thirty-five or forty years ago.

THE ROYAL LAW CONTENDED FOR. By Edward Stennet. First printed in London, in 1658. 64 pp. Paper, 10 cents.

LIFE AND DEATH. By the late Rev. Alexander Campbell, of Bethany, Va. Reprinted from the "Millennial Harbinger Extra." 50 pp. Price, 6 cents.

COMMUNION, OR LORD'S SUPPER. A Sermon delivered at Milton Junction, Wis., June 15th, 1878. By Rev. N. Wardner, D. D. 20 pp.

THE SABBATH QUESTION CONSIDERED. A review of a series of articles in the American Baptist Flag. By Rev. S. R. Wheeler, A. M., Missionary for Kansas, Nebraska, and Missouri, 32 pp. 7 cents.

This pamphlet is especially adapted to the present phase of the Sabbath agitation in the south-west.

A PASTOR'S LETTER TO AN ABSENT MEMBER, on the Abrogation of the Moral Law. By Rev. Nathan Wardner, D. D. 8 pp. 2 cents.

Every pastor should keep a supply of this pamphlet constantly on hand.

## TRACTS.

Moral Nature and Scriptural Observance of the Sabbath. 52 pp.

Religious Liberty Endangered by Legislative enactments. 16 pp.

An Appeal for the Restoration of the Bible Sabbath. 40 pp.

The Sabbath and its Lord. 28 pp.

The True Sabbath Embraced and Observed. 16 pp.

The Bible Doctrine of the Weekly Sabbath. 20 pp.

The last two Tracts in this list are also published in the Swedish language.

TOPICAL SERIES—By Rev. James Bailey.—No. 1, My Holy Day, 28 pp.; No. 2, The Moral Law, 28 pp.; No. 3, The Sabbath under Christ, 16 pp.; No. 4, The Sabbath under the Apostles, 12 pp.; No. 5, Time of Commencing the Sabbath, 4 pp.; No. 6, The Sanctification of the Sabbath, 20 pp.; No. 7, The Day of the Sabbath, 24 pp.

FOUR-PAGE SERIES.—By Rev. N. Wardner, D. D.—The Sabbath: A Seventh Day or The Seventh Day. Which?

The Lord's Day, or Christian Sabbath.

Did Christ or his Apostles Change the Sabbath from the Seventh Day to the First Day of the Week? Constantine and the Sunday.

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Did Christ Abolish the Sabbath of the Decalogue? Are the Ten Commandments binding alike upon Jew and Gentile?

Which Day of the Week did Christians Keep as the Sabbath during 300 years after Christ?

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Tracts are sent by mail postpaid at the rate of 800 pages for \$1.00. Annual members of the Tract Society are entitled to tracts equal in value to one-half the amount of their annual contributions to the Society. Life Members are entitled to 1000 pages annually. Sample packages will be sent, on application, to all who wish to investigate the subject.

Address all communications to the SABBATH RECORDER, Alfred Centre, N. Y.

Jan. 18, 1885.

## Popular Science.

EFFECT OF COFFEE ON THE OF THE BLOOD AND ON NUTRITION. (Couty, Guimares and Niobey 99.—) The authors have examined the physiological researches on coffee, using the methods adopted by D'Arceval in their investigation (Couty, read, 94). They conclude that coffee diminishes considerably the amount of gases in the blood, but does not increase the proportion of carbohydrates or other words, it diminishes the amount of simple combustions which produce carbonic anhydride. On the other hand, it increases very considerably the amount of urea in the blood, and stimulates the animal processes which use up substances. It increases the excretion of urea, and also the excretion of nitrogenous foods, such as biliary secretions, and the temperature increased, and the movements and respiratory organs become more frequent. (In many instances the rate of the heart is due entirely to coffee). It follows that coffee, as a stimulant, which acts mainly on the general functions. It renders the system capable of consuming a larger quantity of nitrogenous food, and may consequently be regarded as a direct source of available energy.

## HEART BEATS.—DR. N. B. B.

London, says he was recently at a considerable amount of constant intelligent scholar by a simple student. The scholar was singing the "ruddy bumper," and saying I through the day without it, when the bard said to him: "Will it be enough to feel my pulse as I stand? I said 'Count it careful it say?' 'Your pulse says 74.' I then down in a chair, and asked him again. He did so, and said, 'has gone down to 70.' I then the lounge, and said, 'Will you do it?' He replied: 'Why, it is only 64. extraordinary night!' I then said lie down at night, that is the gives your heart rest. You know about it, but that beating organ that extent, and if you reckon great deal of rest, because in lying heart is doing ten strokes less.

Multiply that by sixty, and it is multiply it by eight hours, and the fraction it is five thousand strokes, and as the heart is throwing a blood at every stroke, it makes of thirty thousand ounces of life the night. When I lie down at once out any alcohol, that is the regulates. But when you take your you do not allow that rest, for of alcohol is to increase the number and instead of getting this rest something like fifteen thousand and the result is, you rise up unfit for the next day's work taken a little more of the 'ruddy which you say is the soul of

## —Gaulard's Journal.

## CHEMISTRY AS A PROFESSION

as a rule, receive one thousand hundred dollars a year. This when we consider to what extent man has been put to obtain education. Sometimes, however, in manufacturing houses where he is self particularly useful, a chemist receive eighteen hundred or two thousand, and as superintendent of works get five thousand or ten thousand, but such cases are very exceptional. In some small cities it is said to be found in the competent chemists who have Germany, and who are willing to lower wages than their American demand.

When a chemist has, after long and long practice, thoroughly mastered his profession, he can be called "an expert opinion." Weller might say, "is an opinion more valuable than an opinion?" In a lawsuit, for example, would be employed by both expert would receive from fifty to twenty-five dollars an hour. Examined a mine, made a report, and gave his view on the likelihood of its paying the people to purchase it, he would be five or six hundred dollars an hour. But, remember, there are very few and that those who enjoy to have paid the price of long and hard and enthusiastic labors they have made.—Gaulard's Journal for April.



## 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, 1885.

SECOND QUARTER.

- April 4. Paul's Voyage. Acts 27: 1-2; 28-26.
- April 11. Paul's Shipwreck. Acts 27: 26-44.
- April 18. Paul going to Rome. Acts 28: 1-15.
- April 25. Paul at Rome. Acts 28: 16-31.
- May 2. Obedience. Eph. 6: 1-13.
- May 9. Christ our Example. Phil. 2: 5-16.
- May 16. Christian Contentment. Phil. 4: 4-13.
- May 23. The Faithful Saying. 1 Tim. 1: 15-20; 2: 1-6.
- May 30. Paul's charge to Timothy. 2 Tim. 3: 14-17; 4: 1-8.
- June 6. God's Message by His Spirit. Heb. 1: 1-8; 2: 1-4.
- June 13. The Priesthood of Christ. Heb. 9: 1-12.
- June 20. Christian Progress. 2 Pet. 1: 1-11.
- June 27. Quarterly Review.

### LESSON VII—CHRISTIAN CONTENTMENT.

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

For Sabbath-Day, May 16.

SCRIPTURE LESSON.—PHILIPPIANS 4: 4-13.  
 4. Rejoice in the Lord always; and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand.  
 5. Be careful for nothing; but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God.  
 6. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.  
 7. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.  
 8. Things which ye have both learned, and received, and heard, and seen in me, do; and the God of peace shall be with you.  
 9. I, who am often in the Lord greatly, that now at the last your care of me hath fourished again; wherein ye were also careful, but ye lacked opportunity.  
 10. Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content.  
 11. I know how to be abased, and I know how to abound; everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.  
 12. I can do all things through Christ which strengtheneth me.  
 13. I can do all things through Christ which strengtheneth me.

#### GOLDEN TEXT.—"The God of peace shall be with you."—Phil. 4: 9.

- TIME AND PLACE same as of the last lesson.  
 OUTLINE.  
 I. How to be kept by the peace of God. v. 4-7.  
 II. How to have thy God of peace with us. v. 8, 9.  
 III. Paul cared for. v. 10.  
 IV. Paul's contentment. v. 11, 12.  
 V. The ground of his contentment. v. 13.

#### INTRODUCTION.

The church at Philippi was composed largely of poor people, dependent on their daily labor for subsistence. They were also affected by internal dissensions. These circumstances served to make them unhappy and discontented. No man by his circumstances and personal example, was better prepared than Paul, to commend the virtue of contentment to these tried Christians in Philippi; for he had been severely tried in every way that was possible and was now a prisoner in chains, as he had been for years, and liable at any time to be put to death for some slight offense.

#### EXPLANATORY NOTES.

V. 4. *Rejoice in the Lord always.* When one can feel the real joy of salvation in his soul, and enter into full fellowship with the divine Saviour, he can and will rejoice always, and "in everything give thanks." Paul had used this exhortation once before in this epistle, hence he says "again." Having recounted some of the peculiar trials, he repeats this exhortation. See Rom. 12: 12; Phil. 3: 1, 1; Thess. 5: 16; 1 Peter 4: 13.  
 V. 5. *Let your moderation be known unto all men.* The word moderation scarcely expresses the idea of the original. Some scholars translate it "forbearance." It seems to mean self-control, mildness. There is a kind of mental intoxication to which many people are addicted; temporary bursts of feeling run away with their judgment and for the hour, ignore the very facts of experience. It is thus that even Christians may become discouraged and discontented, and filled with doubts and fears, instead of the joy of salvation, and a calm, restful spirit. *The Lord is near.* There is something very significant in this statement. The Lord is not a stranger, either to the trials or the weaknesses of his disciples, but is near at hand to help. See Heb. 10: 25; James 5: 8, 9; 1 Peter 4: 7.  
 V. 6. *In nothing be anxious.* Be careful for nothing. "Take no thought." Matt. 6: 25, 34. This means, do not be burdened and distracted by the unpleasant conditions of life. *Let your requests be made known to God.* We are not limited to some feeble source for help. We may bring all our requests to God the Father Almighty, with the assurance that "his mercy endureth forever." Our supplication should be made freely and with thanksgiving. See Psa. 55: 22; Prov. 16: 3; Matt. 6: 25; Luke 12: 22; 1 Peter 5: 7.  
 V. 7. *And the peace of God, which passeth all understanding.* This peace results from the conditions mentioned above. When the poor, struggling soul can fully realize the infinite ability and love of the Father, and can commit to him all the cares and burdens that come, then that profound peace and rest comes to sustain the heart and mind in joy and hope.  
 V. 8. *Finally, whatsoever things are true, honorable, just, pure, lovely, etc.* The objects of thought and meditation have very much to do with the development and quality of character. A young man of very unfavorable surroundings, or of uncultured or even ignoble parentage and companionship may develop a noble, pure, and inspiring character by keeping the meditations of the heart right. As a final admonition to the brethren at Philippi, nothing could be more important in a practical point of view. If they would constantly study the true and honest, "the just and pure, that which is lovely and of good report, it would lift them above the sordid and selfish, the degrading and destroying tendencies of carnal life.  
 V. 9. *The things which ye both learned, received, heard, and saw, in me, do.* At first they learned of him, then they received or followed his teachings;

they heard his teachings and observed his examples. Now he exhorts them to do the same things. See Philippians 3: 17. *And the God of peace shall be with you.* Paul can give this strong assurance because his own experience has verified it. God will give peace and rest to those who implicitly trust him.  
 V. 10. *But I rejoiced in the Lord greatly, that now at length Paul is very grateful for the tokens of their kind remembrance of his needs.* It had been a long time since he had heard from them directly; now they had sent a messenger all that long journey to Rome with gifts to minister to his necessities. He is careful to acknowledge that they had cared for him all the time, but had *looked opportunity.*  
 V. 11. *Not that I speak in respect of want.* His rejoicing was not so much on account of relief from physical discomforts, but on account of the sympathy and love expressed by their gifts. See 1 Tim. 6: 6-8  
 V. 12. *I know how to be abased, and I know how to abound.* That is, Paul has learned how to suffer abasement, and at the same time to abound in peace, contentment, and joy. See 1 Cor. 4: 11, 2 Cor. 6: 10; 11: 27. *I have learned the secret both to be filled and to be hungry.* He was now well advanced in years, had an extensive experience of severe labors, hardships, and privations, and still he had learned how to be happy through all these things.  
 V. 13. *I can do all things through Christ which strengtheneth me.* He would not be thought to boast in his own strength, but is careful to acknowledge Christ as the source of his strength, joy, peace, and contentment. Christ is the exhaustless source of every spiritual help that we need in this and the future life. See John 15: 5; 2 Cor. 12: 9.

#### Books and Magazines.

*WIDE AWAKE for May* gives a charming home life retrospect by St. John Harper. "The Baby in the Library," illustrating a witty poem by Edward P. Anderson. "Baby" is also celebrated in another poem, "Wasis, the Conqueror," with four full page drawings by Garrett; and in yet another, by "M. E. B." "What do we call the Baby;" this also has a beautiful illustration. Stories for girls, and stories for boys abound, all healthful in character and instructive in matter. The Chautauqua Young Folks' Reading Union continues to be a valuable feature of the magazine. D. Lothrop & Co., Boston, Mass.

*THE MAY CENTURY.*—For special reasons, in the May Century, more space than usual is devoted to the War series, and sixteen pages are added to the regular number, 160, in order that other subjects of public importance should not be slighted. Of superior interest is General Adam Badeau's anecdotal paper on "General Grant" as a soldier. General Badeau's article covers the whole period of General Grant's military experience, from his brilliant services in the Mexican War to the surrender of Lee at Appomattox, concluding with an interesting analysis of General Grant's soldierly characteristics. The general sympathy for General Grant for the past month or more, will make this feature of the *Century* is issued on the first day of each month, instead of the middle of the preceding month—a very sensible arrangement. Century Co., New York.

St. NICHOLAS for May is rich in its serials, one of the best of which is "Driven back to Eden," a story of rural life. This is not speaking disparagingly of the other contributions to the number. The Century Company deserve the thanks of the country, as they receive its liberal patronage, for the volume of healthful literature they furnish monthly to the young of our land in this magazine.

*HARPER'S MONTHLY* for May closes volume 70 of that very able magazine. What a library of science, history, art and literature those seventy volumes make! The history of the publication would itself make it most readable. It is not a slight compliment to the Messrs. Harper & Bros., that the magazine is still as fresh and vigorous as though it were only just entering upon a brilliant career. It would be impossible to estimate its influence in the past 70 years in shaping the reading habits and thoughts of many thousands of people in our own and other countries.

*THE Pulpit Treasury* for May presents a well-supplied table of contents. Rev. Dr. Behrends, of Brooklyn, N. Y., occupies the first place. His portrait, sermon, view of his Church and sketch of his life, give a clear, definite, and very satisfactory idea of the man and of his work. The variety of sermons, sermons on sketches, and practical hints for workers combine to make an interesting and valuable number. Yearly, \$2.50; to clergymen, \$2; single copies, 25 cents. E. B. Treat, Publisher, 771 Broadway, New York.

#### LETTERS.

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E. K. Bonham, " 1 60 41 52	" 1 60 41 52
Chas. West, Sr., " 1 00 41 52	" 1 00 41 52
James R. Rainer, " 1 00 41 52	" 1 00 41 52
U. L. Ayres, " 1 00 41 52	" 1 00 41 52
Lewis Schaible, " 1 00 41 52	" 1 00 41 52
Mrs. Harriet Dickinson, " 1 50 41 93	" 1 50 41 93
J. In Congdon, Newport, R. I., 2 00 41 52	" 2 00 41 52
Robt. Voorhees, Lury, Va., 2 00 41 52	" 2 00 41 52
John Beach, Bria, O., 2 00 41 52	" 2 00 41 52
Dudley Hughes, Jackson Centre, 3 40 40 26	" 3 40 40 26
Mrs. W. S. Brown, Barry, Ill., 10 00 41 52	" 10 00 41 52
A. H. Davis, Mole Hill, W. Va., 1 00 41 52	" 1 00 41 52
J. B. Davis, New Milton, 1 00 42 9	" 1 00 42 9
J. Henry Pearce, Billings, Mo., 1 00 41 52	" 1 00 41 52
John M. Worley, Clifton, Kan., 1 00 41 52	" 1 00 41 52
Chas. P. Williams, Osborne, 1 00 41 52	" 1 00 41 52
QUARTERLY.	
Mrs. H. S. Rogers, Oxford, \$1 50	
Mrs. M. A. Brown, Little Genesee, 50	
HELPING HAND.	
Ivee J. Palmer, Hornellsville, \$1 60	
O. M. Witter, Nile, 25	
Mrs. H. S. Rogers, Oxford, 14	
Miss S. E. Rogers, " 14	

**MARRIED.**  
 At Shiloh, N. J., Jan. 14, 1885, by Rev. Theo. L. Gardner, Mr. WILLIAM HUNT, Jr., of Hancock's Bridge, and Miss LIZZIE TOMLINSON, of Shiloh.

#### DIED.

At the residence of her son-in-law, Dr. Charles Stillman, in New York City, on Friday, April 17, 1885, Mrs. HARRIET ALMY GREENMAN, widow of the late Mr. Charles Greenman, of Mystic, Conn., in the 73rd year of her age. Mrs. Greenman was born in P. rismouth, R. I., the youngest of fourteen children. But three of this large family survive her, a sister ninety-four years old, two brothers, one ninety-two, the other seventy-four. She was married to Mr. Greenman Jan. 4, 1841, and survived him eight years. At sixteen years of age, she became a subject of saving grace, was baptized by Eld. John Taylor, and joined the Christian Baptist Church of Portsmouth. When the Greenmanville Seventh-day Baptist Church was organized she was one of its constituent members, and remained faithful to her covenant relation. In her Christian life she was quiet and retiring, but firm in her faith, ever trusting in her Saviour. Of four children, only a daughter, Mrs. Stillman, is left to experience the loss of mother. Her remains were brought to her home in Greenmanville, Conn., where funeral services were attended on Monday, April 20th, conducted, in the absence of Pastor O. D. Sherman, by the writer of this notice, assisted by Eld. Geo. B. Utter.

**O. U. W.**  
 In Carbondale, Kansas, April, 1885, Mrs. MELISSA BURDICK, wife of Dea. Y. M. Burdick, deceased, in the 78th year of her age. She was born in DeRoy, N. Y., April 26, 1807. She experienced religion in her early years and joined the Seventh-day Baptist Church, and continued in that connection until 1868, when she united with the First Baptist Church of Topeka, Kansas. She was a consistent Christian woman, and a noble mother. The funeral services were held at the family residence at Carbondale, and the remains were buried in the cemetery at Nortonville, by the side of her late husband. Her remaining family are Hon. D. B. Burdick, H. W. Burdick, Dr. I. D. Burdick, of Carbondale, and Dr. E. L. Burdick, of California. Her last sickness was borne with Christian faith and fortitude. She longed to meet the dear ones gone before, and the dear Saviour who comforted the disciples with the assuring words, "I go to prepare a place for you."

**NOTICE TO CREDITORS.**—In pursuance of an order of Clarence A. Farnum, Esq., Surrogate of the County of Allegany, notice is hereby given according to law, to all persons having claims against JOHN CRANDALL, late of the town of Friendship, in said county, deceased, that they are required to exhibit the same, with vouchers thereof, to the subscriber, one of the executors of the will of the said deceased, at his residence in the town of Genesee, on or before the 5th day of September, 1885.

E. R. CRANDALL, Executor.  
 ELIZA M. CRANDALL, Executrix.  
 Dated Feb. 26, 1885.

**THE PEOPLE OF THE STATE OF NEW YORK.**—To the Seventh-day Baptist Education Society, American Sabbath Tract Society, Seventh-day Baptist Missionary Society, Eliza M. Crandall, and Ezekiel R. Crandall, and also to them as Executor and Executrix of the last Will and Testament of JOHN CRANDALL, late of the town of Genesee, deceased, and Martin Green, husband of Martha Green, deceased, send greeting:

Whereas, a petition made by Christopher Crandall and Mary Canfield has been presented to and filed in the Surrogate's Court of Allegany County, New York, by which it appears that on or about the 22nd day of January, 1884, the said JOHN CRANDALL made, executed and published his last Will and Testament in due form of law in which he disposed of all his property, real and personal, and setting forth that such Will had not been admitted to probate but entitled to the same, and that the Will of the said JOHN CRANDALL which was admitted to probate in said Court on the eighth day of August, 1884, and in which the said Eliza M. Crandall and Ezekiel R. Crandall were appointed executrix and executor, and under which they have qualified, and are now acting as such, was not the last Will and Testament of the said JOHN CRANDALL, but the said probate and all orders appointing an Executor thereunder, should be revoked, and the first mentioned Will admitted to probate, and setting forth other reasons for the same, and praying for a decree revoking such probate, and for the probate of the first mentioned Will as the last Will and Testament of the said JOHN CRANDALL, and that the said Executor and Executrix, and all the legatees and devisees named in said alleged Will, and all the other persons who are parties to the proceedings by which said probate was granted, be cited to show cause why the said probate should not be revoked, and why the said petitioners should not have such other and further relief as may be just.

Now, therefore, you and each of you are hereby cited to appear before your Surrogate at his office, in the village of Wellsville, in the County of Allegany, and State of New York, on the 22nd day of May, 1885, at ten o'clock in the forenoon of that day, to attend and to show cause why the said Will and Testament so proved should not be revoked and set aside, and why all orders and decrees admitting the said Will to probate, and appointing Executors thereof, and all other orders made in the proceedings to procure the probate of the said Will, should not be revoked and set aside, and that when the same is done, that the said last Will and Testament first above set forth be proved and admitted to probate and established of record, and to show cause also why the petitioners should not have such other and further relief as may be just.

And the said Eliza M. Crandall and Ezekiel R. Crandall as Executor and Executrix as aforesaid, upon the service of this citation upon them respect ively, must suspend until a decree is made upon the petition aforesaid, all proceedings relating to the estate or property which were of the said JOHN

CRANDALL, deceased, except for the recovery or preservation thereof, and the collection and payment of the debts of the deceased.  
 In testimony whereof we have caused the seal of our said Surrogate's Court to be hereunto affixed.  
 WITNES: CLARENCE A. FARNUM, Esq., Surrogate of said County, at the town of Wellsville, in the County of Allegany aforesaid, the 26th day of March, in the year of our Lord one thousand eight hundred and eighty five.  
 CLARENCE A. FARNUM, Surrogate.



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