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> For the SABBATH RECORDER. "I WILL COME UNTO YOU."

Before he died that death of woe He gave this sweetest message—see! A promise left for you and me! A sacred promise! Do we know The hour that shall reveal his face And fill us with his wondrous grace?

"I will," It may be, full of dread We stand before to-morrow's need And almost fear his love to plead, Nor know which way to turn our head For light, in such a heavy gloom; Here is shining light, "I will come."

Not any lover to his tryst With one whose heart pulse beats to his. Else, that sweet hour we could not miss The holy, perfect, glorious Christ, To bring what none beside can bring-Comfort for all our sorrowing.

A mother, once, we were so weak— We leaned our head upon her breast, Her soft hand soothed us into rest, And comfort then her lips could speak; But now, though some may clasp and cling How vain is human comforting?

But he, so strong, can give us rest; So patient, he can bring us peace, Watch for him! While we sit at case He might pass by us on his quest. For he has left this promise true, "Fear not, I will come unto you."

A TRIP TO PEKING AND THE GREAT WALL

BY MRS. LIZZIE NELSON FRYER.

(Continued.) PENING, Oct. 13, 1885. We are now passing a long train of flat carts loaded high with bags of wheat, fast by ropes. On one cart bag has burst, and some men are gathering up the grain from the dusty stones. Oh. these stones with the great cracks between them! They must have been hewn and brought here from the mountains which I see before me in the distance. A few minntes ago we passed some heavily laden carts, each drawn by six mules: nearest the car was one mule, then there were two abreast and ahead of all were three abreast, each one being attached to the shaft of the cart by large ropes. It was a funny sight to see such a wedge-shaped team. Another cart was drawn by a horse, mule and a tiny donkey. and the cart jolted no more than the others. This part of the country abounds in noble mules, if such a term may be applied to these animals; certainly these are the finest I have We are now nearing the great city. On the right and left a long stretch of its high walls is in sight. The sun pours with heat. Men and boys crowd around me, many of them bare to the hips. Little boys are The road is crowded, and the noise and bustling is intense, and so is the dust Just ahead a cart-wheel has caught fast in a hole where a stone is missing. I trust my cart is safe. I cannot look behind me. There looms the great gate-tower, with its forty-eight port-holes looking down upon us. I stopped to breathe, while we pressed our way through the dense crowds, and the massive gates; and now we are all safe within

the walls of the great Imperial city of China. We are having a delightful stay here, as the guests of Rev. Dr. and Mrs. Martin. They are Americans and have been many years in China. Dr. Martin is President of the Tung-wen College, with seven foreign professors under him. This college is under the care of the government, and has for one of its purposes the education and fitting up of young men to become ministers and other high officials to represent China to foreign countries. There is also a translation department connected with it. More than twenty years ago, when in its infancy, my ausband had charge of one department in this college for nearly two years, consequently he finds many friends here among the Chinese who do not fail to pay their respects by formal call upon him.

This is a magnificent Chinese house with open courts between its lofty rooms, and verandas around each court. When the weather is unpleasant one can take a long walk without going out from under the roof It was formerly occupied by Sir Robert Hart the Inspector General of Customs, who doubtless did much toward beautifying the grounds around it.

Oct. 14th. merning to the wonderful Chinese said dead literature of the past

tronomical instruments of which I had often heard. Many of them are said to have been made in the 13th century. They are all of bronze, and several are supported by great bronze dragons exquisitely carved with much undercut work, and the minutest details most carefully finished. Some of these instruments are said to be the best pieces of far superior to anything the Chinese of the a bronze celestial globe, seven feet in diameter, with stars fastened on in relief, which, with one or two other instruments, was made by the Jesuits more than two hundred years ago, when they were influential in the Chinese the King of France to the Emperor Kang-hi, seen for a long distance around.

While up on the observatory viewing the instruments, we also had a good view of this great city, and gained something of an idea of its plan. There was not one lofty building to be seen, except the massive towers overtopping the city gates; these are something over a hundred feet high, and serve as landmarks to point out the gateways to travelers approaching the city. Peking is a city within a city, and another city within that, around them.

Before them in the distance we could see the yellow, tiled roofs of the palaces and temples of princes and others of high rank who reside in the "Imperial city," and within that city we could see the walls of the "purple forbidden city" where the Emperor himself resides. Close to these walls rises a high artificial mound encircled at its base with lovely parks. This forms the Emperor's pleasure grounds, and from our distance and height, we could see the yellow roofs and upcurved corners of its quaint pavillions and temples peeping out from among the green foliage that seemed to us to cover the hill from its summit downwards. On our left at the south, were the walls of the "Chinese city," and far in the distance, within that city, we caught a glimpse of the great Tem ple of heaven. Outside the walls and beyond the plain that surrounded them. we could distinctly see the "western hills twelve and more miles away, and with the aid of our glasses we could discern the very temple on them where Dr. and Mrs. Martin spend their holidays in summer time.

But the object nearest and which interested us most was the sight of the Examination Hall where, once in three years, thousands of students from all the Provinces of Chins come together and pass through a rigid examination in the Chinese classics, and write essays and poems upon them, before they can receive their final or third degree (equal to that of doctor of laws), and thus become very high mandarins, and hold the most important offices under the government. This hall contains 15,000 small cells, each 3 feet 2 inches wide by 4 feet 5 inches long, open at the front, and containing two pieces of board to serve as table and stool. In each of these cells a candidate is shut up with his papers. and is given two nights and one day to prepare his essay and poem; none are allowed to go out until the examination is finished. their scanty food being brought them by servants provided for the purpose. Not unfrequently have we heard of the lifeless bodbefore the ordeal was concluded. Time after time do some of these unsuccessful students come up to this place for another trial. and more often than otherwise, another failure. I say students, but I do not necessarily mean young men, or men in the prime of life even. for there are many who continue to come as long as they live. To those who fail, but persevere in trying the examination every time until they reach their eightieth year, the Emperor grants them the same title as though they had been successful. This is in old age. China, unlike some Oriental nations, only admits to places of highest trust those who have been thoroughly educated. How necessary then, that there be those who shall labor diligently and unselfishly to help this people to open their minds

SERMON.

The Church in its Working Relationship.

BY REV. W. H. ERNST.

There are two fundamental ideas in the church, which are continually striving to find expression. The idea of congregation which bronze in China, and the work upon them is | lies at the basis of the local church, and that of unity in Christ as the head which is the present day are capable of. Among them is foundation of the universal church. They influence each other in their meaning, and at the same time are occasionally used interchangeably. These thoughts need to be kept in mind while considering the work of the church. The great and all-controlling idea court. There is also a Theodolite, sent by of the church relationship is the oneness that influenced by the same Spirit, and are includcomes from all being united with the same in 1674. These instruments are all in the Christ. This thought overtops every other open air, and mostly on top of a high terrace one in the consideration of the "working of built against the city wall, where they can be the church." In a previous discourse we have shown that, when believers are baptized, they are baptized "into Christ." Rom. 6: 8, 4, Gal. 3: 27. "Into the name of Christ." Matt. 28: 19, Acts 8: 16, Acts 19: 5, etc. John the Baptist baptised "into repentance." The apostles baptized "into the forgiveness of sins," and "the death of Christ," etc., and all the other considerations that this involves. We have seen also that the secepting the salvation of Jesus Christ that are joined or added to Christ. See Age 2: 41, 47—R. V., all surrounded by high walls with moats and 5:14;11:24. Since then, they are in Christ, they are together in an important

> sorbed in Christ, or completely given to him. give him our service, but to God. The same from it. ides is stated thus: "Our life is hid with life in God, our Father and our Friend. From this stand-point, and with this idea in emphasized with great clearness. A few pasunto God in one body by the cross." "Ye are fellow-citizens with the saints of the household of God, and are built upon the foundation of the apostles and the prophets. Jesus Christ himself being the chief corner-Lord, in whom ye also are builded together for an habitation of God through the Spirit." Eph. 2: 16-22. It seems to me that in this passage we have both the church general and

the church local referred to. Speaking of the power of Christ, and what he has done for us, he says that God "hath put all things under his feet, and gave him to be head over all things, to the church. the members to make as complete a whole as which is his body, the fullness of him which filleth all in all. The church or body of Christ is the fullness of the all-filling One. Peter speaks of Christ and his followers as stones, thus: "To whom coming as unto a living stone . . . ye also as lively stones are built up a spiritual house, an holy priesthood." "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people." This is said of the Christian church. Speaking of the communion service and our relation to Christ, Paul says: We being many ies of some of these students being borne out are one bread, and one body, for we are all partakers of that one bread. We can see by these passages how fundamental the union n Christ is.

by precept or not. that if we are united with Christ we must also be united with each other. In mathematics this principle is stated as an axiom, that things that are equal to the same thing are equal to each other. Hence things that are connected with the same thing are connected with each said to be done to encourage literary pursuits | things. Hence we would expect that if of healing " separately expressed. Those Christians are connected with Christ, they must be united with each other. The Bible, however, has not left us without a clear state-Dr. and Mrs. Martin went with us this to practical, living truths, instead of the the whele body filly joined together and com- do not expect to see them restored. I think in Christ" involves in our daily life. pacted by that which every joint supplieth, we will not be very liable to mistake, if we

according to the effectual working in the body unto the edifying of itself in love." What a remarkable passage this is to denote nation of the different parts of the church. Comparing the church with the human body, he says, "We being many are one body in Christ, and every one members one of another." While urging to Christian integrity, says: "Speak every man truth with his neighbor, for we are members one of another." He goes on to say, in at least two different chapters, that although we are in the same Christ, and worship the same God, and are ed in the same body, yet we have different gifts and capacities. We complement each other. We are completely interwoven with each other, so that we are necessary to each

Recorder.

After enumerating the different gifts and the relation of the members to each other, he says: "Whether one member suffers, all the other members suffer with it, or one member be honored, all the members rejoice with it. Now ye are the body of Christ and members in particular."

you see. It not only makes Christians belong to one body, but they belong to each other, and are to be useful to each other.

Here is our conclusion that we draw from the Biblical teaching,—that the universal In another way we that we are ab- church, or the church in its capacity of oneness, is the fundamental characteristic of the Paul tells us plainly the we are bought with kingdom of God. This characteristic gives a price, the precious blood of Christ, and form to the work of the church. The local that therefore we are not our own. We have or individual church is a representative of way. sold ourselves, not to Satan for we willingly the general church, and derives its powers

The idea of congregation gives to the local Christ in God." It is a complete self-renun- church its separate entity. In the Emphatic ciation, and as complete a Christ-embrace- Diaglott, by Benjamin Wilson, the word renment. Our whole life is sidden with Christ's dered church in the A. V. is nearly always tion forms a complete representation of the view, the unity, or onen es, of Christians is universal church of Christ. Whatever thus. of work and obligations and relationship sages will show this. Speaking of both Jews | pertains to the church at large belongs also and Gentiles, Paul says the result of Christ's to its representative, the local church. This salvation is, "That he might reconcile both | being the case, we will try to find what some of these are.

It is very evident from both the Bible and human experience, that we are not all to do the same kind of work. There are no two who can do exactly the same work. There stone; in whom all the building fitly framed is a silent spiritual power as peculiarly one's together groweth unto a holy temple in the own, as is his physical nature, and differs as certainly as our countenances differ.

No two ministers have exactly the same influence on the same persons. Nor is it possible for them to have. Nor can any two members of a congregation have exactly the same influence on the pastor. It is a great and important truth that "we are all members one of another." That is, it takes all already exists. If there were a single member left out, the church would lack one peculiar individual influence of being as perfect as it is now. Hence it is very proper to say that we are all members one of another.

While all Christians differ in their personal influence they all agree in using that influence in the cause of Christ. While we all come from a different place. we are all traveling to the same home. We cannot excuse ourselves by saying that we have no talent, for we all have a talent that no one else in the world possesses, nor can he possess it.

Although no two of us have the same influence, nor perform exactly the same work, vet they both admit of classification. There It is evident from principle, whether it is are certain points about which they converge, and certain lines along which they progress. The Bible refers to several classes of activity which have generally been regarded as solely apostolic, being miraculors in their nature. Prominent among these are miracles and prophesies, and perhaps gifts of tongues. Miracles here cannot refer to healing the other. The same is as true of persons as of sick, because in the same list we have "gifts who think that the church since the apostolic age, has been too degenerate to exercise these gifts believe that, when more faith is restored. ment on this question, and so clear that we they will again come into full exercise. On need not be left in doubt. Speaking of the other hand, those who claim that they Christ as the head, Paul says; "From whom were only necessary to introduce Christianity

eliminate these three kinds of Christian labor measure of every part maketh increase of the from the present category of Christian work The gifts of healing come nearer the border line. There are very many more advocates the inter-relationship of the perfect co-ordi- of this class than of the previous ones. I have no question but that faith and prayer, exercised with reference to our bodily illa will have a salutary effect which may result in many cases in a cure, but whether there are cures well authenticated, which are clearand proper relations among Christians, he ly miraculous, that is, instantaneous, I have some doubt. Even if you eliminate the purely miraculous from the gifts of healing. there is a great field left for the exercise of Christian work. There are those in the church who can testify to the virtue of depending upon God in prayer in time of sickness. It is an uncommon gift in the church but one of very high order. Paul advised us to "covet earnestly the best gifts." I de not know of any Christian work that requires a more complete reliance upon God than this. This is certainly a high calling. We need to rejoice that it is within our reach as Chris-

The following gifts may be regarded as applicable to the present time. "The word of wisdom," which makes one a wise counselor. "The word of knowledge" which The Bible is very explicit on this point, as gives efficiency as an instructor. "Faith" which gives power to devotion, besides others which we will not mention. There are 'teachers," "helps," "governments," referred to as separate kinds of work. In another place he refers to "ministry." "azhortations," "giving," "ruling," "showing mercy," as different methods of work. It is not my object to dwell on these specifications. but to treat my subject in a more general

It is clear then that we are to expect a great variety of tastes and talents in the church. It would seem evident that the vanety should not be so great that others could not see the spirit of Christ in them they tend toward Christ. How to retain a translated congregation. Thus a congregation proper whity in a proper diversity is an important question. Our diversity comes from our constitutional idiosyncrasies, our make up, our tastes and talents. Our unity comes. or at least should come, from our attraction toward Christ. Why should there be any conflict between these two ideas? If we are truly drawn toward Christ will we not be drawn toward each other? If we are drawn toward each other, will not our differences complement each other? make up the defect in our lives, and thereby add to our enjoyment, rather than detract from it? Yet there are limits to both these elements which must be regarded with candor. There is line which divides between Christ and the world, and there are those who profess to be on the side of Christ, while they are practically on the side of the world. This condition of things sometimes has to be considered and decided by others. For if we are members one of another, and complement each other, when we are truly on the side of Christ. which relationship should be clearly recognized, we are as certainly members in our influence upon each other, if not in our relationship to God, when we have lost sight of Christ and have gone back into the world. It may become our duty as those who were co-members of these lost ones, and are still regarded as such by others, to publicly declare the fact that the previous relationship has changed. Since we are members of each other because we are members of Christ, we cease to be members of each other when we cease to be members of him. Hence church discipline, in its ultimate execution, is the public expression of this severed relationship. But in its earlier steps it is an effort to increase and intensify this co-membership; but when we find that the chain is broken, the last step is to be taken. The great work of the church is to keep the relationship of comembership in an active and vigorous con-The great central power which is necessary

to accomplish this is a healthy and normal relationship with Christ. Anything that will correct the form and increase the intensity of this relationship will also be a means of correcting our relation with each other This cannot be accomplished simply by preaching Christ without describing what sccepting him involves. Here is where severe struggle sometimes comes. It is frequently difficult to agree as to what (Concluded on fourth page)

THE RESERVE OF THE PERSON OF T

Missions.

On the yellow Ganges strand, Round the dying, kindred stand, Bidding her, ere darkness fall, On her life-long gods to call.

Strange the Brahmin-taught should miss That one link to doubtful bliss, All she asks, a last embrace, And her daughter's loving face.

Hush! She comes, and bending low For the last word soft and slow On the strain'd ear, clear as bell, "None but Jesus," faintly fell. -English Missionary Herald.

THE debt of the English Baptist Missionary Society, amounting to \$10,000, is due not to decreased income but to enlarged missionary operations.

THE Chronicle of the London Missionary Society says that the native ministry in China is every year becoming a more important factor in the great missionary enterprise. Very much depends upon the faithfulness, zeal and wisdom of the native brethren.

WHILE well sustained objections may be raised against the speedy baptism of converts in any land, still, both Baptist and Methodist missionaries in India report very favorably respecting the results of the course in the case of native converts.

THE church in Nez Perces Co., Idaho. have found a minister who will come and live and labor with them, and whose support they will assume after he reaches the field. They ask us to sid in the expense of moving, which neither he nor they feel able to "We pray that the Missionary Board will consider the matter candidly, and do what they can for us. Our little church here in the far West is still holding fast, and trying to do the Master's work." Such lights of truth as this need to be kept brightly burning; and others ought to be established. Shall the Board say to such earnest appeals, No, we must 'retrench? Members of the Society and of our churches, shall we say?

annual meetings of the Associations this dolph at the South-eastern, Rev. O. U. Whitford at the Eastern, Central and Western, and Rev. Jos. W. Morton, at the Northwestern. They will go with a purpose similar to that with which the Secretary has attended the Associations for the past five years, namely, to both give and receive information, suggestions, and all kinds of help relating to the work of missions in particular, not neglecting, however, by any means, the other denominational interests. These brethren will need, and, of course. our Lord taught Peter after he had toiled all will receive, the same courtesy and the same aid in accomplishing the object of their visit that have for years been extended to the Secretary. That they themselves, the Associations, and the cause of missions, may be greatly blessed by means of this arrangement, is our earnest prayer.

OUR MISSIONARY SOCIETY.

Prepared and read, by request, before the Quarterly Meeting held with the Second Seventh-day Baptist Church of Hopkinton, R. I., May 16, 1886.

BY A. A. LANGWOBTHY.

Oriticisms upon the Present Plans and Operations of our Missionary Society" was assigned me by your committee, there readily arose two objections in my mind to accept- great lesson which Christ thus taught this ing it, viz.: 1st. The Bible truth that a man | early disciple and missionary, went to work has honor except at home and among his in earnest. They launched out into the own kin, and that therefore some person deep. The China mission was reinforced disconnected with this church would per- by three competent workers. A Correhaps present the subject with more interest. 3d. That having myself been connected to devote his time to the general interests of was received a few days ago. In answer I with the Missionary Board, it would become our missionary cause in both our home and me to commend or criticise on the subject | foreign fields, using all appropriate ways and | connected with that work. It was collected with great care. But as these facts were well known to those who selected me for the which should aid the Society in the success- know, if you have seen my report to the place and occasion, and as they had also kindly consented to assist me in the Sab- been faithfully and efficiently done by the bath-school service of yesterday, I could not, | man who was then appointed and has ever with propriety, refuse. I therefore accepted | since filled the position with fidelity, cheered |

movements or plans connected with our Mis-

ment from its present appearance alone. Let us look back and compare the past with the present, and see whether there has been any progress or decline. Thus let the works and one. Two buildings have been erected for facts speak for themselves. Long years ago there sprang up among our people a missionary spirit and enterprise. Those who | shall be so instructed that they will ere long | ing physically. Hope your Florida trip will are most active to-day in the work, read of sid in spreading the gospel in their own and ponder with interest the labors of Elders Matthew Stillman. Abram and Daniel Coon, John and Joel Greene, Wm. B. Maxson, N. V. Hull, Alexander Campbell, and others. In due time this spirit assumed the form of a society which, at a later date, gave way to what is now a legal corporation, having a charter and by-laws, and is known as the Seventh-day Baptist Missionary Society.

connected with our people, we find they can better reach the finer feelings of a perwere confined to home work until 1845, at son than those who relieve suffering? Christ which time they awoke to that declaration acted much upon this principle during his of our Lord, "Go ye into all the world and preach the gospel to every creature." Acting upon this principle, at a Board meeting held May 15, 1845, a subscription was opened for the establishment of a foreign mission. \$120 were immediately raised, and the sum soon increased to \$300 without special effort. In June, 1846, the amount was \$1,425 43. In 1847, we learn that two missionary families, after having been duly set apart for such service, set sail for China, where they arrived in or about the month of May. This, to our denomination, was a new era, the beginning of a new life. At a later date other missionaries set sail for Palestine to labor for the Master in that land familiar to every Bible student, and which is, by its hallowed associations, sacred to our memory. After some eight years of hard, unremitting our stakes; and we would call the attention have destroyed their idols and are looking Sabbath-day to keep it holy," said also, toil, we find a little church of eleven members established as the result of this mission effort in China. In 1856, ill health caused one of our missionaries to return. In 1857. she being unable to resume work, her hus band came home also. In 1859, the other two returned, leaving, for a time, that mission field vacant, save the efforts of native workers. In 1860, the latter two returned to find the seeds which they had sown in heathen soil still alive. In 1862, their numbers are increased by three. Owing to the you who have comfortable or elegant houses | hard times, caused by the gigantic rebellion of worship, and the regularly sustained ap- then existing in our own country. these pointments of the house of the Lord, what | faithful heralds of the cross attempted their own support, hoping thus to relieve the Society from burdens, and also to enable them THE condition of the Secretary's health to reinforce this mission. Many believed being such as to prevent his attending the this an unwise move. For lack of means, the Board did not see its way clear to do year, he and his work will be represented by this, and, in 1876, we find that by the death the following brethren: Rev. L. F. Ran- of one of our missionaries, and the ill health of the other, this field was again made vacant, and remained so until 1880. Sometime, also, during these years (the exact date unknown to the writer) [1860—ED.], the Palestine mission was abandoned. Hence we see here what seemed to be a spirit of de-

About this date (1880), the Society be came aroused. A revival spirit seemed so to pervade that they were moved to act in accordance with that important lesson which the long hours of the night at fishing, and, catching nothing, had become discouraged. Christ bade him, "Launch out into the deep;" and Peter, after informing his Master of his fruitless efforts, in a half-hearted. faithless manner, said, "Nevertheless, at thy word, we will let down the net." Doing so, he was made keenly to feel rebuked when he found his net so filled with that for which he sought that he was obliged to call for aid to secure them; and he besought his Lord to touch him not for he was a sinner. Christ said to him, "Fear not; follow me, and henceforth I will make you fishers of men." Thus was Peter taught, in a most impressive When the subject of "Commendations or manner, that he must exercise an abiding faith in his Lord's words and commands if he would be successful in his service.

> The Society, drinking in largely of this sponding Secretary was appointed, who was ful prosecution of its work. This work has by approval and success, and never swerving

To-day the China mission has three compatent workers. A new mission house has been erected in place of the old, dilapidated boarding-school purposes, in which it is hoped that some of the rising generation land. This is in accordance with the teachings of the wise man, that a child trained in the right way will not depart from it when he is old. This enterprise has interested, and received much aid from, our Sabbath-schools. A medical mission has also been established, which soon met with such success as to call for a dispensary, which has been provided. This department, we be-By perusing the history of missions as lieve, gives promise of great good, for who earthly mission, and thus found the way to many hearts. The little church has increased to nearly or quite a score of mem-

> mission established, in connection with the Word shall not return unto him void. work of the Tract Board, upon which God's blessing seems to rest. With these efforts which have been put forth to carry the gospel abroad, our home missions have not de-Secretary, in concluding his report for 1884, says: "In the growth of our home mission where a church of seventeen members was of those who are indifferent or opposed to foreign missions to the significant fact that enlarged plans and increasing benevolence its significant connection with enlarged efto consult actual facts and figures to prove beyond doubt a decided advance in this dimen who have the interests of the cause at heart have deemed wise. That they may have erred in judgment is more than possible, for such is human. The results of these efforts and expenditures can, however, only be accurately estimated in eternity.

The fields are continually widening before us. The Outlook and Light of Home, periodicals published and sent forth by our Tract Society, together with other means, have been and are constantly opening doors to new fields for mission work to us as a denomination, for which we have long and earnestly prayed. From these fields calls are constantly coming for the living preacher. With these facts before the Society, the following questions legitimately present themselves: Can we let these opportunities slip without being recreant to the commands of the Master? How can we best improve them with the means at our disposal, and not so neglect those which have already been established that they will suffer decline? We need to hold on to and carefully foster what we have already gained, and also, at the same time, to extend our operations as far beyond this as we possibly can and not involve ourselves in a debt which we can not cancel. Were we to make criticisms, they would be in this direction; and yet in doing so we believe extreme caution should be used that we be not penny wise and pound foolish. Let us not lose our faith in God, lest we bring upon ourselves the rebuke which Peter merited when his Lord said unto him, "O, ye of little faith." We constantly and earnestly seek for that wisdom and guidance without which Christ declared we can do nothing.

FROM D. H. DAVIS.

SHANGHAI, China, March 80, 1886.

Your letter, making enquiry about the money collected in China for medical work, would say that it can be used for any expense means to plan and carry into effect that with that understanding. You doubtless Treasurer, that about \$400 of the \$800 was used in paying debt on Dispensary, putting on blinds, making small house for sedan chair, rental of land, fences, etc., so that

the money is for current expenses connected with the work

We are sorry that there seems to be such a depression in business, and that the treasury of the Board seems to be so much affected by it. We are also sorry that you are sufferafford you much relief and strengthen you for many years of toil for the Master. We are all comparatively well. Hope to remain well during the approaching hot season.

I am just now contemplating a missionary trip of about 200 C., about 66 English miles, to the west. We met, during our selling tracts and book in Shanghai, two men who came to Shanghai on business, from whom we learned of the locality we intend visiting. These men said that there were no Protestant or Catholic missionaries at their place, and manifested a desire that some one come there. I sincerely hope we may find there s door opened to us for successful work. I am at times much disheartened at the prospect of the work in and about this post, and vet I know we should not despair of the suc-In Holland we have another successful cess of the work of him who has said, his

I was greatly interested by the remarks of a missionary from the north, who led the prayer-meeting a few weeks since. He told of a circumstance where a gospel had fallen clined, but increased. Our Corresponding into the hands of some heathen people. They became interested in it, and came together evenings to discuss the doctrine. They copfields, which extends from Maine to Idaho, ied the gospel so as to multiply the number, for they knew not where to buy it. They established in December, and from Minneso- have since learned where they can procure ta to Florida, the Lord is most clearly call- them, and 400 copies were at once bought by and Omega of Seventh-day Baptists is the ing us to lengthen our cords and strengthen the people in that locality, and many of them unto Christ the Saviour. This missionary said there were those in the north who gave steal," etc. With the Sabbath truth the Misthis progress in our home work accompanies good evidence of true faith in Christ as their sionary Society holds out all truth. It pleads Saviour. When you met them you could but for salvation through Christ. It holds out the in connection with our work among the feel, he said, that you were in the presence Bible, and says obedience is our life. He was heathen." Again, in his report of 1885, he of earnest Christian men. Yesterday ansays: "Mark the growth of our home mis- other missionary from the north (Peking) of the pleasure he took in the advance steps sions during the last decade and a half and gave a very encouraging account of the work of the Society, among which was the appointconnected with his mission. The work has forts on the foreign field." We only have been in progress for about twenty-five years. They have about 600 church members. The of the different fields; and is constantly work seems to be in a far better condition seeking to gain all the knowledge he can of rection, and in the general work of the So- than in this locality, and we are led to en- the movements of other missionary societies; ciety. Contributions have liberally increased, quire into the reason. I think there are two which, with his own judgment, he is using and have been expended as the judgment of causes: one the manner or method in which the work is carried on, and the other the difference in the character of the people.

Have you read Missionary Tracts for the Times, by Rev. C. H. Carpenter, and published in Boston by Percival T. Bartlett, 43 Lincoln St.? Some kind friend has sent me two of the numbers, and I feel that there is much truth in what he says on the subsidy system in mission work. I thoroughly be ieve that the lavish use of mission money in and about this locality has greatly hindered the progress of the work, and that there will never be much great advancement until the evil is corrected. It seems to be impossible to arrive at any concert of action on the part of the different missionaries. Each one thinks his ways and methods are the best. While I am not yet prepared to accept of the extreme views of Rev. Mr. Carpenter, yet in the main I do agree with him in reference to the use of foreign money and its damaging effect upon the growth of Christianity in China. I long to see the day when there shall be seen a greater desire for the Word of life? God alone can impart this desire to those who are about us; those who are in the depths of heathenism and sin.

I am glad to be free this spring from the care of building, and find time to devote myself to study and more direct mission work. I hope to be able to give you something of an account of my proposed trip in due time. With kindest regards, and an earnest prayer for your complete recovery, I close.

MISSIONARY CONFERENCE.

At the Quarterly Meeting held with the Second Seventh-day Baptist Church of Hopkinton, R. I., commencing May 15th, the morning hours of First-day, May 16th, were devoted to missionary interests.

Rev. O. U. Whitford, of Westerly, pre sented a discourse, the theme of which was "We are laborers together with God." He plainly set forth the facts, that God works through the instrumentality of men; that in the same position, and consider if we would the religion of Christ is full of the missionary spirit; and that man is highly honored by being made a co-laborer with God, a partner in carrying forward one of the noblest works for which he could possibly use his time and talents. The discourse, sound and full of interest and meaning, was followed by singing that old familiar hymn,

"From Greenland's icy mountains." A. A. Langworthy then presented the

paper which he had been requested to prepare on "Commendations or Criticisms on spoke briefly of his interest in the work of there is now on hand only about \$400. This the Present Plan and Operations of our Mis-Before commending or criticising any though he met discouragement and adverse may be used to pay for any expense you may sionary Society," in which he took a retrehave incurred for medicines in America, to spective view of the past and compared it presched by Rev. I. L. Cottrell, followed by monary Society, it is well to learn something | Let the history which shall follow speak be used here in the medical work. The sub- with the present, to see whether there had a discussion of the subin regard to its history, and not to pass judg- for itself in regard to these movements. scription book preface expressly states that been progress or decline in the work, thus Tract Society.

lessing the facts and works speak for them. selves. He concluded the paper by saving. "that through the instrumentality of the Outlook and Light of Home, published by our Tract Society, together with other means, the doors had been opened to us as a denomination for the extension of our mis-THE Standard, speaking sion work, for which we had so long and reform movement in the earnestly prayed, and that from these fields the calls are constantly coming for the living The attachment of the teachers. In view of this the practical for the Jewish Sabbath is a questions which it becomes the Society to erease the opposition elen carefully consider are: Can we as a people full swing, and overboard afford to let such opportunities pass unimrest of the principles once proved? and. How can we best improve them with the means at our disposal and not neg. This is probably true; by lect those which have long been established. which no person should tal until they suffer and decline? We should tainly no Jew who has give hold on to and carefully nourish that which of Jehovah, so long and so we have gained, and press the work forward as fast as we can and not incur a debt which will hang as a dead weight upon the Society and ultimately prove a permanent hindrance to the work. We should be ex. tremely careful, however, that we do not be-

come penny wise and pound foolish and that

we do not lose our faith in God." After

listening to this paper, the subject was left

open for free discussion. Rev. L. F. Ran-

dolph said, in substance, that he was proud

in spirit to be connected with the Seventh-

day Baptist denomination; but was glad it

was getting somewhat away from the idea

that our only work was promulgating Sab-

bath truth. We have been stigmatized as

being a peculiar people, probably from the

reason that some have said that the Alpha

Sabbath. He that said "Remember the

"Thou shalt not kill," "Thou shalt not

followed by Rev. O. U. Whitford, who spoke

ment of a Corresponding Secretary, who

keeps himself posted in regard to the needs

for the advancement of our own work. This

advance is one from which the Society must

never go back. We ought to take steps to

lift the debt of the Society, and go up to Con-

ference out of debt. Failing to do this we

might inflict an injury upon the interest of

the Conference. Benj. P. Langworthy, 2d,

remarked that while we are holding on to

the interests which we have already estab-

lished we should use care that we do not be-

come so absorbed in this as not to continue

to extend our work, and by so doing become

lifeless. Wm. L. Clark, of Ashaway, spoke

of the interest he took in progressive move-

ments. Bro. A. A. Langworthy had plainly

proven in the paper which he had presented

what it had done for the Society. Take this

element out of any work, and it would be-

come lifeless. However we must not become

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healthy, sound condition. Dea. Wm. Maxson,

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While perhaps it is difficult for every one to

know just what his income is, yet he may

have an approximate idea of it. He favored

giving one-tenth to benevolent objects. Mrs.

O. U. Whitford, of Westerly, spoke of the

deep interest she had always taken. even from

childhood in missionary work. Should our

denomination, after having made such suc-

cessful advances, be obliged to retrench and

vacate some of the fields which they now oc-

cupy, to her it would have a crushing effect.

She believed it is in our power as a people to

take hold of the work unitedly and carry it

along, and that we ought to do it. She felt

willing to deny herself in order to accom-

plish this end. Can we refuse to give the

gospel to those who are so hungry for it

on our frontiers, who cannot have it un-

less the Missionary Society aids them? Can

we while enjoying it weekly, take from them

the missionary who breaks to them the

bread of life once in two or four weeks?

People are willing to come miles to listen to

the gospel message. Let us place ourselves

be willing to be deprived of it. Consider

those in heathen lands, and ask ourselves, if

we were thus situated, if we would not desire

to have others more favored lift us up. Her

appeal was both earnest and touching. G.

H. Spicer remarked that it was well known

that he had been more favorable to home

mission work than foreign; but that the

more he learned in regard to it the more he

became interested; and the more he gave for

A most excellent spirit prevailed during

the entire discussion. The hour having ar-

rived to close, the President, I. L. Cottrell,

our missionary cause. After singing, the

meeting adjourned until 2.30 o'clock P. M.,

at which time a Sabbath discourse was

it the more his heart was in the work.

by his people, as a matter social convenience, can have Sunday as a sacred day, an render of his principles absolute godlessness. So proper regard for the Sabb But we did not expect th frankly avow it. THE following letter will

Sabab

terest, and will need no ex

To the Editor of the SABBATH RECOR It is with pleasure that I you that I have become i subject of the Sabbath-da not able to decide the ma send me a full supply of y do hereby agree that I will a prayerful investigation by arguments with the teaching I have received some of Rev. A. J. Barton, who independent missionary in country. There has been ment about the Sevenththis region. Eld. Barton i to advance the cause, an lovers of the Sabbath cau Lord to bless his efforts. Please, also, send me

your papers, and of your Ar Yours, etc.,

A PEW WORDS T

Under this head the says some very pertinent commend to our readers. tion of the so-called "Sa day" will remove from co the business inconvenience cumber faithful Sabbathcertainly do the same thing Baptists, and the plea, so we cannot keep the Sabbat will lose its force.

The Saturday half-holids in other words, the propor all business, on the seven hour of 1 o'clock P. M., is practical shape. The idea lowed up in other states, a sylvania; and the Govern has already signed a bill Legislature, in its favor. to prove that the laboring but surely, obtaining the

are unquestionably his due We are not led to regard the stand-point of Christi heve that half-a-day's preseventh day is necessary to in order that they may prehurch duties, on the first With that view we have no after all, the conclusion is For, if there exists no desi on Sunday, all the rest or that end will avail noth idle on our part to look u from so purely imaginary we have reason to assert th consider such a thought a The movement is, and mu a recognition of the needs for their daily bread; and soo constant a confinement pation is very apt to impai eal and the mental powers

The question, however, maportance as applied to o It affects them in its gene day, the Sabbath of the wilking so grant) from circles and the gold to the gol Periodic result will be as a Marie Company of the

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wiedy of his interest in the work if Color race tractile and colors.

The Color of the Color o Charles and the second

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."

THE Standard, speaking of the so-called reform movement in the Jewish church.

"The attachment of the Radical Reformers for the Jewish Sabbath is mere policy to decrease the opposition element. Give them full swing, and overboard it goes with the rest of the principles once held sacred by

This is probably true; but it is a truth in which no person should take pleasure. Certainly no Jew who has given up the Sabbath of Jehovah, so long and so sacredly cherished by his people, as a matter of business and godial convenience, can have any respect for Sunday as a sacred day, and so his full surrender of his principles is a plunge into absolute godlessness. So important is a proper regard for the Sabbath of the Lord. But we did not expect the Standard to so ance." frankly avow it.

THE following letter will be read with in terest, and will need no explanation.

RIVERSIDE, Shannon Co., Mo. To the Editor of the SARBATH RECORDER.

It is with pleasure that I write to inform you that I have become interested in the subject of the Sabbath-day; and, as I am not able to decide the matter, I ask you to send me a full supply of your tracts; and I do hereby agree that I will give the subject a prayerful investigation by comparing your arguments with the teachings of the Bible. I have received some of your tracts from Rev. A. J. Barton, who is acting as an independent missionary in this part of the country. There has been a great excitement about the Seventh-day Sabbath, in this region. Eld. Barton is doing all he can to advance the cause, and desires that all lovers of the Sabbath cause will pray the Lord to bless his efforts.

Please, also, send me sample copies of your papers, and of your Articles of Faith.

Yours, etc., W. C. Holland.

A FEW WORDS TO JEWS.

commend to our readers. If the introducday" will remove from conscientious Jews the business inconveniences which now encumber faithful Sabbath-keeping, it will certainly do the same thing for Seventh-day Baptists, and the plea, so often made, that we cannot keep the Sabbath and do business, will lose its force.

The Saturday half-holiday movement, or, in other words, the proposition to suspend all business, on the seventh day, after the hour of 1 o'clock P. M., is gradually taking practical shape. The idea is being fast followed up in other states, as well as in Pennsylvania; and the Governor of New York has already signed a bill, passed by the Legislature, in its favor. All this goes far to prove that the laboring man is slowly, but surely, obtaining the full rights which are unquestionably his due.

We are not led to regard the matter from the stand-point of Christianity, and to believe that half-a-day's previous rest on the seventh day is necessary to working people, in order that they may properly attend to church duties, on the first day of the week. With that view we have no sympathy; and, after all, the conclusion is very far-fetched. For, if there exists no desire to go to church on Sunday, all the rest or recreation given to that end will avail nothing. It would be idle on our part to look upon the question from so purely imaginary a stand-point; and we have reason to assert that many Gentiles consider such a thought as but secondary. The movement is, and must be, based upon a recognition of the needs of those who toil too constant a confinement at any one occupation is very apt to impair both the physical and the mental powers.

The question, however, assumes a double importance as applied to our co-religionists. It affects them in its general bearing; and, again, even more so, since it concerns Saturday, the Sabbath of the Decalogue—at present violated, in a number of cases (we are willing to grant) from oircumstances beyond control. But now the golden opportunity is offered. With the adoption of the halfholiday system, and the paying of wages on Friday, the importance of Saturday in the business world will be as nought. How many of our Jewish merchants will then agree to to close their stores on the Sabbath-day? If as is so often maintained, the desire does really exist among hundreds and thousands of old and young to honor the Sabbath, for the observance of which our forefathers shed their life-blood, we shall soon have occasion to witness whether sincerity is which comes to the teacher with so many and the actuating motive, or whether it is sim-

ply mere words. What a happy revival will it be, when our houses of prayer shall present the same

the honoring of the Sabbath will come a general revivification of American Judaism. Then, apathy will be forever banished, and every Jew, in whose breast is enkindled a love for his glorious, God-given faith, will mainsprings of our religious life in all gener-

THE SABBATH AND THE JEWS.

"The Occident, the Jewish paper of this city [Chicago], contains a sensible article urging the substitution of Sunday for Saturday, as the Jewish Sabbath. The demands of business have made the surrender of Saturday almost unavoidable; but that is no sufficient reason, it argues, for giving up thought into subjection to Christ. Christhe physical and religious advantages arising from the observance of one day of rest in seven. At present the vast majority of the be in a position to train the rising genera-Jews recognize no Sabbath, and their beaution of youths in the great guiding princitiful rites, whether of public or family worples. The world must be taught the comship, are largely falling into disuse. The change, could it be effected, would do much for the moral advancement of that people, and render appreciable aid to Christians in their efforts to conserve the Sabbath observ-

little do the editors of that journal suspect | D. D. that in inducing the Jews to abandon the true Sabbath, they are severing the last link that connects these unfortunate people with

The Sabbath of the seventh day seems to child of Abraham; at another, cajoles him, and with flattering words says to him, Come great boon to you.—Review and Herald.

A DIFFERENCE.

and therefore whether we keep yours or mine | Latin and Greek. claim on it. See Ex. 20: 8-10; Isa. 58: 13. thy God." This day the Lord calls "my work." Now whether we keep our day or your own will or the will of God? This is a question worth considering.—Signs of the

Education.

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

MOBAL EDUCATION.

Dr. Prescott quotes Matthew Arnold's say ing, "Three-fourths of life consists in conduct," and adds: "When a father says, 'I have spared no expense in educating my children, and yet they do not turn out well,' let him ask himself whether his children ever received a sound and thorough moral training. From the want of moral training spring, in great measure, the bankruptcies, the divorces, the drunkenness, and the various social evils that abound. Moral training can never take the place of religion, but refor their daily bread; and an admission that ligion is often weak and inefficient for want of it. This is the much-neglected doctrine of the parable of the sower. Religion springs from good seed sown in good soil; and moral education is the preparation of the soil to receive the seed."

And James Curry, speaking upon the same subject, says: "Those who have to do with the education of the young should know that the moral training of their charge is the principal part of their duty. It is so enjoined on them by supreme authority. Train up a child in the way he should go.' It is socitraining is the first need of the child's own nature. With it, happiness is within his reach in whatever sphere he be; without it, not only his own happiness is impossible, but he will interfere with that of others. A duty so strong sanctions must claim his first, his constant, regard."

CHRISTIAN COLLEGES.

By means of Christian colleges the church fluence of Christ's teaching in general litera- donor. stand forth as a living witness of the truth ture. The influence of literature over the of principles and observances, which are the convictions and tastes, the customs and conduct, of our vast population is very great. Whether in journalism or in history, whether in the work that strikes upon the masses daily or in the other work which guides the thinker in his seclusion and controls the spring of things, we must have Christian influence. Equally true must this be in connection with the great problems of sociology which are fast becoming the absorbing topics of our times. In everthing, indeed, in which thought rules the world we need the Christian college to aid in bringing every tian thought must have its representatives who keep abreast of the times and who may mands of Christ, and all knowledge in the spirit of Christ. If that be true, the Christian college is as certainly an indispensable agent to the great commission's realization as the board of foreign missions. It stands as closely related to the church's anxieties The above is from the Advance, a relig- and prayers and benefactions, both for susious periodical, published in Chicago; and tenance and endowment.—Pres. Scovel,

MODERN STUDY OF GREEK.

For twenty-five years there has been in be the only truly lovely thing remaining to existence in Constantinople a Greek syllogthe Jews, in their system of holy days, os or society, which is to-day the most influwhich connects them with the good and the ential Greek speaking society in the world. pure of this and past ages; with the good of It has some 800 regular, 100 corresponding, er. all times, and of all nations. To sever this and 125 honorary members, including many link, no Gentile should give the least li- of the most learned philologists and Hellenists | ache by Act of Parliament." cense. The same old story is being told of Europe. They propose to celebrate their over again—the poor Jew again, and for the twenty-fifth anniversary by holding at Conlast time, goes to idolatry at the invitation | stantinople, this summer, from August 28th of the Gentile, who at one time exiles the to September 7th, a congress of Greek scholars and those interested in Greek subjects from all parts of the world, and they extend over to idolatry, and we will buy your wares a cordial invitation to American Hellenists and patronize your bank; give up your to be present at the discussions. The lanfealty to the Decalogue, and God will not guage used will of course be Greek, but in care; if you in this thing try to please the case any one wishes to speak in another lanpeople, it is a small matter with God, but a guage his remarks will be translated by some one appointed for the purpose.

In his address at Harvard, two years ago Mr. Charles Francis Adams declared it as his opinion that Greek "must go" from the regular course of our colleges and universi-Says one, "Whether we keep my day or ties. The address awakened great interest, your day, makes no difference." Very true. and the discussion has doubtless done much It does not make a particle of difference good in defining clearly the ground on which | Syringed. Fumigated. Made beautiful with | physiology and hygiene, with special refer-Under this head the Jewish Messenger whether we keep my day or your day. God classical study should be based, as well as camphorated chalk, bath brick, plate pow- ence to the effects of alcoholic drinks, stimsays some very pertinent things which we does not require us to keep any man's day, improving the methods of teaching both der, and floriline. No good.

will not be taken into the account. No But now comes Professor Steinthal, the tion of the so-called "Saturday half-holi- credit will be given in either case. But there most eminent of the German philologists, is a day which the Lord claims as his own; who gives it as his opinion that if either it is his own property, and no man has any must go, it should be Latin, and not Greek. There is no substitute for Greek, he says. "The seventh day is the Sabbath of the Lord | Translations from the Greek can be enjoyed only by those who know something of Helholy day," "In it thou shalt not do any lenism. We are all barbarians, the Romans as well as ourselves. There is only one road the Lord's day makes a great deal of differ- to humanity and that leads through Greece, Is not the point clear? Are you doing as there is but one road to religion, and that leads through Palestine. He believes that there will come a condition of absolute unculture, and that Germany will lose her high rank in physics, chemistry and physiology if the gymnasium with its Greek and Latin shall cease to exist.

In this country there has never perhaps before been so much interest in classical study as at the present day, and the methods of study are greatly improved and are steadily improving.

CLIPPINGS.

Harvard's total income for the year 1885 was \$1,170,245 60, which left a surplus fund after disbursing all claims.

There are 151 college Y. M. C. A.'s in this country, and only three have buildings of their own—Yale, Princeton and Hanover.

Large subscriptions have been secured in San Antonio, Tex., to build a college to be known as the San Antonio Academy. W. B Seeley, of Newark Academy, Newark, N. J. has been elected president and has accepted

Thomas Anthony Thatcher, Professor of Latin Language and Literature in Yale College, died April 7th. He was born in Hartford, 1815, and was descended on his mother's side from Rev. Thomas Buckingham, one of the founders of Yale College. Mr. R. G. Peters, a wealthy lumberman of

Manistee, Mich., and an ardent supporter of the Congregational Church there, has just given \$50,000 in interest-bearing notes with which to complete the new recitation build-

At Harvard College the authorities deem that \$484 per year is the extreme minimum on which a student can exist; to be economical, \$592 is essential; to be moderate, \$812; ety's first demand on the teacher. And this | while \$1,360 is classed as very liberal. A somewhat similar scale of expenses obtains at Yale, life at these institutions being equally costly. At Princeton, Columbia, Cornell, Ann Arbor, etc., the cost is perhaps 30 per

Cullis' Consumptive Home, \$5,000.

The Directors of the Presbyterian Theoogical Seminary, in Chicago, have decided to change its name to the McCormick The of Christ maintains its standing and the in- ological Seminary in honor of its liberal

Temperance.

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

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

HERE is what the temperance people of Tennessee are trying to get into their Constitution. The last Legislature passed it, and now it remains for the next Legislature to pass it, and then the people can have a vote on it at the ballot box.

SEC. 18. No person shall manufacture for sale, or sell, or keep for sale, as a beverage, any intoxicating liquors whatever, including wine, ale and beer. The General Assembly shall by law prescribe regulations for the enforcement of the prohibition herein contained, and shall thereby provide suitable penalties for the violation of the provisions hereof.

NO TOOTH, NO TOOTHACHE.

"You can't make a man sober by Act of Parliament."

So they said. I thought it over. It didn't seem to me a self-evident proposition. "Why not?" said I. Then came a crush-

"You might as well try to cure the tooth-

This made me reflect. I had been troubled with the toothache. Worried by it. Maddened by it. Kept off my work, my meals, my happiness by it. My health was failing in consequence. My temper was gone. M mind was going. I was invited to try various remedies.

"Stop it," said some.

"But how?" I inquired.

"Fill the tooth with gold," they explained. The tooth was thus primed, but the toothsche went on. "Clear it out," said others.

"How-how?" was my agonized exclama-

"Cleanse the blessed thing," they told I did. I got it inspected. Illuminated.

"Give it a rest on Sundays," said a clerical tem.

I tried this. Even on Sundays there were some bona fide twinges; on Mondays it was

as bad as ever. What was I to do? "Be extra careful what you let into it,"

advised a civic functionary. Nothing could exceed my care. Three magistrates certified the good, harmless, excellent character of all I put into my tooth. I felt safe. Not for long. I soon felt sold. The results were disappointing. Distressing. Excruciating. Somehow the certificate application lost its virtue the moment it got

"Hold a drink of water in your mouth, and sit on the fire till it boils." urged a knowing one.

I began to think this was the only remedv. At last I took counsel of a fanatic. "Try the Parliamentary cure," said he.

"What's that?" said I.

"Have the tooth out; a short Act will do

This seemed drastic. It would leave a gap in my social system. I should miss an old friend. The tooth had a vested interest. I hesitated. I took courage.

"Let the operation cost what it may, it must come," I cried.

So I summoned the dentist.

"I am ready for the Parlimentary cure," said I. It took a strong pull. It was done. The tooth was gone. So was the toothache. I

was happy. Once more I reflected. Extraction cures toothache. I had never realized this before.

No tooth, no toothache. This is strange but true. And yet you can't make a man sober by Act of Parliament?

Let us see. No tooth, no toothache. Granted. No drink traffic, no drink. Eh, what! Is that a fact? No drink traffic, no drink. I never thought of that. No drink, no drunkenness. I see. A mule with no hind legs doesn't kick. He is quiet. If s man can get nothing to drink, he doesn't drink. He is sober. An Act of Parliament can make him so. By whitewashing the publichouse? Not quite. Sanctifying it on Sundays, in big places only? Scarcely. What then, do you want Parliament to enact PROHIBITION.—Irish Temperance League

CATHOLIC BISHOP ON TEMPERANCE.

The Catholic bishop, Ireland, recently delivered a lecture on temperance in Buffalo. you? The Catholic press puts it forward as the The late Isaac D. Farnsworth, of Boston, summing up of the teachings of their A temperance revival might temporarily less besides giving in his will \$100,000 to Welles-church on the subject. While the bishop sen sales, but not to any great degree or the ley College to establish a school of art, also does not condemn all liquor-selling as sin any considerable length of time. But the gave \$30,000 to other institutions, as follows:

New England Hospital for Women and hilbest interests of the commonwealth and is a

it."

per se, he does take the ground that the law passes, and the courts support it; the business can't live; and that's all there is all there is all there is all the commonwealth and is a lit." erowded attendance of worshipers, Sabbath A gentleman of St. Louis has given \$50,- ion, \$5,000; Home for Aged Men, \$5,000; avatematic producer of intemperance; "and And that is exactly all we want of it. All after Sabbath, as is, unfortunately, now seen 000 to the Methodist University at Evanston, and I have the Methodist University at Evanston, and I have the Methodist University at Evanston, as is, unfortunately, now seen 1000 to the Methodist University at Evanston, and I have the Methodist University at Evanson, and I have of temperance, will avail so long as the persone Advects.

traffic is allowed to retain its present atta-

Bishop Ireland states that in New York there is a saloon to each 135 persons, outside of those saloons not licensed. Taking out the women and children, it leaves on an average thirty to thirty five persons to support a saloon; and such support is impossible only by intemperance. "Thirty or thirty-five men drinking without going to excess, the saloon-keeper would starve, instead of being able, as he usually is, to keep a bank account, own a fine residence, and clothe his wife and daughters in satin and silk." Though the retailers come to the front in this destructive traffic, it is the wholesale business that pashes them forward. While the wholesale men stand back out of sight, they furnish the life to the business. In Buffalo, in 1884, 238 saloonkeepers were backed by four only of wholesale men. In Toledo one brewer boasts of owning 134 of these gateways to destruction,

As the remedy, the Bishop prescribes the separation between politics and the saloon and the saloon-keeper's candidate. But if this prescription with high licence does not prevail to curb this evil, the result will be that all lovers of good things will be driven to take the extreme ground of prohibition to eradicate the traffic, and the traffic will have itself to blame for arraying all respectable citizens against it. - Morning Star.

TEMPERANCE TEXT-BOOKS IN PUBLIC SCHOOLS.

To check the ravages of rum by teaching the children of public schools the plain facts of science respecting the effects of alcohol on the human system, is an idea that originated with Mrs. Mary H. Hunt, of Boston. She studied upon the best method of carrying it out, until the plan was perfected in its present shape. She and her colleagues of the Woman's Christian Temperance Union, by much hard work, persistance and clever management succeeded in obtaining legislation whereby scientific temperance instruction has been made compulsory in public schools and schools under state control. The law is essentially the same in all the states. of which there are now about fifteen in line. including, of course, all the New England States, Michigan, Iowa, New York, Pennsylvania and Dakota Territory. The enactment by the state of New York is as fol-

Section 1. Provision shall be made by the proper local school authorities for instruct ing all pupils in all schools supported by public money, or under state control, in

Section 2. No certificate shall be granted any person to teach in the public schools of the state of New York after the first day of January, eighteen hundred and eighty-five. who has not passed a satisfactory examination in physiology and hygene with special reference to the effects of alcoholic drinks. stimulants and narcotics, upon the human

The law has been in operation in this state about a year. It began in Pennsylvania with this present school session. Text-book authors, in a graded series, from a pretty illustrated primer for youngest learners to "Hygienic Philosophy for High Schools and Academies," the latter by J. Dorman Steele, Ph. D., have been widely commended by leading educators and the religious and secular

This is putting knowledge "where it will do the most good"—among the rising generation. The dark days have departed when rum was a cure for all the ills that "flesh is heir to," when it was considered indeed a veritable elixir of life. Now women can wash, and men can build houses and bridges, can make roads and hay, sailors can sail, we can all live and move and have our being, marry and give in marriage, perform all the duties of life, go on with all avocations quite independent of its fictitious assistance. The world does move.

DOES PROHIBITION PROHIBIT!

This question has come so near to being answered that the liquor dealers have nearly ceased to praise prohibition as an auxiliary to their traffic. It was only when prohibition was far off that it was persistently declared that it does not prohibit. The Lever reports as follows:

"Mr. Rosenthal, an ex-wholesale liquor dealer of Chattanooga, said: Yes; I have failed in business and made an assignment, and the cause was local option laws in Georgia and Alabama. My trade fell off 50 per cent in that country. I couldn't meet the obligations out, and had to close up. My friends offered to set me up in business again; but I said: No; I've had all I want of the liquor traffic. The business is breaking, and will continue to break as fast as the temperance laws continue to advance.

"I asked: 'Does not the growth of temance sentiment affect your trade in counties where prohibition has not been adopted? In other words, is it not the temperance sentiment, rather than the laws, which harm

"'No. sir,' he answered. 'It's the laws.

Alfred Centre, N. Y., Pifth-day, June 8, 1886.

REV. L. A. PLATTS, Editor. REV. R. P. SAUNDERS, Business Manager. REV. A. E. MAIN, D. D., Ashaway, R. I., Mission

TERMS: \$2 per year in advance. Communications designed for the Missionary Department should be addressed to Rev. A. E. MAIN, D. D., Ashaway, R. I.

All other communications, whether on business or for publication, should be addressed to the SARRATH RECORDER, Alfred Centre, Allegany coun-Drafts, Checks and Money Orders should be made payable to E. P. SAUNDERS, AGENT.

"On, bring them into the sheep-fold The many wno long have strayed, And tell to benighted millions The ransom a Saviour paid.'

LOOK at the address on your RECORDER and ascertain the date which follows your name. If it is earlier than Dec., '86, your subscription is now due. We need the money due us in order to carry on successfully our future work. Would it not be better for all concerned if our subscribers would, where it is possible, pay in advance? We are sure that it would be better for us, and we think the cases are few in which it would materially embarrass the subscriber.

In an editorial note last week, speaking of the Associations now being held, we said that these would be followed by the Yearly Meetings of the churches west of the Missouri river. A friend reminds us that the series of Yearly Meetings was arranged to follow the session of the General Conference, not the Associations. In this respect we stand corrected, with thanks to the brother for the correction. We, however, take occasion to reaffirm the opinion, expressed in that article, as to what should be accomplished by these Associations. Brethren, let us set ourselves earnestly and prayerfully about this work.

ENCOURAGING evidences of the progress of the temperance cause are seen in the stand taken by the Irish bishops in the retotal abstinence, and most solemnly deprecated the fact that so many names of Irishmen are to be found over the doors of saso few over the entrances of respectable and thriving business houses. And they declare that the Catholic Church of this country reform. The strongest opposition in the church to this proposed line of action comes from the German bishops. So strong is the purpose on the one hand to force the issue, and on the other to oppose it. that it has been hinted, by those high in authority. that a split in the church on the question is not an improbability. Whether this be so or not, good will come out of the agitation. Let it go forward.

THE friends of the Home Rule bill in the British Parliament are now counting upon sufficient number of adherents to carry the measure, as it seems to be growing in favor with continued discussion. It is quite generally believed that, should the bill fail of approval, Mr. Gladstone will dissolve the Parliament. This will make it necessary for the people again to choose their representatives for the House of Commons. And this choice will determine the question as to whether the people at large are in favor of Mr. Gladstone's measures, or otherwise; and this will determine whether or not he shall remain at the head of the British government. Such is the devotion of the American people to the doctrine of a government of the people, for the people and by the people, that all will hope for a triumphant passage of the bill. In case of its failure. we shall hope for a vindication of the great Commoner, who has had the wisdom to frame the bill and the courage to present and defend it, at the hands of the English people.

THE Publishing Agent has sent to the local agents at Farina and West Hallock, Ill. Milton. Milton Junction, Albion and Utics. Wis., statements of the pledges made to Dea I. D. Titsworth for a special RECORDER fund, the amounts already paid on those pledges and the amounts now due. made such pledges should call on their local

this fund should, if they have a choice, name those to whom they wish the RECORD ER sent, and also those to whom they had it sent last year, that we may discontinue such as are not renewed. There are, doubtless, some beneficiaries of the Special Fund who do not appreciate the paper. We ask the donors of the fund, and all others interested in the welfare of the RECORDER, to notify us of such cases. We are sorry to diminish the number of those to whom the RECORDER is thus sent; but, as last year the fund was overdrawn—there having been more copies of the paper sent to such subscribers than the amount paid to the fund would cover—such a course seems necessary.

THE Young People's Society of Christian Endeavor, which is becoming somewhat common in the Congregational churches, is extending gradually into other churcher. We know of four or five in as many different churches of our own denomination, all in successful operation. To all these, and to others also, it may be interesting to know that arrangements are now completed for holding the fifth annual conference of these societies, at Saratoga, New York, July 6th,

BE YE SEPARATE.

There is an old saying of a very old but

very good teacher of religion which needs to

be often repeated and strongly emphazied in

these days. It is the instruction of Paul to

his Corinthian brethren: "Wherefore come

ye out from among them, and be ye separate,

saith the Lord, and touch not the unclean

thing." Or, as it is in the Revised Version, "Touch no unclean thing." The writer, in the immediate connection, has drawn the contrasts between sin and righteousness, between belief and unbelief, in sharp outlines. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" This unequal yoking is frequently interpreted as referring to the marriage relation; and the writer is supposed to be teaching that a believer should not be married to an unbecent Catholic Council held in Baltimore. liever. We do not object to this interpreta-They strongly emphasized the doctrine of tion provided it is not limited to that one case. It unquestionably has a much wider application. It is a bad sign when a young man who is a Christian finds his boon comloons and gambling dens, and comparatively panion in a young man who is not only not a Christian but who is a positive unbelieverpossibly a scoffer at religion. The teaching of Paul is that such opposites cannot have must stand committed to radical temperance fellowship with each other. Light and darkness have nothing in common. The temple of God could have no agreement with idola try. Fellowship, communion, implies com mon sympathies, common aims, common hopes. Now the Christian man, in his sympathies, aims and hopes, is as widely removed from the infidel as light is from darkness, or righteousness from unrighteousness. What then? "Come out from among them, and be ye separate." This is God's call to Christians. When they are ready to obey it, he is ready to fulfill his promise: "I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord almighty." In no other way can they inherit this precious promise. Of course, does the Bible teach that Christians should this does not mean that Christians are to put on the airs of a supersanctimoniousness which despises those who are not Christians; it and how does the Bible teach that we should does not mean that as they pass through the not work? There is one form of work recworld they should carefully gather up their ognized in the New Testament, which is not spotless robes, lest some unhallowed wind a form of church work in the ordinary acshould blow them into external contact with ceptation, and therefore not of Christian something unholy; it does not mean any- work in the narrower use of the term. But thing of that manner which seems always to in its larger sense, of whatever the Christian be saying. "You poor sinner, don't come system includes or enjoins, it may be regardnear me. I am better than you;" that is ed as Christian work. I refer to the support Phariseeism, pure and simple; there is not a of government and whatever this legitimately breath of Christianity in that. But it does requires. This is included in the Christian mean that the Christian shall be a man of system, and is a part of Christianity. Paul native purity, one whose choices are of the asks that "supplications, prayers, intercespure and good by virtue of the purity and sions, and giving of thanks be made for all goodness of his own heart, made so by the men," but he especially mentions "kings indwelling of the pure and holy Christ. and all that are in authority," as peculiar Such an one has too much of the purity and subjects of their prayers, because by their goodness of Christ—too much fellowship efficiency we are given religious freedom, with him-to despise any of God's creatures, and by their power "we lead a quiet and even the lowest of them. Christ came into peaceable life in all godliness." Referring frequent contact with the unbelieving multi- to the rulers, he says: "Let every soul be tudes. He talked with them, treated them subject unto the higher powers." That he with the utmost tenderness and love, he means the government here is plain, for he he had no fellowship with them, he did not terror to good works, but to the evil," and choose them for his daily companions, he slse speaking of the ruler. "He is a minister never opened to them the confidences of his of God to thee for good." Whatever, there-Flore at the above named places who have heart. There is a Christian mode of treat- fore, the government lays upon us properly as many, many such there are! And still more agents and see whether we have stated mat. Christ; There is a courteous and loving de- Bible that we should perform. He goes the correctly, and if there be anything due meanor to be observed by the Christian to- on especially to mention the payment of

This is the point to be emphasied, the Christian's duty to himself, to God, and to the world, is to come out from among them and be separate. Only as the men who are now of the world come up to the high plane of communion and fellowship with Christ, can they have fellowship with him; and only as the Christian keeps himself on that high specific statements. We would expect to plane can he be the instrument for bringing find a great exclusiveness in some respects others into its blessed experiences. "Ye are in the Christian religion. There always have to his uncle, with whom he lived, and also to the the light of the world, but if the light that been two very prominent and antagonistic light product to his uncle, with whom he lived, and also to the is in thee be darkness, how great is that darkness." Professed Christians and the world may come to be very nearly alike by the fellowship of believers with unbelievers, but as equally antagonistic leaders, God or Christ, the church is being dragged down by the and Satan. We would naturally expect that process. There is a leveling, but it is on a the followers of these two leaders would have low plane. The world can never be saved in that way. The distinction between sin and holiness must be kept clear and sharp, and this can be done only as there is manifestly a marked difference between him that serveth God and him that serveth him not. Only thus can Christians be a savor of life unto life to the world. If they are to lift up whole lesson forcibly when he said, "That which we have seen and heard declare we unto you, that ve also may have fellowship with us; and truly our fellowship is with the Father and with his Son Jesus Christ." When all Christians shall come to live and act from that high plane and from that highest of all motives, the millenial day will not be far distant. Have no fellowship with the world. Stand upon a higher plane; and by all the life God gives you, by all the sweet persuasiveness of his love and grace seek to bring the world into fellowship with you, whose fellowship is with the Father and with his Son, Jesus Christ. This you can do only as you come out from among them and are separate.

Communications.

(Continued from first page.)

must decide for ourselves, if not for another what Christianity involves. There must be some room allowed for individual differences and the world, except so far as is necessary ances. Thus, taking all into consideration, of opinion, which affect our practices, but there is a limit to this. Anarchy and misrule would result, were there no standard by which to regulate our acts, in any organization. The same is true in the church. In order for us to hold together as followers of Christ, we must agree on a certain number of general principles, and specific lines of duty which form a sufficient statement of what Christianity involves. They may be either expressed or implied, but in one way or the other they must form the basis of church activity. In this way alone can that unity come which is sufficient to produce successful and harmonious co-operation and action. If we would take the pains to avoid collision, or the giving of offense, which Paul seemed willing to do, and as willing to avoid taking offense as giving it, very much trouble might be saved. Is this too much to expect of us as Christians?

Our subject may be further considered in answer to the following questions: How far work outside of the church? or that they should work outside of Christian methods? early convenience. Those contributing to fellowship or communion with the ungedly, the government. We need to make a clear become successful Christians.

enalysis of this question for it is easy to confuse similar or even dissimilar ideas.

At this point we will not follow this thought out to its result, but inquire whether there is any kind of work or combinations of men that is forbidden by the Bible, either by its general principles or by its classes of acts, sin and righteousness. They have had no fellowship with each other since the world began. There have been two very little in common, and would be separated from each other. We could hardly conceive that there could be any other condition than a separation between these two great classes, when we know that their leaders are antagonistic, any more than there could be between two hostile armies. If the writers of the Bible do not carry out this thought it will be sinning men they must be on a higher plane, a surprise to our reason. No Bible reader to which it is both possible and desirable to can question that the New Testament enlift them. John, the beloved, put this forces the idea that there is a great difference between the church and the world, that there is a great conflict between the two, and that there is a great separation between them. These three thoughts are clearly taught by Christ and his apostles. Christ informs us that he prayed for the church, but that he did not pray for the world. He says that the disciples, or the church, do not belong to the world any more than he does.

The Comforter, whom Christ was to send into the world, was to do something for both the world and the church, but not the same thing for both. He was to convince the world of sin, righteousness and judgment while he was to guide the church into all truth, and give comfort and joy and peace to the believer. Christ himself then made a great distinction between the church and the world. Perhaps the strongest and clearest passage in the epistles on this subject is 2 Cor. 6: 14 (there are many others, but one is good size will now and then take a leap over sufficient), "Be not unequally yoked to-gether with unbelievers, for what fellowship hath righteousness with iniquity? or what communion hath light with darkness? and what concord hath Christ with Belial? or liever?" R. V. How could it be more clearly and unequivocally stated that there is to be an entire separation between the church support the government under which they live? I do not see how there can be any difference of opinion as to the statement of this general principle, for the Bible plainly teaches it.

What does this principle demand when worked out into practical life? is an important question. If I should say of any organization besides the church that its great work was to make one great brotherhood of the was to include the church and the world. how could I make it apparent that I did not plainly and squarely contradict the teachings of the Bible? I certainly cannot see, and so I shall not make such a statement, but I do say that such a thought is antichristian. No one will deny that those organizations, popularly denominated "secret societies," are brotherhoods, whose members are generally bound by as strong a tie as Christians

They thereby destroy the distinction which the Bible makes between the church and the world. The Bible says, "come out from among them and be ye separate." They bind together what the Bible says shall not be bound, and separate that which it says shall not be separated. The relationship of citizens is not a brotherhood, in the Biblical sense. As citizens we pay for the privilege of using our natural rights. We only ask to be let alone, and that the government should see that we are let alone. But these other organizations possess an entirely different character. They are brotherhoods in the deepest sense of the word. Some of them connect with stronger ties than even the church itself. If Paul should ask what portion hath he that believeth with an unbeliever? with the positive expectation that the answer must be, there can be no such part; how can a Christian unite with these societies with a clear conscience? There are other objections to them, but this is sufficient to forever bar me from uniting with them. I believe that, except governmental relations, the Bible teaches that our work should be performed through the church as the only divinely given brotherhood in the world.

I do not think that the church begins to be the power in the world that it should be, even among Christians themselves. We do not expect the world to recognize the power of the church, at least when the church does not see it. When Christ comes to be all in all, the church will be the all-sufficient avenue through which our work will be accomplished. In proportion to the links that connect us with the world will we be labored for them and wept over them; but says in this connection, "Rulers are not a drawn from the church, and in proportion to the deflection from the church will we be likely to be drawn from Christ. No pen ever pictured, nor tongue described the terrible calamity of a Christless life. O how ing the ungodly which may win them to a part of our work, we are taught in the sad is the life that has tasted the sweets of redemption, and the joys of salvation, and then "srucified Ohrist afresh and brought him to an open shame." May we be the rewas pleased they should pay it at their ward all men, but it is not the attitude of taxes or whatever is necessary to support cipients of such divine power that we may

resplutions.

WHEREAS, it has pleased God to remove, from the Mariboro Sabbath-school, by death; our young friend Joseph Griffith; therefore,

Resolved, That, in his death, we have lost a faith.

ful and carnest member—one who loved the study of God's Word, and who by his kind and genial manners endeared himself to us all.

Resolved, That, in the death of one just in the bloom of youth, we are reminded of the uncertainty of all earthly things, and the importance of early consecrating our lives to Christ.

O. M. BOWEN, LOUIS SCHAIBLE, Com.

FROM O. W. PEABSON.

ATLANTIC OCEAN, near Queenstown, Ireland,) the Editor of the SABBATH RECORDER

As we are nearing shore, and the largest part of our ocean trip is over, and as I ex. pect to be able to mail you this to-morrow. I will write a few words. The voyage thus far has really been delightful; there have been no storms whatever, but a nice, good ses breeze nearly all of the time. As usual many were seasick the first two days, and the unpleasant task of "feeding the fishes" was prformed quite extensively; but that is all over with now. I was entirely spared from this, and have been able to assist others who needed assistance. I think the voyage will be very beneficial to me as I feel good effects of it already.

I met my sister and other friends, all well, in New York, so that we have a pleasant little company bound for the same shore. The entire number of persons on board the vessel (the Aurania) I have heard to be about 900. Aside from our elegant steamer and happy passengers, we see nothing of particular interest. The "country" about us seems to be a vast rolling prairie decked in fine verdure. Now and then a sailing vessel is seen; also innumerable fishes of the surface of the water. A whale was sighted vesterday.

The principal employment seems to be eating and sleeping and reading. My what portion hath a believer with an unbe- friends are, many of them, good singers, so that we have enjoyed much of that; also, we have formed many pleasant acquaintthem to be united in order properly to I am thankful to the Giver of all blessings. Knowing that I am under his care and protection, I securely rest in him and have no

A good opportunity is given to spread the truth of God by conversing with people on the all-important question of our life and destiny. I desire to improve this. I hope to write further for the RECORDER, under whole world, with the understanding that it | more favorable circumstances; also a short article for the next Harold.

MINISTERIAL CONFERENCE.

According to previous arrangement, the Ministerial Conference of the Western Association met with the Scio Church, Tuesday evening, May 11, 1886.

The introductory sermon was preached by A. A. Place, from Rom. 7: 9, 10, in whichthe speaker showed that by the introduction of sin man was subjected to an unholy principle, and hence he was in a lost condition without a Saviour.

After the sermon, the usual ministerial experience meeting was held, in which five ministering brethren and four theological students took part. Much of the experience related was interesting and helpful to those listening.

At the Wednesday morning session, after reading the minutes of the last session, and the constitution and by-laws having been read by request, the following-named persons were voted members of the Conference: Geo. W. Lewis, E. H. Socwell, and Geo. W. Hills, all of Alfred University.

D. E. Maxson presented an essay on the "Principles of Scripture Interpretation." After defining interpretation to be "to understand, to teach, and to live correctly the truths of the Bible," the essayist gave a short history of the different principles of interpretation, leaving his hearers with the feeling that to truly interpret one must do so through a careful and prayerful study of the text in all of its bearings, with a heart quickened and made sensitive by divine enlightenment.

The question of the resurrection was opened by an essay by J. Kenyon. The other essayists on this question being absent, it was voted that C. A. Burdick be invited to open the discussion in the afternoon seesion, which he did, according to request; after his remarks, Dr. T. R. Williams, one of the compute upon the question, being present, was called forward, and, in quite an extended discussion defended the doc-

and continued till The dillowing is the po

casped for the next season. Introductory Cormon
Wild attitude should the passo
with respect to secret

What is the New Theology ? Symposium of four papers on the practice of receiving members by large on of hands supported

Ought theological schools to n theology What is the proper relation o iabors ?

Committee to report program

W. C. Titsworth, L. A. Platts,

The minutes being read. adjourn to meet with the Church on the third Tue November next.

The weather was very whole time of the session. ings were well attended b E. A. WITT

ST. ANDREWS

Some inquiries having the titles to the lands of Bay Railroad and Land C taken a good deal of pains facts. And I find that that a large tract of land, deede States to Florida; by the at the P. & A. Railroad; by the and by him to the St. A road and Land Company. smaller tract, three or fou was once the property of him it was put into the Bay Company, as stock. I pany failed and allowed the for taxes soon after. The have been destroyed by fire that of this we have but lit dence. A fact which is jui way of invalidating the title it. Men who have purchas tax-title land—Messrs. Gs having several hundred ac and who have taken much pa tell me they consider their enfo.

my advice to all is "see bef man in Cincinnati, who has the land, might select a go and he might not. Most li poorer ones were all gon there is a good deal of com four and more miles away, and in gum ponds, etc. was, in part, exchanged by much as asking my leave, very much trouble. Yet, have located for others are residences or business place exception; and other lots h me so I can exchange that comes on, or likes any other I am myself about to stead three miles from tow healthfulness, and beauti hold to my former opinion to stay, because I can be so from pain than at the Nor

As to the St. Andrews B

Land Company, my opinion

do not intend to do a squi

Fome &

New York ALPEED CEM

Pastor Titsworth has s short visit at his father tie seems strong in gent but has not entirely regain roses. He will probably gr to Parine, Ill., for further Decoration day was of mare than usual coromos May 20th the two church The at the house of the P J. Bennarball, of the commiss the sormon. THE CASE OF A PARTY OF en a Alfal Ga And buryand her says

The state of the s

That, in the death of one reath, we are reminded of the uncertainty things, and the importance of an ing our lives to Christ.

That a copy of these resolutions be and with whom he lived, and also to the

LOUIS SCHAIBER

PROE O. W. PRASSOS.

APPEC OGRAH, near Queenstown, Ireland MAY 21. 1886.

s are nearing shore, and the largest our ocean trip is over, and as I am be able to mail you this to-merrow. rite a few words. The voyage than really been delightful; there have storms whatever, but a nice, good me nearly all of the time. As would rure seasick the first two days, and pleasant task of "feeding the fisher" formed quite extensively; but that in with now. I was entirely spared his, and have been able to amist who needed assistance. I think the will be very beneficial to me as I feel fects of it already.

st my sister and other friends, all New York, so that we have a pleasle company bound for the same shore. tire number of persons on board the (the Aurania) I have heard to be 900. Aside from our elegant steamer appy passengers, we see nothing of plar interest. The "country" about as to be a vast rolling prairie desked verdure. Now and then a sailing is seen; also innumerable fishes of are will now and then take a leap over rface of the water. A whale was nightardsy.

principal employment seems to be and sleeping and reading. My are, many of them, good singers, so have enjoyed much of that; also, s formed many pleasant acquaint-Thus, taking all into consideration, thankful to the Giver of all blessings. mg that I am under his care and pro-I securely rest in him and have no

god opportunity is given to spread the of God by conversing with people on d-important question of our life and y. I desire to improve this. I hope in further for the RECORDER, under favorable circumstances; also a short for the next Harold.

MINISTERIAL CONFERENCE.

perding to previous arrangement, the Conference of the Western Astion mot with the Scio Church, Tueswaing, May 11, 1886.

s introductory sermon was preached by Place, from Rom. 7: 9, 10, in which seaker showed that by the introduction men was subjected to an unholy prinand hence he was in a lost condition but a Sevicur.

ber the sermon, the usual ministerial ince meeting was held, in which five tering brothren and four theological ats took part. Much of the experelated was interesting and helpful to listening.

the Wednesday morning seemon, after or the minutes of the last session, and metitation and by-laws having bean by request, the following-named pertime voted members of the Confe W. Louis, R. H. Socwell, and Gen. W. all of Alfred University.

I have pushed as easy of the Tiple of Seciptors Interpretation." and to live consulty the at the Mar," the conjugate part to the different principal of The Late of the La The state of the s and the besides with College I and make pusitive by division Mark Tree

m cay by J. Kayes and THE CASE STREET trine, though not in its physical sense. The discussion was entered into with much earnestness, and continued till time for adjourn-

The following is the programme as arranged for the next session:

Introductory Sermon, L. A. Platta. What attitude should the pastors of our churches sesume with respect to secret organizations?

What is the New Theology ? W. C. Titsworth Symposium of four papers on the question: Is the practice of receiving members into the church by laying on of hands supported by Scripture? Geo. W. Burdick,

E. H. Socwell J. Summerbell.

Ought theological schools to hold graduation in some college course a prerequisite to graduation L. E. Livermore. What is the proper relation of pastoral to pulpit Committee to report programme at next session W. C. Titsworth, L. A. Platts, E. P. Saunders.

The minutes being read, it was voted to adjourn to meet with the First Alfred Church on the third Tuesday evening of November next.

The weather was very fine during th whole time of the session, and all the meet ings were well attended by the friends a E. A. WITTER, Secretary.

ST. ANDBEWS BAY.

Some inquiries having been made as to the titles to the lands of the St. Andrews Bay Railroad and Land Company, I have taken a good deal of pains to procure the facts. And I find that that company holds a large tract of land, deeded by the United States to Florida; by the state of Florida to the P. & A. Railroad; by them to Webber, and by him to the St. Andrews Bay Railroad and Land Company. Then I find a smaller tract, three or four sections, which was once the property of one Watson. By him it was put into the old St. Andrews Bay Company, as stock. In 1840 that company failed and allowed the lands to be sold for taxes soon after. The county records have been destroyed by fire twice since. So that of this we have but little recorded evidence. A fact which is just as much in the way of invalidating the title as of sustaining it. Men who have purchased largest of this tax-title land-Messrs. Gargett & Lanehaving several hundred acres of it near by, and who have taken much pains to investigate, tell me they consider their title good and

As to the St. Andrews Bay Railroad and Land Company, my opinion now is that they do not intend to do a square business; and my advice to all is "see before you buy." A man in Cincinnati, who has never been on the land, might select a good lot for you. and he might not. Most likely not till the poorer ones were all gone. At any rate, there is a good deal of complaint about lots four and more miles away, and lots in creeks and in gum ponds, etc. My own selection was, in part, exchanged by them without so much as asking my leave, and has made me very much trouble. Yet, all the lots that I have located for others are good lots, fit for residences or business places, with a single exception; and other lots have fallen back to me so I can exchange that one if the party comes on, or likes any other better.

I am myself about to go on to a homestead three miles from town. As to climate, healthfulness, and beauties of the place, I hold to my former opinions, and am content to stay, because I can be so much more free from pain than at the North.

Jos. N. Forbes.

Home Hews.

New York. ALFRED CENTRE.

Pastor Titsworth has returned from a a short visit at his father's, in New Jersey. He seems strong in general bodily health, but has not entirely regained the use of his voice. He will probably go, with his family, to Farina, Ilk., for further rest.

Decoration day was observed here with more than usual ceremonies. On Sabbath, May 29th, the two churches united in service at the house of the First Church, Eld. cemetery by Dr. Marson and by the Hon. would be likely to follow, with stands of ice practical sympathy, with the kind co-operaoream, cake, etc., which were liberally pat- tion of their pestors, infused new life into pletely described

paying for the new church organ.

that an entertainment, to consist of vocal and instrumental music, select readings, etc., is being arranged for Thursday evening, June 3d. This entertainment is under the effect that I think said letter had upon his management of Mr. Charles Larkin, who is Frone Merriman will render a choice violin ceived have been placed in the hands of solo, written for the dedication of the great | Bro. B. F. Ensminger, and will be returned the benefit of the organ fund.

sued by Prof. N. W. Williams, of that depart- responsible man. ment. All who desire to know more about

On Thursday last, Rev. L. E. Livermore, Prof. D. A. Blakeslee, and Rev. L. A. Platts attended the funeral of John J. Lever, in Hornellsville. These gentlemen, with Mr. Lever and Rev. S. R. Wheeler, of Nortonville, Kan., were the gentlemen of the class of 1866, Alfred University. Mr. Lever was a straightforward and successful business

Several parties have attended the temperance meetings now being conducted by the temperance evangelist, P. A. Burdick, in Hornellsville. Much interest is being awakened, and much good is looked for from this work.

> West Virginia. NEW MILTON.

MAY 27, 1886. The South-Eastern Association met this morning, under favorable circumstances. The weather is cool and pleasant, and the church where we met is beautifully situated on the banks of the Middle Island creek, in a charming grove of evergreens.

I do wish our people in the North could have been here this morning and witnessed the joyous scene, as the beloved brethren and sisters came in carriages and on horseback, and met in front of the church, and seen the warm hand-shaking, and the tears of joy, and heard the tender exclamation, "Bless God, we have met together again at the Association." Then it was such a blessed privilege to meet with the delegates from the North, Brethren Huffman, and Backus, and Stephen Burdick, and to welcome Bro. L. F. Randolph back home again. Then, too, Eld. A. W. Coon was present, on his way to the Ritchie Church, and Des. Babcock from Jackson. Ohio, and, last and best, Bro. Kagarise and son, from Salemville, Pa., who brought a letter from their church, asking admission to the Association.

May God bless the Christian joy and fellowship to a precious and profitable meeting.

> Illinois. STONE FORT.

The season thus far has been very favorable to the growing wheat crops, and it is thought that notwithstanding the unfavorable prospect in the winter, there is now a strong probability of more than an average

The First day Baptists worshiped for the first time in their elegant new house on First-day morning, May 16th, in our village. It is a beautiful structure, and is an ornament to the place. The dedication sermon was preached by Eld. E. S. Graham, of Springfield, Superintendent of Missions for the state. The building was commenced last summer, and cost a little over \$2,200. A debt of \$700 was announced by Eld. Graham, and he collected the entire amount in with the affair at Haymarket Square. pledges and cash, and \$145 towards securing

I accompanied Bro. Johnson to his last appointment at Park's School House. One was baptized-Sister Chaney, wife of Wm. | anlt. A. Chaney, Esq., one of the most enterprising farmers in Williamson county. I regard that as a field of some promise. A church will be organized there, I think, soon J. Summerbell, of the Second Church, They have been, and are still, making an preaching the sermon. On the 30th, the effort to build a house of worship, which is hands. members of the G. A. R. Post, preceded by very much needed, as persistent efforts have the University Band, and followed by Com- been made, by certain parties professing to pany B., Alfred Greys, a deputation of be Christians, to close the school-house children and a long line of citizens in car- against us. One of the brethren addressed liages, marched to the cemetery, and strew- a letter to one of our pastors, soliciting a ed with flowers the graves of their fallen | contribution for the purpose of siding in comrades. Addresses were made at the the building enterprise; but he received an answer that was not calculated to strengthen W. B. Chapman, of Bradford, Pa., an old and confirm the faith of new converts to veteran of the army of the Union. The day the Sabbath. But the churches at Farina, was hot and dusty, and the ladies of the vil- Milton, Milton Junction, and probably some lage had anticipated the discomforts which I have forgotten, have, by their timely and

ronized. The net proceeds will go towards the spirits of these brethren and sisters. should remark here, that it was through the Speaking of the shurch organ reminds me | correspondence of Bro. Johnson that those contributions were received, the other brother, a beloved one, and an estimable citizen, declining to write any more. I regret the family, who have not been keeping the Sabto be assisted by a large chorus. Also Mr. La bath with him. All the contributions reorgan in Boston. Mrs. Jennie Green Wilcox, to the donors, provided they fail to build. of Akron, Ohio, has consented to give the Any church, or brother, or sister, who may select readings. This entertainment is also for | be able and willing to help those brethren, will. by remitting to B. F. Ensminger, Crab A neat catalogue of the musical depart- Orchard, Williamson Co., Ill., confer a benment of Alfred University is now being is- lit on the cause. Bro. Ensminger is a very

We had a soldier's reunion, the other day, this important work in the University will that was very interesting to some of us. do well to write to Prof. Williams for a On the 19th of May, 1861, the 18th Regiment, Illinois Volunteer Infantry, was mustered into the state service at Anna, Ill., by Capt. U. S. Grant, then acting under special commission from Gov. Yates, of Illi nois. On Wednesday, the 19th inst., the survivors belonging to that organization, who could be present, celebrated the 25th anniversary of the organization at the same place where organized. Something over 90 reported their names. But a large proportion of them were recruits who came in after our ranks had been terribly decimated by the great battles of Fort Donelson and Shiloh. Col. Brush and Lieut. Col. Marks, both of whom were mustered in at the organization as Captains, were present and contributed a good deal to the interest of the occasion. These were all of the field officers who were present. Of the staff, there was Dr. Ormsby, 1st Assistant Surgeon, who joined us soon after the muster in, and the last Chaplain, who was mustered as a Lieutenant. At our original muster in, we were nearly one thousand strong; but where are my comrades now?

M. B. KELLY.

Condensed Rews.

One hundred and fifty-four failures were reported in the United States during the

The net earnings of the Pacific Mail steamship company, for the year ending April 30th, were \$1,300,000.

The Lehigh and Schuylkill coal exchanges have agreed to make, no changes in prices of coal for June. Snow fell at Kane, Pa., May 24th; and at Clarenden, Pa., about forty miles north of

Oil City, there was quite a snow storm. The next annual convention of fire chiefs f the United States will be held in Provi-

dence, R. I., August 24th to 27th. Forty-nine thousand immigrants arrived in the United States during April. and 229. 000 for the ten months ending April 30th.

Snow to the depth of seven inches was reported in various towns in Northern Vermont, May 27th, and fears are entertained of severe damage to crops by frost. The select committee appointed to investigate the charges of inciting riot made

against Alderman Rudztnski, of Milwaukee. has made its report recommending impeach-At Philadelphia, Keeley, the inventor, has given a successful exhibition of his mo-

Twenty-five capitalists and scientists who witnessed the exhibition were convinced The largest oil well in Ohio was struck at Findlay. May 28th, at a depth of 1,290 feet.

The well is situated a mile from town, and is known as the "Alge" well. It is flowing at the rate of 240 an hour. At Chicago the grand jury has completed the investigation of the anarchist cases, and has determined to indict nearly all the per-

sons arrested and confined in connection Forest fires are raging at several points on the Milwaukee, Lake Shore & Western railway. The village of Coleman has been partially destroyed and Westboro had a narrow escape. Unless rain falls great loss will re-

The Brooklyn Bridge has proved a serious competitor to the ferries. The Union Ferry Company shows that its receipts have fallen off from \$2,000,000 per annum to \$800,000, and with the approach of mild weather the company was obliged to discharge sixty of its 2.15 to 4.80. Communications from churches and

The third of September, which is the anniversary of the signing of the treaty of Paris has been set as the date for the dedication of the Bartholdi statue. The sum of \$103,000 is asked of Congress, but Chairman Belmont, of the Foreign Affairs Committee. says that the Appropriation Committee will undoubtedly cut this down to a figure of not over \$50,000.

shows a population of 1,316,382, an increase of 200,000 since 1880.

Germany opposes the raising of the blockade of the Greek coast until Greece has com-

Emperor William has given orders that

The German government is preparing a bill, the object of which is to place under strict surveillance anarchists and socialists. It will be introduced in the Reichstag at the earliest practicable moment.

The lava from Mt. Etna is advancing toward Nicolosi at the rate of forty metres hourly and is within one kilometre of the town. The adjacent country is also menaced and the inhabitants are fleeing from their homes. All the streams and water courses in the district have dried up, and a water famine prevails.

A tornado visited Wetzeler, Prussia, May 25th, and destroyed the railway station, unroofed a large number of houses and factories, overturned stores and chimneys, and lifted barges out of the river Lahn and carried them, in some instances, considerable dis- | 2.15 to 8. Miscellaneous business tances in the air. In the neighboring country the wind uprooted entire forests.

A serious labor riot has occurred in the town of Trani, Italy, on the Adriatic. The mob overpowered the garrison and set fire to the law court buildings, the town hall, the custom house and a theater. All the buildings named were destroyed. It is reported that several persons were burned to death and others were murdered by the rioters.

THE following is a list of jurors drawn to serve at a Circuit Court and Court of Oyer and Terminer, to be held at the Court House, in Belmont, N. Y., commencing on Monday, June 14, 1886.

GRAND JURORS. Amity-Oscar Morehouse, D. H. Bradley, J. W

Alfred-Thos. W. Green, W. H. H. Keller. Andover-Wm. G. Tucker, Roswin Hardy, Cuba-Fred Lyman, Oscar H. Amsden, Charles Guilford, L. N. Stevens.

Friendship-H. Perry Allen, C. W. Blossem. Genesce-George D. Monger. Independence—Emory W. Reynolds.
Scio—Charles Huntley, E. Norton.
Wellsville—Myron D. Palmer, Wm. Bellamy, Jr.

Wirt-Marcus A. Furnald, Alva Jordon. Willing-A. J. Johnson.

TRIAL JURORS.

Amity—Alexis Halbert, James Saunders.

Alfred—I. M. Langworthy, Anson C. Benjamin, P. Mosher. Alma-James McCarison, Jr.

Andover-Ralph Kemp, Abram Slocum, Wm. Bolivar-Prosper Miller.

Friendship-James Spencer, N. W. Burdick. Independence—Ormus Bloss, W. H. Tallman, Nel Scie-George P. Worden, George E. Taylor, Rufus V. Gillett, Hezekish Howe. Ebenezer J.

Word-Joseph L. Babbitt, Daniel Hall, George N. Black, John Hogan, Daniel C. Fuller.

Welleville—Ira Niles, E. M. Shepard, Francis
Brothers, Maning Hills, D. C. Ackerman, Sumner Baldwin, James Swift.

Wirt-B. D. Maxson. Willing-E. S. Jennison, Edgar Peet, Elmer Par-

SPECIAL NOTICES.

THE subscriber will give fifty cents for copy of the Conference Minutes for 1818. A. E. MAIN.

ASHAWAY, R. I.

THE Seventh-day Baptists Central Association will hold its next session with the First Brookfield Church, at Leonardsville, N. Y., beginning June 10, 1886, at 10.30, A. M.

Preacher of the Introductory Sermon, F. O. Burdick.

Essayists, L. C. Rogers, on "The Relation of Sabbath-keeping to Spiritual Life and Growth;" J. B. Clarke, on "Baptism as related to Regeneration." C. J. YORK, Recording Secretary.

PERSONS intending to attend the Seventh-day Baptist Central Association convening at Leonardsville. June 10th, by public conveyance, may make the following connections at Utica for Bridgewater: Richfield Express leaves Utica at 7 o'clock, 10 minutes, A. M., and 6 o'clock P. M.

On the arrival of trains at Bridgewater, on Wednesday evening, Thursday morning and Thursday evening, free conveyances will be provided to Leonardsville.

By order of the Church.

E. WHITFORD, Clerk.

THE Seventh-day Baptist Western Association will hold its Fifty-first Anniversary with the church at Independence, N. Y., commencing on Fifth day, June 17, 1886, at 10 o'clock A. M. The Executive Committee have prepared the following programme, subject to amendment and approval:

Fifth-day, Morning Session. 10 o'clock. Introductory Sermon, James Summerbell Report of Executive Committee.

Appointment of Standing Committees. 2 to 2.15. Devotional Exercises.

corresponding bodies; annual reports; reports of delegates; miscellaneous business.

8 o'clock. Paper, "What constitutes a divine call D. R. Maxson to the ministry?" Sixth-day Morning

9 to 9.80. Devotional Exercises. 9.80 to 10.80. Reports of committees, and miscel laneous business. 10.80. Paper, "Inspiration of the Scriptures," W. O. Titsworth

2 to 2.15. Devotional Exercises A census of Berlin, taken on December 1st, 2.15 to 8. Reports of committees and unfinished 8 o'clock. Educational conference, conducted by L. E. Livermore. Sebbath Morning

the army officers now studying in France shall henceforth study in Switzerland.

10.80: Sermon by A. H. Lewis, delegate from the Bastern Association, followed by a joint seemant for the Missionary and Tract Sognitude.

o'clock. Bible school work, conducted by J.

N. Backus, Superintendent of the Ind ence school.

7.45. Paper on Woman's Work

Sermon by J. L. Huffman, delegate from North-Western Association. First day Morning.

9 to 9.15. Devotional Exercises. 9.15 to 10.80. Unfinished business

10.80 to 11. Paper, "The religious significance of 1 o'clock. Sermon by J. B. Clarke, Agent of the American Sabbath Tract Society, followed by a joint collection for the Tract and Missier ry Societies.

2 to 2.15. Devotional Exercises. 8 o'clock. Sermon by O. U. Whitford, represent tive of the Missionary Society. Evening.

8 o'clock. Sermon by H. D. Clarke, delegat from the Central Association. L. E. LIVERMORR. Moderator.

JAS. E. N. BACKUS, Rec. Sec.

Persons intending to come to the Western Amo ciation by railroad to Andover, will please inform me as soon as convenient, and we will have carriages at Andover on Wednesday, the day before the Association. Any wishing to come on any other day, will please give notice accordingly. Those coming with teams may report to me, if they have no other arrangements. We wish to make it a pleasant for all as possible.

J. KENYON, Committee INDEPENDENCE, N. Y., May 21, 1696.

PERSONS intending to attend the approaching ession of the North-Western Association are requested to send their names at an early date, to Dea. G. S. Babcock, Garwin, Iowa, that they may be a signed places of entertainment. MAY 27, 1886.

The next semi annual meeting of Seventh-day Baptist churches of Minnesota will convens with the church at New Auburn, on Sixth-day before the second Sabbath in June, 1886. Introductory sermon by Rev. A. G. Crofoot. By notifying J. H. Crosby, New Auburn, of the time of their arrival. visiting brethren attending by rail will be conveyed from Sumpter, the nearest station on the Hastings and Dakota division of the St. Paul and Milwanker

MINUTES WANTED.—The Western Association, at its last anniversary, instructed its clerk to obtain, if possible, a complete file of the records of the Association from its organization to the present time. Persons having copies of the printed minu tes of this Association for any year between 1906 and 1884, which they can spare, will confer a favor on the Association by sending one copy for med vear to the Rev. J. E. N. Backus, Independence

May 6, 1886.

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

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

THE Treasurer of the General Conference would respectfully remind those churches which have not paid their apportionments for the year ending Sept. 1, 1885, or for previous years, that the money in the treasury was long ago exhausted and a considerable portion of the expenses for last year remain unpaid. Prompt attention to this matter by those whom it may concern is very desirable. Remittances should be sent by Post-Office orders or registered letters to

A. C. BURDICK, Treasurer. ALFRED CENTRE, N. Y.

PLEDGE CARDS and printed envelopes for all who will use them in making systematic contributions to either the Tract Society or Musionary Society, or both, will be furnished, free of charge, on application to the SARBATH RECORDER, Alfred Con-

GRAND CONCERT

ALPRED UNIVERSITY.

WEDNESDAY EVENING. JUNE 80, 1886. (Commencement Week.)

THE SERVICES OF

Miss Maud Morgan,

CELEBRATED HARPIST.

Have been Secured for this Occasion

The sale of tickets will begin June 10th Tien

for reserved mass can be secured without a charge by addressing D. B. Burdick, Allers On 8 o'clock. Prayer and conference meeting, conducted by G. W. Burdick, tra. N. Y.

Selected Miscellany.

A LESSON.

While in a dark valley I was sitting apart, Lamenting the sorrows That burden the heart. chanced to look upward A star to behold That sparkled with brightness This lesson in gold:-

Though weary and wasting, Learn wisdom from me; Surrounded by darkness Contented I be; True, constant and cheerful Forever I shine, Sustained and enlivened By an impulse divine.

I came from the valley Heroic and wise, Determined to conquer The troubles that rise; With hope to look upward In sorrow and pain, And never in weakness To falter again.

THE OLD. OLD STORY.

It was not told by a minister, nor even in Sunday-school, but in the home of a devoted teacher to a congregation of one. This is the way the story was told, and this is the way it went down into one human heart.

A poor, raged boy was found one Sunday by the teacher among the regular scholars of her class. The lady had no idea how the thing happened. But there the boy was in his pitiful plight, and the other boys were having a little fun over the awkwardness and poverty of the stranger. The teacher drew the boy close to her side and asked his name. Hanging his head, he muttered, "My name is Jimmy."

"How old are you?" was asked, with other questions, which drew out the fact that the boy was ten years old, and that he could not read. The case was so pitiful that the teacher only whispered, "I want you to go home with me after school.'

At length the teacher was seated in the house with the strange boy, to whom she gave an apple to make him feel at home, when the conversation went along something like this:

"I never had any mother as I knowed of. I allers lived with Benjamin, the bone-pick-

"Jimmy, is your mother living?"

"Well, Jimmy, I hope you love Jesus." "Jesus, who is he?"

"Wny Jimmy, you must have heard of Jesus—stop and think."

With an honest and wondering look the boy replied, "Upon my word and honor I never heard tell on him. I suppose he is some big gentleman that wouldn't speak to Jimmy.

The teacher had never before met a person that had not heard of Jesus. At first a ** and next a thrill his teach being permitted to tell the story of 26 Calilee another for the first time. A prayer was sent up-"Lord help me," and the lady went on talking of Jesus. The boy listened with a stare of bewilderment; his gaze was rivited more and more upon his teacher as he drew closer and closer to her until his elbow rested on her lap. Tears came, filling his eyes and running down his cheeks, when he said, "It seems awful strange; nobody ever told me before that Jesus died for me. Are you sure there is no mistake about it? I allers thought I was of no account anyhow. Please tell where they buried him. I wish I could put some flowers on his grave."

mid, "Jimmy, I have not told you the best tivated, thoroughly a lady in feeling and enough. of all. The grave could not hold Jesus," manner, and surrounded by all that makes and she went on to tell the boy about the life attractive and pleasant. resurrection and ascension. Her listener him in heaven by and by.

body could help loving one that died for do you think of it?" em; but how can I tell what he wants me to do? I can't see him nor hear him talk. I wish I had seen him before he died."

The teacher went on to tell about the the dead.

Jimmy said inquiringly, "You told me and leading it, what would you think?" that Jesus would come and live in my heart, steel some apples, and when I feel awful consistent." hungry, I just think I could steal anything. How can I get this awful feelin' out of me, so as to be good ?" to which the teacher re and his cleansing blood.

Now please, teacher," said the boy, won't you tell Mr. Jesus who I am? I don't know how to ask him, as long as I can't standards, one for him and another for the himself and his wife of the man's goodness mee him. Mebbe I won't ask him mannerly- members of his church; not two rules of of character, said, "Well, now, you are a he having a fit? No; his calm face indilike, and he won't answer me."

The teacher replied that praying is talking to Jesus. "You can tell him just what you want, and ask him for it."

comes with him."

it. Then in honest and rude faith, Jimmy said: "It is plain to me now. I will never house with a web the weaver had got ready said: "I feel so well acquainted with him dance again." And she never did.

"What is your hurry, Jimmy?"

In a subdued and confidential tone the ample to all who knew her. boy replied: "I want to hurry home and like, and it would be an awful thing if he ful consideration: should die and not hear about Jesus." Then, half covering his mouth with his hand, he have the least doubt as to your conduct—if him; for he said, "I got a good security, whispered, "And he told me to steal the apples, and that is why I am in such a hurry. Good by."

This is a real incident. Such paganism may be found within a pistol-shot of our church spires. Bere we see the charm of the old, old story, as fresh and powerful as ever. How many of us could tell the story so simply? What Christianity wants most to it? to-day is, not a better philosophy but, lives be so hard to get the story told.—Evangelist.

THE OLDEST STRIKE ON RECORD.

At the synagogue of the Congregation Rodof Sholom, on Clinton Street, the Rev. Dr. A. Wise delivered on Sabbath last a sermon on the "Labor Question," illustrating his sermon by the following allegory from Medrash: The different organs of the human body, said the rabbi, once became tired of serving and supporting one another and initated a revolt. The main instigator of the movement was the brain, which called the meeting and there addressed the different organs. "All of us," the brain exclaimed, "must work to fill that insatiable stomach, which swallows everything." The feet said: "Why shall we always bear all the organs continually, while the others do us very little service." The hands said: "We are the laborers for the other organs, what would the others be without our labor, while they are of no benefit to us?" The mouth also revolted and exclaimed: "I must not only speak, but also swallow for that lazy stomach, which would do nothing but consume what I supply it with." The eyes also joined the movement; they found it very tiresome to look about, to watch and guard all the other organs from harm. The movement at last extended to all the other organs of the body; they instituted a veritable strike. The feet would move no more, nor the hands work, nor the ears hear, and, as a natural consequence, the whole body commenced to decay and the individual organs to sink. Alas! too late they found out the foolhardithey had lost their vitality and in vain they tried to work again as formerly.

This, said Dr. Wise, was the first strike recorded from olden times. Capital is the stomach; labor forms the members of the social organism. Capital consumes the largest part, but supplies the veins, the muscles, the nerves and all other portions of the body, and if the stomach is weakened all have to suffer and the entire organism de- pain, for the stick in the dark, struck him cays. If the capital is weakened or refuses everywhere. to fulfill its functions then the whole machinery, or society, suffers. The Doctor warned his hearers of joining or encouraging strikes and boycotting.—Hebrew Standard.

"MAY I DANCE ?"

"If I join the church, have you any objection to my dancing?"

Such was the question of Mary W., ad

Having been hopefully converted, after was spell-bound, as he heard still further much thought and prayer, she had decided of Christ's praying for Jimmy, and that he to unite with the church of which Mr. A. was just as near to him as the boy was to was pastor. But before so doing she asked the teacher, and that Jesus had a home for him, in the conversation alluded to, "If I join the church, Mr. A., have you any objec-The story had now penetrated Jimmy's tion to my dancing? I am very fond of it,

"I will answer your question by another,"

plied by telling more of the love of Christ ence and tendencies it is wrong and evil, why not think of giving up the practice. should you engage in it or wish it more than A person presented himself at his door ing the strangest motions—his arms and I? A minister is but a good man trying to shortly after he had suffered at the hands of do good to men. And there are not too dishonest guests; and he, wishing to satisfy tions, and his body doing more genufications him. If he is to be spiritual and set a holy that you are such a person as I ought to enexample, and to come out from the world | tertain?" Without a moment's hesitation and be separate, and shun worldly amuse- the man answered, "The Lord." "That's "Well," replied Jimmy, "I think I would ments, why are not you? and if such amuse- quite enough," said the good man, opening like to have you tell him about me first, for ments are right and proper for you as a fol- the door wide to the wall. "Come in, you have known him so long, and he will lower of the Saviour, why are they not for come in. I receive you in the name of the more notice of Jimmy if somebody him? And why should you, or any member Lord." And so the stranger admitted was

now, you bet it won't be the last time I'll Uniting with the church by a public contalk to him."

Uniting with the church by a public confession of her faith in Christ, she lived and, The boy took up his old torn cap, as if after some years died, an exemplary, faithful, hurrying away, when the teacher said: spiritual Christian, a help to her pastor in every good word and work, and a bright ex-

With this brief narrative in view, three te'll Benjamin about Jesus; he is so sickly | thoughts are suggested for serious and prayer | The web's away, and how are we to live un-

> there is the least conflict between inclination and I keep the security, and I am sure it as you believe he would approve if he were present with you.

2. If there is the least doubt, is it not best to err on the safe side, and rather keep too far from the world than to go too near

3. Is it not right for you, in this, as in all church a holy and spiritual and useful church, and give you, personally, the highest and best influence as a devoted and faithful Christian?

A CHILD'S LONGINGS.

I'm but a child, yet Jesus died. From sin to set me free. 'Suffer the little ones," he said, And let them come to me.'

I need the love which he bestows, So tender and so true, His blessing everywhere I go, My whole life journey through.

I know there's work for childish hands, But I am very weak; I cannot see, I do not know, Unless his help I seek.

I must go to him, as he said, And he will smile and say, 'Come close within my arms, dear child: I'll lead thee all the way.'

Then I shall know that I am his, And he my friend and guide; Though I can little do for him, I shall be near his side.

- Christian Secretary.

QUOTING SCRIPTURE.

I knew a man who always had a good story to tell. He used to sit in his store, and, when there was no business, he would tell any one who would listen some interesting tale. I learned much from him, for his stories were never profane or vulgar.

One of them was about a colored boy, the ness of their obstinacy, and when they rue- son of a Baptist preacher. This boy had a fully wished to resume their former activity bad habit of sneaking off, unknown to his father, and coming in the back way late at

> At last the old gentleman found him out, and learned that he had gone to a ball—a thing strictly forbidden. He waited for him till half-past twelve, standing in the dark, with a big hickory stick in his hand. As the boy climbed in the back window, down came the stick upon him. He howled with

> As he howled he jumped about the shed. But his father kept on. At last he stopped to get breath, and said, "You young scamp, I'll teach you not to go off dancing with them low-down folks!

The boy blurted out, "But, father, don't the Bible say, "There is a time to dance?" It was an unlucky quotation.

"Yes, it does," said his angry parent; "and I'll tell you when it is. It's when a boy has sneaked out to a ball, and his father catches him when he comes home at twelve dressed to her pastor as he was speaking to o'clock at night; that's the time for him to her about her making a public profession of dance!" and the stick descended, and the When the teacher could recover her self- religion. She was about eighteen years of boy danced and howled his own accompanicontrol after the pathos of these words, she age, of high social standing, intelligent, cul- ment, till the old gentleman thought he had

> Quoting Scripture never helps sinners, unless they are penitent.—The Christian Ad-

HOW THE THIEF WAS CAUGHT.

In the days when inns were not so numerous as they now are, it was customary, in heart, and he said, "I don't see how any- and feel very unwilling to give it up. What the highlands of Scotland, for travelers to ask lodgings at the houses by the wayside. At a lonely part of a highland road a weaver said her pastor. "Suppose there was a large | had his home. He was a very good man, and fashionable party or a ball in town, and and one who had real faith in God. He was you were invited to it. And suppose you poor, but hospitable, and kindly entertained Bible, about the strength Christ gives to had accepted the invitation, and that, going belated strangers who asked to tarry for the them who try to obey him, and how near we at rather a late hour, as you entered the room | night. But he was sometimes imposed upcan all be to him new that he is risen from you found all engaged in the dance, and that on by worthless characters, who rose early you saw me, your pastor, taking part in it, and made their escape with what they could Next day, when his brokerage partners, most readily carry off. His wife frequently A look of surprise, almost of astonishment, said to him that if he took in people he knew but I know he won't stay where there is so passed over her face, as she frankly said: "I nothing of, after the way he had been doing, much badness. Only yesterday I tried to should think it very strange, and greatly in- they would be ruined by their depredations; but he felt the necessity laid upon him, in "Well," replied Mr. A., "if dancing is his circumstances, to fulfill the Scripture right and a good thing, why should not I command "to entertain strangers," and, enjoy it as well as you? And if in its influ- although he wished to discriminate, he could

Christian living, one for you and another for stranger to me; what security do you give cated no agony or illness. Had he gone of the church, wish to be or do what you hospitably treated, and, after worship, was revolving like a wheel with one spoke and

the previous evening to carry to his employer. When the weaver and his wife got up the next morning, and found the fellow gone, his wife was in great perplexity; and, in her anxiety, gave way to upbraiding her husband, saying, "Now, you see, it is just as I said; we shall certainly be ruined by this foolish practice of yours. What are we now to do? til you weave another?"

1. As to all worldly amusements, if you It was a dark day to her, but not so to and duty-go in prayer to the Saviour, and will all be for the best. It was for the Lord's ask him what you ought to do, and then act | sake I received him; and although he has proved unworthy of our hospitality, yet Jesus is worthy, and we shall yet lose nothing by it."

As the thief was crossing a hill shunning the usual road, God enveloped him in a misty covering. He wandered long upon the hillside, this way and that, and at last got to the so true and hearts so loving that it shall not | things, to take such a course, that, if all were | foot of the hill, and knocking at a cottage, to imitate your example, it would make the he asked if they would keep him for the night. The good man of the house recognized the voice, and said to him at once, "Come in, and down with the web!" The thief was thunderstruck, while the man said, "When you next intend to play similar pranks, mind not to give your security!" Down fell the web, and the thief, in con-

sternation, took to his heels.

The explanation of the matter is, that the thief got bewildered in the mist, and instead of going down the farther side of the hill, he came down the same side, and knocked at the very cottage door from which he had set out in the morning with the poor man's web.—S. S. Classmate.

IN AN AFRICAN FOREST.

At this juncture the native guides arrived

having followed in our footsteps, anxious to see the results of our self-guidance. Wishing to transfer my responsibility to other shoulders I offered them a present of cloth if they would lead us through the trackless forests to the precints of Rombo; whence I knew we could find our way unaided to Taveita. They consented and once more we entered the dusky woods, following a zigzag course by means of the rough paths which elephants had just made. Often the longstemmed flowers, and crushed stained grass prostrate position into which they had been hibits acute observation of the ways of hucidians, these lords of the forest who had what was almost a novel, a history of one time they would make their presence known | temporary life than the adventures of Jonsby senorous trumpeting, but as they were than Wild in the next century. If he did quite aware of our proximity they took good | not weaken his eyesight over books, he sharcare to conceal their huge bodies. The undergrowth was so dense that you might have umes abound with anecdotes and incidents touched an elephant in your gropings before which he had evidently seen in the town you saw him; but above this dense tangle of streets or by the road-side, and with phrases six or seven feet in height rose the straight and proverbial sayings close to the soil. Not smooth trunks of superb trees; indeed, the the least agreeable of the signs of this realtimber I saw here was exceptionally fine. ism, this sight for the bare fact in sense The gloom of the forest was intensified by alone, are those descriptions of the country. the enormous masses of orchilla-weed which of the birds, and flowers, and fields, and the grew thickly on the upper branches of the simple cheerfulness of them to the countrygreen cloth being thrown over the foliage. to cover. So, when he came to write his almost appalling; we felt like insects creep- way, and without forethought, the reality of ing and twining through the interstices of a journey on earth with that of the search the mighty trunks. As we preferred to go for heaven. The success with which, in a whither the elephants had forced a way, our literary work, truth is fused with fact, is a course was naturally an eratic one, and sev- measure of genius. It is, perhaps, more eral times the men lay down in despair to striking in this case because the work is an pant and rest.—H. H. Johnston.

JAY GOULD TAKING EXERCISE.

The haste of commercial work in New York is proverbial, writes a correspondent of the Cincinnati Enquirer. The hours of business in the Wall street neighborhood are only about five a day, and the utmost possible amount of labor is crowded into them. But some of the chief operators are busy overtime. Jay Gould was one of these until lately. They tell a story in his office about his resolving, on the advice of his phyiscian two years ago, to take exercise.

"I don't wish you to exercise violently," said the doctor; "all you need do is to practice mild calisthenics an hour every day." "All right," said Gould; "show me ex-

actly what to do." Thereupon the medical man instructed the millionaire in a variety of movements, such as flexing and extending the arms and legs, inflating the lungs and slowly excluding the air, beating the chest with the hands, and bending the body sideways and backwards. Conner and Morosini, looked into his private office, where he sat at his desk reading letters from the morning's mail, they were astounded at the sight. Gould was going through a series of contortions that indicated nothing less than raving madness. His eyes were on the manuscript of a long epistle, and he seemed to be intently perusing it; but his puny physique was undergolegs extending one after another in all directhan were ever conceived of a ritualist. Was crazy? That was likely, the two partners thought.

"What is the matter, Mr. Gould?" asked Connor, approaching rather cautiously. "Is there something bad in the letter?"

said Morosini.

"No, no," replied Gould, setting an arm They knelt in prayer, the teacher intro- would not like to see him be or do?" | shown to bed; but he was a thorough rogue, no rim, "I'm exercising without loss of ansed Jimmy to Jesus, as the boy expressed She thought a moment seriously, and then and before the day dawned, he had left the time."—Hebrew Standard.

INCREASE IN DIFFUSION.

Concerning spiritual blessings, religious motions, the joys and powers which Christ came to give, the condition of their increase is always and emphatically diffusion. To impart to others is to gain for one's self. Every honest effort to bring some other human heart into conscious possession of Christ's love deepens one's own sense of its preciousness. Every attempt to lead some other understanding to the perception of the truth as it is in Jesus helps the believer to understand it better himself. Who would learn, must teach. That will clear the mind, open hidden harmonies, reveal unsuspected deficiencies and contradictions in one's own conceptions, and will help one to feel more the truths that come from his own lips. The cold appreciation in which the truth is sometimes held will be put to shame by seeing how others grasp it; and more confidence in the gospel as the power of God unto salvation will be given when it is seen how that gospel, even ministered feebly, becomes mighty to pull down strong. holds.

At the lowest it will keep the mind in healthy contact with what is too apt to be forgotten. He who would learn to love Christ more must try to lead some one else to love him. He will catch new gleams of his gracious heart in the very act of commending it to others. Whoever would have his own spiritual life strengthened and deepened must remember that not by solitary meditation or raptures of silent communion alone can that be accomplished, but by these and by honest, manful work for God in the world. The Mount of Transfiguration must be left, notwithstanding all these were there -Moses and Elias, and the cloud of Divine Glory, and the words of approval from heaven, because there was a demoniac boy and his weeping, despairing father needing Christ down below. He who would live with God must work for God. He must give bread to the hungry who would have it for the food of his own soul.—Morning Star.

JOHN BUNYAN.

Bunyan was the opposite of a mystic. His common sense in his sermons of advice is exwould be slowly rising erect again from the traordinarily close-packed and hard. and extrampled by the feet of the clumsy probos- man nature in practical life. He wrote once just preceded us. Indeed, from time to Mr. Badman, which is probably truer to conpened it on men and women. All his vol trees, in such a manner as to suggest a gray, born-boy, which strew his pages from cover The density of the woodland growth was great book, he united in a perfectly natural allegory, which is usually so dreamly pale a kind of composition. The characters and action of the "Pilgrim's Progress," on the contrary, are a transcript of life, so vivid that it cannot wear out. It is not more realistic, however, than other portions of Bunyan's voluminous writings, in which one may get an idea of English provincial character of high historical value and human in-

Bunyan's memory is singularly agreeable. Personally he was free from the defects of assumption, dogmatism, and spiritual pride which entered largely into the religious character of his epoch, and his sensitive conscience seems to have kept him humble after he had won a name. The two great elements of his work—the homely quality and the Christian quality—were deep-seated in his nature, and gave him charm. In an age of sectaries he was not a narrow bigot, and did not stickle for meaningless things; and in a time of political strife growing out of religious differences, and though himself a sufferer by twelve years imprisonment in early manhood, he did not confuse heaven with any fantastic monarchy or commonwealth of Christ in London, nor show any rancor or revengeful spirit as a subject. It is worth remembering that out of Puritanism, which is regarded as a narrow creed and life, came the only book since the Reformation which has been acceptable to the whole of Christendom, and is still regarded as the substantial truth of the Cristian life in all the churches that preach it under any creed of orthodoxy. The life of the man who could evolve such a story must have been very simply typical of the Christian life itself.—The Evening Post.

> THY love, O God! restores me From sighs and tears to praise And deep my soul adores thee, Nor thinks of time or place; I ask no more in good or ill. But union with thy holy will.

Tis that which makes my treasure, 'Tis that which brings me gain, Converting woe to pleasure,
And resping joy from pain.
Oh, 'tis enough, whate'er befall,
To know that God is all in all.

Transpar experiments on of power by electricity is stelly than yes hoped the plan is feasible, but it more componied and practice Cobiling purposes to use the the sparce of supply. facilities make it cheaper to then power, with its attendan cent, not to mention its Smootife Journal.

WHILE workmen were rem

from an old burying-ground and Lombard streets, Philad they raised to the surface th Mercer, who was buried this ago. Upon opening the com found to be in a perfect state and completely petrified. I in a perfect state. The bod were natural, and the hair w condition. The corpse had vellow, was as hard and unim marble, and weighed about PREVENTION OF EXPLOS

MINES.—Numerous safety d invented by the use of which coal mines may be diminish cy: but in mines in which bl these precautions are insuffi occasional great catastrophe the lost of great numbers of Within the last few years, o experiments which have been sulted in the development of these great explosions always the barometer has suddenly i planation is a simple one. rometer goes down as the re tion in atmospheric pressure tity of gas than usual comes mixing with the air in the ing an explosive compound hoped that the widest possib be given to these facts, esp mining districts, and that mines will follow the examp charge of some of the lai mines, who forbid blasting oter is falling, and if the fa the entire suspension of work

A NEW MOTOR.—There h no line of inventions so proli years as that of motors, pai plied to street cars. The le been the grip and electrical now been given birth here w lutionise the whole busine the grip, if not electricity. past. Its parent is Jay 1 been for twelve years the n of M. M. Buck's establish time ago he announced that vention which would be a gr is a very ingenious workman actively engaged, has gener studying out some problem present invention is an power from gas from coal o a tank in the roof of the c generated as used, the flash as it passes into the cylinder producing expansion. The so far, has appeared to be th the general public in riding carrying oil, but it is cla would be absolutely no d Mr. Noble claims that he co for a ten-horse engine, w three or four cars, at a cost day, the engine working lessly. The engine would space than the lever in a gri

vessel. Tallapoosa, which overhauled at the Brooklyn winter, has, among other im supplied with an electrical tus, by which the ship guid automatically. The tiller compressed air, governed b the pilet house, and can be extreme starboard to its ex tion, or the reverse, in a 2 thing moonds. The sates which is attached to the col to which it is desired to a This mechanism that point the electric circ and shut by the motion The radder is thus acted u eny deviation from the mar investor states that the int tricity is to the compace bo apos the needle; but a gre to her, will be spt to t provide with fire. The pill of WATER STATE

STREEING BY ELECTRICIT

INCREASE IN DIFFESIOR

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Bres. O God! restores me Law ages and tears to praise, group my soul adores thes growth that of time or place; CENSOR WILL LAY SON OF IT.

gopular Science.

FRENCH experiments on the transmission successfully than was hoped. Theoretically the plan is feasible, but it is found to be more economical and practicable for manufacturing purposes to use the power directly at the source of supply. Modern railway facilities make it cheaper to transport goods than power, with its attendant loss of 50 per cent, not to mention its uncertainties.— Scientific Journal.

WHILE workmen were removing the bodies from an old burying-ground at Thirteenth they raised to the surface that of Thomas Mercer, who was buried thirty-eight years Upon opening the coffin the body was found to be in a perfect state of preservation and completely petrified. The shroud was in a perfect state. The body and features were natural, and the hair was still in good marble, and weighed about 1,000.

invented by the use of which explosions in coal mines may be diminished in frequency; but in mines in which blasting is done, these precautions are insufficient to prevent mixing with the air in the mine, and mak- ever they handle.—Atlantic. ing an explosive compound. It is to be hoped that the widest possible publicity will be given to these facts, especially in coalmining districts, and that all managers of mines will follow the example of those in charge of some of the largest European mines, who forbid blasting when the barometer is falling, and if the fall is great, order the entire suspension of work.—Good Health.

A NEW MOTOR.—There has probably been no line of inventions so prolific during recent years as that of motors, particularly as ap- the lark both to song and to flight, for as plied to street cars. The leading ones have been the grip and electricity, but one has now been given birth here which may revo-Intionize the whole business, and relegate the grip, if not electricity, to a forgotten past. Its parent is Jay Noble, who has been for twelve years the master mechanic of M. M. Buck's establishment. A short time ago he announced that he had an in- | was still heard; its glad notes still came vention which would be a great success. He | floating down from heaven, like the music is a very ingenious workman, and when not of an angel, and charmed my heart the actively engaged, has generally been found | more since my eye could no longer discern studying out some problem of effect. His the singer. present invention is an engine receiving power from gas from coal oil. The oil is in a tank in the roof of the car, the gas being generated as used, the flash of the explosion as it passes into the cylinder heats the air, producing expansion. The only difficulty, so far, has appeared to be the nervousness of the general public in riding on or near a car carrying oil, but it is claimed that there would be absolutely no danger whatever. Mr. Noble claims that he can furnish power for a ten-horse engine, which would pull three or four cars, at a cost of one dollar a day, the engine working absolutely noiselessly. The engine would occupy no more

STEERING BY ELECTRICITY.—The old war vessel, Tallapoosa, which was thoroughly overhauled at the Brooklyn Navy Yard. last winter, has, among other improvements, been supplied with an electrical steering apparatus, by which the ship guides her own course automatically. The tiller is operated by compressed air, governed by electricity from the pilot house, and can be turned from its extreme starboard to its extreme port position, or the reverse, in a fraction less than three seconds. The automatic action is obtained by means of an electrical mechanism, which is attached to the compass at the point of cold water, he hated the intoxicating to which it is desired to secure the vessel's bowl. He was clean in his habits, pleasant course. This mechanism holds the ship to in his manners, a friend of his people. But that point, the electric circuit being opened he was much distressed at the sight of destiand shut by the motion of the vessel. Lution and wretchedness incurred by the The rudder is thus acted upon, and corrects habit of drinking. The horrors of the liquor any deviation from the marked course. The shop wore upon him till he could endure it inventor states that the introduction of elec- no longer.. He issued a decree that every equipped with an independent hand wheel, by the by which the course of the vessel, by the action of the current upon the compressed gathered it in great quantities; they had respectively action of the current upon the compressed gathered it in great quantities; they had respectively action of the current upon the compressed gathered it in great quantities; they had respectively action of the current upon the compressed gathered it in great quantities; they had respectively action of the sabbath under the sabbath. Sabbath under the sabbath. Sabbath under the sabbath. Sabbath under the sabbath under t

TACT.

antithesis of clumsiness? Etymologically, of power by electricity have resulted less as we know, tact is touch, and it may be called, therefore, the deft way of handling people. It is born with some men and women, like the supple, delicate fingers of the artist's hand, and those who have it use their gift instinctively. It is not measured in so far as it is hid with Christ in God. It wanting in it altogether.

condition. The corpse had turned slightly cesses and moods of feeling, and in the same vellow, was as hard and unimpressionable as moment the exactly right mode of dealing and brought by use to a higher perfection. PREVENTION OF EXPLOSION IN COAL Practiced on a large scale, with experience MINES.—Numerous safety devices have been | and foresight aiding, it makes the successties of whatever kind; and it is not to be with him in his heavenly glory. wondered at that a person possessing the gift of dextrous touch should regard with a occasional great catastrophes, resulting in mingling of amusement and compassion the Within the last few years, observations and blundering way through the world, forever side the camp bearing his reproach. Heaven sponsible.—Rhody. experiments which have been made, have re- stumbling against the people's idiosyncrasies, sulted in the development of the fact that | bruising their small foibles, oversetting their these great explosions always occur when cherished prejudices, when a little adroitthe barometer has suddenly fallen. The ex- ness might save all the damage. There planation is a simple one. When the ba- are men and women who are always doing rometer goes down as the result of diminu- this, just as there are those whose awkward tion in atmospheric pressure, a larger quan- | motions and clumsy fingers are continually tity of gas than usual comes out of the coal | bringing disaster upon themselves and what-

THE SONG OF THE NEW LIFE.

I shall never forget my own first impression of the morning song of the English skylark. In my zeal as a traveler to see all that could be seen. I had risen with the sun and had wandered off alone over the hills surrounding the old city of Winchester and its grand cathedral. The rays of the rising sun had changed the dew-drops into diamonds, and the early breeze had awakened this almost spirit-bird begins to sing it com mences also mounting upon its wings, and mounting it continues to sing, and singing it continues to mount higher and still higher, as if it had truly bid adieu to earth, as Jeremy Taylor has it, and had gone to mingle with the choirs of heaven. At last I could no longer see the bird. Its form was entirely lost to my vision, but its song

Such is the song of a holy life: for the Christian, as he commences the song of the new life, commences his upward course, and his song grows sweeter as he rises; and it is never so sweet, so moving, so attractive, as when the singer is lost to human vision, and the notes come floating down to us from the upper spirit-world. Listen! Can we not even now hear some notes of the life-song of some departed loved one? If the ear is too dull to catch the spirit strains, cannot the heart discern the melody, and are there not awakened within us kindred harmonies? They tell us that when two lutes are attuned to the same key, and placed near each other, space than the lever in a grip car.—St. Louis when one is struck the other is heard to send forth notes and tones of kindred harmony. May not our spirits be thus so nearly attuned to the same key with those of our loved ones who have gone before to heaven, and may we not draw so near to them in spiritual union and sympathy, that, even while we are yet upon the earth, our souls may send forth occasional strains, at least, of that song which fills all hearts and occupies all voices in the choirs of the redeemed? Yes. it is even so. - F. Stanford Holme. D. D.

SHOWERS OF GOLD.

It is said of an Emperor of China that he was a temperance man. He loved the cup tricity into the compass box has no influence saloon in the empire should be closed. That upon the needle; but a great many mariners, | was prohibition like a thunderbolt. But the we fear, will be apt to think that this is most remarkable thing related by the story playing with fire. The pilot house is further | is that, three days after the prohibition went equipped with an independent hand wheel, into effect, the heavens rained gold. It fell the automatic device. By means of a small electric lever on the bridge, the officer in charge may, however, take instant command of the rudder and change the direction of the vessel at will. This does away with the man at the wheel of our former navigation. At the same time, the control of the ship is much more perfect.—Scientific Americas.

The Day of the Sabbath, 24 pp.

Four Page Smalls.—By Rev. N. Wardner, D. D.—The Sabbath of the June 12 page of the Sabbath of the Sabbath from the Serenti Day to the First Day of the Sunday.

Which Day of the Sabbath of the D. Constantine and the Sunday.

The Day of the Sabbath, 24 pp.

Four Page Smalls.—By Rev. N. Wardner, D. D.—The Sabbath of the Jord's day, or Christian Sabbath. Did Christ Day of the Sunday.

The Day of the Sabbath at Pour Page Smalls.—By Rev. N. Wardner, D. D.—The Sabbath of the Lord's day, or Christian Sabbath from the Upon the people, in the precious coin of doupon the People and the Sabbath of the People and the Sabbath of the People and the People

What a rain of gold, if the cost and expenses, arising out of that dia plical trade, were world can either esteem or covet. In its May we not describe tact fairly well as the turned into a shower of gains instead of highest and holiest nature spiritual life in FQUAL PRIVILEGES FOR YOUNG LADIES. losses.—Standard Bearer

HIDDEN LIFE

No doubt the life of a Christian is secure.

alike to those who have it-men possess it in is also unworldly, divine. But the hidden- into the heart of man to conceive the things different degrees; while others, again, are ness specially is designed to mark its secrecy. It is not a life which challenges admiration. Tact ought not to be confounded with nor is it one to charm a worldly mind. his Spirit; for the Spirit searcheth all things, savoir faire; it is not merely the English Whatever attractions it may have are unequivalent for that term; one may have a earthly. So long as the present dispensalarge acquaintance with the world and its tion continues, it appeals to faith, not to conventions and be perfected in the practice sight. And it is in this fact we perceive of social duties, great and small, and yet be both our danger and duty. We are tempted to and Lombard streets, Philadelphia, recently, lacking in its fine sixth sense, so invaluable covet and contend for the prizes which conto its possessors and to all with whom they trol present ambitions. This temptation is come in contact. It is the outcome of in- to be strenuously and steadily resisted. Even tellectual and of temperamental qualities, though all the kingdom of the world and and implies the possession of clear precept the glory of them were offered to us on contions, quick imagination, and delicate sensi- dition of one act of fealty to Satan, we must dry, and the stove loses its luster, so long as bilities; it is these that give the tactful per- refuse them. Such gifts would prove as de- the time we have gained is spent in behalf of son his intuition of another's mental pro- structive as they are deceitful. Not only is our children? Thirty years hence, when the worldly greatness transient and trouble- little garments shall all be laid aside, we shall some, it proves itself also to be a hindrance look into the past with no regret that any with these. Tact, it is true, like another which much grace is needed to overcome. unnecessary work was left undone; but how natural gift, may be consciously exercised Attractive though it may seem, the greatest speak of obloquy, and scorn, and persecu- we shall long to see the blocks and playthings tion, may seem hard to bear, yet fellow-heir- as we now find them scattered; and how the ful diplomate. It is impossible not to feel a ship with Christ in his suffering on earth noisy prattle that at times threatens to quite certain pleasure in this use of special facul- is indissolubly linked with fellow-heirship unnerve us would then be like the sweetest

confers no honors or possessions which the present circumstances must be always hidden. As its source is unseen, so are its glories. While its advantages and gains far transcend the dreams of the loftiest ambition, they cannot bear translation into the language of commerce. Eye hath not seen, neither hath ear heard, nor has it entered which God hath prepared for them that love him. But God hath revealed them to us by yea, even the deep things of God.—Word

MAKE THE CHILDREN HAPPY.

James Parton says: "The best man or woman is the one who can raise the best child." If this be true, what matters it, sisters, that the clothes are folded away roughour fingers will ache to take over again the danger lurks beneath it. Neglect, not to stitches that were only once a vexation! How music to our unaccustomed ears! We can If we would wear the crown we must bear afford to use every effort to make the chilthe cross. If we suffer with him we shall also dren happy. And well for us if, when our reign with him. During the "little while" own sons and daughters are reviewing the the loss of great numbers of human beings. unfortunate individual who goes on his of his absence we must be content to go out past, they find no blight for which we are re-

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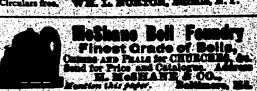
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The Zabbath School.

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

INTERNATIONAL LESSONS, 1886.

SECOND QUARTER.

April 8. The Word made Flesh. John 1: 1-18.

April 10. The First Disciples. John 1: 85-51. April 17, The First Miracle. John 2: 1-11. April 24. Jesus and Nicodemns. John 8: 1-18. May 1. Jesus at the Well. John 4: 5-26. May 8. Sowing and Reaping, John 4: 27-42. May 15. The Nobleman's Son. John 4: 43-54. May 22. Jesus at Bethseda. John 5: 5-18. May 29. Jesus Feeding Five Thousand. John 6: 1-21. June 5. Jesus the Bread of Life. John 6: 22-40. June 12. Jesus the Chaist. John 7: 37-52. June 19. Jesus and Abraham. John 8: 81-88, 44-59 Jane 26. Quarterly Review, or the Church and Temperand

LESSON X.—JESUS THE CHRIST.

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

For Sabbath-day, June 12th.

Reform. 1 Cor. 6: 19, 20, Isa. 5: 11, 12; 28: 7

SCRIPTURE LESSON.—JOHN 7: 37-52.

SCRIPTURE LESSON.—John 7: 37-52.

77. In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

28. He that believeth on me, as the scripture hath said out the belly shall flow rivers of living water.

29. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet giorified.)

29. Many of the people therefore, when they heard this anylog, said, of a truth this is the Prophet.

21. Others said, This is the Christ. But some said, Shall Christ come out of Gal'i-lee?

22. Hath not the scripture said, That Christ cometh of the seed of Da'vid, and out of the town of Béth'lē'hem, where Da'vid was?

Was ?

So there was a division among the people because of 44. And some of them would have taken him; but no man hid hands on him.
45. Then came the officers to the chief priests and Pharisecs; and they said unto them, Why have ye not brought him? 46. The officers answered, Never man spake like this man. 47. Then answered them the Pharisees, Are ye also de-

48. Have any of the rulers or of the Pharisees believed on But this people who knoweth not the law are cursed.

Ric-o-de mus saith unto them, (he that came to Jesus by night, being one of them,)

Doth our law judge any man, before it hear him, and how what he doeth?

38. They answered and said unto him, Art thou also of Gali-lee? Search, and look: for out of Gali-lee ariseth no

GOLDEN TEXT.—"Thou art the Christ, the

TIME.—Oct., 27 A. D. PLACE.—Jerusalem.

OUTLINE.

I. Christ the water of life. v. 87-89. II. Jesus the Christ. v. 40, 41.

III. The division. v. 42-44. IV. Honest testimony. v. 45-49.

V. Appeal of Nicodemus. v. 50-52.

INTRODUCTION.

A period of six months intervened between the events of the last lesson and those of the present, the period between the feast of the Passover and that of Tabernacles. Jesus did not attend the third Passover of his ministry, knowing that to visit Jerusalem would endanger his life before his work was finished. His ministry in Galilee was complete, as he had visited every part of the province, and he went into retirement for a time with his disciples to them the deeper truths of Is expression he visited the borders Decapolis and Mount Hermon. At the latter place he was transfigured, and thence re turned to Capernaum. He was no longer followed by the multitudes, but was attended by the twelve alone. He journeyed through Samaria, and was there rejected by its people, but at last reached Judea at the time of the Feast of Tabernacles, in the fall of the year, just six months before his crucifixion. The city was thronged with visitors, and, in commemoration of their ancestors' life in the wilder ness, the entire population were living out-of-doors and sleeping in booths and huts made of green trees Special sacrifices were offered in the temple, and services of thanksgiving were held. The rejoicing culminated on the eighth day, the last day of the feast, when the priests brought water from the Pool of Siloam in a golden pitcher, and poured it upon the alter. In the moment of silence while the people were watching the ceremony, a voice range through the temple, and thrilled every heart: "I any man thirst, let him come unto me and drink! It was the voice of Jesus, who stood unseen in the throng His utterance awakened great questioning. Some thought that the Messiah had come, others, that his forerunner had appeared. The rulers endeavored to seize the Saviour, but the awe in spired by his personality, and the power of hi words, held back the officers who would have arrested him. -8. 8. Journal.

This was the Feast of Tabernacles and occurred annually, during the month of Tisri (September October), when the whole of the chief fruits of the ground, the corn, the wine, and the oil, were gathered in. It continued seven days, and was followed by a day of holy convocation, distinguished by sec rifices of its own. During these seven days the manifes were commanded to dwell in booths formed of the boughs of trees. These booths were placed in every available position in the city of Jerusaless. The boughs were of the olive, palm, pine, mertle, and other trees of thick foliage. The burnt commence of the Feast of Tabernacies were by far More numerous than those of any other festival The main purposes of the Feast of Tabernacles are plainly set forth in Ex. 28: 16. and in Gen. 22: 48. It was to be at once a thanksgiving for the harvest and a commemoration of the time when the Israelites dwait in tents during their passage through the wil dersem. These tents of the widerness furnished a heme of freedom compared with the house of bond age out of which they had been brought.

EXPLANATORY NOTES.

while This last day was in character a Sabbath, and

casion, he cried out in a loud voice. If any mon therst, let him come unto me and drink. Water at all times is a magic word in a sultry climate like Palestine, and especially significant was the figure at this particular time and place. They were constantly liable to fail of a full supply and to suffer from thirst. So of the water of life, they are perishing without it, and Christ is offering it freely and abundantly. He that believeth on me. This is the only essential con dition for the outpouring of the divine gift, the eternal life. The Son of God stands in their very midst ready and inviting them to come. The Holy Ghost was not yet given; because that Jesus was not yet glorified. Our Lord doubtless has special reference to the great event of the outpouring of the admirable helps of the present day. It covers every Spirit which should immediately succeed his earthly ministry. This was to be the ushering in of the ability. The portraits of the leading clergymen in spiritual kingdom, divested of all that display of temple worship, with booths, its first fruits, its solemn sacrifices. The time was at hand when they that worship must worship in spirit and in truth, and not simply through symbols and burning sacri

V. 40, 41. Many of the people . . . said, of a truth this is the prophet. People refers more especially to the common people, the multitude, and not to the leaders of the nation, "the Jews," or members of the Sanhedrim. The prophet referred to is the one foretold by Moses (Deut. 18:15, 18), and distinguished by some of the people from the Messiah. Others said, This is the Christ. Others said, Shall Christ come out of Galilee? When they contemplated his wonderful works, he seemed to be the Christ, but when they thought of his lowly origin and Gali lean home some thought he could not be the

V. 42-44. Hath not the Ecripture said. This diff ference of opinion gave rise to an argument and search of the Scripture for testimony. That Christ cometh of the seed of David, and out of the town of Bethlehem. This question has the force of an affirmation. So there was a division among the people. That is, some believed he was the Christ and others did not believe he was. And some of them would have taken him. This feeling of antagonism became very strong on the part of some, so that they were ready to seize him if they dared to do so. They were in some way restrained, perhaps by the known sentiment of the multitude.

V. 45-47. Then came the officers of the chief priests and Pharisees. These officers had been sent by the Pharisees to take him and bring him before them. They had gone for that purpese and had found him, but had not laid hands on him. And they said unto them. That is, the officers said unto the Pharisees who sent them. Why have ye not brought him. This calling the officers to an account was perfectly natural. They were under authority and held responsible to execute the commands of their supe riors. The officers answered, Never man spake as this man. As these officers approached Jesus and heard his words they were impressed with their deep sigspored them the Pharisees, Are ye also decrived? There is something of scorn in the question, assuming that all who believe in Jesus are deceived. No doubt they were enraged at the thought that officers of their own honorable body should be so affected by his words. They emphasize the word ye. Is it possible that ye are deceived like the ignorant multitude? Have any of the rulers or of the Pharisees believed on him? They spurned to go and hear him for themselves and thus judge, but preferred to settle his real character by their own standards of orthodoxy without hearing him What the Pharisees believed, the people might believe: but what they rejected, it was absurd for the people to trust in. But this people who knoweth not the law are cursed. This people. A contemptuous expression, ignorant crowd, they are accursed. They could hardly find words to express fully their bitterness and religious contempt of those who would listen to his teachings. They virtually pronounced a curse upon them.

V. 50-52. Nicodemus saith unto them. This was the Nicodemus who had an interview with Jesus and was a member of the Sanhedrim. Doth our law judge any man before it hear him and judge what he deeth? The question assumes that the answer must be negative. The justice of allowing an accused person to testify in regard to himself, is coming to be recognized in cival courts. Much more is it eminently proper when a man is accused of error in religious matters, that he should be heard in his own defense. Art thou also of Galiles. They suggest that no man but a Galilean ought to make such a suggestion, and since Nicodemus was not from that district his question was absurd. Search, and look: for out of Galiles ariseth no prophet. These Jews did not like to admit that even a prophet had arisen in Galilee, and much less that the Messiah could come from that despised quarter.

This lesson is a beautiful example of the sure culmination of the works and words of Jesus in the general conviction that he is the Christ, the Messiah.

Books and Magazines.

THE contents of the Century for June are more than usually inviting. The number opens with a fron tispiece portrait of Dr. Benj. Franklin, engraved after a drawing made from a bust in the Metropolitan Museum of New York. This serves as an illustration for the article, "Unpublished Letters of Benjamin Franklin." "American Dwellings," by Mrs. Van Rensselser, is profusely and beautifully illustrated. Two articles, "Harvard's Botanic Garden and its Botanists," and "Bird's Eggs," will be interesting to the naturalist, while the theologically inclined will find food for thought in Dr. Buckley's "Faith Healing and Kindred Phenomena." The war articles are continued, and stories, short and continued, are interesting. "Topics of the Times." relate to strikes, etc. Century Co., 88 East 17th Street, New York.

WITH Babykood for June comes a supplement with pattern outlines for the "Gertrude Baby Suit," V. 27-39. In the last day ... James stood and the invention of a Chicago homeopathic physician. who says he was "the only old lady present at a was so impressed with the abthere the attitude of Jeens. He was standing surdity of the old style of "first toilet" that this marking the procession of the pupple from their simple suit was evolved, one pin the was evolved. Tendence the procession of the people from their simple soil was evolved one our answers for the Cash advances will be made in present or property.

worry to the mother is dressing the baby is said to be in keeping with the increased comfort secured to the child. Among other topics treated are "Hives," "Freckles," "The Care of Children's Feet" (illustrated), "Reckless Spanking," the "Selection of a Wet Nurse," etc. There is also a picture of a very useful wire gauze cradle to completely enclose the baby when out of doors in hot weather, with directions for making. 15 cents a number. \$1 50 a vear. 5 Beekman St., New York.

THE June number of the Pulpit Treasury presents a table of contents rich, varied, fresh and timely. The pastor or Christian worker who has not secured this magazine deprives himself of one of the most department of evangelistic work with skill, tact and the various denominations, with sketches of their lives, is a notable and very attractive feature. The frontispiece this month is the portrait of Rev. Waylond Hoyt, D. D., of Philadelphia, followed by his sermon on Sources of Comfort in the Death Shade, a view of Memorial Baptist Church, Philadelphia, and a sketch of Dr. Hoyt's life. Other excellent sermons and articles follow, with brief, able editorials on some of the practical questions of the day. All departments full. Yearly, \$2 50. To clergymen, \$2. Single copies, 25 cents. E. B. Treat, publisher, 771 Broadway, New York.

Persons who become interested in the Sabbath question almost invariably ask: If the seventh day is the Sabbath of the Bible, how did the change to the first day come about? A careful study of this question will, we think, show that the authority for such a change is the Roman Catholic Church. With a view of presenting this answer to the eye, J. W. Scoles, of Springdale, Ark., has prepared a valuable chart, showing in parallel columns, the Catholic version of the commandments, her claims of authority to change the law of God, and her claim to have changed the Sabbath. Heavy map cloth, 8 x 4 feet, \$1. On heavy calendered paper 5 x 8 inches, 50 cents per hundred, postpaid.

DIED.

SUBAN ANN LEONARD died at her home in New London, N. Y., May 18, 1886, aged 70 years, 6 months and 27 days. She came from Albany about fifty years ago. Her husband Numa Leonard, died in 1865, since which time she has lived a widow, caring for her adopted children and struggling bravely against the storms of life. By hard work she built up a pleasant home, which was always a welcome place for those who felt the need of friendly counsel. Sister Leonard was in early childhood convinced of the truth concerning the Sabbath, and though among First day observers and in a Firstday family, would quote the fourth commandment and urge its claims. After coming into this county she united with the First Verona Seventh day Baptist Church. She was powerful in prayer and exhortation and her knowledge of God's Word made her an excellent counselor. Her pastor spent many hours with her is prayer and religious converation. She was to him an carnest friend and his words they were impressed with their deep sig-nificance and felt that they were in the presence of a man of wonderful wisdom and power. Then an pass for speaking for Christ and his despised truth. For over a year past she had been an intense sufferer from a cancer, and death was a sweet release. She leaves one brother in New Hampton, lows, two adopted children now nearing middle life and a large circle of friends who mourn the loss of a de voted Christian. Funeral services were held at the church, Sabbath-day, May 22d. Sermon from Rev. 21:25. "For there shall be no night there." H. D. C.

LETTERS.

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Review of the New York market for butter, chees etc., for the week ending May 29, 1886, reported for the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, Nos. 49 and 51 Pearl Street, New York. Marking plates furnished

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Good to	dairy (sel fine				.18 @14
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Carlo Carlo A	85 cases. marks, f	2000年1月1日	3.3.25	. K.	.124@18
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VOL XLIL-NO. 28.

The Zabbath Zei

Entered as second-class mail matte Mos at Alfred Cestre, N. Y.

MY PRAYER

BY ANNIE L. HOLBERTON When sickness racks the fram And hope is weak, Help me to love thy name. And humbly seek A joy above the pain That none can blast:

My trust in thee retain, And hold it fast. And thou who hast the power To calm the sea Wilt thou not in this hour Speak peace to me? Pity my weakness still, And grant the weal

If such may be thy will, Disease to heal. Oh give me health and mind To serve but thee: May I in future find A path more free From earthly pain and strife. A hand to spare For God its treesures rife,

God bless my loved ones all With Christian grace; May worldly thoughts ne'er the Thy secred place. From earthly shackles free. With pirit power. Teach them to live in thee Through life's brief hour.

A beart of prayer.

May those who leve thy laws
Still multiply!
Thy Sabbath's holy cause Can never die. Impress our souls, oh Lord, And make us strong To live thy sacred word And conquer wrong.

My heart expands in prayer For all the world. May gospel's banner there Be wide unfurled. May temperance still proclaim And crush the foe That brands our sation's sham

And scale its wee. May least and least and leve And right abound Till heaven's courts above Shall swell the sound Of triumph over sin, When ends the strife,

TRIP TO PEKING AND THE CRI

Eternal life.

And faithful souls shall win

BY MRS. LIZZIE NELSON PE

(Continued.) We spent the morning out in si ad had a long drive in this mos ities before our return at one o' assed through the Imperial City a to the Marble Bridge, from w e of the prettiest views of Pek ad. This beautiful bridge spar al lake just outside the "Forbid Emperor's palace; we walked ramined the rich carving on its ounted nine arches underne aters of the lake were full of ic

till green; and in summer when all bloom the place must indeed 1g. Prospect Hill is close by, as little to the beauty of the landsc ition mays that this hill is form high was many centures ago or use in case of a seige of the ci one of the trees here that the l the Ming dynasty hanged

Maing that the Manchus had

Promise to drove on thre The street manife we reached the educian Temple. The old or rithin the exchange and near th 170 C. Trainvalle and striking op whole stee and I was not ! en that they have stood then S. Control of the last of the

Marie Committee of the Committee of the