

# The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

TERMS—A YEAR, IN ADVANCE.

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## The Sabbath Recorder.

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### MY PRAYER.

BY ANNIE L. HOLBERTON.

When sickness racks the frame  
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,  
Will 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 thy treasures rife,  
A heart of prayer.

God bless my loved ones all  
With Christian grace;  
May worldly thoughts no'er thrall  
Thy sacred place,  
From earthly shackles free,  
With spirit power,  
Teach them to live in thee  
Through life's brief hour.

May those who love 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 nation's shame  
And seals its woe.

May truth and light and love  
And right abound,  
Till heaven's courts above  
Shall swell the sound  
Of triumph over sin,  
When ends the strife,  
And faithful souls shall win  
Eternal life.

### A TRIP TO PEKING AND THE GREAT WALL.

BY MRS. LIZZIE NELSON FRYER.

(Continued.)

Oct. 16th.

We spent the morning out in sight-seeing, and had a long drive in this most dusty of cities before our return at one o'clock. We passed through the Imperial City gates, and on to the Marble Bridge, from which place one of the prettiest views of Peking can be had. This beautiful bridge spans an artificial lake just outside the "Forbidden City," or Emperor's palace; we walked over it and examined the rich carving on its sides, and counted nine arches underneath. The waters of the lake were full of lotus plants, still green; and in summer when they are in full bloom the place must indeed be charming. Prospect Hill is close by, and adds not a little to the beauty of the landscape. Tradition says that this hill is formed of coal which was many centuries ago stored here for use in case of a siege of the city. It was one of the trees here that the last emperor of the Ming dynasty hanged himself, on learning that the Manchus had taken possession of the place.

From here we drove on through street after street until we reached the Imperial Confucian Temple. The old cypress trees within the enclosure and near its entrance give a venerable and striking appearance to the whole place, and I was not surprised to learn that they have stood there at least a thousand years. It is difficult to give a true word-painting of a temple, there is so much to tell that confusion arises in discriminating between the outlines and figures of the picture. We first went up on a broad, white marble terrace, called the "Moon Terrace," with exquisitely carved marble balustrades and broad steps leading up to it. Just in front of this were several large monuments with yellow tiled roofs, each one being supported by an immense tortoise, carved in granite. It is said these monuments are erected on the occasion of victories being announced to the soul of Confucius. After passing through several courts and elaborate gateways we reached the central hall of the temple. This is from 40 to 50 feet high

and supported by teak pillars, its floor is covered with a thick, coarse, dark matting, made from the involucre of a species of palm tree. It was ragged in many places, and to walk over it was to inhale no small amount of dust of by-gone ages. Of course there were no idols here as in Buddhist temples, so the tablet of the great sage, with those of a few of his most distinguished disciples on each side of it, were the principle objects of notice. The inscription, both in Chinese and Manchu, says: "The tablet of the soul of the most holy ancestral teacher, Confucius." These tablets are less than three feet high and about six inches wide, and stand on pedestals. The inscriptions are in gilt characters on a red ground. There are candlesticks and incense burners on the table in front of them. On the roof of this hall there are also some handsome tablets, and it is said each emperor presents one in veneration for the sage. On each side of one of the courts there is a long range of buildings containing more than a hundred niches to as many of the most celebrated scholars. Before each one of these tablets there are also incense burners and candles. This is the Temple of Fame for the Confucian literati exclusively, and no others, however profound their learning may have been, can be allowed a place here. In one of the courts we saw the celebrated stone drums, which are said to be the most ancient relics of human workmanship in China. There are some who claim that they have been made upwards of 3,000 years. While others think they belong to a somewhat less remote period. Upon the tops of these drums there are inscriptions in the old seal character, but these are scarcely legible now.

It was not far from here where we saw the monuments to commemorate the triennial examinations. For more than five centuries a stone has been erected at each examination and on it are inscribed the names and addresses of all who have, during this period, received the title of "doctor of literature."

Adjoining the Confucian Temple is the "Hall of the Classics." This is a lofty building, yellow-tiled, and surmounted at the top by a large gilt ball. Within are preserved, on about two hundred stone tablets, the complete text of the Nine Books of the Confucian Classics. Although fire may destroy and time work changes in these sacred books, here it is thought they can ever be preserved in their purity.

We returned just in time for a late tiffin, and soon after that meal, were in our respective mule carts, on a long journey to the farther end of the "Chinese City." Peking is unlike any other city in this empire, in having broad streets; but it is not exceptional in the filth and squalor of them. The time seems far distant when this people shall realize in any degree that cleanliness is skin to godliness. The streets, although many of them are wide enough for three or four carriages abreast, are unpaved, and the dust is of an unlimited depth and dirtiness. In many places there are holes, almost deserving the name of pitfalls, and in others the middle of the street is much higher than the sides, and vice versa, so that the part used is sometimes very narrow. Jin-riek-shas are of no use here on account of the bad roads, but mule carts stand all about for hire, and their rates are very reasonable. There are two or three vehicles with springs, used here by foreigners, and it was in one of these we took our ride this morning.

We hoped this afternoon to get a close view of the great temple of heaven, and although we returned disappointed in that hope, the journey was by no means a fruitless one to me, but was filled with interesting sights all the way. We met a long marriage procession, in which scores of men and boys were following behind the gaily dressed musicians and priests, playing the wedding presents through the streets, as is the custom here. Often these so-called presents do not belong to the couple married at all, but are hired to make a show for the occasion. There were all kinds of furniture, bedding and fancy articles, from the largest wardrobe to the tiniest vase of bright paper flowers. We also met a funeral procession, and a prince and his train of followers, the carts of the former being covered with white, as that is the Chinese emblem for mourning—

while those of the latter were covered with red, as that is the color of rejoicing and happiness in China.

We passed into the "Chinese City" through the great South Gate of the "Tartar City." This, of all the gates, is most important. It has three entrances and the central one is always closed except on the evening before the winter solstice, when the Emperor himself, or his representative, passes out through it, and proceeds to the Temple of Heaven, where he offers sacrifices, at dead of night, to the Supreme Ruler of the universe.

We did not expect to be allowed to enter the enclosure of this greatest of temples, as it has been several years since that privilege has been granted to foreigners, but we thought to climb upon the southern wall of the "Chinese City," and view from the top. However, we were disappointed as we did not feel inclined to gratify the superstitious with the absurd sum of fifteen dollars which they asked from us for this purpose. So we came away content with yesterday's distant view from the observatory.

Foreign travelers, globe-trotters as they are here called, have in recent years quite spoiled the Chinese here by offering them most fabulous sums in order to gain admission to the places of interest. Only a few days ago some visitors offered \$40 to go into this very temple, and were refused because the sum was not enough. Since the termination of the French troubles last year, we are informed, the natives here are more arrogant than ever toward foreigners.

This evening the Missionary Conference has been here at Dr. Martin's, so we have had the privilege of meeting many of the workers in this great city. A most interesting paper was read and discussed on the subject of "Secret Societies in the Province of Shantung." In a very short paper, Dr. Edkins, about Peking, he gave me much of the information I have given above.

### SOUTH-EASTERN ASSOCIATION.

Fifteenth Annual Session.

The South-Eastern Seventh-day Baptist Association convened with the Middle Island Church, at New Milton, W. Va., at 10 o'clock, Fifth-day, May 27, 1886, and was called to order by the Moderator, C. N. Maxson, and prayer was offered by S. D. Davis. The Introductory Sermon was preached by L. R. Swinney from, Phil. 2: 11. "Jesus Christ is Lord."

It was ordered that each session open with a season of devotional exercises, and that the business sessions open in the forenoon at 9 o'clock and close at 12 o'clock and in the afternoon open at 1.30 o'clock and close at 4.30 o'clock.

The Report of the Executive Committee was presented, referred back to the Committee, again received and the following transactions approved, viz:

- 1st. The Committee on Resolutions was appointed as follows, viz: L. R. Swinney and the delegates from sister Associations.
- 2d. P. F. Randolph was appointed to arrange for a Bible-service institute on Sixth-day afternoon, and L. R. Swinney to arrange for the Bible-service on Sabbath-day.
- 3d. The order of exercises.

**Fifth-day—Morning Session.**  
10 o'clock. Introductory Sermon. L. R. Swinney.  
Report of the Executive Committee.  
Letters from the churches.  
Communications from Corresponding Bodies.  
Miscellaneous communications.  
Appointment of Standing Committee.

**Afternoon.**  
Report of Annual and Special Committees.  
Report of Committee on Resolutions.

**Sixth-day—Morning Session.**  
Report of the Standing Committee.  
Essays: "Bible Instruction in the Family."  
"How can we best glorify God with the means he has placed in our hands?"  
E. B. Bond.  
Levi B. Davis, Jr.

**Afternoon.**  
Unfinished business.  
Bible service institute.

**Evening.**  
Religious services.

**Sabbath—Morning.**  
10 o'clock. Bible service.  
11 o'clock. Sermon by Stephen Burdick from the Central Association, communications conducted by James B. Davis.

**Afternoon.**  
2.30 o'clock. Sermon by L. F. Randolph from the Western Association, Conference, conducted by R. F. Davis.

**First-day—Morning.**  
Unfinished business.  
11 o'clock. Sermon by J. E. N. Backus, of the Western Association.

**Afternoon.**  
Unfinished business.  
3 o'clock. Sermon by J. L. Huffman of the North-Western Association.

Letters were read from the following churches, viz: New Salem, Middle Island, Greenbrier, Bear Fork and Roanoke; and (by order of the Association) from Salemville, Pa., asking for admission into the Association. The letter from Salemville was referred to the Committee on Petitions.

From Corresponding Bodies the Circular Letters were read, from (1) the Eastern Association, by Lewis F. Randolph, who also presented the interest of the Missionary Society; (2) the Central Association, by Stephen Burdick; (3) the Western, by J. E. N. Backus, who also represented the Publishing and the Educational interests; (4) North Western, by J. L. Huffman. These brethren spoke earnestly of the work in their respective fields and of the special desire for a delegation from this Association.

The Committee on Petitions was appointed as follows: S. D. Davis, George Ford, Lloyd F. Randolph, Stephen Burdick, J. E. N. Backus and J. L. Huffman.

Adjourned with prayer by L. R. Swinney.

AFTERNOON.

Devotional exercises were conducted by F. F. Randolph.

The remaining Standing Committees were nominated by the Moderator and confirmed as follows:

On Nomination of Officers, and Obituary Committee—Jesse Clark, Lloyd F. Randolph, J. J. Lowther, Azariah Bee and E. S. Davis.

On Education—Judson F. Randolph, S. O. Davis, L. R. Swinney and G. H. Davis.

On Sabbath Schools—E. J. Davis, Luther F. Randolph, F. J. Ehret, Isaac F. Randolph, F. L. Bond.

On the State of Religion—S. D. Davis, L. R. Swinney, Cornelius S. Davis, James B. Davis, Nathan Kelley and A. W. Kelley.

On Finance—W. B. Van Horn, F. F. Randolph, John A. Poles, F. M. Kildow and W. H. H. Davis.

The Corresponding Secretary reported, "No call for correspondence."

The Treasurer's Report was adopted as follows:

J. J. Lowther, Treasurer.

TO THE SOUTH-EASTERN ASSOCIATION:

DR.

To cash from former Treasurer..... \$1 00

Roanoke Church..... 2 10

Greenbrier Church..... 1 00

Salem Church..... 25

Middle Island Church..... 2 10

\$6 45

By cash on L. A. Platts' order..... \$1 50

By balance in Treasury..... 4 95—\$6 45

The delegates from sister Associations, and A. W. Coon, were heartily welcomed, and, with other visiting members of sister churches, were invited to participate in our deliberations.

The Committee on Resolutions made a partial report which was taken up by items.

1. WHEREAS, we believe that our power and efficiency as a Christian people in the effort to promote faith and obedience among men, must depend upon an earnest and sincere piety, therefore,

Resolved, That we ourselves will both seek and encourage all our brethren and sisters to seek that holiness of heart, and consecration of life which are the basis of individual Christian power and common success in the cause of Christ.

This resolution was enforced by earnest remarks from Stephen Burdick, J. E. N. Backus, Lewis F. Randolph and A. W. Coon, and was adopted by kneeling in prayer with Stephen Burdick.

2. Resolved, That in view of the wide-spread and prevailing worship of idols in foreign lands, especially in China, where are stationed Seventh-day Baptist missionaries, whose earnest entreaties are for more labors there, and in view of the Saviour's command, "Go ye into all the world and preach the gospel," it is the duty of all Christians to labor and contribute to the support of foreign missions as God prospers them and to pray the Lord to send forth laborers into the harvest.

The second resolution was adopted after remarks by Lewis F. Randolph, L. R. Swinney, J. L. Huffman, S. D. Davis, J. B. Davis, F. F. Randolph, J. E. N. Backus and A. W. Coon.

3. Resolved, That we consider evangelistic work an essential part of the gospel ministry, and we recommend our ministers and churches to encourage it by engaging more heartily in this kind of work.

The third resolution was discussed by J. L. Huffman, P. F. Randolph, S. D. Davis, A. W. Coon, L. F. Randolph and Stephen Burdick, and was adopted.

Adjourned with prayer by L. F. Randolph.

SIXTH-DAY—MORNING.

J. L. Huffman led in prayer, and other devotional exercises were led by Geo. B. Kagaris.

The roll of members was called and revised, and the minutes of the previous day were read and approved.

Letters were read from the East Coast and Ritchie Churches.

The nominations of officers by the Committee were confirmed as follows:

Moderator—S. D. Davis.  
Clerk—F. F. Randolph.  
Assistant Clerk—Alva F. Randolph.  
Treasurer—C. N. Maxson.  
Corresponding Secretary—Jesse F. Randolph.  
On Obituaries—F. F. Randolph.

The Committee on Petitions reported (1) that it had carefully examined the Articles of Faith and Covenant of the Salemville Seventh-day Baptist Church, situated in Bedford county, Pa., and found them in essential harmony with the doctrinal views and practices of our denomination, and unanimously recommended that according to their request, the church be received into the fellowship of this Association. (2) It was recommended that the next session of the Association be held with the Ritchie Church.

The recommendations were adopted upon remarks of S. D. Davis, Geo. B. Kagaris and Stephen Burdick; and the church was welcomed into the Association and the hand of fellowship extended by the Moderator through the delegate Geo. B. Kagaris.

The Committee on Sabbath-schools reported that the Bible-service appears, from the church letters, to be the leading religious exercises of the Sabbath throughout the Association. While but few churches have regular preaching, nearly all sustain the Bible-service. Without this a greater number of the churches would scarcely maintain regular Sabbath gatherings. With more parents willing to sustain these services by their presence, more consecrated young people willing to study the Word and to teach it, an influence to save our churches may be looked for in the Bible-services. May the influence of the institute work this afternoon reach these ends.

P. F. Randolph spoke upon the report, and it was adopted.

The fourth resolution was presented from J. E. N. Backus who was not able to be present on account of injuries received when starting from home.

After remarks by Stephen Burdick and L. F. Randolph the resolution was adopted as follows:

4. Resolved, That we are in hearty sympathy with the work of the American Sabbath Tract Society, and note with gratitude to Almighty God, the degree of success in awakening attention to the Sabbath truth which has attended the circulation of our publications, especially the *Outlook*, and we reaffirm our willingness and desire to co-operate, as far as we can, with our prayers and means in carrying forward the work.

The fifth resolution was adopted as follows:

5. Resolved, That we heartily endorse the Sabbath Recorder, as our recognized denominational organ, and urge all our families to secure its weekly visits in their homes.

The sixth resolution was referred back to the committee after remarks by J. L. Huffman, A. W. Coon, S. D. Davis, L. F. Randolph and P. F. Randolph.

The consideration of the seventh resolution was set for First-day morning.

The eighth resolution was adopted as follows:

8. Whereas, the General Conference recommended at its last session, that the Sabbath schools of our denomination raise \$600 to pay the indebtedness on our Sabbath Pastor as the condition on which its publication shall be continued; and as this has only about been raised, therefore,

Resolved, That we urge upon all our Sabbath schools to take up collections for that object.

The essay by Elsie B. Bond on "Bible Instruction in the Family" was read by L. R. Swinney; that of Levi B. Davis, Jr., was not presented.

By order of the Association, the Moderator appointed a committee consisting of John Ehret, Jesse F. Randolph and E. M. Kildow, to nominate a preacher of the introductory sermon, a delegate, and essayists.

The report of the Committee on Obituaries was adopted as follows:

During the past year only one of the official members of our churches has been called away by death, but that one was our beloved brother, Dea. L. H. Davis, of the New Salem Church, who died at his home at Salem, W. Va., July 31, 1886, aged 60 years, 1 month and 26 days. At the age of sixteen he made a public profession of religion, was baptized and united with the New Salem Church. An upright and exemplary was his life that his neighbors called him to offices of honor and trust; and so pure and Christ-like his Christian character, that his brethren called and ordained him to the most important office of deacon in the church of God. To all these trusts he was faithful before God and man. His death was peaceful, and his memory is very precious in all the churches.

Adjourned with prayer by A. W. Coon.

(Continued on fourth page.)

## Missions.

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

REV. G. H. APPLETON, Baptist missionary in Japan, reports twelve applicants for baptism.

THE *Heathen Woman's Friend* (Methodist) says that "a blessed revival has been in progress in our Foochow mission." At least twelve conversions are reported in the school.

THE plan of contributing systematically to the work of the English Baptist Missionary Society is making progress among the churches. In many instances an annual collection and a few annual contributions have given place to more frequent contributions, generally monthly, much to the advantage of the funds.

In 1884 there were 21 British missionary societies, 31 American, 34 Continental, and 15 independent missions. They maintained 2,146 stations,—154 in China, 577 in India, 104 in all other parts of Asia, 596 in Africa, and 715 in all other parts of the world. One authority gives as the number of missionaries 2,675, another 2,908.

THE Presbyterian Home Mission Board reports a debt, at the close of the year, of \$43,634 50, or nearly \$100,000 less than last year; and "a remarkable demand for more men to enter into ripe and hopeful fields of labor." The Woman's Executive Committee has received \$176,269 83, an increase over the previous year of \$47,662 92. The Board is expected to go forward.

We have received from Burnley, England, copies of a little sheet entitled "Foreign Missions. Preparing for the New Start." It is sent to missionary societies throughout the world, and to individuals known to be interested in missions. The number before us briefly calls attention to such points as the expected outburst of missionary zeal, its manifestations, the nature of the message to be carried, the management of missionary societies, division of labor, and the lack of intelligence respecting the work done by the various societies on the whole wide field.

### THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

NUMBER III.

The fifth anniversary was held at DeRuyter, N. Y., Sept. 17, 1847. The President, in calling the meeting to order, spoke particularly of the importance of that annual gathering. Several churches reported themselves as auxiliaries, and sent letters.

The annual report of the Executive Board opened with the statement that a want of men and means had hindered them from doing what they would gladly have done to send the word of life to the feeble churches, to the "western regions," and to the heathen world. They had been determined to contract no debt which at least the promise of funds would not justify.

At the organization of the Society it was hoped that it would be regarded as a suitable agency for the management of all the missionary operations of the denomination; but it was found that many believed that each Association could best manage its own home mission work. For the sake of harmony, controversy on this point had been avoided. Union was desirable, though the platform might not be the best.

No progress could be reported in the matter of securing an appointment by the Associations of missionary committees to act as auxiliaries to the General Board.

Varnum Hull, as agent, reported the collection of \$164 93 in the Central and Western Associations; and Alexander Campbell, \$284 78 in New England, and at Berlin and Petersburg, N. Y. There was a diversity of opinion as to the wisdom of employing agents, and the report expressed the hope that the subject would receive a thorough examination.

The Board had appropriated \$25 to aid A. F. Randolph in laboring at Hayfield, Pa., and vicinity. He reported a good state of general religious interest; special interest in the subject of the Sabbath; the addition of fifteen to the church, six of them being converts to the Sabbath; and the promotion of the cause of Sabbath-schools, and Bible study.

Azor Estee made a short missionary tour in Massachusetts, the expense being paid by the church at Shiloh, N. J. He spoke publicly upon the Sabbath question in Springfield; conversed with ministers and leading

church members; and distributed tracts extensively.

The plan of establishing a mission in Eastern Africa had been given up, for substantially the following reasons:

1. A journey to the kingdom of Shoa, Abyssinia, would be perilous without the protection of a strong escort on the way. And, for the same reason, communications between the missionaries and the Board, would be at very long and discouraging intervals.
2. Aden and Zanzibar were given up on account of the unhealthfulness of the climate, and the frail health of the accepted missionaries.
3. It was thought to be very important that the first foreign mission effort should, if possible, be a successful one. The members of the Board were inexperienced and quite widely scattered; and many of the people had become discouraged by previous mismanagement of our benevolent operations.
4. It was believed the denomination would approve of the choice of another field for our first foreign mission endeavors.

Accordingly it had been decided to send the missionaries to China, with its vast population of shrewd and intelligent people, who were likely to have a great influence upon the world—a country steadily growing in importance, and extending its intercourse with other nations. The hope of some day occupying the kingdom of Shoa was not, however, given up.

During the year, Nathan Wardner and wife had also been accepted as missionaries, to go out as the fellow-laborers of Mr. and Mrs. Carpenter.

On the 5th of January, 1847, they sailed from New York for Canton, in the ship "Houqua." They went cheerfully, the report says, commended to the God of missions by many prayers; and their public and formal setting apart for the work and their embarkation were occasions of deep and holy feeling.

Such was the zeal of the Board in behalf of missions to the heathen that, according to the Saviour's command, they said, "May he with whom it rests to send forth laborers into the harvest soon give us the privilege of commending others to the same work." And the Society, by vote, approved the sentiment.

### A GREAT AND GOOD RESULT.

The following words are inspiring reading. And what the Baptist churches have done for the Missionary Union, that Seventh-day Baptist churches are able to do for our own Missionary Society, namely, help us to go up to our next Anniversary out of debt:

The receipts of the Missionary Union for the financial year closing March 31, 1886, were as follows: Donations to the general treasury, \$231,363 06 (of which \$25,002 97 were special donations through Dr. Judson, and \$12,019 11 were donations for the debt); legacies, \$30,861 74; from the Woman's Society (Boston), \$49,721 73; from the Woman's Society of the West, \$23,428 94; Bible-day collection, \$2,797 75; income of funds, \$14,542 89; other sources, \$32,290 62; total, \$384,996 73. Expenditures: for the appropriations of the year, \$331,442 78; for the debt of last year, \$50,615 76; total, \$382,058 54; leaving a balance in the treasury of \$2,938 19. The donations from the churches, Sunday-schools, and individuals exceeded those received in last year by \$47,051 08, and are \$22,223 87 in excess of any previous year.

The happiest thing in this grand result is that it has been attained by the voluntary and enthusiastic giving of the people. Other years have seen debts paid by an unusually large amount of legacies which came in during certain years. There have also been occasions when it seemed necessary to put the whole denominational machinery in motion to clear off a burdensome and crippling debt; and sometimes this has been done by very large special contributions from a few persons able to give in this manner. But the present case is unique. Animated by a high resolution to enable the Missionary Union to enter vigorously upon the advance in new fields of work to which it seems to be called, the churches have arisen as a consecrated, united band, not only to clear away the debt, but to do it with such an energy and success as to assure the executives that they could be depended on to sustain the society in a strong movement forward the coming year.

When the great result was announced by the Treasurer in the meeting of the Executive Committee, the Corresponding Secretary offered the following minute, which was adopted:

"The Executive Committee of the American Baptist Missionary Union desire to place on record their profound gratitude to the Giver of every good and perfect gift for the deliverance he has wrought for us in bringing us to the close of our fiscal year free of debt. That such a result has been realized in spite of a combination of adverse circumstances, is evidence that the Lord has not forgotten to be gracious; but that, as in former years, he will provide for his own

work, and smile upon it. 'It is the Lord's doing, and it is marvelous in our eyes.'"

Dr. S. F. Smith then led in a prayer of praise and thanksgiving for the wonderful deliverance given of the Lord.—*Baptist Missionary Magazine.*

### THE McALL MISSION.

The following account is condensed from an article in the *Christian Union*: Beginning in a very humble way, fourteen years ago, this non-sectarian mission has gone on presenting Christian truth, simply and directly, to the poorer and middle classes of Paris, with constantly increasing interest and good results. Last year nearly four thousand meetings for adults were held in Paris, with an aggregate attendance of over 400,000. The meetings are attended by many Catholics, as well as by free-thinkers and non-Christians. The attendance at the Sunday-schools is about 50,000, and over 68,000 attend the day schools of the Mission. There are also adult Bible-classes, meetings for young women, sewing meetings for poor women, domiciliary visits, and tract distribution.

Branches of the work are prosperously established in Marseilles, Lyons, Bordeaux, Boulogne, Toulouse, Nice, Cannes, and nearly a score of other towns.

The attendance of workmen increases rather than diminishes; the work of gospel temperance is being extended and perfected, and thousands listen with sympathy to gospel truths, whom controversy over questions relating to papacy and infidelity could never reach.

### FROM DR. SWINNEY.

SHANGHAI, China, March 20, 1886.

This morning was dark and cloudy, yet the sick seemed to come just the same as on pleasant days. The first woman I instantly recognized as one of my last summer's patients. Almost the first thing she said was, "Do you know me?" And, on replying that I did, she said she was very happy to think I remembered her. "All my aches and pains I had before," she said, "you have cured, but I did not come for myself, only for my daughter. I have come all the way from the city of Soong, some eighty miles distant, and I do hope you can cure her." Listening carefully to her description, then giving the prescription to my assistant to fill, I turned to the woman with a tract printed in large characters commencing with, "God so loved the world that he gave his only begotten son," etc. I told her of the one only God in heaven who loves us and gives us our food and clothing, who made the heavens, the earth and all people.

"Do you know of this great God?"  
 "I have never heard."  
 "He is perfectly pure, and hates sin; he is displeased with us on account of our sins, but will forgive us and give us a new heart if we will believe in Jesus, whom he has sent."  
 "Do you know what sin is?"  
 "I do know."  
 "Well, all people have evil hearts, you and I do wrong and think wrong sometimes, that is sin."  
 "No, I am a good woman, I never do wrong."

"I don't mean great sins like killing people, and stealing; I mean our every-day thoughts and actions. Don't you feel sometimes sorry for what you have done, and wish you had done otherwise?"

"No, I never did. I always do right," said the woman in great astonishment. "I am a good woman, my heart is pure and good, I never did wrong in anything."

"But are you not conscious sometimes that your heart is not perfectly right? and don't you feel that you are better at times than at others?"

"I don't understand you. I truly do not know any evil, my heart within is good," she said again with astonishment.

After talking longer with her, and thinking I did not make my words and sentences clear, I asked my assistant if she could make it plainer to her. She commenced by telling her of our Heavenly Father, who causes the rice and cotton to spring up and grow in the fields, and who is so kind and good that we ought always to be thanking him in our hearts. And from this she gradually led on to the subject of sin in the heart, and of our need of some one to help us.

Though their words were many and flowed with ease in their native language, as they talked back and forth, yet Tsau Niang Niang finally gave it up, saying that the woman had no knowledge of inherent sin, and that no one could make her understand even the simplest part of the gospel the first time she heard it. Hoping she might understand better the next time, we earnestly desired

her to come again if her daughter did not entirely recover, when, on giving her tracts to carry home with her, she departed.

Then there were three women ushered in together, whose faces I recognized at once. They came thirty-six miles, and had often come before, yet they never failed in telling of their first visit, when there were thirty sick ones on their boat, last summer, and, owing to the great press of patients, not one of them was able to get in to see me. Now they had a new story to tell; they came about two weeks ago, too late in the day, and no entreaty could persuade the gate-man to unlock the gate for them, though I had not heard of it before. Now each wished treatment, but the principal sufferer was the young woman, over whose case I spent much time. We then talked of the gospel and as they had heard the message several times before, the truths were fresh in their minds, and we felt that we had some vantage ground, and could add instruction to instruction; nor were they at all to be compared to the woman that preceded them.

Then there followed a tall man with soiled clothing, thin, sharp features, yellow, parchment-like complexion and glassy eyes. Like all confirmed opium smokers he was suffering with a constant distress in the pit of his stomach. It seemed a useless task to try to persuade him to leave off taking opium, which he said he had been using for twenty-three years, though I did my best in that direction.

Passing along now a little faster with patient after patient, that I might finish at twelve, the door suddenly swung open without my bell tap, and the young man whom I have mentioned in former letters came slowly in, leaning on the arm of the gate-man. He was instantly brought inside the railing and seated in an easy chair. When I had finished with the one I was then waiting upon, I turned my attention to him. His eyes were greatly sunken, and glassy as usual, his pulse running at 160, and he could speak only one word at a time between his panting breathing. He has been too ill to come lately, and his wife has come several times for him. But yesterday at noon he had a severe hemorrhage that truly alarmed him, and he begged to be brought in a chair before that time should arrive to-day, thinking if he was here I certainly could save him from another such attack. He was even now having a slight hemorrhage all the time. Giving him medicine immediately and striving to make him as comfortable as possible, I listened in the mean time to his description of yesterday's sufferings. After deciding upon the remedies best adapted to his present condition, I sat down and we talked of his long illness, of his alternate hopes and fears during all this period, and of the difficulties in the way of his recovery. He said that when he was having a hemorrhage from the lungs he knew very well he could not recover, but when he was better, he was so anxious to get well. After talking awhile I told him that though he now had much trouble and much suffering, yet his heart could all the time be happy if he would trust in Jesus, and not only happy now but happy hereafter. Tears came into his eyes as he said, yes, I believe it.

At this time my assistant arose and turning toward us, repeated my words to make them emphatic. Her face was white, as the light from the window shone full upon her, her cheeks were flushed and eyes bright, and forgetting her timidity she used argument after argument in such a way as I had not seen surpassed, presenting the claims of the gospel and the urgency of believing in Christ. When she had finished there was a long silence in the room, broken only by the sick man's breathing and the ticking of the clock. After awhile he said, "This doctrine is good, I am willing to believe in Jesus, I want to believe in him." Then after a few more words with him I turned to the Bible-woman, whom I saw was at first greatly startled by his emaciated appearance, since she last saw him, a long time ago. But she commenced speaking and presented the gospel in another light, the young man listening and giving his assent to what she said.

On his leaving, I renewed the injunctions about the medicine, and calling his chairmen, he was supported by them on his way out, at the same time returning many thanks. When about to enter his chair he turned around with much difficulty and, with a smile, gave thanks again for kindness shown him.

APRIL 4th.

I found the man in the waiting room this morning who came a week or more ago, for the first time, for the treatment of one of his eyes. He had come from the distant part Honan province, 4,600 li he said. As his speech is not at all like the Shanghai dialect, and is difficult to understand, I asked him to await my teacher's coming.

In the meantime there came in two young men of the upper class, one dressed in blue silk and the other in purple satin. They are both close students, but one especially is injuring his eyes by excessive study, particularly by lamp light. I was anxious not only that he should take the medicine correctly, but also that he should lessen his hours of study and abstain altogether in the evening, which he promised to do.

Then I turned toward the first-named patient. My teacher having come, I asked him to come in and assist me, though, even between themselves, two or three times, they were obliged to resort to writing to comprehend one another clearly. As before, he repeated to-day that he had a wife and three little children and an aged mother to care for in his far distant home, and greatly feared he might be disabled by losing his sight. He gladly received the tracts and a small book of the Gospel of John, and on leaving bowed low toward the floor to return his thanks.

A pleasant-faced woman now entered, who told me she was a Christian, and our talk with her was a comfort indeed. The next patient, with *ectropium*, had come over two hundred miles and was as anxious as all the others for help in time of trouble. Few leave without thanking me for my attention, and many very sincerely.

Occasionally there seems to be more politeness than anything else, as I noticed the other morning when called to go into the Settlement to see a patient. It was scarcely possible to leave in the forenoon, but the call was an important one and there seemed no way to escape it. The one bearing the request was accompanied by a young man who has frequently desired me to go into the homes of the better class. As we entered the yard we passed into a large reception room where there was an elderly-looking man with two others. The young man stepped forward toward the older one, clasped his hands together and the two bowed low toward each other nearly to the floor, then turning he performed the same ceremony with each of the other two, after which he moved to the right. Then my English-speaking friend went through the performance and stepped over to the right. All eyes were now turned toward me, but as it was not proper for me to do the same, I simply passed the usual salutations and was immediately seated at the left of a little stand. There was much commotion among the servants for a few minutes, when finally we were invited into another room. I was introduced to a venerable-looking man, who proved to be my patient. Again I was placed in the seat of honor at the left of a little table, the young man who came for me, standing just back of my chair, remained standing during the entire time. The other young man was placed in the seat at the right with a young man of the family standing behind his chair, while the sick man himself took the central seat with a servant standing by him. With much formality and circumlocution he proceeded to state his case, which proved to be simply indigestion induced by high living. As he spoke only mandarin, the student translated what I could not understand into the Shanghai dialect. If any desire to see excessive politeness and formality as shown in this nation, they should have looked in upon our little group that morning as we sat there in that rich home. I was so seated that while observing carefully the words of my patient, my eye caught sight, at one time, down the long hall, of the pretty faces of two women peeping through a door; but on the slightest movement in our room, they fled in sudden fright. How I longed to go out among them and at least express my sympathy for them in the secluded lives they lead.

At last I was through the formalities of leaving, and, while in my ricksha, had time to think of the strangeness of such families' calling in a woman to prescribe for them, knowing, as I do, the low estimation in which they regard their own women. A few years ago they would not have entertained such a thought. Now the homes are opened with more calls than can be filled. My most earnest wish is that the change may continue to be made in the minds of the people, until their own women shall occupy a higher and more reasonable position.

APRIL 5th.

Owing to a severe cold I could not go over to the Dispensary, so a few were sent to the house to see me. One of them was the young man whom I have mentioned in this letter as having come on the 29th ult. with hemorrhage. He was very weak, his pulse being 152 and very light. Not being hurried by a number of patients I had more time to talk with him than heretofore. At the close I expressed a wish that he might not fear death when it came, but that he might trust in God, who is ever ready to save all who will believe and trust in him. He seemed more free to-day than ever to talk, and understands the gospel truths better than I thought. I hope it may be an enlightening of the heart as well as of the understanding.

Thus the crowds move in and out day after day, hearing and bearing away the words of life to their near or far away homes.

We may not see any good accomplished, yet we pray the Father to bless his Word in his own good time and way. I close with many thanks to the Woman's Executive Board for the letters written by their members in several Associations, giving words of great comfort and cheer. They can never know or realize the good they have already done.

## Sabbath Before

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

### OUTLOOK CORRESPONDENCE.

The first two of the following reached the editorial rooms of the *Outlook* by the same mail. They are so alike as to form a marked and contrast in the line of our correspondence. The first letter indicates careful Christian consideration of a great issue, the importance of the truth, recognize it, in spite of previous popular prejudice. The second, opposite, in every particular, not before us, it would be difficult that a Christian minister could wittingly indicate at once so much ignorance to real facts, so much indifference to real truth, and so much rightness. We are exceedingly full that the class to which the author belongs is small. His personal of too little account to arouse in while his ignorance and self-right provokes pity:

WATERGATEVILLE, N. Y., May 10, 1886.

Dear Brethren,—It was only that stress of other occupations me to complete the careful perusal of the *Outlook* for the week of April number which it so well. And I must say that as page after page turned it did seem as if the spirit of truth was discernible. I whether this expression conveys to you the impression made; but deep conviction which one feels fronted by evident and momentary the truth of God.

Ever since I set myself to study of this question, the report of the *Outlook* have impressed. Trained closely to the current practice, I had no idea that it could possibly be made out for side. But I have held myself in victory, and while unable to recognize of the facts and arguments for the Sabbath, have, at the tried to weigh candidly all that opposition. But the *Outlook* has thus far, had the last and best word. It surely looks as if there were such a man, who proved to be my patient. Again I was placed in the seat of honor at the left of a little table, the young man who came for me, standing just back of my chair, remained standing during the entire time. The other young man was placed in the seat at the right with a young man of the family standing behind his chair, while the sick man himself took the central seat with a servant standing by him. With much formality and circumlocution he proceeded to state his case, which proved to be simply indigestion induced by high living. As he spoke only mandarin, the student translated what I could not understand into the Shanghai dialect. If any desire to see excessive politeness and formality as shown in this nation, they should have looked in upon our little group that morning as we sat there in that rich home. I was so seated that while observing carefully the words of my patient, my eye caught sight, at one time, down the long hall, of the pretty faces of two women peeping through a door; but on the slightest movement in our room, they fled in sudden fright. How I longed to go out among them and at least express my sympathy for them in the secluded lives they lead.

The enclosed check may go for paper of the *Outlook*, if not its Fraternally yours,

Rev. J. NORTON MADISON, Ind.

Rev. A. H. LEWIS, D. D.:

Dear Sir,—I have been reading of a periodical called the *Outlook*, time of which you are the editor. No notice of it until recently, published in the interest of the or Judaism, and not in the first day or the Christian Sabbath. Little handful of Seventh-day Baptists rising up here and there, an heroic effort to drive the Old back to Judaism. I suppose though he be a D. D., has maintained that the seventh day served since the accession of Saviour. That the apostles' plot would have made so radical without the divine approval, it is unreasonable. I see no publication as the *Outlook*, no it wise to advocate the views of we need in this country is from the first to the seventh Christian Sabbath, but a part of the day as it is. I believe that which day we keep, and if you will change your view, the first, I am with you, but not me another copy. It is stated that the *Outlook* without having done anything but thank you to me any more, and I own thanks to me. We have in this country that we are truly, J. N. M.

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."

OUTLOOK CORRESPONDENCE.

The first two of the following letters reached the editorial rooms of the Outlook by the same mail. They are so entirely unlike as to form a marked and frequent contrast in the line of our correspondence. The first letter indicates careful, earnest, Christian consideration of a great question. It shows how a Christian man, comprehending the importance of the truth, is led to recognize it, in spite of previous training or popular prejudice. The second shows the opposite, in every particular. If it were not before us, it would be difficult to believe that a Christian minister could write a letter indicating at once so much ignorance in regard to real facts, so much indifference in regard to real truth, and so much self-righteousness. We are exceedingly thankful that the class to which the second writer belongs is small. His personal thrusts are of too little account to arouse indignation, while his ignorance and self-righteousness provoke pity:

WASHINGTONVILLE, N. Y., May 19, 1886.

Editors of the Outlook:

Dear Brethren,—It was only yesterday that stress of other occupations permitted me to complete the careful perusal of the April number which it so well deserves. And I must say that as page after page was turned it did seem as if the voice of the spirit of truth was discernible. I do not know whether this expression conveys accurately to you the impression made; but it was that deep conviction which one feels when confronted by evident and momentous truth—the truth of God. Ever since I set myself to the earnest study of this question, the representations of the Outlook have impressed me deeply. Trained closely to the current belief and practice, I had no idea that such a case could possibly be made out for the other side. But I have held myself open to conviction, and while unable to resist the cogency of the facts and arguments advanced for the Sabbath, have, at the same time, tried to weigh candidly all that I heard in opposition. But the Outlook has certainly, thus far, had the last and best word. Every corner has been fairly and squarely answered. It surely looks as if there were fire in this bush, and that it behooves us to approach it reverently, to say the least. My own contact with it has certainly changed me into another man; and I can never return to the current, easy faith and unquestioning acquiescence in giving to Sunday the credit and sanctity of the Sabbath. At first it surprised me greatly that such a state of things could possibly have obtained place on such a subject; yet the surprise is greatly lessened when the whole history of the case is considered, especially the real truth in regard to the state of things in the early centuries of Christianity. Your remarks on this point are wonderfully "to the point," and shed a flood of light where it was greatly needed. If I did not think the hand of God—the God of truth—is in all this, I should lose heart in view of the immensities to be overcome, the leaders of religious thought so generally indifferent to the real facts, and seemingly content with the status quo; and what earnestness there is on the subject, mostly directed to the maintenance of that status, even to its propagation in pagan land. But happily nothing can perplex or embarrass God. The enclosed check may go toward the paper of the Outlook, if not its contents. Fraternalty yours, REV. J. R. LENTH.

NORTH MADISON, Ind., May 19, 1886. Rev. A. H. Lewis, D. D.:

Dear Sir,—I have been receiving a copy of a periodical called the Outlook for some time, of which you are the editor. I took no notice of it until recently, and find it is published in the interest of the seventh day, or Judaism, and not in the interest of the first day or the Christian Sabbath. There is a little handful of Seventh-day Adventists or Baptists rising up here and there, making an heroic effort to drive the Christian world back to Judaism. I suppose that no one, though he be a D. D., has the sense to maintain that the seventh day was ever observed since the ascension of our blessed Saviour. That the apostles and early disciples would have made so radical a change without the divine approval, is as foolish as it is unreasonable. I see no use for such a publication as the Outlook, nor do I think it wise to advocate the views it takes. What we need in this country is not a change from the first to the seventh day as our Christian Sabbath, but a better observance of the day as it is. I believe it is important which day we keep, and that, the first. If you will change your views and advocate the first, I am with you; otherwise do not send me another copy of your Jewish paper. It is stated that those receiving the Outlook without having subscribed for it, owe nothing but thanks. Please do not send it to me any more, as it is not worth even thanks to me. We have all the fanatics in this country that we need. Yours truly, J. N. THOMPSON, Pastor M. E. Church.

A third card came in the preceding mail, as follows:

MAIDEN ROCK, Wis., May 16, 1886.

Dear Brother Lewis,—The Outlook is a welcome guest, and brings wholesome food, but, for some, hard to digest. Truth is always welcome to lovers of truth; and would to God it might find its way to many hearts; but on account of its unpopularity it is rejected by many, even by those called shepherds of the people. Yours in love, S. REESE.

"DOING THY PLEASURE ON MY HOLY DAY."

If thou turn away thy foot from the Sabbath, From doing thy pleasure on my holy day; And call the Sabbath a delight, The holy of the Lord, honorable; And shalt honor him, Not doing thy own pleasure, Nor finding thy own pleasure, Nor speaking thy own words; Then shalt thou delight thyself in the Lord; And I will cause thee to ride upon the high places of the earth, And feed thee with the heritage of Jacob thy Father: For the mouth of the Lord hath spoken it. Isaiah 58: 13, 14.

It is evident that Isaiah's teaching—God's teaching, rather—the Puritan's teaching—respecting the spirit and mode of the proper observance of the Sabbath, is regarded by many as obsolete. As to the perpetual obligation of the Sabbath, how can it be denied without rejecting the Decalogue in which it is imbedded? If the fourth commandment is no longer binding, how about the third and the fifth, between which it stands, and all that follow? If the spirit and mode of Sabbath-keeping set forth in the 13th and 14th verses of Isaiah, 58th chapter, quoted above, is obsolete under the new covenant, how about the spirit and mode of fasting, as a divine institution recognized by our Lord, set forth by Isaiah in the preceding verses of the chapter?

Analyzing the lines of the text they suggest, (1) turning the foot away from wonted ways on the Sabbath—not doing thy own ways; (2) nor doing thy own pleasure—nor finding it; (3) nor speaking thy own words of wonted themes; but, (1) setting apart the Sabbath as a holy day (not holiday) for God's honor; and, (2) finding pleasure and delight in so doing; (3) such observance secures divine delights, which earthly pleasures cannot equal, and divine honors that exalt and satisfy.

Bishop Andrew comments thus: "To keep the Sabbath in an idle manner is the Sabbath of oxen and asses; to keep it in a jovial manner is the Sabbath of the golden calf, when the people sat down to eat and drink, and rose up to play; to keep it in surfeiting and wantonness is the Sabbath of Satan, the devil's holiday."

The day is God's, by right and claim, Yet made for man: then what a shame To rob the Lord of praise divine Seeking not his but only thine.

The foregoing is from the Christian Secretary of some months ago. Its logic and its interpretation are alike faultless. It would be difficult to make a stronger case in so few words. The perpetual obligation to observe the Sabbath cannot be denied without rejecting the Decalogue in which it is imbedded. Nay, more. It cannot be denied without ignoring the spirit of the teaching of the prophets, Nehemiah, Isaiah and Jeremiah on the subject; it cannot be denied without falsifying the teachings of Jesus in the declaration that the Sabbath was made for man; it cannot be denied without involving the custom of Paul, as described in the 13th, 16th, 17th and 18th chapters of the Acts, in gross inconsistency.

The writer of the above extract states the occasion of his writing as follows:

"A recent occurrence prompts these questions. On a recent Sunday a yacht squadron lay anchored in a bay of Long Island Sound. It was announced along the coast that the chaplain of the fleet would hold divine service in the morning of that day on the admiral's yacht. It is honorable to the squadron that they should have an evangelical chaplain, and that they should anchor on the Sabbath and have divine service, and that they should invite the dwellers on the islands and shore of the coast, who live remote from houses of public worship, to attend. But how about church members who live hard by sanctuaries and must drive four or five miles and pass by several of God's houses to reach the shore?"

That such an occurrence on Sunday should call forth such truthful utterances regarding the Sabbath of Jehovah, seems a little surprising. The writer certainly must know that the Sabbath of which Isaiah spoke was not Sunday, but Seventh-day, the "Jewish Sabbath." And in the vivid picture of the prophet we have the manner in which God wants that Sabbath kept. It is not a day of idleness, of pleasure-seeking, or of dissipation; it is a day for holy delights in the worship of God. This is the so-called "Jewish Sabbath." The writer must also know that it was this same Sabbath whose universality Jesus declared when he affirmed that it "was made for man." It was this same Sabbath which Jesus sought to divest of the cumbersome traditions with which the people had invested it, and which he sought, like Isaiah, to make a source of spiritual blessing and joy to men. It was this same

Sabbath which Paul, in his ministry, honored, using it as a source of instruction and spiritual help to his fellow-men, while he labored among them on the other six days of the week at his trade. The Sabbath of Moses and Isaiah is the Sabbath of Jesus and Paul. The New Testament never uses the term Sabbath, referring to the weekly day of rest, in any other sense than that in which the Old Testament uses the same term, and never means any other day of the week than that which is meant by the same term in the Old Testament. There is, then, no such thing as the "Jewish Sabbath" or the "Christian Sabbath," known to Scripture teaching. The Sabbath which God required his ancient people to keep holy, he requires his people everywhere and in all times to keep holy, for the same reasons, for the same ends and in the same spirit. But Sunday, or the first-day of the week, as a holy day, is wholly unknown to the Scripture calendar. That the tying up of a yacht on Sunday and the flocking of people from the shore to attend religious services on board the vessel should have provoked a Baptist to such a vigorous, Biblical exegesis of the Sabbath doctrine is surprising.

Education.

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

UNIVERSITY CONVOCATION.

The twenty-fourth Convocation of the University of the State of New York will be held in the Senate Chamber of the Capitol at Albany during Tuesday, Wednesday and Thursday, the 6th, 7th and 8th days of July, 1886. The Convocation will be opened at 10.30 A. M., on Tuesday. The other morning sessions will begin 9.30, the afternoon session at 3.30 and the evening sessions at 8.00. A meeting of the "Associated Academic Principals of the State of New York" will be held on Tuesday, July 6th, at 5 o'clock P. M.

The membership of the Convocation comprises the Regents of the University, the faculties and trustees of the several colleges, normal schools, academies, and academical departments of union schools of the state. The faculties of colleges in other states are also recognized as corresponding members of the Convocation. A cordial invitation is extended to all interested in education to be present on this occasion, and it is earnestly requested that arrangements may be made by each of the institutions of learning of the state, to be represented by members of its faculty and board of trustees.

The Executive Committee has arranged a programme comprising topics that pertain to the immediate interests of higher and secondary education in the state, and that promise to furnish exercises which, in interest and profit, will not fall below those of any preceding Convocation.

Among the papers to be presented, are the following: "The Present Status of Entomological Science in the United States," by J. A. Lintner, Ph. D., State Entomologist; "Has the College a Logical Place in the American System of Education?" by Prof. Open Root, Ph. D., of Hamilton College, and by Prof. S. G. Williams, Ph. D., of Cornell University; "The Elements of Knowledge," by Prof. W. D. Wilson, LL.D., of Cornell University; "The Relation of the Higher Education to Religion," by Pres. W. DeW. Hyde, LL.D., of Bowdoin College; "The Natural Method of Teaching Languages," by L. Sauveur, Ph. D., LL.D., President of the College of Languages, of New York City; "The Educational Uses of Museums of Natural History," by James Hall, LL.D., Director of the New York State Museum of Natural History; and "Elective studies in College," by Pres. James McCosh, LL.D., of the College of New Jersey.

Other topics to be considered by the Convocation are: "Taot in Teaching;" "Manual Training;" "Systematic Habit in Education;" "Certain desirable Changes in the order of the Regents' Examinations;" "The Mutual Relations of the Colleges and Academies;" and a conference upon "College Education in the State of New York."

This outline of work promises a profitable session for all who are fortunate enough to be able to attend.

SIMPLE WORDS.

The beauty of a language is in its simplicity and naturalness. The easiest expression of a thought is almost always the best; and the strongest words in any tongue are those that are in common use. Of course we must avoid vulgarisms and bad

grammar; but aside from these, the everyday expressions of the common people are the most forcible that can be used. Among the half-educated, however, this opinion is not commonly held. One cause of bad taste in the choice of words is found in the vitiated language so prevalent in cheap books and papers. They hope to gain popularity, not by giving the people pure thoughts and sound knowledge but, by creating a sensation. Everything must be startling; nothing can be commonplace; hence nothing can be true. They forget that "what is new is not true, and what is true is not new." So it is that they deem common words too tame for their use. In the words of an apt author:

"People nowadays do not live in fine houses, but they 'take up their abode in palatial residences'; dwellings are not burned, but 'edifices are consumed by the raging element'; Thomas is not asked to put some wood in the stove, but 'to replenish the fire'; fires are not put out, but 'conflagrations are extinguished'; 'assemblies congregate to witness grand displays,' instead of coming to see the sights; rowdies do not carry deadly weapons, but 'mortal implements'; rogues are not hung, but 'the victims of unbridled passions are launched into eternity'; nothing happens, or takes place, but 'transactions transpire, or eventuate'; people are not fed, but 'served with refreshments'; guests are not entertained, but 'they participate in the hospitalities of their host'; nor do they receive and partake, but they are the 'recipients of, and participants in'; people do not go to church, but they 'attend divine service'; we do not have privileges, but 'enjoy immunities'; they do not send for the doctor, but 'they call into requisition the services of the family physician'; nor do they die, but 'they decease,' or 'the spirit wings its flight into eternity, or to realms unknown.'"

Schools have become "colleges," "universities," or at least "institutions of learning"; children are not taught, but they are "instructed," or "knowledge is imparted to them"; schools are not founded and taught, but "institutions are inaugurated under the auspices of some benevolent individual, and conducted by some professor or doctor"; wagons and coaches do not run against each other, but "vehicles collide," and sometimes "precipitate their contents," or "the individuals who are conveyed"; commerce and manufactures are carried on by the "propulsion of steam," and "the immunities against accidents, in the transportation of commodities or in the conveyance of passengers, are being daily promoted." Few things are pretty or beautiful, but "splendid" or "magnificent"; and a truly refined lady does not say she cannot come to see you, but she "regrets that the multiplicity of her engagements prevents her from accepting your polite invitation."

How meaningless are these high-sounding expressions when compared with the strong, well chosen words of Shakespeare, or the beautiful wording of most parts of the Bible! How would it sound to say, "The pangs of hunger experienced by the assembled hosts were miraculously alleviated by superabundant refreshments furnished by the immaculate Son of the Highest," instead of "Jesus fed the multitude"?

Some of the most beautiful passages in our language consist wholly of monosyllables; for example, "God said, Let there be light, and there was light." What can exceed the plainness and beauty of Judah's touching appeal to Joseph, when he says, "My lord asked his servants, saying, Have ye a father, or a brother? And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him. And thou saidst to thy servants, Bring him down unto me, that I may set my face upon him. And we said unto my lord, The lad cannot leave his father: for if he should leave his father, his father would die;" and so on to the end.

The master-pieces of our language are all remarkably simple, both in their wording and in the construction of their sentences. "The Dying Gladiator" contains one hundred and fifty words; of these, only thirty have more than one syllable, and only ten more than two syllables. In the "Destruction of Sennacherib's Host," only forty-five of its two hundred and thirty-seven words have more than one syllable, and only five have more than two syllables. The sublime passages in Milton, Shakespeare, Scott, Tennyson, Longfellow, Bryant, Whittier, and Holmes, have the same characteristic simplicity. Why should not we follow the example of these accomplished writers rather than try to deck our thoughts in the tawdry and uncouth finery of newspaper puffs and fashionable nonsense?

Instead of searching for grand words, let us seek for grand thoughts—thoughts that have a native beauty which outshines all the dazzling ornaments that could be put upon. Good language, like a fitting costume, attracts no attention to itself; it may be costly and elegant, but never showy. Coloridge, to give his notion of the most perfect style, once said that he had lately read in "Southey's Life of Nelson" several pages so well written that nothing in them presented itself to his mind except the author's meaning—that no word, no mode of expression, and no jar in the train of thought, diverted or drew his attention. A perfect style, then, is so clear, that like perfect glass, it gives a vivid and truthful view of everything seen through it, but is itself invisible; and the first step in a good use of language is to choose the simplest and strongest words that will clearly express our thoughts, carefully

avoiding coarseness and slang. Those who follow this advice will be paying the way for further improvement.—Kreside Teacher.

THE PUBLIC SCHOOL.

In telling how he was educated, in an article in the Forum, Rev. Edward Everett Hale has this on the public school:

I was nine years old when I was transferred to a public school. And if anybody is reading this gossip for my advice, it would be simply this: If you are an American, send your boy to a public school. When I sometimes meet an American who does not seem to me to understand his own country, because he does not understand his own countrymen, I always suspect that he never had the great privilege of associating with the other boys of his town and his time at a public school. Of course this advice is wholly different from the advice which the same words would give in England. The public school there is a school of one social class, as most private schools are with us.

Temperance.

"Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright." "At the last it biteth like a serpent, and stingeth like an adder."

HOW TO SAVE BOYS.

Women who have sons to rear, and dread demoralizing influences of bad associations, ought to understand the nature of young manhood. It is excessively restless. It is disturbed by vain ambitions, by thirst for action, by longings for excitement, by irrefrangible desires to touch life in manifold ways. If you, mothers, rear your sons so that your homes are associated with the repression of natural instincts, you will be sure to throw them in the society that in any measure can supply the need of their hearts. They will not go to the public house, at first, for love of liquor; they go for the animated and hilarious companionship they find there, which they find does much to repress the disturbing restlessness in their breasts. See to it, then, that their homes compete with public places in their attractiveness. Open your blinds by day and light bright fires by night. Illuminate your rooms. Hang pictures upon the wall. Put books and newspapers upon your tables. Have music and entertaining games. Banish demons of dullness and apathy that have so long ruled in your household, and bring in mirth and good cheer. Invent occupations for your sons. Stimulate their ambitions in worthy directions. While you make home their delight, fill them with higher purposes than mere pleasure. Whether they shall pass happy boyhood, and enter upon manhood with refined tastes and noble ambitions, depends on you. Do not blame miserable bar-keepers if your sons miscarry. Believe it possible that with exertion and right means a mother may have more control of the destiny of her boys than any other influence whatever.—Christian Standard.

ITEMS.

Twenty thousand persons were arrested in Liverpool for drunkenness in one year.

Twenty-one counties in Missouri have banished drinking-saloons from their borders.

In the new Massachusetts town, Hopedale, on Wednesday, April 28th, there was a vote of 7 for license and 136 against.

All the temperance organizations of Pawtucket, R. I., are working in harmony, and have planned a year's campaign of mass-meetings, in which the Catholic society bears its proper share.

Prohibition has triumphed in the courts in Atlanta. Now that city will be the scene of a vast effort to sell liquor unlawfully, so that the lawless crowd can cry out: "Prohibition does not prohibit." The Prohibitionists must not think the victory is won yet; the hardest of the battle is still to come.

Mrs. J. H. Kellogg, of Battle Creek, Mich., the assistant of Miss Willard in the Social Purity department of the Woman's Temperance Union, has prepared a programme of topics for consideration at Mothers' Meetings. These will be found very valuable for those who choose the line of preventive work in this effort for the moral elevation of society.

A boy, smoking a cigar end, became very pale. Throwing the end away, he said to his playmate: "There's something in that cigar that makes me sick." "I know what it is," said the other; "it's the tobacco." "Some people don't know what it is that makes them feel unwell after drinking. They lay the blame on sundry unproven adulterations of liquor. All the while we know what it is. It is the alcohol.—Alliance News.

Our disgrace and misfortune in America is the number of Irish saloon-keepers. I blush for the old roe whenever I walk along the streets of our cities and read over doorways, Irish names prefacing so seldom the words "Bank," "Commission House," "Dry Goods Store," so often the words "Saloon," "Wines and Liquors." To what base uses noble names have come!—Bishop Irwind.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, June 10, 1886.

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

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 SABBATH RECORDER, Alfred Centre, Allegany county, N. Y.  
Drafts, Checks and Money Orders should be made payable to E. P. SAUNDERS, AGENT.

"ANY little corner, Lord,  
In thy vineyard wide,  
Where thou bidst me work for thee,  
There would I abide;  
Miracle of saving grace,  
That thou givest me a place  
Anywhere."

THERE are still at this office about 350 copies of *In Memoriam*, which is a pamphlet containing the sermon preached by President J. Allen, at the funeral of Eld. N. V. Hull. They have been sold at 10 cents apiece; but, desiring to close them out, we will send a copy, postpaid, to any address for 5 cents, as long as the edition shall last. All who ever had the pleasure of an acquaintance with that good man, will certainly want a copy of this little book.

THE Agent, having received inquiries as to whether money given for the benefit of the Special RECORDER Fund can be applied to the payment of the fee for life membership in the Tract Society, would reply that the Tract Board has voted to allow such application. When any donor to said fund has paid \$20 he, or any one he may designate, will be recorded as life member of said Society, when he shall inform the Publishing Agent of his desire.

OF COURSE, the great event of the week was the marriage of President Cleveland and Miss Frank C. Folsom, of Buffalo, N. Y., at Washington, Wednesday, June 2d. It is the first time in the history of our country when such an event has occurred at the White House, and was a very simple and unostentatious affair. Miss Folsom was called a young woman of rare talents and graces, and she will doubtless fill her new place very becomingly, but it will be a difficult task for her to perform her duties with more dignity, grace, and general acceptance than did the President's sister before her.

THE *Helping Hand* in Bible-school work for July, August and September will be ready for the mail in a few days. There are some whose subscriptions expire with the last of June, and some who have been taking the paper by the quarter. All such persons should send in their orders promptly, as no papers will be mailed without orders. We have taken great pains to make the *Helping Hand* a valuable help to all teachers, parents and intermediate and older scholars, and we are anxious to have it reach the largest possible number of our people; but it is issued so nearly at cost that we cannot afford to send it after the expiration of orders. The money (25 cents a copy per year, or 7 cents a quarter) should accompany the order, when practicable; it may be sent later if the convenience of the subscriber requires it. But the order should be sent at once if the 3d number is wanted.

TELL IT PLAINLY.

Nothing indicates a want of good taste, on the part of public speakers and writers, more clearly than the frequent use of long and high-sounding words and phrases. For the most part, the short, simple words of our good Anglo-Saxon language, put into short, simple sentences, are the most impressive. Words are the means for expressing thought, and, as a rule, the thought is most forcibly expressed when the words are few and crisp. Of course, when one hasn't much to say, or when the thought of the speaker is not well defined in his own mind, the few simple words will leave the defect too much exposed; then this lack may be covered up by the use of the more pretentious words coined from the Greek or Latin, or it may be entirely hidden from the common mind by the use of a few quotations in a foreign language. But then wouldn't it be still better not to say anything under such circumstances?

A good illustration of this subject was given the other day when a little boy, after several vain attempts to fly his kite, exclaimed, "I wonder why my kite won't fly!" His sister, a young lady just from boarding school who had been taking a sis-

terly interest in the experiments of the boy, said, "James, it appears to me that the length of its caudal appendage were disproportionate to its superficial area." "No," said Jim, "I don't think that's it, I think the tail is too long for the size of the kite." Without doubt, the boy was right. We have sometimes been forced to listen to sermons when we thought that the caudal appendage was disproportionate to—no, that the tail was too long. Let us whisper it lovingly, but earnestly, in the ears of those who are called of God to tell men truths they need to know. Tell us the plain, simple truth, in plain and simple words. We know that you know a great many things in Greek and Latin and Hebrew, and that you have a masterly grip on the fallacies of the philosophies of Tyndall, Huxley, and all the rest; but we are plain, unlearned, common people, and the duties and trials of everyday life are upon us. Somehow we have got the idea that these duties may be better done, and these trials better borne, if we can learn to stand in right relations to God and his truth. Tell us how this is; and by all the sweet and holy helps which the story of Jesus and his love may bring into very plain every-day lives show us how to be good, pure and true every-day men and women. For that kind of preaching many, to-day, are perishing. Let the flights of eloquence and the high-sounding words of foreign accent and derivation be reserved for other occasions, but let us have the story of the cross in its simplicity and power. Truth alone is eloquent, and the more clearly it is seen, the more forcibly will it mold and move and save the lives of men.

THE Rector's Assistant, a high church monthly journal, breaks out in the following exclamation: "Should a large sum of money be promised to your child on condition that you should present him in the District Court at its session next following the child's birth, you would probably have the child there on the first day, and pretty early in the morning. Yet, you will let week after week, and, sometimes, month after month, or even year after year, pass by before you will bring your child to church to receive the spiritual riches offered to him in baptism." The Assistant, however, failed to state on what authority the spiritual riches were offered in baptism. There would be no great rush to the District Court, in the case supposed, unless the offer were made on the authority of one who had the right to make it, and who had the power to fulfill the promise. The church has no authority from the Dispenser of spiritual blessings to offer such blessings in infant baptism, and no power to fulfill the promise of spiritual riches which she makes. This is probably the cause of the great indifference of which the Assistant so helplessly complains.

A GOOD RULE.

A good rule for the Christian, in respect to any act of questionable morality, is to take the side of the doubt. That is, so long as there is any question about any proposed act, don't do it. If it is a harmless thing, no harm will come if it be left undone; if it is wrong its omission is, of course, the only right thing about it. Any question may be removed from the list of the doubtful to the certain by a conscientious study of it in its relations to the comprehensive duty of loyalty to Jesus Christ. Can a man, for example, as a Christian, loyal to his Saviour, participate in a horse-race, or a cock-fight? or must he, in case of participation in such an amusement, leave his Christian manhood at home? The answer to this question will determine whether it is permissible or not. So with every question of amusement or indulgence. Can I do this, or that, and maintain my Christian character in the act of doing it? Again this question is not to be determined by a conscience which troubles, or does not trouble, the doer of questionable things. Conscience is, sometimes, a very elastic thing, according to the use or abuse to which it has long been subjected. The apostle, we remember, speaks of a class of evil-doers whose consciences are seared as with a hot iron. The arbiter, in all questions for which no explicit rule is found in the Word of God, is an enlightened Christian judgment. Even a worldling, who has no conscience at all in the matter, knows that a gambling den is no place for a Christian. His judgment of what a Christian should be, and his knowledge of what such a den is, are such that he decides at once that the two are irreconcilably at variance with each other. How much more should an enlightened Christian judgment settle the same question! We have known young people who were fond of the social dance

who, and were often found there, but who were greatly shocked to find the minister, under whose preaching they were accustomed to sit, participating in the same amusement with evident relish. They had no conscience in the matter for themselves, but their judgment at once declared that a Christian minister was out of place in the social dance. How much more should his enlightened Christian judgment, enforced, as it should have been, by a tender Christian conscience, have forbidden him the amusement! But why forbid to a Christian minister what is thought to be permissible to a Christian who is not a minister? Is there one standard of Christian rectitude for a minister and another for a Christian who is not a minister? The Christian is the all-comprehensive term; and the duties and demands of the Christian life throw themselves over into every legitimate calling and walk in life, into one no more and no less than into another. Two men become Christians. The demands, as to personal character, are the same upon both, and no possible choice of occupations can change those demands. They may be comprehended in this: personal purity, obedience to truth, and absolute loyalty to their common Saviour, Jesus Christ. That is *Christian obligation*. All obligations growing out of professions or callings in life are minor obligations, while the superior obligation of purity, obedience, loyalty, embraces all others. Our two Christian men start out in the world together with the same Christian vows and obligations upon them. One decides to be a Christian minister, and the other, a Christian mechanic. It is to be hoped that neither has laid aside his Christian character in making his choice. The demands of the ministry are, of course, different from those of the profession of mechanics; but the demands of the Christian character are unalterably the same: purity, obedience to truth, loyalty to Jesus Christ. What we are saying here is that everything which one may do or desire to do is consistent with Christian character, or it is not consistent with Christian character; and besides this there is no other tribunal at which questions of what is admissible or inadmissible can be brought for decision. The judge who sits upon this throne is an enlightened Christian judgment. His instructor is the Word and Spirit of God. If his decision shall be reinforced by a tender Christian conscience, there will not be much danger of going astray.

We close then, as we began: If one is in doubt as to the right or expediency of any proposed act, don't do it. If the question is to be settled, let it be brought to the tribunal of a judgment enlightened by the Word and Spirit of God, and there let it be settled in the light of the demands made upon Christian character. Let the decision of this tribunal be obeyed with a conscience void of offense toward God and toward men. Then will the church of God put on her beautiful garments, and through her consistent life and ministry many will be brought to Christ.

(Continued from first page.)

AFTERNOON.

Devotional exercises were conducted by J. J. Lowther.

The Committee on Education reported that they believed the interest in education was rapidly increasing. As the young people of our Association receive the advantages offered by the free schools of the state, many of them have a thirsting for a higher education than most of these afford, and having no schools in this Association to supply this great need, they must look some other way for this help. We rejoice that a number of these are seeking that help at Alfred. It is earnestly recommended that our young people avail themselves of the advantages of that institution.

The report was approved after remarks by J. L. Huffman, L. F. Randolph and P. F. Randolph.

A Bible-service Institute was conducted by P. F. Randolph, upon the following programme, in which it was insisted that the Bible-services should be held fully as a part of the church services, and that the use of the name "Bible-service" would help secure that end by correcting any impression in the minds of parents and young people that a Bible-school is a place for juvenile training only:

1. Christian obligation to work for the Master.
  2. Parental influence and duties to the Bible-service.
  3. Need of young men in the Bible-services.
  4. Delight in Bible-study: necessity, culture, and results.
  5. Adult attendance.
- (a) Helps to interest and profit.  
(b) Practical experience and suggestions.

6. Studying to teach the lesson:  
(a) Experience and suggestions.
- (b) Normal methods.
7. Teaching the lesson:  
(a) Experience and suggestions.
- (b) Normal methods.

Adjourned with prayer by L. R. Swinney.

SABBATH MORNING.

The session Sabbath morning was continued without interruption through the Bible-service, the preaching service, and the communion service:

1. Bible-service, conducted by L. R. Swinney. Scripture Lesson, John 6: 1-21. "Feeding the five thousand."
- I. The journey to the place, L. F. Randolph.
- II. The trial of faith, Stephen Burdick.
- III. The miracle and its effects, J. L. Huffman.
- IV. The night-storm on the deep, A. W. Coon.

5. Preaching service. Text, 1 Chron. 28: 9. Stephen Burdick.

6. Communion service, conducted by Jas. E. Davis.

AFTERNOON.

Preaching by L. F. Randolph, from Gal. 6: 9, "Let us not be weary in well doing, for in due season we shall reap if we faint not."

The conference service, conducted by S. D. Davis, was a precious season to the children of God who participated.

Adjourned with singing, and the benediction by S. D. Davis.

FIRST-DAY MORNING.

Devotional exercises were led by L. R. Swinney.

The roll of members was called and revised.

The minutes of Sixth-day and of Sabbath-day were approved.

The sixth resolution was taken up, amended, and, after remarks by J. E. N. Backus, was adopted as follows:

6. Resolved, That we regret that the financial condition of the American Sabbath Tract Society is such that the Board have deemed it necessary to discontinue the publication of the *Light of Home* at the close of the present volume, and we sincerely trust that such encouragement may be given as shall yet secure the continuance of that publication.

The seventh resolution was read, discussed by J. E. N. Backus, A. W. Coon, J. L. Huffman, Stephen Burdick and L. R. Swinney, and adopted as follows:

7. Resolved, That while our interest in the cause of general education is unabated, we feel especially the need of increased educational facilities within the bounds of this Association. We congratulate Alfred University upon the auspicious circumstances which surround and close its first half century of existence, Albion Academy upon its success under the present management, and Milton College upon its continued success and usefulness, and trust the time is not far distant when all our schools shall be adequately endowed.

The ninth resolution was presented, and adopted after remarks by L. R. Swinney and J. F. Randolph, as follows:

9. Resolved, That in view of the widening and opening fields for missionary labor, it is our privilege and duty to inform ourselves by all available means, especially by reading missionary literature, of the needs, successes and prospects of this branch of Christian work.

The Committee on the State of Religion reported as follows:

- 1st. The great need in our Association is more good, efficient settled pastors.
- 2d. That our churches are becoming more to rely on the means that God has given for their prosperity outside the ministry; this is indicated in the prayer-meetings sustained, and the efficiency of our Sabbath schools.
- 3d. That we have great reason to thank God and take courage in view of the precious revivals of religion that have been enjoyed within the bounds of the Association.
- 4th. That we are strengthened and encouraged by the adding to our Association of the church of Salemville, Pa., which adds also another to our number of settled pastors.
5. That we owe a debt of gratitude to God, and the Missionary Board under him, for the missionary help so generously provided us, and we feel under renewed obligation to do more for the cause of missions in the future than we have in the past.

The report was approved after remarks by J. L. Huffman, S. D. Davis and P. F. Randolph.

The report of the Committee on Finance was adopted as follows:

Balance due on L. A. Platts' order.....	\$5 11
Recorder office, 1886.....	7 00
C. L. Polan.....	5 00
Roanoke Church.....	3 10
Greenbrier.....	1 00
Salem.....	25
Due from Middle Island Church.....	\$1 70
Balance in Treasury.....	4 95
	\$9 81
Balance indebtedness.....	\$9 81
Apportioned as follows:	
Salem.....	\$3 74
Lost Creek.....	3 67
Greenbrier.....	1 24
Middle Island.....	1 27
Ritchie.....	92
Roanoke.....	39
Bear Fork.....	8
	\$9 81
Should a delegate be sent to sister Associations, we apportion therefor \$71, as follows:	
Lost Creek.....	\$30 16
Salem.....	20 40
Roanoke.....	3 00
Bear Fork.....	80
Greenbrier.....	10 15
Middle Island.....	9 50
Ritchie.....	7 05
	\$71 00

The Special Committee on appointments for next year reported as follows:

Preacher of Introductory Sermon—S. D. Davis; alternate, Jas. E. Davis.  
Delegates—L. R. Swinney; alternate, C. N. Maxson.  
Evangels—(1) L. B. Davis, Jr., continued on same subject. (2) Florence M. Randolph, on "Amusements."

A copy of the essay of Elsie B. Bond was requested for publication in the SABBATH RECORDER.

The Corresponding Letter was referred back after remarks by S. D. Davis, J. B. Davis, F. M. Kildow, L. R. Swinney, F. F. Randolph and J. E. N. Backus.

The following was adopted:  
Your delegate to sister Associations has to report that, on account of a failure to vote an order on its Treasurer, this Association was not represented by delegate. The Circular Letter was forwarded by Eld. Main. Respectfully submitted.  
(Signed,) CHAS. N. MAXSON.

By order of the Association, the Moderator-elect nominated the Executive Committee, which was confirmed as follows: S. D. Davis, ex officio, L. R. Swinney, P. F. Randolph, F. F. Randolph, Johnson Lowther, Asa F. Randolph, F. L. Bond, J. C. Spurgeon and Geo. B. Kagarise.

A sermon was preached by J. E. N. Backus, from Deut. 33: 25, "As thy days so shall thy strength be."

After the sermon, contributions were taken at the stand by Lewis F. Randolph, amounting to \$25, jointly for the Missionary and the Tract Societies.

Adjourned with benediction by L. F. Randolph.

AFTERNOON.

Devotional exercises were conducted by S. D. Davis.

The Corresponding Letter was read, and approved as follows:

NEW MILROX, W. Va., May 30, 1886.  
The South-Eastern Seventh-day Baptist Association to sister Associations:

Beloved Brethren and Sisters.—We are about to close our Fifteenth Annual Session, with the Middle Island Church. All the churches are represented by letters and by delegates. The business has been harmoniously transacted. Two churches—Loet Creek, and Salemville, Pa.—have constant pastoral labor. Only one of our official members have been removed by death—Dea. L. H. Davis, of the Salem Church. S. D. Davis has performed some pastoral labors, also much effectual general missionary work in the bounds of the Association, under the auspices of the Missionary Board. We were very greatly rejoiced to receive Bro. Geo. B. Kagarise, delegate from the church at Salemville, Pa., who brought with him the request of that church to join our Association. This is the new church among the German Seventh-day Baptists organized by Eld. S. D. Davis last December. The request was joyfully granted, and now our Association extends north into Pennsylvania. The resolutions were warmly and profitably discussed. Only two of our churches report a net increase this year—Roanoke 12, and Greenbrier 17, making 29; and these, with the new church at Salemville, Pa., make a total increase in membership of 64. The total membership, as now reported, is 718. L. F. Randolph, delegate from the Eastern, Stephen Burdick, from the Central, J. E. N. Backus, from the Western, and J. L. Huffman, from the North-Western, Associations, have been of great cheer and encouragement to us; indeed, it is one of the great sources of interest in our sessions and at our homes to have you thus represented among us. A. W. Coon, from the Central Association, is also with us, and took part in our deliberations and social services. Last year we appointed C. W. Threlkeld to be our delegate this year, but he having moved to Kentucky, and on account of the uncertainty of our raising the money, fails to come; and the alternate, not being notified in time, fails also.

Pray for us, that our young people may be led and trained in the way that they should go, that they may take the mantle as it falls from the elderly ones, and carry forward the cause of Christ, that it may spread wider and deeper.  
F. F. RANDOLPH, Corresponding Secretary.

A vote of thanks was extended to the brethren and friends of Middle Island for their kind hospitality and social entertainment.

It was ordered that any funds contributed by a church for a special purpose be held to its credit for that purpose.

The Clerks were instructed to forward a copy of the minutes of this Association to the SABBATH RECORDER for publication.

It was ordered that when we adjourn, it be to meet with the Ritchie Church on Fifth-day before the last Sabbath in May, 1887, at 10 o'clock A. M.

J. L. Huffman was requested to represent us, and present the Corresponding Letter in sister Associations.

The minutes of this day were approved. J. L. Huffman preached from Ex. 3: 8.

The Association adjourned with the benediction by J. L. Huffman.

CHAS. N. MAXSON, Moderator.

F. F. RANDOLPH, Recording Secretary.  
F. J. EHRET, Assistant Secretary.

LIST OF DELEGATES.

- Lost Creek—L. R. Swinney, C. H. Davis, Mattie F. Davis, E. P. Bond, W. B. Van Horn, Iva Van Horn, S. O. Davis, E. B. Davis, Wm. E. Davis, L. B. Bond, Dora Kennedy, C. N. Maxson, F. M. Kildow, Eunice Kennedy, A. G. Davis, Victoria Davis, Lloyd Bond.  
New Salem—S. D. Davis, Lloyd F. Randolph, Alex. F. Randolph, Asa Kelley, P. F. Randolph, F. M. Swager, Geo. Ford, James Ford, M. L. Chodester, Joel H. Davis, Jesse F. Randolph, C. G. Davis, D. F. F. Randolph, M. V. Davis, Layton Ford, M. Wardner Davis, Samuel H. Davis, Martine Davis.  
Greenbrier—S. D. Davis, Jesse Clark, Judson F. Randolph, Theodore Davis, C. S. Davis, A. B. Flint, E. J. Davis, Wise Clark, Cornelius Maxson, F. F. Randolph.  
Ritchie—F. F. Randolph, Asarah Bee, H. D.

Several days, including a Sabbath, and vicinity, secured some books of the Tract Society, in doct books and new subscribers to RECORDER. As elsewhere t pression is felt by everybody think they have but little Lord's cause.

COMMUNICATIONS.

WAY-SIDE NOTE  
BY REV. J. E. CLARK

Several days, including a Sabbath, and vicinity, secured some books of the Tract Society, in doct books and new subscribers to RECORDER. As elsewhere t pression is felt by everybody think they have but little Lord's cause.

It was a privilege to call on more, among whom five year pastoral service. Many char and dear faces missed, which occasion of sadness.

The church seemed to be under the care of Bro. F. O. he reaps as he sows, a glad him in due season.

A visit to Clifford, Pa., g to find some warm friends cause and to see the wants o serves cultivation. It is l may have missionary care fr if it cannot be secured by th A Baptist minister, living to them frequently, and is somewhat stirred up on the tion. May the Spirit giv knowledge of the truth.

Three Sabbaths, spent w of DeRuyter, Onyler, Otsele and the intervening time d ing, were full of interest, t were not large, owing to principally. The church i the midst of efforts to sec Eld. Thomas Fisher was l case and not expected to leaves all that field destit tion supplied by Sister Pa. The two churches, Otsele of which she has pastoral a Sabbath work and t equal to any among our ch ing twice on the Sabbath between the appointment work arduous, still she end indications constrain us to is one of the best worked and gives more than ordin creased spiritual fruitage i

More and more are we i greatness of the work be which calls for consecrated acrated members in all th Nonwick, N. Y., June 8, 18

THE WOMAN'S

The Woman's Executi third Quarterly Meeting f home of the President, M Thursday, June 3d, with members present.

Correspondence was re ciational Secretaries, al faithful effort, and an inc the work of the Board. have been organized, and One of these new societi creasing in numbers an session. Some localitie pressure of hard times, somewhat, the amount of ladies the present year, the indebtedness of o Boards calls for extra s

Mrs. Davis, of Shangh this distant field, the p finances of our Boards is gret and sorrow." This missionary corresponde Woman's Board. She are intensely intereste, closely every developmea want that they (our woma friends of other denomi effect, therefore banish management results. W arouse them to immedi many of our sisters li the meetings of varioua proceeded to occasion something of their p last of all, receiving a most certainly be derv are being used by the dist are full of interest and gress as to ways and means concerning our

Special Committee on appointments for the year reported as follows:
Chairman of Introductory Services—S. D. Davis, Jr.
Secretary—L. R. Swinney; alternate, O. N. Backus.
Members—(1) L. B. Davis, Jr., continued on June 10. (2) Florence M. Randolph, on "Amusements."

Sutton, F. J. Ehret, Dora F. Ehret, Joshua Bond, S. F. Jett, Mrs. A. F. Randolph, Ziba Davis, Middle Island—J. B. Davis, J. J. Lowther, A. Bee, Samuel Polan, Nathan Kelley, John A. Polan, Stephen Ford, A. W. Kaley, J. E. Willis, John Leason.
Roanoke—S. D. Davis, F. F. Bond, Mrs. F. F. Bond.
Bear Fork—Wm. H. Fleisher, J. C. Spurgeon.
Salemville, Pa.—Geo. B. Kagarise.

Communications.

WAY-SIDE NOTES. BY REV. J. B. CLARKE.

Several days, including a Sabbath in Scott and vicinity, secured some help to the work of the Tract Society, in donations, sale of books and new subscribers to the SABBATH RECORDER. As elsewhere the business depression is felt by everybody, so that many think they have but little to give to the Lord's cause.

It was a privilege to call on families, once more, among whom five years were spent in pastoral service. Many changes were noted and dear faces missed, which made it an occasion of sadness.

The church seemed to be doing well under the care of Bro. F. O. Burdick; and, if he reaps as he sows, a glad harvest awaits him in due season.

A visit to Clifford, Pa., gave opportunity to find some warm friends of the Sabbath cause and to see the wants of a field that deserves cultivation. It is hoped that they may have missionary care from time to time if it cannot be secured by them permanently.

A Baptist minister, living near by, preaches to them frequently, and is believed to be somewhat stirred up on the Sabbath question. May the Spirit guide him into the knowledge of the truth.

Three Sabbaths, spent with the churches of DeRuyter, Cuyler, Otselic and Lincklaen, and the intervening time devoted to canvassing, were full of interest, though the returns were not large, owing to the hard times, principally. The church at DeRuyter is in the midst of efforts to secure a new pastor.

Eld. Thomas Fisher was low with lung disease and not expected to recover, which leaves all that field destitute, save the portion supplied by Sister Perie F. Randolph. The two churches, Otselic and Lincklaen, of which she has pastoral care, give evidence of thorough work and good management, equal to any among our churches. Preaching twice on the Sabbath with eight miles between the appointments, she finds the work arduous, still she endures it well. The indications constrain us to say that her field is one of the best worked we have found, and gives more than ordinary promise of increased spiritual fruitage in the near future.

More and more are we impressed with the greatness of the work before our people, which calls for consecrated pastors and consecrated members in all the churches. Norwich, N. Y., June 3, 1886.

THE WOMAN'S BOARD.

The Woman's Executive Board held its third Quarterly Meeting for the year at the home of the President, Mrs. L. A. Hull, on Thursday, June 3d, with each of its six local members present.

Correspondence was read from the Associational Secretaries, showing continual, faithful effort, and an increase of interest in the work of the Board. Some new societies have been organized, and others will be soon. One of these new societies is reported as increasing in numbers and interest at every session. Some localities are feeling the pressure of hard times, which will affect, somewhat, the amount of funds raised by the ladies the present year, though all feel that the indebtedness of our denominational Boards calls for extra and persistent effort.

Mrs. Davis, of Shanghai, says: "To us on this distant field, the present state of the finances of our Boards is a source of deep regret and sorrow." This is in reply to the missionary correspondence conducted by the Woman's Board. She says farther: "We are intensely interested, and are watching closely every development. I too have realized that they (our women) were behind the women of other denominations in organized effort, therefore behind in interest and its consequent results. What can be done to arouse them to immediate action? Cannot many of our sisters living within reach of the meetings of various Woman's Boards be persuaded to occasionally attend, learning something of their plans of working, and, best of all, receiving the inspiration which must certainly be derived?" The publications issued by the different Woman's Boards are full of interest and vigor, and very suggestive as to ways and means. For information concerning our own great work, the

Outlook and SABBATH RECORDER furnish ever new and varying incident and argument, and gleanings from these various publications might be presented with profit and continually increasing interest at the sessions of our societies.

The Board is earnestly, though quietly, endeavoring to carry out its plan of action as adopted in the beginning.

"1. To secure the co-operation of all existing societies under the control of, or fostered by, our women.

"2. To seek to effect the organization of ladies' societies in all our churches, where they do not, at present, exist.

"3. To seek to cultivate, always and everywhere, among our women, a spirit of consecration to the Master's work, in the home churches, and in denominational work, as carried on in its different phases, by our denominational societies."

Mrs. E. T. PLATTS, Cor. Sec.

EASTERN ASSOCIATION.

Our Association, convened with the Piscataway Church, New Market, N. J., has just opened with rather a small attendance.

The weather was quite unfavorable, and the work of the farmers so much behind because of wet weather, for this is a farming community, the attendance did not grow much during the day. However, the delegation from the churches is small. Eld. Joshua Clarke gave us an excellent introductory sermon, full of the missionary spirit, from 2 Cor. 6: 1. Theme: "We are workers with God in his work of salvation." He brought out in a clear and forcible manner the following points:

- 1. Man's great need of salvation.
2. God's plan and work of saving men.
3. The efficiency and extent of that plan in saving men and meeting all their spiritual wants.
4. The great and fearful responsibility of the disciple and the Church of Christ as co-workers with God and his Son in their work of salvation.

The earnest spirit of the preacher and his apt illustrations made a deep impression upon the hearers. The letters from churches show no wide-spread revival among the churches, yet quite a number were received into membership by baptism, and others are seeking Christ. The Sabbath-schools report good work and interest, and several churches have organized among them Young People's Societies of Christian Endeavor, which are doing excellent work for the Master in leading the young to Christ, and in raising funds for denominational and benevolent work.

The devotional exercises and praise services are soul-refreshing and uplifting. I do not know when I have attended an Association when the devotional exercises have done so much good.

To-day (Sixth-day), has been one of deep interest. The Education Society's hour was occupied in an interesting and profitable discussion of two resolutions appertaining to the patronage and endowment of our schools, and the need of a revival of the spirit of seeking and obtaining an education by our young people. It is thought that there is not so general a purpose, and even desire, on the part of young men to obtain a liberal education as there used to be among us. There is a greater desire for business and money-making, and our young men are seeking special preparation for these ends, and do not seek to drink deep at the springs of knowledge, for the ends of true culture and for the greatest success in life, and for making a man a truer and a completer man. There was a feeling of regret to see this decadence in the desire for obtaining a broad and liberal education and intellectual culture. Of what was said and done in the hours devoted to the missionary and tract interests, we will report anon. O. U. W.

TRACT SOCIETY.

Receipts in May, 1886.

Table with 2 columns: Name and Amount. Includes Mrs. W. B. Gillette, \$3.00; Mrs. L. Eleanor Blackman, \$1.00; Mrs. D. L. Burdick, \$1.00; Mrs. Roccoe A. Clarke, \$1.00; H. Y. Dunham, \$1.00; Mrs. Susan M. Dunham, \$1.00; J. G. Burdick, \$1.00; Subscriptions, \$1.00; C. Potter, Jr., \$1.00; 2d Brookfield Church, \$1.00; Asher M. Babcock, \$1.00; J. F. Stillman & Son, \$1.00; Mrs. R. J. Ayers, \$1.00; Rent, \$1.00; Eliza Gardner, \$1.00; Hanna Greene, \$1.00; Mrs. A. J. Greene, \$1.00; Emma Maxson, \$1.00; G. J. Crandall, \$1.00; J. F. Crandall, \$1.00; B. F. Rogers, \$1.00; Mrs. L. J. Briggs, \$1.00; Philip Burdick, \$1.00; A. W. Coon, \$1.00; Mary M. Edwards, \$1.00; Mrs. Ruth Burdick, \$1.00; James E. Stevens, \$1.00.

Table with 2 columns: Name and Amount. Includes Mr. & Mrs. P. A. Burdick, \$1.00; making P. A. Burdick, \$1.00; Mr. & Mrs. S. S. Clarke, \$1.00; J. I. Clarke, \$1.00; B. G. Stillman, \$1.00; Miss L. Maria Clarke, \$1.00; Jennie L. Clarke, \$1.00; Bradford C. Coon, \$1.00; J. R. Burdick, \$1.00; Joseph L. Burdick, \$1.00; F. W. Burdick, \$1.00; S. B. Wells, \$1.00; S. R. Stillman, \$1.00; Mrs. S. Marshall, \$1.00; Mrs. O. A. Burdick, \$1.00; A. G. Coon, \$1.00; Aaron Coon, \$1.00; H. M. Maxson, \$1.00; L. Palmer, \$1.00; Mary Crumb, \$1.00; E. M. West, \$1.00; Ira Spencer, \$1.00; H. W. Phillips, \$1.00; A. W. Crandall, \$1.00; Mr. & Mrs. B. D. Crandall, \$1.00; Mrs. Alzina Coon, \$1.00; Ella May Gardner, \$1.00; C. J. York, \$1.00; Pearl York, \$1.00; Elsie Lou Gardner, \$1.00; D. B. Johnson, \$1.00; B. B. Irish, \$1.00; Mrs. M. D. Monday, \$1.00; G. R. Stillman, \$1.00; Collection, Otselic, \$1.00; Schuyler Olin, Lincklaen, \$1.00; W. H. Whittemore, \$1.00; Luke A. Burdick, \$1.00; Amos Justice, \$1.00; Caroline Greene, \$1.00; E. & O. E., \$941.74.

PLAINFIELD, N. J., June 1, 1886.

Home News.

Wisconsin.

UTICA.

The Quarterly Meeting just closed here has been a season of more than usual interest. The weather was fine and the attendance fair, but not as great perhaps as might have been expected had we a larger house. Opening with a prayer-meeting on Sixth-day evening, a devotional feeling seemed to pervade the exercises through the entire meeting to the farewell conference on First-day. First morning, Eld. J. W. Morton preached on the subject of "Preordination," after which a collection was taken up for the North-Western mission, which amounted to \$12.

The Ministerial Conference on Sixth-day was well attended and enjoyed. A paper by Eld. McLearn, on "The Lost Tribes of Israel," attracted much attention, and it is hoped it will appear in the RECORDER.

Eld. S. L. Maxson preaching regularly to the people here and with excellent success; but we do not want to say much about it lest some Eastern church may want him and we shall lose our minister again.

The season's business, up to noon, May 31st, by lake, shows an enormous increase over last year. The receipts of flour and of grain were more than double that of the same articles for the same time last year. Lumber shows a slight falling off, but other miscellaneous articles either show an increase or hold their own.

The subscription raised for the benefit of the families of the policemen killed and injured in the Chicago anarchists' riot now exceeds \$70,000 and is still increasing.

MARRIED.

At the residence of the bride's parents, Mr. and Mrs. Wm. H. Stillman, in Friendship, N. Y., on the evening of June 2, 1886, by Rev. Geo. W. Burdick, Mr. GEORGE A. STILLMAN, of DeRuyter, and Miss CORA A. STILLMAN, of Friendship.

DIED.

In Alfred, N. Y., May 20, 1886, of paralysis, EARLY ALLEN, wife of C. D. Wilcox, aged 60 years, 8 months and 9 days. She was sick only one week. A husband, four children and a large circle of other relatives are left to mourn her loss.

BRADFORD C. COON was born in the town of Cuyler, N. Y., in 1835. He died suddenly at the residence of his brother, W. M. Coon, where he was visiting in the same town, May 25, 1886, aged 61 years. His parents were Thomas and Susan Bliss Coon, the latter, in her 88th year, lives to see this day of sorrow, his father having died in 1858. He was married twice, the first time when about thirty years of age to Miss Aravilla Colgrove, with whom he lived happily eight years, until her death. Subsequently he married Miss Alzina Wheeler who has shared, with much happiness and congeniality, his joys and prosperity, his labors and anxieties for twenty-three years, as a faithful companion, and is now left to mourn her great loss. He was one of a family of five sons and six daughters, who have spent life as yet not far distant from each other, bound together by strong ties of fraternal love and fellowship. Three brothers and four sisters survive him, to continue their sad journey with their aged mother until they shall be called from life on earth. Bro. Coon was led to trust in the Lord soon after his first marriage and was baptized by Eld. T. Fisher, who speaks of him as giving evidence, at the time, of deep sincerity and earnest faith. He united with the Cuyler Seventh-day Baptist Church, and, after many years of acceptable co-operation there, he changed his membership to DeRuyter. He has been held uniformly in much esteem by his brethren, and has commanded the respect and confidence of his townsmen as a citizen of unimpeachable integrity. All have felt a deep sympathy for him as they became aware of the failure of his health and the gathering of the cloud that darkened his mind. All who have known him will honor his memory while they deplore the great misfortune that came upon him and made inexpressibly sad the closing scenes of his life. We commit him to the Lord who is able to forgive sins, and who will at last heal the sicknesses and wipe all tears from the eyes of his own, in the world of light and glory eternal. His funeral was held at his residence in DeRuyter, Sixth-day, May 28th, with a large concourse of his neighbors, and services were conducted by the writer, speaking from the text, Psal. 48: 1, "God is our refuge, and strength, a very present help in trouble." J. R. C.

Mrs. ARRY B. WEST, wife of Thomas F. West, of Loyaltown, California, died in Rome, N. Y., May 24, 1886, of heart disease. She was a daughter of Wells Kenyon, and was born in the town of Verona, N. Y., April 28, 1819. In early life she made a public profession of faith in Christ, and was baptized by her uncle, Eld. J. L. Kenyon, entering into fellowship with the First Verona Church. September 15, 1841, she was married to Thomas F. West. Three years later they moved to Albion, Wis., when they became members of the Albion Church, where their membership has remained ever since. In 1864 they moved to Whitewater, Wis., and in 1871, Mr. West's health failing, they went to California, where they have since lived. They had arranged to spend the summer visiting friends in this state and in Wisconsin and reached Rome the 9th of May. Mrs. West's health had not been good for some time, but she endured the journey well and seemed to improve in strength and appetite for about two weeks, which were very pleasantly spent in visiting her two sisters, Mrs. Norman West, of Vienna, and Mrs. Daniel Hayes, of Rome. She was taken suddenly worse on Friday, and, through much suffering, reached the end the following Wednesday morning. She retained a clear mind to the last, expressing her confidence in God, and a willingness to go. She quoted several Scripture promises, among them from 28d Psalm: "Though I walk through the valley," etc. She comforted her companion with the thought that their separation would not be long. She was a woman of more than ordinary intelligence and was always respected and loved by her acquaintances for her Christian character. With the plying Jesus we shared the tear of sympathy and sorrow with her be-aved companion. Funeral sermon from John 10: 15. A. B. P.

Books and Magazines.

The Forum for June is at hand. The labor question in four different aspects is discussed in as many different articles. "From Puritanism—Whether?" is a life sketch of Haddon and his struggles out of the stiff Congregational orthodoxy more than a half century ago. "The Limit of the Speed of Ocean Travel," "The Persistence of the Keely Motor," and the "Psychical Wave," present different phases of scientific subjects. The "How I was Educated" series gives the training of Dr. J. H. Vincent. "Mischievous Philanthropy" is a suggestive article on the punishment of criminals. The Forum Pub. Co., 97 fifth Avenue, New York. 50c, a number, \$5 a year.

The fact that The Old Testament Student has successfully closed its Fifth Volume is one that must be a source of satisfaction to all interested in thorough-going, honest Bible-study. This journal has fairly won its way to a high place in the esteem of Bible-students, and promises yet to be more helpful than ever to the many who welcome light thrown on the Word of God. The June number (the last of Vol. V.) is on our table. A glance at the full index to Vol. V. will tell far more of the character of the magazine than can be done in a paragraph like this. We notice that the publishers send a sample copy free to any one desiring it. Chicago. The Old Testament Student. Wm. R. Harper, Ph. D., Editor. \$1 a year. P. O. address—Morgan Park, Ill.

We have just received two songs published by Ign. Fischer, Toledo, O., that are really worthy of special mention, Tennyson's "Break, Break, Break, on Thy Cold Gray Stones, O Sea," music by the well known Frederick H. Pease, and Longfellow's "Stay at Home my Heart and Rest," music by W. A. Ogden, an author whose works rank among the most popular of the present day. Price of each 40c.

EDWIN ALLEN & BRO., Cincinnati, O., and New York City, have just issued a very beautiful and attractive Illustrated School Catalogue containing newspaper lists, and some valuable suggestions in the direction of using illustrated advertisements. Many sample illustrations of leading colleges in various parts of the country are given with the expenses that would be entailed by using large engravings in connection with newspaper advertising. The Catalogue is quite artistic, and will be sent free on application.

SPECIAL NOTICES.

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

ASHAWAY, R. I.

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. 10 o'clock. Introductory Sermon. James Summerbell. Report of Executive Committee. Appointment of Standing Committees. Notices.

Afternoon. 2 to 2.15. Devotional Exercises. 2.15 to 4.30. Communications from churches and corresponding bodies; annual reports; reports of delegates; miscellaneous business.

Evening. 8 o'clock. Paper, "What constitutes a divine call to the ministry?" D. E. MAXSON.

Sixth-day Morning. 9 to 9.30. Devotional Exercises. 9.30 to 10.30. Reports of committees, and miscellaneous business. 10.30. Paper, "Inspiration of the Scriptures." W. C. TITSWORTH.

Afternoon. 2 to 2.15. Devotional Exercises. 2.15 to 3. Reports of committees and unfinished business. 3 o'clock. Educational conference, conducted by L. E. LIVERMORE.

Evening. 8 o'clock. Prayer and conference meeting, conducted by G. W. BURDICK.

Sabbath Morning. 10.30. Sermon by A. H. LEWIS, delegate from the Eastern Association, followed by a joint collection for the Missionary and Tract Societies.

Afternoon. 3 o'clock. Bible-school work, conducted by J. E. N. BACKUS, Superintendent of the Independence school.

Evening. 7.45. Paper on Woman's Work. Mrs. J. C. EDWARDS. 8.15. Sermon by J. L. HUFFMAN, delegate from the North-Western Association.

First-day Morning. 9 to 9.15. Devotional Exercises. 9.15 to 10.30. Unfinished business. 10.30 to 11. Paper, "The religious significance of the Sabbath." L. A. PLATT.

11 o'clock. Sermon by J. B. CLARKE, Agent of the American Sabbath Tract Society, followed by a joint collection for the Tract and Missionary Societies.

Afternoon. 2 to 2.15. Devotional Exercises. 2.15 to 3. Miscellaneous business. 3 o'clock. Sermon by O. U. WHITFORD, representative of the Missionary Society.

Evening. 8 o'clock. Sermon by H. D. CLARKE, delegate from the Central Association.

ALL persons attending the North-Western Association to be held at Garwin, who pay full fare on the C. & N. W. R. R. to Tama City, Iowa, will be returned for one-third regular rate. Parties traveling upon this road will change cars at Tama City, taking the C. & N. W. R. R. thence to Garwin. Also arrangements have been made with the C. & N. W. R. R. Co., so that all attending said meeting, who pay full fare on said company's roads to Garwin, Freeport or Galena, will be returned for one-third regular rates.

Certificates will be issued at the close of the Association to all parties entitled to them. Certificates will be valid until July 1st. J. T. DAVIS.

NORTH-WESTERN ASSOCIATION.—The Seventh-day Baptist North-Western Association will be held at Garwin, Iowa, commencing on Fifth day, June 24, 1886, at 10 o'clock A. M.

The following programme has been prepared by the committee, subject to amendment and approval: FIFTH-DAY, 10 A. M. Introductory Sermon—E. M. DUNN. Call to order for business. Appointment of Standing Committees. Communications from churches.

AFTERNOON SESSION, 2 P. M. Devotional exercises, fifteen minutes. Unfinished business. Communications from Corresponding Bodies. 3 P. M., Essay—J. W. MORTON.

EVENING SESSION, 8 P. M. Devotional exercises, fifteen minutes. Missionary conference led by A. E. MAIN.

SIXTH-DAY, 10 A. M. Report of committees. 11 A. M., Essay—"The Scriptural Significance of Fasting," by A. McLearn.

AFTERNOON SESSION, 3 P. M. Devotional exercises, fifteen minutes. Business. 3 P. M. Sermon by Central Association delegate.

EVENING SESSION, 8 P. M. Sermon—South-Eastern Association delegate. SABBATH MORNING, 10 A. M. Sabbath-school. 11 A. M. Sermon—A. E. Main, followed by collection for Missions. Communion.

AFTERNOON, 3.30 P. M. Sermon—Delegate from Eastern Association. FIRST-DAY, 10 A. M. Devotional exercises, fifteen minutes. Business.

11 A. M. Sermon—J. B. Clarke, followed by collection for Tract Society.

AFTERNOON SESSION, 3 P. M. Devotional exercises, fifteen minutes. Business. 3 P. M. Bible-reading—E. Ronayne. 4 P. M. Tract Society conference, led by J. B. Clarke. EVENING SESSION, 8 P. M. Farewell conference.

Persons intending to come to the Western Association 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 as pleasant for all as possible. J. KENTON, Committee.

INDEPENDENCE, N. Y., May 21, 1886.

PERSONS intending to attend the approaching session 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 assigned places of entertainment. MAY 27, 1886.

THE Hornellsville Seventh day Baptist Church holds regular services at the Hall of the McDougal Protective Association, on Broad St., every Sabbath, at 9 o'clock P. M. The Sabbath school follows the preaching service. Sabbath-keepers spending the Sabbath in Hornellsville are especially invited to attend. All strangers will be most cordially welcomed.

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

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 CENTER, N. Y.

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

Selected Miscellany.

WE LAY US CALMLY DOWN TO ALBEP.

We lay us calmly down to sleep When friendly night has come, and leave To God the rest;

As sinks the sun in western skies When day is done and twilight dim Comes silent on,

Why vex our souls with wearing care, Why shun the grave, for aching head So cool and low?

Some other hand the task can take, If so it seemeth best, the task by us begun;

O Father! bless in love thy child! We lay us down to sleep.

—Presbyterian.

CAP'N SAM AND THE BOYS,

Or "Straightening out the Furrows."

"Well, I never saw anything like that Capt. Crofts round that old lady in all my life. He's dancing attendance from morning till night, and sakes alive!

The speaker, Mrs. Bowles, lived in Seaport, usually spoken of as a fishing village, owing to the fact that many fishermen had lived there in years gone by;

About two years before, a weather-beaten, sun-burned man, unmistakably a sailor, had bought a tasteful little cottage near the beach.

Over this pretty place, Cap'n Sam, as the boys learned to call the genial man, had installed his white-haired mother as mistress and chief, and a more attentive, loving son, it would appear, had never lived.

In a small barn at the rear of the cottage was kept a fine, steady horse, and a low basket carriage, and every fair day the Captain and his mother "went abroad," as Mrs. Bowles expressed it, on long, pleasant drives.

As we have hinted, Cap'n Sam was a great favorite among the boys of the place. Who else would harness up the sturdy horse into a big wagon, and give them such grand drives upon occasions? Then the great hickory and chestnut trees at the foot of his lot were free for the boys to visit as often as they liked, only they must never damage in any way the fine old branches; but when it came to spinning a yarn, ah, then! who so beguiling, nay, so perfectly bewitching, as the sea-bronzed man?

It had long ago become a subject for harmless bantering among the boys, and rather relished than otherwise by the captain, that he was gallant and unceasingly attentive to his "sweetheart."

But one day, the boys, quite a little crowd of them, found Cap'n Sam on the rocks at the beach. There were breakers that afternoon, and particularly at such times it was a favorite diversion with the sea-faring man, to sit high on the rocky beach and watch his "second love," the sounding sea.

It was at times like these the boys delighted in finding their old friend, and coaxing him for one of their "heart's delight," which he well knew meant a story of tempestuous seas or foreign lands.

But on this particular afternoon the captain was brooding somberly, a habit he often had when by himself, and this time he couldn't throw off the mood, even at the approach of the merry boys.

In vain the better reared of them bantered, declaring "he'd had a jilting, but never mind, they expected to be jilted themselves in time to come;" while the less mannerly Billy Bowles had guessed "there'd been a candle lecture at home."

At length, partly emerging from his brown study, the captain said soberly:—"Boys, do you know what I've been trying to do every day for the last two years?"

"Oh, why, for certain, they knew all about it, they,—the merry youngsters of the town. "Been a courtin' chieftly," Jimmy Hollis observed, while Freddie Hollis remarked, "he'd worn himself all out a-pettin' his sweetheart."

The last opinion evidently struck the tender spot, and the boys found that for once Cap'n Sam was in no mood for jokes or banter, and being very quick to see which way the wind blew, the kind sailor a few minutes later addressed to a row of very serious young faces what one boy afterwards termed a "perfect brick of a sermon."

"Boys," he said, "I've been trying every day of my life for the last two years to straighten out furrows,—and I can't do it!" One boy turned his head in surprise towards the captain's neatly kept place.

"Oh, I don't mean that kind, lad. I don't mean land furrows," continued the captain, so soberly that the attention of the boys became breathless as he went on:

"When I was a lad, about the age of you boys, I was what they called a 'hard case'; not exactly bad or vicious, but wayward and wild. Well, my dear old mother used to coax, pray, and punish,—my father was dead, making it all the harder for her, but she never got impatient. How in the world she bore with all my stubborn, vexing ways so patiently will always be to me one of the mysteries in life. I knew it was troubling her, knew it was changing her pretty face and making it look anxious and old. After a while, tiring of all restraint, I ran away, went off to sea;—and a rough time I had of it at first. Still I liked the water, and liked journeying around from place to place. Then I settled down to business in a foreign land, and soon became prosperous, and now began sending her something beside empty letters. And such beautiful letters as she always wrote me during those years of cruel absence. At length I noticed how longing they grew, longing for the presence of the son who used to try her so; and it awoke a corresponding longing in my own heart to go back to the dear waiting soul.

So when I could not stand it no longer, I came back; and such a welcome, and such a surprise! My mother is not a very old lady, but the first thing I noticed was the whiteness of her hair, and the deep furrows on her brow; and I knew I had helped blanch that hair to its snowy whiteness, and had drawn those lines on that smooth forehead. And those are the furrows I've been trying to straighten out.

But last night, while mother was sleeping in her chair, I sat thinking it all over, and looked to see what progress I had made.

Her face was very peaceful, and the expression contented as possible, but the furrows were still there! I hadn't succeeded in straightening them out, and—I—never—shall I never!

When they lay my mother—my fair old sweetheart—in her casket, there will be furrows in her brow; and I think it a wholesome lesson to teach you, that the neglect you offer your parents' counsels now, and the trouble you cause them, will abide, my lads, it will abide!"

"But," broke in Freddie Hollis, with great, troubled eyes, "I should think if you're so kind and good now, it needn't matter so much!"

"Ah, Freddie, my boy," said the quavery voice of the strong man, "you cannot undo the past. You may do much to atone for it, do much to make the rough path smooth, but you can't straighten out the old furrows, my laddies, remember that!"

"Guess I'll chop some wood mother spoke of, I'd most forgotten," said lively Jimmy Hollis, in a strangely quiet tone for him.

"Yes, and I've got some errands to do!" suddenly remembered Billy Bowles.

"Touched and taken!" said the kindly captain: to himself, as the boys tramped off, keeping step in a thoughtful, soldier-like way.

And Mrs. Bowles declared a fortnight afterward, that Billy was "really getting to be a comfort instead of a pest; guessed he was a-copying the captain, trying to be good to his ma,—Lord bless the dear, good man!"

Then Mrs. Hollis, meeting the captain about that time, remarked that Jimmy always meant to be a good boy, but he was actually being one now a days.—"Guess your stories they like so much have morals to them now and then," added the gratified mother with a smile.

As Mrs. Hollis passed on, Cap'n Sam, with folded arms and head bent down, said softly to himself:

"Well, I shall be thankful enough if words of mine will help the dear boys to keep the furrows away from their mother's brows; for once there, it is a difficult task straightening out the furrows!"—Harriet A. Cheever.

WHY THE IRISH LIKE GREEN.

Some old Greek traditions tell how Kadmus, a mighty leader and a very wise man in all the arts and sciences, came over from Asia and taught the Beotians letters. In Phœnician the word Kadmus means the East-man, while the word Europe, which gradually was applied to a vast extent of land, a continent, at first belonged only to land just across from the island of Eubœa, on the other side of the narrow strait called Eurippus, and means in Phœnician, the West-land. So when you read of Kadmus coming to Europe, it is the East-man coming to the West-land. Over and over again in history we find names, to which all sorts of fanciful derivations have been given and beautiful legends and myths have been attached, turning out to be the simplest kind of words.

Thus, Ireland also means the West-land, and it comes from the Celtic word *iar* and our word *land*; *iar* meaning the west. *Iar*, before being used to denote the west, meant the back, and that fact lets us into an important secret concerning the religion of the Celts, who first came over the Irish sea to the Emerald Island. It tells us that those early men named the points of the compass according to the other directions when the observer faced toward the east. So the east was named from front, or forward, the west from back or behind, the north from left hand, and the south from right hand. That means that the early Celts worshipped the dawn and the sunrise. And so faithfully have the old traditions remained in men's minds in that big western island of the British Empire that, to this day, the emblem on the coat of arms of Ireland is a sunburst, or rising sun.

Another curious thing is that it is more than probable that the Irish preference to the color green, for their flag and their escheas, arose from a mistake among those who had lost a thorough knowledge of the old Irish language. The sun, in Irish, is called by a word pronounced like our word "green"; and it is likely that the Irish fondness for that color arose from the word's exact likeness in sound to their word for the sun. In the same way, when we talk about green-houses, we think they are called so because the plants are kept green in them during winter. Yet it is far more probable that "green," here, is the Irish word meaning, not the color, but the sun; because green-houses are built so as to catch the sun's rays and store them up when it is hidden by clouds, as happens more than half the time in showery Ireland.—From "Wonders of the Alphabet," by Henry Eckford, in St. Nicholas for June.

"EN VOYAGE."

Whichever way the wind doth blow Some heart is glad to have it so; Then blow it east, or blow it west, The wind that blows, that wind is best.

"My little craft sails not alone; A thousand fleets from every zone Are out upon a thousand seas; What blows for one a favoring breeze Might dash another with a shock Of doom upon some hidden rock.

"And so I do not dare to pray For winds to waft me on my way, But leave it to a higher will To stay or speed me, trusting still

"That all is well, and sure that he Who launched my bark will sail with me Through storm and calm, and will not fail, Whatever breezes may prevail To land me, every peril past, Within the sheltered haven at last.

"Then whatsoever wind doth blow, My heart is glad to have it so; And blow it east, or blow it west, The wind that blows, that wind is best."

THE TRUTHFUL PIONEER'S BOY.

Nearly sixty years ago a gaunt, awkward boy of sixteen looked in at the open door of a small log cabin on the outer edge of one of our Western frontiers, and pleasantly inquired, "Any chores you wish done, mother? I came home early on purpose this evening, for I want to begin that job at chopping to-morrow, and I shall want to take an early start."

"You are a good son, Abra'm, to think of me," replied the woman proudly, turning at the sound of his voice.

"I am sure I know of no one who has a better right to be in my thoughts," the boy returned.

The woman smiled upon him pleasantly, and then handed him a couple of buckets, saying, "If you are a-mind to give me a lift, you may fill the tubs with water from the spring, as to-morrow will be washing day; and then, if you would just see where the cow has strayed and bring her in and milk her, I am sure I would be greatly obliged."

"I'll have her pailed in good time, mother; never fear. Come Sallie, and ride down to the spring," he continued, perching his little seven-year-old step sister on his broad shoulders.

I am persuaded that very few of my young friends ever looked upon such an ungainly specimen of humanity as was this tall, awkward prairie boy, who went striding to the spring, chatting merrily with his little sister, who declared that he was far better than real brothers who were always teasing their sisters.

I am sure the tired woman who watched him from the cabin door thought him very beautiful in spite of his homely features and uncouth ways.

"Come, Sallie," called her mother just as the little girl mounted her brother's shoulders for a fine race through the tall grass in search of the cow. The child not wishing to be cheated out of the sport, showed no disposition to obey, until her brother placed her on the ground, saying, "Mother called, Sallie. Run and see what she wants."

The little girl hung her head, but obeyed her brother without questioning.

"God bless the boy! He could not be any better to me if he were my own. I do not know how I could get along without him."

"Without him!" I don't know as you need worry about that, mother," replied her husband. "Abra'm will not leave us for many a day."

"I hope he will think it best to make his home with us; but, take my word for it, that boy will not be shut in by hewn logs much longer. You will be proud of him yet, father."

"I am in no way ashamed of him now," the old man returned. "Mayhap he will take a place for himself in the world, yet, for he takes to book larnin' like a fish to water."

"You will hear from him if you live long enough, father; never fear," the woman responded with an emphatic nod of her head.

Long before the sun was up the boy had completed his work in and around the cabin. Sallie was anxious to go with him to the woods, but her mother objected, and he set out alone. With his axe along over his shoulder, he made long strides over the trodden path, whistling merrily as he went.

told you to remain at home?" inquired her brother as he tried to stop the flow of blood by applying broad plantain leaves. After he had partially succeeded, he tore half the sleeve from the coarse white shirt he wore and bandaged the injured limb as gently as her mother would have done.

"There now, Sis! Tell me how you got here?" And the girl told how she had cut across lots in order to frighten him.

"You frightened yourself much worse than you did me," he said with a smile; "but the saddest thing about it is, you disobeyed mother."

"You won't tell, Abra'm?" sobbed the child.

"No; you must tell her all about it yourself, Sallie. First, tell the truth, no matter what happens," he said, as he lifted her in his great, strong arms and walked rapidly home. Placing her on the doorstep, he whispered: "Now hop in and tell her the truth. Better be whipped than to tell a lie. Now, good-by; I must be off, for the morning is running to waste."

Sally did tell the truth, and received her mother's forgiveness; nor did she ever forget the two lessons—those of obedience and truthfulness—that her brother tried to teach her that bright autumn morning. I need not tell that honest Abraham Lincoln preserved his truthfulness and integrity even in the most trying hours of our country's existence, for a boy with his sterling principles may always be relied upon. Always tell the truth, no matter what may happen.—Christian Standard.

THERE ARE MANY WAYS TO CHRIST.

There is only one way to eternal life, and Christ is that way; but there are many ways to Christ. Some come to Christ through a sermon, like the first two disciples, who were converted through the preaching of the Baptist. Some come through the influence of the home, like Peter. Some are found directly by Christ himself, like Philip. Paul also came in this way. Luther also might be said to have come in this way. He was first made serious by the striking down of his companion at his side in the twinkling of an eye. A bolt of lightning leaped from the sky and laid him lifeless at Luther's side. That startling moment was the turning-point in Luther's life. Christ often speaks in some startling providence to the unconverted soul, and brings it to salvation by his own personal finding. Some come through the missionary work of neighbors, like Nathanael. Search the experience of Christians and you will find that men to-day are brought to Christ in a variety of ways. One will say, "A text of scripture found me." Another will say, "A death-bed scene found me." Another, "I was reached by a prayer." Another, "I was impressed by a holy character, the character of my mother." Another, "A sermon brought me." The ways to Christ are as diverse as the different dispositions of men. This is a comforting fact. It teaches us that, if we are seeking Christ, we will be sure to find him. It teaches us not to worry because our experience does not tally with that of our Christian brother. You had not the same experience in coming to Christ that he had; but no matter. Do not therefore imagine that you have not reached Christ. You are a different man. You were not converted in the way Paul was, but that does not prove that you are an unconverted man. We are not to try and fit ourselves to Paul's method of conversion; we are only to try and fit ourselves to Paul's spirit of Christian life. If we love Christ as he loved him, one thing is certain, we have found Christ and have been found of Christ, although we did not come to Christ in Paul's way. If we are living the Christian life, we have come to Christ in our own way, and that should fill us with assurance and peace.—Rev. David Gregg.

A BOY'S AMBITION.

Of course he means to do something for himself by and by, but he does not propose to soil his fingers with work. He is going to be a clerk, or a doctor, or a lawyer. My cheerful young man, are you sure you know what you are talking about? What do clerks earn? How much does a young doctor receive? Oh! but you don't mean to be a poor clerk. You intend to be a great lawyer with ten thousand a year, or a doctor with a carriage. Charmed to hear it. It is a noble resolve, but are you sure you will get there? Really, now, how can a young man tell, how can he be sure he will succeed? In this way. A man succeeds who falls in love with his work. He thinks about it day and night, he studies it; he reads all he can find on the subject. He tries and tries till he can do it well. Then it is he succeeds. You do not care much about medicine; you have no burning desire to study this magnificent machine, the human body. You don't care very much for dreadful work in hospitals, and yet you mean to be a doctor. You would secretly much prefer to have a kit of carver's tools, but, of course you could never be a carver by trade? Let us stop here. This is the summing up of a vast deal of homely wisdom. Do you love any work? Is there anything that, if you were independent, you would do before anything else? If there is—do that. There is your success; that way lies all the money, the rewards, the respect of others, and all the real honest happiness you will ever find. Boys make a mistake in thinking that only lawyers, doctors, and merchants succeed. It is a terrible blunder to leave a trade in which you may make a first-class workman and have a chance to win a home, comfort and independence, to go into a profession you do not

love. There is one end to that road—a life of ill-paid drudgery and failure after all.—Baptist Weekly.

SUPPLICATION.

Not any weight of anxious care, O Lord, ask I for strength to bear; But only answer to my prayer,— Help me to bear, O Father kind, My own infirmities of mind; My weak and faltering will, and show My feet a path wherein to go.

A path where I may not mistake Each step, where briars will not make My way impassable to thee; A path wherein the eye may see Where none the wandering feet shall be. If thou dost hear and answer prayer— Help me, O Lord, myself to bear.

—Alice Turner.

"DON'T FEEL LIKE AXING HIM."

The real reason why persons do not forsake sin is, they do not really want to. They are not quite willing to give up every idol, to cut off the right hand and pluck out the right eye. They do not honestly ask the Lord to help them, because they are not quite ready to be helped. They do not pray for deliverance, because they are not fully ready to be delivered.

Miss Helen Jackson tells the following story of her temperance work among the Southern freed women:

"A colored sister in the church, one who helped me a great deal last year, was greatly addicted to wine, and was, moreover, a woman of much influence in the church, many members of which were very intemperate. A few days ago I went to her house and read the Bible to her. She told me she did not drink wine any more. She said: 'I thought I couldn't do without it, but I axed de Lord to make me stop, and I just worried him until he did. Then I drank beer in de place of wine; but I didn't want to, and I studied 'bout dat a heap, and I knowed if I asked de Lord he would make me stop, for he's de same God. So I did ax him and I stopped drinkin' de beer. Now,' she says, 'dere's one ting more—dat's terbacker. I know de Lord will help me stop, but I don't feel like axing him as I did afore.'"

HONORING THE HOLY SPIRIT.

A writer in one of our exchanges, describing the preaching of a man of prominence in the pulpit, says that "one may search through a volume of his sermons and scarcely find a mention of, if so much as an allusion to, the Holy Spirit." As a consequence of this the writer says of the same preacher: "Nothing could be more unexpected than would be a 'revival' in his congregation; yet should one occur he would, no doubt, on the whole, rejoice in it." This is faint praise, so faint as in our estimation to be equivalent to a positive condemnation. A preacher of the gospel of Christ who misses so much of its positive and essential truth as to omit all allusion to the Holy Spirit, and who would find the movement of the Holy Ghost among his people in its quickening power an "unexpected" thing ought to be condemned—his ministry ought to be unfruitful. Far closer to the Word of God are the sentences of a master in theology: "We might as well strike from the Bible the name and doctrine of God as the name and office of the Spirit. In the New Testament alone he is mentioned not far from three hundred times. It is not only, however, the frequency with which he is represented as standing to the people of God, the importance and number of his gifts, and the absolute dependence of the believer and of the church upon him for spiritual and eternal life, which render the doctrine of the Holy Spirit absolutely fundamental to the gospel. The work of the Spirit in applying the redemption of Christ is represented to be as essential as that of redemption itself."

Perhaps all Christian ministers, even those of the most intensely evangelical class, may wisely ponder the question whether they keep in sufficient prominence in their public utterances the power and glory of the Holy Spirit. There is much preaching of Christ, and very pleasant, attractive preaching it is. Very useful it is also, for Christ is the sole Redeemer of men, and his atonement the sole expiation of sin. He must be lifted up that he may draw men to him. But it must ever be remembered that to glorify Christ is the special office of the Holy Ghost. No man can ever lift the eye of a true faith to the Son of God, and receive forgiveness, until he receives an illumination of the Spirit in his heart. No light of gracious pardon and loving acceptance will ever fall from the face of the Saviour on any human heart unless that divine countenance is unveiled by the divine Spirit. No knowledge of sin, no contrition, no conversion, regeneration, or sanctifying grace, will ever come to any soul unless they are wrought into that soul by the self-same Spirit. In the whole process of salvation, he, the Comforter and Advocate, must take of the things of Christ and show them unto men. Yea, all preaching of Christ is vain unless the Spirit follows it in conviction of sin and righteousness—in the making of a new heart and the creating of a right spirit.

The real power of Christianity, therefore, resides in the application of Christ's work and its benefits to the souls of individuals, by the Holy Ghost. Is it not well, then, to set forth with constantly increasing earnestness, and with growing distinctness, the person, offices and gracious work of the Spirit of God? If there is any lack of this in our modern preaching should it not be at once supplied? Let us honor the Holy Ghost in our words, with the hope that our words may thus be made quick and powerful.—Presbyterian.

Popular Science

ORIGIN OF THE RED SEA

These brilliant phenomena observed on the 28th day of They have continued with v minishing intensity for more than They first appeared in great an equatorial belt of 18,000 They gradually extended with liancy to the temperate zone wonder of Europe and the U November, 1883.

In September, 1883, they v impressive and even terrific, sullen incandescence rose as glared among the stars, as if ens were in conflagration. A ion occurs in the night-glow a to the sun. During the early display, the dark interval was ly distinct. One observer d "black bow." Another saw the remote horizon projected der surface of the haze-can fine serrations, probably the toons of cumuli. Evidentl date the canopy of floating d defined under-surface.

The height of the main b in the atmosphere has been v ted at from fifteen to for present writer, as the result of observation, has no doubt t part of September, 1883, no j surface was less than thirty above the ground. All estim based upon the first reflection the secondary glows. No d the nature of this reflecting e secured. The spectroscopic indicated the presence of lar aqueous vapor, accompanied liar influences. Fresh-fallen have repeatedly yielded a du ic particles possessing the s as the fine ash-fall from Kra

The most accepted theory this new matter in the sky, the great eruption of the ora or Krakatoa, in the Straits o 27th of August, 1883, one first definite record of red gi seen on the 28th, at both M Seychelles, 3,500 miles w Before considering the evid of this theory, notice need two other hypotheses whic vocated. One of these assu of our globe with some opa palpable dust, which was ar per strata of the atmosph hypothesis supposes the dust been composed of hydrogen with the oxygen of the ste the aqueous vapor evidentl considerable a part of this hypothesis seems open to th such uniting of the two attended with active com which was observed.

Both hypotheses suffer f- sence of evidence that any did approach the earth on 28, or since that time. Th introduced into our atmosph conspicuous in the sunlight asked to believe that a va matter approached unseen earth.

Leaving these nebulous pursue the plain, if humble of inquiry. When and phenomena first observed culiar conditions, and w circumstances did they s successions of time and occur, and to what actual the earth's surface may t

Pursuing this indep physical investigation, w liar appearances of the su a rule, immediately pre- veiling and discoloration commonly termed the " the sky was cloudless, or un- definable haze, the dis- scribed as pallid, livid, greenish, as bird's egg h- en." It could be direct- naked eye, and its spot- the altitude of 40° the st- its ordinary aspect, but- and green as it descend- some cases the sunset gl- ooded, while in other- ported, the haze probab- dense for the sun's ray- liguity, so as to be red- surface. The first ap- glows were so intimate- green sun that it is in- them as different appe- some phenomenon.

It appears that the which first produced west from the Indian t- stream or belt, which- two-thirds of the circ- at an average velocity an hour. A practi- between successive p- imperfection of the ob- data at Cape Coast C- day. The later at S- was probably vitiated- of volcanic smoke per- most of that upper- clear, however, that- about ninety miles- maintained to abo-

These d- of Mr. A- was dis-

Popular Science.

ORIGIN OF THE RED GLOWS.

These brilliant phenomena first began to be observed on the 28th day of August, 1883. They have continued with varying but diminishing intensity for more than two years.

In September, 1883, they were singularly impressive and even terrific, as the first low sullen incandescence rose and spread and glared among the stars, as if the very heavens were in conflagration.

The height of the main body of this haze in the atmosphere has been variously estimated at from fifteen to forty miles. The present writer, as the result of much and early observation, has no doubt that in the early part of September, 1883, no part of its under surface was less than thirty or forty miles above the ground.

The most accepted theory of the source of this new matter in the sky, attributes it to the great eruption of the crater of Krakatoa, or Krakatoa, in the Straits of Sunda on the 27th of August, 1883, one day before the first definite record of red glows, which were seen on the 28th, at both Mauritius and the Seychelles, 3,500 miles west of Krakatoa.

Both hypotheses suffer from the total absence of evidence that any such cosmic cloud did approach the earth on or before August 28, or since that time. The matter actually introduced into our atmosphere is brilliantly conspicuous in the sunlight. Yet we are asked to believe that a vast nebula of such matter approached unseen and enveloped the earth.

Leaving these nebulous imaginings, let us pursue the plain, if humble, historical method of inquiry. When and where were these phenomena first observed? Under what peculiar conditions, and with what attendant circumstances did they appear? In what successions of time and place did they first occur, and to what actual point of origin on the earth's surface may they be traced?

Pursuing this indispensable method of physical investigation, we find that the earlier appearances of the sunset glows were, as a rule, immediately preceded by a peculiar veiling and discoloration of the sun's disc, commonly termed the "green sun." While the sky was cloudless, or faintly obscured by undefinable haze, the disc of the sun was described as pallid, livid, bluish, coppery, greenish, "bird's egg hue," "plague-stricken."

It appears that the original haze cloud, which first produced the red glow, swept west from the Indian Ocean in an equatorial stream or belt, which traversed more than two-thirds of the circumference of the globe at an average velocity of nearly eight miles an hour. A precise estimate of its velocity between successive points is prevented by the imperfection of the observations made.

The date at Cape Coast Cayle is uncertain by one day. The dates at Seychelles and Mauritius are probably vitiated by the copious diffusion of volcanic smoke prior to the regular movement of that upper stream. It seems quite clear, however, that an average velocity of about ninety miles an hour during the first half of the course of this haze-stream became reduced to about sixty miles in its latter stages. These data appear to favor the conclusion of Mr. S. E. Bishop, that a stream of vapors was discharged over and upon the

upper surface of the atmosphere of the Indian Ocean, by a powerful initial impulse, which drove it straight in a great circle, independently of atmospheric currents, and that this stream gradually suffered retardation as it descended into the atmosphere, finally ceasing over the Caroline Islands.

Without necessarily accepting this writer's theory, showing how such an impulse would be generated by the rotation of the earth, it seems clear at least, that the inception of the equatorial haze-stream, and its attendant glows has been traced with positive certainty as far as the western side of the Indian Ocean and back to the 28th day of August. Eastward of this, our search is arrested by a vast pall of volcanic smoke proceeding from the greatest eruption described in history. But if we stretch our line back through this obstructing veil, thirty hours in time and 3,500 miles in distance, we find ourselves confronted by the great final explosions of Krakatoa on the morning of August 27th. Projected aloft from this crater by a succession of colossal explosions, a vast dome or cone of volcanic smoke on that day covered a region of not less than four hundred miles in diameter with absolute darkness for many hours, and spread a deep gloom for not less than 1,000 miles in every direction. From the summit of this immense reservoir of vapor piled to an unknown height, the great equatorial haze-stream appears to have issued, and sped westward toward the globe. We have unquestionably traced it to its source in the vapor-mass that overhung the Indian Ocean less poetic than a cosmic nebula, but possessing reality, and with it have found the one soul and indisputable origin of the red glows which attended its course.—Serenio Bishop.

LATENT BEAUTY.

A woman famous as one of the most kindly and lovable among leaders of the best American society has said:

"If I have been able to accomplish anything in life, it is due to a word spoken to me in the right season, when I was a child, by my old teacher. I was the only homely, awkward girl in a class of exceptionally pretty ones, and being also dull at my books, became the butt of the school. I fell into a morose, despairing state, gave up study— withdrew into myself, and grew daily more bitter and vindictive.

"One day the French teacher, a gray-haired old woman, with keen eyes and a kind smile, found me crying.

"'Qu'as-tu ma fille?' she asked. "'O madame, I am so ugly!' I sobbed out. She soothed me, but did not contradict me.

"Presently she took me to her room and, after amusing me for some time, said, 'I have a present for you,' handing me a scaly, coarse lump, covered with earth. 'It is round and brown as you.' 'Ugly, did you say?' 'Very well; we will call it by your name, then. It is you! Now you shall plant it and water it, and give it sun for a week or two.'

"I planted it and watched it carefully; the green leaves came first, and at last the golden Japanese Lily, the first I had ever seen. 'Ah!' she said significantly, 'who would believe so much beauty and fragrance were shut up in that little rough, ugly thing? But it took heart, and came out into the sun. It was the first time that it ever occurred to me that in spite of my ugly face, I might be able to win friends and to make myself beloved in the world.'

Beauty nowhere helps its possessor so much, or so unfairly, as among very young people, who are able to appreciate pink and white tints and harmonious features, but have not yet learned to feel the higher and stronger power of more subtle charms. Ugly girls may find some consolation in the fact that the women who have exercised the most potent influence in the world were in very few cases beautiful.

Beatrice Portinari, whom Dante worshiped all his life, and made immortal as the fairest saint in heaven, was, after all, we are told, a homely, insignificant-looking woman.

Mary Stuart found her most devoted adherents when she was "wan and haggard in face, her limbs drawn and racked with rheumatism." Shakespeare dwells but little on the mere beauty of his heroine, but urges on our notice their more powerful charms. The "voice, ever soft, gentle and low," the "innocence that dignifies arch jests, and laughing eyes," the "infinite variety," the wit, the wise gentleness.

In every community or family it will be found that the merely beautiful women are never the most beloved or honored.

Petrarch sums up the chief powers given to women in the "ardent spirit, the high soul, the pure heart," and every man's experience tells him how often beautiful souls shine on the world through dull eyes and homely features. But they never fail of recognition. If the golden lily is there, it will make its way through the coarse husks of its covering.—Companion.

THE PRIVATE TUTOR.

It is the true disciple's privilege to possess in the Holy Spirit a private tutor, a prompter, and a Comforter. The Lord Jesus says: "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things."

thus the Lord Jesus has given us in his sayings all that we need to know. But the young man's father wishes him to become a learned man, and therefore he engages for him a private tutor, who will teach him what his books contain. With his tutor's help his books are of far greater use to him than before. If any passage is difficult the tutor explains it; he puts the youth into the way of reading his class-books, so as to get the full value of them. Spiritually this is the office of the Holy Ghost; he finds us the key wherewith to open up the mystery which else would be out of reach.

He really teaches us. To teach you is a very different thing from speaking to you. A person may speak to a company of young people, and yet teach them nothing. If I am anxious to instruct a brother on any point, I do not merely speak to him, but I go over the ground carefully, set out each point distinctly, repeat my statements deliberately, and illustrate them appropriately. The Spirit of God when he takes the child of God out of the company, and speaks privately to his heart, goes over the truth with him till it is made clear, and happily apprehended.

The Spirit teaches the saints, either at once or by degrees, all the truth of Christ. Some parts of that whole you will never learn, except upon a sick bed, or in deep depression of spirit, or in bereavement and adversity; while other truths will only be learned on the bright mountains of assurance and communion with God. It is the Spirit's province to burn truth into the soul, to engrave it upon the renewed heart, and make the mind sure and certain as to what it knows. No knowledge is so sure as that which the Holy Spirit communicates to our spirit. Time was, whenever I heard a skeptical remark, I felt wounded and somewhat shaken. I am no longer shaken by these wandering winds. There are certain things of which I am as sure as of my own existence; I have seen, tasted, and handled them, and I am past being argued out of them by those who know nothing about them.

It is promised us that the Comforter will

teach us all things—that is, all the things which Jesus said and did. Have we realized the far-reaching privilege? There is a great variety in the knowledge of Christ. Nobody need think that he will exhaust it. There is, moreover, a proportion in the things of Christ, and we need to know all that our Lord has set forth. The way with some of God's people is either to have nothing but doctrine, or else nothing but practice, or else nothing but experience, and this warps and spoils them. Give yourself up to the Spirit of God, and he will teach you all things; here a little, and there a little—here a little of what you should know, there a little of what you should feel, and then again a little of what you should do. He refreshes the mind by vivid recollections. He refreshes the heart by melting gratitude. I have known times when my memory of the love of Christ has made me sit down and weep for very joy. Oh, what gratitude wells up in the heart when the Holy Spirit brings all that Christ did to remembrance, and we hear him say from his cross, "I did all this for thee, what hast thou done for me?" It is the Spirit's work to refresh the memory of the heart as well as the memory of the mind.—Spurgeon.

The American Bible Society circulated in Germany, last year, 5,774 Bibles, 7,007 Testaments and 3,697 portions. The Evangelical Society of Geneva, also aided by the American Bible Society, employed sixty-two men as colporteurs during a longer or shorter period, and circulated, through them, 4,449 Bibles and 18,786 Testaments.

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INTERNATIONAL LESSONS, 1886.

- SECOND QUARTER. April 4. The Word made Flesh. John 1: 1-18. April 10. The First Disciples. John 1: 35-51. April 17. The First Miracle. John 2: 1-11. April 24. Jesus and Nicodemus. John 3: 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 Bethesda. John 5: 1-18. 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 Christ. John 7: 37-52. June 19. Jesus and Abraham. John 8: 31-58, 44-59. June 26. Quarterly Review, of the Church and Temperance Reform. 1 Cor. 6: 19, 20. Isa. 5: 11, 12; 28: 7, 8. Gal. 5: 19-21.

LESSON XII.—JESUS AND ABRAHAM.

BY REV. T. R. WILLIAMS, D. D. For Sabbath-day, June 19th.

SCRIPTURE LESSON.—JOHN 8: 31-58, 44-59.

21. Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. 22. They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? 23. He answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. 24. And the servant abideth not in the house for ever, but the Son abideth ever. 25. If the Son therefore shall make you free, ye shall be free indeed. 26. I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. 27. I speak that which I have seen with my Father: and ye do that which ye have seen with your father. 28. He answered them, and said unto them, He that saith that he is a Jew, and hath not these things, he is a liar, and the father of lies. 29. If ye were of God, ye would love me, because I have said the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of lies. 30. If ye were of God, ye would believe me. 31. I tell you the truth, ye believe me not. 32. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? 33. He that is of God heareth my word: ye therefore have not heard me, because ye are not of God. 34. Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil? 35. Jesus answered, I have not a devil; but I honor my Father, and ye do dishonor me. 36. And I seek not mine own glory: there is one that seeketh and judgeth. 37. Verily, verily, I say unto you, if a man keep my saying, he shall never see death. 38. Then said the Jews unto him, Now we know that thou hast a devil. A brahm is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. 39. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? 40. Jesus answered, If I honor myself, my honor is nothing: it is my Father that honoreth me, of whom ye say, that he is your God. 41. Yet ye have not known him, but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying. 42. Your father Abraham rejoiced to see my day: and he saw it, and was glad. 43. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? 44. Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. 45. Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

GOLDEN TEXT.—"Your father Abraham rejoiced to see my day: and he saw it, and was glad."—John 8: 56.

TIME.—A. D. 29. PLACE.—A Temple.

OUTLINE.

- I. Sin enslaves, truth sets free. v. 31-38. II. Sin is of the devil. v. 44. III. Truth is of God, and is eternal. v. 45-51. IV. Abraham trusted in Christ. v. 52-59.

INTRODUCTION.

The discourse of which this lesson is a part, was delivered "in the treasury as he taught in the temple." v. 20. This was in the court of the women, where were placed the treasure-chests, in which the people deposited their free-will offerings of money. It was a place where there was usually a crowd of people. See Mark 12: 41. While setting forth his claims as the Messiah, Jesus was frequently interrupted by questions from his hearers; but endured all with perfect patience, and solemnly warns them against their unbelief.

EXPLANATORY NOTES.

I. v. 31-38. Then said Jesus to those Jews which believed on him. It seems that some of the men who were convinced by his word, and led to manifest their belief in it, were persons of influence, perhaps members of the Sanhedrim. Jesus perceived in them a lack of spiritual trust, and foresaw that they would not all of them continue in his word. He proceeded to test their faith by asserting the necessity and the result of continuing in his word. If belief be deep and genuine it will be permanent. If it be shallow, without root or substance, it will soon vanish away; its character may, therefore, be inferred from its endurance and its fruit. Thus was discipleship may be known by continuance in Christ's word. And ye shall know the truth, and the truth shall make you free. There is no way of fully knowing the truth of any word, except by abiding in that word until its real spiritual significance is apprehended. The divine spirit is expressed in the divine word, and must be spiritually discerned if truly discerned. We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? As children of Abraham, they considered themselves the freest people in the world, and promptly resented the imputation that they had ever been in bondage. They are just now thinking only of themselves and their contemporaries, forgetting the captivity in Babylon, and the earlier bondage in Egypt. They certainly did not apprehend the freedom of which Jesus was speaking, the true freedom of the Spirit. Whosoever committeth sin is the servant of sin. Here is a bondage of the soul to a hard master. The worst tyrant a man can serve is his own selfish heart. By rejecting the authority of Christ in the interest of self-will of supposed freedom, one sinks into the most hopeless slavery. And the servant abideth not in the house for ever, but the Son abideth ever. As children of Abraham, they were not servants, and had no sure abiding place in the house of God. But sonship in the house of God, which gives permanent abode there, depends on spiritual descent, not only from Abraham but from Abraham's God. Those connected with the Son, in a temporary and external manner, are not necessarily at home with the children of God.

and when the new and spiritual kingdom is set up, they are liable to be cast out. But it is wholly different with the Son; he continues in the house forever. It is his home and heritage; all that the Father hath is his, and he administers the offices of the house as heir and ruler. If the Son therefore shall make you free, ye shall be free indeed. True and real spiritual freedom is found only in accepting Christ, the Son of God, who alone can make man free from the bondage of sin. Compare 1 Cor. 3: 23, Rom. 8: 35, 2 Cor. 6: 4. I know that ye are Abraham's seed. He freely admits their claim as offspring of Abraham, but simply in order to exhibit, in a more striking manner, their unlikeness to him. But ye seek to kill me. As much as to say, that they are not faithful men to Abraham's character, for he would not do such a deed. Because my word hath no place in you. He brings this forth as an evidence to them that, though they had nominally received his word, it was making no advance in their hearts. On the contrary, as it was more clearly explained, it met with more and more opposition, and their momentary good-will toward him was changed to deadly antagonism. I speak that which I have seen with my Father. Jesus here reaffirms by these words that his knowledge is a result of personal communion with the Father before coming into the world, so that his knowledge on earth is a direct fruit of his life in heaven. And ye do that which ye have seen with your father. This brings to their minds the fact that their knowledge of good, at best, as children of Abraham, is second-hand, while his is direct from God the Father. The Saviour recognizes the mortal enmity springing up in their hearts, and tells them plainly that they are doing what their father has told them to do; yet he does not name that father, but refers to him obscurely.

II. v. 44. Ye are of your father, the devil. This is the father referred to in the 88th verse, but now for the first time distinctly named. Jesus declares that by moral resemblance and affinity they are not children either of Abraham or of God, but of the devil, the adversary of all good. And the lusts of your father ye will do. He is here reading out to them the real intents and purposes of their hearts, for he knew that they designed to kill him. He was a murderer from the beginning. He refers here to the early character of their father as manifested in the spirit of Cain in the murder of his brother. And abode not in the truth. This refers to the present character of their father as a liar, and may account to them for their own false position. When one is in the truth the truth is in him, and he speaks forth that which is true; but if falsehood is in him, he speaketh forth that which is false. "A good man, out of the good treasure of his heart, bringeth forth good things: and an evil man, out of the evil treasure, bringeth forth evil things." Matt. 12: 35.

III. v. 45-51. And because I tell you the truth, ye believe me not. Men are so wedded to false views of God and his kingdom that they naturally reject the teaching of Christ, because it is true. In order to be believed by such men you must teach that which is untrue. In other words, there is an irrepressible conflict between truth and falsehood, and the children of truth and falsehood are ever antagonistic. Which of you convinceth me of sin? He here challenges them to discover the slightest sin in him. And if I say the truth, why do ye not believe me? No one responded to his challenge. This was tacit admission that his claim could not be refuted. But if he was without sin his teaching must be true; and if true, why should they not believe it? This was a clear argument to show that they were the children of the devil, who was a liar from the beginning. He that is of God heareth God's words. They were restless, and unwilling to hear the words of God spoken to them, and hence they could not justly claim to be the children of God. Ye therefore hear them not, because ye are not of God. He thus teaches them that their unbelief in his words was rooted in their religious character. But it was impossible to make them feel this. The light did not find a place in their minds. They still took it for granted that they were pre-eminently the children of Abraham and of God. Hence they reply, Say we not well that thou art a Samaritan, and hast a devil? To call one a Samaritan was to pronounce him a bitter enemy of God. To call him demoniac was to represent him as a man controlled by a spirit of evil from the unseen world. This reply of the Jews was clearly one of anger and contempt. They rejected the words of Jesus as completely false, and avowed their passionate hostility to him. His answer is a firm and absolute denial of their accusation: I have not a devil; but I honor my Father, and ye do dishonor me. He passed unnoticed their first charge, and calmly denies the second. He reaffirms that God is his Father, and that he is not possessed with a demoniac spirit; and he speaks that which is worthy of his Father, and he charges them that, because he thus speaks, they do dishonor him. And I seek not mine own glory: there is one that seeketh and judgeth. He seems here to appeal to the infinite Judge, and affirms that, though they dishonor him, yet they cannot defeat him, and even they cannot put his real honor in peril, for God will provide for the glory of his Son, and will judge between him and those who dishonor his name. He that has God for his friend need not fear to speak the truth, though men should be enraged at his words, and ready to defame his character. Verily, verily, I say unto you. The repeated verily indicates the great importance of what is to be said. If a man keep my saying, he shall never see death. That is, he shall never suffer eternal death. Death, in its deep and full sense, as the penalty of sin, will never be experienced by him. He is alive spiritually, and is assured of life for evermore.

IV. v. 52-59. Then said the Jews unto him, Now we know that thou hast a devil. They were evidently watching his words that they might get some just ground of accusation against him. They were anxious to prove that he was possessed of the devil. Abraham is dead, and the prophets: and thou sayest, If a man keep my saying, he shall never taste of death. They were as gross in their understanding of his use of the word death, as some modern Christians are: They thought that now they could prove his words false because such holy men as Abraham and the prophets were dead. They could not discriminate between moral death, or the condemnation of a guilty

soul, and the death or decomposition of a physical body. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? Their standard of righteousness and truth was found alone in Abraham and the prophets. They failed to see that even their ancient worthies were dependent upon God the Father for all the truth they possessed. Whom makest thou thyself? A question equivalent to a charge of blasphemy, as much as to say that his own words condemn him. If I know that my honor is nothing, The emphasis here is on the pronoun I. It is my Father that honoreth me. He appeals here to the divine vindication, as seen in the miracles performed in their midst. Of whom ye say, that he is your God. He here predicates his power in performing miracles to be from God, his Father, whom they profess to worship as their God. Now since he is vindicated as in direct communion with God in the wonderful works that he has done, and they are not thus vindicated, they must be false, and he must be true in his claims of loyalty to God. Yet ye have not known him. They were honest in their professions of knowing God, but they could not prove by the divine indications that God knew them, and hence he affirms that they did not know God. If I should say, I know him not, I shall be a liar like unto you. That is, he would falsify the divine vindications of knowledge as much as they would falsify themselves in view of their want of divine vindication. But I know him, and keep his saying. "I know God," and "keep his saying" are inseparable, and not keeping his saying is a sure proof that one is ignorant of God in a spiritual sense of knowing him. Your father Abraham rejoiced to see my day: and he saw it, and was glad. Christ affirms here that Abraham foresaw the kingdom of Christ, and rejoiced in the assurance of its final triumph. He also saw by prophetic vision Jesus of Nazareth, Christ the Redeemer, whom now these professed children of Abraham could not see for their blindness, though he stood right in their midst. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Here is manifest again their blindness to his words. They supposed that these, spoken of by Christ, was physical vision, just as some Christians now would interpret the same word. They must understand it in a literal sense or not at all. Verily, verily, I say unto you, Before Abraham was, I am. He here affirms his pre-existence. His being, as the Son of God, was not limited to this world. Jesus claims for himself the same eternal, unsuccessive, absolute being, which was claimed by Jehovah when he said to Moses, "I am that I am." Then took they up stones to cast at him. In their blindness they thought surely he spoke blasphemy, and in their rage they determined to kill him on the spot. But Jesus hid himself, and went out of the temple. Whether by miracle or not, the evangelist fails to say. It is probable that while they were gathering stones and preparing for a formal execution of this penalty, he could easily pass from their midst unobserved. And in view of his further work in accomplishing his mission, he was justified in evading their plans. This lesson is probably one of the clearest vindications of Christ's divine character, by himself recorded in the New Testament.

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EASTERN SEVENTH-DAY BAPTIST. Minutes of the Fiftieth Annual Meeting.

The Eastern Seventh-day Baptists convened for its Fiftieth Annual Meeting at the residence of S. Titworth, the Introductory Service, by Rev. Joshua Clarke, from 10.30 to 11.30. After a praise service of our S. Titworth, the Introductory Service, by Rev. Joshua Clarke, from 10.30 to 11.30. After a praise service of our S. Titworth, the Introductory Service, by Rev. Joshua Clarke, from 10.30 to 11.30.

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11.00 Introductory Sermon, Appointment of Standing Committee. 12.00 Devotional exercises. 2.30 Letters from churches. Reports of delegates to State Convention. 4.00 Miscellaneous business. 4.80 Adjournment.

7.30 Praise service, conducted by Rev. Joshua Clarke, from 7.30 to 8.00. Devotional exercises. Reports of Committees. Miscellaneous business. Education Society's hour. Missionary Society's hour. Adjournment.

9.30 Devotional exercises. Reports of Committees. Miscellaneous business. Education Society's hour. Missionary Society's hour. Adjournment.

10.00 Devotional exercises. Presentation of the interest Board of the General Conference. Tract Society's hour, con. Miscellaneous business, con.

7.30 Praise service, conducted by Rev. Joshua Clarke, from 7.30 to 8.00. Prayer and conference. Sabbath School. 10.30 Sermon. Joint collection for the Missionary Society.

3.00 Sabbath-school exercises. Superintendent of New Britain. 8.00 Praise service. 8.15 Sermon. First-day.

10.30 Sermon. Joint collection for the Association convened. After remarks of welcome of the Piscataway Church, U. Whitford, the Association adjourned at 10 o'clock P. M.

The Association convened. After one-half hour spoken by O. D. Sherman, the standing committees as follows: On Nominations—O. D. S. Green. On Pensions—N. H. Langley. On Finance—S. P. Stillman. On Resolutions—O. U. W. M. J. E. N. Backus, I. L. L.

Letters were read from Piscataway, First Hopkinton, Waterford, Seco, Rockville, Pawcatuck, L. Manville. In the absence of the Church, I. L. Cottrell condition; to the end that more hopeful than last year. A. E. Main, delegate sent the following report:

Your delegate to the Centenary Association for 1885, was elected the annual meeting of the Association. He received of such representatives, being present in the deliberations, were held a year ago, at which time were published, it is in place, these annual gatherings, by the following names and places: On Finance—S. P. Stillman. On Resolutions—O. U. W. M. J. E. N. Backus, I. L. L.

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