P. Randoly The Labbath Recorder. RED MACHINE WORKS. C. SHERMAN Andover, N. Y. B. WOODARD, DERTIST, IN MARINE PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY. TERES A YEAR, IN ADVANCE. "THE SEVENTH-DAY IS THE SABBATH OF THE LORD THY GOD." Rubber Plates by a new process. His own on. The best thing out. Send for chromes A COTTRELL, Breeder of Press WHOLE NO. 2188. VOL. XLII.-NO. 25. ALFRED CENTRE, N. Y., FIFTH-DAY, JUNE 24, 1886. Having received the Church Letter from the dick, C. D. Potter and W. A. Babcock to take into CENTRAL SEVENTH-DAY BAPTIST ASSOCIATION. North-Western Associations was presented by A. B. Berlin, N. Y. Second Verona Church, it was read. consideration the subject brought before the Associa-Prentice and adopted as follows: Minutes of the Fifty-first Annual Session. The Committee on Petitions reported as follows: tion by the letter from the First Verona Church. Your delegate to the Western and North-Western Associa-DEALERS IN GENERAL MERCHANNE The report of the Treasurer was presented as tions submits the following report: Your Committee on Petitions present the following reparts Drugs and Paints. Pursuant to your appointment, I attended the late sessions of the Western and North-Western Associations, and was cor-dially invited to participate in their deliberations, and whatever 1. We recommend that the petition of the Church at Boott, that the next session of the Association be held with it, be The Seventh-day Baptist Central Association confollows: vened for its fifty-first session with the First Brook-Manufacturer of White Shirts. EDWIN WHITFORD, Treasurer, granted. field Church on Fifth-day, June 10, 1886, at 10.30 2. We deem it inadvisable, as long as we continue the ex-BERLIN CHAMPION SHIRTS " 70 Cate In account with the CENTRAL ASSOCIATION. duties were assigned me. I endeavored faithfully to perform. change of delegates, to release any from helping to bear the burdens of the same; therefore, we believe that the petition of The Western Association convened for its fiftieth anniversary DR. A. M. with the Friendship Church, at Nile, N. Y.,-the same church New York City. The Association was called to order by the Moderathe Church at Watson, to be released from the payment of ap-To balance from former Treasurer...... \$ 5 49 with which its first session was held, fifty years before. The portionment toward expenses of sending delegates to Sister As-tor, J. B. Clarke. After singing "Nearer my God to exercises, arranged mostly in advance, were almost entirely a BABCOCK & WILCOX CO. semi-centennial celebration. Five elaborate papers, some of them of great length, were read upon such subjects as "History of the Churches," "History of the Pastors," "History of Missociations, ought not to be granted. ted. CLAYTON A. BURDICK,) Com. Patent Water-tube Steam Boilers Thee," A. B. Prentice led in prayer. De Ruyter 17 72 Scott 10 79 30 Cortlandt Re T. R. REED, H. W. PALMITER, -11 On motion, the Moderator appointed the nominat-M. TITSWORTH, MANUFACTURE OF 38 56 sionary Work in the Association," etc. These papers possessed Adams ing Committee as follows: C. D. Potter, J. M. Todd a great deal of interest and, no doubt, are of permanent value. But, in consequence of this extended programme, the session 8 04 INE CLUTHING. Custom Work & State First Verona On motion, the first item of the report was adopted 19 26 Second Brookfield " SOO Cantil Col and A. C. Potter. was somewhat heavy, was lacking in elasticity, and did not, and the second item referred back to the Committee, West Edmeston 10 57 The Annual Sermon was preached by F. O. Burperhaps, afford the spiritual stimulus and refreshing usually 2 10 POTTER, JR. & CO. PRINTING PRESSES. after remarks by H. D. Clarke and T. R. Reed. Cuyler resulting from these gatherings. A general feeling of harmony and good fellowship seemed to prevail in, and among the 2.97 dick from Rom. 13:8. Theme, "The Debt of Otselic After prayer by J. E. N. Backus, Association 3 64 Lincklaen 12 & 14 Spruce St. 2 54 TER, J.R. H. W. FISH. JOS. M. TITWORPE Preston Love." churches. adjourned till 1.30 P. M. Second Verona 3 20 The North-Western Association held its last session with the After the sermon the Association again convened Milton Church, Milton, Wis. The attendance was large, though many of the churches were not represented, owing to 6 38 SIXTH-DAY-AFTERNOON SELSION. Watson Leonardsville, N. Y. in business session. The report of the Nominating 2,20 Clifford Association called to order by the Moderator. 1 00 their great distance from the place of meeting. The exercises STRONG HEATER, LINE EXTRACTOR Committee was called for, and on motion adopted as Norwich including essays upon special subjects, discussions of leading A. B. Prentice, balance not expended. . 12 00 CONDENSES for Steam Engine Prayer offered by J. B. Clarke. denominational questions, sermons, Sabbath-school and prayer-meetings were of deep interest. The Association appointed a TRONG HEATER Co., Leonardsville, N. Y. follows: The report of the Committe on Finance presented council to examine E. Ronayne, and, to ordain him if found Moderator—Stephen Burdick. Clerk—S. W. Maxson. worthy, to the gospel ministry. The council consisted of the delegates from Sister Associations, the pastors and deacons of the churches of the North-Western Association and Eld. J. B. Lincklaen Centre, N. Y. and adopted as follows : CR Assistant Olerk-F. O. Burdick. Your Committee on Finance have had referred to them the expenses of Stephen Burdick, for attendance to the South-East-NJAMIN H. STILLMAN & CO., On motion, the time for opening and closing the Lincklaen Centre, Chenango Co., N. K. ern and Eastern Associations, amounting to \$45 49. We deem Clarke. Nearly all of Second-day, following the adjourn-5 00 C. J. York, distributing Minutes..... ern and Eastern Associations, amounting to \$45 49. We deem it advisable to raise for expense of delegate to the Western and North-Western Associations \$60; for printing Minutes, \$25; distribution of Minutes, \$5; total, \$135 49. Deducting balance in treasury, \$22 49, leaves to be raised \$113, which we have assessed as follows: sessions of the Association was fixed as follows: learn of Colony send 6 cents in stamps. ment of the Association was spent in this work, which resulted in the ordination of the brother, there being no dissenting votes O. D. Williams, Delegate South-Eastern and Eastern Morning session opening at, 9.30 closing at 12 M.; Plainfield, N. J. in the council. afternoon session opening at 1.30 closing at 4; even-Both these Associations joined with the Central Association in agreeing to observe throughout the churches, a day of fasting session opening at 7.30. On motion, after bene-**TRICAN SABBATH TRACT SOCIET** EXECUTIVE BOARD. diction by A. B. Prentice, adjourned until 1.30 ing and prayer. The expenses of your delegate were \$38, which he has re-J. F. HUBBARD, Trees Tolal..... \$255 64 Respectfully submitted, G. H. BABCOCK, Cor. See. Plainfield, N. J. Respectfully submitted. ceived. P. M. A. B. PRENTICE. Delegate. Adams..... First Verona. 6 18 Second Brookfield..... 15 84 EDWIN WHITFORD, Treasurer. AFTERNOON SESSION. ular meeting of the Board, at Plainfield H Stephen Burdick, delegate to the South-Eastern On motion, the report was referred to the Comsecond First-day of each month, at 2 P. M. The Association was called to order by the Modera-West Edmeston:.... 8 98 and Eastern Associations, presented his report which tor, after singing by the congregation and prayer by SEVENTH-DAY BAPTIST MEMORIAL mittee on Finance. was adopted as follows: The report of the Committee on Obituaries was BOARD. J. M. Todd. POTTER, JR., President, Plainfield, N. J., Your delegate to the South-Eastern and Eastern Associations read and adopted as follows: The regular order of business was resumed and POPE, Treasurer, Plainfield, N. J. would respectfully report, that according to your appointment he attended the late sessions of the South-Eastern and Eastern HUBBARD, Secretary, Plainfield, N. J. letters were read from the churches as follows: First The Committee on Obituaries respectfully report that, God Watson 5 23 for all Denominational Interests solicited having mercifully preserved, during the Associational year, Brookfield, DeRuyter, Scott, Adams, First Verona, Clifford 2 61 Associations. The Seventh-day Baptist South-Eastern Association con-vened with the Middle Island Church, of Doddridge county, both ministers and deacons, we are under renewed obligations payment of all obligations requested. Norwich Second Brookfield, West Edmeston, Cuyler, Otselic, of gratitude and praise to him for his mercies. vened with the Middle Island Church, of Doddridge county, W. Va., May 27, 1886. The churches composing this Associa-tion were very generally represented, both by letter and by delegates; and the meetings throughout the entire session were quite largely attended. A part of the churches, had, through the labors of the Associational Missionary, Eld. S. D. TER PRESS WORKS. Respectfully submitted, J. M. TODD, Com. Lincklaen, Preston, Watson and Norwich. \$118 09 Builders of Printing Presses. C. D. POTTER, MORELL COON, Com. OTTER, JR., - - Proprietor. On call for communications from corresponding On motion, J. M. Todd was elected Corresponding bodies, J. L. Huffman read the letter from the W. C. PERBY, ATTORNEY AT LAW. South-Eastern Association and gave an interesting The Committee on Education presented their re-

Supreme Court Commissioner, etc.

Westerly, B. I.

port as follows, after remarks by O. U. Whitford, J. L. Huffman, C. D. Potter, J. M. Todd and J. B. Clarke : Your Committee on Education would report that to the best of their knowledge and belief, there is a steadily increas-ing desire on the part of the young for a broad and liberal cut ture, and on the part of parents and others a growing interest in educational matters. It is the opinion of your Committee that every encourage. ment should be given by pastors and guardians to young men and women seeking an education, and that every influence should be exerted to further the higher culture of both young men and young women. Your committee emphasize the importance of patronizing our own schools at Alfred and elsewhere; first, because of their excellence, and, second, for the sake of loyalty to our own institutions, and, third, for the sake of throwing around the young every possible safeguard against apostasy from the Sabbath.

Davis, enjoyed precious seasons of revival and ingathering; Secretary. Edwin Whitford, on motion, was elected Treasurer while all seemed steadfast in the faith and anxious for the,

L BARBOUR & CO., DEUGGISTS AND PHARMACISTS. No. 1, Bridge Block.

N. DENISON & CO., JEWELBES. RELIABLE GOODS AT FAIR PRICES. Repairing Solicited. Please in Please try us.

STILLMAN & SON.

M. STILLMAN.

R GREEN & SON,

H. BABCOUK, Pres.

TITSWORTH.

TER, JR., Pres.,

BURDICK. Sec.

Market, N. J.

GREEN.

MANUFACTURERS OF STILLMAN'S AXLE OTL. only acle oil made which is ENTIRELY FREE umming substances.

SEVENTH-DAY BAPTIST MISSION ARY SOCIETY E GREENMAN, President, Mystic Bridge, Ot. WEITFORD, Recording Secretary, Westerly,

MAIN, Corresponding Secretary, Ashaway, R.I. R. L. CHESTER, Treasurer, Westerly, R. L.

Daytona, Florida.

ROGERS. L. T. Roenes. D. ROGERS & BROTHER, Civil Engineers. Jacksonville office, 74 W. Bay Street. Chicago, Ill. DWAY & CO., E B O H A N T T A I L O R & 205 West Madison St. D. D. ROGERS, M. D., PHYSICIAN AND PHARMACIST, 2864 Prairie av. Store, 2406 Cottage Grove av COTTRELL & SONS, CYLINDER PRINTING

Paneses, for Hand and Steam Power. y at Westerly, R. I. 113 Monroe St 112 Monroe St.

Milton, Wis.

W. CLARKE, DEALER IN BOOKS, Stationery, Josefry, Musical Instruments, NOT AND HOLIDAY GOODS. Milton, With P. CLARKE.

REGISTERED PHARMACIST, Milton, Win bee Building.

Hilton Junction, Wis.

T. ROGERS More at residence. Milton Junction. Wie

e Sabbath Becorder, ABERICAN BARRATH TYBACT SOCIETY ---DEFECT OF RETHE ALLEGANY CO. N. T.

the second of postage.

and a second

tion. O. D. Sherman, the delegate from the Eastern Association, read the letter from that body and made some remarks on the spiritual life of the churches composing that Association. J. E. N. Backus appeared as the representative of the Western Association, read its corresponding letter, which was supplemented by remarks by the delegate.

statement of the condition and needs of that Associa-

J. L. Huffman was sent as a delegate by the North-Western Association. Their letter was read and a very encouraging account of the far West was given by him.

O. U. Whitford, representing the Missionary Society and J. B. Clarke the Tract Society, appeared before the Association and explained the condition of the work of the two Societies.

L. C. Rogers offered the following, which on motion was adopted.

Resolved, That we rejoice in hearing from our Sister Asso-ciations and also from our Missionary and Tract Societies by fraternal communications and by delegates, and that we most cordially welcome their delegates to a seat with us and to a participation in our deliberations.

On motion of L. C. Rogers the regular order was waived and J. B. Clarke led in prayer for the objects of special interest mentioned in the letters from the churches.

On motion of H. D. Clarke, all Christians present were invited to share in our deliberations.

The Moderator, on motion, appointed the following standing committees:

On Religious Exercises—W. C. Daland, W. A. Babcock, J. D. Rogers, J. M. Todd, Clayton A. Burdick. On Petitions—C. A. Burdick, H. W. Palmiter, T. R. Reed. On Finance—C. D. Potter, Morell Coon, Welford Perry. On Resolutions—A. B. Prentice, L. C. Rogers, O. D. Sherman, O. U. Whitford, J. -E. N. Backus, J. B. Clarke, J.

L. Huffman.

On State of Religion-L. C. Rogers, H. D. Clarke, Perie F. Randolph, Agnes Barber, Mrs. Morell Coon. On Education-W. C. Daland, S. W. Maxson, Edwin Whit-

Essayist, Delegates and Preacher of Annual Sermon-Morell Coon, F. O. Burdick, H. D. Clarke.

The Corresponding Secretary reported, and on motion his report was adopted as follows:

The report of the Corresponding Secretary is herewith submitted:

At the last session of the Association a resolution was passed recommending our pastors to hold a Semi Centennial Memorial service on Sabbath, Sept. 12, 1885; in recognition of the face that that session was the fiftieth anniversary of the Association, and instructing the Corresponding Secretary to prepare a cir-cular letter emphasizing that event and calling attention thereto. He was also appointed to prepare a historical sketch of the churches for the period indicated.

The circular letter was duly prepared, and, as giving the matter greater prominence, published in the SABBATH RE-CORDER. The historical sketch was not prepared, because of the difference. the difficulty of obtaining necessary data. Such a sketch could not have been made complete without access to the could not have been made complete without access to the records of all the churches; and it must be readily seen that to reach all these records, under the circumstances was impracti-cable. It was, however, hoped that the records, of the Asso-ciations might afford material with which something might be done; but, on obtaining them from the Recording Secretary, they were found to extend no further back than the twentieth anniversary. So all idea of preparing a historical sketch of the churches was abandoned. Respectfully,

A. B. PRENTICE, Cor. Sec.

while all seemed steathast in the faith and analous for the prosperity of Zion. The apparent need of this Association is more gospel laborers, there being at present but two settled pastors and one general missionary on this important field. The especially hopeful outlook for this Association, in rela-

tion to future growth and strength is the large number of in-telligent and self-reliant young people belonging to the facility connected with the churches of the Association. Nearly all the churches are doing, in the way of Bible-school work, with commendable zeal and effciency, all they can do to provide home agencies of 'moral influence and culture for young and old in their several communities.

old in their several communities. This Association very gladly received as one of its number, the Seventh-day Baptist Church of Salemville, Pa, organized a few months since by the Associational missionary, from the Sabbath-keeping Germans of Bedford county, Pa. It is hoped that this may be the nucleus around which may be gathered into fellowship with the Seventh-day Baptist denomination the large proportion of Sabbath-keeping Germans.

The meetings of the Association were earnest, spiritually refreshing and helpful to those in attendance. Your delegate was very cordially welcomed to a place in their business counsels and religious services.

The Association is very anxious to receive, as a means of encouragement and help, from year to year, delegates .from Sister Associations.

The Eastern Association convened with the Church at New Market, N. J., and was, in every respect, a very pleasant and encouraging session. Most of the churches were represented by letters and delegates. The reports from the several churches were such as to show steady and earnest work in pulpit and Bible-school service, and general steadfastness in devotion to the Master's cause, as represented by the work committed to us as a Christian people.

The cause of education received thoughtful attention and faithful commendation. The demands of Sabbath reform and the missionary cause, as represented by our Tract and Missionary Societies were very earnestly considered, both as to the demands which the widening fields lay upon us, and the need of increased contributions in order to the efficient presentation of increased contributions in order to the emcient presentation of the work before us. All, or nearly all the churches of the As-sociation are doing a good work in the Bible-school service. The Association has been permitted to welcome an addition to the membership of the body, by the reception, at its late ses-sion, of the Seventh-day Baptist Church of Daytona, Florida, which, with a pastor and united band of workers, is endeavor-ing to build up a church on what seems to be a promising to build up a strong church on what seems to be a promis-

ing field for growth and influence. Your delegate was most cordially received in your behalf and welcomed to a place in the business and religious services of the

The expenses of the delegate chargeable to the Association were \$45 49.

Respectfully submitted,

STEPHEN BURDICK, Delegate.

The item of expense was referred to the Finance Committee.

By vote, C. D. Potter was requested to present an essay prepared by him; and the time for the presentation of the essays was referred to the Committee on Religious Exercises.

On motion, the Committee on Religious Exercises was asked to make arrangements for the Sabbath-

school exercises on Sabbath afternoon. Voted, that Perie F. Randolph be given the hour of 11 o'clock, A. M., Sixth-day, for the purpose of explaining the work of the Woman's Board of the General Conference.

On Motion, after benediction by J. E. N. Backus, adjourned until Sixth-day morning.

SIXTH-DAY-MORNING SESSION.

The Association convened at 9.30 A. M. The first half hour was spent in devotional exercises led by T. R. Reed.

At 10 o'clock the Moderator took the chair and the Minutes were read and approved.

On motion, the Moderator appointed a committee consisting of J. B. Clarke, J. M. Todd, F. G. Jan

of the Association.

On motion, F. O. Burdick was elected Committee on Obitnaries.

The Committee on Religious Exercises reported

progress. The report of the Committee on Resolutions was presented as follows:

1. Resolved, That we, as individuals and churches, have abundant reasons to be grateful to our Heavenly Father for the many blessings which have attended us in the past, and we ac-knowledge that we are thus placed under increased obligations to be more earnest and zealous in honoring him by holding up his Son before the world as the Redeemer, and by a full consecration of ourselves to his cause.

3. Resolved, That in view of the multitudes of our fellowmen who are unsaved, and the vast hosts without even the knowledge of Jesus Christ the Saviour; and also in view of the number of our churches needing our help, we deem it our duty as disciples and as churches of Christ to consecrate ourselves entirely to him and his service, and to pledge ourselves anew to co-operate with our Missionary Society, and by our sympathies, our prayers and our means to carry forward the work which is pressing upon them.

3. Resolved, That the obligation is upon us as a people to sow broadcast the truth concerning the Sabbath, we therefore urge upon our brethren the claims of the great work of the American Sabbath Tract Society in its contest with Sundayism and no-Sabbathism, which work demands of us increased contributions, renewed consecration and a more consistent practice of all truth, especially a better observance of God's holy day. 4. Resolved, That we urge the importance of instructing our children and young people in Sabbath truth.

5. Resolved, That we recommend the concentration of Sab-bath-keeping families instead of scattering all over the country,

bath-keeping families instead of scattering all over the country, in order to build up strong self-supporting churches. 6. Resolved, That we commend to the sympathy and support of the people our denominational periodicals, the SABBATH RECORDER, Our Sabbath Visitor, The Outlook, The Light of Home, The Evangelii Harold and the Helping Hand and that we regret the necessity for the prospective suspension of the Light of Home for want of means for its continuance, and we earnestly urge our people to speedily provide the means that

this necessity may no longer exist. 7. Resolved, That we look with satisfaction upon the work of our University, at Alfred Centre, N. Y., our College, at Milton, Wis., and our academies, at Albion, Wis., and elsewhere, and that, with thankfulness to God for his plessings upon these our educational institutions, we again ask and urge our people to remember these in their prayers, patronage and benevolent contributions.

8. WHEREAS; the evils resulting from intemperance are sweeping over our land with alarming rapidity, destroying property, ruining reputations, blasting characters and populating cemeteries; therefore

Resolved, That we regard the liquor traffic, whether licensed or unlicensed, as a gigantic crime, against which every good citizen and especially every Christian should wage unrelenting warfare.

Resolved, That God works by means, and, while recognizing the truth that without divine wisdom to guide, and divine help to execute, our labors in this, as in all other reforms, will be in vain, it is our settled conviction that nothing short of the entire prohibition of the manufacture and sale of intoxicating beverages, will effectually stay this tide of death and save the nation from impending ruin; therefore, we urge all our members to pray, work and vote in such a manner that the desired end may be speedily and effectually reached.

On motion of J. B. Clarke, the consideration of the Resolutions was made a special order at the close

of the sermon this afternoon.

The time for the special order having arrived, L. C. Rogers presented an essay on the theme "The Relation of Sabbath-keeping to Spiritual Life and Growth."

After singing, Miss Perie F. Randolph, presented a paper on the subject of the Woman's Board of the General Conference.

On motion, the above essays were requested for publication in the SABBATH RECORDER.

Respectfully submitted. WILLIAM C. DALAND, WHITFORD MAXSON.

EDWIN WHITFORD,

The time for special order having arrived, O. D. Sherman, delegate from the Eastern Association, preached from Prov. 3: 9-10.

After the sermon the Committee on Religious Ex-

ercises presented a complete report as follows :

Fifth-day.

7.80 P. M., Sermon, J. E. N. Backus. Sixth-day.

10.30 A. M., Paper, Rev. L. C. Rogers. 11.00 A. M., Paper, Rev. Perie F. Randolph.

2.00 P. M., Sermon, Rev. O. D. Sherman.

7.30 P. M., Conference Meeting, led by Rev. J. L. Huffman, Sabbath.

11.00 A. M., Sermon, Rev. O. U. Whitford, followed by Communion.

2.30 P. M., Sabbath-school, lesson taught by Rev. J. E. N. Backus and Rev. J. L. Huffman.

7.30 P. M., Praise Service, followed by sermon by Rev. J. L. Huffman.

First-day.

11.00 A. M., Sermon, Rev. Perie F. Randolph. 1.30 P. M., Tract Society's hour, Rev. J. B. Clarke, Dr. C. D. Potter.

7.30 P. M., Missionary Society's hour, Rev. O. U. Whitford.

The time for the special order having arrived, the consideration of the report of the Committee on Resolutions was taken up, and it was voted to consider them item by item.

The first item was read, and on motion, after remarks by J. L. Huffman and J. E. N. Backus, was adopted. The second item was read, and on motion, after

remarks by O. U. Whitford and L. C. Rogers, was

The third item, after remarks by J. B. Clarke, L.

C. Rogers and O. U. Whitford, on motion of J. B.

Clarke, was laid on the table till the hour given to

the Tract Society. The further consideration of the

resolution was waived by unanimous consent to listen

to the report of the Committee on State of Religion.

Your Committee on the State of Religion respectfully re-

port: Of the sixteen churches comprising this Association, four-teen have reported by letter. Several report baptisms; one church the church at Watson, Lewis County, reports a review sesson, and nine additions by baptism. Several of the smaller churches have been without settled pastors, and without reveals ing except as supplied by the General Missionary. Have been

(Concluded on fourth para.)

which, on motion, was adopted as follows:

adopted.



Hissions.

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

8

BRO. U. M. BABCOCK, of Daytona, Fla., reports for one quarter and part of another, 17 weeks of labor; 22 sermons; congregations from 30 to 150; 52 other meetings; 40 or 45 visits; and 7 additions, 3 being by baptism.

QUITE a number of our missionaries now send separate and full financial statements. much to the convenience of the Treasurer and Secretary. For acceding to our wishes in this regard, they have our thanks. Four or five, however, have neglected to do this, in connection with their last quarterly reports. A correction of this mistake will accommodate the Treasurer.

THE receipts of the American Bible Society, last year, were \$523,910 59, over \$64,. 000 less than the previous year. The expenditures were \$499,998 75. 1,437,440 Bibles and New Testaments have been printed during the year. The salaries and expenses of colporteurs, including freight on books, were \$48,353 28. Portions of the Old Testament are to be printed at Honolulu, this year; a translation of the Gospel of Luke in Corean is ready for publication; portions of the Old Testament have been prepared in the Shanghai colloquial, also a version of the Proverbs in Siamese: and the revision of the modern Syriac Old Testament is far advanced.

WE hope that at no distant day Shanghai will be the headquarters of a mission that shall embrace several inland stations. Toward this we have been looking for years. We are, therefore, glad that Bro. Davis has sent so full an account of the recent itinerant work performed by him and Le Erlow. The result of such labors, followed up with all practicable frequency and regularity, would, by the blessing of God upon them. here and there. Mr. Davis cannot, however, sionary there, one or the other could itiner-

sheep without a shepherd, perishing for lack of the bread and water of life! And when you have beheld, hearken! Our Lord and Master says-Go, work, preach, teach,

minister, give, feed, strengthen! May we be forgiven if, in want of confidence in God and the people, we have mentioned the prob ability of retrenchment. And may the coming up of the people to the help of the Lord, in this day, that ought to be a day of the power of the Most High and of his people, rebuke our lack of faith.

THE Home Mission Society of the Baptist denomination, in a grand effort to meet the pressing needs of the ever-widening field, involved itself in a large debt. At length | in foreign missions. Enough to do at home!" wealthy men came and said they would help the Society out of debt if it would adopt measures for keeping out. We should be glad if wealthy men would say the same thing

to our own Missionary Society; and still more glad if a thousand persons, who are not now regular contributors, would furnish the necessary funds.

But whether we are to have this happy experience, in answer to our prayers, or not, the duty of the Board remains the same, it seems to us. Those upon whom we depend for the means to carry forward our growing work, have a right to ask what we purpose to do, in view of our present indebtedness, to avoid similar trying experiences in the future.

Our yearly appropriations cannot be fixed by the demand of the fields, or by what we should like to do if we could, but by the amount of contributions we can reasonably expect to receive.

One suggests that the appropriations for one year be based upon the receipts of the previous year; another upon the average receipts of the three preceding years; and another upon the average receipts of five years. The first plan does not make sufficient provisions, we think, against a possible falling off in contributions in some one year; the third plan may be too conservative and cautious; and we are quite willing to have be the gathering of little bands of disciples | the second adopted. We wish to emphasize the importance of expending our missionary carry on this work and superintend the work | funds upon a plan that shall be both conat Shanghai alone. But with another mis- servative and progressive, safe and liberal. Just such a plan we believe to be suggested

brethren in Southern Illinois that our own Board had no money to appropriate for such an object.

In Japan there are little church organizations at six important centers; and 218 baptisms are reported. The workers on the field ask for five more helpers, young men, full course graduates, and men "whom the have cost us. church at home cannot spare." The cause of education is receiving attention among native Christians that is full of promise.

The Woman's Board of Foreign Missions reports 589 auxiliary societies and bands. The majority of the women in the churches represented by these societies stand aloof from the work, saying, "We do not believe Among the young people there is an encouraging increase of interest.

The disbursements of the Woman's Board have been \$4,728 49.

OUR MISSIONARY WORK.

The missionary hour at the Eastern Association was conducted by O. U. Whitford, as follows:

1. Present view of the condition and demands of the home fields. O. U. Whitford. 2. The condition and needs of our China mission. Ferdinand McKeige, 3. How shall we meet the demands upon us both in men and means? T. L. Gardiner. 4. Are we doing all we can as a people for misions?

The work as thus outlined was presented with great clearness, interest and earnestness. The facts and figures brought out by Brethren Gardiner and Cottrell were very convincing and impressive, and the earnest application of these facts and figures, and the warm appeals they gave, we believe stirred many hearts to greater consecration and more generous giving of means to the work of saving men. As these brethren will prepare and send to you for publication what they presented, I will only sketch briefly what was given by Mr. McKeige and myself. 1. Never was the work on the home field in better condition than now. As our people are more possessed of the broad and true missionary spirit, as comprehended in the great commission and command of the Saviour, "Go ye into all the world and preach the gospel to every creature," so will the churches and home missions correspondingly prosper and advance.

for occupancy. His work was, therefore, re-

2. He deemed our medical mission a grand success. The medical building was an imperative need, and it is a source of success her share, and evidently more, because of her | She would change regularly with him in winning manner, her devotion and fine adaptation to the work, and, not least, the kind | boat was propelled. She was conversant of medicines (Homeopathic) she dispenses, and the success attending her practice. Medical mission work is now the most successful method in Christianizing China and other

pagan lands. 3. Our imperative need in the China mission is immediate re-enforcement. A man and his wife should be sent at once. Mrs. Davis ought to return soon, by next spring she must. If Mr. Davis should be removed by death, or should be compelled to return to this country, with no one in charge of the mission, it would go down at once. Dr Swinney could not avert it, for alone, in no family, an unmarried woman is powerless: such are the social ideas of China. It will take one eighteen months to so learn the language as to be of any use. He would emphasize the need that if we do not re-enforce our China Mission, we will lose eventually what we have gained, waste the money put into it to sustain and perpetuate it, make a failure of the effort. The past history in the abandonment of the mission should give us the lesson. If we cannot re-enforce it, he would recommend that we sell out while we can get more than it cost us, and pass it over

4. Lastly, he noticed the obstacles to ou mission. We teach different from the others in regard to the Sabbath. They cannot see how Christians can so differ. Again, all mis sions in China suffer from the wickedness and the immoralities of foreigners. The Chinese connot understand how Christians can be worse and do worse things than they do, since they belong to Christian people

to those who will sustain it.

thing that seemed difficult for me to bear in organization and rebuilding. This he has | mind unti! I had had a few practical lessons done with wisdom and economy. Now the that taught me to hold my head low. It church is in good condition, and we have took us some time to arrange ourselves and buildings there of which we may be proud, adjust our things, so that we could regard built with such prudence and foresight ourselves settled. We realized that this as to be worth a good deal more than they boat was not built after foreign ideas of convenience and comfort. The crew consisted of one man, his wife, and boy and girl. The woman seemed to be quite as much of a boatswain as the man. In fact. in that work. Though there are larger and | she was the most forward in giving direc. more pretentious medical missions and hos- | tions, and I could not see but she performed pitals in Shanghai, Dr. Swinney is gaining quite as much of the hard work as the man.

working the oars, by means of which the

Our course lay in a south-westerly direc-

tion from Shanghai, to the southern part of

the Kiang-Soo province. The first day we

were in the Wong Poo River, a tributary of

the Yang-tse-kiang River, near its mouth.

Late in the evening we arrived at a place

called Ming Ong, a distance of seventy le

(a le is a third of an English mile). At

this town, we stopped for the night, which

was very agreeable to me; for, owing to the

constant rolling of our boat, I had become

very seasick. After freely relieving myself

I lay down without any supper, to dream of

the long voyage across the Pacific, when for

twenty-one days I was in a similar condi-

tion. But my dreams were diverted by the

low chanting strains from our boatmen. All

seemed to be taking part, and yet each

seemed to be independent. I could occa-

sionally hear the name of Jesus and Mary,

and decided that they were Catholics, en.

gaged in saying their evening pravers, which

Very early the next morning we started

on to a place called Sing-Ta, where we ar-

rived at 5 o'clock P. M. Here we imme-

diately went ashore and began the sale of

tracts and Gospels. We worked until dark,

or until about 7 o'clock, when we returned

to our boat to prepare our supper, and rest

for the night. The next morning, at an

early hour, we were on the streets of this

little town, and found many ready to pur-

we afterward learned to be true."

with the whole country around.

Salball Left

OUTLOOK CORRESPOND

Editors of Outlook,-Your p to me for a long time, but accontant on the first page, I but thanks, for I am not a sub you excuse me for adding, that the debt to be very great. marked ability, and it is evide and money, as well as talent, ar But I cannot resist the fee helping to weaken the sense of observe the Christian Sabbath any offsetting advantage in h other. That Sabbath desecrat an alarming extent is palpable. most alarming phase of this los shown by large numbers of pro tians is equally plain. But I vinced that this evil has grow serving the first day of the w change to the seventh would check it. Suppose that inste the clock back one day as pro Sawin in the last number, then consent secured to begin numb of the week on Monday, and seventh day the Sabbath, we meet the case, and if not, why just as likely to be the seventh from the Sabbath of the creat Sinai, as the present seventh de possible to so trace the chrono termine definitely the day of which the seventh day would if that should prove to corresp Saturday, it would still be a que that would answer for the peop of the globe, and especially for side opposite Sinai, for, if to day is fatally wrong, to shift h be to that extent wrong. around the world gains or le cording to the direction he ta going in opposite directions, w apart, when they arrive at the Has this departure from the home Sabbath rendered th breakers? The Jewish Sabba ended at sunset. Was not the the Sabbath of the Decalogu command there recorded can by observing the seventh day will not a certain portion of desecrated, unless that day be sunset. And then on what

ate, when and where their united judgments above. should approve.

If all of our people would give as some do, and according to their ability, the needed funds for re-enforcing our China Mission and for enlarging our home missions would be supplied. For comparatively few give most that is now contributed. And it can not but be that the Lord has more laborers to send out to gather the whitening harvests

ALL appropriations for the salaries of general home missionaries, and for the aid of missionary pastors, end with the first of September, each year, even though they may have been voted only a few months before. It is probable that there will have to be some reduction of our expenses for the year 1886-7. The amount of missionary offerings of about 900 is reported. made by our churches and the friends of the cause, between now and the first of September, will help to determine the amount of places. The Annual Report says: "The churches must be sustained; we must preserve this necessary reduction. There ought, in- wisdom of uniting a portion of the energies the things which remain in our different deed, to be no retrenchment at all.

We invite the co-operation of general missionaries and missionary pastors and their has been attended by the valuable results of churches, in an effort to make the needed | concentrated effort in our own denominaappropriations, where they are now being received, as small as is consistent with justice older and larger Christian bodies." and right, in order that, if possible, we may push forward into new fields.

Churches desiring aid in the support of pastors are referred to the Board's by-laws, published in the last Annual Report; and are, the first of September.

The Secretary cordially invites correspondence from missionaries and other interested persons, in regard to work and plans for the coming Conference year.

THE reports of our missionaries and missionary pastors, for the quarter just closed, bring many words and facts full of enconragement; and saggest great possibilities | tration. for the future, if we as a people are prepared to rise to the duties, and privileges of the The reports of brethren Shaw and hour. Burdick have just come to hand; and are the more immediate occasion of the writing of these words. Seventh-day Baptist brethren and sisters! behold the things that remain in the older East, that need our strengthening help! Behold the open doors \$2,453 78. of usefulness in the newer West and Southwest! Behold the tottering foundations of practical and business-like enterprise, and es- line his remarks:

CUMBEBLAND PRESBYTEBIANS.

The General Assembly of this church met at Sedalia, Mo., in May. In the various departments of its missionary work there has been more than usual activity. The increasing prominence given to the cause of the world's evangelization, and the wider diffusion of missionary intelligence, has encouraged the Board to push forward, believing that the growing vigor of the missionary spirit is the prophecy of still better things, the real secret of growth among the churches, and a warrant for greater aggressiveness. Missionary work has been performed among the Cherokee, Chickasaw and Choctaw Indians; and an aggregate membership

of all our people in the upbuilding of con-

gregations in prominent centers of influence before us, our imperative duty, is to go fortion, and by the experience and successes of

We believe that there is a field for Seventhday Baptists in the city as well as in the country. If not, what of the fate of Sabbath truth and practice?

Special evangelistic work has been done. requested to send in their applications before in connection with this Board in two or three Western states.

> The Board has had one missionary in portions of the field already possessed, to boat for the occasion. Reaching the river papal Mexico, and two, with their wives, in other people? God forbid! We must not where these boats are kept in great abun-Japan. The latter mission is to be re-en- | retreat. We shall be recreant to duty and to | dance, we were set upon by the boatmen, forced.

been \$19,231 98. Of this sum, \$1,096 49 were for editing and publishing the Mis-

Estimates for the coming year are as follows:

Mexico Home \$40,000 00

2. Never were there such demands upon us in the home field as now. The cry from

the South, the South-west, the West and North-west is continually, "come and help us." The Tract Society, through their publications and efforts, are bringing to us converts to the Sabbath, to organize into churches and provide them with the living preacher, and to help them to become strong and selfsupporting churches. We are supporting, and aiding to support some eighteen mission. aries and missionary pastors on this widespread field. Never in our history as a people were there such open doors, such grand opportunities on the frontier for us as Seventhday Baptists to go in and possess the land as now. It will prove an immeasurable loss to us as a people, if we do not enter these City missions are carried on in twelve or open doors and possess the fields already ripe

thirteen different states, and at about twenty for the gospel and the law. The feeble Associations. It seems that the only duty ward.

in men. Look at the list of ministers out my journey. of employment. The demand is money. We

are meeting present demands with borrowed 6th, as a favorable time, because the tide money. Are we going too fast? Are our ears too widely open to the cries and the calls? Are our hearts too warm and tender to the cries?

Christ, who died for us, if we do. To advance The total disbursements for the year have is life and growth to us as a people, to re-

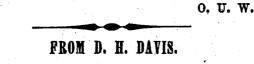
trench and retreat mean decay and death. May God bring us all to greater consecration | spending an hour or more with this class of sionary Record; and \$2,763 49 for adminis- of ourselves and our means to the work of Celestials, we struck a bargain for one of saving men, and also of preserving the precious interests committed to us.

Mr. Ferdinand McKeige, who presented the condition and needs of our China Mission. was connected with the banking house of provision, bedding, etc., in order. Imme-Fogg & Co., Shanghai, for seven years, and diately after dinner we loaded this on to has lately returned to this country. He was wheelbarrows and started for our boat which The Board has begun the work of collect- an inmate for some time of the family of we found awaiting us. The portion of the ing a Church Edifice Fund, and report Bro. Davis, and manifested a deep interest boat we were to occupy was what might be in our missionaries in China, and also in the | termed two rooms about six feet'square, and The building of meetingihouses is a most success of our mission there. We briefly out- | constituted about two-thirds of the room in

the unscriptural Sabbath of the Christian sential to the work of spreading the gospel 1. Brother Davis found on his arrival in Erlow and I were obliged to store ourselves world; 190,000,000 now look to the Conohurch, and the threatening perils of no- and building up churches. And it was with China a sadly disorganized church-hardly and luggage. The roof of the rooms was gregational churches for evangelization."-Sabbathian! Behold the multitudes, like deep regret that we were obliged to write to one at all, and buildings in no fit condition so low that one could not stand erect a Rev. Dr. N. G. Clark-

They do not distinguish between the real Christian and one who is born in a Christian land but is not a Christian.

Mr. McKeige affirmed that missions were not gaining among the adults, because of the conduct of foreign sailors and people. The only hope of success is in taking the children young and educating them to be Christians. It was his solid conviction that, in view of these obstacles, we would succeed great deal better by removing our mission inland where these hindrances do not exist. He looked at it from a business stand-point and from the point of success. If he had the mission in hand he would sell it out and move it inland; and he thought that the only successful way to evangelize China is through the children, in mission schools where children dren are taken and brought up in Christianity. His remarks were very interesting and instructive and will do much good.



Mission Trip to Several Towns and Cities.

SHANGHAI, April 26, 1886.

my trip immediately upon returning, but a 3. The demands of this important and slight illness has prevented me from doing growing home field are men, and means to so. Although not feeling very well yet, I send and support the men. We do not lack will endeavor to tell you something about

would serve us about noon on that day, giving us time to engage our boat in the morning, and be ready to start just after dinner. Shall we retrench and retreat and give up | When the 6th arrived, we went to engage a

every one apparently hungry for a job. Their clamor was somewhat quieted when we announced the price we would pay. After the boats, at six hundred cash a day. We directed them to be at the Arsenal, the most convenient point, where we would meet them at 1 o'clock; and returned home to put the whole boat. In these small quarters

chase our books and tracts. The people at this place seemed to assume a different attitude toward us from what they are often accustomed to do. There was a pleasant smile instead of a surly look. We were favorably impressed from the first, and became more and more interested in the people of the place as we continued to work among them that day. We found one or two who wished to hear us talk of the doctrine of Christ, so we arranged to go to their house in the evening. We found they were dealers in incense (paper money) and other sundry things used in the worship of idols and ancestors. We told them of the uselessness of all these things-how the objects they worshiped were utterly unconscious of the service they rendered, and were unable to bestow upon them the blessing they sought. They assented, I suppose for the sake of politeness, to the statements we made. Then we told them of the true and living God, who made and ruled the universe, who made man and by whose preserving care we live; how wonderfully everything about us is adapted to our wants; how all this is the work of God, who knows the It was my purpose to write you concerning | need of man, and who is able to bless us in this life and give unto us everlasting joy in the life to come. We spent a long time in telling them of the future life, the beauty and glory of heaven, its freedom from sorrow and sin, and how all this eternal joy We had determined upon Tuesday, April | might be attained through faith in the Son of the true and living God. We encouraged them to study the book they had bought, which they said they would do. We intimated that we might return after a few

months and visit them again.

[To be continued.]

"For the first forty years one-half of the work of the American Board was among the Indians. Fields for work were then in demand. It was hard to get into India, and attention was turned to the Sandwich Islands. As late as 1830 only 225,000 people were accessible, and there were 225 persons engaged in the work. The legacy of Mrs. Norris-\$30,000-showed divine approval of the plan. There have been sent out nearly 600 ordained missionaries, and they have brought into the churches 100,-000 souls. Four hundred churches have been organized. Twenty-four languages are used, which are spoken by more than half of the human race. In 1860 there were 166 missionaries; now there are but 151; but the work has been sustained and enlarged, particularly through the influence of the Women's Board. We are too much interested in working for Christianity, and not enough for Christ. The field is now the

day is only more of the same than to shift part of one.

the reckozing begin, for to s

Jesus claims to be Lord of and, while he did not abroga Jews, neither did he sanction about its observance. He met on the evening of the day of th and also on the evening of the Did they not thence on observ as the Sabbath, and does not first-day Sabbath trace its or thority of our Lord as given teaching and example of the a it not be easier to arouse the science to the observance of Sabbath, than to gather up power to the scattered fragme result from the breaking up (order of things? If the sense to observe the present, long-e bath be destroyed, will not all gation to observe any Sabbat This is my conviction and ex about the tendency of your ef With great respect,

Pastor M. E. Church, Island He

REPLY.

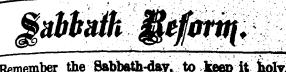
REV. G. R. SNYDER Island Heights, N. J.,

Dear Brother,-Yours wit hand. Thanks for the appre press concerning the ability a in the pages of the Outlook. you owe "meager thanks," adopt the Scripture rule and "according to what you have cording to what you have not glad that you see the fact the for Sunday is almost univer exists among a "large portic Christians." We do not cla regard increases simply beca day, but because, in castin anide for Sunday, the church the question from the solid law. Your conception, that ference in days, does not me of the question. Days as portions of time have no icult, except by their assoc authority of some power out If you have studied the gu to the ressons given for th Sunday, you know that it Church without any claim W. that at its introduction and a share that they save COMPANY OF A PARAMAN PRISE COMP and anto ending the

ast seemed difficult for me to bear me ati! I had had a few practical lessons ight me to hold my head low. Is some time to arrange ourselves and sar things, so that we could respond settled. We realized that the as not built after foreign ideas of ence and comfort. The crew conone man, his wife, and boy and The woman seemed to be quite as La boatswain as the man. In fact the most forward in giving direcnd I could not see but she performed much of the hard work as the man. ald change regularly with him in g the cars, by means of which the propelled. She was convergant e whole country around.

course lay in a south-westerly direc. m Shanghai, to the southern part of ang-Soo province. The first day we the Wong Poo River, a tributery of ng-tse-kiang River, near its month. 1 the evening we arrived at a place Ming Ong, a distance of seventy le s a third of an English mile). At wn, we stopped for the night, which y agreeable to me; for, owing to the t rolling of our boat, I had become wick. After freely relieving myself. own without any supper, to dream of g voyage across the Pacific, when for one days I was in a similar condi-But my dreams were diverted by the inting strains from our boatmen. All to be taking part, and yet each to be independent. I could occahear the name of Jesus and Mary, cided that they were Catholics, en. n saying their evening prayers, which rward learned to be true.

early the next morning we started place called Sing-Ta, where we art 5 o'clock P. M. Here we immewent ashore and began the sale of and Gospels. We worked until dark, about 7 o'clock, when we returned boat to prepare our supper, and rest e night. The next morning, at an tour, we were on the streets of this own, and found many ready to purpur books and tracts. The people at ace seemed to assume a different attioward us from what they are often omed to do. There was a pleasant instead of a surly look. We were faimpressed from the first, and bemore and more interested in the peothe place as we continued to work them that day. We found one or no wished to hear us talk of the docf Christ, so we arranged to go to their in the evening. We found they were in incense (paper money) and other things used in the worship of idols cestors. We told them of the useof all these things-how the objects orshiped were utterly unconscious of vice they rendered, and were unable tow upon them the blessing they They assented, I suppose for the f politeness, to the statements we Then we told them of the true and God, who made and ruled the uniwho made man and by whose preservte we live; how wonderfully everything is adapted to our wants; how all the work of God, who knows the man, and who is able to bless us in. e and give unto us everlasting joy in to come. We spent a long time in them of the future life, the beauty bry of heaven, its freedom from sord siu, and how all this eternal joy be attained through faith in the Son true and living God. We encouraged o study the book they had bought. they said they would do. We intithat we might return after a few



"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 COBBESPONDENCE.

Editors of Outlook,-Your paper has come to me for a long time, but according to the statement on the first page, I owe nothing but thanks, for I am not a subscriber. Will vou excuse me for adding, that I do not feel the debt to be very great. I recognize marked ability, and it is evident that time and money, as well as talent, are employed in it. But I cannot resist the fear that you are | faith of intelligent men in Sunday, if plain helping to weaken the sense of obligation to and unmistakable truth from the Word of observe the Christian Sabbath, and without any offsetting advantage in behalf of any other. That Sabbath desecration prevails to an alarming extent is palpable, and that the most alarming phase of this looseness is that shown by large numbers of professing Christians is equally plain. But I am not convinced that this evil has grown out of observing the first day of the week, or that a change to the seventh would cure or even check it. Suppose that instead of setting the clock back one day as proposed by Mr. Sawin in the last number, there be common consent secured to begin numbering the days of the week on Monday, and thus make the ing any day to be observed. You ask if the seventh day the Sabbath, would not that meet the case, and if not, why not? It is just as likely to be the seventh recurring day from the Sabbath of the creation or that of Sinai, as the present seventh day. If it were possible to so trace the chronology as to determine definitely the day of the week on which the seventh day would fall, and even if that should prove to correspond with our Saturday, it would still be a question whether that would answer for the people on this side it and taught that it should be free from of the globe, and especially for those on the side opposite Sinai, for, if to shift a whole day is fatally wrong, to shift half a day must be to that extent wrong. One traveling his disciples on the "evening of the day of boys wanted to go, when it occurred to me around the world gains or loses a day, according to the direction he takes, and two going in opposite directions, will be two days apart, when they arrive at the starting point. Has this departure from the time of their home Sabbath rendered them Sabbathbreakers? The Jewish Sabbath began and ended at sunset. Was not the same true of the Sabbath of the Decalogue, and if the command there recorded can only be obeyed by observing the seventh day of the week, the reckoning begin, for to shift an entire

civil law, both in England and in the colonies of America. The desecration, of which you are aware, has steadily increased in spite of all safeguards. It is not, therefore, a theory taught by the Outlook, but a hard fact, which you and every friend of Sunday must confront. When you attribute the reason of this that the decline is wide-spread, and has come it. With such a conviction we go gladly forabout without any knowledge on the part of ward. the general public of our theories; even the Outlook goes only to clergymen, and its deleterious(?) influence is felt nowhere else; neither can any efforts we may make shake the God upholds Sunday-observance. Real truth is aided by such investigation as the Outlook has made.

All that you say about the question of longitude and the length of days applies to Sunday as well as to the Sabbath, to all days alike. If there be any reason in the order of nature, why the Sabbath cannot be observed, that reason applies with equal force to Sunday and every other day. Any claim of this kind charges God with folly in appoint-Sabbath ought to begin at sunset; certainly it had, if the Bible is to be followed as authority.

We agree with you wholly, that Christ was the Lord of the Sabbath. You say he did not abrogate it; neither did he sanction the Jewish notions concerning it. In this you are right. On the other hand, he did observe Jewish peculiarities, that it might be fitted for Christian use. You say that he met with the resurrection, and also on the evening of the next first day," and you ask "did they not thence on observe the first day as the not packed as hard as for the big boys; but Sabbath?" The only authority which can be adduced on this point is the New Testament, and that is entirely silent concerning the matter. There is no distinct and unmistakable trace of the observance of Sunday until the middle of the second century.

facts, and lead men to build upon them, and to clear away the rubbish which a paganized Christianity and centuries of thoughtless acceptance have heaped about the question of the Sabbath. Truth does not fear investigation. If what you or I hold as truth be error, it must fail. Numbers cannot dedecline to our teachings, you ignore the fact { fend it. Minorities cannot die if based upon

> Truly yours, A. H. LEWIS.

THE LIGHT OF HOME. BRADFORD, Pa., June 12, 1886.

To the Editor of the SABBATH RECORDER : The Light of Home is a pretty sheet, and is

what its name implies, a light for our homes. I dislike to see it put out. Its mission is a needed one, and the time is opportune for it to do its work.

The Outlook has been sent to ministers several years. If they have not been moved much by it, it is time to turn to the people. The questions concerning the Sabbath, which the ministers will be obliged to answer their gest, must certainly move them. An incident of my school days will illustrate the advantage of directing efforts to the common people. I was attending school at an academy. One day, when snow-balling was the district school, attacked with snow-balls the academy chaps. Several of them were nearly of my size. I did my best to return snow-balls to the big boys. I packed them hard and threw them hard and fast; but the deluge of balls was too much for me. I was making ground in the direction the other

to attack the weak point. . The little fellows began to receive the snow-balls. They were there were more balls sent per second, and the column began to move the other way. The smaller boys, and all the big ones with them, went back a hundred feet or more, as far as we cared to push them.

Successful military men attack the enemy will not a certain portion of sacred time be | This, to say the least, was semi-pagan, and at their weak points. Will it not be wise to desecrated, unless that day begin and end at was in no way based upon the fourth comlook for the most assailable points of the sunset. And then on what meridian must mandment. You ask again, "will it not be Sabbath issue, and move upon those places? easier to arouse the Christian conscience to When the *Outlook* is received by the pastor, the observance of an accepted Sabbath than he will do as he pleases about trying to to gather up and give life and power to the answer you; but when the Light of Home is scattered fragments that must result from received by his members and they seek exthe breaking up of the present order of planations from their pastor, he will find original thought, and so well in mind as to knew the facts, who have any doubt that the things? If the sense of obligation to observe himself needing to satisfy their inquiries conthe present, long-established Sabbath be decerning the Sabbath. When they are disstroyed, will not all sense of obligation to posed to move towards the Bible ground for observe any Sabbath go with it? This is my the Sabbath, the ministers will be disposed conviction and it explains my views about to move along with them. The time is opportune because of the agithe tendency of your efforts." These last questions imply that the sense of obligation tation of the Sabbath question by those who regard Sunday instead of the Sabbath. It is to observe Sunday is not already broken up. opportune because of the effort to carry the church and stated his symptoms. After ex. it from the mouth of every Christian, and The facts stated in the opening of your letter. and the facts which surround us every matter into politics, by those who favor Sunweek, show that that sense of obligation does day. It is opportune because liquor-dealers not any longer, generally, exist. The work are forcing Christian people to a rally in deof the Outlook is doing more to call the atfense of Sabbath-observance. It is opportention of the friends of Sunday to the netune because Christians must feel the cessity of basing all arguments concerning necessity of abandoning their defense of the the Sabbath question upon the Bible than Sabbath on the ground of the civil law, and, any other influence now at work. Sundayinstead, protect themselves in the strong deobservance is defended mainly on the ground fense in which it was established, viz., in the fatigue. of utility and the general good of society; God's law. Yours truly, while very little effort is made to bring for-G. H. LYON. ward authority from the Word of God in defense of the popular theory. You must know Education. that no religious conscience, nor any practice resting on religious conscience, can be built "Wisdom is the principal thing, therefore g up by such appeals. If, therefore, we urge wisdom ; and with all thy getting get understand the law of God as the only source of authority, and so awaken the public mind to the ABBEAST OF THE TIMES. demands of that law, we are doing Sunday a great benefit, if so be there is no logical con-There is a vast deal of nonsense perpenection between Sunday and the law of God. trated under the guise of keeping "abreast If you think there is such a connection, you of the times." The man who attempts to such apparent sincerity and devotion to his \$1,000 in five years. These figures are startdo this fully will soon prove that he is either | work thus throw himself away and bring | ling, and yet there are men who call themought to thank us, not meagerly but, heartily, for calling men's attention to that phase a Solomon or a fool. There is no intermeof the question. If there be no such logical diate position. There are varied and almost innumberable departments of learning and upon him and remonstrated with him in the names to petitions to keep the dram-shops in connection-as there is not, then we grant of human activity. He who is really abreast most urgent terms. To them he confessed you the result of our teachings will be to of the times must know the latest accessions how the temptation had arisen and the habit draw men's minds to the fact that the Sab- of knowledge in all these things, and this of had been formed, and solemnly promised to bath, which has unquestioned authority in the course implies or demands some previous in. go on with his work without the false law of God must be re-instated. We cannot, formation concerning them. No, no, brother, do not try it. You cannot do it. and your | But he found he could not accomplish the therefore, be justly charged with tearing effort to keep "abreast of the times" will same results without it. His people were down. If you charge us with removing rubresult in a failure which will throw you far | not satisfied; he saw that he must resign or bish, that the whole question may be built back in the rear. upon a firm foundation, we shall not denv-Possibly you are a young preacher, just out from college or seminary, your ambition the charge. is stirred, you want to be among the fore- he went away among strangers, and began We trust your investigations will not cease, most. Laudable ambition, but one that may in a new and more retired field; but there | smoking. The writer feels called on in this nor be confined to the Outlook. Our columns mislead. One head cannot hold everything. and it is probable that yours is not an excep- more he fell into disgrace. Trusting in his He was the son of a Prerbyterian minister, are nothing except as they may lead you to tion. It is not necessary, for instance, that own strength instead of the All-Powerful, and tenderly and prayerfully reared. In his study the Word of God, and to seek the facts you read all that the enemies of Christianity he found it a broken reed, and utterly disconcerning the history of this question. We have written on their side. Study your Bi- couraged, he seemed to lose all effort to re- often using malt and fermented liquors, and would not have you accept the views we pre- ble. Become as familiar with its declara- strain himself. His conduct brought such occasionally stronger drink. He knows sent on any ground else than God's Word, | tions as a physician is with the things perand unimpeached history. You well know taining to his profession, and you will be pelled from the ministry. armed for all emergencies. The Bible, while Three years from the day he first called ministering spirit, he was saved from ruin, the oldest, is yet the newest book in the upon his physician for aid he again stood in Otherwise his first cigar might very likely armed for all emergencies. The Bible, while) that nothing permanent in religion can rest

little difficulty as a preacher in keeping from his vest-pocket, he said to the doctor. "abreast of the times." Remember the old adage, "Shoemaker, stick to your last." As money I need now. I want you to give me a preacher, let everything you do converge a hundred dollars and take this watch in toward your life's work. We do not dispawn till I can redeem it. It was my courage general study and investigationthis is necessary—but we do denounce the it. I am going to make one more effort to vanity and weakness which leads some men release myself from the fiend who has me in to think that in order to usefulness and even respectability they must know something missionary to the Indians. I hope to get about everything. — Central Baptist.

CLIPPING8.

The attendance of students at Rochester Theological Seminary was larger during the past session than ever before, the number being one hundred.

A committee of the Harvard overseers recommend the substitution of some natural science as an optional in place of either Latin or Greek as a requisite for admission, provided the candidates show some capacity for original investigation. They also advise the adding of history to the required studies. that the privilege of election be made an honor dependent on good scholarship in the first one or two years, and oppose making "My dear friend, I never meant to do you recitation voluntary.

members, which the Light of Home will sug- but this is what he said of himself, in 1850, ly will I do anything in my power to aid in his famous speech on Public Instruction: "God will be found at the end of all. Let strength to regain yoor manhood and reus not forget him, and let us teach him to trieve the past." all. There would otherwise be no dignity in living, and it would be better to die en- A. replied: "If I could get beyond the tirely. What soothes suffering, what sancti- reach of all sight and smell of alcohol, I prime, about forty boys, just dismissed from fies labor, what makes man good, strong, might overcome the appetite. You can't wise, patient, benevolent, just, and at the understand it, doctor, but let it be near me liberty, is to have before him the perpetual vision of a better world, throwing its rays | ner the demon is awaiting me?" through the darkness of this life. As regards myself, I believe profoundly in this gave him the desired loan and took the better world; and I declare it in this place to be the supreme certainty of my soul. I wish, then, sincerely, or, to speak strongly, I wish ardently for religious instruction.



"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.'

THE PAWNED WATCH.

"I've come to you for help once more. but it's father's, and cost more than I now sak for his clutches. I am going as a self-appointed beyond the reach of temptation. But, doctor, you see the wreck I have become. Beware how you advise such false supports when young men of high nervous temperaments and over-wrought brains come to you for aid, I know the judgment of men upon me will be that I had no force of manhood or true Christianity thus weakly to yield to temptation; but, sir, the foe had mastered my strength ere I knew I was in danger. What agony I have suffered since no words can tell. I know you did not mean me harm, but I warn you to be careful how you play with such deadly poisons. Better let the young sink into an untimely grave than fall the victims to a soul-destroying habit."

1

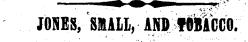
3

Dr. C. was much overcome. Grasping his former pastor's hand, he said earnestly. ecitation voluntary. Victor Hugo was charged with atheism, such grievous wrong. Your words have taught me a lesson I shall not forget. Gladvou, and I shall pray God to give you

With a mournful shake of the head, Mr. same time humble and great, worthy of and the desire rushes upon me like a frenzy. How can I reform when at every street-cor-

> After some more conversation, Dr. C. watch, to hold as a sacred trust; then they parted, never to meet again.

Whether Mr. A. fell a victim, finally, to his appetite in the slums of some Western city, or struggled through and carried out his plan of reform and work among the savages. beyond the pale of civilization, God only knows. The watch has never been redeemed M. A. R., in American Messenger.



When Messrs. Jones and Small were in Cincinnati, they made not the slightest effort to conceal the fact that they used tobac-Several years ago Mr. A. was the pastor of co. They were spoken to about it and urged a large parish in a town in Central New York. He was then a comparatively young to be much impressed by the appeals and arguments that were addressed to them. The matter was widely and unfavorably commented upon in the community, and there well-written sermons each Sabbath, full of are probably few persons in Cincinnati who affected to some extent by the tobacco habit. The Western said nothing about it at the time, but hoped that the brethren would see the subject in a different and better light after a while. That happy day has come. and both of these men of God have renounced the vile weed forever. Amen. If tobacco has nothing else to condemn it, its utter nastiness add malodorousness should exclude we congratulate the two brethren named, and the whole community, that they have asserted their freedom. That God will bless them in their self-denial we are sure, and their denunciations of all intemperarce will now be more full of force and fire than ever before. - W. C. Advocate.

and visit them again.

[To be continued.]

the first forty years one-half of the the American Board was among the Fields for work were then in de-It was hard to get into India, and was tarned to the Sandwich As late as 1830 only 225,000 peomible, and there were 225 perd in the work. The legacy of stie \$30,000-showed divine a the plan. There have been and 600 ordained missionsries, and Four hundred churches 100ich are spoken by more tills an race. In 1860 there were the ties; now there are but 151 but the For mathined and coller con LAROUTA HE HE DINGENER T

day is only more of the same kind of wrong, than to shift part of one.

Jesus claims to be Lord of the Sabbath. and, while he did not abrogate that of the Jews, neither did he sanction their notions about its observance. He met his disciples on the evening of the day of the resurrection. and also on the evening of the next first day. Did they not thence on observe the first day as the Sabbath, and does not the Chirstian first-day Sabbath trace its origin to the au thority of our Lord as given through the teaching and example of the apostles? Will it not be easier to arouse the Christian conscience to the observance of an accepted Sabbath, than to gather up and give lifepower to the scattered fragments that must result from the breaking up of the present order of things? If the sense of obligation to observe the present, long-established-Sabbath be destroyed, will not all sense of obligation to observe any Sabbath go with it? This is my conviction and explains my views about the tendency of your efforts.

With great respect, G. R. SNYDER,

Pastor M. E. Church, Island Heights, N. J. APRIL 27, 1886]

REPLY. REV. G. R. SNYDEB.

Island Heights, N. J.,

Dear Brother,-Yours without date is at hand. Thanks for the appreciation you express concerning the ability and labor shown in the pages of the Outlook. If you feel that you owe "meager thanks," we will gladly adopt the Scripture rule and accept of you, "according to what you have, and not according to what you have not." We are also glad that you see the fact that the disregard for Sunday is almost universal, and that it exists among a "large portion of professing Christians." We do not claim that this disregard increases simply because it is the first day, but because, in casting the Sabbath aside for Sunday, the church has removed the question from the solid ground of God's law. Your conception, that there is no difference in days, does not meet the demands of the question. Days as mere measured portions of time have no meaning, relig-^{iously}, except by their association, or by the authority of some power outside themselves. If you have studied the question as related to the reasons given for the observance of Sunday, you know that it came into the church without any claim to divine authority; that at its introduction the strongest influence in its support was the civil law. You know, also, that that civil law sprang, not

from a Christian but, from a pagan soil. If you have studied the history of Puritanism, you know that an effort was made in

York. He was then a comparatively young man, and as it was his first charge, each week brought an amount of toil that was far beyond his strength. His people wanted two allow large freedom from his notes. Then influence of these evangelists for good was there were funerals to attend, pastoral calls to make, and social visits, which absorbed a large part of every week.

For a time all these calls were faithfully met: then the brain began to refuse to work the reaction from overstrain making him utterly powerless to produce the former results. Feeling that something must be done, he went to a prominent physician in his amining his case, the physician said:

"My dear sir, you are very much run down. You need tonics, and I would recommend a glass of good old Bourbon after dinner every day. I think that will soon tone you up to your usual pitch."

The clergyman followed the doctor's advice, and was astonished to find what relief it gave him. His thoughts flowed more rapidly, and he could work longer with half

So the months rolled on, and people from other churches flocked to hear the brilliant young preacher; yet even he was unconscious | are unable to handle as much money now as how much he depended upon the stimulant | in former days, but there is one fact to be which had come to be a necessity before | considered calmly and seriously. those eloquent sermons could be written. But alas! that which he thought to use only as a servant became too soon the master. Ere long whispers of strange conduct on the part of their pastor began to float through rectly and indirectly, was spent in the liquor ister's meeting at his own house, when the painful fact that he was drunk was evident to all present. It was a fearful revelation to those good men. How could a man of such terrible disgrace on his Master's cause? The next day two of his associates called

strength he had so learned to depend upon. be requested to leave.

Disheartened, yet struggling with the fierce tempter his appetite had now become.

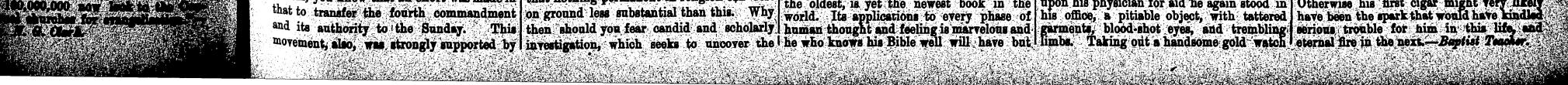
WHAT IT COSTS.

There is much said in these days about hard times. It is true that many people

If it were possible to add \$1,800,000,000 to the channels of legitimate business, there would be no further talk of hard times. Yet this is the amount of money which, dithe congregation. Then there came a min- | traffic last year. This sum, according to the Homiletic Review, would pay the nation's debt in on year, or give every voter in the United States \$15 a month, or every family in the United States a good home worth selves Christians, and who claim to be sensible and decent, who are willing to put their existence.—Central Baptist.

TENDENCY OF SMOKING.

Sure we are, also, that no one thing starts so many boys on the road from Sundayschool to jail as tobacco. Prison records show that a large majority of crime has had its root in the use of strong drink. Honest and able investigation shows that as large a majority of intemperance has its roots in his old enemy still pursued him, and once connection to give his personal experience. teens he began smoking, and found himself scandal upon the church that he was ex- whereof he speaks. He believes that because his sainted mother was sent as his



The Sabbath Becorder.

Alfred Centre, N. Y., Fifth-day, June 94, 1886.

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

THRMS: \$3 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 busi-ness or for publication, should be addressed to the SAEBATH RECORDER, Alfred Centre, Allegany county, N. Y. Drafts, Checks and Money Orders should be

made payable to E. P. SAUNDERS, AGENT.

"So LIVE, so act, that every hour May die as dies the natural flower. That every word and every deed May bear within itself the seed Of future good in future need."

THE very interesting letter of Mrs. Fryer, on a trip to the Great Wall, is continued this week on our sixth page. This change of location 18 made necessary on account of the amount of Associational matter which we wish to give our readers.

FROM a Nortonville (Kan.) paper. we learn that Bro. J. J. White, who has been pastor of the Seventh-day Baptist Church in that place for some time, but who resigned that position early last spring, is engaged, with his brother, in evangelistic work. They are now in Connecticut and appear to be meeting with great success. The extract given below is from a local paper published at Seymour, Conn., and republished in a Nortonville paper from which we clip it:

"The meetings at the Methodist church | stove." conducted by the White Brothers continue to grow in interest and, for this season of the year, are remarkably well attended. Much good has already been accomplished and the outlook is full of promise. We have never known evangelists whose methods of labor were less open to criticism. True, some carpers find fault with them for using the harp in public worship, but God put his seal of approval upon this instrument in the olden time and we are not aware that he has turned against it since then. Some folks are so very conservative, they will permit the masses to go to the devil, rather than get out of their old ruts to reach and save them. The White Brothers do not belong to this

SPEAKING of excuses that are sometimes made by Christian people for not contributing to various benevolent objects, the Central even unto the end of the world." Baptist is reminded of a story, told by a good [brother, " of a Baptist church that bought ministry of Jesus, has reference to two a stove which was not fully paid for. The classes of men, the ungodly and the believbalance remained unpaid year after year. Whenever there was a proposition to take a said, "He will reprove the world of sin, and collection for any one of the denominational of righteousness, and of judgment." This objects an old deacon would rise and say, is the ministry of the Spirit to the ungodly. and we ought to help it, but you know that is the work of the Spirit in the heart. A we cannot give any money for anything un- sermon, a verse of Scripture, a mother's til we have paid for our stove.' Then they prayers and tears, or some other agency may forgot all about paying for the stove until have been employed to produce this result; there was some other appeal for money for or the Spirit may have spoken directly to the Lord's cause." We cannot, of course, his heart, without any conscious medium of vouch for the truth of the story; but the communication; in all cases, it is the work plea of debt as an excuse for not giving to of the Spirit convicting of sin. In like manthe Lord's cause is no uncommon one. "Is it wise or right to be liberal toward the with God through the forgiveness of sin is church or any other form of Christian work, born of the Spirit, so that a man's salvation, when I owe this man, and that man, and from the first conscious need of it, through cannot pay my debts?" That sounds well; the processes of repentance and faith, to the but, dear brother, do you owe nothing full joy of forgiveness and peace, is all of

while you are making arrangements to the Spirit's work for the world. pay A and B and all the rest, to ignore the fact that you owe yourself and your all to the and it is of his ministry to such that Jesus charity and the giving of that little an act promise of Jesús, "I will not leave you comof liberality, and then refuse to do that? fortless; I will come to you." So that, not It is right to pay our debts, if we have any, only in becoming Christians, but also in all as rapidly as we can, and in so doing we our experiences in the Christian life "the should certainly give the Lord an equal | Spirit helpeth our infirmity." chance with our fellow men. Remember the

THE HOLY SPIRIT.

class. They are not spiritual fossils, but age of the world. Hence those strange ministry, or too highly exalt the love of him this is the formal or external call to the min

The ministry of the Spirit, as did the ing. Speaking of the former class, Jesus Well, brethren, this is a very good object Does a man become conscious of his sins, it abide with you forever." Let us magnify ner, the desire to forsake sin and find peace to the Lord's cause? Is it quite right, God and not of himself; and is the fruit of

But to the Christian he is the Comforter. Lord? Is it honesty toward him to talk said, "Howbeit, when he, the Spirit of about debts to your fellow men and call the truth, is come, he will guide you into all little you are asked to do for the Lord a truth." In him, also, was fulfilled the

From this brief Scriptural statement of the story of the "Baptist church and their ministry of the Spirit it may be manifest that we do not appreciate, and magnify his work as we should. We talk about the love of God for his creatures; and we cannot too highly exalt it. We sing the praises of Jesus The work of the Holy Spirit is the work for his redemptive work; and the theme is of Jesus Christ lifted out of the limitations greater than any that human thought can of time and space, and so made a ministry compass. But if it is the ministry of the of grace and truth to all men in all times Holy Spirit to open our hard hearts to the and in all places. Jesus, in the flesh, could love of God; if it is his work to make us speak to a few thousand persons, within the feel our need of Jesus, and to desire to come narrow limits of the territory which it was to him; and if it is his continual ministry to possible for a man to visit; Jesus in the Com- the believing heart to take of the things of forter, the Holy Spirit, can speak to the Christ and reveal them to such hearts, who

ministry of the Holv Spirit the promise of | might send the Comforter into the world be- | C. Rogers; speaking of the work in the for-Jesus is fulfilled, "Lo, I am with you alway, | cause this was best for the world. In no | eign and in the home fields, and of the needs other way, except through the ministry of of the hour. the Spirit, could the grand designs of Jesus

> expedient for you that I go away; for if I go followed by Stephen Burdick, who spoke of not away the Comforter will not come to you; but if I depart, I will send him unto you." "And I will pray the Father, and he shall give you another Comforter, that he may the person and work of the Holy Spirit.

THE WESTERN ASSOCIATION.

The time of the Western Association was ushered in by refreshing showers, which were much needed and most gratefully received. A good representation of the people in Independence, and a fair number of delegates from other churches were present to hear the opening sermon by Eld. J. Summerbell, of the Second Alfred Church, from 1 Tim. 3: 15, "That thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."

The people of Independence had prepared a noon repast near the church, and served it so promptly that the delegates found themselves assembled at the church for threequarters of an hour before the time to which the morning session was adjourned. Father Andrus, of Erie County, entertained the company with a most enjoyable service of song. After this, Bro. L. C. Rogers, by the help of others, gave an instructive Bible reading on the Hour of Prayer. A season of prayer followed, with marked evidence of the Spirit's presence and power.

The reports from the churches show a net increase of about thirty members, and a good degree of harmony and Christian fellowship. The paper by Dr. Maxson, on the Divine call to the Ministry, was able and instructive. The evidences of such call are: 1. A regenerate heart; 2. A love for the work of the ministry; 3. A sense of its supreme importance and grave responsibility; 4. Aptness to teach; and 5. A sound mind in a sound body. These are internal or subjective evidences. If the church recognizes in any brother these heart of man in every clime, and in every can over-estimate the blessedness of that qualifications, and expresses this recognition,

J. B. Clarke opened the subject of the respecting his disciples be realized. "It is work of the Tract Society, in which he was the true idea of the Sabbath as the basis of the work, and by L. C. Rogers on the methods employed in the work.

Our Educational work was presented by L. E. Livermore, who was seconded by L. A. Platts and O. U. Whitford. What constitutes an education, why we should seek it. and what we owe to the cause of the Lord in the work of education, were the themes under which the subject was treated.

All these features of our denominational work were most warmly urged. Many hearts were deeply moved, and we feel certain that good will come to Zion from these presentations of our work.

Resolutions relating to Our Sabbath Visitor, to the work of the Tract Society, and to the work of the Missionary Society, were adopted, showing that the Association is in hearty sympathy with those objects.

On the whole, the sessions up to the close of the work of Sixth-day have been full of the spirit of the Lord. God be praised for his abounding grace!

Communications. FACTS AND FIGURES.

BY REV. THEO. L. GARDINER.

Facts are stern witnesses that cannot be impeached. Figures that "do not lie" always place things in their true light, and show us where we stand. People who do not study facts are likely to be visionary instead of practical. And those who never "figure" will be ignorant of their actual standing. Therefore I ask the Seventh-day Baptist people to look at some facts and figures regarding our denominational work as represented by the Missionary and Tract Societies. What is the testimony they give? What is the lesson they teach? What do they suggest regarding our present duty and our future prospects?

FACTS.

living toopher to go and lead organise for permanent work. opportunity for us is at the ve these doors are opened. God fields for us until the best t ocoupy them. These doors m if we do not heed the calls.

2. The Boards of the two so this, have enlarged their plans to the people of our churches t ly into the work, and to furn its prosecution, the Missi pleading for your co-operation the gospel into "regions bey Tract Board appealing for th to publish Sabbath truth, and to the little bands that have a

ed it. 3. Sixty days before the la the Missionary Board set f facts through the RECORDER "appeal," in which they show trem they were in, and said resources are constantly hinde ress," and unless the people sh the rescue, they would be con port the Society considerably next annual meeting.

4. The people did not resp jeve the treasury-they did no the work upon their hearts-a the sixty days, sure enough, t obliged to report a debt of \$1 5. The Tract Society, unde sure, were obliged to report \$1.400.

6. Again the Tract Society since, sent forth a "circular l ing their alarm at the indif people regarding the work vital to our existence, and ur seven questions regarding t our people upon the important and the methods of the Board

7. The indifference shown circular in many sections, an ble replies to some of the que of our people-the severe cri most bitter complaints regi the "methods," and intim Board are "too fast," and "burdens" too heavy-hav crushing weight of discould d to the di

workers for God. The sermons by Rev. J. J. White, (who has been for several years pastor of a Baptist church in Kansas,) are original, instructive, interesting, searching and at times most powerful." It is expedient for you that I go away; for the interests of the Missionary Society who come unto you; but if I depart, I will send him unto you." And in the person and	them, which added to the dis of meager contributions, is a ble. 8. Then out of all this con apparent to be denied, that tertain misgivings lest the Bu
---	---

prevails among the various churches, and a good degree of religious interest is reported. The First Brookfield Church, in its letter says: "As a church we have but little to report of advancement in the divine life, acknowledging that we are too much engrossed in the things of this world, and that we have too little of earnest, active work in the Master's service. Yet we are trusting in his precious promises, knowing full well that if we draw nigh to God, he will draw nigh to us.

The De Ruyter Church says: "We are glad to report that peace and unity have prevailed, and many of our membership have evinced a desire to work with God."

The church of Scott says : "Many have felt the burden of hard times. The relation between pastor and people seems to be pleasant. Three have taken on Christ by baptism."

The church at Adams Centre says: "Our prayer-meetings indicate a good religious interest. Comparing ourselves with our condition one year ago, we must confess a want of prog-

The First Verona Church reports: "Though laboring under some embarrassments, yet there are a goodly number among us who are steadfast and zealous in the work for the Master.'

The Second Brookfield Church reports the membership "generally firm in the faith of Jesus, as well as the keeping the commandments of God. The prayer meetings of the church were never so well attended as now.'

The church of West Edmeston says: "We regret that we are not able to report a more cheering condition in spiritual life and growth. Sabbath meetings are well attended, and a very good degree of interest is manifested in the pulpit ministrations.

The church at Cuyler Hill reports "A fair attendance and good interest in Sabbath meetings; Sabbath-school is doing good work.

The church of Otselic reports "a year of spiritual prosperity; members are'earnest and active working Christians."

The church at Lincklaen says: "We are very glad to be able to report to you more favorably than for many years. There is more spirituality in the membership, more of unity and brotherly love, and greater interest in denominational work.

The church of Preston says: "We have no officers except an acting clerk whose election dates back some fifteen years. The communion has not been celebrated since your last annual meeting.

The Second Verona Church says: "We have no prayer-meetings except in the absence of preaching; there is much of coldness and apathy. We believe that a good degree of harmony and love prevail. We have a deeply interesting Sabbathschool.

The church of Watson says: "The church is greatly strengthened; nine have been baptized into the church. Our Babbath meetings are well attended. Our prayer-meetings well sustained."

The church at Norwich says : "We keep up our Bible lessons; have been very much revived and strengthened by the conversion of one to the Sabbath.

The letters report a larger number of deaths among the membership of the churches than usual. The net decrease is thirteen. Your committee believe that we still need to be endowed with greater spiritual power from on high, and that God is ready to use us for his glory if we but make an entire consecration of ourselves to his service.

> L. C ROGERS, H. D. CLARKE, - Com. PERIE F. RANDOLPH, MRS. MORELL COON,

The list of delegates was read for correction. On motion, after prayer by J. L. Huffman, adjourned till 9.30 First-day morning.

FIRST-DAY-MORNING SESSION. Amociation convened at 9 A. M. The first half hour was spent in devotional exercises, led by H. D. Clarke.

At 9.30 the Moderator took the chair. The minutes were read and approved. The following resolution was offered by L. C. Rogers, and was adopted after remarks by J. B. Clarke and L. C. Rogers.

Resolved, That the Association receive with satisfaction the fraternal communication from Bro. Thos. Fisher, of De Ruy-ter, verbally presented by J. B. Clarke, and that we recipro-cate these sentiments of Christian brotherhood, and hope and pray, that our Bro. Fisher, new Joid order to an and the sentence illness. pray that our Bro. Fisher, now laid aside by severe illness, may yet, through the mercy of God, be restored to wonted health.

The Committee on Petitions presented the amended second item of their report which was adopted. The special committee to whom was referred the question from the First Verona Church presented their report which was adopted as follows :

Your special committee to consider the questions submitted by the First Verona Church, would report that, in answer to the first question, it is our conviction that Sabbath collections given as consecrated moneys to the Lord's cause on his holy day, are no less proper and Scriptural than the use of conse-crated lips in prayer, praise and preaching, and, therefore, we deem such offerings unto the Lord as a suitable part of the deem such offerings unto the Lord as a suitable part of the worship of the sanctuary.

In answer to the second question, "What course should be taken by the church when members object to collections on the Sabbath from conscientious scruples ?" we would advise that some plan be adopted that would secure the offerings in a way, as far as possible, acceptable to all. Respectfully submitted.

J. B. CLARKE,)	13, 614
C. D. POTTER,		
F. O. BURDICK,	1.1	Com.
		V 011 6 .
J. M. TODD,		
W. A. BABCOCI	ζ , j	

On motion the clerk of the Association was authorized to superintend the printing and distribution of the minutes.

Voted that the persons named in the report of the Finance Committee be given orders for the several sums apportioned in that report.

Voted to take up again the report of the Committee on Resolutions.

The fourth resolution was read and, on motion, after remarks by C. D. Potter, J. E. N. Backus, L.

C. Rogers, J. L. Huffman, O. D. Sherman and C. A. Burdick, the following amendment offered was adopted :

And that we feelingly urge upon our young people to avoid all business and social engagements and associations which would lead away from the observance of the Bible Sabbath.

The fifth resolution was adopted after remarks by J. L. Huffman, O. U. Whitford and O. D. Sherman.

The sixth resolution was read, and after remarks by J. C. Grandall, J. E. N. Backus, H. D. Clarke

O. U. Whitford, C. D. Potter, J. B. Olarke and L.

C. Rogers, its further consideration was postponed to the hour assigned to the Tract Society.

The time for the special order having arrived, after singing by the choir, Perie F. Randolph preached from Acts 1: 11.

After benediction by J. M. Todd, the Association adjourned till 1.30 o'clock.

FIRST-DAY-AFTERNOON SESSION.

Association called to order by the Moderator at 1.30. After singing by the congregation, prayer by W. C. Daland, and reading and approving of the minutes, the special order was raised and the report of the Committee on Essayists, Delegates, etc., presented and adopted as follows :

Your Committee on essayists, delgates and preacher of An-nual Sermon respectfully report :

Preacher of Annual Sermon, Perie F. Randolph ; alternate, L. C. Rogers,

Delegate to Eastern and South-Eastern Associations, J. M. Todd; alternate, W. C. Daland. Delegate to Western and North-Western Association, F. O.

Burdick; alternate, C. A. Burdick.

Essayists: A. B. Prentice, subject, "The diffculty of bring-ing the gospel to the unsaved among and around us." J. B. Clarke, subject, "Baptism as related to regeneration."

MORELL COON, H. D. CLARKE, Com. F. O. BURDICK,

J. M. Todd, the Corresponding Socretary, read the Corresponding Letter to Sister Associations, which was adopted as follows :

The Seventh-day Baptist Central Association to Corresponding Bodies Dear Brethren and Sisters,-We are near the close of the fifty-first Annual Session of our Association, at Leonardsville, N. Y.

The meeting has been characterized by brotherly love and an earnest faith, for greater attainments in holy living, and earn-est work for Christ. The celegation has not been as large as in years past, from various causes, but the letters from the churches indicate stability and firmness in the Master's service.

vice. The public worship, including the prayer-meetings and Sabbath-school, are generally well attended; and some of the churches have enjoyed precious seasons of revival, and addi-tions by baptism. We regret that some of our dear churches are wading through seasons of discouragement and trial, yet we hope and pray that out of them all the Lord will deliver them. The preaching during the session has been in the full-ness of the blessing of the gospel of Christ, and a very precious season of prayer and conferenence was enjoyed on Sabbath evening. The benevolent work of the denomination has been ably brought before us by the agents of the Missionary and Tract Societies, from which good results we hope will come in the near future. We have been favored with the presence and the near future. We have been favored with the presence and assistance of your delegates, Rev. O. D. Sherman, from the Eastern; Rev. J. E. N. Backus, from the Western, and Rev. J. L. Huffman from the North Western Associations-Bro. Huffman representing the South-Eastern Association also. Rev. O. U. Whitford was with us as the agent of the Missionary Society, and Rev. J. B. Clarke as agent of the Tract Society. These brethren were gladly welcomed, and by their words of counsel and earnest preaching, gave additional in-terest to the sessions of the Association. We reciprocate by appointing Rev. H. D. Clarke to attend the Western and North-Western Associations, and Rev. J. M. Todd, W. C.

Daland alternate, to attend the South-Eastern and Eastern Associations. It is our prayer that the divine blessing may attend you in these gatherings. By order of the Association,

After singing by the congregation and introductory remarks by J. B. Clarke, C. D. Potter presented his essay on the theme, "Shall the Future Sabbath of this Country be a Holy Day or a Holiday."

By vote, the thanks of the Association were given to the author of the essay, and a copy was requested for publication in the RECORDER, after remarks by L. C. Rogers and J. L. Huffman.

The third resolution was re-read, and remarks were made by J. B. Clarke, O. U. Whitford, J. L. Huffman and S. Burdick, when it was adopted.

The sixth resolution was adopted by clauses. The first clause without remarks, and the last after remarks by H. D. Clarke, J. L. Huffman, C. D. Potter and S. Burdick.

Adjourned, after singing by H. D. Clarke, and benediction by J. L. Huffman.

FIRST-DAY-EVENING SESSION.

Association called to order by the Moderator. O. U. Whitford offered prayer. Minutes read and spproved.

The seventh resolution was read and adopted after remarks by L. C. Rogers.

The eighth resolution was adopted after remarks by W. C. Daland and J. E. N. Backus.

The following resolution was offered and unanimously adopted :

Resolved, That this Association feels deeply grateful to the brethren, sisters and friends of Leonardsville and vicinity, for the generous hospitality shown to us, and we tender them our hearty thanks for their kindness.

The time was then given to the consideration of the condition and needs of the Missionary Society, under the direction of O. U. Whitford, O. D. Sherman speaking on the subject of our China Mission, L. C. Rogers on the subject of our home field, followed by general remarks by O. U. Whitford and J. L. Huffman.

Minutes read and approved.

Adjourned, after prayer by J. B. Clarke, and singing of the doxology by the congregation, to meet in next session with the Scott Church, on the Fifthday before the second Sabbath in June. 1887.

STEPHEN BURDICK, Moderator.

S. W. MAXSON, Recording Secretary. F. O. BURDICK, Assistant Recording Secretary.

cieties are attempting too m uncommon thing to hear the that we shall not be able J. M. TODD, Cor. See.

mands because the burdens so small a people. 9. We must not forget

THAT IT IS ALSO that these Boards are ous

pointed; and that they are work which we, the people by our own delegates, in O bled, authorized them to d without a single opposit methods and plans were all and the probable cost there Conference our people eve was explained everything r fields, demands for enlarge tions, including Evangeli Home and Outlook, and by we, the people, did author with this very work; exac more, and nothing less. Then and they are our authorize

LOOK AT THE FI

and see how we are provid we have ordered, and lear ectly how much of a burde ly sorne as a denomination enable us to determine wh real ground for the fears ferred to above.

let us

The total receipts by th Missionary Society for the Conference were \$9,586 8 must take \$2,422 bequest by persons who had died that went into the " perm the living cannot honesting be " burdens" of their Charles West And Lines with ton we the load who had done w Charles I Whom YOR MUR O

the sector income from the and anot do collected in

speaking of the work in the in the home fields, and of the

Olarke opened the subject of the the Tract Society, in which he was by Stephen Burdick, who prohe of ides of the Sabbath as the busis of and by L. C. Rogers on the methods d in the work.

Educational work was presented by vermore, who was seconded by LA id O. U. Whitford. What constieducation, why we should mole it. we owe to the cause of the Lord in of education, were the themes under subject was treated.

see features of our denominational re most warmly urged. Many beau ply moved, and we feel certain that I come to Zion from these presented our work.

ations relating to Our Sabbath Fis. the work of the Tract Society, and to k of the Missionary Society, were showing that the Association is in mpathy with those objects. e whole, the sessions up to the close ork of Sixth-day have been full of it of the Lord. God be praised for nding grace!

communications.

FACTS AND FIGURES.

BY BEV. THEO. L. GARDINER.

are stern witnesses that cannot be ned. Figures that "do not lie" alace things in their true light, and where we stand. People who do dy facts are likely to be visionary inpractical. And those who never "will be ignorant of their actual . Therefore I ask the Seventh-day people to look at some facts and figarding our denominational work as ated by the Missionary and Tract What is the testimony they give? s the lesson they teach? What do ggest regarding our present duty and ure prospects?

FACTS.

living teacher to go and lead them on and organize for permanent work. The golden opportunity for us is at the very time when these doors are opened. God does not open fields for us until the best time comes to occupy them. These doors must close to us if we do not heed the calls.

2. The Boards of the two societies, seeing this, have enlarged their plans, and appealed to the people of our churches to enter heartily into the work, and to furnish funds for its prosecution, the Missionary Board pleading for your co-operation in sending the gospel into "regions beyond." and the Tract Board appealing for the wherewithal to publish Sabbath truth, and to send help to the little bands that have already accepted it.

3. Sixty days before the last Conference. the Missionary Board set forth all these facts through the RECORDER by an earnest "appeal," in which they showed us the distress they were in, and said that "limited resources are constantly hindering our progress," and unless the people should come to the rescue, they would be compelled to repost the Society considerably in debt at the next annual meeting.

4. The people did not respond so as to reieve the treasury-they did not seem to take the work upon their hearts-and at the end of the sixty days, sure enough, the Board were obliged to report a debt of \$1,392 62.

5. The Tract Society, under similar pressure, were obliged to report a deficiency of \$1,400.

6. Again the Tract Society, several weeks since, sent forth a "circular letter," expressing their alarm at the indifference of our people regarding the work that seems so vital to our existence, and urged a reply to seven questions regarding the opinions of our people upon the *importance* of the work, and the methods of the Board.

7. The indifference shown regarding this circular in many sections, and the unfavorable replies to some of the questions by some of our people-the severe criticisms and almost bitter complaints regarding some of the "methods," and intimations that the Board are "too fast," and are making the "burdens" too heavy-have come with a crushing weight of discouragement upon them, which added to the discouraging fact of meager contributions, is all but unbearable.

per member for the year, it will, of conrse. be fair to subtract from our total member- of you here. But we want people with a good church of God and the anti-Christ counship (8,765) the number of foreign members stiff backbone, if you will pardon the ex- terfeit of it, called Modern Spiritualism. (64), which leaves 8,701 church members in pression. And we want good Christian work- Prof. Starr goes forth to battle the great America. Dividing the actual contributions | ers, too. by this number, you find that the actual

each church member.

churches after that "appeal" came out. would have brought the Missionary Board residences among our people, but we hope it fore the king. We wish every community through entirely free from debt, or, 13 cents will not be long before we shall have a church in the United States, infested by this evil, per month irom each, over and above what organized here and a building for that pur- could have the benefit of his services. was given, would have paid it all.

Again, the Tract Society's treasurer reported the receipt of \$6,635 44 in all for the Conference year. From this you must take | we may cast a good influence on those around \$1,880 69 reported as income from memorial us. funds, bequests of those who died before that year, sale of books, and advertising and subscriptions for the Outlook; all of which

it would be unfair to count as a part of the people's "burden" for that year.

This leaves you \$4,754 75 actual contributions by the people-an average for each church member of 54 3-5 cents for the whole year, or 41 cents per month for the Tract Society.

Sixteen and one-tenth cents extra from each for the year would have paid all their debt at that time, and a little more.

Once more, the actual contributions to both Societies for last Conference year were \$11,431 61, making an average of \$1 31 2-5 for each member for the year, or 10 9-10 cents per month for both societies.

This, then, is the actual "burden," in dollars and cents, that our denomination, as such, bore for both branches of our benevolent work during the last Conference year; the enormous "burden" of the price of one dish of ice cream, or two ordinary cigars, or one pound of ordinary candy per month!

Who has been burdened? We have not begun yet to give as a whole people, according as God has prospered us. I am aware that this showing does injustice to those among us who have given according as God has prospered them, and if we should take out all who have thus given, and also the contributions of all who are not church members, the showing for the balance of Discount on note..... our people would be so shamefully small that we would blush to see it.

We met and organized a Sabbath-school ism, with the sling of light and the pebbles "burden" per member was 76 7-10 cents for the 8th of May and, although we miss the of truth, with the confidence of a little Dathe whole year, or 6 2-5 cents per month for | dear faces that we have met with so many | vid, against the Philistine giant, Goliath,

Sixteen cents from each member of our | have very interesting and pleasant meetings. | handling by his weapons here this week, we At present we hold our meetings at different | believe he will bring the monster's head be-

> pose. may grow up to be a strong society and that explaining the methods by which they are

C. D. STILLMAN. ORAMEL, Kan., June 4, 1886

TRACT SOCIETY.

Third Quarterly Beport, from March 1 to June 1.

J. F. HUBBARD, Treasurer,

In acc't with the AM. SABBATH TRACT SOCIETY GENERAL FUND.

To balance, March 1st..... \$196 95 To cash received since, as follows : Receipts in March, as published, \$1,658 44 April, " 479 82 " Loan..... 1,000 00 May, as published, 941 74-4,079 50

By cash paid as follows : Rev. G. Velthuysen, Holland, \$50, \$50,

\$50..... Exchange B. Clarke, salary 4 months, \$66 66, \$66 66, \$66 66, \$66 66.... J. B. Clarke, expenses, \$16 94, \$15 49, **\$1**2 32, **\$**8 88..... H. Lewis, postage. etc., \$8 58, \$6 80, exchanges.... C. E. Bartholemew, composition and plates of Light of Home, \$30 40,

\$30 40, \$30 40..... E. P. Saunders, Agent, Light of Home, \$321 24, \$368 20, \$466 79..... P. Saunders, Agent, *Roangelii Ha*rold, \$27 75, \$35 72, \$55 10..... E. P. Saunders, Agent, Tract Deposito-E. P. Saunders, Agent, Tract Society. Outlook, \$882 48, \$210 09, \$867 66..... E. P. Saunders, Agent, "Sabbath and Sunday," Vol. 2..... Loan repaid.....

Tirzah R. L. Townshende, on note....

it is not too late even now to welcome more sting between the true Spiritualism of the

times in the East, on similar occasion, we and, judging from the manner in which he is He gives five lectures, exhibiting the various Pray for us, Christian friends, that we phenomena of the so-called spiritualists, and

ADAMS CENTRE.

produced.

960 23

226 86

15 50

1.000000

Many new buildings have been put up in our village this season. Among them is a new depot and a business block 45x60 feet. affording three stores and a large hall, besides several other rooms. This latter building is the result of the enterprise of our erergetic townsman, J. C. Heath. Adams Centre is to have an Independence celebration this year. The people of the town and of surrounding communities are to have a temperance celebration on the 5th of July, consisting of a basket picnic, and, besides other exercises appropriate to the day, an address by P. A. Burdick, the noted tem-\$4,276 45 perance evangelist. The friends of Judson Clarke and wife made them a surprise the 18th inst., the oc-\$150 00 casion of the fourteenth anniversary of their 1 65 marriage. After the dinner, which was 266 64 bountifully provided by the guests, the pastor, on behalf of the friends present, pre-15 33 sented the worthy couple a package contain-10 00 ing one dozen knives and forks. The affair, gotten up on short notice, was a surprise to 91 20 Mr. and Mrs. Clarke, and very pleasant to all 1,156 29 concerned. A. B. P. 118 57 28 69 Florida. 9 74 DAYTONA.

We are having delightful weather now.

It has been somewhat dry, and yet it is as- Jesse Clarke.

tonishing how vegetation grows. There will Assa F. Randolph, Berea,

J. Davis,

Burdick, Acme Lithographic Co., G. C. Sh Geo. B. Kagarne, Mrs. Hattle Wells, Mrs. Belle Heinemann, Geo. H. Babcock, I. Clawson, E. J. Davis, A. D. Crandall, W. W. Chew, J. D. Spicer Mrs. J. G. Spicer Hattle Hibbard, R. W. Burdier R. J. S. Rogers, E. A. J. Estes, J. M. Richey, E. I giant of the infidel army, Modern Spiritual-ism., with the sling of light and the peoples berg. O. W. Pearson, L. D. Seager, L. E. Bennett, I. W. Davis

BECEIPTE.

All payments for the SARBATH RECORDER are ac knowledged from week to week in the paper. Per-sons sending money, the receipt of which is not du-ly acknowledged, should give us early notice of the Pays to Vol. Bo. Wm. L. Clarke, Ashaway, R. I., 84 00 48 52 C. Potter, Jr., Plainfield, N. J., F. B. Gillette, Brooklyn, N. Y., 48 16 2 00 48 8 64 Alfred M. Coon, Delphi, 1 00 N. Cardner 1 00 42 Perie F. Randolph, Lincklaen Centre, 1 00 48

Mrs. C. A. Burdick. 4 44 Mrs. P. H. Burdick, 00 Alice Marble, 49 1 00 Giant Burdick, Lincklaen 00 12 Nathan Truman, North Pitcher, 00 42 00 Mrs. O. J. Hayes, DeRuyter, . D. Cardner 7 00 old acc' P. Maxson, Preston, 7 72 Mrs. R. A. Rogers, Oxford. 48 C. Maxsor 2 00 Mrs. C. W. Grant, New London -44 42 Mrs. N. R. Sprague, South Brookfield, 2 00 . K. Williams, Adams Centre. 48 **3 00** N. A. Whitford, 2 00 43 1 00 42 Mrs. Horace Green. Mrs. Lydia Lundeback, " 2 00 42 Mrs. Albert Babcock, 2 00 48 1 60 Betsey Wright, T. H. Maxson. West Edmeston. 2 00 Wm. M. Palmiter. 2 00 41 Mrs. A. C. Potter. 2 00 Mrs. Lucinda Rogers, Leonardsville, 2 00 Mrs. M. St. John, Stephen Burdick, 2:00 42 Mrs. Alfred Bennett, Verona Mills. 1-00 A. D. Crandall, Halsey Valley, E. R. Maxson, Syracuse 00 Mrs. L. M Pettibone, Hornellsville, 1 50 H. G. Edwards, Alfred, 50 F. E. Main 1 00 42 Mrs. H. W. Palmiter, Alfred Centre, 2 00 42 Mrs. S. Livermore, Independence, 2 00 42 Mrs. Mary Green, 2 00 48 W. H. Wells, Nile, 2 00 42 Daniel Babcock, Wirt Centre, 2 00 42 B. E. Fisk, Richburg, 2 00 42 Lewis Monroe, Bolivar 2 00 48 Waite S. Burdick, Little Genesee 2 00 42 . W. Lewis: 2-00 A. L. Maxson, 2 00 42 B. F. Burdicz. 2 00 D. E. Yapp, Portville. **B** 00 T. Lewis, Obi, 2 00 48 Mrs. N. Lanphear, Myrtle, Pa., 2 00 48). B. Wilbur 2 00 42 Mrs. Edson Warner. Shingle House, 8 00 Mrs. C. S. Wells, Bells Run, 00 Mrs. Roxy Sherman, East Sharon. 2 00 R. J. S. Rogers, Montrose, 00 49 C. N. Maxson, Lost Creek, W. 2 00 48 John F. Randolph, Salem, 2 00

00

2 00

2:00

48

tere was never a time in our history many important doors have opened to thin the last two or three years. Many pressing calls from sections where truth has been embraced, for the

o attend the South-Eastern and Eastern Asur prayer that the divine blessing may at-**Association**

J. M. TODD, Cor. Sec.

by the congregation and introductory Clarke, C. D. Potter presented his me, "Shall the Future Sabbath of • Holy Day or a Holiday."

hanks of the Association were given the essay, and a copy was requested in the RECORDER, after remarks by d J. L. Huffman.

lution was re-read, and remarks were Marke, O. U. Whitford, J. L. Huffdick, when it was adopted.

Aution was adopted by clauses. The out remarks, and the last after re-Clarke, J. L. Huffman, C. D. Potick.

fter singing by H. D. Clarke, and L. Huffman.

DAY-EVENING SESSION.

lled to order by the Moderator. O. red prayer. Minutes read and ap-

solution was read and adopted after Rogers.

colution was adopted after remarks and J. E. N. Backus. resolution was offered and unani-

Association feels deeply grateful to the triends of Leonardsville and vicinity, fur his shown to us, and we tender them cut fit kindness

Line given to the considerat the and needs of the Missionary direction of O. U. Whitford, O. on the subject of our Unine terms on the subject of our bosts senseral remarks by 0. U. What

d approved.

Drayer by J.B. Blacks and - d: 1 1 11 11 14 P/21 (11) 7 1 10

8. Then out of all this comes the fact, too apparent to be denied, that our people entertain misgivings lest the Boards of both societies are attempting too much; and it is no uncommon thing to hear the fear expressed. that we shall not be able to meet the demands because the burdens are too great for so small a people.

9. We must not forget

THAT IT IS ALSO A FACT

that these Boards are our servants, duly ap pointed; and that they are doing only the work which we, the people of our churches, by our own delegates, in Conference assembled, authorized them to do, and that, too, without a single opposing vote. Their methods and plans were all fully set forth, and the probable cost thereof, in the largest Conference our people ever held, wherein was explained everything regarding mission fields, demands for enlargement, all publications, including Evangelii Harold, Light of we, the people, did authorize them to go on with this very work; exactly this; nothing more, and nothing less. Then their work is ours, or the "heavy burden" cr and they are our authorized servants. Now let us

LOOK AT THE FIGURES

and see how we are providing for this work our means, and (3) the spirit we have ordered, and learn, if we may, exactly how much of a burden we have actually borne as a denomination. This will also enable us to determine whether there is any real ground for the fears and misgivings referred to above.

The total receipts by the Treasurer of the Missionary Society for the year ending last Conference were \$9,886 87. From this you must take \$2,422 bequeathed to the Society by persons who had died some time ago, that went into the "permanent fund." For the living cannot honestly claim as a part of the "burdens" of their contributions for that year, that which was relinquished by the dead who had done with all earthly burdens. Then you must subtract \$392 36 reported as income from the permanent fund, and \$295 65 collected in heathen China, and \$100 reported related in Holland-surely the wild prairie to a country American Seventh-day Baptists cannot claim these as their contributions for missions. This done, we have left \$6,676 86 actual contributions by our people in America, for thing are we disappointed in, missions last year.

Now in imate of the ave

I suppose about nine-tenths of the funds for missions come from about one-tenth of the people. And nearly, if not quite, onehalf of the church members of all denominations give nothing for that cause.

WE DO NOT NEED TO RETRENCH

anywhere until the "burden" is heavier than any we have yet known. An average of 23 cents per month from each member would give each Board \$12,000, or \$24,000. To be sure there are many who cannot give that, but if all would give systematically as they are able, there are enough who can give more than 23 cents per month, to easily bring the average required.

Finally, it does seem unjust to complain of burdens imposed by the Board of one of the Societies, when an examination of the reports will show that the members of that Board have themselves borne this "burden" of finances, until the church where their membership is held, averages per member \$8 54 2-5 for the year, or 71 1-5 cents per month, against 37 1-5 cents for the year, or Home and Outlook, and by unanimous voice 31 cents per month for the balance of our denomination. We ought to be ashamed that we have ever suggested the "too fast," Chair Greek Lang facts and figures are so squ them. What we need is, (1) the work; (2) systematic givin

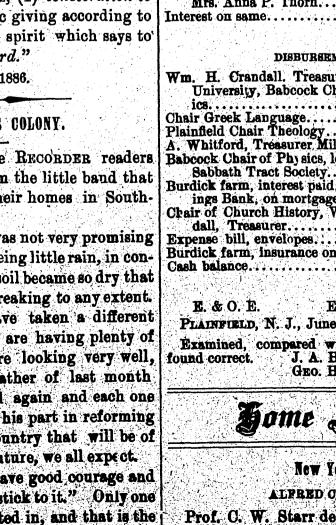
our Boards, "go forward."

SHILOH, N. J., June 11, 1886.

THE KANSAS COLON

Perhaps some of the RECO would like to hear from the l are trying to make their hor western Kansas.

The month of May was not to the colonists, there being lit sequence of which the soil beca we were unable to do breaking But of late, things have tak turn. At present we are ha rain and our crops are look considering the dry weather The plows have started again is, in some way, doing his par some use in the near future, Everyone seems to have go all seem to say "we'll stick to population of our colony.



he "too fast," riticism, while	Chair Greek Language, interest, Mahaf- fee, mortgage	welcomed.
uarely against consecration to ag according to	Mrs. J. E. Mosher, mortgage 24 00 Babcock Chair Physics, mortgage paid, Mrs. Anna P. Thorn 1,000 ⁻⁰⁰ Interest on same	the Pacific Garden Mi
which says to	\$5,153 47	Buren St. and 4th Ave
	Wm. H. Crandall. Treasurer of Alfred University, Babcock Chair of Phys	mvited to attend.
NY.	ics	would respectfully re
O'RDER readers. little band that	A. Whitford, Treasurer Milton College. 150 00 Babcock Chair of Physics, Ioan American Sabbath Tract Society	ending Sept. 1, 1885, o
mes in South-	Burdick farm, interest paid, Buffalo Sav- ings Bank, on mortgage	year remain unpaid.
very promising ttle rain, in con-	dall, Treasurer	Remittances should h
came so dry that g to any extent.	\$5,153 47	
ken a different aving plenty of king very well, of last month	PLAINFIELD, N. J., June, 1886. Examined, compared with the vouchers, and found correct. J. A. HUBBAED, GEO. H. BABCOCE, Auditors.	tions to either the Traciety, or both, will be
n and each one rt in reforming that will be of	Fome Mews.	application to the SAN tre, N. Y.
we all expect. ood courage and o it." Only one	New York. Alfred center.	J, B. Clarke 2, J. F C. Daland, C. Potter, T. H. Charles, Lorenz
and that is the We expected to and sisters but	에서, 이번 등 이것의 방법은 여기로 방송에 가지 않는다. 이렇게 많은 방송 방송 방송 문화를 만드며 방송하는 것이 가지 않는다.	Dean, A. H. Davis,

Discount on note	be quite a good crop of oranges in this vicin- ity if nothing happens to them. They look well and the trees are growing tinely. The rainy season has not set in yet, which commences in June, generally, though last season it began in May. There are indica- tions of its approach at the time of this writ- ing, June 10, 1886. Our congregations are small, for a number of brethren and sisters are absent, yet there is a good degree of interest both in church and Sabbath-school. It is pleasant to preach to any congregation, large or small, when attention is given to the preached word. We are still praying for increase to the church, both in members and spirituality. U. M. B.	Azariah Bee, " 2 00 43 53 F. J. Ehret, " 2 00 43 53 S. E. Jett, " 8 00 43 88 John A. Polan, Blandville, 1 00 43 26 S. Polan, " 1 00 43 26 W. B. Van Horn, West Milford, 2 00 43 53 Viola C. Trainer, Gaston, 1 00 43 25 N. A. Dean, " 5 00 8 F A. H. Percels, " 2 00 43 53 F. R. Saunders, " 2 00 43 53 F. R. Saunders, " 2 00 43 53 B. D. Crossley, " 2 00 43 53 S. A. Irish, " 2 00 43 53 S. J. Carliele, " 2 00 43 53
To the Trustees of the Seventh-day Baptist Me- morial Fund, of E. R. Pope, Treasurer. <i>From March</i> 1, <i>to June</i> 1, 1886.	SPECIAL NOTICES.	Geo. wells, 500 43 5 W. H. Rogers, 188 43 53 R. W. Burdick, 200 43 53 "" 400 8. F.
Cash balance	THE subscriber will give fifty cents for a copy of the Conference Minutes for 1818. A. E. MAIN. ASHAWAY, R. I.	Mrs. T. M. Cary, Oshkosh, Wis., 2 00 42 52 Kate Babcock, Albion, 10 43 28 Hattie Hibbard, Parker's Prairie, Minn., 2 00 43 8 Ezra Bailey, New Auburn, 1 00 43 52 E. A. J. Estes, Calliops, Iowa, 8 00 42 53 HELPING HAND.
Chair Greek Language and Literature, 6 months' interest, St. Paul City R. R. 60 00 Plainfield Chair Theology, 30 00 Bi centennial Education Fund, note, John W. Loofboro, Welton, Iowa. 100 00 Plainfield Chair Theology, rents	THE Hornellsville Seventh day Baptist Church holds regular services at the Hall of the McDougal Protective Association, on Broad St., every Sab- bath, at 2 o'clock P. M. The Sabhath school fol- lows the preaching service. Sabbath keepers spend- ing the Sabbath in Hornellsville are especially in- vited to attend. All strangers will be most cordially welcomed.	O. Maxson, Waterford, Conn., Angie L. Stukey, Watson, N. Y., Natuan Kelley, Blandville, W. Va., I. F. Randolph, New Milton, E. J. Davis, Salem, Viola CTrainer, Gaston, Mrs. J. G. Spicer, West Hallock, Ill., WHOLESALE PRODUCE MARKET.
Babcock Chair Physics, mortgage paid, Mrs. Anna P. Thorn	CHICAGO MISSION.—Mission Bible-school at the Pacific Garden Mission Rooms, corner of Van Buren St. and 4th Avenue, every Sabbath afternoon at 2 o'clock. Preaching at 8 o'clock. All Sabbath- keepers in the city, over the Sabbath, are cordially invited to attend.	Review of the New York market for butter, cheme, etc., for the week ending June 19, 1886, reported for the RECONDER, by David W. Lewis & Co., Pro- duce Commission Merchants, Nos. 49 and 51 Pearl Street, New York. Marking plates furnished when desired. BUTTER.—Receipts for the week, 52,038 packages;
University, Babcock Chair of Phys ics	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 mat- ter by those whom it may concern is very desirable. Remittances should be sent by Post-Office orders or registered letters to A. C. BURDICK, Treasurer. ALFRED CENTRE, N. Y.	exports 1,426 packages. We quote: Fancy creamery
PLAINFIELD, N. J., June, 1886. Examined, compared with the vouchers, and found correct. J. A. HUBBARD, GEO. H. BABCOCK, Auditors.	The PLEDGE CARDS and printed envelopes for all who will use them in making systematic contribu- tions to either the Tract Society or Missionary So- clety, or both, will be furnished, free of charge, on application to the SARBATH RECORDER, Alfred Cen-	Western and Canada eggs
Home Mews.	tre, N. T.	for the same sent promptly as soon as goods are sold. We have no agents, make no purchases whatever for our own account, and solicit consignments of primes
New York. ALFRED OENTRE. Prof. C. W. Starr delivered a stirring ad- dress in the First Church, in Alfred Centre, Seventh-day evening, June 19th, discrimin-	LETTERS. J. B. Clarke 2, J. F. Hubbard 2, T. M. Cary, W. C. Daland, C. Potter, Jr. & Co., O. Potter, Jr., Mra, T. H. Charles, Lorenzo Coon, Kate A. Babcock, A. R. Crandall, Angie L. Stukey 2, Alling & Cory, O. Maxson, Wm. L. Clarke, Horsce Stillman, H. A. Dean, A. H. Davis, Geo, W. Fyock, P. F. Ran- dolph, Mrs. J. H. Houston, F. B. Gillette, Geo, N.	Farm for sale, Conditions of 104 acres, and located i miles method Allend



Selected Miscellany.

BID ME GOOD-BYE.

Bid me good-bye! No sweeter salutation Can friendship claim ! Nor yet can any language, any nation, A sweeter frame.

6

It is not final, it forbodes no sorrow, As some declare, Who, born to fretting, are so prone to borrow To morrow's share,

Good-bye is but a prayer, a benediction

From lips sincere ; And breathed by thine it brings a sweet conviction That God will hear.

Good bye | yes, "God be with you "-prayer and In simplest phrase

Alike our need and his dear care confessing In all our ways.

However rare or frequent be our meeting, However nigh The last long parting or the endless greeting, Bid me good bye ! -Baptist Weekly.

A TRIP TO PEKING AND THE GREAT WALL.

BY MRS. LIZZIE NELSON FRYER.

(Continued.)

ON THE TOP OF THE GREAT WALL, Oct. 20th. We breakfasted at the miserable, dirty inr where we spent last night, and then set out early for this place, leaving all our train except our servant to wait for us down in the pass, at the gateway of the wall.

I was too weary to mention, when writing last evening, that we reached the object of our journey-the Great Wall-just before nightfall. We could not pass through its gateway without first climbing up on the top and getting a momentary view of the surrounding country. Then we went on mile or more to the walled town of Chadon. where we rested for the night, and have now come up here to remain the greater part of the day on this most wonderful of structures. We have already had a long wall upon it, and have now seated ourselves on the very summit of one of the highest peaks within accessible distance, where we can rest, write a little, and look down upon this grand, wild scenery. This wall surpasses all our preconceived ideas of its greatness, and it is now easy to understand why it may be called one of the "wonders of the world." A grander view could not be found than from where we sit on its top. For miles and-miles we can see it as it coils its great serpent-like self over the tops of these bare, cone-like peaks, and then down through the deep, narrow gullies between them, only to climb still others and others again, until in the far purple distance it looks like a mere dark line stretching over now and then one of the hundreds of hills within our view. What a sight is this we are now privileged to behold! Unwilling seems the pen to write this morning, because of the overflow ing of the heart. How many of the friends in the dear home land do we think of and wish our eyes could see for them, too! We sit just outside a large square tower of the wall, and from this summit of the mountain can see, on the China side, a wilderness of great brown, craggy hills, down whose sides the water, in ages past, has worn day. After writing and resting for several numberless cracks and chasms. On the side hours on the Great Wall, we made the detoward Mongolia we can overlook the hills scent to our litter and mules, where the beyond us and the plain below them, and drivers were anxiously awaiting our return, easily see the next range of mountains, sev- doubtless wondering what there was in that eral miles distant. The plain is dotted here wild place worth seeing and detaining us so and there with green trees and tiny hamlets long. On the way down we met three forcosily situated among them. hopes and their sufferings, driven as they under the shade of a tree near by, retraced were, day after day, to the drudgery of this our steps through the pass. One of our almost superhuman task? We read that a bricks is to be given to Pres. Allen, for the levy was made for the services of one-third of museum at Alfred, if we are ever so fortuall the able-bodied men in the Empire dur- nate as to get it there. If those who shall ing its construction. Heights nor depths see it could, in any degree, realize the on they pushed, often over the steepest and been brought to-day, it would possess an most rugged peaks, and to-day, after the added interest to what it may now have. lapse of more than two thousand years, this Two of the bricks were fastened on the back than a thousand miles, stands as the most packing the other one in the already overstupendous work ever accomplished by hu- crowded litter, where, with the mattresses, thought out by human brains. the best parts known, it is between twenty mules. We feel quite rich to-night with and thirty feet high, and about twenty-five our many specimens of the different kinds wide at the base, and fifteen or more at the of rock we have seen, our bricks, and two top. It is really composed of two walls with beautiful green beetles, the one caught in rocks, or earth filled in between them, and | going, and the other on our return, through peved on the top with large square adobe the Pass. bricks, thus forming an excellent road. Where it mounts a steep hillside it is built forget it. Such rocks, in all shapes and in terraces, and the bricks of the pavement | sizes, as we never saw before! Several times are laid in steps so that in ascending it one when the descent was more steep than usual, sense to be climbing an immense flight of the litter caught on the tops of some of the

In some parts, the soil has accumulated on these bricks and we have gathered from them a boquet of dried flowers, and secured a dozen or more little white snail snells. The wall is built of huge blocks of granite firmly joined together, and has a superstructure of massive bricks for four or more feet at the top: these are laid in mortar, and on the Mongolian side rise into battlements, while on the south they are smooth on the top. Here and there at regular intervals, doubtless depending upon the slope of the ground, is a

square tower built against it, and as we have walked through several of these, they have seemed like roofless rooms with arched holes for windows on their four sides. Near these towers, there are, sometimes, long, dark flights of stone steps leading down to the bottom of the wall, to an opening in it on the China side. Here, in times of trouble, the Chinese soldiers could increase or diminish their numbers without the knowledge of

the enemy.

point we notice only a few places where it has tumbled down at all. But we are told that there are portions in its long course where it presents the appearance of being only a mound of ruins. Like many of our predecessors, we have been carving our names on the walls of the tower, and just a

moment ago I heard a chipping below, and in response to an inquiry our servant calls out that he, too, is immortalizing his name on this world-renowned monument of antiquity. Mr. Fryer has been copying some characters he found on a slab of white marble on our way up here; they refer to the repairing of the wall in this place four or more hundred years ago.

Since viewing this gigantic monument for ourselves, it seems to us more strange than before, that it should ever have been built. Surely there are few countries in all the world. that nature has so thoroughly separated as she has China from the countries to the north. Except through the few openings which she herself has provided, there never could have been an invasion in this part of the Empire. For to human footsteps these mountains must ever have been, and ever continue to be, impassable.

There are some who sup

miles, both in going and in coming, as the way seemed too stony to ride his donkey. Once I tried my luck at riding, but with his first stumble found myself sitting on the poor donkey's head, much to the amusement of the drivers, who quickly came to the rescue, the poor little creature meanwhile waiting for them patiently with bowed head. But those animals are amazingly sure-footed, and walk most carefully among the rocks, bearing their heavy loads to and fro, the they have seen, a few words about these stopwhole day long.

of the greatest importance, since it not only Mongolia, and the countries to the north, but also affords the principal overland thorthe traffic through it is not inconsiderable. Both in going and on our return, we have sheep and camels, besides numbers of mules

As far as we can see the wall is in a very good state of repair, and from this lookout who were clad in robes of sheep-skin, and complacently sat astride their beasts! It is heard mention the subject, that the Mongo-

must have seen tens of thousands of them

of China, consume much animal food in ing and selecting our room, our servant their way to Peking. All were heavy laden. during the whole night. In one drove I counted one hundred and eighty, each animal bearing two large mat-

ting boxes on either side of its humps; those coming from the north were loaded with im

man with a Sir to his name, spent the night here, and in the morning found himself destitute of clothing, purse and watch, but managed in some way to get back to the capital city in whatever native attire he could procure. The robbers break the paper windows and with a long hook drag out

whatever they wish. Lest friends at home, to whom I hope to send this diary, should think to compare this inn to a hotel such as ping places had better be said. These northern I have not yet mentioned that this Pass is | inns consist of several long, low brick build ings, just the width of one room. They are forms the main highway for intercourse with | built all around the outer edges of a rectangular piece of land, leaving on the side toward the road a space for an entrance way. Every buildoughfare between Russia and China, hence ing is divided into compartments with a door from each one opening into the court or open space in the middle. On the farther met or passed through immense droves of side, opposite the entrance way, we have generally found the best rooms, and it is in and horses, either with or without loads up | such an one where we are now "put up' on their backs. We have seen many native | for the night. "How are the rooms fur-Mongolians, and among them some women | nished?" Ours has a square table, two stools and a kang, upon which we are to sleep ornamented with prodigious jewels dangling when the mattresses are opened out upon it. from their ears, necks and wrists as they | This kang, or Chinese bed, is a raised brick platform two or more feet above the floor and easy to agree with others whom I have extending across one end of the room, it being six or seven feet in width. In winter it is lian sheep are the finest in the world. We heated by a flue winding about underneath in which is burned wood or stalks, and thus during these two days; they are of a large it is made comfortable in the severest weathsize, a clean, pure white, and every individ. | er. Ours is an unusually good one to-night, ual one has a black or brown face. So docile as the bricks are covered with a piece of thick were they that not one bleat did we hears as camel's hair felt, and we shall hope this may we passed through their ranks and many add a trifle to its softness, however one can't times scattered them far and near. Every help sleeping well, breathing this dry, bracautumn large numbers of these animals are | ing air. Our floor is made of bricks, and

driven through this pass and on to Peking, our windows of light brown paper, pasted as the people here, unlike those in the south over some slight frames. Soon after arrivwinter. We have also met or overtaken sev. | brought in from the kitchen some boiled eral long strings of camels, and at this rice and hot water, and with the aid of our moment can hear the jingling of their bells dishes and the lunch basket, we have had a as they pass by our inn. Most of those we cozy meal in this dingy room. The court have seen to-day were going towards Mongo. | yard is full of carts, litters, mules, donkeys lia, while those we saw yesterday were on and horses, so there will be no lack of music

> As to the language spoken here, it is the Peking Mandarin, and so different is it from that spoken in Shanghai that L can scarcely into the new religious methods and labors,

keeps you peaceful and trusting in the midst. of the daily cares and daily trials, that gives von that sweet sense of a divine presence as f visible arms were about you, and that robs even death of his sting, and enables you to step into eternity with the tread of a con. queror, and the ecstacy of a child going home to die no more.—*Kittridge*.

HE LEADETH ME.

BY MRS. C. S. BULLOCK, God knoweth my way.

Though he lead me in the dark, I will not fear, he is my stay; My feet are firm upon the rock.

The clouds are sometimes very black, My Father's face I cannot always see. So much of faith I lack ; Yet I know he leadeth me.

The eye of faith cannot always see Through thickest clouds of gloom, Yet I know he leadeth me, Faith it 1s a blessed boon.

In darkness and in light He leadeth me, he leadeth me, I'll walk by faith and not by sight, I will ever trust, my Lord, in thee,

Oh give me David's faith and trust. To slay the giant sins Of unbelief and lust, And all that lurks within.

OLD AND NEW.

That phase of human nature still exists which led the Jews to be dissatisfied with the new style of miracles which Jesus performed. such as feeding the five thousand, and to ask the very next day for a miracle of feeding after the old style of Moses, by means of manna. The bread and the fish were as good as manna, indeed better adapted to time and place; but they were quite too modern for the Jews who wanted Moses's old miracle of the manna literally repeated as a sign of the Messiah. So Christ gave those Jews a very interesting little lesson in theology. Why talk so much about Moses? said he. It was not Moses that gave you that bread out of heaven. It was my Father that gave it then, as it is he that now offers you the true bread out of heaven. I bring you fresh truth; more light than Moses had. Do not rest satisfied ever with the good and old, but seek still the good and new. So Christ declared that while he took away no jot of the old law, he did put new force and fullness into it. He fulfilled it. filled it full of fresh meaning, which comes out of a spiritual apprehension of its principles. We are not out of sympany with Christ's spirit when we enter in warmest fellowship

a for the No ors need bother his br ing the beight of a tree, when exactly in this way: Mark ty ground three feet apart. Pa ine nearest the sun exactly t the soil. When the end of the stick exactly touches the

Usis or House Flies.server, noticing the movemen alighting, rubbing their hindand their fore-feet was led the cause, and he found that and legs, during his gyration come coated with extremely culæ, which he subsequently d microscopic creatures are abound in impure air, so that useful work in removing the Leanness in a fly is prima for pure air in the house, while

dicates foulness and bad vent

then also the shadow of the

actly its height.

MILK AS A STIMULANT.much above 100 degrees Fah a time a degree of its sweeth No one who, fatigued by body and mind, has ever exp viving influence of a tumble age, heated as hot as it can willingly forego a resort to i being rendered somewhat le the palate. The promptness cordial influence is felt is ind Some portion of it seems to appropriated almost immedi who now fancy they need a lants when exhausted by fati this ample draught an equiva abundantly satisfying and fai in its effects. -Medical Recor

A REVOLUTION IN MA

For many years past phot been promised magnesium at inal price; times out of nun announced that some one o covered a method by which i be produced for a few shilling Whenever we have given pu these statements, it has be numbers of letters inquiring cle could be procured at th indicating that there has a mand for the mental among The price of magnesium,

wire or ribbon, which for has remained at from twel to fifteen shillings an ouno now being advertised at tw sixpence (62 cents), and app citing but little attention. bly be accounted for by the I is now very plentiful. At i however, during the wint more than probable that m more extensively employed a source of artificial illumina studio as well as for enlargin be the case, it is quite post creased demand for the me a little competition, will sti its price. However, at the cost is far from being proh ing that the mental is so e

pose it to have been constructed in order to fully settle the boundary lines between China and the countries north, while others again, think it to have been built merely for the "look, see" -two little words having an unlimited depth of meaning in the minds of the ordinary Chinaman.

We must take one more look from this solitary spot, where we shall doubtless never come again, and then go down to our men and animals, which appear small from this height. Just now a long caravan of camels is passing them, and the faint jingling o their bells breaks the silence on our ears.

EVENING, in an Inn at Nankow.

We reached here just at dark, having come through the pass in about five hoursa shorter time than we took in going yestereign gentlemen who were making the same

One wonders about the builders of this wall journey as we ourselves had made. Our -who they were and how they looked. men helped us get three large bricks from What could have been their thoughts, their that wonderful place, and after lunching never hindered them from their labor, but | "rough and ragged road" over which it has great wall, stretching as it does for more of one of the donkeys, and we succeeded in man hands, and to us, in our day, it seems | bedding, dishes, extra wraps and myself, it the most stupendous piece of folly ever has come safely through the Pass, having been thoroughly rocked and shaken all

As we see the wall here, which is in one of the way, between two sturdy, sure-footed

The road is a long one, and we shall not steep places this morning in our walk. Fryer has walked nearly the whole fifteen

mense bundles of wool, camel's hair and furs, while those returning bore chests of more than twenty years ago, and often on tea, manufactured goods, and a few, I no- this trip has he found it necessary to act as ticed, carried tins of kerosene oil. These animals are the bactrian, or two humped the natives here. There seems to be a regucamels, and larger than the dromedaries. or lar method by which most of the words of one Arabian camels one sees in such numbers dialect are altered into another, so that by along the banks of the Suez Canal. They have large tufts of long, wool-like hair on the fore legs next the body, and it is from morrow we hope to start early for Peking, these portions of the body that much of the returning by a different route from the one camel's hair, so highly prized in the home markets, is taken. In color they range from a light gray to a dark brown. In a drove there is usually but one driver for six or seven of them. He leads the first one by means of a small rope eight or ten feet in length, fastened to a wooden pin piercing absolutely certain, as this blessed truth of the the cartilege of the nose, and each of the others in his division follows on by having earth, with its light, and peace, and joy over the end of his rope tied around the hind against the darkness, and restlessness, and hump of the animal walking just ahead. hopelessness of the condition of the natural Then comes another driver and another string of six or seven, and so on through the whole length of the drove. In this manner do they stalk slowly and carefully along, | fidelity : "I'm a miracle of grace." If you single file, over the rocks and through the streams, and not one, as I watched them, made a misstep or stumbled in the least. The first of a company of six or seven carried a lantern fastened to his load, and the last one had a large, square bell around his neck. Now and then a driver was on the back of his animal, and I almost envied him so safe and dignified did he look perched wind because you see the results of its presup between the humps, on the funny saddle | ence and power; and so the fact that God's around them. They looked so gentle that once when out walking to-day, I stood on a rock and reached out to touch their heads as they passed along, but the drivers shrieked, they love the things they hated and hate and I learned that they are really dangerous | what they loved, and whose lives, blossoming sometimes. The Chinese say if one of them spits in a persons face it will cause blindness ever afterwards, but how true this may be I do not know.

Somehow we do not feel so safe here in our inn as we did last night over beyond the wall. This place has a very bad name from foreigners, and nowhere else in our journey have we had dirt and stones thrown at us so much as here. One of our windows, which. of course, are only paper, looks suspicious,

being badly broken in. Mr. Fryer asked a man to come and repair it, but no one has yet appeared, and it is now ten o'clock. At place but were obliged to stop here as we

understand a word. It seems to come back perfectly to my husband, who learned it interpreter between our Shanghai boy and knowing the rule for change of sound it is much easier to pass from one dialect to another than it would at first appear. Towe came, in order to visit the famous Ming

(To be concluded.)

Tombs.

THE NEW BIRTH.

There is nothing on this earth so real, so new birth by the Holy Spirit, as it stands in the experience of millions in heaven and on man without God. Why, there are very many right here in this house who can testify to this miraculous change in their own souls, who can shout in the face of atheism and inwere to ask them how the miracle was done, how in answer to prayer they lost not only their burden of sin, but their love of sin, and how their souls were lifted up into heavenly raptures, they could not tell you any more than the man blind from his birth could explain how Jesus opened his eyes, or, to use the Lord's own illustration, any more than you can tell where the wind cometh from or whither it goeth, and yet you believe in the omnipotence in regenerating human hearts is proved beyond the possibility of a doubt, not only by the divine promise, but by the living witnesses on every side, who confess day by day into the beauty and fragrance of righteousness, compel every honest thinker to admit that they have been with Jesus and

felt his healing touch. I remember talking with an infidel on this subject, and when I asked him to give some logical explanation of this mysterious change to myself, How is this? Down yonder are of inward experience and life, he said at last: "Well, I admit that it is wonderful, but then it is only excitement on religious truths." Excitement ! It is the most enduring excitement this world or any other | was turned from it. Even so it is with ourworld ever heard of. Excitement ! that makes all the lights of earth that fascinated | him who is the fountain of love and of marbefore grow dim-that so ravishes the soulthat the very consciousness of physical pain is buried in a supernatural joy, and lips can Peking we heard many things about this sing hallejuahs in the flames, and cold damp tiful thing it is to be a disciple of Christ. dungeon walls flash with beauty as if they | It is when our affections and thoughts are were the marbles of a palace. Excitement ! turned from him that the graces which would

and sympathize with the new light which breaks out of God's inspired word. An antislavery reformation, a temperance reformation, a purity reformation, a revival campaign of this century, may be fulfilling the law of Moses and the teaching of Christ, because it agrees with their spirit, while varying from their methods. The face of the church must be forward. We rest firmly on Moses and the prophets and the apostles, but our face is lifted upward to heaven, and we are praying for ever new illumination under our new conditions, and to meet new oppositions.—Independent.

CHRISTIAN ENDURANCE.

There is no greater strength ever manifested on earth than that of quiet endurance. I have known, and so have you, those on whom for years there has not risen a single unclouded day; those, too, who knew all the gladness of life, but for whom the sun was darkened long before it had climbed to its meridian heights; those whose bereavements have involved the loss of everything that seemed to make life precious; those who have been rendered permanently helpless by chronic disease, and can never hope for a painless waking hour or a night of restful sleep; those whose penury has been absolute and entire, with no prospect of relief. Among these have been the bravest, strongest souls that I have ever known; and it has seemed to me that no emergency of outward action, not even the foremost of the sacramental host, in waging the great conflicts in behalf of the truth and the right has equaled theirs, which could endure without murmuring, and could render constant thanks to God for the heavenly manna which has fed them, for the living waters of which they have drunk deep draughts, for the hope, full of immortality, which has never for a moment forsaken them — Peabody.

FLOWERS AMONG THE SNOWY ALPS.

"One day," said Dr. Clemance, "I was climbing a mountain of the Alpine range near the boundary line between France and Switzerland. By and by we came upon snow and icicles and all the usual attendants in the train of winter, but when we got higher we found delightful flowers blooming in all the beauty of floral loveliness. I said icicles and snow: up here are these exquisite flowers. The secret of the matter was that this part of the mountain had a southern aspect, and faced the sun, while the other selves. When our hearts are turned towards velous spiritual beauty, we bring forth the fruits and the flowers of Christian character, and show the world what a blessed and beauwere one up several of these boulders and came near upsetting. Mr. could get no farther to-night. It was not that enables you men and women to con- otherwise abound in us languish and die.-

There are no means ext most powerful, richly acti improvised, on the spur of necessary, for photographin figure or a group long after as that afforded by magnesis applied to the end of a bit ribbon, and presto the rollight so bright and intens photographing of even a such ease and expedition th ative can be secured by an seconds, and at a cost of penny. Magnesium forma able and even a pocketable powers of which are evok the striking of a match. The most primitive way the magnesium is to oreak off the large roll in which

up for sale, and hold the pinchers. But this is a som of doing that which can be ter by the employment o structed lamp, such as the Kingsland Green, which o rated wooden handle, thro small tube, of dimensions of one or two strands of the 1 through to the orifice at t pair of rubber-covered ro metallic ribbon under suc enable it to be " paid out," winch handle, just as fast o necessities of each case. Ou required by gelatine pla ornef, this can be done tude

As an egent in the pro mente ce bromide paper, In valuable. Assuming a ployed for this purpose is to remove the of fame Orthos of the magnesium ploce of the fixme, or for Alion planed there the Alion the serie of mar-dering the tew seconds ort - Owing the bar



Poyular Science.

NO ONE need bother his brain with guessing the height of a tree, when he can get it exactly in this way: Mark two lines in the half an inch in diameter in it, placed so as to ground three feet apart. Put a stick in the ine nearest the sun exactly three feet above the stick exactly touches the farthest line then also the shadow of the tree will be exactly its height.

alighting, rubbing their hind-feet and wings, the cause, and he found that the fly's wings and legs, during his gyrations in the air, become coated with extremely minute animalculæ, which he subsequently devours. These microscopic creatures are poisonous, and abound in impure air, so that flies perform a useful work in removing the seeds of disease. Leanness in a fly is prima facie evidence of pure air in the house, while corpulency indicates foulness and bad ventilation.

MILK AS A STIMULANT.---Milk heated to much above 100 degrees Fahrenheit loses for a time a degree of its sweetness and density. No one who, fatigued by over exertion of hody and mind, has ever experienced the reviving influence of a tumbler of this beverage, heated as hot as it can be sipped, will willingly forego a resort to it because of its being rendered somewhat less acceptable to the palate. The promptness with which its cordial influence is felt is indeed surprising. Some portion of it seems to be digested and appropriated almost immediately, and many who now fancy they need alcoholic stimu lants when exhausted by fatigue will find in this ample draught an equivalent that will be abundantly satisfying and far more enduring in its effects.-Medical Record.

A BEVOLUTION IN MAGNESIUM

For many years past photographers have been promised magnesium at an almost nominal price; times out of number has it been announced that some one or other has dis covered a method by which the metal could be produced for a few shillings per pound. Whenever we have given publicity to any of these statements, it has been followed by numbers of letters inquiring where the article could be procured at the price, clearly indicating that there has always been a demand for the mental among photographers.

The price of magnesium, in the form of

owing to the greater intensity of the magnesium, the time is greatly reduced. A refinement in this method of making enlarge. ments consists in inserting an opaque partition in the lantern, having a hole of about be central with the condenser and in its fo- breath.

cus. If the magnesium is burned behind the soil. When the end of the shadow of this partition or diaphragm, the centraliza- at Uncle Jack's. Of course I wouldn't have tion of the light is insured.

We hail with great pleasure this great downfall in the price of magnesium, as it places a up the path I met Bridget going down after new power in the hands of all practical pho- parsley, and she held up her hands in horror, tographers, both amateurs and professionals. USES OF HOUSE FLIES.-A chemist ob- While writing this we have before us a group server, noticing the movements of flies after of fourteen gentleman, photographed at a supper table three hours after sunset, every and their fore-feet was led to explore into | individual in the group being sharp and good. -British Journal of Photography.

THE STORY OF A STRAWBERRY.

BY MARY E. BRUSH.

It was only a wild one, and a runner of it had crept under the garden fence and found a nice place in which to take root. Unlike its brothers and sisters in the adjoining meadow, who were crowded and jostled by bold young timothy and saucy daisies, it had plenty of room and rich soil, and it thrived so well that it soon looked as fine as any of the cultivated vines.

It had just donned a white petticoat blossom, when, one morning, the sharp eyes of the twins discovered it. The twins were named Paul and Philip, but everybody called them the "Sweet P's." They were five years old, and both had round. rosy faces, big blue eyes, and hair almost as white as grandpa's. "There's a strawberry vine !" cried Phil. "So 'is! What do you s'pose planted it

there, all alone by itself?" "Come 'thout planting, I guess. Kind

of a little orphan, you know.' "Well, I'm going to have it for my very owny own !"

"No you aren't, either ! I saw it first ! "Don't care ! If you hadn't been hunting for my ball you wouldn't have come 'cross it ! "

This fact was beyond dispute, so Phil compromised by saying, "Well, let's call it ours, then."

"All right! An' we'll take good care of it, sha'n't we?"

And they did! Never was a plant mor carefully tended. Sticks were placed tent wise over it, to prevent its being trodden on; stray weeds were never allowed to encroach on its domain; dry and ragged leaves were gently clipped from its stalk, and it had were gently clipped from its stalk, and it had daily waterings from the little red sprinkler. The little berry vine did its best, and strove to reward its faithful friends by swelling out

auntie ! Honest true, black an' blue !" afternoon !" exclaimed Aunt Loise.

"You!" cried the "Sweet P's" in one

"Yes. I did it when you boys were away touched it had I known that it belonged to you. But, pick it I did, and when I came saying 'Och, woe's the day ! An' have yez gone an' picked that strawberry fwat thim boys, the Swate Pays, has been a tindin thase two wakes? Och !'tis broke intirely their hearts will be !' So, of course, m dears, when Bridget told me what a blunder I had committed, I was very much distressed I intended to tell you about it this morning, but I finished my breakfast before you came down, and then afterwards Miss Stitchall wanted me in the sewing-room."

"But what did you pick the berry for, auntie?" Paul asked.

"After Phillie has begged your pardon for so unjustly accusing you, I will tell you both a little story of what I did with the berry."

Phil did this very humbly, and when the "Sweet P's " had kissed each other Aunt Loise continued: "Well, yesterday afternoon, Miss Gridley, who is interested in the Flower Mission, invited me to accompany her to one of the little children's hospitals. So I made a score or two of little bouquets, and, as I was out in the garden picking flowers, chanced to see your berry in the corner, and very cunning in a little bouquet of white three volumes under the general title of clover and wee Scotch roses. And in a trice BIBLICAL TEACHINGS CONCERNING THE SABBATH AND THE the deed was done! And, in spite of your disappointment. my boys, I am glad that I will be ready soon. disappointment, my boys, I am glad that I picked it, and so you will be, I think, when I tell you what became of it.

"Well we went to the hospital. We found a great clean room, full of rows of little white beds, every one with a pale-faced child in it. All kinds of sick children. And there they lay, all the bright summer day, unable to run out and play, some of them not even daring to stir for dread of cruel pains! Think how hard that must be! How their eyes brightened, and what delighted smiles beamed on the pale faces as a fresh, dewy bouquet was laid on every pillow. We passed along the ward, and at the farther end I found two little boys, twins like you, my "Sweet P's." They had been hurt in the falling of a building. Little Tom's leg was broken, but the bone was growing together

out, "An' I say I didn't eat the berry, cows for swinging their tails, and the hens for not giving us milk. When a man wants "Of course you didn't, little man! How to beat a dog, he can soon find a stick, and could you when I picked it myself, yesterday at any rate any fool may have something to say against the best minister in England.

THE PRAYING MOOD.

"Sometimes I do not feel in the mood for praying, and then I don't pray," said a de-pressed brother to his friend one day. To this the friend replied by asking : "What have your moods to do with your duty? Mood or no mood, it is your duty to pray. If you really want God to bless you, he will not refuse your request because of your mental depression." This was certainly good counsel, for to neglect prayer when moody is a sure way to increase one's depression, while prayer soon transforms a dull mood of mind into the lively cheerfulness of faith, love and hope. One beam of light from the face of Jesus can disperse the gloomiest mood that ever darkened the soul of man that ever darkened the soul of man.

ATALOGUE OF \mathbf{U}^{i} BOOKS AND TRACTS PUBLISHED BY THE

AMERICAN SABBATH TRACT SOCIETY. ALFRED CENTRE, N. Y.

NATURE'S GOD AND HIS MEMORIAL. A Series of Four Ser-mons on the subject of the Sabbath. By Nathan Ward-ner, D. D., late missionary at Shanghai, China, subsequent-ly engaged in Sabbath Reform labors in Scotland. 112 pp. Paper, 15 cents.

THE SABBATH AND THE SUNDAY. BY Rev. A. H. Lewis, A. M., D. D. Part First, Argument. Part Second, History. 16mo. 268 pp. Fine Cloth, \$1 25.

This volume is an earnest and able presentation of the Sabbath question, argumentatively and historically. This the thought came to me that it would look edition of this work is nearly exhausted; but is being revised by the author, and enlarged, and will be published in

THOUGHTS SUGGESTED BY THE PERUSAL OF GILFILLAN AND OTHER AUTHORS ON THE SABBATH. By the late Rev. Thos. B. Brown, Pastor of the Seventh-day Baptist Church at Little Genesee, N. Y. Second Edition, 125 pp. Fine Cloth, 85 cents. Faper, 10 cents.

This book is a careful review of the arguments in favor f Sunday, and especially of the work of James Gilfillan, of Scotland, which has been widely circulated among the lergymen of America.

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

THE ROYAL LAW CONTENDED FOR. By Edward Stennet. First printed in London, in 1658. 64 pp. Paper, 10 cents. LIFE AND DEATH. By the late Rev. Alexander Campbell, of Bethany, Va. Reprinted from the "Millennial Harbin-ger Extra." 50 pp. Price, 6 cents.

COMMUNIER, OR LORD'S SUPPER. A Sermon delivered at Milton Junction, Wis., June 15, 1878. By Rev. N. Ward-ner, D. D. 20 pp.

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

1		11.6.4
	TTHE SECOND COMING OF CHRIST AT HAND We	145
	I live in those days wherein the Lord will gather His is rael out of both Jew and Christian Churches, that their	
	rael out of both Jew and Christian Churches, that their	1
1	spirit, soul and body may be preserved blameless to receive the Lord at his coming. Rom. ix. 4; Isa. xi. 11, 18; Hev. vii. 4; Rom. viii. 29; Rev. xiv. 1; 1 Thess. v. 30, 31, 33; 1 Cer. xv. 52, 53; Phi. iii. 31; Mark xiii. 30; Math. xxiv. 14; Hom. viii. 11, 22, 33; Rev. xxi. 1, 4, 5; John xiv. 16, 17, 36. Further	
	the Lord at his coming. Rom. ix. 4; Isa. xi. 11, 13; Hev.	
	xy. 52, 58 : Phi. iii. Si : Mark xiii. 90 : Math. xxiv. 14 : Hom.	1
1	viii. 11, 22, 28; Rev. xxi. 1, 4, 5; John xiv. 16, 17, 28. Further	6
	Intolungment out he onerned in two muslent poors at whee we	- 6
	each. Mention this paper. Address: J. WIELE, 143 N. Sixth St., Brooklyn, N. T.	-
	e, Tidille, 130 14. Diaul Se, Drugayil, R. a.	
	A GENTS WANTED for our new Religious boek,	
	A the greatest success of the year. Send for illes	
	trated circular, if you want to make money.	
	FORSHEE & McMAKIN, Cincinnati, Ohio.	5
•		57
	TN VANGELII HAROLD,	
5	A FOUR-PAGE RELIGIOUS MONTHLY	- 7
•	- FOR WER	1.1
1		÷.
	SWEDES OF AMERICA.	
R	[]	3 24
ŀ.,	TERNS.	
đ		
_	Single copy	
D J.		
t		
1,	TY, Alfred Centre, N. Y. L. A. PLATTS, Editor.	
r		
)f	Subscriptions to the paper, and contributions to the	
0	fund for its publication, are solicited.	11
	Persons having the names and addresses of Swedes	
t,		
<u>p</u> -	다. 그는 것 같아요. 가지 않는 것 않는 것 같아요. 가지 않는 것 않는 것 같아요. 가지 않는 것 않는	۲. بر در
n,		Sugar.
	Sas each. Also, 160 agres, near town: for SE ner agre	
t.	\$35 each. Also, 160 acres, near town, for \$35 per acre, Also, 30 acres, five miles out, for \$15 per acre, in lots large or small. Terms, one half cash. North Loup, Valley Co., Nebraska. J. A. GREEN.	
5.	or small. Terms, one half cash. North Loup, Valley Co.,	
Ц,		
n		
e.t	BOOK BINDING.	
d		۲. موجع الم
_	In any Style	
ot	s	
R		4.4
ad		
	CLOTH OR LEATHER.	
0	TEVIN UN LEAINEN, A PR	"主法"

DONE AT THE

E BOODSCHAPPER,

G. VELTHUYSEN,

A SIXTEEN-PAGE RELIGIOUS MONTHLY

-IX THE-

HOLLAND LANGUAGE.

PUBLISHED BT

ISTORY OF CONFERENCE.-Ray. JAMES BAHAT has left a few copies of the History of the Seventh day. Baptist General Conference at the Recondra office for sale, at \$1 50. Sent by mail, postage paid, on receipt of price. Address, SABBATH RECORDER, Aired Centre, R. T

No. 1419 Commerce Street, DALLAS, Texas

HAARLEN, HOLLAND.

athize with the new light which t of God's inspired word. An antieformation, a temperance reformawrity reformation, a revival camthis century, may be fulfilling the over and the teaching of Christ, begrees with their spirit, while varytheir methods. The face of the iust be forward. We rest firmly on d the prophets and the apostles, but is lifted upward to heaven, and we ng for ever new illumination under conditions, and to meet new oppo-Independent.

peaceful and trusting in the minute

ily cares and daily trials, that are avect sense of a divine pressure as

th of his sting, and enables you to

eternity with the tread of a con-

ind the ecstacy of a child going home

more.—Kittridge.

knoweth my way.

HE LEADETH ME.

BY MRS. C. S. BULLOCK.

bough he lead me in the dark.

Ill not fear, he is my stay ; y feet are firm upon the rock.

auch of faith I lack ; of I know he leadeth me.

I know he leadeth me,

aith it 18 a blessed boon

o slay the giant sins inbelief and lust,

nd all that lurks within.

arkness and in light e leadeth me, he leadeth me.

walk by faith and not by sight, will ever trust, my Lord, in thee.

give me David's faith and trust.

OLD AND NEW.

base of human nature still exists

the Jews to be dissatisfied with the

of miracles which Jesus performed.

eeding the five thousand, and to ask

next day for a miracle of feeding

The bread and the fish were as good

, indeed better adapted to time and

t they were quite too modern for the

wanted Moses's old miracle of the

terally repeated as a sign of the Mes-

o Christ gave those Jews a very inter-

tle lesson in theology. Why talk so

out Moses? said he. It was not Moses

you that bread out of heaven. It was

r that gave it then, as it is he that

you the true bread out of heaven.

ou fresh truth; more light than

d. Do not rest satisfied ever with

and old, but seek still the good and

Ch. ist declared that while he took

jet of the old law, he did put new

fallness into it. He fulfilled it.

ull of fresh meaning, which comes

piritual apprehension of its princi-

are not out of sympany with Christ's

ien we enter in warmest fellowship

new religious methods and labors

e old style of Moses, by means of

clouds are sometimes very black,

eye of faith cannot always see brough thickest clouds of gloom,

y Father's face I cannot always see

CHBISTIAN BNDUBANCE.

is no greater strength ever manearth than that of quiet endurhave known, and so have you, those for years there has not risen a sinuded day; those, too, who knew all tess of life, but for whom the sun ened long before it had climbed to tian heights; those whose bereaveve involved the loss of everything ned to make life precious; those who a rendered permanently helpless by isease, and can never hope for a waking hour or a night of restful ose whose penury has been absolute re, with no prospect of relief. hese have been the bravest, strongthat I have ever known; and it has me that no emergency of outward of even the foremost of the sacranet, in waging the great conflicts in the truth and the right has equaled hich could endure without murnd could render constant thanks r the heavenly manna which has for the living waters of which e drunk deep draughts, for the of immortality, which has never pent forsaken them - Peabody.

TES AMONG THE SNOWY ALPS.

ay," said Dr. Clemance. "I was mountain of the Alpine range oundary line between France and d By and by we came upon gicles and all the usual attendants ain of winter, but when we got mand delightful flowers blooming beauty of floral loveliness. I said flow is this? Down yonder are, interv: up here are these exquisites secret of the matter was that the mountain had a southern blood the sun, while the other from it. Even so it is with earand our hearts are turned towards the fountain of love and vi mat Township of 16ver and of min-bendy, to bring forth the flower of christian observation world white do the solution of spiritual states of the solution of spiritual solution of the solution of spiritual solution of the solution of spiritual solution of the solution of spiritual spiritual of the solution of spiritual spiritual of the spiritual spiritual spiritual of the spiritual spir

bly be accounted for by the fact that daylight | from among the leaves. is now very plentiful. At its present price, studio as well as for enlarging. If this should | ade, an' d'vide the berry." be the case, it is quite possible that the increased demand for the metal, coupled with Paul, looking at it with longing eyes. a little competition, will still further reduce

There are no means extant by which a an' eat it up on the sly."

most powerful, richly actinic light can be improvised, on the spur of the moment if ribbon, and presto the room is flooded with penny. Magnesium forms, in effect, a portthe striking of a match.

The most primitive way by which to burn | ing down, red sprinkler in his hand. the magnesium is to break a few inches from off the large roll in which each ounce is put up for sale, and hold the end by a pair of be told as a profound secret, both the "Sweet pinchers. But this is a somewhat clumsy way | P's " were dreadfully afraid of those interestof doing that which can be done so much bet- | ing insects. ter by the employment of a properly constructed lamp, such as that of Mr. Hart, of Kingsland Green, which consists of a perforated wooden handle, through which passes a pig as to go and eat that strawberry ?" small tube, of dimensions capable of allowing | fiercely. one or two strands of the ribbon being passed through to the orifice at the outer end, a tiny gone?" pair of rubber-covered rollers grasping the metallic ribbon under such circumstances as throat ! An' it was just as mean as stealing enable it to be "paid out," by the agency of a I've a great mind to-to punch you !" Phil winch handle, just as fast or slow as to suit the added, spluttering with anger and doubling necessities of each case. Owing to the exposure up his fists in so threatening a manner that required by gelatine plates being so very I am really afraid the matter might have brief, this can be done with perfect exacti- had a serious ending had not Aunt Loise, tude.

As an agent in the production of enlargements on bromide paper, magnesium is quite invaluable. Assuming a lantera to be employed for this purpose, all that is necessary ashamed, but still angry. 18 to remove the oil lamp and arrange for the orifice of the magnesium burner taking the place of the flame, or for a small spirit lamp placed there, through the flame of which the strip of magnesium may be pushed during the few seconds which experience

wire or ribbon, which for many years past | to reward its faithful friends by swelling out has remained at from twelve and sixpense its green cones until they rivaled the garden to fifteen shillings an ounce (\$3 to \$4), is berries in size. It was earlier to ripen, too; now being advertised at two shillings and for when the latter showed not the slightest sixpence (62 cents), and apparently, it is ex- | rosy tinge, the little wild vine had one plump, citing but little attention. This may possi- luscious berry that gleamed out coral red

"It'll be ripe to-morrow, Paul," said Phil however, during the winter months, it is as the two stood looking at it, one bright more than probable that magnesium will be summer morning. "An' say, let's have a more extensively employed than hitherto, as little party with it. Bridget'll give us some a source of artificial illumination, both in the m'lasses cookies, an' we'll make some lemon-

"It looks ripe enough to eat now," said

"'Tisn't though. Don't you see that its price. However, at the present figure its speck of green on the side that is next the cost is far from being prohibitive, consider- ground? But it'll be all right by another ing that the mental is so exceedingly light. | day; only I say, Paul, don't you come out here

"S'pose I'd be so mean?" indignantly. Phil really didn't then, but, oh, the next necessary, for photographing either a single morning, when he ran out to look at the figure or a group long after the sun has set, cherished berry, he surely thought that his as that afforded by magnesium. A match is brother had eaten it ! For it was goneapplied to the end of a bit of magnesium quite gone; even the stem was picked off. "Paul did it, I know he did !" Phil cried light so bright and intense as to render the with swelling heart. "An' I say it was just photographing of even a group a matter of as mean-as mean as dirt !" and turning such ease and expedition that a brilliant neg- from the dreadful sight of the ravished vine, ative can be secured by an exposure of a few he ran up the path leading to the house, seconds, and at a cost of less than a half trying with all his might to wink back the tears. It wasn't quite the thing for him to able and even a pocketable electric light, the cry, you know-a boy who had put on trowpowers of which are evoked into action by sers that very spring ! Running along, he nearly stumbled against Paul, who was com-

> "What are you running so for, Phillie? Bumble-bees?" Paul inquired, for, let it

> "Bumble-bees? No! But I sh'd think you'd be afraid that one'd sting you for being so mean ! What made you such a sneak

"What strawberry? Ours? Oh, is it

"Gone! Of course it's gone-down your who was sitting by the window, called the boys just then.

The "Sweet P's" entered the house-Paul grieved and perplexed; Phil somewhat

"Now, what is this trouble about a strawberry ?" inquired Aunt Loise, taking a brown, grimmy hand of each little lad. "It was a wild one. It came up all alone by itself in a corner of the garden by never saw a minister worth his salt who had the parsley bed. An' we tended it like not some crotchet or oddity. Now these are everything, Paul an' I. It was getting a bits of cheese that cavilers smell out and largement. Owing to the smallness of the beautiful red berry on it. We were going nibble at; the first is too flowery and the magnesium flame when obtained in this way, to have a little party and d'vide it, but now second is too dull. Dear me, if all God's a much sharper enlargement may be produced Paul's gone an' eaten it all up by himself, creatures were judged in this way we should

heavy beam had injured his spine, and he was growing weaker every day.

"Standing by Tom's bedside, I reached my hand in my basket and drew out a bouquet. It happened to be the one with your strawberry. I placed it in his hand. How his face brightened !

"' Oh ! oh !' he exclaimed. ' A real strawberry ! Isn't it a beauty ! See, Theo !'

think of last summer when you an' me was Fresh Air Children, an' spent them two weeks out in the country with Farmer Jackman! Didn't we have a jolly time, though ! Don't you remember going after cows ? But, after all, I think the nicest thing was huntin' fur strawberries, don't you, Tom ?

"'Yes, 'twas,' said Tom slowly, while a thoughtful look stole over his face, and then, reaching up and pulling on my sleeve, he whispered, 'Say, ma'am, had you jest as soon let Theo have this bouquet an' gimme another -a common kind? The berry'll taste so good to him! He don't eat much-not enough to keep a skeeter alive ! He was hurt dretful bad, you see, an' sometimes I think-well, I'm afraid that he won't git well, poor little feller !' and, reaching out the strawberry bouquet with one hand, with the other Tom rubbed his nose vigorously to keep back the tears.

"Well, of course I did as he requested, and Theo's parched lips were refreshed by the luscious berry. And now, my "Sweet P's," are you sorry that I robbed you of your beloved berry?"

"No, we aren't !" they cried, and Phil added, emphatically, "only, I wish there had been forty-'leven of them for you to nick !" pick !"

" So do I," said Paul. And then he continued, thoughtfully, "Say, Phil, the berries over in the meadow'll soon be ripe, and maybe we can gather some of them for the poor little hospital children. Mayn't we, auntie?"

"Yes, dears," replied Aunt Loise. "I am glad you thought of it. And we will all do what we can to add to the comfort of those poor little children, won't we?" And the "Sweet P's" answered, heartily, Yes. we will !"-Congregationalist.

A. MINISTER'S FAULTS.

Mr. Spurgeon puts into the mouth of "John Ploughman" the following homely bit of wisdom, which we commend to any reader that may have magnified his pastor's imperfections:-- "I never knew a good horse that had not some odd habit or other, and I

Moral Nature and Scriptural Observance of the Sabbath.

Religious Liberty Endangered by Legislative Enactments.

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

The Sabbath and its Lord. 28 pp.

The True Sabbath Embraced and Observed. 16 pp. The Bible Doctrine of the Weekly Sabbath. 20 pp. The last two Tracts in this list are also published in the Swedish language.

holding it up in his thin hand. "Theo gave a wan little smile, and there was a longing look in his dark eyes as he answered, 'Nice, ain't it, Tom ? Makes one think of loot an analysis of the sabbath, 20 pp.; No. 5, The Sabbath, 20 pp.; No. 6, The Sabbath, 24 pp.

FOUR-PAGE SERIES.—By Rev. N. Wardner, D. D.—The Sab-bath: A Seventh Day or 774 Seventh Day; Which? The Lord's day, or Christian Sabbath. Did Christ or his Apoetles Change the Sabbath from the Seventh Day to the First Day of the Week? Constantine and the Sunday. The New Testament Sabbath. Did Christ Abolish the Sabbath of the Decalogue? Are the Ten Commandments binding alike upon Jew and Contile?

Jentile? Which Day of the Week did Christians Keep as the Sab bath during 800 years after Christ ?

This four-page series is also published in the German language.

Why Sunday is observed as the Sabbath. By C. D. Pot-ter, M. D., 4 pp.

Apostolio Example. By C. D. Potter, M. D., 4 pp. Tracts are sent by mail postpaid at the rate of 800 pares for \$1. Annual members of the Tract Society are entitled to tracts equal in value to one-half the amount of their annual contributions to the Society. Life Members are entitled to 1,000 pages annually. Sample packages will be sent, on application, to all who wish to investigate the subject. Address all communications to the SABBATH RECORDER Alfred Centre, N.Y. Aug. 14, 1885.

GENTLEMEN.

CALENDAR.

UR SABBATH VISITOR

Is Published Weekly at

ALFRED CENTRE, N. Y.

TERKS.

OURRESPONDENCE.

CALERDAR.

Spring Term opens March, 51st.

LFRED UNIVERSITY,

A



ALFRED CENTRE, N. Y.,

at the following prices :

* Seventh-day Baptist Quarterly, and books of same day, half sheep, paper sides, 60 cents; half roan, cloth sides, 50 cents; half imitation morocco, cloth sides, \$1.

Harper's, Century, † Outlook and Sabbath Quarterly, and books of same size, half sheep, paper sides, 75 cents; half roan, cloth sides, \$1; half imitation morocco, cloth sides,

Leslie's and Demorest's Magazines, Appleton's Journal, and books of same size, half sheep, paper sides \$1: half roan, cloth sides, \$1 25: half imitation morocoo, cloth sides, \$1 50.

Harper's Weekly, Leslie's Newspaper, Graphic, and papers of same size, half sheep, paper sides, \$1 50; half roan, cloth sides, \$1 75; half imitation morocco, cloth sides, \$2.

Newspaper Files, half sheep, paper sides, \$2; half roan, cloth sides, \$2 50; half imitation morocoo, cloth sides, \$3. Special prices for special jobs.

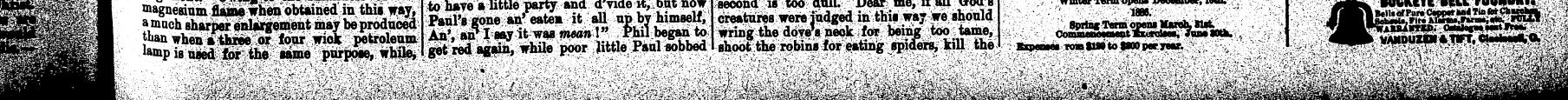
Postage or expressage extra. Several books can be sent at a less rate proportionately than one book. Club togethr and send in your work.

People having magazines will do well, before any numbers are lost, to have them neatly bound.

* Quarterlies furnished for \$2 additions + Outlooks (Vols. 3 and 4) furnished for 80 cents additional

PATENTS obtained, and all business in the U.S. Patent Office, or in the Courts, attended to for Moderate fees. We are opposite the U.S. Patent Office, en-gaged in patent business exclusively, and can obtain pat-ents in less time than those remote from Washington. When model or drawing is sent we advise as to patentability free of charge : and we make no tharge unless we obtain patent. We refer, here, to the Post Master, the Superin-tendent of Money Order Division, and to officials of the U.S. S. Patent Office. For circular, advice, terms, and reference S. Patent Office. For circular, advice, terms, and reference to actual clients in your own State, or county, address C. A. SNOW & Co., Opposite Patent Office, Washington, D.







2		S
		兴谋
3		
-		
		1 100 100 100 100 100 100 100 100 100
	PUBLICARY ST THE ARBE	
	rooming of	定の境
	VOL XLIINO. 26.	
· · ·		Alexandria Alexandria Alexandria
	SEVERTH-DAY BAPTIST	WES
к.	at the state of the Birty	
	finutes of the Pitty-	
	The Seventh-day Baptist	We
·	vened for its Fifty-first Se	eeioi
	Independence, N. Y., Jun	e 17
· .	A. M.	1
	The Introductory Sermo	n we
·	Summerbell. Text, "Th	
	thee. hoping to come unto t	hee
	long, that thou mayest know	ow 1
	behave thyself in the hou	
	Dellaro	
	church of the living God,	the
	church of the living God, the truth."-1 Timothy 3	the 14,
	church of the living God, the truth."—1 Timothy 3 After the sermon, the	the : 14, Ав в о
	church of the living God, the truth."-1 Timothy 3 After the sermon, the order by the Moderator, L	the 14, Asso . E.
	church of the living God, the truth."—1 Timothy 3 After the sermon, the order by the Moderator, L Prayer was offered by Le	the 14, Asso E. E.
	church of the living God, the truth."-1 Timothy 3 After the sermon, the order by the Moderator, L Prayer was offered by Le The Executive Committ	the 14, Asso . E. emar ce p
	church of the living God, the truth."-1 Timothy 3 After the sermon, the order by the Moderator, L Prayer was offered by Le The Executive Committ report, accompanied by a	the 14, Asso . E. emar ce p
	church of the living God, the truth."—1 Timothy 3 After the sermon, the order by the Moderator, L Prayer was offered by Le The Executive Committ report, accompanied by a which was adopted :	the 14, Asso E. man ee p pro
	church of the living God, the truth."-1 Timothy 3 After the sermon, the order by the Moderator, L Prayer was offered by Le The Executive Committ report, accompanied by a which was adopted : Your Executive Committee they have appointed Jas. E.	the 14, Asso E. emai ee p pro would
	church of the living God, the truth."-1 Timothy 3 After the sermon, the order by the Moderator, L Prayer was offered by Le The Executive Committ report, accompanied by a which was adopted : Your Executive Committee they have appointed Jas. E. J ciation as delegate to the South Associations this year in pl	the 14, Asso E. Emai ee p pro N. B -East ace
	church of the living God, the truth."-1 Timothy 3 After the sermon, the order by the Moderator, L Prayer was offered by Le The Executive Committ report, accompanied by a which was adopted : Your Executive Committee they have appointed Jas. E. J ciation as delegate to the South Associations this year in pl	the 14, Asso E. Emai ee p pro N. B -East ace
	church of the living God, the truth."-1 Timothy 3 After the sermon, the order by the Moderator, L Prayer was offered by Le The Executive Committ report, accompanied by a which was adopted : Your Executive Committee they have appointed Jas. E. J ciation as delegate to the South Associations this year in pl	the 14, Asso E. Emai ee p pro N. B -East ace
	church of the living God, the truth."-1 Timothy 3 After the sermon, the order by the Moderator, L. Prayer was offered by Le The Executive Committe report, aocompanied by a which was adopted : Your Executive Committee they have appointed Jas. E. J ciation as delegate to the South Associations, this year, in pl who found it inconvenient to caused to be printed, the follow Association, at an expense of \$	the 14, Asso E. mar ee p pro would N. B -East ace atten ving 1 75.
	church of the living God, the truth."-1 Timothy 3 After the sermon, the order by the Moderator, L Prayer was offered by Le The Executive Committe report, accompanied by a which was adopted : Your Executive Committee y they have appointed Jas. E. J ciation as delegate to the South Associations, this year, in pl who found it inconvenient to caused to be printed, the follow Association, at an expense of \$ Respectfully s	the 14, Asso E. Emai ee p pro would N. B acten ving 1 75. ubmi . E.
	church of the living God, the truth."-1 Timothy 3 After the sermon, the order by the Moderator, L. Prayer was offered by Le The Executive Committe report, accompanied by a which was adopted : Your Executive Committee y they have appointed Jas. E. J ciation as delegate to the South Associations, this year, in pl who found it inconvenient to caused to be printed, the follow Association, at an expense of a Respectfully a Li	the 14, Asso Asso . E. emar pro vould N. B. -East acce acce ving 1 75. ubmi . E.
	church of the living God, the truth."—1 Timothy 3 After the sermon, the order by the Moderator, L. Prayer was offered by Le The Executive Committe report, accompanied by a which was adopted : Your Executive Committee they have appointed Jas. E. J ciation as delegate to the South Associations, this year, in pl who found it inconvenient to caused to be printed, the follow Association; at an expense of Respectfully s L Fifth-day 10 o'clock. Introductory Serm Report of Executive Committee	the 14, Asso Asso . E. emar pro vould N. B. -East acc acc acc 1 75. ubmi . E. Mor- ton, e.
	church of the living God, the truth."-1 Timothy 3 After the sermon, the order by the Moderator, L. Prayer was offered by Le The Executive Committe report, aocompanied by a which was adopted : Your Executive Committee they have appointed Jas. E. J. ciation as delegate to the South Associations, this year, in pl who found it inconvenient to caused to be printed, the follow Association, at an expense of \$ Respectfully a U o'clock. Introductory Serm Report of Executive Committee Appointment of Standing Com	the 14, Asso Asso . E. emar pro vould N. B. -East acc acc acc 1 75. ubmi . E. Mor- ton, e.
	church of the living God, the truth."-1 Timothy 3 After the sermon, the order by the Moderator, L. Prayer was offered by Le The Executive Committe report, aocompanied by a which was adopted : Your Executive Committee they have appointed Jas. E. J ciation as delegate to the South Associations, this year, in pl who found it inconvenient to caused to be printed, the follow Association, at an expense of a Respectfully a <i>L</i> <i>Fifth-day</i> 10 o'clock. Introductory Serm Report of Executive Committee Appointment of Standing Com Notices.	the 14, Asso Asso E. emai or pro- would N. B -East ace atten ving 1 75. ubmi . E. Mor- ion, e. mitter
	church of the living God, the truth."-1 Timothy 3 After the sermon, the order by the Moderator, L. Prayer was offered by Le The Executive Committe report, aocompanied by a which was adopted : Your Executive Committee they have appointed Jas. E. J. ciation as delegate to the South Associations, this year, in pl who found it inconvenient to caused to be printed, the follow Association, at an expense of a Respectfully a <i>L.</i> <i>Fifth-day</i> 10 o'clock. Introductory Serm Report of Executive Committee Appointment of Standing Com Notices. 2 to 2.15. Devotional Exercise 2.15 to 4.30. Communications	the 14, Asso Asso E. emai or pro- would N. B -East ace atten ving 1 75. ubmil. E. Mor- ion, e. mitter s. from
	church of the living God, the truth."-1 Timothy 3 After the sermon, the order by the Moderator, L. Prayer was offered by Le The Executive Committe report, aocompanied by a which was adopted : Your Executive Committee they have appointed Jas. E. J ciation as delegate to the South Associations, this year, in pl who found it inconvenient to caused to be printed, the follow Association, at an expense of \$ Respectfully a <i>L</i> <i>Fifth-day</i> 10 o'clock. Introductory Serm Report of Executive Committee Appointment of Standing Com Notices. 2 to 2.15. Devotional Exercise 2.15 to 4:30. Communications ing Bodics; annual report	the 14, Asso Asso E. emai or pro- would N. B -East ace atten ving 1 75. ubmil. E. Mor- ion, e. mitter s. from
	church of the living God, the truth."—1 Timothy 3 After the sermon, the order by the Moderator, L. Prayer was offered by Le The Executive Committe report, aocompanied by a which was adopted : Your Executive Committee they have appointed Jas. E. J ciation as delegate to the South Associations, this year, in pl who found it inconvenient to caused to be printed, the follow Association, at an expense of a Respectfully s <i>L</i> <i>Fifth-day</i> 10 o'clock. Introductory Serm Report of Executive Committe Appointment of Standing Com Notices. 2 to 2.15. Devotional Exercise 2.15 to 4:30. Communications ing Bodics ; annual repor-	the 14, Asso Asso E. mai ee p pro- would N. B -East ace atten ving 1 75. ubmi . E. Mor s. from orts;
	church of the living God, the truth."-1 Timothy 3 After the sermon, the order by the Moderator, L. Prayer was offered by Le The Executive Committe report, accompanied by a which was adopted : Your Executive Committee they have appointed Jas. E. J. ciation as delegate to the South Associations, this year, in pl who found it inconvenient to caused to be printed, the follow Association, at an expense of a Respectfully a <i>L.</i> <i>Fifth-day</i> 10 o'clock. Introductory Serm Report of Executive Committe Appointment of Standing Com Notices. 2 to 2.15. Devotional Exercise 2.15 to 4.30. Communications ing Bodics ; annual report cellaneous business. <i>Eve</i> 8 o'clock. Paper, "What com	the 14, Asso Asso E. mai ee p pro- would N. B -East ace atten ving 1 75 ubmi . E. Mor- mitter mitter pro- mitter pro- mitter pro- mitter pro- mitter pro- mitter pro- mitter pro- mitter pro- mitter pro- mitter pro- mitter pro- mitter pro- p
	church of the living God, the truth."-1 Timothy 3 After the sermon, the order by the Moderator, L. Prayer was offered by Le The Executive Committe report, accompanied by a which was adopted : Your Executive Committee they have appointed Jas. E. J. ciation as delegate to the South Associations, this year, in pl who found it inconvenient to caused to be printed, the follow Association, at an expense of & Respectfully s <i>L.</i> <i>Fifth-day</i> 10 o'clock. Introductory Serm Report of Executive Committe Appointment of Standing Com Notices. 2 to 2.15. Devotional Exercise 2.15 to 4.30. Communications ing Bodics ; annual report cellaneous business. <i>Eve</i> 8 o'clock. Paper, "What com-	the 14, Asso Asso E. main ee p pro- would N. B -East ace atten ving 1 75 ubmi . E. mitter mitter moon s. from orts; ming.
	church of the living God, the truth."-1 Timothy 3 After the sermon, the order by the Moderator, L. Prayer was offered by Le The Executive Committe report, accompanied by a which was adopted : Your Executive Committee they have appointed Jas. E. J. ciation as delegate to the South Associations, this year, in pl who found it inconvenient to caused to be printed, the follow Association, at an expense of a Respectfully a <i>L.</i> <i>Fifth-day</i> 10 o'clock. Introductory Serm Report of Executive Committe Appointment of Standing Com Notices. 2 to 2.15. Devotional Exercise 2.15 to 4.30. Communications ing Bodics ; annual report cellaneous business. <i>Eve</i> 8 o'clock. Paper, "What com	the 14, Asso Asso Emai e p pro- would N. B -Eas ace atten ving 1 75. ubmi . E. Mor- s. from orts; ning. stitut Mor- s.

10.80. Paper, "Inspiration of the

Afternoon 2 to 2.15. Devotional Exercises. 2.15 to 8. Reports of committees 3 o'clock. Educational conference

Afternoon

Horning

Atternoo

Evenin

In the absence of the accustomed Notes from Dr. Williams, we copy the following, by Prof. John A. Broadus, D. D., LL.D., from the Sunday School Times, with some slight changes.]

8

INTRODUCTION.

This and the next lesson belong somewhere between the feast of tabernacles-say September-and the feast of dedication (John 10: 22)-say December. It was the autumn preceding the crucifixion. The place was Jerusalem. The story of Jesus and the blind man really extends to verse 38, and some teachers may prefer to include the whole.

EXPLANATORY NOTES.

V. 1. As Jesus passed by. May have been just after leaving the temple (John 8: 59), or on some subsequent day. A man which was blind from his birth. Blindness occurring after birth sometimes vields to treatment, or appears to pass away from unknown causes; but blindness from birth was hopeless. v. 32. This man was a beggar. v. 8.

V. 2. Master. My teacher, or generally, teacher, Who did sin, this man, or his parents, that he was born blind ? The problem of the relation between special affliction and special sin has been much discussed for ages. See the book of Job. Some Jews in our Lord's time seem to have had a vague persussion that great bodily affliction might be appointed in advance (for example, in blindness from birth), as a punishment for some great sin which it was foreseen the person would commit. Others fancied there might be sin committed before birth. Others thought it more likely that such an affliction from birth was a punishment for sin committed by the parents. This last was much the most reasonable explanation, for a great number of bodily and mental defects are the results of parental sin. This was the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me." Biological and historical science are only of late beginning to appreciate this awful law of heredity, enunciated so long ago. Doubtless the effects often last much longer than three or four generations; but that was enough to mention, being filment. But the Jews were wrong in understand that every calamity is necessarily a punishment for some special sin of the sufferer or his ancestors. Our Lord takes occasion to correct this error, which the blind man as not a case of that kind. See an

V. 8. Neither hath this man sinned, nor his paronto. That is neither sinned as a reason why he should be born blind. His blindness from birth was This (Hovey) was not unjust to the blind man, both | sents Jesus as well known. ase our common sinfuinces descrives worse suf- V. 18. They brought to the Pharises him, etc.

1-5.

objects of his mission was like a laborer's day, with the night coming on to end it. He knew, though the disciples did not, that he had in fact only a few months left of his brief earthly life, which (Robert Hall) "crowded into three short years actions and labors of love that might have adorned a century." So far as the disciples were to work in company with him, the same was true of them; and more generally it applies to all workers in God's service. that they have but a brief day in which to do the work appointed.-a day which the oncoming night of death will shortly end. Sharers in such a mission, called into such a service, with a day so short and swift declining, how ought we to arouse our-

selves, and work while it is day, for Christ and for humanity ! This mention of day and night suggested a kindred image; namely, of our Lord as the light of the world (v. 5), even as the evangelist has already told us at the beginning of his Gospel (John 1: 4), and as the Saviour had said only a few days before the time of our lesson. 8: 12. As long as I am in the world. May refer simply to this period of his incarnation.

V. 6. Anornted the eyes of the blind man with the clay. Our Lord commonly gave some physical indication of his personal connection with the persons he healed, as by touching, by taking the hand, calling Lazarus, etc. This gave tangible evidence to all concerned that the healing proceeded from him. The most natural symbolic act in healing the blind was to put something on the eyes, and let it be washed off; and by anointing with clay made from his own spittle he visibly connected the heal ing with himself.

V. 7. Go, wash in the pool of Siloam. This tested. and thus developed, the man's faith. It would cost the blind man some trouble to make his way to the pool without the city, and his doing it would cultideclared on Mount Sinai (Exod. 20 : 5) : "Visiting vate faith and obedience. Compare Naaman going to the Jordan. The pool of Siloam still exists, by the same name, Silwan, at the southern extremity of the temple hill. The water comes through a remarkable underground passage from a fountain nearer the temple wall, called in modern times the Fountain of the Virgin. The walls of the pool are broken and ruined, but the water is very bright and as far as any one person will live to observe the ful abundant, and as collected again at a lower point it supplies the Arab village of Silwan, which straging that every sin is invariably thus punished, and gles along the opposite side of the Kidron valley. One traveler of some years ago remembers to have bathed his own worn and suffering eyes in the clear water. Which is by interpretation. Sent. It was the disciples at that time shared, by setting forth sent forth, discharged from the underground passage. This name suggested to the evangelist that interesting passage to the same effect in Luke 13 : Jesus himself was one sent ; namely, to heal and save. John 17: 18.

V. 8-19. The man is questioned by his neighbors and acquaintances, and bears witness. Of course, his appearance was not a little changed. Hence the not providentially appointed as a punishment of doubt and questioning which are related with such any special sin committed by him or by his parents. | anunation, and the occasion for him to declare that But providence appointed his blindness, that the he was indeed the well-known blind beggar. Commories of God should be made manifest in him ; that pare the healed cripple of Acts 8 : 10. A man that he should be healed in a way that would manifestly is called Jesus. The article the in the Revised Verbe God's work, and thus promote God's glory sion, and neglected in the Common Version, repre-

Mrs. Daniel Babcock, in Phenix. In early life, she became a subject of saving grace and joined the First Hopkinton Church. In 1845, she joined by letter the Pawcatuck Church, of which she was member at her death, greatly respected and loved. Living, as she did, in close fellowship and communion with her Saviour, loving dearly her Bible molded by the indwelling power of the Holy Spirit, she possessed a ripe and noble Christian character. strong and positive in principle, winning in manners, gentle and loving in spirit. Her life was emi nently a useful and a happy one, her death a glorious testimony for religion, and a glorious victory through the grace of Jesus Christ. Her remains were brought to Westerly, and the funeral services were held in the old home where she and her husband had spent together so many happy years. Two sons and two daughters, and a large number of relatives feel deeply their loss, but are comforted by the assurance of her eternal gain and the sweet influence of her life left behind, which will ever go on in its power for good. "Blessed are the dead which die in the Lord from henceforth ; yea, saith the Spirit, that they may rest from their labores, and their works do follow them. 0. U. W.

JOSIAH BEE was born in Salem county, New Jersev. October 16, 1809, and died at Berea, Ritchie county, W. Va., March 31, 1886. At the age of six years his parents moved to the mountains of what is now West Virginia. where he grew up with a large family. In early manhood he made a profession of religion, was baptized by Eld. Peter Davis, and joined the New Salem Church. He was afterward called to act as deacon in the Middle Island Church and then in the Pine Grove Church. He was noted for his strong adherence to God's Word and convictions of duty, characteristic of the Bee family. His last sickness was short and his death peaceful and happy. L. B. S.

June 8, 1886, LLOYD RAY, son of E. E. and C. V Bond, aged 3 years, 8 months and 13 days.

Gone from our home is our darling Ray, Gone to the realms of the blest: And we long for the dawn of that sweet day When we shall with him be at rest. M. M. H.

Absolutely Pure.

L. BARBOUR & CO.. The regular Winter Session (twenty-second year) will commence October 2, 1884, and continue DRUGGISTS AND PHARMACISTS. twenty-four weeks. Daily clinics will be held in the College, and the Hospital and Dispensary adjoining No. 1, Bridge Block. give special advantages for practical studies unsur-passed by any other school. In addition, the large daily clinics at the OPHTHALMIC HOSPITAL and E. N. DENISON & CO., JEWELERS. RELIABLE GOODS AT FAIR PRICES. Finest Repairing Solicited. the WARD'S ISLAND HOMCEPATHIC HOS. F STILLMAN & SON. PITAL (weekly) are open for all students. For MANUFAGTURERS OF STILLMAN'S AXLE OIL. further particulars and circular, address, The only axle oil made which is ENTIRELY FREE MIR. MARY A. BRINKMAN, M. D., Sec'y, from gumming substances. 219 West 28d Street, New York City. THE SEVENTH-DAY BAPTIST MISSION ARY SOCIETY GEORGE GREENMAN, President, Mystic Bridge, Ot. Business Hirectory. O. U. WHITFORD, Recording Secretary, Westerly, A. E. MAIN, Corresponding Secretary, Ashaway, R.I. It is desired to make this as complete a directory as ALBERT L. CHESTER, Treasurer, Westerly, R. I. possible, so that it may become a Descartarysenar Drano-YORY. Price of Cards (3 lines), per semum, \$2. Baytona, Florida. D. D. ROGERS. Alfred Centre, N. Y. D. ROGERS & BROTHER. Civil Engineers. THE ALFRED SUN. Published at Alfred Cen-Jacksonville office, 74 W. Bay Street. L tre, Allegany County, N. Y. Dovoted to University and local news. Terms: \$1 per year. Chicago, Ill. ORDWAY & CO. TINIVERSITY BANK, ALFRED CENTRE, N. Y MERCHANT TAILORS. E. S. BLISS, President, 205 West Madison St. WILL. H. CRANDALL, Vice President, E. E. HAMILTON, Cashier. TRED. D. ROGERS. M. D. PHYSICIAN AND PHARMACIST. This Institution offers to the public absolute secur-Office. 2834 Prairie av. Store, 2406 Cottage Grove av ity, is prepared to do a general banking business, C. B. COTTRELL & SONS, CYLINDER PRINTING PRESSES, for Hand and Steam Power. and invites accounts from all desiring such accommo-dations. New York correspondent, Importers and Traders National Bank. Factory at Westerly, R. I. M. BOURDON COTTRELL, Milton, Wis. DENTIST. W. CLARKE, DEALER IN BOOKS, FRIENDSHIP AND ALFRED CENTRE, N. Y. V Stationery, Jewelry, Musical Instruments. FANCY AND HOLIDAY GOODS. Milton, Wis. At Friendship, 1st-7th, and 15th-22d of each month SILAS C. BURDICK, P. CLARK REGISTE Post-Office Building, P. CLARKE, Books, Stationery, Drugs, Groceries, etc. Canned MAPLE SYRUP a Specialty. REGISTERED PHARMACIST. A. SHAW, JEWELER. Milton Junction. Wis. AND DEALER IN T. ROGERS, Notary Public, Conveyancer, and Town Clerk. Office at residence, Milton Juaction, Wis. WATCHES, SILVER WARE, JEWELRY, Co. BURDICK AND GREEN, Manufacturers of Tinware, and Dealers in Stoves, Agricultural The Sabbath Becorder, Implements, and Hardware. BUSINESS DEPARTMENT, ALFRED UNIVER-SITY. A thorough Business Course for Ledies PUBLISHED WEEKLY and Gentlemen. For circular, address T. M. DAVIS BY THE AMERICAN SABBATH TRACT SOCIETY. THE SEVENTH DAY BAPTIST QUARTER. LY. A Repository of Biography, History, Liter-ature, and Doctrine. \$2 per year. Alfred Centre, N.Y. ALFRED CENTRE, ALLEGANY CO., N. Y. TERMS OF SUBSCRIPTION SEVENTH-DAY BAPTIST EDUCATION SO-Per year, in advance. Papers to foreign countries will be charged 50' CIETY. E. P. LARKIN, President, Al-ad Centre, N. Y. No paper discontinued until arrearages are paid, except at the option of the publisher. D. E. MAXSON, Corresponding Secretary, Alfred Centre, N. Y. ADVERTISING DEPARTMENT AMOS C. LEWIS, Recording Secretary, Alfred Cen-Transient advertisements will be inserted for 75 cents an tre, N. Y. inch for the first insertion; subsequent insertions in sub-cession, 30 cents per inch. Special contracts made with parties advertising extensively, or for long terms. Legal advertisements inserted at legal rates. Yearly advertisers may have their advertisements changed W. C. BURDICK, Treasurer, Alfred Centre, N. Y. ABBATH-SCHOOL BOARD OF GENERAL CONFERENCE. quarterly without extra charge. No advertisements of objectionable character will be ad H. C. Coon, President, Alfred Centre, N. Y. T. R. WILLIAMS. Cor. Sec., Alfred Centre, N. Y. JOS PRINTING. E. S. BLIES, Treasurer, Richburg, N. Y. This powder never varies A marvel of purity. The office is furnished with a supply of jobbing material, and more will be added as the business may demand, so that all work in that line can be executed with neatness and dispatch. strength and wholesomenees. More economical than the ordinary kinds, and can not be sold in competi-Alfred, N. T. C. BURDICK. WATCHWAKER and ENGRAVER

8 o'clock. Prayer and conference 1 Sabbath Mor 10.80. Sermon by A. H. Lewis, Association, followed by a Please try us. sionary and Tract Societies. 8 o'clock. Bible-school work. cond Superintendent of the Indep 7.45. Paper on Woman's Work, 8.15. Sermon by J. L. Huffman Western Association. First-day Mo 9 to 9.15. Devotional Exercises. 9.15 to 10.30. Unfinished business 10.80 to 11., Paper, "The religiou bath. 11 o'clock. Sermon by J. B. Clas Sabbath Tract Society, foll L. T. ROGERS. for the Tract and Missionary 2 to 2.15. Devotional Exercises. 2.15 to 3. Miscellaneous business. 8 o'clock. Sermon by O. U. Whi Missionary Society. 8 o'clock. Sermon by H. D. Clar tral Association On motion, the Moderator Committees as follows : On Nominations-D. E. Maxs Fisk. 112 Monroe St. On Petitions-L. A. Platts, J. On Finance-A. C. Burdick, On the State of Religion-C. A. H. Socwell. The delegates and visitors half of the Independence Milton. Wis Backus, pastor. Notices we and. after singing. "The Jeaus," by the choir, and the Amociation took a recent AFTERNOON One-half hour before the service was conducted by "The Hour of Praver." The devotional exercises led by I. T. Huffman, after December of the religious of the state The Secretary read comm COMPRESSION AND A STREET Alter and a Break and a straight in a lie micronience Humaleville, Elmira. MULLAN MARKEN CADLON Line in the second

Proprietor.

All communications, whether on business of for publics tion, should be addressed to "THE SARBATH RECORDER

because the great joy of being healed by Jesus, and bunal, or merely a number of the Pharisees infor bunal, or merely a number of the Pharisees infor No YAL BAKING POWDER CO., 106 Wall St., New York.