

The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

TERMS—\$9 A YEAR, IN ADVANCE.

VOL. XLII.—NO. 29.

ALFRED CENTRE, N. Y., FIFTH-DAY, JULY 22, 1886.

WHOLE NO. 2162.

SEVENTH-DAY BAPTIST NORTH-WESTERN ASSOCIATION.

Minutes of the Forty-ninth Annual Session.

The Seventh-day Baptist North-Western Association convened with the Church of Carlton, at Garwin, Tama Co., Iowa, on Fifth-day, June 24, 1886, at 10.30 A. M.

The Moderator, J. T. Davis, called the Association to order, and, after a song of "Welcome" by the choir, E. M. Dunn preached the Introductory Sermon, from John 8: 31, 32.

After the sermon and another song by the choir, in the absence of the Clerks, G. M. Cottrell and A. G. Crofoot were appointed Clerks *pro tem*.

The Chairman of the Committee on Programme, H. Hull, made a partial report of the order of exercises, after which, on motion, the Moderator appointed the Standing Committees as follows:

On Petitions—A. G. Crofoot, G. J. Crandall, Erastus Brown.
On Finance—Wm. B. West, Hamilton Hull, Maxson Babcock.

On Resolutions—O. D. Sherman, H. D. Clarke, J. B. Clarke.
On State of Religion—E. M. Dunn, J. W. Morton, G. M. Cottrell.

On Education—T. R. Williams, J. L. Huffman, S. H. Babcock.
Preacher of Introductory Sermon, Essayists, Sabbath-school Board and Delegate to Sister Associations—N. Wardner, H. B. Lewis, J. S. Babcock.

On Obituaries—A. McLearn.

Under the order of communications from the churches, letters were read as follows: North Loup and Long Branch, Neb., Milton, Albion, Milton Junction and Cartwright, Wis., Farina, Ill., and Dodge Centre, Minn.

The time for adjournment having arrived, after an address of welcome by H. Hull, and various announcements, and benediction by J. B. Clarke, adjourned.

AFTERNOON SESSION.

After devotional exercises for fifteen minutes, conducted by the Moderator, the reading of the letters was resumed, and the following churches were heard from: Chicago and West Hallock, Ill., Aldea and Isanti, Minn., Berlin, Utica, and Rock River, Wis., Marion County, Kan., Jackson Centre, Ohio, and Carlton, Iowa.

Under the order of communications from corresponding bodies, J. L. Huffman presented the letter of the South-Eastern Association, with additional remarks concerning their recent session and the interests and needs of that Association. O. D. Sherman appeared as delegate from the Eastern Association, presented their letter and made additional instructive remarks concerning that Association.

The hour for special order having arrived, the choir sang "Good news from heaven," after which J. W. Morton read an essay upon "The second coming of Christ."

Following the reading of the essay, the choir sang "Will Jesus find us watching?"

After the singing, the corresponding letter from the Central Association was read by their delegate, H. D. Clarke, with additional appropriate remarks.

Thos. R. Williams also appeared as delegate of the Western Association, presented the letter from that body, with remarks of interest touching school matters as represented by our University which is located in the midst of that Association, with personal reminiscences.

On motion of W. B. West, the delegates from sister Associations, J. B. Clarke, the representative of the Tract Society, and all visiting brethren and sisters, were invited to participate in the deliberations of this body. To this motion, remarks were made by H. B. Lewis, especially favoring the plan of interchange of delegates as now carried on between the Associations.

Following this, remarks were made by J. B. Clarke, Agent of the Tract Society, concerning the interests of his work.

H. Hull, Chairman of the Committee on Programme, presented the further order of exercises of the Association which was adopted as follows:

Fifth-day, 10 A. M.

Introductory Sermon, E. M. Dunn.
Call to order for business.
Appointment of Standing Committees.
Communications from churches.

Afternoon Session, 2 P. M.

Devotional Exercises, 15 minutes.
Unfinished business.
Communications from corresponding bodies.
9 o'clock, Essay, J. W. Morton.

Evening Session, 8 P. M.

Devotional Exercises, 15 minutes.
Missionary conference, led by J. W. Morton.

Sabbath-day, 9 A. M.

Devotional Exercises, 15 minutes.
Business.
11 o'clock, Sermon by G. J. Crandall.

Afternoon Session, 2 P. M.

Devotional Exercises, 15 minutes.
Business.
Sermon, by H. D. Clarke.

Evening Session.

7.30, Praise service, by G. M. Cottrell.
8, Conference, led by H. B. Babcock.

Sabbath-day.

9.30 A. M., Sabbath-school.
10.30 A. M., Sermon, by T. R. Williams.
Collection for Missionary Society.
Communion, conducted by A. G. Crofoot and G. M. Cottrell.
3.30 P. M., Sermon, by O. D. Sherman.
7.30 P. M., Praise service, by H. D. Clarke.
8 P. M., Sermon, by J. L. Huffman.

First-day, 9 A. M.

Devotional Exercises, 15 minutes.
Business.
11 o'clock, Sermon on Baptism, by N. Wardner.
Collection for Publication Society.

Afternoon Session, 2 P. M.

Devotional Exercises, 15 minutes.
Woman's meeting, a deliberation on the organization of a Woman's Missionary Board.
3, Conference in the interests of the Publication Society, led by J. B. Clarke.

Evening Session.

7.30, Unfinished business.
8 o'clock, Sermon, by Henry B. Lewis.
8.30, Farewell Conference.

On motion, the hours for adjournment were fixed at 12 M. and 4.30 P. M.

The session then closed, after benediction by A. G. Crofoot.

EVENING SESSION.

After fifteen minutes devoted to a service of prayer, J. W. Morton took charge of the mission hour, during which G. J. Crandall spoke of the interests and work of the mission cause in the Nebraska field.

The choir then sang, "O, where are the reapers?" after which A. G. Crofoot spoke of the mission work and field in the state of Minnesota. Following Bro. Crofoot's remarks, H. B. Lewis spoke of the mission work among the Danes of Minnesota, represented by C. J. Sindall, our missionary among that people, in that state, especially of a doctor and some others in the city of Minneapolis who have recently commenced Sabbath observance, and who give promise of valuable aid to our cause.

After singing "The pearl of greatest price," J. L. Huffman spoke of the way in which the demands of the field are to be met. After some remarks by J. W. Morton, farther discussion of missionary topics was made a special order for to-morrow at 10 o'clock A. M.

The session then closed, after benediction by T. R. Williams.

SIXTH-DAY—MORNING SESSION.

After devotional exercises for fifteen minutes, the minutes of yesterday's session were read and approved, after which J. L. Huffman, delegate to sister Associations, made his report, which was adopted and the financial part referred to the Committee on Finance:

GARWIN, IOWA, June 24, 1886.

Your delegate to Sister Associations would report that he attended the late sessions of these bodies, and, as fully as able, represented the condition and work of this Association, calling special attention to the work of our schools, and the condition and work of our churches.

Your delegate was cordially received and given important positions for work by all these bodies.

The sessions were all characterized by a good religious spirit and much earnestness in seeking wise means in presenting the work of the Master.

The South-Eastern Association's greatest need is settled pastors, who shall help them in securing a more systematic way of doing the things of religion. They also need a school for the training of the young, preparatory for college, thus saving much expense that results from sending the young from home to get these preparatory studies.

The Eastern Association is made up largely of strong churches with efficient pastors. The Boards of the Missionary and Tract Societies being located in this Association, much interest is manifest in the denominational work as represented by these societies.

The session of the Central Association was especially marked by spiritual power. Your delegate was impressed here of the benefit of having no programme made out beforehand, as all came expecting to have something allotted them to do.

While the session of the Western Association was one of much interest and profit, it did not seem to reach the height of religious fervor that characterized the others. Your delegate was impressed that perhaps the reason of this might be the great amount of attention given to the various financial interests of our people.

The Bible services were a marked and interesting feature of these sessions, showing that all our people are taking more interest in the study of God's Word. Having thus been permitted to visit all our churches as represented by these Associational gatherings, your delegate feels safe in saying that it is his opinion in general, there is a growing desire on the part of God's people for more Holy Ghost preaching and Holy Ghost living.

The expenses of your delegate are seventy dollars and seventy-nine cents (\$79.79).

J. L. HUFFMAN, Delegate.

Letters were then read from the following churches: Walton, Iowa, New Auburn, Minn., Providence, Mo., Texarkana, Ark., and Wood Lake, Wis.

Following the reading of the letter from the Providence Church, according to request therein, the Association was led in prayer for that church by N. Wardner.

The report of the Corresponding Secretary was then presented as follows:

Your Corresponding Secretary would respectfully report that he prepared the Corresponding Letter to Sister Associations, which was submitted at the last session of this body. Besides this, no occasion for correspondence has arisen.

Wm. H. ERNST, Cor. Sec.

The Treasurer made his report, which was adopted as follows, and the financial part was referred to the Committee on Finance:

Wm. B. West, Treasurer,
In account with the NORTH-WESTERN ASSOCIATION.

To balance from last year.....\$100 10
Collection for Minutes..... 45 25
Collection for Tract Society..... 85 28

Cash of Mrs. M. M. Jones for copy of Minutes.....	03
Apportionment of Milton Church.....	12 70
Southampton.....	6 17
New Auburn.....	2 98
Walworth.....	6 95
Welton.....	4 82
Cartwright.....	1 70
Nortonville.....	10 65
Utica.....	3 26
Farina.....	11 21
Isanti.....	1 00
Marion Co.....	1 21
Milton Junction.....	12 28
Stone Fort.....	5 00
Aldea.....	63
Jackson Centre.....	8 80
Dodge Centre.....	7 17
Berlin.....	7 71
North Loup.....	8 59
Garwin.....	3 55
Amount.....	\$348 87

Cr.

By paid A. E. Main, collection for missions.....	\$ 46 25
J. B. Clarke, collection for Tract Society.....	98 02
Order of W. H. Ernst, delegate.....	64 00
Balance for printing Minutes of 1884.....	5 00
G. M. Cottrell, as per order of Association.....	2 00
Printing Minutes of 1885.....	30 00
Postage.....	65
Balance on hand.....	106 05
Amount.....	\$348 87

Churches are in arrears as follows:

Albion (2 years).....	\$26 72
Long Branch.....	3 90
Texarkana.....	1 49
Trenton.....	3 04
Wood Lake, Wis.....	99
Rock River.....	2 55
Delaware.....	1 20
Harvard.....	2 70
Villa Ridge.....	1 50
Big Sioux, Dak.....	78
Total due.....	\$44 96

Respectfully submitted,
Wm. B. West, Treasurer.

The report of the Sabbath-school Board was then presented, and laid on the table for further discussion.

The hour for the special order having arrived, our interests in missionary work were again brought before the house, when E. M. Dunn read a letter from Sister Mary F. Bailey, of Milton, Wis., concerning the women's benevolent societies; also a letter from Sister D. H. Davis, of Shanghai, China.

Remarks were then made by O. D. Sherman upon the condition and needs of the mission field, especially the field in Shanghai, China.

Following these remarks, J. W. Morton read a portion of a sermon upon the subject of "Giving," from Prov. 3: 9, 10.

On motion of N. Wardner, the sermon was requested for publication in the SABBATH RECORDER.

After remarks by J. T. Davis concerning the needs of the Garwin field, the choir sang "The gospel call."

The hour for a sermon having arrived, G. J. Crandall preached from Matt. 14: 16.

Following the sermon, the choir sang "The open door."

The report of the Clerk of the last Association was then read, accepted and referred to the Finance Committee, as follows:

Your Clerk would report that he procured the publication of 500 copies of the Minutes of 1885, including the statistics of the churches and Rules of Order of the Association, and ordered their distribution from the SABBATH RECORDER office, but has not received the bill; possibly it may be in the hands of the Treasurer of the Association.

I also procured the printing of 100 blank forms for the annual report of the churches, and have forwarded to each church in the Association whose post-office I could ascertain, one blank each. The forms are the same as adopted at the last session on a report from the Corresponding Secretary. The bill for printing these blank forms (\$3 50) has been forwarded to the Treasurer.

All of which is respectfully submitted,
L. T. ROGERS, Clerk of last Association.

The council appointed last year to examine Bro. E. Ronayne for ordination to the ministry, made their report through their Secretary, which was adopted as follows:

Your Committee appointed during the first day of the session of this Association held at Milton, Wis., in June, 1885, consisting of the pastors, elders, deacons and clerks of the North-Western Association and the delegates from other Associations, with J. B. Clarke, Agent of the Tract Society (who was in attendance at this meeting), to sit in council for the purpose of examining Bro. E. Ronayne, preparatory to ordination, would respectfully submit the following report through the Clerk of the Council:

The Council convened during the session of the Association, and organized by appointing H. E. Maxson, President, L. T. Rogers, Clerk, and J. W. Morton to lead in propounding questions to the candidate, and adjourned to Monday, June 29, 1886, at 9 o'clock A. M., (the time appointed for said examination by the Association.)

On the 29th day of June, 1886, at 9 o'clock A. M., the Council met in the Seventh-day Baptist church at Milton, Wis., to hold a public examination. Prayer by the President, and after some preliminaries, J. W. Morton proceeded by asking such questions as seemed advisable and necessary, until 12 o'clock M. Council then adjourned to 2 o'clock P. M.

AFTERNOON SESSION.

Council met at 2 o'clock P. M. Prayer by A. McLearn. On motion of J. W. Morton, after remarks by J. W. Morton, A. E. Main, A. G. Coon, N. Wardner, S. H. Babcock, H. B. Lewis, J. B. Clarke, Geo. W. Hills, E. C. Soewell and A. R. Prentice, the examination of Bro. E. Ronayne was, by a unanimous vote, declared satisfactory, and the following appointment made and carried out immediately:

Ordination Sermon by J. W. Morton.
Consecrating Prayer by J. L. Huffman.
Charge to the candidate by D. E. Maxson.
Night hand of fellowship by N. Wardner.
Benediction by D. E. Maxson.

L. T. ROGERS, CLERK OF COUNCIL.

E. M. Dunn was appointed Corresponding Secretary for the coming year.

L. T. Rogers was appointed Engrossing Clerk for the coming year.

Wm. B. West was appointed Treasurer for the ensuing year.

The Committee on Introductory Sermon, Essayists, Sabbath-school Board, and Delegate to Sister Associations, made a partial report, when the Association adjourned, after benediction by H. B. Lewis.

AFTERNOON SESSION.

Association convened according to adjournment. Fifteen minutes devoted to the service of prayer, after which the completed report of the Committee on Introductory Sermon, Essayists, etc., was made, amended, and adopted as amended, as follows:

The Committee to appoint Essayists, Preacher of Introductory Sermon, Delegate to Sister Associations, and Committee on Programme, respectfully report as follows:

Delegate to Sister Associations—A. McLearn, with J. T. Davis, alternate.
Introductory Sermon—G. J. Crandall, with S. H. Babcock, alternate.

"Baptism" N. Wardner; "What is true Sabbath Observance?" S. H. Babcock.
Sabbath-school Board—W. F. Place, Harriet Clarke, Marzena Stillman, T. A. Saunders, S. G. Burdick, A. B. Spaulding, B. H. Babcock, R. V. Thomas, W. B. West, L. T. Rogers, G. M. Cottrell, D. Hakes, T. P. Andrews, S. R. Wheeler, O. W. Babcock, L. D. Segar, Oscar Babcock, H. B. Lewis, J. O. Babcock.

Programme Committee—Officers of the church where the Association meets.
N. WARDNER, }
H. B. LEWIS, } Com.
J. S. BABCOCK, }

On motion, the Moderator appointed a Nominating Committee for the ensuing year, as follows: J. L. Huffman, S. H. Babcock, and A. T. Van Horn.

The report of the Sabbath-school Board was then read, and, after a slight verbal change, adopted as follows:

The Sabbath-school Board of the North-Western Association would report the holding of only one Institute during the year, viz., at Albion, Wis., in connection with the February Quarterly Meeting.

Previous to holding this Institute the Institute Committee, deliberately and carefully, prepared a programme for the occasion, which was carried out in a most satisfactory manner.

S. H. Babcock was appointed to lead the exercises of the Institute; S. L. Maxson to prepare a paper on "The best methods of drawing in those who are disinterested in Sabbath-schools in our communities," to be followed by a paper by W. F. Place "On the best methods of retaining the membership of our Sabbath-schools."

The afternoon session was opened by a class exercise by the infant class of the Albion school. This to be followed by answers to the following question, "What shall the infant classes do for help in studying their lesson?"

Phoebe S. Coon to prepare a paper "On how to secure a better preparation of our Sabbath-school scholars on the lesson."

N. Wardner to prepare a paper on the following question: "Ought, or ought not we, as a denomination, to have a carefully prepared catechism, wholly founded on the truths of the Bible, taught in the Sabbath-schools?"

The subjects were all prepared for the occasion and ably discussed, and the questions and answers drawn therefrom of much interest.

The papers of Phoebe S. Coon and N. Wardner were requested for publication in the SABBATH RECORDER.

The Institute passed the following Resolution:
Resolved, That this Institute endorse the sentiment set forth in the paper read by N. Wardner.

The singing on the occasion by the Albion school was excellent, led by Geo. H. Lilly.

It is hoped that the coming year may witness more such Institutes, thereby increasing an interest in Sabbath-school work. In behalf of the Board,
L. T. ROGERS, Cor. Sec.

The financial report of the Treasurer of the Engrossing Clerk was referred to the Committee on Finance.

A special order was made for the consideration of the woman's work, to be conducted by Mrs. G. M. Cottrell, at 2.15 o'clock on First-day afternoon.

On motion, J. W. Morton's essay on "The second coming of Christ," was requested for publication in the SABBATH RECORDER.

The Committee on Resolutions reported the following:

Your Committee on Resolutions would respectfully report the following resolutions:
1. Resolved, That we recognize the importance and the needs of our mission work, both Home and Foreign, and the demand upon us for the reconsecration of ourselves and our means, in obedience to the Saviour's great command, "Go ye into all the world and preach the gospel to every creature."

2. Resolved, That while we rejoice in the good that has been accomplished through our Missionary Society, and in the opening up of new and promising missionary fields, we sincerely regret that our Board has been, and is now, hampered for the want of funds; that we hereby earnestly recommend greater liberality in the future than in the past, and that we are in favor of the reinforcement of the China mission at the earliest practicable moment.

3. Resolved, That while we are grateful to God for the opportunities and agencies committed to us in the great work of Sabbath reform, we greatly need the Holy Spirit to help us to be true advocates of the Sabbath doctrine as well as of all other truths, both by earnest teachings and consistent, self-sacrificing practices according to the will of our Lord.

4. Resolved, That we urge upon all the duty to sustain the plans of the American Sabbath Tract Society to such an extent as to keep alive and vigorous the various publications that have been undertaken to sow the truth broadcast in the world.

5. WISELY: The spirit of investigation relative to moral and religious subjects is constantly becoming more intense and far-reaching; therefore,
Resolved, That it is of the first importance that our young people be thoroughly and practically educated, as far as human wisdom can aid, and thus be prepared for the living lessons of our times; and we therefore heartily commend our institutions of learning at Albion, Milton and Alfred, to the sympathy, support and patronage of all our people, and

6. WISELY: Realizing the truth of the saying that "Equal vigilance is the price of liberty," and that all reforms are brought about by constant agitation and unceasing warfare against the evils involved; therefore,
Resolved, That we re-affirm our temperance principles and our purpose to overcome the evils of intemperance. We believe the demand for the entire prohibition of the liquor traffic a righteous demand, and the best method, at present, of meeting the difficulty, and we do pledge ourselves to work in every way consistent with our Christian profession to accomplish this purpose.

7. Resolved, Also, that the well-known evil effects of using tobacco, demand of us a strong and constant opposition to it, and we earnestly exhort all our members to refrain from using, buying, selling, or using the proceeds of, and fifty word, following the practice contrary to the precepts of Christ, and the laws of the State.

(Continued on fourth page.)

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Sabbath Recorder,
PUBLISHED WEEKLY
BY THE
AMERICAN SABBATH TRACT SOCIETY,
ALFRED CENTRE, N. Y.

TERMS: \$9 A YEAR, IN ADVANCE.
Single Copies, 10 CENTS.

Advertisements: 10 CENTS PER LINE PER WEEK.
Longer Advertisements: 5 CENTS PER LINE PER WEEK.
Special Advertisements: 25 CENTS PER LINE PER WEEK.
Circulars: 5 CENTS PER 100 COPIES.

Subscription: 10 CENTS PER COPY.
Foreign: 15 CENTS PER COPY.
Postage: 5 CENTS PER COPY.

Entered as Second-Class Matter, July 22, 1886.
Postoffice at Alfred Centre, N. Y.,
under No. 2162.
Acceptance for mailing at special rate of postage provided for in Act of October 3, 1879, authorized on July 22, 1886.
Paid for postage at Albany, N. Y., July 22, 1886.
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Missions.

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

AFTER a very few years, at the longest, Mr. Davis and wife should come to this country for needed rest and change of climate, and for the sake of the good their presence in this land, for a year or so, would do. Some one is greatly needed to go as a missionary to China, that he may be preparing to give Mr. Davis the help he already needs and to carry on the work during his absence. The same is true in regard to the work of Mrs. Davis. Is there not some young man and some young woman who feel that the Lord needs them for this great work? The Corresponding Secretary invites any such to write to him. He would quickly write to you, if he knew who you were. Shall not our next Anniversary be made memorable by promised re-enforcement of our China Mission? Our devoted laborers there, and the cause itself, unite in appealing for help.

We welcome all fair-minded criticism of our work and our methods. If they will not bear such criticism and discussion, they would better be given up at once. Let it not be forgotten, however, that, if persons withhold their co-operation and contributions because our ways and means do not please them, intending to wait until a Board is appointed whose methods shall be satisfactory to everybody, their co-operation and contributions will never be given. It is not within human possibilities to find such a Board.

One criticism that has come to our knowledge is that some of the general missionaries have spent too much time with strong and large churches. We believe the criticism was both just and right; and the attention of the missionaries has been called to the matter by vote of the Board. We expect them to preach to the larger churches in their district about once a year, in the interests of our cause; but the principle field of their labors is feeble churches and places destitute of the gospel. It may be that they could do good evangelical work in churches already supporting a pastor; but to use mission funds to send a missionary to such churches is hardly according to its intended use. It would, of course, make a difference, if the church enjoying the labors of a missionary, should pay his salary while with them. This is not written, and we trust the criticism did not come, in any fault-finding spirit, but that we all desire to find and practice the best ways.

Another criticism brought to us is, that we pay too high salaries. A little consideration ought to convince one, we think, that this is not just and right. Taking into the account, direct and indirect means of support, we believe our pastors are better off than our missionaries. Is \$800 in the city of Chicago, or \$400 in the city of Texarkana, Ark., a large salary? Is either larger than \$600 and a parsonage in a small village? Again, churches do not object if a pastor earns, in outside work, one, two or three hundred dollars in addition to his salary. But our general missionaries are not permitted to do this, and do not expect to. The Secretary, although not a general missionary, about whom we are particularly writing, believes that he speaks within bounds in saying that he gives one-quarter more time to the direct service of the Missionary Society than he gave to the direct service of the church of which he was formerly pastor.

And, again, the life and labors of a missionary make peculiar demands upon strength of body, mind and heart. And the men who are capable of serving our large churches, and who deserve large salaries because of their abilities, are just the men that our Board ought to seek out for general missionary and missionary pastors. The best men and women are the men and women for whom the cause of missions cries.

THE question raised by Bro. D. H. Davis in his letter from Shanghai, of June 1st, is an important and grave one. How to wisely use missionary money in the heathen land, in the employment of native helpers, is a problem not yet solved either by boards or foreign missionaries.

There is danger that missionaries may be too suspicious of the motives of those coming to them, and thereby repel sincere, though unenlightened, seekers after righteousness; as well as danger of so using money as to encourage a mercenary spirit.

The end to be sought for is the entire support of native helpers from funds contributed by native disciples. The second best thing is for the native workers to receive the largest

practicable part of their support from native churches, and the balance from mission funds sent from Christian lands. But while working up toward the second and first best state of affairs in the management of the cause, we think it possible to make a judicious expenditure of mission money in the employment and training of native laborers. China must be redeemed, if at all, largely through the instrumentality of native workers.

True, the Chinese like money; so do some Americans; true, a mercenary spirit manifests itself among converts brought out of the darkness of heathenism; so it sometimes does among professing Christians in this enlightened land.

That the laborer is worthy of his hire, is as true and good a law for China as for America; but, of course, like all good laws, great wisdom is needed to rightly administer it anywhere. It does not seem as though the employment of native helpers by missionaries should necessarily have such an ill effect on other native Christians as to justify anything like an abandonment of the custom. Even in this country there are those who profess to find a stumbling block in the payment of salaries to ministers by our own churches.

While this question as to the right and wise use of mission money in heathen lands is one that brings both boards and missionaries face to face with difficulties and perplexities, we should not forget that hundreds of native Christian helpers are now doing good work for their fellow countrymen who are still in heathenism.

We have long wished that the little church in Shanghai could choose one of the native preachers for a pastor and evangelist, assuming a part, however small it must be, of his support, our Board paying the balance.

That boards and missionaries may be divinely guided in this important matter, should be our prayer.

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY.

The Fifteenth Annual Report of this Society is a neatly printed pamphlet of one hundred and forty pages, and has just come to hand. We glean from its interesting pages the following items:

School work in upper Burma is very important; there is great hope in the young; the people desire education, and whoever gives this will win their hearts. In Miss Barrows' school for boys at Maulmain, there are 200 pupils, 80 are boarders and one-third are Christians. They perform manual labor, providing for their own wants, and keeping the compound in order. Some heathen parents are willing to pay for the admission of their children to the school, that they may be saved from vice. By the work done for the scholars, a way is prepared to reach the parents, and from the Christian children will come workers for the next generation.

An elegantly embroidered satin quilt, made and given to the Missionary Union, having been bought by ladies of the Society for \$360, was presented to the President, Mrs. Colby.

Miss McAllister, of Rangoon, Burma, spoke of the contrast between her feelings when she first went out, and the gladness with which she anticipated returning to her work. In a girls' school in which she has labored, 87 of 127 pupils are Christians or children of Christians.

Rev. Dr. Ashmore, of Swatow, China, said that people are not moved in masses; there must be individual work; converts stumble, and so they do in this country, and when missionaries ask for the prayers of Christians, they speak from intense conviction.

There was a deficit in the current expenses of the Home for Children of Missionaries of \$169 97, which a lady of New Jersey promised to pay.

Several missionary ladies present addressed the meeting, and spoke of their love for the work, and asked for prayers and for letters.

The Board had considered the important question, "How can we bring our associate workers in remote parts of the home field into nearer relations with us?" The result of the council was the organization of a committee of conference made up of the officers of the Board, the State Secretaries, and a lady chosen by each State Secretary, from her state or section. It is expected that occasional meetings of this committee will lead to an increase of information, and therefore of interest and helpfulness.

The staff of twenty-seven missionaries reported last year remains unbroken by death. One has married, and a few new laborers have sailed for foreign fields during the year. Three are in this country seeking restoration to health; one after twelve and

a half years abroad, another after seven and a half, and another, on account of failing health, after only three and a half years.

The Society publishes two periodicals, besides mission tracts and leaflets; and the demand for missionary literature has never been so great and constant as for the past year.

Seventeen boys and girls, the children of missionaries, make up the household of the "Home" at Newborn Centre, Mass.

The receipts of the treasury from donations have been \$56,008 32; from other sources, \$4,956 16; making a total of \$60,964 48. The expenditures have been \$61,239 10.

A deepening and intelligent interest in missions is permeating many of the churches through the influence of local organizations.

"To find and to interest all the sisters in all our churches must still be our aim and watchword, until, two hundred thousand strong, each shall help according to her ability and privilege."

One Association Secretary says: "In the eight pastorless churches it is hard to do much, as much depends for success on the aid and sympathy of the pastor and his wife." A State Secretary says: "We deeply regret that so many Christian women have no interest in sending the gospel to the destitute, but we believe the number is growing less each year." Another attributes the lack of missionary interest to the want of missionary literature, and the failure of pastors to observe the concert of prayer for missions. Again: "Workers multiply as pastors and churches recognize their responsibilities and come into sympathy with systematic giving."

The report of the various State Secretaries show encouraging growth in missionary knowledge, zeal, and giving. In the Home Department of the Report is the following summary of statistics: 2,590 churches, 1,189 circles, 29,649 contributors; and 528 bands with 11,905 members.

The reports from the workers in foreign lands are very interesting and instructive. One writes: "This work of giving a Christian education to the boys and girls who come to the town school, is a great, important and fruitful work, and we want to continue it."

In India there are 78,000 women widowed at the age of nine, 207,000 at fourteen, and 382,000 at nineteen.

"I believe educational work is next to evangelistic work, the principal work of a missionary," writes one of the laborers.

Workers in China say of their schools, "We seek to make them in the strictest sense subordinate to the work of preaching the gospel." In a boys' school, it is a rule to admit only Christians or members of Christian families.

This Society has 27 missionaries laboring among the Burmese, the Sharens, the Karens, the Telugus, the Garos in Assam, the Chinese, the Japanese, and in France, Sweden and Africa. A few of these are medical missionaries, but most of them are in mission schools or in other forms of work in behalf of heathen women and children.

They report 109 schools, 4,049 pupils, 103 baptisms, and 57 Bible women. We do not see how any one can read the words they write from the field without believing in mission schools for boys and girls in heathen lands.

The receipts for the *Helping Hand* have been \$1,402 76 more than expenses; the expenses for the *Little Helpers* for three years, \$595 96 more than receipts.

The total receipts of the Society for fifteen years have been \$619,272 34, beginning the first year with \$5,172 63.

Two hundred and fifty-three new life members were constituted during the year, making the present number 3,032.

As the question has been raised by a correspondent concerning the relations that should exist between the organized efforts of women in our own denomination and our General Missionary Board, we will give the following from the By-Laws of this Society: "This object [the Christianization of women in heathen lands] it shall seek to accomplish, as far as possible, by furnishing support, through the American Baptist Missionary Union, to Christian women employed by said Union as missionaries, native teachers, or Bible-readers, together with the facilities needed for their work; such laborers being recommended by this society." "It shall be the duty of the Board of Directors to devise and use means for diffusing missionary intelligence among the women of the churches; . . . also to seek out and recommend to the Executive Committee of the Missionary Union suitable women for

missionaries, to designate the particular use to be made of its funds by the Union."

The pamphlet contains By-Laws of the Society, and of the Board of Directors, and Constitutions for Auxiliary Circles and Mission Bands. It is a valuable report, readable, helpful and inspiring, and we wish a copy could be put into circulation among the women in each of our churches. We cannot do what large denominations are doing, but we do not half realize what even we are able to accomplish by devotion and organization, with the divine blessing.

Copies could probably be obtained of Miss Mary E. Clarke, Tremont Temple, Boston, Mass.

FROM D. H. DAVIS.

SHANGHAI, June 1, 1886.

My Dear Brother,—You will be glad to know that the goods shipped us have at last arrived. They were in Shanghai some three weeks before we knew of their arrival, and this arose from the Steamship Company not notifying the China and Japan Trading Company of their arrival. All the goods were in good condition so far as I have heard. Dr. Swinney has not said that anything was wrong in her boxes, so I conclude all was right. You have not sent me the bill of the scythe. The scythe was in a case with a lot of catalogues and circulars, among which we found four pair of shoes. We have no means of knowing from whom they came. They were bought at Lord & Taylor's, New York, and the name on the box was Edwin Rogers. This is all we are able to learn about them. Do you know anything about them? Were they intended for us? and from whom were they? Please send me the bill for the scythe, and I will ask the Treasurer to pay you. The first day the scythe did good service; it is a strange thing to the Chinese; I am very glad to get it.

I intended to write you by this mail about our Hong Chow trip, but have not got it finished to send. We are all as well as usual, and find our time crowded full with the various duties that come to us each day. Oh, how sad it is that we meet so many who wish to enter the church to get a position as teacher or something of the kind. As much as I would like native assistants, I do not want those who seek the church for employment. This is the ruin of the work in China to-day. I had a case only last Sunday of this kind, and have frequently had them. It proves to my mind that something is wrong in the method of conducting mission work. When I preach to such that the religion of Christ is a thing for the salvation of their souls and not a business into which they may enter for a livelihood, they go away not to return.

I have come to believe that foreign money should be used very sparingly for paying native laborers. I have thought very much about our paying the blind man, Zah-Tsing-Sah. I believe it would be better not to employ him more than one-third of his time, and do that in consideration of his being blind. Since I have mentioned the case of Zah-Tsing-Sah, I desire to explain my reason farther for advising this step regarding his employment:

1. I think the effect is not good on other Christians, and also on those who may be led to inquire into the doctrine of Christianity.

2. What he receives is as much as a man of his ability should get, able to do twice the work he is able to do.

3. Is it right to employ him, in the embarrassing circumstances of the Board?

I read that one Board, in their embarrassing circumstances, cut off all their native preachers, and it is said that that was the best step the mission had ever taken in their work. I know it is hard to do, and for a time things will go hard, but I thoroughly believe it would be the best thing in the end. It would seem to me that in the blind man's case it would be better to employ him a part of the time if he was willing to accept. If he would not do that, of course his labor might be discontinued altogether. I simply suggest this to the Board. I shall make no change unless they so direct. If the Board so direct, I can tell him so, and it will relieve to a great degree. Should the Board think of employing him only one-third of the time and paying him one-third the amount he now gets, or one-half his time and one-half the amount, I think it would be well to send a letter to him through Mrs. Fryer, informing him that you have directed me to employ him only a part of his time. This plan, I hope, would show him better that you had really taken action in the matter. This matter has been on my mind for more than a year. If any change is made, I think it should not take effect until the beginning of 1887. To change before that would be looked upon as a breach of all order.

Another reason for my desire to cut down expenses in this direction is to have money for other purposes. I think I should do more itinerating work, and I do not see where the money is coming from with which to do it. We anxiously look for an early remittance to carry on the work we have in hand.

FROM A. G. CROFOOT.

Dear Brother:—My time for the quarter has been spent as follows: Eight weeks with the New Auburn Church, four weeks with the Trenton Church, and one week with the church at Dodge Centre. The last, by special request, to assist in ordaining two deacons.

The New Auburn Church is quite a strong church spiritually, and has been strengthened by the addition of two good workers, Brother Warren Walker and wife, from the Second Alfred Church. There is a good interest in the appointments of the church—preaching twice a week, prayer-meeting Sabbath-school and teachers' meeting.

It became necessary for our missionary to move this spring, and after spending a week in search of a house, and not being able to find one, the brethren in the church said they would do what they could to help if I would build. They all turned out, and in about a week's time, the house was nearly ready for plastering.

My work here at New Auburn has been to "feed the church" on the Sabbath, while my preaching evenings has been for the conversion of sinners.

My wife went with me to Trenton, and our work there was from house to house, except on the Sabbath. There was a good interest in the Sabbath meetings. The roads were so bad, and it rained so much, that we had but one evening meeting. The Superintendent of the Bible-school (a son of the late Eld. J. C. West) said he never saw the roads so bad.

I found two heads of families in that section who acknowledge the claims of the Bible Sabbath, but they are not conscientious enough to keep it.

The Trenton Church had no leader until this spring. While I was there they chose Bro. J. L. Shaw to serve them as deacon. Since I came from there, Sister Stillman has gone to the mansion prepared for her. She will be greatly missed by the little church. Although she was not able to attend any of the meetings while I was there, still I found her one of its most devoted members. Truly a "mother in Israel" has gone, and who will fill her place is the question asked by many.

To reach Trenton from here I must ride eighty-five miles across the country, or else go one hundred miles by railroad, and be out over night, as I have to travel on two different roads.

Pray for me and for the cause in Minnesota.

Your brother in the work.

NEW AUBURN, June 1, 1886.

Bro. Crofoot reports 13 weeks of labor; 23 sermons; congregations of 25 at Trenton and 50 at New Auburn; 15 other meetings; 63 visits; from 80 to 100 pages of tracts distributed; and 2 additions by letter.

FROM DR. SWINNEY.

SHANGHAI, China, May 31, 1886.

It is with pleasure that I can mention the coming of the boxes last week, reaching us the 27th of this month.

My medical supplies were well packed and in good order, and as I opened them I wondered if any one could realize my gladness on receiving them; then, too, some of my most important medicines were getting very low, which caused me to look the more anxiously for the boxes. Thanks for the trouble you have taken about them, for I fear they have been a care to you.

We are still very anxious about your health, and hope for your permanent recovery.

The sick come in such large numbers that I am wondering if I will have any time to make out my report the last of next month.

Many interesting incidents occur, which I would like to write out for the RECORDER, if I had the time. So if I do not write, you will know that I am more than occupied.

We are remembering that this is the time of the South Eastern Association.

Yours very truly in Christ.

FROM 1870 to 1880, the average per cent of increase of population in the States was twenty-nine. In Idaho Territory the increase was 117 per cent; in Wyoming, 127 per cent; in Washington, 213; in Arizona, 318; in Dakota, 853; and the increase since 1880 has been much more rapid than before.

Sabbath

Remember the Sabbath day, six days shalt thou labor, and do the seventh day is the Sabbath of the Lord thy God.

WHAT SHALL BE THE FUTURE OF THIS COUNTRY, A HOLY DAY OR

BY C. D. FORT

[Requested for publication by the Editor.]

There is but little difference of opinion among those who have seen the appearance of these two words, slight difference in the sound there is a vast difference between the one and those of the other as great as the east is from the west. The one leads to spiritual glory; the other to spiritual loss of the soul. The people are fast losing the one and gaining the other. What shall the future be? and a Godless country, or of hearts of the people shall we victory and sing loud hal-
Lamb of God because he saved them from all sin? The people, but we must be active if the country is ever saved.

There are a few very interesting facts which all Christian people, Seventh-day Baptists, need to consider.

The first of these facts is that your attention, is the real what people generally call Sabbath, but what we may, with call no-Sabbathism. For the landing of our pilgrim mothers on the shores of this day was almost universally the Sabbath-day, blest and sacred. During all this time the people had implicit faith in the Westminster Catechism and of the clergy. There was a man who did not believe that Sabbath by divine appointment, and to profane its sacred sound of the church bell was and the young were seen church for their sacred summer's heat found with mission. Sunday excursions were then things unknown. A great has been the change in fifty years. It needs no prophet to convince you of this. Every man brings this fact more observation. Every summer, more, railroad excursion to Sundays. More and more ploughing the waters of the river and bay, carrying their freight, not to the house, places of pleasure and amusement the present season, more than the Monday papers give the general base ball games played in New York, Chicago, St. Louis, and tell of the music several parks, and of the concerts in the churches. The Sunday of this country, vast holiday, instead of a time of old. The last of them one in which the people this advancing tide of a crossing in speed as it increases.

A very important question with the consideration of Sabbath, but to all Christians as to the future be? It needs a prophet to tell us what the will bring forth, if this increases in the geometrical the last fifty years. He summer on the Continent from city to city, has seen country as it will then appear, take your time to describe need not tell you that Sunday is like our Fourth of July day on which the military and emperors review their and princesses ride and dance and gardens, and the people bands play and the people not tell you that there Sunday on which all the people. All these things you have yourself, and if not you read of them. But a view and cathedrals of those of the end, and, story of a people's spiritual life than is possible of India or the Middle East. Will the people of this country live? This is a question of the future. There is no power

Sabbath Reform.

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

WHAT SHALL BE THE FUTURE SABBATH OF OUR COUNTRY, A HOLY DAY OR A HOLIDAY.

BY G. D. POTTER.

[Requested for publication by the Central Association.]

There is but little difference in the appearance of these two words; there is but a slight difference in the sound of them, but there is a vast difference between the results of the one and those of the other; a difference as great as the east is from the west. The one leads to spiritual life, peace and glory; the other to spiritual death and the loss of the soul. The people of this country are fast losing the one and gaining the other. What shall the future be? A Sabbathless and a Godless country, or one in which the hearts of the people shall swell in songs of victory and sing loud hallelujahs to the Lamb of God because he has redeemed them from all sin? The choice lies with the people, but we must be active in this work if the country is ever saved.

There are a few very important facts which all Christian people, and especially Seventh-day Baptists, need to carefully consider.

The first of these facts to which I will call your attention, is the rapid increase of what people generally call Sabbath desecration, but what we may, with more propriety, call no-Sabbathism. For 200 years after the landing of our pilgrim fathers and mothers on the shores of this country, Sunday was almost universally believed in as the Sabbath-day, blest and sanctified by God. During all this time the masses of the people had implicit faith in the words of the Westminster Catechism and the teachings of the clergy. There was scarcely a person who did not believe that Sunday was holy by divine appointment, and few who dared to profane its sacred hours. When the sound of the church bell was heard, the old and the young were seen gathering at the church for their sacred devotions. The summer's heat found with them no intermission. Sunday excursions and picnics were then things unknown. But alas! How great has been the change during the last fifty years. It needs no proof from me to convince you of this change. Every summer brings this fact more clearly to your observation. Every summer, more and more, railroad excursion trains are run on Sundays. More and more steamboats are ploughing the waters of every navigable river and bay, carrying their mass of living freight, not to the house of God, but to places of pleasure and amusement. During the present season, more than ever before, the Monday papers give the score of the several base ball games played the day before in New York, Chicago, Cincinnati or St. Louis, and tell of the music played in the several parks, and of the Sunday evening concerts in the churches. More and more the Sunday of this country is becoming one vast holiday, instead of a holy day, as in times of old. The last decade even, has been one in which the people have witnessed this advancing tide of no-Sabbathism increasing in speed as it increases in momentum.

A very important question in connection with the consideration of this fact, important not only to Seventh-day Baptists, but to all Christians as well, is, What will the future be? It needs no vision of the prophet to tell us what the next half century will bring forth, if this no-Sabbathism increases in the geometrical ratio it has during the last fifty years. He who has spent a summer on the Continent of Europe, visiting from city to city, has seen the picture of this country as it will then appear. I need not take your time to describe this picture. I need not tell you that Sunday on the continent is like our Fourth of July, only more so; a day on which the military parades, kings and emperors review their troops, empresses and princesses ride and drive in the parks and gardens, and the people follow suit, the bands play and the people drink. I need not tell you that there Sunday is a festival day on which all the people make merry. All these things you have perhaps seen yourself, and if not you have read or may read of them. But a visit to the churches and cathedrals of those continental cities tells the sad, sad, story of a people with no more spiritual life than is possessed by the Brahmans of India or the Moslems of Turkey. Will the people of this country also lose their spiritual life? This question leads to the consideration of the second important fact, viz.: There is no power inherent in the mass

of the Christians of this country to prevent this rapid increase of no-Sabbathism.

This proposition is, perhaps, not quite so self-evident as the former, and may, therefore, require some proof. I have before remarked that in the early history of our country the descendants of the Puritans had implicit confidence in the teachings of the clergy. At the present time, however, this is greatly changed. The assertion of a clergyman now carries with it but little more authority than that of any other person. Scarcely a word is spoken but is weighed in the balance of private judgment, and if found not to accord therewith, is cast aside as unworthy of belief.

In the time of Henry VIII., a statute was enacted in England "that all decrees and ordinances which shall be made and ordained by the archbishop, bishops and doctors, and shall be published with the king's advice and confirmation by his letters patent, in and upon the matters of Christian faith, and lawful rights and ceremonies, shall be in every point thereof believed, obeyed and performed, to all intents and purposes, upon the pains therein comprised, provided nothing be ordained contrary to the laws of the realm." (Neals Hist. of the Puritans, New York, Vol. 1, p. 41.)

At the present time an act of the English Parliament, or of the United States Congress, would have but little influence in settling the religious opinion of the day. In consequence of this change in the acceptance of opinions and statements of others, the statements made by the Puritan fathers concerning the change of the Sabbath at the resurrection, as set forth by the Westminster Catechism, and once so fully believed by the people, have been subjected to private examination and found entirely wanting. One of the principal causes leading to this solution of the question is the immigration to our country of so many thousands who have been brought up in a contrary belief and practice. The Puritan belief of a change of the Sabbath was never an article of faith in any of the continental countries except, perhaps, a part of Holland. As the people of a large part of the country still call the seventh day of the week the Sabbath, it is impossible for them to entertain the belief that the Sabbath has been transferred to the first day of the week. The name so firmly adheres to the Seventh-day that it cannot be changed. They have no other name for the seventh, or last day, of the week, than the word Sabbath. Besides this, the Protestant people of the continent as well as the Roman Catholics, have ever been taught that Sunday was a festival day, and like Christmas and the many saints' days, are observed only on the authority of the church. Both the Protestants and Catholics of those countries have ever been taught that the Sabbath of the fourth commandment was abrogated with the Jewish dispensation. Sunday, in those countries, has ever been observed for the last thousand years in conformity with this teaching, observed as a holiday, and not as a holy day.

Coming into this country with such an education, is it possible to convince them that the Word of God teaches that the Sabbath of the fourth commandment has been transferred from the seventh to the first day of the week? Not one iota of proof can be found in all the Bible for any such change. The usual arguments for the change has no force with them. The history of the world tells them that no such change has ever been made, and all the Puritan argument, drawn from either sacred or profane history, is without any influence in converting them to the Puritan theory.

Hence, during the last fifty years, more than ever before, we find the speakers and writers of this country presenting the claims of Sunday observance from two directly opposing and contradictory stand-points. First, the Puritan theory asserts that the Sabbath was instituted in Eden, and is universal and perpetual in its obligations, but that the day was changed at the resurrection of Christ by divine authority. Second, the other party affirms that there is no divine authority for any change, and history shows that no such change was made, and that the Sabbath continued to be observed by nearly all the Christians of Africa and Asia outside of the Roman church for twelve hundred years after the resurrection, and then was changed only through the power and influence of the Papacy. This party also affirms that if the Sabbath was given to our first parents, if it be universal and perpetual, as is affirmed by the Puritans, then the seventh day of the week, and not the first, must be observed. Seeing this is the unavoidable conclusion, they have no alternative but to assume that the Sabbath was given to the Jews only, was abrogated with the Jewish dispensation, and

that the Sunday festival was appointed by the Church as a different institution and for a different purpose. One fatal result of this kind of teaching is to break down and totally counteract the Puritan theory, and show to the people the sandy foundation on which it is built. It needs no words from Seventh-day Baptists to show this to the world. The Catholic, or Church party, has done more to produce this result than we could have done in a lifetime. This church theory necessarily tends to rob Sunday of all the divine authority its observance was supposed to have, and bring it to a level with the continental Sunday of Europe. Under the Puritan theory, in order to claim permission to change the Sabbath, it is affirmed that, though God blessed the Sabbath-day and made it holy, still he sanctified no particular day, only one day after six days' work, and that if a man begins work on the second day of the week, his day of rest will come on Sunday. Of course, a child with but a glimpse of reason can see that any day of the week can thus become a rest day, that one person may begin work on one day, and another on another day, and thus every day in the week be kept as the Sabbath by the same household. If permission be given us to choose the beginning of our labor, it ends with a permission to every one to choose his Sabbath. When one day is thus reduced to a level with every other day, it is dependent upon some body or some church, and not upon divine laws, to tell us what day we ought to observe. Thus those who preach this doctrine come at last upon the ground of the church party.

With this consideration of the teachings of the two parties, to which one of them, let me ask, shall we look to save this country from being overwhelmed with the ever increasing tide of no-Sabbathism which comes upon us from year to year? If we look to the Puritan party, we find the help is not in it. It cannot succeed in turning back the tide of no-Sabbathism until it can bring the Church party to its own ground. It can never bring the Church party to its ground, for it has no ground to stand on. For about twenty-five years the New York Sabbath Committee, with its co-operative societies throughout the country, has been at work with all its power to stem this oncoming tide which threatens so loudly to overwhelm us, and yet, after all its efforts, on comes the tide, rising higher and higher with each season's return, the societies seeming totally unable to have any perceptible influence to stop it. No, the Puritan theory of the Sabbath is losing its power on the opinions of the people from year to year through the arguments and influence of the Church party. The Puritan Sabbath is surely going with not a particle of hope of rescue from its founders. If we look to the Church party for help, we look only to find the same influence which has prevailed in Europe for the last thousand years, and been so successful in bringing those countries to that condition which we need so much to fear. What this theory has done for the people on the continent of Europe, it is doing to-day all over our own country. Higher and higher the tide of no-Sabbathism is rising from year to year, and time will soon come, unless we can obtain help from some other source, when this country will be, in its moral and spiritual life, the ante-type of Europe.

As these two parties we have now considered, embrace nearly all the Christians of the country, I think you will agree with me that my second proposition is true, and that there is no power inherent in the mass of the Christians of this country to prevent this rapid increase of no-Sabbathism. We may look upon the picture before us with all the complacency possible. Like the people before the flood which deluged the world, we may think there will not be much of a storm, and if there be, it will not come in our day. It is possible that the continental Sunday may not come to this country with all its evils of irreligion and infidelity in your day or mine, but you have no assurance that your children and your children's children will not be swallowed up by it and be lost in the gulf of infidelity and skepticism. This is a question which concerns other Christians and all other people as much as it does Seventh-day Baptists. They need to be aroused to the dangers of the times, and, happily, many of them are beginning to see it, but are unable to see the only means by which it can be averted.

What is the remedy by which this no-Sabbathism may be arrested and turned back? This leads to my third proposition, which is, Sabbath observance must be founded upon divine authority, and this authority must be obligatory upon all mankind. We have seen how futile it is to claim that the Sabbath was changed at the resurrection of

Christ from the seventh to the first day of the week, and then be told in the next sentence, as we often are, that there is, of course, no command for the change. We have seen how futile it is to affirm that the Sabbath was given only to the Jews and abrogated with the Jewish dispensation, and then claim the obligation of all people to observe the first day of the week as the Christian Sabbath. If Sunday was appointed by the church, or even by divine authority, to commemorate the resurrection of Christ, as is claimed, why should those who have no faith or interest in his resurrection be obliged to observe it? If Sunday observance be a Christian institution, made to commemorate the resurrection of Christ, or even his death, we have no more right to ask him who does not profess faith in Christ to observe the day, than we have to ask him to sit with us at the Lord's Supper, or to be baptized. The people who are not Christians can never be made to feel an interest in Sabbath observance until the institution is placed upon a broader basis than a Christian institution.

It is claimed by those who hold to the second theory we have considered that there is divine authority for the abrogation of the Sabbath of the fourth commandment, but such a claim we have already seen, is destructive of all Sabbath observance. Besides this, history shows conclusively that the early church did not put such an interpretation upon the Scriptures. It is true that there were some in the church who had been brought up in the observance of the Pagan Sunday, and who had been taught from their childhood to hate the Jews and all the Jewish practices with an inveterate hatred, who advanced the opinion, afterwards adopted by the Church of Rome, that the law of the Sabbath observed by the Jews was not binding upon Christians. Whatever contrary opinions were expressed in writing, being contrary to the afterwards-accepted creed of the Church of Rome, was considered heretical, and with nearly all other heretical writings were committed to the flames. Still, enough of the early writings remain to show that the Sabbath continued to be observed in the Christian churches of Europe till at least A. D. 450, while in that part of the world beyond the realm of the Roman Empire, and embracing almost the whole of Asia and a part of Africa, and whose communicants of the Christian church are said to have numbered more than the combined membership of both the Greek and Latin churches, observed the seventh day of the week as their Sabbath and day of worship, until as late as the thirteenth century. Even within the lifetime of many present here, and I do not know but all, the Greek church continued to assemble in their churches for religious worship on the seventh day of the week, which they still continued to call the Sabbath. Thus we see that the doctrine of the Romish Church, which claims that the Sabbath commandment is not binding upon Christians, was not the doctrine, till of late, of the larger part of the Christian world. This doctrine was adopted by the Church of Rome that they might be allowed to continue their Pagan Sunday worship without being obliged to observe two days in succession.

The Puritans were right in their opinion that the law of the fourth commandment is universal and perpetual in its obligation, but were wrong in making it a sliding scale, applicable to any and every day. This they did, however, to save the necessity of changing their day of rest and worship from the first to the seventh day of the week. If all the people had been keeping the seventh day at that time, is it probable that they would have adopted this sliding-scale? As there would have been no necessity for it, there would have been no thought of it. The Jews had quite as good an opportunity to understand the force and scope of the fourth commandment as any people, and it is quite certain that they were never able, until the reformed Jews of this country made the discovery, to find any such sliding-scale in it.

Therefore, as Sunday observance has no divine warrant, the Sabbath of the fourth commandment, as understood and practiced by Jesus and his disciples, can be the only Sabbath of the future. You may ask, perhaps, if the civil law cannot be made sufficiently effective to compel the observance of Sunday as a holy day.

The zealous Puritans of this country once had a law which compelled every person, not only to observe Sunday as a holy day, but to oblige him, under a heavy penalty, to attend church. If the civil authorities can compel the people to acts of holiness, it is very strange that these laws should have been annulled or become obsolete.

When public sentiment favors to compel a holy observance of Sunday, it will be enforced, and not until then. It now seems

that public sentiment is fast going the other way, and there is no more possibility that this sentiment will be changed in this country than it has been in Europe.

Having seen that there is no power in the church, as such, to bring the people back to the sabbatic observance of Sunday, I am led to my fourth and last proposition, viz.: Those who observe the Sabbath of the fourth commandment, can alone be relied upon to save the country from the results of no-Sabbathism, the spiritual and moral condition of the people of continental Europe. This proposition is too self-evident to need much argument, and we might about as well try to prove that two and two make four. It is quite certain that when one will do what he can in the use of the only remedy applicable, that he is not far from being a Sabbath-keeper, whether he was one before or not.

Though our proposition is true, yet past experience has demonstrated too plainly that all Sabbath-keepers cannot be relied upon to become reformers in this work. A few only seem to see the danger, and it is only those who see it who will work with their might to escape from it. You remember that a few years ago the dam of a large reservoir at the head of Mill river, above Florence, in the state of Massachusetts, broke away and the waters came rushing down the stream in a fearful torrent, threatening all in its course. You remember how a man who was going along the river with horse and wagon heard the roaring, and then saw the rushing of the waters down towards the village below. This man, seeing the danger which awaited the people below, unhitched his horse from the wagon, jumped upon his back and ran with all possible speed back through the village, calling to the people in his loudest voice, to escape for their lives. You remember how, when the people ran out of their houses, and heard the roar of the waters, and saw it coming with mighty force upon them, they rushed from their homes and places of business to the higher ground with all possible speed. This man saw the danger, and acting as those only can act who see it, convinced the people in the villages below of their danger. These also seeing the danger, acted with that earnestness as no others can act.

When the agents of the Pope of Rome openly sold licenses in the cities of Germany for the commission of sin, and even of crime, the spirit of Luther was stirred with indignation at so base an infamy. He could not believe that those in authority in the church would allow, much less approve, of so gross an outrage in the name of religion. But when he went to Rome and found that those high in authority in the church not only allowed, but justified, the transaction, his indignation rose higher and higher as he looked to the sad and hopeless end of those who were trusting to such teachers to lead them in the way of eternal life. He felt that something must be done to rescue the people from the fate which awaited them. He could not look to the church for relief, for the church was engaged in self-aggrandizement by these unlawful means, and so Luther had to turn to those whom he could lead to see the consequences of such an evil practice. One after another joined his ranks until a power was raised that stayed the practice.

The Seventh-day Baptist denomination has been appealed to to apply the only remedy that can possibly save the country from the spiritual ruin which threatens it. A few of them only seem to see the danger which awaits us. We may wrap the mantle of carnal security around us and think ourselves safe enough, and if the rest of the world cannot see the danger, let them suffer the consequences. Suppose the man who was in the early morning going up towards the reservoir of Mill river had said, "I guess the waters will not harm me, and as I have all I can do to attend to my own business, I will let those below look out for themselves." Suppose this man had acted upon such a thought, who would have been responsible in the sight of God for the deaths which would have followed? Suppose Luther had said: "Well, I won't have anything to do with the sale of indulgences, but if other people wish to them may," what would have been the moral and spiritual condition of the people of this country to-day? Luther tried to raise the church from the low level it occupied, but he saw that such an effort was useless.

The letters sent by the pastors of the several churches to the Tract Board indicate that our people, as a body, do not comprehend the greatness of the danger before them. They do not realize that their children and their children's children are to be swallowed up in this great gulf of spiritual

(Concluded on sixth page.)

for reason for my desire to cut down in this direction is to have money for purposes. I think I should do more work, and I do not see where the money is coming from with which to do it. I anxiously look for an early remittance to the work we have in hand.

FROM A. G. CROFOOT.

Brother:—My time for the quarter is spent as follows: Eight weeks with New Auburn Church, four weeks with Union Church, and one week with the at Dodge Centre. The last, by request, to assist in ordaining two.

New Auburn Church is quite a strong spiritually, and has been strengthened by the addition of two good workers, Mr Warren Walker and wife, from the Alfred Church. There is a good in the appointments of the church—twice a week, prayer-meeting, school and teachers' meeting.

It seems necessary for your missionary to this spring, and after spending a week of a house, and not being able to see the brethren in the church said would do what they could to help I build. They all turned out, and in a week's time, the house was nearly for plastering.

Work here at New Auburn has been to the church" on the Sabbath, while teaching evenings has been for the conversion of sinners.

My wife went with me to Trenton, and work there was from house to house, on the Sabbath. There was a good in the Sabbath meetings. The were so bad, and it rained so much, we had but one evening meeting. Theintendent of the Bible-school (a son of the Eld. J. C. West) said he never saw such a bad.

Two heads of families in that section acknowledge the claims of the Sabbath, but they are not conscientious enough to keep it.

Trenton Church had no leader until spring. While I was there they chose J. L. Shaw to serve them as deacon. I came from there, Sister Stillman has to the mansion prepared for her. She is greatly missed by the little church. I was not able to attend any meetings while I was there, still I found of its most devoted members. Truly "as in Israel" has gone, and who will take his place is the question asked by many. I reach Trenton from here I must ride five miles across the country, or else a hundred miles by railroad, and never night, as I have to travel on two roads.

Your brother in the work.

AUBURN, June 1, 1886.
Crofoot reports 13 weeks of labor; 23 meetings; congregations of 25 at Trenton and New Auburn; 15 other meetings; 63 from 80 to 100 pages of tracts distributed and 2 additions by letter.

FROM DR. SWINNEY.

SHANGHAI, China, May 31, 1886.

With pleasure that I can mention the of the boxes last week, reaching us of this month.

Medical supplies were well packed and order, and as I opened them I won't say if any one could realize my gladness in having them; then, too, some of my important medicines were getting very which caused me to look the more anxious for the boxes. Thanks for the trouble they have taken about them, for I fear they were a care to you.

are still very anxious about your and hope for your permanent re-

back come in such large numbers that wondering if I will have any time to but my report the last of next month.

interesting incidents occur, which I like to write out for the Recorder, at the time. So if I do not write, you know that I am more than occupied.

are remembering that this is the time South Eastern Association.

Yours very truly in Christ.

1870 to 1880, the average per cent of population in the States was 111 per cent; in Wyoming, 127 per cent; Washington, 118; in Arizona, 102; and the increase above these points were rapid than before.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, July 22, 1886.

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

TERMS: \$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 business or for publication, should be addressed to the Sabbath Recorder, Alfred Centre, Allegany county, N. Y.
Drafts, Checks and Money Orders should be made payable to E. P. SAUNDERS, AGENT.

SPURGEON once said, "We ought to praise the Lord for what he has not done, as well as for what he has wrought for us." Had he dealt with us according to our deserts, and not according to his infinite mercy, we should have perished in our sins. While we praise God that he is leading us on to the glory of the heavenly home, let us not forget to praise him for our deliverance from the bondage and power of sin.

It is said that the moon once complained that the sun had withdrawn his light from her. The trouble was that the earth had come between them and eclipsed the moon. How often Christians are totally or partially eclipsed by the world coming between them and Christ. Perhaps they, like the moon, do not discover the real cause of the darkness that is upon them; but suppose, and sometimes complain, that Christ has withdrawn his light from them. Christ, like the sun, shines ever, and when his light is obscured, the cause may be found in an intercepting world.

OUR Milton correspondent sends us the following corrections: In "Commencement Week at Milton," which appeared in the last issue, "Cursura vinetis pedibus," ought to have been *Cursura vinetis pedibus*; and "deep-toned delicacy" should have been depth and delicacy. The first of these blunders, was, of course, due to our ignorance of Latin, and the other, probably, to the bad penmanship of the correspondent.

SOMEONE has said, "Act well at the moment and you have performed a good action to all eternity." It is equally true that a bad act performed is to all eternity. Life is but the total of momentary acts. The summation of the individual actions does not change their nature. The sum of bad acts will be bad, and only bad; the total of a series of good acts will be only good. Then how important it becomes to act well every moment, knowing that an eternal destiny is being worked out.

A CHICAGO paper says, "It was remarked by one of the Christian workers of Chicago, speaking before the Baptist ministers recently, on new methods of labor, 'The trouble with our men is that we keep banking on our religious experience, and on nothing else, and so we frequently suffer relapse. What we need is more study of the word of God.' Well said! It may suggest to many of our excellent lay-workers a way to secure greater growth and fruitfulness in service. It may also suggest to our churches and schools a method of Christian training and equipment far too little considered at the present day." And, we may add, it may suggest to preachers, as well as to lay-workers, that the source of real power in preaching is the pure Word of the Lord. Men are some-

times pleased with the clever hits of the witty preacher, or with the catering to popular styles which is sometimes done by men-pleasers; they are fed and made to grow by the "sincere milk of the word;" they are saved through "the foolishness" of the preaching of the cross of Christ.

OWING to a want of distinguishing terms, the word man is made to do double duty,—by designating, on the one hand, the genus homo—collectively or individually—and on the other hand, such individuals of the genus as possess the nobler traits, the virtues of the race. A being may be a man in the genus sense, and still have none of the characteristics of true manhood. The world is full of men, but there are comparatively few men. The great need of the age is men. The church, the state, the family, need men—men who will stand for truth though the heavens fall—men who will not sacrifice one iota of principle for wealth or fame.

SOME TIME AGO it was thought that the Board of the Tract Society would think it best to suspend entirely, the publication of the *Light of Home*. Later and more mature counsels have modified the plan, so that the publication will be continued, but the mailing lists will be revised, and the paper will be sent, mainly, to such as signify, in some way, a desire to receive it. The price is so very low, and the clubbing rates are so liberal, that everybody can have it who wishes it. It would be a good plan for persons among our people to send a dollar each, and get 12 copies a month, which could be handed out to the neighbors during the month, and in this way much good might be done. On this plan, 15,000 or 20,000 copies might be taken and paid for by our own people;

no one would be the poorer for this effort, and many would be richer. We have left the work of finding readers for our publications to the Board long enough. Let us now take hold, and each help a little, and much will be accomplished. In this way, something also would be done to lift the financial burden. This is what the Board says of future plans: "This number closes volume one of the *Light of Home*. Future numbers will be sent only to those whose names are furnished by themselves or some friend. Philanthropic persons who desire to promote the cause of truth, purity, temperance and righteous living, cannot do more with a small sum, than to send this paper to a list of names as per club rates. The price is so low that no one need be without the *Light* if they wish to receive it."

WE have a feeling that in our editorial last week, "A Special Plea," we did not say quite enough to the pastors, and so hasten to make up for that short-coming. Having been a pastor for sixteen consecutive years, we know something about the duties of the pastor, of the burdens he is expected to bear, and of the responsibilities and opportunities which are his. Having been nearly four years taking observations from the standpoint of one who is not a pastor, we may speak, in some sense, as a layman upon this subject. We believe that the pastors, including missionary pastors, have it in their power to raise, in the next four or five weeks, the necessary means to free our Missionary and Tract Societies from debt. We have great faith in our people at large, and in their readiness to help on the good work of the Lord, and we believe they are ready to meet this emergency when it is brought before them in some practical, business-like

way. We have unbounded faith in the zeal as well as in the piety of our brethren in the ministry. No doubt most, if not all, of them, have already talked this matter over and over again with their people, from the pulpit, and in other public ways. But somehow, there is a missing link. It is the link between the good, earnest talk of the pastors, and the well-enough-filled pockets of the people. The people need some practical plan presented to them, by somebody who will take hold of it and work it out. They want a leader in this, as in other religious matters. Who but the pastor is such a leader? The plan we suggested last week may not be the best, but if each pastor will take that plan before his people personally, after sufficient talk from the pulpit, and give a week's work to it, he will, in most cases, raise the dollar per member. If his next Sabbath's sermon is not quite so well prepared, the people will forgive him; but we shall be greatly mistaken if they do not think it a little the best sermon he has preached in a long time. If any pastor can devise a better plan than that we suggested, certainly the better plan should be followed. But we do most sincerely hope this matter will not fail for want of some one to take the lead in it; and we repeat our conviction that our pastors are the proper persons to lead off, and that the people generally are looking to them to do so. Of course, as we suggested last week, it may be too much in some cases for the pastor to do all the personal solicitation necessary to be done. He may, in such cases, organize the work, and set others to canvassing, which may be better than doing it himself. Pastors, let us give the people a fair opportunity to pay off this debt, and let us give every man, woman and child a chance to have an honest part in the coming jubilee.

tendency to destroy the spirituality of such as are identified with the traffic.

8. WHEREAS The Christian young people of our societies may be used as a great instrumentality in promoting the prosperity of our churches; therefore,

Resolved, That we recommend the further promotion of such organizations as the Society of Christian Endeavor, in all our churches.

O. D. SHERMAN, } Com.
H. D. CLARKE, }
J. B. CLARKE, }

Their consideration was made a special order for 9.30 o'clock on First-day morning.

The Committee on Obituaries reported that no deaths have occurred among the ministers or deacons of this Association, during the past year. The report was adopted.

The Committee on Education presented their report, which, after remarks by G. M. Cottrell and T. R. Williams, was laid on the table.

The hour for preaching service having arrived, the choir sang "Onward go," after which H. D. Clarke preached from Rom. 3: 24-26.

After the sermon, H. Hull took charge of the meeting, and a sister who had come a hundred miles to be baptized at this meeting related her experience, after which her request was granted; when prayer was offered by Maxson Babcock, and the audience repaired to the water to witness the baptism of two candidates.

EVENING SERVICES.

A praise service of one-half hour was conducted by G. M. Cottrell, following which an interesting conference meeting was held, conducted by S. H. Babcock.

SABBATH MORNING SERVICES.

At 9.30 A. M., a Sabbath-school session was held, conducted by A. M. Brinkerhoff, Superintendent of the Garwin Sabbath-school.

The review lesson of the quarter was considered, and short addresses made by A. G. Crofoot, Geo. J. Crandall, and J. L. Huffman, interspersed with appropriate music by the choir.

Following the Sabbath-school exercises, Thos. R. Williams preached a sermon from John 4: 35, after which a collection was taken for the cause of missions, amounting to \$16.

The right hand of fellowship was then extended to the newly-baptized candidates, in behalf of the Carlton Church, by H. Hull, welcoming them to the full fellowship of the church. A large number of the members of the church, and delegates, participated in the hand-shaking with the candidates.

Then followed the administration of the Lord's Supper, conducted by A. G. Crofoot and G. M. Cottrell.

AFTERNOON SERVICES.

The afternoon service at 3.30, consisted of preaching by O. D. Sherman, from 1 Tim. 4: 16.

EVENING SERVICE.

A half-hour was spent in praise service, led by H. D. Clarke, after which J. L. Huffman preached from John 19: 32.

FIRST-DAY—MORNING SESSION.

Fifteen minutes were spent in devotional exercises. Letters were then read from the churches of Nortonville, Kan., and Walworth, Wis.

The list of delegates was read and corrected. The minutes of previous sessions were read and approved.

The special order was waived in order to hear reports from Standing Committees.

The Committee on Petitions made their report, which, after remarks by T. R. Williams, J. L. Huffman, J. W. Morton, Henry Ernst, S. T. Mills, and E. M. Dunn, was adopted as follows:

Your Committee on Petitions would respectfully report: We recommend that the petition of the church at Dodge Centre, Minn., that the next session of the Association be held with it, be granted.

A. G. CROFOOT, } Com.
G. J. CRANDALL, }
ERASTUS BROWN, }

The Committee on Finance made their report, which, after being amended, and remarked upon by Sister Ernst, A. G. Crofoot, and others, was adopted as follows:

The Committee on Finance submit the following report:

The following claims referred to us have been examined, and we recommend that they be allowed, and that orders be drawn on the Treasurer for the payment of the same: J. L. Huffman, Delegate, expenses, \$70 79; L. T. Rogers, recording, postage and stationery, \$11 30; Bartholf & Hull, printing blanks for reports, \$3 50.

We have examined the Treasurer's Report and compared the same with his book and vouchers and find it correct.

We recommend that \$125 00 be raised for Associational expenses for the ensuing year, and have apportioned the same upon the churches as follows:

Milton	\$ 10 90
Milton Junction	11 15
Albion	14 85
Walworth	7 20
Jackson	7 00
Utica	3 20
Berlin	7 75
Southampton	5 75
Welton	3 70
Rock River	2 25
Dodge Centre	7 20
Nortonville	10 25
Carlton (Garwin)	3 20
New Auburn	2 65
Alden	5 50
Farina	10 45
Long Branch	3 65
Cartwright	1 30
North Loup	9 25
Marion County	3 85
Delaware	1 20
Chicago	3 85
Texarkana	1 00
Villa Ridge	1 00
Stone Fort	2 00
Providence	2 00
Wood Lake	5 50
Isant	5 50
Big Sioux	4 40
Trenton	1 00
Total	\$125 00

Your committee would recommend that the Church of Harvard be exempt from assessment, and that the Treasurer cancel the amounts now due from that church.

Your Committee, in estimating the probable expenses of the Association for the ensuing year, have had under consideration the question of printing the Minutes, and would recommend that the Engraving Clerk be directed to prepare a copy and forward for publication in the *Sabbath Recorder*, and also to procure 500 copies of the same in pamphlet form, and distribute them among the churches of this Association.

And we would recommend that \$30 be appropriated to pay for printing the Minutes, and \$5 to pay the Engraving Clerk for preparing and engraving them.

Respectfully submitted,
Wm. B. WEST, } Com.
H. HULL, }
M. BABCOCK, } Finance.

The Committee on the State of Religion made their report, which, after remarks by S. H. Babcock, H. B. Lewis, O. B. Hull, Mrs. G. M. Cottrell, E. M. Dunn, J. W. Morton, and others, was adopted as follows:

Your Committee on the State of Religion would respectfully report that they have examined the letters from the various churches, of which twenty-six have reported, and conclude that while there is nothing very inspiring in the intelligence received, there is yet nothing to make us feel discouraged. Forty-two persons are reported as having been added to the churches by baptism, and a goodly number on verbal testimony and by letter, showing a net increase of twenty-one in the membership of the Association. Two of the churches seem to have enjoyed precious revival seasons, one at Albion, Wisconsin, and the other at Garwin, Iowa.

We notice an encouraging feature in the reports from the churches, viz., the formation of organizations among the young of "Societies of Christian Endeavor." We believe as this continues, more conversions will be manifest. The addition of fifteen persons, by baptism, to one of our churches, seems to

have been largely the result of the efforts of such an organization, under the direction of the faithful pastor.

Of the thirty-seven churches within the bounds of the Association, eighteen are supplied with pastors and nineteen have not the regular preaching of the gospel, excepting in the case of two or three who enjoy preaching weekly by stated supplies.

In most of the churches without a pastor, there seems an encouraging diligence and faithfulness in the study of the Bible and the maintenance of weekly prayer-meetings. Altogether, the outlook is hopeful.

Respectfully submitted,
E. M. DUNN, } Com.
J. W. MORTON, }
G. M. COTTRELL, }

The Committee on Nominations made their report, which was adopted as follows:

The Committee on Nomination of Officers would recommend as follows:

Moderator—A. G. Crofoot.

Clerk—E. M. Dunn.

Assistant Clerk—Henry Ernst, Jr.

J. L. HUFFMAN, } Com.
S. H. BABCOCK, }
A. VANHORN, }

The report of the Committee on Education was taken from the table, and, after remarks by O. D. Sherman, J. W. Morton, J. L. Huffman, and T. R. Williams, urging the necessity of an education and loyalty to our denominational schools, was adopted as follows:

Your Committee on Education takes pleasure in calling attention to the increased interest in our schools, and also to the additional facilities offered by them for our young people who desire to obtain a liberal education, and earnestly urge upon the youth of our societies to avail themselves of the privileges our schools afford, and upon parents to make the subject of higher education prominent in their plans for their children.

Albion Academy is now established upon a basis which enables it to give a thorough course of study preparatory to entering college.

Milton College stands in the front rank among like institutions of the West, and Alfred University is second to none of her class in the country.

We bespeak for these, our own schools, the prayers, sympathies and increased patronage of all our people, and would impress the thought that the success of these institutions, and the higher culture of the young, upon whose fitness for the work will depend, in a large measure, the future prosperity of our denominational interests, will be in proportion to the liberality of our support.

T. R. WILLIAMS, } Com.
J. L. HUFFMAN, }
S. H. BABCOCK, }

The special order, the discussion of the resolutions, was resumed.

The first resolution was read, and, on motion, adopted without remarks.

The second resolution, after remarks by J. L. Huffman, G. M. Cottrell, E. M. Dunn, J. W. Morton, O. D. Sherman, and H. Hull, was adopted.

On motion, L. T. Rogers, the Engraving Clerk, was instructed to procure statistic blanks, and send them to the various churches of the Association in time to enable them to report for the next Association.

The hour for special service having arrived, N. Wardner preached upon the subject of "Baptism," which was followed by a collection for the Tract Society, amounting to \$15.

AFTERNOON SESSION.

After devotional exercises, the special hour arrived, and Sister G. M. Cottrell took charge of the meeting, and read an address to the women concerning woman's work and the organization of a woman's society.

After remarks by Sister Ernst, the sisters voted to organize, and a partial organization was then effected.

The conference upon the Tract Society's work was opened with a sermon by J. B. Clarke, from 2 Cor. 13: 8.

Following the sermon, S. H. Babcock spoke upon our mission as a people, on the work of Sabbath reform. E. M. Dunn spoke upon the subject of the methods employed by our Society to promulgate

Sabbath doctrine. J. B. Clarke closed the conference with remarks, and H. D. Clarke pronounced the benediction.

EVENING SESSION.

On motion, the regular order was waived for the purpose of finishing up the business.

The remaining resolutions were taken up by items and adopted.

On motion, the address of Mrs. G. M. Cottrell was requested for publication in the *Sabbath Recorder*.

Voted, that when we adjourn, it be to meet with the church at Dodge Centre, Minn., on Fifth-day before the fourth Sabbath in June, 1887, at 10 o'clock A. M.

The following resolutions were adopted:

1. Resolved, That we express our sincere gratitude to the friends at Garwin for the cordial and hospitable manner in which they have entertained the delegates, also to the choir for their prompt and constant attendance upon the meetings, and the musical assistance they have rendered the sessions.

2. Resolved, That we instruct our Secretary to tender our thanks to the different railroads for the reduction of fare they granted to the delegates attending this Association.

The Corresponding Letter was then read, and adopted as follows:

The Seventh-day Baptist North-Western Association assembled at Garwin, Iowa, to sister Associations sendeth Christian greeting.

We are just on the eve of the 49th Anniversary of our Association. A gracious Providence has favored us with delightful weather, and the good people of Garwin have hospitably furnished us with abundant entertainment. The number of delegates in attendance has been smaller than was expected, owing to the distance of this church from several of our larger churches, nevertheless, our meeting, in point of interest and profit, was fully up to the average. Letters were received from twenty-six of the churches in the Association. The past year has not been one marked by revivals among us, though two of our churches have enjoyed precious seasons of refreshing and others have also received additions by baptism, numbering in all forty-two.

The cause of Home Missions was emphasized in our sessions. A reason for this exists in the fact that the North-west is especially missionary ground; we see the need and appreciate the value of missionary labors performed here. During our sessions a Woman's Missionary Society was organized in the church at Garwin, auxiliary to the Woman's Board of Home and Foreign Missions of the Seventh-day Baptist denomination.

The Publication Society was also given one hour and a half for a conference under the direction of J. B. Clarke, the agent of said society.

There seemed to be a demand on the part of the people, where the Association was held, for much preaching, and therefore, arrangements were made for presenting more sermons than usual, the tone of which was spiritual and quickening; and this, taken in connection with the fact that the devotional meetings preceding each session were full, prompt and fervent, gave to all the sessions an air of spirituality and earnestness which was helpful and left a good impression. In connection with the meeting two recent converts were baptized into membership with the church at Garwin.

The proper business of the Association was compressed into the smallest possible time consistent with due deliberation and therefore quite as much business was done as well done as usual.

We were glad to welcome the delegates from your respective Associations: O. D. Sherman from the Eastern; H. D. Clarke from the Central; T. R. Williams from the Western, and J. B. Clarke, agent of the Publication Society, whose sympathy, counsel and words of cheer and wisdom greatly aided us. We regretted that we had not the privilege of welcoming a delegate from the South-Eastern Association, but Brother Huffman, authorized to act as your representative, discharged his duty faithfully.

We appoint as our delegate to your respective bodies, A. McLearn; alternate, John T. Davis.

Our next Association will be held with the Church at Dodge Centre, Minn. Thus we meet two years in succession beyond the Mississippi, which will give you some idea of the bounds of our Association.

Yours in the bonds of Christian fellowship,
E. M. DUNN, Cor. Sec.

JUNE 27, 1886.

After singing, H. B. Lewis preached a short sermon from Psa. 116: 12-14.

Following the sermon, an exceedingly interesting conference was enjoyed under the lead of D. K. Davis, four or five young people expressing a desire to become Christians. The meeting closed with a farewell song.

J. T. DAVIS, Moderator.
G. M. COTTRELL, Clerk.
A. G. CROFOOT, Assistant Clerk.

Communications

COMMENCEMENT AT A

The anniversary exercises of the Albion Prax Academy began Sunday evening, church, with a sermon by the Rev. Edgerton. His theme was "The Hood," which he treated in a most practical and convincing manner. At the same time, most practicing that genuine manhood in its foundation for nobility in its development and effort, and maintenance is the most powerful and inspiring of the greatest efficiency.

On Monday evening following, the Albion Prax Academy and Badgers, two of our societies, held a joint public meeting, an excellent programme to a large attendance. The exercises were entirely new, with the exception of the music, which was given by an old band, Mr. North, and the music, furnished by the societies, and in part by the Prairie Band. The programme was good, giving a creditable trial to the societies, but to the North's address was especially pleasing and instructive.

On Tuesday, June 29, a commencement exercises were given in the grove. A large concourse of people attended. After music by the following programme was presented:

ANTHEM, "JESUS HAS RISEN."

Prayer, Essay, Recitation.

MUSIC—BAND.

Oration—"American Laborer," Recitation—"Old Actor's Story," Essay—"Jennie Lind."

MUSIC—"SOLDIER'S CHORUS"

Oration—"Moral Culture,"

Oration—"Individuality,"

MUSIC—BAND.

Address—"Albion Academy,"

Valedictory—"The Great Problem"

DOXOLOGY.

BENEDICTION.

The essays were both of interest, and displayed both genius, while the orations, illustrations of independent opinion. The valedictory was of prime importance of making school opportunities as a "Great Problem" of life touching tribute to the teacher, dress was a plain plea for the Academy, followed by a young man of the community and bear the responsibility.

Prof. Roberts, of Shawnee, Iowa, Albert Burdick, short, stirring speeches to the patrons of the Academy to order at once after the chairman of the "100" tion.

A concert was given, on following, by the Albion Prax which was well attended and applauded.

There is much interest in building up the Academy, in the surrounding community feel well pleased with the future.

ON THE WIL

Following the Association visit of one week was made and his family, among our Centre, Minn., upon which the first five and nearly on gospel ministry. Since our M. & N. W. E. B. has north and south through a connected line between cago, to the great convention and considerable improvement.

Other material blessings at village, when the court-house shall have been removed of which there seems a strong vote that is to be taken every subscription for the meeting already been raised.

We were pleased to see financial, religious and moral on this field, and church, by emigration, and numbers in other societies as also furnishing a large our Theological School in gospel ministry.

Sabbath morning we break to a full house, to witness one of the sacred future to us as we have than twenty years

Communications.

COMMENCEMENT AT ALBION.

The anniversary exercises of Albion Academy began Sunday evening, June 27, at the church, with a sermon by the Rev. J. Schnider, of Edgerton. His theme was "Manhood," which he treated in a logical, and at the same time, most practical manner, showing that genuine manhood is the only true foundation for nobility in scholarly attainment and effort, and maintaining that scholarship is the most powerful agency in developing the greatest efficiency in manhood.

On Monday evening following, the Valerians and Badgers, two of our three literary societies, held a joint public session, rendering an excellent programme to a large audience. The exercises were entirely rendered by students, with the exception of the address, which was given by an old Badger, the Rev. Mr. North, and the music, furnished in part by the societies, and in part by the Albion Prairie Band. The productions were all good, giving a creditable tribute not only to the societies, but to the Academy. Mr. North's address was especially interesting, pleasing and instructive.

On Tuesday, June 29, at 2 P. M., the commencement exercises were held in the grove. A large concourse of people was in attendance. After music by the band, the following programme was presented:

ANTHEM, "JESUS HAS RISEN"—CHORUS. Prayer, Rev. J. L. Huffman. Essay, Mary A. Greene. Recitation, Geo. Bussey.

MUSIC—BAND. Oration—"American Laborer," Wm. Bussey. Recitation—"Old Actor's Story," Mary Allen. Essay—"Jennie Lind," Carrie Potter.

MUSIC—"SOLDIER'S CHORUS"—CHORUS. Oration—"Moral Culture," C. H. Maxson. Oration—"Individuality," Hattie E. Crandall.

MUSIC—BAND. Address—"Albion Academy," S. L. Maxson. Valedictory—"The Great Problem," Archie E. Burdick.

DOXOLOGY. BENEDICTION.

The essays were both especially full of interest, and displayed both originality and genius, while the orations were excellent illustrations of independence in thought and opinion. The valedictory set forth the supreme importance of making the most of school opportunities as a means of solving the "Great Problem" of life, closing with a touching tribute to the teachers. The address was a plain plea for the interests of the Academy, followed by an appeal to the young men of the community to step forward and bear the responsibility of the work.

Prof. Roberts, of Shawano, Eld. J. L. Huffman, Albert Burdick, and others made short, stirring speeches to the meeting of the patrons of the Academy, who were called to order at once after the benediction, by the chairman of the "100 men" organization.

A concert was given, on the evening following, by the Albion Prairie Cornet Band, which was well attended, and highly applauded.

There is much interest in the work of building up the Academy, among the people in the surrounding community. We can feel well pleased with the prospects for the future.

ON THE WING.

Following the Association, a very pleasant visit of one week was made by the writer and his family, among our people at Dodge Centre, Minn., upon which field we spent the first five and nearly one-half years of our gospel ministry. Since our removal to the new M. & N. W. R. H. has been constructed north and south through the town, forming a connected line between St. Paul and Chicago, to the great convenience of the people and considerable improvement of the village. Other material blessings are in store for the village, when the court-house and county-seat shall have been removed to this Centre, of which there seems a strong probability, in the vote that is to be taken this fall, the necessary subscription for the new court-house having already been raised.

We were pleased to see the evidence of financial, religious and numerical improvement on this field, notwithstanding this church, by emigration, has been swelling the numbers in other societies west and north, as also furnishing a large share of timber for our Theological School in preparation for the gospel ministry.

Sabbath morning we were permitted to preach to a full house. We were here able to notice one of the secrets of a hopeful and successful future to us as a people. There were no less than twenty young people present,

ranging from four or five months to five years of age, and probably as many more ranging from five to ten or twelve years. The Sabbath-school showed the large number of 94 in attendance.

In the afternoon another preaching service was well attended, though the weather was threatening. A happy feature of this service was the reception by the pastor, Eld. H. B. Lewis, of three members into the church, all of whom had formerly been Sunday-keepers. Two were the heads (husband and wife) of a German family that were converted to the Sabbath last fall or winter. Probably other members of this family will soon follow the parents in this step, and we trust the interest manifested by some of the unconverted may be but the prophecy of many conversions that are to follow.

Sunday, through the foresight and exceeding kindness of Eld. Lewis, arrangements had been made whereby we had the privilege of attending a genuine, old-fashioned church picnic, held in the grove of Brother Jones, two or three miles from town. Tables were set, and 250, it is said, partook of dinner, mostly of course our own people. The writer orated, the pastor prayed, the brass band blowed, and we all ate, drank, and amused ourselves in good, old-fashioned style. Of course we drank nothing but what was proper, as we had to give a temperance lecture that evening in the M. E. church, and all the rest were good temperance people.

In this connection I would say that the prohibitionist sentiment is strong in Dodge county, and our people are as active as any, Eld. Lewis being at the head in this work, having to attend the state convention at St. Paul, while we were there, as he has done for the past three or four years, and, if I remember rightly, having been nominated a year or two since for Senator on the State Prohibition ticket. July 5th we witnessed another county Sabbath-school picnic, nearly as large as the famous ones given annually at this place by "Uncle Daniel."

After another visit from fifty of the society, and all the surprising, dinnering, calling and visiting we could possibly put in, and then failing to do more than half of our duty, we have come home to take the balance of our visit out in meditation and reflection; our advice to all others, who can put in a week anywhere so fully and pleasantly, is go and do likewise.

G. M. COTTRELL. WEST HALLOCK, July 10, 1886.

YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR.

To the Editor of the Sabbath Recorder:

I have been requested to report something in regard to the doings of the Fifth Annual Conference of the United Society of Christian Endeavor, convened at this, the queen of summer resorts. It will be impossible for me to give you a detailed account of what has been done, so I will, instead, give you a few glimpses, here and there. I wish I could give a fuller account, in order that our people might know more about this grand Society of Christian Endeavor.

Let me, if I can, picture to you this meeting. Come with me to the First Methodist Church, and there you see gathered young men and young women—every one an earnest Christian worker—to the number of 500, representatives of 50,000 other Christian young people who are endeavoring to become more useful in the service of the Master. They belong to all denominations, and, forgetting the creeds which make one people separate from another, they have but one aim, and that to carry the glad tidings of salvation to every child and young person in this land, and out across the water to far distant lands, where already the good work has begun. The news came day before yesterday that twenty Young Peoples' Societies of Christian Endeavor had been formed in Turkey, and societies were reported by letter from the Sandwich Islands. "Our work is wholly missionary," said one in the Conference, and later I have something to say through the Recorder, which I am confident will interest all the children in our foreign missionary work, and home missionary work too. The extreme honor comes to me of being the only representative here from our denomination, but I trust that next year we may have many delegates. It is my earnest prayer that every church in our land may be blessed with an Endeavor Society.

I want to throw out just a few hints. They are the training schools of the churches. They are not separate, as many of our good brethren would have us think, but rather, they are in the church, for the church and by the church. Our churches need the young life infused by young working Chris-

tians. These societies develop Christian character, interest the young in the work of the church, and make them ready, as the older ones drop out, to take up their mantles and carry on the work. One other hint. It is confidently expected that it will bring forward young men for the ministry and for foreign missionary work, as, indeed, it has already done.

This Conference has greatly inspired and enthused me, and, I trust, fitted me for better service, I may have failed in the object of this letter, but I humbly trust the Master will accept the effort, as done for him. DELEGATE. SARATOGA, N. Y., July 9, 1886.

A CORRECTION.

To the Editor of the Sabbath Recorder.

Will you permit me to correct an error in your statement of July 8, 1886, where it is said that Maxson Stillman wrote a notice, calling for a meeting to consider the propriety of building a house for singing and select schools, which was signed by himself, David Stillman and Luke Green. This is a mistake. The facts are that my father, John Stillman, then living in the house where Phineas Stillman now lives, with his father, Deacon George Stillman, wrote the notice, asked Maxson Stillman, his cousin, to sign it, which he did, signed it himself and put it on the door of Luke Green, and Mr. Sheldon's store. I have heard father speak of writing this notice a number of times, and, on calling his attention to the matter, he said it was as I have stated.

When the first house was built, David Stillman went to Rhode Island and engaged James R. Irish to teach the school. After a year or two, Prof. Kenyon took charge of the Academy, and J. R. Irish was ordained to the ministry, and became pastor of the First Church of Alfred.

I well remember when Bethuel C. Church taught a select school in Mr. Sheldon's chamber. Mr. Church held religious meetings in his rented upper chamber. At one of these meetings, if I mistake not, Pres. Allen gave himself to Christ. I seem to see him now, on that evening, when as boys we left that meeting for our homes.

I often wonder where all the dear old boys whom I used to know in old Alfred, are. Some have gone over the river, perhaps a few are still in Alfred; I am glad to say I was a student of Alfred Academy in its early days. God bless Alfred, its people, its school and the church.

JOHN W. STILLMAN. ALBION, Wis., July 12, 1886.

MONEY! WE WANT MONY!

"Money answereth all things." It serves efficiently in promoting worldly schemes, and spreading truth and godliness in the earth. The man that has the money and can pay as he goes, stands higher in human estimation than the man of small means, who has hard work and close planning to live without debt, or to get money to pay the debts already contracted. The man with a gold ring can occupy a higher room than the man in vile raiment. Every organization likes to receive the men of thrift and wealth that can lavish their gold upon its operations. These organizations need the money, and must have it, or stop business. They cannot always live on borrowed means; the debts must be paid.

When, at the Conference, at Alfred, the Missionary Society was represented as being more than a thousand dollars in debt, the thought came up, how easily this debt might be canceled, and a like amount left in the treasury for future operations, if all had the spirit of the gospel instead of the spirit of the world, and had such a melting that all the gold and other ornaments would drop off, as no longer desirable, nor befitting a holy people whose business in the world is to serve God and serve men. Let these be dropped into the treasury, and no more be bought. As few as we are, and as little esteemed among men, we should not try to shine in worldly livery forbidden by two chief apostles, one to the circumcision and the other to the uncircumcision. We ought to be a holy people, keeping the Sabbath holy, and carefully following God in all things. Take no collections on the Sabbath.

In a married life of between twenty-eight and thirty years, raising eleven children, jewelry and other ornaments, alcoholic liquors, tobacco and other narcotics, and tea and coffee, have not all cost me one dollar for my own family. So that if I were a good planner, I ought to be able to devise liberal things for the Missionary cause and the Tract cause. As it is, I send \$3, which is something more than Bro. Gardner's estimated average. I hope we can enlarge, not contract

operations. "The 7th day is the Sabbath of the Lord thy God, in it thou shalt not do any work." J. A. BALDWIN. BRACH POND, Wayne Co., Pa., July 11, 1886.

Home News.

Ohio.

JACKSON CENTRE.

By request of the pastor, I stopped off at this place, on my return from the West, preaching twice and visiting a number of families. I never had the privilege of seeing this church before. Here are our brethren holding on to the truth while isolated from all our churches. They have a fine farming community, and are beginning to see better times. This church is a promising one from the fact that the young people are numerous and mostly members of the church. Their house of worship is one of the best in this country. Everywhere I visited, I found Bro. Huffman greatly beloved, and the church has grown strong under his pastoral care and faithful preaching. It would have done any one good to see the hearty welcome his people gave him upon his return from the five Associations just closed.

A new brick school-house is now being built, which, when completed, will be a great ornament and help to the village. Two departments are provided for.

The young people have a Choral Union and Excel Band, the latter of which needs a little reviving.

The truth in Ohio greatly needs this one church of Seventh-day Baptists and may they fully realize their responsibility.

H. D. CLARKE.

Idaho.

TANEY.

The members of our little church are doing all they can for the advancement of the Master's cause, and we all feel greatly encouraged since we have the prospect of a minister's coming to help us on in the work. We thank God for putting it into Bro. Williams' mind to come to this people, away out here in North-West Idaho. We hope now to see the cause advanced and the church built up.

We are having a very dry season here, and the crops are light on account of it. Wheat will not yield more than 20 to 25 bushels per acre, flax from 10 to 20. Hay harvest is just commencing; grain harvest will be on in about three weeks. It is a very busy time with us from now until about November, when the rainy season sets in, and we get a rest of about three months.

At our church meeting, July 4, 1886, we gave our church the name of the Seventh-day Baptist Church of Taney, Idaho Territory.

We tender our heart-felt thanks to the Missionary Board, for the interest they have manifested in our behalf. May God bless them in their efforts for the advancement of the cause. J. R. HILLS.

Condensed News.

Domestic.

Governor A. P. Swineford, of Alaska, was married at Pequaming, Mich., on Sunday to Mrs. Fannie E. Smith.

The Chicago & Atlantic line has joined the east passenger-bound pool and rates to the east will be restored immediately.

The Dakota constitutional convention, July 15th, rejected, by a vote of 31 to 20, a proposition to submit to the people the question whether Dakota shall declare itself a state.

Two hundred acres of cranberries in the vicinity of Tremah, Wis., owned by J. I. Cage, of Racine, the Baker estate and Judge Ryan, has been ruined by forest fires. Loss, \$50,000.

A telegram has been sent to Congressman Lanahan asking him to secure government aid for the people of the drought-stricken regions of Texas. Hundreds of families are without the necessities of life.

The receipts of the government this month are decidedly less than the expenditures, and unless an improvement occurs before the end of the month, the public debt statement will show little if any decrease.

It is reported that the effects of the prohibition laws are being felt in the hotels of Providence, R. I. The Hotel Dorrance, the second best hotel, is closed. The Narragansett hotel, erected at a cost of a quarter of a million, is losing money.

In writing a letter to her publisher, preparatory to assuming her editorial duties, Miss Rose Elizabeth Cleveland says: "I am taking some care to be absolutely certain of what I write in this first address with the people. I mean to rather offend myself in the first number to my country-women and make my task very simple and earnest and sincere. I shall ignore the great critics altogether."

Sunday afternoon, July 11th, an immense cloud of grasshoppers settled down on a fifty acre wheat field in the vicinity of Sanborn, Dakota, on the Northern Pacific railroad, and in a very short time cleared off every vestige of wheat. Several other fields were also partly swept. About sunset the hoppers rose and flew southward.

Fifteen railroads were represented at the meeting of the railroad managers in Chicago, July 15th. Two committees were appointed. To one was assigned the duty of restoring freight rates to the northwest and fixing up a tariff; to the other the duty of restoring rates in the territory of the old western freight association. All the questions were waived. It is expected that the new tariffs will be arranged to be kept in force until September 15th, in expectation that some form of pooling will be agreed upon in the meantime.

Foreign.

The Duc D'Aumale and the Duc D'Chartres, with a suite of fifteen persons, arrived at Brussels July 15th.

Gallo, the man who fired a revolver in the bourse several months ago, has been sentenced to twenty years penal servitude.

One hundred houses have been burned in the town of Koden, province of Siedlic, Poland. Three hundred families out of a population of 2,500 have been rendered homeless.

Orders have been given to the ministers and board of astronomy to select an auspicious day in the first month of the next Chinese year for the assumption of the government of China by the young Emperor Kwang-Su.

In view of the results of the English election, the pope has requested the congregation on extraordinary ecclesiastical affairs to examine attentively the whole Irish question in order that he might determine upon the course to be pursued by the Irish clergy in certain contingencies.

While an iron dealer in St. Petersburg was unloading a wagon filled with old artillery material, purchased from the government at an auction sale, a nine inch shell supposed to have been properly unloaded, exploded among a group of workmen and others. Sixteen persons, including four children, were killed and several more were injured.

One hundred Greek gypsies arrived in London a week ago. They refused to lodge in houses and squatted on waste land at Millwall. They subsisted by begging, and terrorized the people of the neighborhood until they became an intolerable nuisance. July 14th they started for New York on the steamer Oaly, much to the relief of the populace, a vast number of whom witnessed their departure.

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese, etc., for the week ending July 17, 1886, reported for the Recorder, by David W. Lewis & Co., Produce Commission Merchants, Nos. 49 and 51 Pearl Street, New York. Marking plates furnished when desired.

BUTTER.—Receipts for the week, 61,016 packages; exports 63,159 boxes. Our market started in strong and receipts early in the week were quick taken at 8@8 1/2c. for first factories, and best night milk skims sold up at 6c. Wednesday and Thursday supplies increased and buyers tried hard to "knock" prices, and in some few instances did, but market closed with stocks well cleared and prices firm. We quote:

Fancy creamery.....18 @18 1/2
dairy (selections).....16 @16 1/2
Good to fine.....14 @15
Poor to common.....9 @12 1/2

CHEESE.—Receipts for the week, 96,387 boxes; exports 63,159 boxes. Our market started in strong and receipts early in the week were quick taken at 8@8 1/2c. for first factories, and best night milk skims sold up at 6c. Wednesday and Thursday supplies increased and buyers tried hard to "knock" prices, and in some few instances did, but market closed with stocks well cleared and prices firm. We quote:

Factory, white, full-cream, finest.....6 1/2 @ 6 1/2
" colored.....6 @ 6 1/2
" good to fine.....7 @ 8
" skims.....1 @ 6

EGGS.—Receipts for the week, 15,498 barrels. Demand was good all the week and prices a trifle higher for all fresh-laid stock. We quote:

Near-by marks, fresh-laid, per doz.....15 @15 1/2
Western and Canada eggs.....14 @14 1/2

BUTTER, CHEESE, EGGS, BEANS, ETC.

Exclusively and Entirely on Commission. Cash advances will be made on receipt of property, where needed, and account of sales and remittances 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 prime quality property.

DAVID W. LEWIS & CO., NEW YORK.



CARDS. 1500 Cards, 6000 Cards, 12000 Cards, 24000 Cards, 48000 Cards, 96000 Cards, 192000 Cards, 384000 Cards, 768000 Cards, 1536000 Cards, 3072000 Cards, 6144000 Cards, 12288000 Cards, 24576000 Cards, 49152000 Cards, 98304000 Cards, 196608000 Cards, 393216000 Cards, 786432000 Cards, 1572864000 Cards, 3145728000 Cards, 6291456000 Cards, 12582912000 Cards, 25165824000 Cards, 50331648000 Cards, 100663296000 Cards, 201326592000 Cards, 402653184000 Cards, 805306368000 Cards, 1610612736000 Cards, 3221225472000 Cards, 6442450944000 Cards, 12884901888000 Cards, 25769803776000 Cards, 51539607552000 Cards, 103079215104000 Cards, 206158430208000 Cards, 412316860416000 Cards, 824633720832000 Cards, 1649267441664000 Cards, 3298534883328000 Cards, 6597069766656000 Cards, 13194139533312000 Cards, 26388279066624000 Cards, 52776558133248000 Cards, 105553116266496000 Cards, 211106232532992000 Cards, 422212465065984000 Cards, 844424930131968000 Cards, 1688849860263936000 Cards, 3377699720527872000 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Miscellany.

REDEEM THE TIME.

Death worketh— Let me work too; Death undoeth— Let me do. Busy as death my work I ply, Till I rest in the rest of eternity. Time worketh— Let me work too; Time undoeth— Let me do. Busy as time my work I ply, Till I rest in the rest of eternity. Sin worketh— Let me work too; Sin undoeth— Let me do. Busy as sin my work I ply, Till I rest in the rest of eternity.

THE DEACON'S DINNER.

The good housewives of the neighborhood often said that Mrs. Smart ought to be the happiest woman in the world. "Such a nice house as she lives in!" said Miss Bryce, who, poor soul, taught the district school, and "boarded around," like the scape goat in the Scripture wilderness. "Such a pious man as the dear deacon is!" added Mrs. Hopkins, whose better half had once been a sea-captain, and was still apt to be profane by fits and starts, when the midnight weasel marauded on his hen-coops and turkey roosts. "With a store-carpet on the best-room floor," put in Mrs. Jones, "and a weekly newspaper, and white sugar in her tea every day of her life, and a horse and wagon to take her to meetin' Sundays!" "Such was the opinion of society as represented in Glen Hollow. Perhaps Mrs. Deacon Smart was a happy woman. But we are told, on the very best authority, that "the heart knoweth its own bitterness." Mrs. Smart was washing up her best china one morning, preparatory to giving a grand tea-party, and her cousin, Ella Dale, was helping her, when the deacon put his shining bald head in at the door. "My dear," said he, "here is a paper of pins for you." Mrs. Smart nearly dropped a gilt-edged saucer in her consternation. "More pins!" said she. "Yes, my dear," said the deacon, unctuously. "Pins are always useful." "Oh, yes, pins!" said Mrs. Smart, giving her glass-towel a toss as she wiped the last globule of moisture from a goblet. "But not rows of rusty wire! I do say for it, Ebenezer!" "I'm going down to Glen Depot, my dear," the deacon somewhat hurriedly interrupted at this juncture; "and perhaps I shan't be home until one o'clock." He withdrew, and Mrs. Smart turned to Ella Dale with a half laugh. "There, my dear," said she, throwing down the faded green roll of pin-paper on the dresser, "there you behold the secret of my domestic unhappiness, the skeleton in my closet!" Ella opened her round hazel eyes very wide. "I can't think what you mean, Juliana," said she. "You unhappy!—and the dear deacon such a truly good man!" "That's the trouble," said Mrs. Smart; "he's too good." "I don't see how that can be possible," protested Ella, more perplexed than ever. "And it's all at my expense," said Mrs. Smart, dolefully. "Do you see that paper of pins?" "Why, of course I see it," said Ella. "Well, Mr. Smart has bought that paper of pins of a peddler at the door," said Mrs. Smart. "Peddlers always come here. This house is a Mecca to the race of peddlers. They know that Mr. Smart always buys of them—he's too good-hearted to say no; or rather—let us speak the truth, and shame him who shall be nameless between us—he is too indolent to resist their importunities." Ella burst out laughing. "But what a very insignificant little trial!" said she. "Oh, yes, I dare say!" said Mrs. Smart. "The sting of a hornet isn't so very terrible in itself, but when a whole swarm is let loose upon you, what then?" "A swarm?" repeated innocent Ella. "My dear," said Mrs. Smart, lowering her voice to a confidential whisper, "up stairs in my bed-room closet I have eighteen papers of just such cheap pins—utterly useless for anything but to bend themselves up double when you try to put them through a single thickness of calico, and to deprive you of your temper just when you need it most; six cards of porcelain buttons—an article I never use; nine packages of stove blacking; thirteen bottles of sewing machine oil; five papers of rusty needles; a dozen pairs of shoe strings; and eight rolls of tape, which is an insult to one's common sense! If I could reconcile it to my conscience, I'd fling the whole collection into the fire; but I was brought up to economize. What do you think, Ella? Would it be a sin to annihilate all these pitfalls to my equanimity?" "It is rather a problem," said Ella Dale, soberly. "And with all this," said Mrs. Smart, waxing vehement as she went on, "Ebenezer is unwilling to give me money to buy decent darning-needles and respectable tape." He wonders why I can't make my dresses last a little longer, and thinks I am extravagant in wanting a new feather to my old velvet hat. He announces that I use too many raisins and spices, and ask me why I can't raise eggs and poultry to exchange for groceries at the village store. And yet—oh, the incon-

ency of man!—he expects me to give a bowl of coffee and a sandwich, to say nothing of wedges of apple pie and three-cornered bits of cake to every able-bodied tramp and stout peddler-woman who comes along. "Doesn't he make any allowance for it in the housekeeping money?" said Ella. "No! Just look here!" Mrs. Smart opened the drawer of the kitchen table. "This is where I keep the house money, which he gives me every week—and he came here twice this morning to get a quarter for a lame beggar, and to hunt up ten pennies for that same outrageous paper of pins!" And she cast a baleful glance at the article, which still lay on the dresser. "This is a piracy," said Ella, judicially. "It's highway robbery!" declared Mrs. Smart. "And there comes the butcher's cart, and I haven't money enough left from my week's allowance to buy a single steak, and here it is only Wednesday." "Can't you buy on credit?" "Never!" said Mrs. Smart with spirit. "It's a thing I never have done, and never will do!" Ella's brown eyes sparkled as she shook her head vehemently at the butcher, who was just checking his old horses at the door. "Nothing to-day," said she. "Go on!" Mrs. Smart dashed away a tear. "Give me some of that corn, Ella," said she. "I suppose I can catch a chicken for dinner." "Do nothing of the sort, my dear," said Ella Dale. "But what are we to do?" "Why, have a picked-up dinner, to be sure. Just leave me to manage it." "But I'm afraid the deacon won't like it." "Well, and what if he doesn't? You don't like the peddler business, do you?" retorted Ella. At one o'clock the table was all spread, with three huge central platters carefully shielded with the covers, which were ordinarily brought out only on state occasions, and Mrs. Smart and Ella were peeping out of the window, and wondering what kept the deacon so late. "There he comes now!" said Mrs. Smart. "Good gracious me! and there is Willis Mildmay with him. We never counted on him bringing company to dinner, Ella." "What signifies company?" said Ella, stoutly maintaining her composure, although her pretty face had turned pink all over, like a June rose. "Willis Mildmay won't care when he comprehends it all. Willis is a sensible man." "Come in, Mr. Smart—come in, Mr. Mildmay," said Mrs. Smart. "You're half an hour late, Ebenezer. Ella and I could not imagine what had become of you." "I hope I am not intruding," said Mr. Mildmay, looking at Ella Dale as if a glance at her rosy face was all the dinner that he wanted. "Oh, not in the least!" said Mrs. Smart. "Pray sit down. We have but a plain dinner to-day; but it is all that my housekeeping allowance would admit." "No apologies, my dear," said Deacon Smart—"no apologies. Hunger is the best sauce, as we all know." And thereupon they all seated themselves, and the deacon whisked off the big platter covers with a countenance of expectation. "Hello!" said the deacon. There upon the center-plate lay 18 pale-green papers of pins. At the right hand and left, on smaller platters were arranged the cards of porcelain buttons and the rolls of tape, while the bottles of machine oil and the packages of stove-blackening were arranged like a child's block house on a side table, beneath a white napkin, by way of desert. Ella Dale burst out laughing. Mrs. Smart joined in. Willis Mildmay, spurred on by this infectious sound, laughed too, although he had not the least idea what he was laughing at. The deacon stated as if he had suddenly become all eyes. "Juliana," said he, "what is the meaning of this?" "It means, Ebenezer," his wife responded, "that you have spent my housekeeping money for cheap peddler's wares, and that Ella and I determined to serve them up to you for dinner. And what you don't eat, we are going to burn; and henceforward, whatever is bought has got to be of good quality, or I won't have it in the house! Because I have come to the conclusion that charity is one thing, and justice is another. And if you give me money for housekeeping, it isn't fair for you to spend it buying articles that no one can use!" "Certainly it isn't," said Ella Dale, coming valiantly to the rescue. The deacon's under jaw dropped; he had half a mind to be angry, but he thought better of it, and broke into a slow chuckle. "Mildmay," he said, turning to the young man, "be warned in time! You see what tricks these women folks will be up to." But Mr. Mildmay, who had somehow got hold of Ella's hand under the tablecloth, did not seem to heed these words of wisdom as deeply as he should have done. "Ladies," said he, "there's a bushel of oysters out in the wagon, that I was taking home. If you will build up a good fire, we'll have a roast, and I'll be head cook. I suppose you've got plenty of bread and butter?" "Yes, and good hot coffee," said Mrs. Smart. "Make haste, Ella, and start the fire to a blaze, and we'll stimulate it with machine oil and cheap pins." And the family dined on hot roast oysters, bread and butter and coffee. Towards the close of the repast, a stout, itinerant vender, with a basket on his arm, tapped at the door. "I hope I see your honor well?" said he with the regular professional whine. "Will'ee

buy something to-day? Pins, needles, shoelaces, hair-pins, or a little—" But Deacon Smart shut the door in the very midst of his oily orations. "No!" said he. And the monosyllable sealed Mrs. Smart's triumph for good and all. THE PART OF THE FATHER IN TRAINING THE CHILDREN. BY REV. C. B. RIGE. In difficult matters it is best to follow some clear main lines and let the rest drop, or keep the rest, really, by holding these. We may have so many precepts and rules for the bringing up of children that one's children will be grown up while he is learning the rules. And there is one chief thing only that the father has to do. Let him become himself forthwith as good a person as his children ought to become. This is easy to remember, and it is enough. Take care of yourself. If you can manage to grow up a thoroughly good man quickly, your children will follow after you, unless, indeed, their mother hinders them, and that we will not suppose. Or, they may have troubles from past grandfathers, or present companions, or personal troubles from within themselves. But all these things we are dropping. They are not in you. Let there be straightway a clear, comfortable Christian man as the father in your household, and the other things that you can do will follow after that. As to grandfathers, the best you could do in any case would be to attend to the grandfather of your children's children. You know how the children learn all things, and in what manner the Lord shows them the way in which they think they should set their feet. You remember how the boy watched to see what you were doing and what you really were, sitting by you when he was hardly big enough to sit alone. You can recall his look, his solicitude—not for any independence of his own, but that he might do and become with the utmost exactness what he was seeing in you. There is not, in all the world besides, any other such learning and teaching as that. The right training of children is extremely difficult. But this is because it is so very difficult for any of us to go right, and because it is so long and steep a way up from the ignorance and experience, the newness and rawness and natural heedlessness and selfishness and besetting badness of early childhood, to the practiced wisdom, the considerate kindness and established rectitude and faith of Christian manhood. It is hard to lead the children in the way only because it is so hard for us all to go in it. We need so much the more to be going on diligently ourselves, that we may know the way, and that the children may always see us on before them in it. This going on well before them is the one thing in leading or training up the children. And, if the children can see quickly and every day in their home a man fixed to be kind and patient, thoughtful, hopeful and cheerful; a man that speaks the truth and can deny himself and trust in God; a man not worldly, and that thinks more of the law of God and the heavenly life than of cattle, or goods, or stocks, or style of present living, they will have themselves thoughts enough about such a man and the desirableness and need of such a life. The trouble is to get the man in the household. Do not be concerned lest the children should not know enough and think enough about any graces of Christian manhood you may possibly be able to gain. You could not hide such graces in your household and from the children's eyes if you tried to do it, any more than you could hide from them a crown of sapphires, putting it upon your forehead. But we must not gather up ourselves common stones and dust instead of the gems of heaven. The children, of all the persons in the world, will not fail to think as well of us as we deserve. They will give us credit for a thousand-fold more of goodness than we ever possessed. The Father in heaven has graciously prepared such a charity of discernment in the children's hearts. We must have a grateful care to place beneath this multiplying glass of filial affection as much as we can of real Christian soundness of character. And we must not trust too far to these affectionate enlargements of what may hardly exist in its reality within us. Go on, therefore, quickly, that the children may come after you. Perhaps you have noticed this word, quickly. It is a very great word. This full Christian man is needed early in the household, or else the children, coming early into it, will be taking too many steps in life before they see him. In the saddest cases that I have observed where what seemed a thorough Christian character with the parents was not followed in the same line by the children, there was a reason in that the parental piety, or the thoroughness of it, did not begin early enough. The Christian father was not there at first. You must make haste, and must not let the little children in your homes be as orphans in any part of your own life-time, and in the most precious part of theirs. This one rule of fatherly life will carry with it most of the things that we have here purposely dropped. Thus, as to the needful sense of dependence upon God, with a temper of prayerfulness, the effort for the children's sake to make some effective growth in Christian character must itself be bringing into habitual action these powers of faith and prayer. Concerning the great matter of companionship, if the father has lived becomingly before the children they will choose themselves to be much with him, or

with others not wholly different. So with the rest. We must not doubt. We know the great promise concerning food and raiment. Much more may we have such trust respecting the better and more needful things of grace in the children's hearts. By most earnestly seeking this kingdom of God, and this righteousness within ourselves, we shall inherit happily together, fathers and children, all the promises. And in our failings the Lord will deal compassionately with us.—Congregationalist. ACKNOWLEDGE THE DEBT. A venerable clergyman of Virginia, said lately: Men of my profession see much of the tragic side of life. Beside a deathbed, the secret passions, the hidden evil as well as the good in human nature, are very often dragged to light. I have seen men die in battle, children, and young wives in their husbands' arms, but no death ever seemed so pathetic to me as that of an old woman, a member of my church. "I knew her first as a young girl, beautiful, gay, full of spirit and vigor. She married and had four children; her husband died and left her penniless. She taught school, she painted, she sewed; she gave herself scarcely any time to eat or sleep. Every thought was for her children, to educate them, to give them the same chance which their father would have done. "She succeeded; sent the boys to college, and the girls to school. When they came home, pretty, refined girls and strong young men, abreast with all the new ideas and tastes of their time, she was a worn-out, commonplace old woman. They had their pursuits and companions. She lingered among them for two or three years, and then died of some sudden failure in the brain. The shock woke them to consciousness of the truth. They hung over her as she lay unconscious, in an agony of grief. The oldest son, as he held her in his arms, cried: "You have been a good mother to us!" "Her face colored again, her eyes kindled into a smile, and she whispered, 'You never said so before, John.' Then the light died out and she was gone." How many men and women sacrifice their own hopes and ambitions, their strength, their life itself, to their children, who receive it as a matter of course, and begrudge a caress, a word of gratitude, in payment for all that has been given to them. Boys, when you come back from college, don't consider that your only relation to your father is to "get as much money as the governor will stand." Look at his gray hair, his uncertain step, his dim eyes, and remember in whose service he has grown old. You can never pay him the debt you owe, but at least acknowledge it before it is too late.—Youth's Companion. THE POWER OF A SERMON. No finite mind can estimate it. The sermon may not be in any respect remarkable, and yet its influence be potent for a generation and endure forever. More than forty years ago, in my childhood, I heard from the Rev. Norris Day, an evangelist, at an afternoon service in a small congregation, a sermon on the text, "Bring ye all the tithes into the storehouse," etc., and that precious passage has rung in my ears, and enriched my life ever since. I have preached for more than thirty years, and seen hundreds gathered to the Lord's table, and have often employed that wonderful promise. I do not remember, perhaps did not for a week remember, a single specific remark made, but my mind was bathed and penetrated and pervaded with that voice of God, coming as if it came directly from heaven, "See if I will not pour you out a blessing that there shall not be room enough to receive it." The divine wisdom of the Founder of Christianity is evidenced in the fact that he committed its propagation to the instrumentality of preaching. Through speech, appealing to intellect, emotion and will; through truth addressed to reason and conscience; through the word received at his mouth and spoken for him; God will save the world. It is the ever-living voice of God, sounding through human lips, not now incarnated, as for three and thirty years in the person of Christ, the head; but uttered through the church, which is his body. The preached word is the very voice of God. "To my childhood's thought," said a plain, guileless man, "my minister was but one remove from my Maker." The lips are many, but the word is God's. At a funeral in 1842, in the house of a prominent member of the congregation, who was not professedly religious, over the emaciated form of a very beautiful little girl of ten years, our pastor preached to the heavily afflicted family, and to us all, from the words, "Be still, and know that I am God." The words of our pastor among the hills of Vermont have gone out, like the beams of the sun, through all the earth, to the end of the world. In many states of the Union, in China, in Japan, in Turkey, in South America, in Mexico, has their power been felt. The word runneth very swiftly. The preacher has only to be faithful in declaring the message. God will see that his word shall not return unto him void. He only can measure the influence of one sermon.—Boarman. NO LIGHT IN THE WINDOW. As the train sped along in the night, with drowsy passengers outstretched upon the seats, the conductor was observed frequently peering out of the frosty window into the

darkness. The night was black, and nothing could be seen but a sheen of snow over the shadowy landscape, and yet the conductor shaded his eyes with his two hands and held his face—a weary-looking face it was, too—close to the window pane. "Looking to see if your girl is awake yet?" inquired the inquisitive passenger, with a coarse laugh. "The conductor looked around and shuddered, as with a husky voice he replied, "Yes." And then the inquisitive passenger became garrulous and familiar. He sat down beside the conductor and poked him in the ribs as he lightly said: "Ah, I see. Going to get married and quit the road. Going to marry a farmer's daughter. Worth much?" "She's worth a million to me." Further remarks in a similar vein did the passenger make, but the conductor deigned no more replies. Suddenly the whistle of the locomotive gave a long, low moan, the conductor stuck his eyes still closer to the window, seemed to fasten his gaze upon some object in the darkness, and then fell back in his seat with a cry of despair upon his lips. The passengers gathered round to inquire the nature of the trouble, when the brakeman assisted his chief to rise and led him into the baggage car. The conductor's face was as white as the snow-banks which fringed the iron roadway, and in his eye was a look of fearless grief. "Poor Sam!" said the brakeman, upon his return; "it's a bad night for him. Four weeks, his little girl had been ill. Night after night he was at her bed, but then she got better and he came back to his train. He arranged with his wife that if all was well with the little one she'd display a lighted lamp right in the window of the sick-room. The boys all knew it, and every night we all looked for the light almost as eagerly as Sam himself. He lives by the side of the track back here a few miles—and to-night there was no light in the window for Sam."—Chicago Herald. (Continued from third page.) death. We have had an existence for two hundred years, and have maintained our numbers, yea, we have increased to about ten thousand, and is not this doing pretty well? Nay, nay. Had we been true to God and true to our duty, our numbers to-day would be a hundred fold more than they are. There seems to be a desire among the masses of our people that the work should go on, but this one has bought another piece of land and has not yet paid for it. That one has been building a house, and it is not yet all furnished. Another has gone into trade, and needs all his means to purchase goods. Another remembers that he began life poor, and had to work very hard to secure such a competency as will enable him to live in style, and he does not want his children to work as he did. They all seem willing that the work shall go on, but far too many seem perfectly willing that others shall carry it on. Now I trust that this apathy on the part of many of our people is not so much the want of disposition to heed the demands of the hour, as it is their blindness to the danger that awaits us, and not us only, but the people of the whole country. Most people are selfish, and, to some extent, it is proper that they should be. We are apt to take ourselves from danger, sooner than we do other people. When we see a man who risks his life to save others, we applaud and call him a hero. If we cannot be heroes and work to save others, let us look at the danger which surrounds us and our children, and hasten to take ourselves and them from the danger. We have seen that Sunday observance to-day is not of the same character it was fifty years ago. When the children of Sabbath-keepers were surrounded by those who were strict in their observance of Sunday, they were much more inclined to observe the Sabbath strictly than those now are who only make Sunday a day of pleasure. Such an influence is very dangerous to our own children, and we see the lamentable results of this influence more and more every year. If we would save our own children from the evils of such an influence, if we would give more heed to the demands of this question. We need but study carefully the growing disrespect of Sunday during the last decade to be convinced that but few years more can elapse before the time for us to act will be past. It is only by raising such a cry of alarm, inducing one here and another there, as did Luther, to see the danger until they shall become a vast multitude, that we can hope for success. We need only to consider well the four propositions I have presented, and study carefully the history of the past, to show us that it is the duty of Seventh-day Baptists to push forward this work with all possible speed and to convince the world of the truth of the first three of these propositions.

Popular Science THE HUMAN BODY IN V well-known fact that the hu much heavier than the v which it displaces when plu aid. It follows from this, artificial support, when pro keep a body from sinking, ing plank, if used only to above the water, would be a a half dozen persons from it would not support more t at most, if the effort were upon it. This is a fact wor in case of a sudden precip water. MR. S. H. DAVEY, of Cor confirms Dr. Tommasi-Cr concerning the effect of ar ing cholera and other zymo though, during the last for cases of cholera, fever, smal occurred in the country sur tensive arsenic works at B case has been known within of the deadly fumes. HEAT AND PRESSURE OF a charge of gunpowder be pla ber of a gun, the gravimet charge being unity, and if exploded before the shot be the state of things immed shot being permitted to mov chamber, roughly speaking. The products of explosion t two classes of substances, by weight, of the powder b of permanent gases and th matter, the solid matter be uid at the moment of exp extremely fine state of divid busion is generated some 7. The temperature of the ex 2,200 deg. C., or about 4,0 the exploded powder exerc about 6,500 atmospheres, o per square inch, or about 9 square inch, against the wa ber and against the projec THE EFFECT OF HEAT ON body, observes one of our who has used the Brookly have noticed the overlapp middle of each span that al to grow short or long as th or hot, and the marks the a distance of several feet tremes of contraction and few suspect that the bridg pands sideways from the though the degree is so sm imperceptible, and not ne the bridge ran north and a phenomenon has been no structures of stone and ir monument leans to the ing and to the west in the met line suspended in the dome of the Capitol at Wash by actual measurement to of 4 1/2 inches, making a perpendicular of 8 1/2 inches. involves the entire dome. learned monk in Rome sus in this way from the top o Peter's, and was astonish terious movement. He third and undiscovered mo but it was afterward expl of the action of the sun or dome.—Scientific Americ THE SALT MINES OF formation of Nevada were munication, there would this country for the foreig coln county, on the Rio deposit of pure rock salt for a length of two miles, mile, and is of unknown canyons are cut through feet. It is of ancient for ered in some places by bas canic tufa. The deposit the surface for a distance is so solid that it must be and so pure and transpar be read through blocks. At Sand Springs, Church a deposit of rock salt 14 from any particle of foreign can be quarried at the rate to the man. The great about fifteen miles long the summer heats have a face water, salt to the de may be scraped up, and stratum of pure rock salt Soda, borax, and other also exist in large quanti tities, and branch railro later bring them into ab business in gathering established on the line of rado Railroad. If New her working expenses and resources, she will be of seeking land grants or from the general govern Salt Lake.

Popular Science.

THE HUMAN BODY IN WATER.—It is a well-known fact that the human body is not much heavier than the volume of water which it displaces when plunged in that liquid.

Mr. S. H. DAVEY, of Cornwall, England, confirms Dr. Tommasi-Crudelli's opinion concerning the effect of arsenic in preventing cholera and other zymotic diseases.

HEAT AND PRESSURE OF EXPLOSIVES.—If a charge of gunpowder be placed in the chamber of a gun, the gravimetric density of the charge being unity, and if it be completely exploded before the shot be allowed to move,

THE EFFECT OF HEAT ON METAL.—Everybody, observes one of our contemporaries, who has used the Brooklyn Bridge, must have noticed the overlapping slides at the middle of each span that allow the structure to grow short or long as the weather is cold or hot,

THE SALT MINES OF NEVADA.—If the formation of Nevada were in railroad communication, there would be no market in this country for the foreign article.

THE HUMAN BODY IN WATER.—It is a well-known fact that the human body is not much heavier than the volume of water which it displaces when plunged in that liquid.

THE SALT MINES OF NEVADA.—If the formation of Nevada were in railroad communication, there would be no market in this country for the foreign article.

THE SALT MINES OF NEVADA.—If the formation of Nevada were in railroad communication, there would be no market in this country for the foreign article.

BURDETTE'S ADVICE TO YOUNG MEN.

So you have got yourself into trouble, my son? Gone a little wrong, have you? Yes, well, that means, you know, you have gone clear wrong, because there is only one kind of wrong; there is no mugwumpery in morals, my boy.

But, my son, it isn't society's fault that you got into trouble. You knew what the Jericho road was before you went down that way.

You found on the Jericho road, say, six or eight thieves—that is, half a dozen professionals and the two amateurs who passed on the other side—and only one good Samaritan, and naturally it seems to you that the heaven of good is utterly lost in that great mass of rascality and hypocrisy; but, bless you, my son, in the great, honest, living world, in the world that is trying to lead men to better things than Jericho excursions,

And one closing word, my son. Unless you are smarter and stronger than the thieves down Jericho way—and I guess maybe you are not, very few men are—why, you keep off that road. You stay in Jerusalem and you'll have more money and less head-ache.

JOY IN THE MINISTRY.

A man who has to drag himself into the ministry ought to keep out of it. If we look at this matter purely from a worldly standpoint, such a man can never succeed.

First, we should be cautious in urging young men to enter the ministry. The fact that one is useful and active in general Christian work does not afford conclusive evidence that he ought to preach.

A second remark is one of caution and encouragement to those who are thinking of entering the ministry. If the work has for you no attractions, and you recoil from it with aversion, then it were well for you to pause and think and pray.

THEODORE CUYLER'S CHOICE.

Theodore Cuyler came of a family of lawyers. His father was Justice of the Peace and Surrogate at the age of twenty-eight, when he died, leaving Theodore, at the age of four years, to the sole guardianship and training of his mother.

Every one knew the mother's wish, but all condemned her for it, and resolved to thwart it. The grandfather said to her: "I am about to make my will I have the best legal library in the country, and shall leave it to Theodore if you make him a lawyer; but no books and no money if you make him a priest.

It was a great shock to the mother, but she replied: "I would not have him become a priest of my making, but as far as my influence can operate, I hope he will become a minister of the gospel."

When nine years of age Theodore attended some protracted prayer-meetings held at the school, and after one of these said: "Mother, I've decided for Christ."

What have you there that is so interesting? asked Dr. Dale of his grandson, Ernest, as he noticed his long continued reading.

It is a book about ships and shipwrecks," said the boy, looking up, "and it tells about those horrible wreckers."

Let me hear about it," said grandpa. And Ernest responded promptly, "Just now I was reading about the tricks they used to entice ships on the rocks.

What reason would the captain have for thinking the light was on another vessel, and not on the land?" asked grandfather.

Ernest did so, and read, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."

shining far out over the 'waves of this troublesome world,' and guiding travelers to the peace and safety of the Father's home."

Ernest read over his verse thoughtfully, then he said: "Grandpa, it would be a dreadful thing to be a false light, wouldn't it? I hope I never will be."

"May God grant, my dear boy," said grandfather, "that you may be enabled by his grace, to let your light so shine, that by it men may be led to glorify your Father which is in heaven.

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Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me.

INTERNATIONAL LESSONS, 1886.

THIRD QUARTER.

- July 3. Jesus and the Blind Man. John 9: 1-17.
July 10. Jesus the Good Shepherd. John 10: 1-18.
July 17. The Death of Lazarus. John 11: 1-16.
July 24. The Resurrection of Lazarus. John 11: 7-44.
July 31. Jesus Honored. John 12: 1-16.

LESSON V.—JESUS HONORED.

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

For Sabbath-day, July 31st.

SCRIPTURE LESSON.—JOHN 12: 1-16.

1. Then Jesus six days before the passover came to Bethany, where Lazarus was, which had been dead, whom he raised from the dead.

2. On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

3. Took branches of palm-trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.

4. And Jesus, when he had found a young ass, sat thereon; as it is written,

5. Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt: much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

6. Took branches of palm-trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.

7. And Jesus, when he had found a young ass, sat thereon; as it is written,

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28. And Jesus, when he had found a young ass, sat thereon; as it is written,

29. Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt: much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

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33. Took branches of palm-trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.

34. And Jesus, when he had found a young ass, sat thereon; as it is written,

35. Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt: much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

sistent with one another, but at the same time sufficiently marked to prove the independence of the witnesses. The narrow neck of the flask was broken to allow a free flow of the oil. John mentions the anointing of the feet because that was in addition to the more common anointing of the head, and made a deep impression on his thoughtful and loving spirit. And the house was filled with the odor. This fact probably drew the attention of all to the anointing. She took her chief ornament and devoted it to wiping the travel stained feet of her teacher. This was the utmost possible expression of her love and devotion. Love, and the expression of it, is the most precious gift that an intelligent being can offer to another.

V. 4-8. Then saith one of his disciples, Judas Iscariot. This censure originates with Judas but probably was seconded by some of the other disciples. Why was not this ointment sold for three hundred pence, and given to the poor? Here we get the estimated value of the ointment which was from forty five to fifty dollars. This appeared like great waste to some of the disciples. They were unwittingly giving measurements of their love which in this case was much smaller than that of Mary. They began to think of objects upon which this value might be bestowed, and mentioned the poor. Not that he cared for the poor. Judas carried the bag and professed to care for the poor, and whenever there was any money to be dispensed he was anxious that it should pass through his hands. Then said Jesus, Let her alone; against the day of my burying hath she kept this. This shows that Jesus knew of their criticisms, and lest they might exceedingly annoy her, he chided them, and in this he, at the same time, expressed his appreciation of her act of love. Then to remind them of what he had said before, he said "against the day of burying hath she kept this." Whether she knew it or not, she was actually anointing his body in anticipation of the solemn event which was soon to occur. For the poor always ye have with you. He reminds them that the object which they had suggested as a proper use for the expense was always with them, but he should soon be beyond their reach.

V. 9-11. Much people of the Jews therefore knew that he was there. Reports had gone out in all directions concerning the resurrection of Lazarus, and hence as soon they heard of his return they came not only to see him, but also to see Lazarus whom he had raised from the dead. But the chief priests consulted that they might put Lazarus also to death. The influence of Jesus had become so great that the Jews were desperate and ready to resort to any measure whereby they might destroy it. Hence they thought if they could put Lazarus to death, they should succeed in overthrowing the influence of Jesus.

V. 12-16. On the next day much people... when they heard that Jesus was coming to Jerusalem, took branches of palm-trees, and went forth to meet him. This shows that his influence over the people was continually becoming stronger, indeed they began to think of him as a royal visitant. Branches of palms were used as emblems of triumph and especially when a king or powerful general was about to enter a city. So in this case this emblem was used by the people as an expression of their faith in Jesus as the promised Messiah and King. Hosanna, Blessed is the King of Israel. This expression, with slight variations, is borrowed from Psalm 118: 25-26, "Hosanna save now; or, rather, 'save, I pray.' Fear not, daughter of Sion: behold, thy King cometh, etc. This is a free quotation of Zechariah 9: 9. It would seem that when they had reached the summit of the Mount of Olives, the city of Jerusalem burst suddenly upon their view, and then the people shouted in the language of the prophet just quoted. Behold, thy King cometh unto thee. It almost seems as if the people were inspired beyond their own understanding. These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him. Here, as elsewhere, so often we find Jesus himself fulfilling the prophecies so that they may be correctly understood by his disciples. It would be eminently wise in Bible interpreters if they would not be too positive in interpreting prophecies and revelations before Christ has fulfilled them. This lesson leads us rapidly towards the climax of Christ's earthly ministry and shows us how ready the common people are to honor their Saviour and benefactor as soon as he is ever clearly revealed to them.

EXPLANATORY NOTES.

V. 1-3. Then Jesus... came to Bethany, where Lazarus was. He probably came directly from Jericho in company with his disciples and other pilgrims on their way to the Passover. It was from this point that he made his triumphal entrance into Jerusalem. The words, where Lazarus was, were probably added, because the writer's mind was full of the great event of Lazarus' resurrection, and also because he and his sisters were prominent in the supper which he is about to describe. There they made him a supper; and Martha served. It was not distinctly asserted who made the supper, but of course it was furnished by his friends. Some have supposed that it was served in the house of Lazarus and his sisters, but others think, with much plausibility, that it was given in the house of Simon the leper. It was evidently designed as an expression of honor to Jesus, and was provided and served by those who had been greatly blessed by Jesus. But Lazarus was one of those that sat at the table with him. The mention of this fact shows that his resurrection was very prominent in John's thoughts. Then took Mary a pound of ointment of spikenard, very costly. The words very costly probably signify genuine, unadulterated; for then, as now, articles were cheapened by adulteration. Spikenard was an aromatic herb, and was imported from Arabia, India and the far east. It was rather a liquid perfume than what we commonly know as ointment. It was contained in an alabaster flask, with a long, narrow neck, which would let the oil escape drop by drop, and could easily be broken. This substance was the most costly anointing oil of antiquity, used by the wealthiest families of the Roman Empire. Anointed the feet of Jesus, and wiped his feet with her hair. Matthew says that she poured it on his head as he sat at meat, and Mark says that she broke the box and poured it on his head. These different particulars are con-

MARRIED.

In Alfred Centre, N. Y., July 14, 1886, by Rev. W. C. Titworth, J. ELBERT SMALLER, of Alfred Centre, and BESSIE BRAY, of Brooklyn, N. Y.

In Ulysses, Pa., July 18, 1886, by the Rev. Mr. Garlick, Mr. BERT SHERMAN, of the Sabbath Recorder office, Alfred Centre, N. Y., and Miss MARY A. GARDLEY, of Ulysses.

In Westerly, R. I., May 19, 1886, by Eld. C. C. Stillman, at his residence on High Street, Mr. JOHN S. HUMPHREY and Miss HATTIE L. MILLER, both of New London, Conn.

In Ashaway, R. I. July 14, 1886, at the residence of the bride's parents, by Rev. I. L. Cottrell, GEORGE F. GRAY, of Alfred Centre, N. Y., and NELLIE MAY BURDICK, of Ashaway.

DIED.

In Ellsborough, Pa., July 9, 1886, of cholera infantum, EARL B., son of Milton F. and Ida Wilson, aged 8 years and 4 months. J. K.

In Westerly R. I. July 3, 1886, ADRIANNA PIERCE, wife of Horace M. Frazier, aged 29 years and 9 months.

LETTERS.

Thos. A. Cowles, Daniel Lewis, Robert N. Parke, W. C. Holland, O. W. Pearson, M. E. H. Everett, A. K. Crandall, B. H. Wells, Daniel Davis, H. D. Clarke, F. D. Smith, J. P. James, E. P. Saunders, J. Saunders, E. A. Witter, W. L. Beeman, J. E. N. Beckus, J. E. Mosher, E. N. Alden, C. F. Maxson, J. F. Hubbard, C. A. S. Temple, G. W. O'Banion, A. C. Lewis, E. F. Randolph, J. L. Perry, Mrs. Wm. D. Randolph, P. M. Green, L. T. Heritage, S. L. Maxson, Mrs. D. P. Rogers, A. B. Babcock, Wm. A. Jones, Fr. Mutschmann, J. B. Clarke 2, E. C. Maryott.

RECEIPTS.

Wm. D. Randolph, Plainfield, N. J., \$3 00 43 53
J. E. S. Crandall, Rockville, R. I., 2 00 43 53
Juliette M. Coivin, 1 00 43 53

Table with names and amounts: Mrs. D. A. Green, Scott, N. Y., 5 00 43 59; J. L. Perry, New London, 2 00 43 59; Mate Saunders, Alden, 1 00 43 59; Mrs. H. L. Herrington, Alfred Centre, 1 00 43 59; Wm. M. Potter, Alfred, 1 00 43 59; Lewis Clarke, 1 00 43 59; Daniel Davis, Watson, 5 00 43 59; Mrs. S. A. Champlin, Rockville, 2 00 43 59; Mrs. M. E. H. Everett, Co., Pa., 4 00 43 59; S. J. Clarke, Milton, W., 3 00 43 59; E. B. Rogers, 1 00 43 59; B. H. Wells, 1 00 43 59; Mrs. T. A. Perry, Edgemoor, 2 00 43 59; Wm. L. Beeman, Edgemoor, 2 00 43 59; Miss Mattie A. Maxson, North Loup, 1 00 43 59; O. S. Potter, 1 00 43 59; Mrs. R. M. DeVine, 1 00 43 59; Mrs. Rosetta Hutchins, 1 00 43 59; O. D. Van Horn, 1 00 43 59; Mrs. Lucinda Williams, 2 00 43 59; Lee Green, 5 00 43 59; H. E. Davis, 2 00 43 59; C. M. Hill, 1 00 39 17; Henry Thurgate, 6 00 40 52; Mansel Davis, 2 62 42 52; F. B. Robbins, 2 00 41 28; Mrs. Mariana Road, 2 00 43 59; G. J. Crandall, 1 00 43 59; J. H. Babcock, 3 84 43 52; H. C. Van Horn, 3 80 40 21; Mrs. Samuel Webb, 1 50 41 89; C. J. Rood, 3 50 42 52; O. U. Westcott, Grand Island, 5 50 43 26; F. M. Davis, Ord, 1 00 43 26; Wm. A. Jones, Flandreau, Dak., 3 00 42 26.

HELPFUL READS.

A. B. Clarke, Alfred Centre, N. Y., 07
Mrs. C. Rowley, Westerly, 25
I. F. Randolph, New Milton, W. Va., 07

SPECIAL OFFERS.

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

ASHAWAY, R. I. A. E. MAIR.

THE Hornellsville Sabbath day Baptist Church holds regular services in the Hall of the McDougal Protective Association, on Broad St., every Sabbath, at 3 o'clock P. M. The Sabbath school follows the preaching service. Sabbath-keepers spending the Sabbath in Hornellsville are especially invited to attend. All strangers will be most cordially welcomed.

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

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

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

THE next Quarterly Meeting of the Seventh-day Baptist churches of Rhode Island and Connecticut will be held with the Waterford Church, commencing Sabbath evening, August 13, 1886, at 7.30 o'clock.

PROGRAMME OF SERVICES.

Sabbath evening, prayer-meeting, conducted by Eld. E. Darrow.

Sabbath morning, 10.30 o'clock, sermon by A. E. Main.

Sabbath afternoon, 2.30 o'clock, Sabbath-school service conducted by Geo. H. Utter.

Evening after the Sabbath, 7.30 o'clock, sermon by O. U. Whitford.

Sunday morning, 10.30 o'clock, discussion of denominational work:

- 1. The open fields, O. D. Sherman.
2. The relation of the churches to our benevolent societies, Mrs. I. L. Cottrell.
3. The qualifications needed for our work as a people, Mrs. E. Darrow.

General remarks. Sunday afternoon 2.30 o'clock, paper, Loyalty to our church covenant, H. Stillman.

Sunday evening, 7.30 o'clock, sermon, I. L. Cottrell. O. U. WHITFORD, Secretary.

THE next Quarterly Meeting of the De Ruyter, Scott, Lincoln, Cuyler, Otsele and Preston Churches will be held with the church at Scott, N. Y., commencing Sixth-day evening, July 30, 1886, and continuing over the Sabbath and First-day. Introductory Sermon, Sixth-day evening, by Perie F. Randolph. We cordially invite the brethren and sisters from sister churches to attend. F. O. BURDICK, Pastor Scott Church.

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REPORTS OF THE CHURCHES.—Blanks have been sent to the churches for reports to Conference. It is hoped that the churches which have not reported for some time will report their exact condition and that some member of the church will fill out the blank, in case there is no clerk. Any church overlooked, if there be such a case, is invited to send to the Corresponding Secretary for blanks. W. F. PLACE, Cor. Sec.

Books and Magazines.

THE able and rarely entertaining address entitled "American Citizenship," which was delivered by Dr. Herrick Johnson, of Chicago, at the dedication of Albert Lee College, has been handsomely printed in pamphlet form, and is sold at the low price of ten cents to aid in furnishing the College. Address orders to Miss LAURA G. FRENCH, Albert Lee, Minn.

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