

Missions.

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

The Corresponding Secretary having temporarily changed his place of residence, all communications not designed for the Treasurer should be addressed...

TO-DAY.

- We would waste no moments in weak regret, If the day were but one; If what we remember and what we forget Went out with the sun; We should be for our clamorous selves set free To work or to pray; To be what the Father would have us to be If we had but a day.

FRON H. P. BURDICK.

ALFRED, N. Y., Dec. 1, 1886.

I made my promised visit at Sandusky. It is a nice village in Cattaraugus county, on the Rochester & Pittsburgh R. R. I found the people, who are mostly Welsh, quite interested...

given in Matt. 28: 19, 20 might have been left out. I am not among those who find fault with the China or Jewish mission; but I am among those (or am alone) who believe...

ADDITIONAL STATEMENTS.

I traveled with horse and buggy about six hundred miles. This conveyance enabled me to call on all of our Sabbath-keepers...

I do not know how to give a better description of the Cusawago Church, than to repeat the language of Rev. Perry Cole: "Twenty of our members are in their graves; ten or twelve have moved away..."

FROM W. K. JOHNSON.

BILLINGS, Mo., Dec. 1, 1886.

I have not canvassed this missionary field to know very much concerning the future prospects, in the three weeks of time that I have labored in this quarter. The interest...

*Died Dec. 22, 1886.

go there again and hold a meeting of days. As to the situation of Corsicana, Barry county, I have written and it has been published. I visited the Chappel school-house in Stone county...

FROM G. I. SINDALL.

GRANTSBURG, Wis., Nov. 29, 1886.

Dear Brother,—I am still in Burnett county, Wisconsin. Perhaps you think that I am stopping here too long, and don't do much, but the past winter has been an unusually busy one for me...

FROM S. D. DAVIS.

GREEN BAY, W. Va., Dec. 1, 1886.

Again I resume the pleasant task of reporting to the Board. When I last reported I was conducting a series of meetings in the new Seventh-day Baptist church of Salemville, Pa.

vicinity holding meetings in the Seventh-day Baptist meeting-house, day and evening until Sept. 20th, when I came home to go to Conference. As this meeting has been reported to you, I will only say here, it was precious meeting.

—Eight weeks of labor in West Virginia and at Salemville, Pa.; 51 sermons; congregations of about 120; 25 other meetings; 101 visits and calls; 6 additions, 5 baptisms after baptism; one Bible-school organized.

PENTECOST A LIVING POWER.

The power of Pentecost is not yet exhausted. It is well that the church should avail itself of the best human acquirements. Let everything that is true be consecrated to the service of God.

THANKSGIVING SESSION OF THE LADIES' EVANGELICAL SOCIETY, ALFRED CENTRE.

The meeting of the Ladies' Evangelical Society upon the night of Thanksgiving-day was one of their best. The music, consisting of choruses, quartets and solos, was excellent...

Christian truth is like seed which life in itself. All truth has life in itself. It is especially true of the truth as it is in Jesus.

It is especially true of the truth as it is in Jesus. 2. The truth of Jesus has the power of the Almighty behind it. The steam locomotive goes in the teeth of the wind, because of the engine which it carries.

STANDING FAST UNDER PERSECUTION.

Last year, during the war with France, an officer arrested one of my members, and ordered him to receive 800 blows with the bamboo. For months this man could not move without great pain.

Another man, upward of sixty years of age, was arrested by the same officer and beaten 400 blows. He was not then a member of the church.

WHAT CHRISTIANITY CAN DO.—

Writing from a town in Northern India, a private correspondent says: "I had before me today a wonderful instance of the power of Christianity to regenerate Indian womanhood."

HOW IMPORTANT FOR EACH ONE OF US, SEEING THAT WE ARE UTTERLY IMPOTENT IN THE HANDS OF THE "STRONG MEN ARMED," IF WE ONCE FALL INTO THEM—

How important for each one of us, seeing that we are utterly impotent in the hands of the "strong men armed," if we once fall into them—how important that we should be living a life of faith!

IN JAFFNA, CEYLON, THE CHRISTIAN WOMEN TAKE, FROM THE PORTION OF RICE...

In Jaffna, Ceylon, the Christian women take, from the portion of rice daily measured out for the family food, a dole handful, and put it in a bag hanging against the wall.

Sabbath

Remember the Sabbath day: that thou labor six days shalt thou labor, and the seventh day is the Sabbath day.

WAS IT THE SABBATH?

A writer in the Morning Post on 1 Cor. 16: 2, in this manner:

"Were I to be asked what the Bible contains for us in a full germ of Christian finality from the Old Testament New, from what the Lord says to what he taught the point to that second verse chapter of the first letter..."

(1) That the Sabbath was the giving to the Lord. This offering and a part of Sabbath-going or worship. individual matter and each part in it, as in other disciplines. (3) Every discipline this 'store' for the Lord, every Sabbath-day and do honor every worthy call for his kingdom. (4) The offering was to depend upon prosperity of the giver. It is not had, 'As God hath but the sense is the same our rule answers the question I give' as the other questions, when shall I give and how. We commend Testament finance to all mittees, as the best on record.

We quite agree with the rule of the Apostle for Christian work is the best. But by what authority it was to be done on the Sabbath? certainly does not say so.

the first day of the week." found that the term Sabbath in the New Testament to the week, always referred to this term and the expression of the week "are put into relations to each other by day to make it perfectly plain day of the week" is not, but the day immediately following the Sabbath. (See Matt. 28: 1, Mark 16: 7, Luke 23: 56; 24: 1.) Paul's direction not to contemplate a Sabbath as a business transaction, to about the first thing in each week, always referred to this term and the expression of the week "are put into relations to each other by day to make it perfectly plain day of the week" is not, but the day immediately following the Sabbath.

We know that it is so that this direction contains weekly collection, that a collection necessarily implies an assembly, and the conclusion these inferences that these regularly for worship on the week, or, in other words, that it as the Sabbath. But again statement of the case betokens was, "Upon the first day let every one of you lay by The writer whose paragraphing very properly remarks, "individual matter," and again, was to keep this 'store' for drawing from it to honor every for help to extend his work shows that he understands tions, as we do, to be a lay systematically, a "store" for then, a public weekly collection a weekly meeting is not imperative can be drawn from these Corinthian Christians to meet on that day for work back, then, to our query, On does the writer in question a excellent plan of church final Sabbath day for giving when Paul says "upon the week"?

OUTLOOK. CORRESPONDENCE.

The following letter came because of its earnest and objective has been answered privately here that the readers of this see how the plain truths of the lawing thought and action loving hearts. If any readers are not found to speak the answer is plain. Centuries or erroneous teaching have conscience of the church to that the truth falls like rain. Many men reject the claim both, not because of wickedness, but because they have looked upon the question as a fact. There is nothing in the command on which the

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."

WAS IT THE SABBATH DAY?

A writer in the Morning Star confuses counsel on 1 Cor. 16: 2, in the following manner:

"Were I to be asked what verse of the Bible contains for us in a nutshell the fruitful germ of Christian finance, I should turn from the Old Testament Scriptures to the New, from what the Lord said through Moses to what he taught through Paul, and point to that second verse of the sixteenth chapter of the first letter to the Corinthians:—'Upon the first day of the week let each one of you lay by him in store, as he may prosper.' If there be a better rule in the Bible or out of it for raising money for Christian work, I have yet to find it.

"Look a moment at this rule. We find (1) that the Sabbath was to be the day for giving to the Lord. This is then a weekly offering and a part of Sabbath duty, like church-going or worship. (2) It was an individual matter and 'each one' was to have a part in it, as in other duties or in public worship. (3) Every disciple was to keep this 'store' for the Lord, depositing in it every Sabbath-day and drawing from it to honor every worthy call for help to extend his kingdom. (4) The size of the weekly offering was to depend upon the business prosperity of the giver. King James' version had it, 'As God hath prospered him,' but the sense is the same. This point of our rule answers the question, How much shall I give? as the other points answer the questions, when shall I give, who is to give, and how. We commend the rule of New Testament finance to all pastors and committees, as the best on record."

We quite agree with the writer that the rule of the Apostle for raising money for Christian work is the best that can be given. But by what authority does he say that it was to be done on the Sabbath-day? Paul certainly does not say so. He says, "Upon the first day of the week." Now, it will be found that the term Sabbath, whenever used in the New Testament to denote a day of the week, always referred to the seventh day. This term and the expression "The first day of the week" are put into such grammatical relations to each other by the Evangelists as to make it perfectly plain that the "first day of the week" is not the Sabbath-day, but the day immediately following the Sabbath. (See Matt. 28: 1, Mark 16: 1, 2, Luke 24: 1, 2.) Paul's direction, then, did not contemplate a Sabbath-day service, but a business transaction, to be attended to about the first thing in each week.

We know that it is sometimes claimed that this direction contemplated a regular weekly collection, that a regular weekly collection necessarily implies a regular weekly assembly, and the conclusion is drawn from these inferences that these Christians met regularly for worship on the first day of the week, or, in other words, that they observed it as the Sabbath. But again, we like Paul's statement of the case better. His instruction was, "Upon the first day of the week, let every one of you lay by him in store." The writer whose paragraphs we are reviewing very properly remarks, "It was an individual matter," and again, "Every disciple was to keep this 'store' for the Lord. . . drawing from it to honor every worthy call for help to extend his kingdom." This shows that he understands Paul's instructions, as we do, to be a laying up at home, systematically, a "store" for the Lord. So, then, a public weekly collection is not meant, a weekly meeting is not implied, and no inference can be drawn from this passage that these Corinthian Christians were accustomed to meet on that day for worship. We come back, then, to our query, On what authority does the writer in question say that this excellent plan of church finance makes the Sabbath the day for giving to the Lord, when Paul says "upon the first day of the week"?

OUTLOOK, CORRESPONDENCE.

The following letter commends itself, because of its earnest and obedient spirit. It has been answered privately, and is given here that the readers of these columns may see how the plain truths of the Word of God awaken thought and action in devout and loving hearts: If any reader asks why more men are not found to speak as this one does, the answer is plain. Centuries of imperfect or erroneous teaching have weakened the conscience of the church to such an extent, that the truth falls like rain on a slated roof. Many men reject the claims of the Sabbath, not because of wickedness or indifference, but because they have been taught to look upon the question as wholly unimportant. There is nothing in their religious convictions on which the truth can take

hold. The fourth commandment appeals to them with as little effect for good, as when one drives a nail between the laths of a thin wall. This lack of conscience is the one great barrier to Sabbath reform. Whether among Seventh-day Baptists, or others, this lack of conscience is the cause of Sabbath-breaking. He must have long, continued practice who seeks to advance a reform, which can find little place in the public mind, until the public mind is regenerated, and rebuilt. The best material in the world cannot be fashioned into a substantial structure on a foundation of sand.

NOVEMBER 3, 1886.

Dear Brother Lewis,—Some weeks ago I read in the Examiner a review of your "History of the Sabbath and Sunday," commending the strict adherence to facts, and your laboring research of original documents. I determined to have it as soon as I could spare the money; and as I have it now, I enclose \$1.25 for a copy; also 10 cents for the "Articles of Faith of the Seventh-day Baptists." I had supposed that you were, doctrinally, a unit with the First-day Baptists. I therefore ask for full information as to doctrine, practice, etc. Do you recognize our baptism and ordinations? What is your communion practice?

And now, my brother, I will say candidly to you, I am troubled over the Sabbath question. Last winter I wrote a brief note to you, which, as I did not mark it private, though I had no thought of its publication, you published in the SABBATH RECORDER, and sent me a few tracts on the Sabbath question. I soon after received from Bro. Jones, of London, a copy of The Sign of the Messiah, and several copies of the Sabbath Memorial.

Through the summer my health was poor, and I had too much to do to devote the needed time to this investigation. I read occasionally, but only a few weeks ago began to make a prayerful and careful study of the question. I want to know the whole truth, and, yet, I fear it will separate me from the church to whose service I gave the vigor of my manhood. Indeed, this must be, unless I can find a better defense for Sunday-keeping than I have yet. But I am searching for it. When I entered the ministry, I determined to try to please God, whether I pleased men or not, and I must adhere to it, if it makes me like Ishmael. I was ordained in your state, and was in the pastorate there for seven and a half years, when I had to come South for health, and have been in this state nearly 10 years; and intend, D. V., to move to Oregon next spring, and this question must be settled this winter; and I ask for full information as to the Seventh-day Baptists.

Please send the books at once and oblige. Yours, for gospel truth,

ALMA, Arkansas.

WHERE SHALL WE COMMENCE?

BY GEO. W. BLISS.

"Where shall we start to reckon the six days?"—Examiner, April 23, 1886.

Start where the Lord started. Ascertain where he commenced at the time the manna was given to the people of Israel. The people gathered a certain amount every day for five days, and on the sixth day they gathered twice as much, but on the seventh day none was to be found. That which was left over at the end of the sixth day did not spoil as it did on other days. It was preserved for them to eat on the Sabbath.

There the Lord marked the seventh day. It was not left to the people to begin their reckoning where they pleased; they were obliged to conform to the Lord's counting; to call the next day after the seventh the first, and the next day the second, and so on to the seventh. The Lord fixed the sixth day for them, as well as the seventh and the first. They were obliged to begin counting for the sixth day just where they did for the seventh. No one could count the Sabbath the first day, and then gather a double portion of manna on the sixth day from that; nor could any one call the next after the Sabbath the seventh day. Every one had to conform to the Lord's counting. This order was continued for forty years. The people must have had the order of the seven days well learned.

When the commandment was given, the Lord had already taught the people where to start their reckoning, and had plainly pointed out which was the seventh day, which the commandment called the Sabbath, and which the Lord had blessed and hallowed. A definite, particular day was enjoined.

When Christ was crucified, the believing women rested on the Sabbath-day according to the commandment. Then they must have rested on the same seventh day which the commandment enjoins. In starting to reckon, they must have conformed to the Lord's reckoning. The next day they went about doing what they would not do on the Sabbath; and the next day was called, in the New Testament, the "first day of the week." The day before it was the Sabbath, and was the seventh day. Paul went into the synagogue on the Sabbath, and sat down. He was invited to preach. When he had finished his discourse, the Gentiles wished him to preach the same to them the next Sabbath. On that day nearly the whole city came to hear the Word of God. After that, Paul met on the Sabbath with the women by the side of the river. At Corinth he made his home with a Jew named Aquila, and his wife, and

worked with them at tent-making. Every Sabbath he went into the synagogue, and taught both Jews and Gentiles. He was in that city a year and six months, about eighty Sabbaths.

The starting point which the Lord established, was continued until the destruction of Jerusalem; for it was the Sabbath of the commandment which Christ spoke of when he told his disciples to pray that their flight be not on the Sabbath-day. The same order of counting was continued in the early Christian church. Their starting point corresponded with that of the Jews. The same day which the New Testament calls the first day of the week, at which the Lord started to count, which the early Christians and Jews called the first day of the week, and which the pagan Romans called Sunday, is at the present time called Sunday and the first day of the week. The day before Sunday is the seventh day, called commonly the seventh day of the week, Saturday, and the Jewish Sabbath.

It is strange, indeed, that with so many Jews in the world, and so many Sunday-keepers, there should be any trouble about a starting point from which to reckon the days of the week. It is sad that the seventh day should frisk about among the others so that no one can tell which is the seventh day.—Signs of the Times.

Temperance.

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

THE ANNUAL CONVENTION OF THE W. C. T. U. OF THE STATE OF NEW YORK.

If one desires to be spiritually aroused—if one wishes to be in a place which will excite new aspirations to do good and create earnest longings for a higher life—let such a one attend the Annual Convention of the W. C. T. U. of the state of New York. Surely, such a gathering of Christian women is a power for usefulness. The convention was opened with devotional exercises by Mrs. Helen M. Ecob, of Albany. Reports of superintendents of departments followed the formal organization: First, that of Scientific Instruction, showing that this branch of our work is being largely introduced into our schools. The Superintendent of the Juvenile Department stated that 12,698 children are now engaged in this work, the boys forming companies under the name of "Boys Temperance Legion," instead of the "Band of Hope," having tired of the latter designation.

Mrs. Bradley, of England, a plain, matter-of-fact, sensible woman, was introduced to the convention, and said she was glad to be presented to such an assembly of noble, intelligent women. After this, Mrs. Mary Jane Weaver, the Quaker Evangelist, gave a Bible-reading, taking for her text Rom. 12: 1, 2. She said that it is wonderful to be workers for God, and workers with God. "I beseech you to present your bodies a living sacrifice." God must have possession of these bodies. We may have been sinful, but, because we have trusted in Christ, our sins are forgiven, and we are made alive. We choose or refuse to work for God. We may be moving along all too thoughtlessly, and imagine that we are doing our best, thus justifying ourselves and excusing ourselves from work. God does not send angels to do my work and your work, but each has a specific work to do. What mighty power the Lord has, when his mighty spirit works in us; according to the power that worketh in us, shall we accomplish! Hearts, hands, lips, everything must be surrendered to his way—not my way, there must be an unconditional surrender. When we do this, God will be most accessible to us. We build with gold and silver and brass, and not with hay and wood and stubble. Let us work while it is day, for the night cometh when no man can work.

The room was tastefully and suggestively decorated. All along the galleries were suspended small American flags; around the altar was a profusion of flowers, and the pillars were ornamented with wreaths of leaves and vines. On one side of the platform stood the state banner, of pure white silk, trimmed with gold fringe, having its name inscribed in gold letters, and also its motto, "O, woman, great is thy faith," stood upon an easel upon the opposite side. Just in front of the platform, was a large portrait of Miss Frances Willard, in an elegant frame.

The address of welcome was given by Mrs. Call, of Albany, who said, "Friends, I wish to welcome you, not so much by our words as by our actions, as the Scriptures say, 'Little children love one another, not in word, but in deed.' We want you to help us set our hopes on God; we want God to preside here." The happy response was made by Mrs. Williams, of Jefferson county,

which closed with the exhortation, "Let us be about our Master's business."

The President, in her address, said, "The past year has been one of great blessing and prosperity. Those who stand with God need never fear. Three new departments have been formed during the past year: Day and Week of Prayer, Social Purity, and Franchise." She recommended the passage of the Blair Bill; also that there be headquarters for the State W. C. T. U., in New York city; that the price of Our Work be hereafter twenty-five cents; that an office secretary be secured, with a salary not exceeding \$600 per annum, and that we petition the legislature for the right of franchise; also that we employ Mrs. Wallace, the mother of Gen. Lew Wallace, the author of "Ben Hur," to lecture to our local unions. She closed by saying, "The work awaits us, notwithstanding the good which has been done." A committee was appointed to consider the recommendations of the President.

The Corresponding Secretary, Mrs. Boole, reported 221 delegates, 25 departments. The Treasurer, Mrs. Decker, reported the amount received during the year as \$2,289 83; disbursements, \$1,845 13; amount in the treasury, \$444 70. The Organizing Secretary, Mrs. Thurston, reported 125 new unions, 16 of which were Young Ladies' Unions. A committee on division of territory for national delegates reported, from which we learned that Allegany and Cattaraugus counties were to unite this year in sending a delegate; by balloting, Mrs. V. A. Willard was chosen.

At the evening session an address of welcome, by the Rev. D. R. Lovell, was given in behalf of the clergymen of Albany. He said, "Ladies of the W. C. T. U., we welcome you here. First, because we believe in you; second, because we need you; third, because we are workers with you." He bade them God-speed in their work of usefulness. Mrs. Elizabeth Greenwood, of Brooklyn, responded, showing the hearty appreciation of the assistance rendered by the Christian ministers—especially the Methodists. (Mr. L. was a Methodist, and the convention was in his church.)

The report on Evangelistic Work, by Mrs. Hart, showed that there had been over 100 conversions. The report given by the Superintendent of Prison and Jail Work, Mrs. Hall; also Soldiers and Sailors, Mrs. McClees, showed that even prisoners, soldiers and sailors, are being moved upon by the Holy Spirit. Mrs. Bentley read a report on influencing physicians not to prescribe alcohol. Country physicians were more willing to pledge themselves than city physicians. The Committee on Recommendations, in the President's address, reported, and the recommendations were all adopted, item by item, with the exception of the right of franchise, which was lost by a vote of 72 to 98.

In the midst of these deliberations, telegrams from the Massachusetts State Convention, then in session, were read: Col. 1: 9, "For this cause, we, also, since the day we heard of it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding." Deut. 6: 18, 19, "And thou shalt do that which is right and good in the sight of the Lord, that it may be well with thee, and that thou mayest go in and possess the good land which the Lord swore unto thy father, to cast out all their enemies from before thee, as the Lord hath spoken." Another despatch was received from the state of Maine. Deut. 1: 11, "The Lord God of your fathers, make you a thousand times so many more as ye are, and bless you as he hath promised you."

An hour was devoted to a young ladies' meeting. Mrs. Fanny Barnes, a most charming lady, addressed the daughters. She said the word daughters occurred in the Bible 286 times; she came with a three-fold message, home, love, mother. She advised the girls not to be unequally yoked, reminding them that they were responsible for their influence.

Mrs. Susannah Peck, of Canada, addressed the meeting. She said the people of Canada are very slow, but sure; when they put their foot down they are ready to stand. In Canada, all unmarried ladies, at the age of twenty-one, and all widows, have the privilege of voting. They elected a prohibitionist for mayor, and "we women did it." One young lady put off her marriage two weeks for the privilege of voting. Mrs. Boole stated that there were 408 auxiliary unions, and that the total number of members was 1,045, an increase of more than 1,000 in the last year; the amount of money raised, \$20,000. She delivered a most stirring address, showing what women had done, and what we should do. A message received from the Bangor

Union, asking the convention to send a telegram to the Episcopal Clergy, assembled in Chicago, requesting them not to use fermented wine in the communion service. Such a telegram was dispatched immediately. The resolutions adopted by the Liquor Dealers' Association, at Troy, were read without comments.

At the election of officers, the Vice president was called to the chair, and Mrs. Weaver was asked to lead in prayer that God would guide the convention aright in the election of officers. While the informal ballot was being taken, Mrs. S. R. Grey read a report on Sunday-school work, at the close of which the tellers announced the whole number of votes, 213, of which Mrs. Burt received 196. Mrs. Burt's election was made unanimous, amidst clapping of hands and waving of handkerchiefs. When she was escorted to the platform, the delegates arose, and Mrs. Burt said: "I thank you for the honor of being again chosen to preside over your deliberations. I thank you for the confidence you have in me; as I have in the past endeavored, so, in the future, will I endeavor, to advance the work and perform the attendant duties. I thank you for the many written expressions of sympathy sent me while I was passing through the waves of affliction, in mourning the loss of my beloved mother. I assure you that every line sent me is lovingly treasured, and will be placed in a book and kept by my son, when I am gone. Again I thank you, and pray God to speed our great work."

The afternoon session, of the closing day, was opened with devotional exercises by Mrs. V. A. Willard, of Allegany county, after which the remaining officers were elected. At four o'clock there was a children's meeting. The children marched in to music sung by persons standing at the altar. The psalm, "Who is the King of Glory?" was most beautifully and impressively rendered, by a lad of about ten years. The hour was occupied with singing, colloquies, and a short address to mothers by Mrs. Jump. After the children had withdrawn, the convention closed with singing the doxology.

Thus ended a three days' meeting, in which we had been made to feel that the Lord had, indeed, been with us; our thoughts had been constantly directed upward; there was no room for frivolous or trivial suggestions. How can we accomplish the most good? was the leading thought. Would that the mantles of these Christian women might fall on us.

MRS. E. P. LARKIN, Delegate.

Education.

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

ALFRED UNIVERSITY.

Report of the Treasurer for the quarter, ending Nov 30, 1886:

REVENUE AND EXPENDITURE ACCOUNT. RECEIPTS. Cash in bank, last report. \$ 590 17 Tuition 2,171 68 Tuition Notes 169 88 Interest 264 50 E. R. Foss, Treas. S. D. B. Memorial F'd. 604 50 W. C. Burdick, Treas., Education Soc'y. 677 01 Special appeal 1 00 Real estate sales 450 00 Overdraft, University Bank 223 18 \$5,237 45

DISBURSEMENTS. Salaries \$3,222 19 Interest 54 00 Fuel 412 89 Janitor's wages 80 65 Repairs 484 90 Chemicals 76 50 Tuition repaid, account teacher's class 9 00 " " overcharge 7 00 Incidentals 102 07 Printing 225 63 Apparatus 20 22 Reduction of indebtedness, mortgage 450 00 Notes taken for tuition 194 91 \$5,237 45

E. & O. E. WILL H. CRANDALL, Treas. Examined and compared with vouchers and found correct.

IRA B. CRANDALL, W. C. BURDICK, J. ALLEN, M. J. GREEN, Auditing Board.

A GREAT drawback to travel and study in the East is the lack of a thoroughly equipped Oriental library and archaeological museum, which would furnish facilities for study of Semitic lands on the spot. This difficulty, it is now hoped, will soon be met by a school, with these adjuncts, in connection with Beirut Protestant College, Syria. Besides a complete library and museum, there will be a field equipment for trips through the land. The school does not propose to aid the general traveling public, but its aim is to furnish clergymen and Bible students a chance to study the Holy Land profoundly at a moderate expense. The theological seminaries of America will doubtless feel a keen interest in this project, and it is hoped that the needed endowment of \$100,000 may be secured.

ly true of the truth as in the birth of Jesus. has the power of ty behind it. The steam wheel teeth of the wind, because of the ch it carries. The force which truth as it is in Jesus, comes from ty.

fect of Christian truth is our command to go into all the world the gospel to the whole of the order book." The speaker some objections to foreign missions they are too expensive; they are too; the money and the means home.

ed that ninety-six per cent of all on to the Presbyterian Board held for which they are distinguished of foreign missions are who have no sympathy for missions care to see what they are doing boys and girls to hurry to grow up quickly enough to get in carrying the gospel to the because the heathen will soon be each the gospel to their own people. Mrs. Platts (with Miss edick singing alto in the refrain) ohing little song, entitled "Two eek and earnest prayer," after collection, amounting to \$11 11, and the session was closed.—

ING FAST UNDER PERSECUTION.

ar, during the war with France, an ested one of my members, and m to receive 800 blows with the For months this man could not out great pain. He will carry the him to his grave. He violated no ly crime was that he had forsak- and embraced the Christian re- id this treatment cause him to e truth? No; it proved the means fying his love for Jesus. He could e could not deny the Saviour, had found precious to his soul. dly going from village to vil- ing with men to trust in Christ salvation.

or man, upward of sixty years of arrested by the same officer and 40 blows. He was not then a mem- e church. Some of his heathen s saw him enter a Christian church. ed him to the officer as being a of the hated sect. He was in the for months before his wounds were He has since then, with his wife r members of his family, been bap- d they are strong witnesses for the human treatment. His limbs were bound together and he was by them ed to a beam, stripped and beaten uch of his body was bruised and His house was burned and he com- fee for his life. Again and again ttempt to return to his home, but meet more cruel treatment and again elled to flee.—Rev. Mr. Corbel, of China.

CHRISTIANITY CAN DO.—Writing town in Northern India, a private- ndent says: "I had before me to- nderful instance of the power of nity to regenerate Indian woman- I was calling on the old native pas- His wife, dressed in quiet native me into the little drawing-room, and and talked with her as if she were a y old English lady, as simply and and with perfectly well-bred proprie- was marvelous to me that Christian- d, in a single life, without inherited ne, have so raised an Indian woman e poor shrinking thing she once was, i to look at her husband even, let rangers, and thinking she would be f grievous indecorum if she spoke a them, or to him in their presence. not but think, if a native heathen er came to see her, how the sight llwell in her memory and awaken in her breast, shocking as the con- her Christian sister would seem to Christian Leader.

IMPORTANT for each one of us, see- we are utterly impotent in the of the "strong man armed" if we l into them—how important that we be living a life of faith! In other that the one stronger than the strong old be beside us, should be within he-day long, so that when the temp- e may have nothing ready for us; but, on the contrary, may find the held and kept against him by that divine, omnipotent eternal one, quished him once, twice, thrice, in the wilderness; if Gethsemane, ary; who vanquishes him still a thou- nes in each hour and each moment of centuries in the soul of them that —Vaughan.

ina, Ceylon, the Christian women the portion of rice daily measured the family food, a double handful, it in a bag hanging against the an offering to God's work. I must heard of this practice as it, introduced it among the women, and their offerings and became pow-

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, January 6, 1887.

REV. L. A. PLATTS, D. D., Editor. REV. E. P. SAUNDERS, Business Manager. REV. A. E. MAIN, D. D., Sisco, Fla., Missionary Editor.

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Drafts, Checks and Money Orders should be made payable to E. P. SAUNDERS, AGENT.

Lord, as the years still fly, Do thou so guide us by thy grace That we may fully do thy will, And each appointed task fulfill, Then as each year its course has run, We shall not mourn, as now we do, The good resolved, but yet undone, The sins we vowed we would eschew; But led by thee Our way shall be Blessed, as the years go by, Until at length we see thy face And be forever glad."

The article on the Sacredness of Fatherhood, on our first page, is Tract No. 11, of the Philanthropist Series for the promotion of social purity. It may be ordered in quantities, at 10 cents per dozen, or 50 cents per hundred, postage prepaid, by addressing the Philanthropist, P. O. Box 2554, New York.

The death of General John A. Logan, last week, which was a surprise to the whole country, removes another of America's warrior statesmen whom the nation will sincerely mourn. Probably no man in the country was more talked of as the possible candidate of the Republican Party for the Presidency in 1888 than he; and, so far as could be seen at this distance from the contest, few men would stand a better chance for a successful candidacy.

We wish again to call the attention of our readers to the plan, in the Helping Hand, for the reading of the Bible through in course during the next twelve months. We have given in that number the plan for only the first three months, but we have it all on hand, and expect to print it in successive quarters until it is all completed. We hope many will be induced to give the Book this systematic reading; and that from this course of reading much instruction and spiritual profiting may result.

EVIDENCES that the breach between the North and the South, caused by our Civil War, is healing are multiplying. A son of South Carolina, who was a Confederate soldier, sent a handsome subscription to the fund started for the widow of the late General Logan, with a note saying, "Gen. Logan was a hard fighter, and dealt the South some terrible blows during the war; but our brethren of the North came so promptly and so generously to the relief of our Charleston, when suffering from the earthquake's desolations, that I should like to start a fund from South Carolina for Mrs. Logan, as an expression of our appreciation of this hearty good will." And so earthquake shocks and national bereavements become the almoners of peace and good will.

THERE is an old legend, without foundation in fact, of course, that when the Empress Helena was in search of the true cross of Christ, excavations were made in the earth at Jerusalem and several crosses were found, but none of them could be identified as the true cross. At length a dead body was brought, so the legend runs, and placed upon one of them, but it still remained lifeless. Then another was tried, and then another, until, when the body touched the true cross, it came to life. By a similar test shall the true gospel be distinguished from the false. Men are sinners, "dead in trespasses and in sins," "having no hope, and without God in the world;" and for this deadly ill, they are offered all manner of quick nostrums, but still they remain unchanged. When the true gospel comes into the heart, the dead will live again. And the sign of that gospel is the cross, the true cross of Christ. Here, as in the legend, it is somewhat difficult to tell the true from the false. The test is in the application. The multi-tudinous schemes of men for moral reforms, and the string of human depravity, many of them make a fair show, outwardly, but they leave the root of the matter. But the true cross, that is,

Jesus crucified, the Saviour of sinners, received into the heart, makes a new creature, brings life again from the dead. In these days of much talk about progressive theology and worn out formulas, we need to take especial care that we be not soon removed from this fundamental, life-giving doctrine of the cross.

The following letter from Brother Shaw, just received, explains itself. Brother Shaw explains in a postscript that he has already forwarded to Bro. Mayes more than the \$50 which was asked for, because he had forwarded it as it came to him, and the last receipt was that from Brother Daland with the request that the whole amount be forwarded, even though there should be more than enough to make up the \$50. We have heard of several contributions which are not mentioned in the list below, which, if they have not reached Brother Shaw by this time, are certainly on the way. But, as we said when introducing this subject to our readers, Brother Shaw will know how to appropriate it in accordance with the generous spirit and purpose of the donors:

- TEXARKANA, Ark., Dec. 30, 1886. Dear Bro. Platts.—We are grateful to acknowledge that more than \$50 has already been donated to Brother Mayes, on his house. The following have been the kind donors: G. W. Hills, Alfred Centre, N. Y. \$ 1 00 Will Stringer, Villa Ridge, Ill. 1 00 J. P. Hunting, " 1 00 J. P. Hunting's family, for Youth's Companion, to Brother Mayes' children. 2 00 John Condon, Newport, R. I. 2 00 Berlin Church, Berlin, Wis., by Bro. A. McLearn. 5 00 G. J. Crandall, North Loup, Neb. 2 00 A brother from Fayette county, Ill., no name given. 5 00 Mrs. Cole, Milton Junction, Wis. 50 M. L. Cole, " " 15 N. Gardner, " " 5 00 Zina Gilbert, " " 1 00 Mrs. Ella Barnes, " " 1 00 Mrs. H. Hamilton, " " 1 00 Leonardville Church, Leonardville, N. Y., by Brother W. C. Daland. 20 00 J. F. Shaw, Texarkana, Ark. 10 00 All making a total of. \$ 87 65

Brother Mayes is already greatly encouraged, although unable to be at work on his house by reason of his wife's being stricken anew with paralysis, which detains him for the present at her bedside. He was able to attend his last appointment at Arlington, and reports to me much encouragement. I feel to assure all who have contributed to Brother Mayes, that they are aiding one who is endeavoring, amidst the severest straits, to devote his energy to the work of the ministry, and will greatly appreciate this, your timely help. Respectfully, J. F. SHAW.

TRY THE SEVENTH-DAY BAPTISTS.

A writer in the Baptist Gleamer, under the heading, "Why not Catch the Baptists with Dates?" says:

"There is not a denomination in existence to-day, but that the date of its origin, as well as the circumstances connected with that origin, and the man who did the organizing, can be pointed out on the pages of history, unless it be the Baptists. No man has yet dared to lay his fingers on a date in ecclesiastical annals and say, 'Here is where the Baptists took their rise, and here is the name of the man who gave them their being.' Is this not rather a strange fact? No difference what may be the pretensions of any given sect, as to a history, we will agree to name its origin and the man who gave it being. Will any one agree to do this for the Baptists—and fix for them a date since the days of Christ on earth? "The date is fixed in history at which time Roman Catholicism began. Episcopalianism is no mystery as to its incipency. Presbyterianism, Congregationalism, Methodism, Campbellism, Dunkardism, Mormonism, Hardshellism, Free-willism, and such like, have a definite time for their beginnings, and no one dares question the fact. But who will say when the Baptist people took their rise? Name their time and their builder, and we will soon see if there is not a mistake in the calculation."

We have no disposition to dispute the claims of the Baptists to great antiquity. We have no doubt that the first Christians were Baptists. But why should we stop with half of the truth? Why not say that the first Christians were Seventh-day Baptists? That they were is beyond all possible dispute. No one has ever questioned that all devout Jews were Sabbath-keepers according to the fourth commandment, observers of the seventh day of the week. John the Baptist was a Jew by birth and religious training, the son of a Jewish priest. If, then, he was a Sabbath-keeper and became the first Baptist, why was he not the first Seventh-day Baptist? All claims for the change of the Sabbath in any form, or for its abrogation, are based upon the fact and significance of Christ's resurrection. The law of the Sabbath, therefore, was un-

changed during the life and ministry of Jesus. As one obedient to his Father's will, and as an example to those who should come after him, Jesus was a Sabbath-observer. The Jews did, indeed, try to make him out a Sabbath-breaker, but he clearly vindicated himself against their charge. When, then, he received baptism at the hands of John, that thus he might fulfill all righteousness, he was clearly a Seventh-day Baptist. Certainly his apostles, if they were Baptists, were Seventh-day Baptists, else were they not true followers of their divine Master. The faithful women who followed Jesus to the tomb were evidently Seventh-day people, for, having made preparations for the anointing of Jesus' body, after his crucifixion, they "returned and rested the Sabbath-day according to the commandment." The first churches established by Paul in his missionary labors, as recorded in the Acts, were Sabbath-keeping churches, for they were gathered from Jewish congregations, worshipping on the Sabbath-day, and their conversion to Christianity was the fruit of Sabbath-day preaching. If, then, our friend of the Baptist Gleamer will prove that these churches were Baptist churches, we will show him that they were Seventh-day Baptist churches.

It is not difficult to trace the history of the church down to the present time with reference to this matter, and to show that, while the Sabbath cause has had its dark days, God has not left himself without a witness upon this important truth. The origin of the Seventh-day Baptist Church is contemporary with the origin of the Christian religion; and it knows no other founders than the founders of the Christian system.

CONCERNING THE ANDOVER TRIAL.

The case of Prof. Egbert C. Smyth and others, professors in the Andover (Mass.) Theological Seminary, is now on trial before the Board of Visitors, in the city of Boston. Briefly stated, the case is this: The Andover Seminary was founded by leading men in the Congregational Church, in 1808; and its avowed purpose was "to provide for the church a learned, orthodox, and pious ministry." To carry out this purpose the system of "consistent Calvinism," as expressed in the Congregational creed of that time, was made the basis of the instruction of the Seminary; the creed, of course, being thought to be a faithful and systematic statement of the teachings of the Bible upon the various doctrines which it contains. Every professor, before entering upon his duties as an instructor in the Seminary, is, by the constitution of the Seminary, required to subscribe to the creed, and pledge himself to maintain and teach it. Prof. Smyth and those who are associated with him as defendants, in the trial now pending, have taught, in various ways, and at different times, doctrines concerning the inspiration and infallibility of the Scriptures, the person and work of Jesus, the possibility and probability of a probation after death, and various other subjects, which the Board of Visitors, whose duty it is to guard the "orthodoxy" of the Seminary, have deemed contrary to the fundamental spirit and purpose of the Seminary, and, consequently, subversive of the ends had in view by its founders. On charges of this nature, these men are now on trial. It will thus be seen that the question is not whether "the New Theology," of which these men are fair exponents, is a better system than the "consistent Calvinism" of eighty years ago; but whether an institution, founded and richly endowed for a definite purpose, which purpose was put into her constitutional law, can be legitimately used to teach doctrines which, in the nature of the case, are subversive of the ends for which the institution was founded; and whether men may pledge themselves to teach the creed of an institution and then use their position to destroy that creed. The case seems a simple one, which it ought not to take a great while to decide. Up to the present writing, the defense has claimed that the creed is stated in general terms, and is, therefore, subject to individual interpretation, and that, in teaching as they have done, the present professors have only exercised the same liberty of interpretation that has been used by others before them. The complainants undertake to show that such teachings as these men have put forth are not of the nature of an interpretation of the creed, but are a denial of its utterances.

The result of the trial will be awaited with curious interest by many who have no special interest in the Theological aspects of the controversy, as well as by many who have.

Communications.

THE EXPOSE OF FAITH, AND THE HAND-BOOK.

BY REV. A. H. LEWIS, D. D.

The writer offers the following as an answer to questions asked or implied in a somewhat extensive correspondence on the question. This bit of history will place the case before the readers of the RECORDER, refreshing the memories of those who were familiar with the successive steps, and giving information to those who were not. We think the following facts will also show the wisdom of the conclusion, which stands at the close of this article.

At the session of the General Conference in 1874, held at DeRayter, New York, the following action initiated the work of preparing the statement of Faith and Practice published in 1880. The minutes of that session—page 27—show the following:

"A special resolution was presented by T. R. Williams, and adopted, as follows:

"WHEREAS several years have transpired since our Expose of Christian doctrine has been publicly announced by this Conference, and

"WHEREAS many of our younger church members would thus be much assisted in apprehending the full, explicit, and orthodox system of Christian doctrine; therefore,

"Resolved, That this Conference, now convened appoint a committee, consisting of seven of the most aged Seventh-day Baptist ministers present, and five of the most aged Seventh-day Baptist deacons present, twelve in all, to draft such an Expose and present the same to this Conference at its next anniversary."

The committee called for by the foregoing resolution, was nominated by a special committee, consisting of O. D. Sherman, T. R. Williams and T. L. Gardiner. According to their report, the following committee was appointed: N. V. Hull, W. B. Gillette, J. Bailey, L. Crandall, Joel Greene, Charles Rowley, Charles M. Lewis, John Maxson, I. D. Titsworth, B. F. Langworthy, N. H. Langworthy and Asa C. Burdick.

At the session held at Alfred Centre in 1875, as shown by the minutes—page 11—the committee on Denominational Expose, presented two reports, a majority and a minority report, as follows:

"The Committee on Expose respectfully report, that a portion of the committee met, and after brief consideration, instructed the committee to report the following resolution:

"Resolved, That we report the old Expose, so amended as to embody in it the amendments made at different times.

J. BAILEY, Sec."

MINORITY REPORT.

"The undersigned believes that the Expose should be thoroughly revised so as better to express the views of the denomination as now held, embracing points not embodied in it, and modifying some points not clearly and well expressed, and correcting its phraseology.

J. BAILEY."

As a result of this, the report was recommended, with instructions to both the committee and to the minority, to prepare a form of the Expose in accordance with their respective recommendations. There was little discussion of the merits of the report at this session.

At the session held at Walworth, Wis., in 1876, the following action was taken, as shown on page 15 of the minutes:

"The Committee on Expose of the faith of the denomination not being prepared to report, the matter was laid over, with instructions to the committee to complete their work, as directed at the last Conference, and report at the next session of the Conference."

At the session of 1877, held at Salem, W. Va., a minority report from James Bailey was made. This was ordered printed in the minutes, and action was deferred for one year. See minutes, pages 12 and 13.

At the session held in Plainfield, N. J., 1878, the matter was called up by the following action, as shown on page 18 of the minutes.

"The subject of a denominational Expose of faith being called for, it was voted that the minority report, presented last year and held over to this year, be referred to a committee of five to report next year. The President appointed as that committee the following: N. V. Hull, James Bailey, Thomas R. Williams, Stephen Burdick and A. E. Main."

In 1879, at the session held in Brookfield, N. Y., the matter was brought up by the following communication from J. Bailey, minority of the committee. See minutes, page 10.

"Dear Brethren.—The Conference, in 1874, appointed a committee to revise the constitution. In 1875, two reports were made; a majority and minority. Conference instructed the two to complete and present their reports. The chairman failed to call committee together to prepare reports. In 1876 Conference instructed committee to report next year. In 1877, I, as minority of the committee, made a report. This was ordered printed in minutes, and referred to the next session. In 1878, my report was re-

ported as a committee to report this year. An objection has failed again to call the committee for consultation, I respectfully request that the report made by order of Conference two years since be acted on without further delay. The report may need some verbal alterations or additions. It was framed under special instructions, in 1875, reported in 1876, to meet what seemed to be a necessity to many leading brethren. Respectfully, J. BAILEY, Minority of Committee."

N. B. It is evident that the expression, "revise the Constitution," as it stands in the minutes, is incorrect. The reference is clearly to the Expose of Faith, and not to the Constitution.

Later in that session (minutes, page 20), we find the following record: "The Committee on Denominational Expose of Faith reported as follows:" Then follows the report lately printed in the RECORDER. The report thus announced was printed in the minutes of that year (1879), and the report was ordered to lie upon the table for one year; the committee being continued. In 1880, at the session held at Little Genesee, N. Y., this report was brought up, and after slight amendment, was unanimously adopted. See minutes, page 14.

Such is the history of the Expose of Faith and Practice, as it now stands. Under such circumstance, we think it should be placed in the forthcoming Hand-book of the denomination, without note or comment.

Home News.

New York.

ALFRED CENTRE.

Cold weather, the thermometer playing about zero, light snows and good sleighing, combine, now-a-days, to keep things lively, the boys especially enjoying the coasting.

The winter term of school is well under way with a good attendance of students, and signs of hard work for and in the classroom. The usual holiday sessions of the Literary Societies have now been held, and teachers and students alike seem to be settling into the harness for a strong pull; according to present indications, they will all reach the close of the term successfully about the 15th of March.

The holidays falling upon the Sabbath, they have not generally been observed here, except by such a variation in the regular Sabbath services as would adapt them to the occasion.

The Week of Prayer is being observed, with services at the church every evening during the week. E. B.

LEONARDSVILLE.

We have been greatly prospered during the year in many ways. Though there have been no very recent accessions to the church, many of those whose voice are for the most part silent, have confessed Jesus in our meetings. There is a steadily increasing harmony among the members, and apparently more of a spirit of consecration now than for some time past. We hope and trust that the meetings we are holding may result in a harvest of souls.

The attendance at public worship on the Sabbath is just now steadily showing an average. The choir is in excellent condition. The chorister, Bro. Whitford, deserves credit for his tireless zeal. A Young People's Association was formed in October, and is now running smoothly. Monthly meetings are held, and weekly devotional meetings maintained enthusiastically. Topics for the first quarter of 1887 have been published. They are full of the gospel.

The Sabbath-school held its Christmas entertainment, Dec. 27th. The trees were loaded with gifts for all. A pleasing programme was rendered, consisting of musical and literary selections, etc. The singing of the children has been complimented by many who were present. Quite a sum of money was realized from the admission fee charged to all but the scholars of the school.

A Christmas offering was made, Dec. 25th, for Bro. Mayes, amounting to twenty dollars. It has been forwarded to the Rev. J. F. Shaw.

At a concert held early in December, about thirty dollars was raised for the Mite Society. The Women's Benevolent Society is working on its task of raising twenty-five dollars for the Tract Society and twenty-five dollars for the Missionary Society, before the session of the next General Conference. This they do in addition to other work of a benevolent character. All honor to the faithful women of our church.

But the brethren have not been idle. As a specimen we may say that at the annual church and society meeting, held Dec. 27th, the pastor's salary was advanced by no inconsiderable amount. He is grateful for the

It is worthy of notice that small churches get along better when they have a settled pastor. Without a settled pastor, they get together and engage heartily in work and the study of God's word. The Marlboro Church was years under the lead of Dea. and J. G. Hummel. In that church at Roanoke, Va. Bro. J. J. Hevener, when pastor, Eld. S. D. Davis, is revival work; and in the latter Hill Church has been blessed under the leadership of Eld. S. D. Davis, as I inquire into the work of these churches, of which Church is a good example elements very prominent, a trial to church life and growth.

1. They have a good leader, a deacon or not, but he must be like God. He may be like Moses, but he must be filled with the Spirit, and ready to suffer anything to advance the Kingdom of God.

2. They are united together in love. They are so glad to see the Sabbath, and they shake their heads and sometimes tears fill their eyes, and they shake their little company are missed and inquired after.

3. They make a great use of the Bible. Not having all stay to Sabbath-school Scriptures as for hidden treasures it to be wondered at that they together and prospered that a good leader, bound together in love and absorbed in the Word? Such, I am happy to say, at Onyer Hill. May all our churches, large as well as small, be like this.

But there comes a time when the preached word, and Dea. me that they are getting the preaching of the gospel.

Rhode Island.

ASHAWAY.

December has given us a very early, some warm and spring-like, wintery enough, with snow and to cause one to think of the where judicious giving would be the Lord.

The stores have been very some time, holiday goods on a large space in each, and judicious looking at the wares, ages that are marked and called for, I should think many would be made happy at Christmas New years day.

The new grist-mill is turning again, the veteran miller, Mr. cock, has not forgotten how to Johnny-cake meal.

The people of the village called on the Pastor and his family evening, Dec. 22d, fully of somebody, which they little resistance; pleasant hour in social chat, when some, having in charge, served each with ice and coffee. About sixty enjoying gathering and went away way to pound one, is to go in.

Sabbath day, Dec. 25th, was communion season. The church rated with evergreen and most the Christmas services of the which were to occur in the seldom that the two celebrated same day. The usual Sabbath taken in the early part of the before its close it was announced special collection would be taken would be forwarded to Mr. M. quite, Tex., as a Christmas gift in the building of a house. The collection amounted to \$100.

The evening exercises of the consisted of singing, prayer, and a sermon, and the collection. The funds collected in respect to the number of

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16. They are diligent in their study... of the Scriptures as for hidden treasures...

17. They are diligent in their study... of the Scriptures as for hidden treasures...

called by the secretary. The collections... footed up \$26 52. This the school will invest...

Since my last item for this department... the Ladies' Benevolent Society, of this place...

The evening after last Sabbath, the Sab... bath-school gave a Christmas entertainment...

The public debt statement, issued Monday... shows a reduction in the debt during Dec...

The Secretary of the Treasury has issued... a call for ten million dollars of three per cents...

The thermometers registered from eight... een to forty-two degrees below zero, Decem...

Harvard College receives \$400,000 from... the will of John O. A. Williams, which has...

Henry Russell, of Albany, N. Y., has sold... during the year 1886, 500,000 barrels of flour...

The report of the New York Central Rail... road, for the quarter ending December 31st...

The whole family of Joseph Seidlote, a... car-painter of Cincinnati, O., consisting...

A street car containing fourteen men and... boys was struck by an express train near...

The year has been unprofitable and disas... trous to fishermen from Gloucester, Mass...

The Swiss government intends to send to... the authorities of each canton a private...

The statement is made that President... Grevy has effected a reconciliation between...

The Standard, of London, says that Mr... Gladstone will not give his assent to a...

The removal of the snow which fell in... the late storm in Germany has revealed an...

At DeRuyter, N. Y., Nov. 11, 1886, by Rev... L. R. Swinney, DEVILLO STANARD and DORA...

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At DeRuyter, N. Y., Dec. 12, 1886, by Rev... L. R. Swinney, ELMER VAN BENTHUSEN, of Amber...

which they were exposed, and a number of... these found peace by believing in Jesus...

Condensed News. Domestic. Michael Davitt was married to Miss Mamie...

The net earnings of Sing Sing Prison dur... ing December were \$3,000.

The public debt statement, issued Monday... shows a reduction in the debt during Dec...

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At DeRuyter, N. Y., Dec. 12, 1886, by Rev... L. R. Swinney, ELMER VAN BENTHUSEN, of Amber...

At Sackett's Harbor, N. Y., Dec. 25, 1886... JOHN T. WITTEK, aged 7 years, 10 months and 13 days...

Mrs. EUNICE COON FOSGATE, who had been... suffering a long time with that dreaded disease...

At Ashaway, R. I., Dec. 23, 1886, RUTH ANN... CRANDALL, aged 93 years. She was a member...

In the town of Hopkinton, R. I., Dec. 23, 1886... of diabetes, WILLIAM WEST, aged 83 years and 5...

Mrs. MARY JANE WOODRUFF, wife of Ebenezer... D. Woodruff, died of apoplexy, at Shiloh, N. Y...

At the residence of his parents, Geo W. and... Elizabeth C. Taylor, Sisco, Putnam Co., Fla...

In Welton, Iowa, Dec. 24, 1886, of typho... malial fever, DEBBA PERKINS, aged 37 years, 9 months...

ABAGAIL POTTER was born Nov. 17, 1833, and... died in Albion, Wis., Dec. 23, 1886. She ex...

M. Bartholdi has been promoted to the... rank of commander of the legion of honor...

General Boulanger, French Minister of... war, emphatically disclaims the warlike in...

The bank of France has declared a semi... annual dividend of seventy francs per share...

The Portugal and German governments... have concluded a convention determining their...

The provincial elections in Canada, last... week, resulted in the return of the liberal...

The Swiss government intends to send to... the authorities of each canton a private...

The statement is made that President... Grevy has effected a reconciliation between...

The Standard, of London, says that Mr... Gladstone will not give his assent to a...

The removal of the snow which fell in... the late storm in Germany has revealed an...

At DeRuyter, N. Y., Nov. 11, 1886, by Rev... L. R. Swinney, DEVILLO STANARD and DORA...

At the Tabor House, DeRuyter, N. Y., Dec... 1886, by Rev. L. R. Swinney, CHARLES STOWELL...

The next quarterly meeting of the... House, Hebron and Hebron Centre Churches...

The quarterly communion and covenant... meeting of the Seventh day Baptist Church...

CHICAGO MISSION.—Mission Bible-school... at the Pacific Garden Mission Rooms, corner...

The Committee appointed by the General... Conference to correspond with interested persons...

O. U. Whitford, Westery, R. I. Perie F. Randolph...

The Hornellville Seventh day Baptist... Church holds regular services at the Hall of...

Persons in Milton, Wis., and vicinity... who wish to procure copies of the new book...

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

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THE NEW YORK SEVENTH-DAY BAPTIST... Church holds regular Sabbath services in Room...

SPECIAL NOTICES. The New York Seventh-day... Baptist Church holds regular Sabbath services...

At DeRuyter, N. Y., Nov. 11, 1886, by Rev... L. R. Swinney, DEVILLO STANARD and DORA...

Popular Science.

Two GERMAN physiologists have calculated the relative liability of injury to the eye, finding that, if all parts of the body were equally exposed to injury, wounds of the eye would bear to wounds of other parts the proportion of about one in six hundred.

NON-LOCALIZATION IN THE BRAIN.—Says Mr. Grant Allen: "To sum it all up: it is the brain, as a whole, that thinks, and feels, and desires, and imagines, just as it is the body, as a whole, that walks, and digs, and dances."

SPURIOUS SUGAR.—It has long been known to chemists that a variety of sugar could be manufactured from common starch, sawdust, cotton, or woody fiber of any kind, by treating it with sulphuric acid.

AS TO BREATHING.—Tight dressing, though the most serious hindrance to the habit of good breathing, is not the only obstacle. There are carelessness of sitting and standing that draw the shoulders forward and cramp the chest; and it is as hard for the lungs to do good work when the chest is narrow and constricted as it is for a closely-banded hand to set a copy of clear, graceful penmanship.

A NEW CEMENT FROM SLAG.—Selected blast-furnace slag is, while it is in the molten condition, run into water, and is thereby reduced to a fine state of subdivision. To this finely divided slag, after it has been carefully ground and screened, a certain proportion of slacked lime, also passed through a fine sieve, is added, and the mixture is thoroughly amalgamated and ground together in an apparatus called by the inventors a "homogenizer"—an appliance consisting of a revolving drum, partly filled with a certain number of metal balls, resembling somewhat in its action the machinery often employed for quartz crushing.

ONE-TALENT MEN.—There are people who are continually telling that they have but one talent; and that they excuse for doing nothing in the cause of God. The one-talent men are in special danger. It is one-talent man who digged in the sand and hid his master's money.

INTROSPECTION.

BY REV. GEO. H. BALL, D. D.

Faith in God depends upon faith in ourselves. The root of our unbelief is distrust of the intuitions of our own souls. Bacon magnified induction, and science was "born again." But back of and above induction are numerous intuitions, with which all mental processes begin.

How comes it to pass that scholars have made so much of deductions from what they see without, and so little of intuitions which spring up within? Yet it is impossible to move a single step in the realm of the external, except through the certain and spontaneous knowledge of the internal. Axioms in mathematics are not deduced nor learned, but simply asserted; yet they lie at the basis of all discovery in the field of relations.

Who has not felt perplexed by this state of rational thinking? Philosophers have worried over the "limitations of human thought," through distrust of the beginnings of thought. They have scrutinized the circumference of knowledge, and depreciated the essential roots of knowledge, the intuitions of souls. Axioms cannot be denied, nor proved; they are above proof; they are so certainly known that it is impertinent to attempt proof.

BE FILLED WITH THE SPIRIT.

I would advise you to keep short accounts with God. If you think you have grieved the Spirit, go to God and find it out and get restored. As the Spirit always testifies of Christ, so a man filled with the Spirit will exalt Christ; he will not be talking much about himself. Sometimes it is a very fine line that separates the leading of the Spirit from the promptings of our own feelings and emotions; we must, therefore, keep ourselves well acquainted with God's Word, so as to be guided by its principles in any particular course.

"GOD IS NOWHERE."

"An infidel was one day troubled in his mind as he sat in his room alone, while his little Nellie was away at Sunday-school. He had often said, 'There is no God,' but could not satisfy himself with his skepticism, and at this time he felt especially troubled as thoughts of the Sunday-school and of the wonderful works of creation would push their way into his mind.

The man's heart was touched, and his infidelity was banished by the faith of Nellie, and again the prophecy was fulfilled, 'A little child shall lead them.'—Northwestern Presbyterian.

THE NEW MOVEMENT.

BY REV. HENRY M. KING, D. D.

I desire to call attention to the plan of systematic benevolence which our esteemed missionary, Rev. Dr. Ashmore, is pushing among our churches in the West. It is the old apostolic plan of weekly offerings. It may be made to include home support, or be limited to Christian missions and other objects of benevolence. The motto is "Let everybody give something, and give that something every week."

Every one who bears the name of Christ should give something, and should give it regularly. This is "a consumption devoutly to be wished." This plan includes, for its effective working, cards for pledges to be distributed to all, on which such objects may be specified as may be agreed upon, and envelopes for the weekly offerings. It needs also the hearty sympathy and approval of the pastor and the leading members of each church.

It is evident that something must be done, and be done at once. The cultivation of the home resources is not keeping pace with the growing needs of the foreign fields. Our present methods are painfully and shamefully defective. Indeed, for the most part, we have no methods. What money we collect is collected in an uncertain, haphazard way that fills the hearts of our missionaries and executive officers with perpetual anxiety, and the heart of the Lord with unspeakable pain.

The pressing need of the hour is the development and permanent increase of our available resources. If we cannot cultivate the benevolence of our churches and carry on our missionary operations at the same time, we would better turn our attention, especially for the time being, to the education of our church members in the New Testament idea of stewardship and responsibility.

God has made us a great people, but we are like a slumbering giant, unconscious of his powers, or rather like a giant who has never been trained to use his mighty powers for God's holy purposes. Believing that in God's sight obligation is anti-mission, and that a blank in personal or church benevolence is as culpable as a moral blot, and more than this, that careless methods and meager offerings ought not to satisfy the enlightened Christian sentiment of the Nineteenth century, and will not meet the demands of God and of the hour, let the pastors and people, East and West, North and South, make an earnest and united effort to "gather all the tithes into the store-house" by the introduction of a method which is acknowledged to be Scriptural, and has been astonishingly successful wherever it has been put in practice.

Great care should be taken in the introduction of this new method that the offerings of this year be not affected unfavorably. But let it once be introduced, it would work a revolution in our missionary receipts, and would equip us for the successful prosecution of that work which the dawn of a new era in our missionary operations imposes upon us. Have we not been long enough "playing at missions?" In the language of Mr. Joseph Cook, "God deliver us from dawdling at daybreak!"—Standard.

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