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# Sabbath

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aggressive Sabbath-reform work to do? No.

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of such as yourselves, who shrink from the

vòl XLIII.—NO. 10.

ALFRED CENTRE, N. Y., FIFTH-DAY, MARCH 10, 1887.

WHOLE NO. 2198.

The Sabbath Becorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

Entered as second class mail matter at the postoffice at Alfred Centre, N. Y.

THE VALLEY OF BACA.

BY M. A. D.

"Who, passing through the Valley of Baca. make it a well; the rain, also filled the pools. They go from strength to strength, every one of them in Zion appeareth before God." Psa. 84:6, 7.

Mourn we the desolation of our way? The dreary, sun-parched vale our feet must press Ere we can reach the city, far away,
Where dwelleth light and love and holiness?

Complaining that no trees, fruit laden, bend Above the path to our Jerusalem. Nor fount, nor stream, their sweet refreshment lend To speed us on to where its spires gleam?

Faint we, as nears the noontide, hot and dry. And long for rest, in fragrant, sylvan bower, And fret, and send to heaven our bitter cry, That "thirst and hunger, all our strength o'er-

Nay, let us rather, while we seek this clime, Belong to those whose "strength is all in God! Who, forward press, sustained by trust sublime, And "make a well" of "Baca," deep and broad,

And drink great draughts, and "go from strength to strength? Until, in Zion we with joy appear,
Before our God, who giveth us at length,
The bliss we early sought, but found not here.

Oh! happy they, who fourney to their home, With hearts elate, despite the ills of life!
Who find the stars, in heaven's most clouded dome And sweetness draw from all life's bitter strife! Who in the valley bare, of Baca, tread

With light, elastic step and joyful hope, And in the arid waste, discern the thread Of silver streams, that wondrous fountains ope. And quickly learn to touch the secret springs Invisible, of God's abounding love, And feel the peace his blessed presence brings.

And so they make the wilderness to bloom With joyous brightness, as they pass along, Diffusing, from the cradle to the tomb.

The strength and grace that all his fullness prove

DENOMINATIONAL SKETCHES .- NO. 5.

BY REV. THOS. R. WILLIAMS, D. D.

### Educational Movements.

Of the many colleges founded in this coun-

try. Brown University was the seventh in or-

der of time, and the first Baptist-founded

Church at Newport was 93 years old. Hopkinton Church was 56 years old. church in Piscataway, 57 years old. church at Shiloh was 27 years old. church at Berlin, N. Y., was not yet organized. We mention these facts to show something of the extent of our people at the time when the Baptists began to plan for a college. The Baptists, in this country, at this time were 126 years old, and had become quite numerous in the sea-board states. Yet our people were equally interested with them in the subject of education, and ready to co-operate with them as far as possible. Among the incorporating members of the University, were included several Seventhday Baptist. Rev. John Maxson and Governor Samuel Ward were among the number. They were men of great force of character and of sound learning. This Eld. John Maxson and his successor, Eld. Wm. Bliss, were the two grandfathers of our late Rev. Wm. B. Maxson. They had often exhibited their deep interest in the work of education, and William, in his younger boyhood, had been thoroughly inspired with the desire of learning. Thirty years pass, he has reached strong manhood; and with such men as Wm. Satterlee, E. S. Bailey, John Davis, John Green, Daniel Coon, Alexander Campbell, Stillman Coon, Lucius Crandall, N. V. Hull, J. R. Irish, T. B. Brown, W. B. Gillette, James Bailey, T. B. Stillman, G. B. Utter, Carpenter and others, some older and some younger, he moved the question of an educational institution of learning, to be established among our people. We were yet very small and financially poor people, but we had made our protest against some of the agan usages of the Christian church; and ve had made it on the ground of the plain conservatism of the world. To meet such esponsibilities on Biblical grounds, and do t in the spirit and energy of true Christian manliness, we needed to be a thoroughly

was an address delivered before the young people in Berlin, March, 1831, by Zadoc T. Bentley. This address took high grounds on the subject of education. After treating

to engross your attention, and demand the study of your leisure moments for instruction, are the blessed oracles of inspiration contained in the Bible. It will not only afford you matter for instruction, but it will unfold to you the chain, of which it is the connecting link between the visible and invisible world."

Our leading men had no sooner begun to express themselves on the subject of education than the opposition began to expres itself under the title of "Economy."

The writer said in mentioning the ground of his opposition:

"The first is, the probable want of ability to establish and sustain a school of the kind. Our connection is, as yet, comparatively small; and we have at the present more institutions than we can susto warrant its continual operations with increasing interest. The itinerant measures call for more patronage than they have yet received. Besides all this, subscribers for the Sentinel frequently receive duns for their arrearages; and, if we credit the statements of the editor, we believe that valuable paper has hitherto been poorly sustained. Again. ministers at home, together with their occaobjection to the establishment of an institution which would be followed with any considerable expense. Now, I would recommend to my worthy brethren, to pay every man his due and be content to learn in the school give us the ability to do like others. ECONOMY."

In a subsequent number of the Sentinel we find some remarks in reply to the objections above taken. The writer says, in speaking of the spirit of those objections:

"I suspect that it was not the spirit that animated the bosoms of the primitive followers of Jesus that threw around this subject these discouragements. I have hoped, in 1764. At this time the Seventh-day Baptist and still hope, that an institution of this character among us will find advocates, and that whatever of a disheartening nature there may now be in the way of its accomplishment, will eventually disappear; and that our young men, who give satisfactory evidence of a call to the ministry may be directed to a seat of learning whose doors shall be freely

opened for their instruction and aid in so good and so important a calling. imply, giving proper facilities and encouragement to our destitute brethren to engage in the gospel ministry is departing from 'the school of Christ, the least that could be done to encourage it is to much; and the time could never come, be our pecuniary circumstances what they may, when it would be proper for us to engage in such a measure. If such a course would be a departure from the school of Christ, in what does this departure consists? Is it in obtaining learning? If it be, I will admit that the more learning we obtain the further is our departure from the school of Christ; and, in this case, a little learning would be a little evil, which certainly should be avoided by all

good Christians. "Whatever other weighty objections may arise in the mind of 'Economy' to the proposition. I presume they might all be reduced to this. viz: the want of ability to carry it into effect. This may be a serious objection and will continue to be so until we are disposed to engage in benevolent enterprises with more spirit. I will venture to say that if the members of our churches were to make common cause with our ministering brethren. and make the same pecuniary sacrifice which is expected of them, and which they actually do make, there would be no want of funds to support, liberally, these and every other iberal institution which might be necessary for the prosperity of our denomination. I is the want of a disposition to come up to the help of the Lord, which renders our hands so weak; and our brethren should be encouraged to come to this work with one ac-

"Our ministers are generally in the rank of poor men? but is there one among them, eachings of the Bible. Having taken this even the poorest, who does not sacrifice for position, we were bound to meet the religious | the good of the church, annually, the onetenth part of what he might be supposed to obtain, provided he had followed some worldly occupation? Let others do likewise and we should have enough and to spare. Let the minister sacrifice annually but the amount

tion published in the Protestant Sentinel tension of our denomination, and an in. of three thousand dollars, upon conditions that the creased attention to the distinguished features of the Seventh-day Baptists, ask himself: How much do I devote annually to promote this cause? How much do I expend unnecessarily upon my dress, upon my table, the subject in a general way, the speaker the furniture of my house, upon the luxuries of life? I should not be surprised if there are many among us who would not find that "Among the first subjects that ought | they were doing far less to promote the interests of the church than they expended in these trifling ways. Never until we sow bountifully in religious benevolence many looks now, after fifty years, as though it was would not easily be made more sincerely inwe expect to reap bountifully in religious prosperity. It is time for us to awake to this subject, and to begin to economise in our worldly expenditures that we may be enabled to do more for Christ.

We do not know who was the writer of the above reply, but he seems to treat the subject in a very truthful and forcible way. His words are well worth respectful attention at the present day, more than fifty years since their writing.

This was in the year 1834, and the subject of establishing an institution of learning was fairly before our people. The Protestant Sentinel was doing good service as a medium tain above embarrassment. Our missionary of discussion, and of power in unifying a corinstitution needs more pecuniary assistance rect sentiment on the subject. The editor. John Maxson, was very pronounced in its favor. He says in an editorial, July 2, 1834:

"Whether the time has come when we may, with propriety, commence an institution for this purpose, or not, it is an incontestable fact that we are called upon to commence systematically in sustaining the cause the consideration of the support of our local of education. Young men we have who feel it their duty to enter the ministry; and, consional expenses abroad, operates as a weighty | scious of their need of education, they are forcing their way along, through difficulties almost sufficient to discourage the most resolute, to the acquirement of a suitable education to enable them to enter with advantage of Christ, until he enlarge our numbers, and themselves in different institutions in the for it, give it money. country at their own charge, and are compelled to interrupt the course of their studies for the purpose of furnishing themselves with the means.'

Later in the same year we find an extract of an essay, written by Rev. Robert Burnside, on this subject of education. He bases a very strong argument in it its favor. on historical incidents recorded in the Scriptures. So far from the Scriptures' commending ignorance in the disciples, there are many passages where untiring diligence, in careful study, is emphatically urged upon those who would minister in divine things. Paul's exhortations to Timothy and Titus show very clearly his estimation of a sound education, as preparatory to the gospel ministry. That was sound advice that he wrote to Titus, "If, however, as 'Economy' seems to | "But avoid foolish questions. . . . for they are unprofitable and vain." "A man that is an heritic, after the first and second admonition, reject." To Timothy Paul says, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine." "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called; which some professing have erred concerning the faith." Nothing short of a thorough and sound education would prepare a minister to fulfill such charges as these. The fact is that there is no department of labor that requires deeper and wider culture than the gospel ministry. So thought our fathers fifty years ago, and hence their energy in providing the facilities for their young people. They organized an education society, with auxilaries, and engaged in the work

with a full sense of its religious importance. It was everywhere a subject of prayer. The young people became inspired with the thought of higher education.

Finally it was determined to build an institution. This determination first took definite form in DeRuyter. Eld. Campbell with a few of the brethren and citizens, held conferences together, and then called a public meeting of the citizens of the village and vicinity. The call was promptly responded to, and the first meeting was full of interest. Mr. L. Goodwin was Chairman, Eld. Campbell explained the object of the meeting. Several spirited speeches were made and s committee appointed to draft resolutions to be considered at the next meeting. The next meeting was very large. The principal resolution presented was as follows:

Seventh-day Baptists erect a suitable building for such high-school, in or near this village, which shall cost ten thousand dollars.

Recorder.

This resolution was thoroughly discussed, centuries.

method of raising money for such a purpose, 6. A primary school was opened in De-Ruyter Institute early in the year 1837.

There was no one among our own people yet qualified to take the responsibility either of a principal or a preceptress. We had Bro. Solomon Carpenter in view for principal, but he was then a student in Brown University. We also had Miss Lucy Clark in view for preceptress, but she was still a student in a female seminary in the West.

Finally a Mr. Rollo was engaged as principal, and Miss Bonny as preceptress, for one stitute entered upon its eventful history. with the opening of its first term of school, in the fall of 1837. There were present during that term about 140 students. This was a triumphal epoch for our people.

> TO OUR LADIES. NUMBER II.

What can we do for our Tract Society? on their arduous destiny, and have placed Be intelligently interested in its work, pray Not one of our brothers can become a Wom-

What is there for our women to do in Sab bath Reform work? Inform yourselves upon the various phases of the question of Sabbath reform, upon the various departments of the work as conducted by our Tract Board. The fundamental phase of Sabbath work is found in the Bible interpretations of the Sabbath law. Do you say to our Sabbathkeeping women, inform yourselves upon the Bible teachings concerning the Sabbath? Yes, and for reason that too many of them could not give a sufficiently intelligent Sabbath argument as found in the Bible, to carry conviction to one choosing a Sunday. More yet of them could not, in all probability, do as well with the question as relative to history. Very many of these women have that abiding faith in the Bible, and the God of the Bible, that will keep them steadfast in the observance of the Sabbath, and that love for the Lord of the Sabbath, that they feel no temptation to abandon its faithful keeping; but many of these women are as securely guarded against controversy with those who would dethrone it as is a queen in her palace against a suspected enemy and seeker of her life. They were born into Sabbath keeping communities, have married Sabbath-keeping men, and are spending their days under these sheltering influences; vet these same women are the possessors of a high life of spirituality, and this same spirituality ought to be made a strong lever of convicting force, lifting men and women out of the Sabbath-breaking sin, both of those who would go out from us, and of such as may come under their influence who of us service. Pray, each one of you, for keep the world's Sabbath.

But, my dear sisters, too many of us do not understand the law of God as we should for our own souls' good; do not know enough of the will of God concerning us to keep our daily record in good standing with him, and we must, therefore, fail to be good helpers in maintaining the honor of the fourth commandment. We can never be intelligently interested in the work of our Tract Board until we know what it is doing, or seeking to do. To learn this we must read its annual reports, its printed weekly communications. We cannot pray the fervent, effectnal praver which will lay success in its hands, until we can know for what we pray. We never will give to it all the money we could, or we should, until we love the cause which it represents.

whose names I have mentioned, saw this fact the benefit of others, aside from Sabbath and were inspired with the resolution to prepare for the grand mission before us. One prepare for the first articles on the subject of education who wishes to witness an ex-

publicity of the printed page, we yet feel and fully adopted a Thus commenced the forced to use the open door of such page to work of raising funds and building DeRuyter | do that for you which we both see and be-Institute. Eld. Alexander Campbell was lieve belongs to us to do, with reference to appointed the agent to secure the funds, and our obligations to our Missionary and Tract of course the funds were in due time secured, Boards. Could it be that your secretary the building was erected and furnished. It were an own sister to each one of you, she built to stand the storms of many coming terested in your welfare, than in her present relation of obligation to you the is If you are interested in a very successful upon one certain phase of our duty to the Sabbath-reform question. Permitting me, read Eld. Campbell's Autobiography, chapter | therefore, I plead with you, first for your attention in order to awaken interest, then to plead for the active play of conscience that, you will heed the call which comes not from me, nor scarcely through me, since it is not new to you; let me urge that you make yourself ready for the work which our Sabbath commanding God is preparing for us-Sabbath-reform through W. C. T. U. work. This organized body of Christian women, already working through many departments, is consecrated to good work. It is coming to feel the need of a sanctified Sabyear. All things being ready, DeRuyter In- bath, and it will work with its united energy in this direction when once it has set its will and its heart upon it. Do not keep out of its ranks because of fear that it will be the means of bringing persecution upon us. God never leaves the right; nor yet will he abandon the upholder of his truth. There is still a Bible blessing for such as may be persecuted for righteousness sake. Not always did he keep the Children of Israel in the wilderness. Neither will he always leave the Sabbath to the keeping of a few. an C. T. U. worker. They have had the fore-front of the battle to face through all the years of our existence as a people. We must help when this emergency shall come upon us. We cannot escape and be guiltless in the eyes of our Heavenly Father. To do it we must be prepared upon the quastion. To be prepared we must enter this training school of God's teachings upon it, and man's theories as they will be thrust, and rudely it may be, in our faces. This we shall have to encourage and help us: These women whom we must meet are Christian women; they are also Christian women, and will, therefore. the more readily yield the heart to the question: they will not have the same business obstacles to overcome that men have: their influence in the home, when once they are convinced of the right of God's Bible Sabbath, will be of untold value. One other class of people will stand ready to help when they see the cause advocated by authority as popular as the Union; those who have deserted our ranks for the sake of ease and popularity. However slightingly they may treat us upon the Sabbath question. they do not thus treat the question when away from us if they hear the Bible Sabbath attacked. Having the right of those Sabbath-keeping families, were reared in who seek to be Christians to claim the promises of the Word, having, by virtue of Bible precedent, the right as women of coming very near the heart of him who still pleads with the Father in our behalf, we may come into the possession of a commanding faith that God will hear and answer the prayers of his children for his long-forgotten

> Sabbath. My sisters, let us not delay to pray that we may be prepared in head and in heart to meet this question when God shall require that which you most need, but pray. SECRETARY.

RELIGION IN COMMON LIFE.

The question might be raised, Can any one have religion in his heart and still not have it in his daily life? Only a negative answer can be given. The Apostle declaresthat a Christian is a new creature in Christ Jesus, and that old things have passed away. If the tree has been made good, its fruit will certainly be good also.

To be a Christian is to be Christ-like. A man cannot be Christ-like one day out of seven, unless it is put on, and the other six be a worldling; he is either carnally minded or spiritually minded. One of these conditions he will manifest in his daily life. The Bible makes this distinction, and we have a But do you mean that women are to leave right to judge from it. A man having religion, cannot hide it; and a man having none to hide has, certainly, mone to show.

It is the Christian's duty, as well as his

### Missions.

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

The Corresponding Secretary having temporarily changed his place of residence, all communications not designed for the Treasurer should be addressed, until further notice, A. E. Main, Sisco, Putnam Co., Fla. Regular quarterly meet ings of the Board are held on the second Wednesday in December, March, June and September; and ample time should be allowed for business matters to reach the Board through the Secretary.

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3. Maps of all countries showing the location of all the principal mission stations of the world. 4. A brief account of the history, present

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advance of publication. Ten copies and over, each, \$1 25 a year in advance. 805 Broadway, New York.

### FROM W. K. JOHNSON

BILLINGS, Mo., Jan. 31, 1887.

CORDER to hear the news from this missionary field. It has been the Lord's will to bless me with the happy privilege of preaching some and visiting some in this quarter, though in poor health. I made a visit to Wright county, Mo., and spent one week at Mansfield and vicinity. I preached two discourses at Bro. S. W. Dennis's church, to an attentive audience. Thence I returned to Mansfield in company with Bro. Dennis; and other brethren of that church were in attendance at Mansfield, where I preached three discourses to large congregations. Among Bro. Ross, the pastor of the Missionary Baptist Church at that place. I preached three discourses to his congregation, and was treated with all the courtesy that could be asked of any people. Bro. Ross said he had never made the Sabbath question a study, but he thought our claims had strong Bible proof. He said he would study the question for the truth in the matter. Brother Dennis is thoroughly satisfied that the seventh day of the week is the Sabbath, but says his surroundings are such he could not get along so well. I insisted on his doing his duty, and trusting in God for his timely blessing in this world. There are also several others in that community of the same faith who seem to stand back on the same theory as Bro. Dennis does. I have not met in any one community such a general belief in the true Sabbath as there; and yet not one has accepted the Sabbath by observing it, except one man at Mansfield. He keeps the Sabbath, but does not belong to any church. He told me he disagreed with all churches in some things. I left there with the promise to visit them again; and my prayer and hope are that they may soon see their error and obey the commandment.

Ireturned home to Billings, and found a letter from Bro. Redwin, of Barry county, Mo., urging me to come as soon as possible to help him in the work there. He stated that the church had turned him out; that the Sabbath question was agitated more than ever; that there were some coming over, and he thought more would do so soon. He said that at Purdy (where the Baptists refused to let me have the house of worship, as they had control of it half the time, and that was on one of their days, though not in use at that time) the Christian Church would let me preach in their house on their days; country they wanted me to preach. So I ism, are now in communion with the church living; and to their steadfastness in the ab. Her sacred Ganges is now ploughed by gov- tians have raised in one year for foreign mi

ing at the Chappel school-house, where I have been preaching as before mentioned. I was taken sick and have been unable to get away since. I am barely able to be up now, and my doctor says it will be dangerous for me to leave very soon. My sickness is my old disease, brought on me by my exposure to the cold weather that I have been out in during the past month. In consequence of my health, I had to write Bro. Redwin this morning that I could not meet my appointments in Barry county at present, but hoped to go soon. The interest on this field is increasing rapidly. There is a call for me to go to El Dorado Springs, in Cedar county of this state; also to Scott county, Ark. From what I learn from my brother-in-law, in his community there is an interest in the Sabbath question that has been gaining ever since I was there three years ago last June. and will likely result in a Seventh-day Baptist Church. They say they think they can make my expenses and time good if I will come and spend two or three weeks with them. It seems the demand is equal to all my time, if I was in health, and the Board could sustain me. My communications, published in the Billings Times, are having their effect; more so than if I was preaching regularly in town. I have many interesting things, to me, in my work here that I refrain from writing; lest I should be burdensome. I hope the Lord will give us courage, men and means to carry on the work to his honor and

### FROM D. H. DAVIS.

SHANGHAI, China, Dec. 31, 1886.

My Lear Brother,—I have been writing you regarding my country trip. The mail goes to day. . . . I have informed Zahin advance. \$3 a year if not ordered in Tsing-San that he would receive during the coming year \$4 a month, with the addition of \$2 as a present at the New Year, making in all \$50. I greatly feared he might be much displeased at this announcement, but I tried to show him the reason, to some extent, and he seemed to take it all right. think he will be all right if his wife does not Dear Brother Main,-I think it might be stir him up. Le-Erlow has not been here in white robes, washed and made white in tion of all men. of some interest to the readers of the RE- since he went away. We cannot take him the blood of the Lamb. He associates here The increase of laborers in China, the reback until we feel confident that he has thoroughly reformed, and we want some visible evidence of his reformation.

As we bid adieu to the old year and welcome the new. we cannot but review the past and make new plans and new resolutions for the one to come. I feel that we have made some advancement in our church work here. We are gaining influence over those among whom we are laboring. The people about us are being taught the word of truth. We are encouraged to know that one of our servants is desirons to become a the many acquaintances I made was that of Christian. There are others who seem to be favorably inclined. May the coming year see them all won from the power of sin to the freedom of the gospel of Christ. I pray that the year 1887 may be rich in its fruitage in our mission work. Let us labor and pray earnestly for this object. I sincerely hope that the coming year may bring other foreign helpers to aid in the work.

The week of prayer is to be observed in Shanghai under the direction of the Evangelical Alliance. I am to conduct the services on Seventh-day evening, Jan. 8th. Subject "Prayer for Nations." I have outlined the points mentioned under this head in the following way:

PPPP RAYER SPIRIT. LIFE. FRUITS. of LIQUOR TRAFFIC.
of RELIGIOUS LIBERTY.
of ANCIENT ISRAEL.

I have invited two other missionaries to aid me in bringing out these points, making three sections in the remarks. Hope we shall have a good meeting. We all wish you a happy New Year, and that it may bring restoration of health. Ever praying for the success of all the work of our Zion, I am sincerely yours.

THE Spirit of Missions gives an inspiring summary of missionary forces and results. In all, 6,230 Protestant missionaries are preaching the gospel in twenty times as many languages as were spoken on the Day to the cause of missions, reached Shanghai of Pentecost; 27,000 native converts are em- in 1883; and, under her direction, a medical ployed and paid as evangelists to their own mission department was organized. countrymen, and 2,500 are ordained pastors over native churches; the annual contributions for missions amount to \$12,250,000. and at two other places in that section of and 870,000 adults, converts from heathenof Christ as the result of foreign missionary sence of American missionaries, testimony ernment steamers, while twelve thousand sions \$11,375,000, of which \$7,650,000

### HE LEFT A VERY LARGE PROPERTY.

This is the closing sentence of an obituary, and it suggests some reflections.

What a pity he was obliged to leave it it. As he added field to field, and farm to farm, he had looked with pride upon his largest land-holder in his community. His Stocks, notes, bonds, mortgages, crowded his safe. And it was all the fruit have produced no mean fruitage. of his own industry, energy and good judgment. The rust of usury and the canker of extortion had not scarred any of his gold. It grieved him to leave this large property, into it, and to enter the other world utterly

He might have it with him. Rather, let is \$8,000 or \$9,000. us say, he might have sent it forward in advance of him. As the capitalist, who contemplates moving to a foreign country, confrom time to time to the land of his future prayer, to assist in carrying the glad tidings of salvation to the ends of the earth—every contribution in aid of the many Christian enterprises for the glory of God, and the good of man; every cup of cold water given to a disciple; every tear of pious sympathy for the needy, would have added to the store of his "durable riches." He might have been defiled, and that fadeth not away. If it was sad for him to leave that large property, how much sadder that he sent none of it be-

It is much more pleasant to go to than to leave a large property. The man who, poor in this world's goods, but rich in faith, closes his eyes upon this life, goes to take possession of a large property. He owned not a fields beyond the swelling flood stand dressed in living green." His food here was coarse. perhaps scanty; but there he will eat freely from the tree of life, which yields twelve manner of fruits. His garments here were plain and poor, but there he shall be clothed men, but there his companions will be an church of the First-born. Who would not rather go to a large property than to leave one?—Western Recorder.

### SEVENTH-DAY BAPTISTS AND FOREIGN MISSIONS

BY A. E. MAIN, D. D., CORRESPONDING SECRETARY.

Like many other people, Seventh-day Baptists have fallen short of their duty and privilege in regard to the foreign-mission spirit 841 09; second decade, \$2,943 96; the third and endeavor; still, considering their small \$2,296 69; the fourth, \$3,907 95; while for numbers, they have made a fair record.

Our present Missionary Society was organized in 1843. By the constitution then adopted. its operations were limited to "the dissem- | 41 to \$6,999 41. The receipts of the Treas ination of the gospel in America" but, in 1844. "and other parts of the world" was added, al Fund, were \$9,879 20. Receipts by Mr. and the Society at once turned its attention | Davis and Dr. Swinney, at Shanghai, \$1,400. toward the heathen.

The first desire was to send missionaries to Abyssinia in Eastern Africa, where there were | \$3,814 33; increase of receipts, \$3,685 33. supposed to be large numbers of people that to the Seventh-day. But inasmuch as the ed from China, \$1,160 80; total expendi

to begin operations in that vast empire. labors, Mr. and Mrs. Wardner returned to was very encouraging. America. Mr. and Mrs. Carpenter came to

at Milton Junction, Wis.

In January, 1880, Mr. and Mrs. David H. Davis and little daughter, and Miss Lizzie Nelson, arrived at Shanghai. In 1882 Miss Nelson became the wife of Prof. John Fryer, and withdrew from the working force of the mission. Dr. Ella F. Swinney, leaving a successful and profitable practice in the state of Delaware, and consecrating herself

in connection with our China Mission there have been from forty to fifty hopeful conver-

of another denomination built a chapel with it is all open, surveyors are everywhere and his own money at a cost of \$800.

Not long ago, our present missionary, Mr. Davis, dropped in and heard the man himself preaching Christ to his countrymen. He had taken great delight in accumulating In the course of his remarks he said that his first abiding impressions of gospel truth were received through the preaching of Dr. extended domain, conscious that he was the | Carpenter. The reflex influence of our foreign work upon the churches and the cause cattle, if not wandering upon a thousand at home has been of inestimable value. So, hills, ranged over thousands of rich pastur- after all, it may be that our small effort among China's millions shall be found to

For the year ending June 30, 1886, the workers were Rev. D. H. Davis and wife, Ella F. Swinney, M. D., three native preachers, four teachers, and four regular and two to depart from the world as poor as he came occasional helpers in the medical department. The principal buildings are a large destitute of the wealth he so much loved in and a small city chapel, a double mission this. But he had to leave it, every cent of dwelling-house, and a medical and two school buildings. The value of the property

Evangelistic work consists principally of preaching in Shanghai and inland towns and villages, religious conversation, and the disverts his property into drafts and remits tribution of Christian literature. Last year there were two day-schools for boys with an residence, he might have made remittances attendance of from fifty to eighty; and a to that undiscovered country, so that on his girls' boarding-school with nine scholars. arrival there, he would find abundant treas- Besides Bibical instruction, which is made ures laid up in heaven. Every dollar which | prominent, the scholars, who are young, are he had given, consecrating it with sincere taught the elements of reading, writing,

arithmetic and geography.

The medical department, in which there is much religious conversation, reported for the year 6,966 paying patients, 1,156 not paying, ten surgical cases, and 138 visits.

Our Holland Mission originated by means the suffering; every gift of kindly charity to of tracts sent out through the mails, in 1877, into Europe, Asia, Australia, and Canada. by Rev. N. Wardner, then in Scotland, unrich toward God, and a joint heir with Jesus | der the auspices of the American Sabbath Christ to an inheritance incorruptible, un- Tract Society. Missionary appropriations began in 1881; and for the year ending June 30, 1886, there were reported two missionaries, G. Velthuysen, Haarlem, and F. Bakker, Friescheloo, two churches and some forty members and twenty-five other adherents.

In 1854 the families of Wm. M. Jones and Charles Saunders sailed for the Holy Land for the purpose of establishing an evangelfoot of land on earth, but for him "sweet istic and industrial mission; but personal misunderstandings and other grave difficul ties arose; and, after several years, the missionaries were recalled.

Our denominational fathers were men cf large ideas respecting the privilges and obligations of our people to labor for the salva-

with those who are despised and rejected of establishment of the Palestine Mission, and the establishment of missions in Abyssinia. innumerable company of angels and the Hayti, Japan, Europe, and elsewhere, were questions that received earnest and prayerful consideration. Their hearts were large enough, and their conceptions of the divine purposes respecting the redemption of men broad enough, for all these things, but then, as now, there was lack of adequate The following statements will give some

idea of the growth and present condition of our work. The average yearly expenditures of our Society, which is both a home and a foreign mission society, for all purposes, during its first decade (1844-'53) were \$1. the past three years they have been \$9,451 58. From Sept. 13, 1885, to Sept. 9, 1886 the Permanent Fund increased from \$4,706 urer, during the same period, for the Gener-Total income, \$11,279 20; total receipts \$13, 572 20. Increase of income over last year

Expenditures directly out of the treasury had for centuries paid some religious regard | \$9,280 29; additional expenditures report obstacles in the way of entering that countures for the year, \$10,477 09—an increase try seemed, at that time, to be well-nigh over last year of \$912.71. These expendiinsurmountable, and the gates of China were tures were distributed as follows: Home opening to the outside world, it was decided missions, \$4,803 43; China Mission, \$3,541 81,-\$1,160 80 of this being received in the In 1847, Mr. and Mrs. Solomon Carpenter field; Holland, \$520; and for administration and Mr. and Mrs. Nathan Wardner sailed expenses, \$1,581 55. In home work, the for China; and a mission station was estab- | year was one of our most prosperous; from lished at Shanghai. After some ten years | China more workers and work were reported of earnest, self-sacrificing, and efficient than ever before; and in Holland the gain

Millions of our fellow-men are perishing this country in 1859; went back to China for lack of the redemption and comforts of the following year; came to America again the gospel. According to the word of the in 1864, and returned to China in 1873. Lord, "He that watereth others, shall be After a life of whole-hearted devotion to watered also himself." We must "get by among the Telugus. Last year the field we missions, and of great usefulness, exalted giving." What we do for the salvation of worth, and noble example, Mrs. Carpenter those for whom Christ died, and to whom died in 1874, and was buried at Shanghai. he sends us, even to the uttermost parts of the Her husband, in feeble health, returned to earth, will be repaid with abundant increase. his native land in 1876, but is now living in | The subject of missions to the regions beyond London. Nathan Wardner, D. D., is pastor is a most vital one—vital in its relation to is not far from 25,000, nearly all of whole every other line of Christian work, intensely have come out from heathenism within vital; for if we refuse to send the gospel, the last eight years. sentence of death is passed upon us. Our Lord cannot then be with us to the end of world, and without him we must die. -The Gospel in all Lands.

### CHANGES ON MISSION FIELDS.

The changes effected by missionary workers in India during the present century are We are not able to give exact figures, but wonderful indeed. Should Carey and Thomas visit to-day the scene of their lifelabors, it would seem a stranger land by very | the field, and 30,000 Asiatic, African, so sions. Some twenty of the converts are now far than when they first touched its shores. have written him I will be there on the labor. These converts represent Christian third of Februsry. Then I left home for Stene county, and was in an interesting meet-

ten thousand miles of ironway have opened up the continent. Then, a whisper against sacred customs through the mission fields sent a panic through India and England: now, the re-marriage of widows, and the suppression of cruelties in festivals, with other changes more radical than the early missionaries dared dream of, are discussed weekly in purely native newspapers. Then, it was with difficulty that children could be hired to attend Christian schools; now. staunch Hindoos freely contribute to the support of these schools. Then, if natives could be induced to take Christian books as a gift, the missionary rejoiced in his success: books are now sold everywhere. Then the education of women was looked upon with terror or utter contempt; to-day, the educa. tion of the girls of India receives more atten. tion than did that of the boys thirty years ago. In Calcutta nearly five thousand wom. en are regularly taught in their zenanal and many a young Brahmin secretly imparts to his wife daily what he learns in the public schools. It is not sixty years since an order was issued by the Indian government, that missionaries must not preach to natives nor allow native converts to do so'; now the officers of the government vie with each other in praise of the work done by missions. while the modern leader of the Somai holds up the very missionaries at whom the edict was aimed, to the everlasting gratitude of India. And the change wrought, or work. ing rather, is greater even than these out. ward signs indicate. It is no mere intellect. ual satisfaction that we feel when we find Euclid, Cowper, Blackstone, perhaps with the skin of the sacred cow used in their binding, resting on the tables of cultivated Brahmins; for by this we know that we have clasped hands with our Eastern cousins, that for the Indian of to-day everything is possible; and already in vision we see, not far off. the time when between us and them "there shall be no more sea."—Dr. Thoburn.

### JAPANESE CHILD-LIFE.

BY MRS. C. M. FISHER.

Would vou like to know how the Japanese children spend their time? At different times of the year they have different games and amusements. In the winter the boys enjoy flying pretty kites, made of bright paper that is very strong and light. We often see them gracefully floating far up toward the blue sky. Sometimes they look so exactly like a large bird poising gracefully in the air that we have to look some little time before we are able to determine which it really is, a bird or a kite. During the winter months they play battle-door and shuttlecock. The girls seem to enjoy this game, The boys who fly kites, it is said, "sing a song that the wind may blow. The girls sing that it may be calm, so that their shut tlecocks may fly straight." The boys also play a kind of checkers on a little stand or table about six inches in height. There are three hundred and sixty go or checkers, some black and some white. On our way to and from church in the spring and summer we often saw boys sitting by the river banks or near the canals, with hook and line, patiently waiting for a "bite." Catching fish with hook and line or seine is one of the chief occupations of the big boys and men. Just now the air is full of flying insects of

various kinds, just as it is in America in August. The children here think it is fine fun to catch them. They have a long bamboo pole, with some very sticky substance on one end. They carry these about, and when ever they see a dragon-fly or some other in sect, they rush to capture. They just put their long bamboo pole against it and the insect is caught, for the sticky substance holds it fast. The dragon-flies have long string fastened to their bodies, and then they are allowed to fly the length of the string. One of the missionaries, a few days ago, came across some children who were having great sport with a dragon-fly that they had converted into a kite. A long string was at tached to its body, also a long piece of light, strong paper for a tail. They let the string out, and away went the living kite with the long white tail floating out behind, calling forth shouts of laughter from the children Fun for the children, but how is it for the poor bugs? Cruel sport, I judge.

Few people realize the extent of the On gole field in India, where the Baptists have been carrying on their remarkable woll divided into five parts, each with its central station, missionary in charge, churches, and force of native helpers. Yet in a single on of these are over 14,000 church members and the whole number in the Telugu mission

Dr. George Smith, in his "Short His tory of Christian Missions," gives some " cent figures in reference to the missions forces now engaged in sending the gospel non-Christian lands. He affirms that the are 100 organizations engaged in the work and that they together send out 2,900 dained missionaries, or, including media missionaries, 3,120. Counting female my sionaries, wives and single women, there 5,000 European and American laborers Polynesian native helpers. Protestant Chil

# Sabbath 1

seventh day is the Sabbath

OUTLOOK CORRESP

The following letters wil ers. We give one or two that a certain school of not wholly extinct, though say that the number wh school is very few. They in narrowness what they numbers.

First upon the list is the represents the great majori ful and broad-minded read REV. A. H. LEWIS, D. D., Alf Dear Sir, -I have, from

the politeness I presume ceived copies of the Outlo subscriber, the least that ing is to acknowledge the ness. The paper always interest to me, and is, be edited in the interests w Receive, therefore, my that of appreciation of your fat I am Sir, yours a

JANUARY 94, 1887.

The following will repr treme. We would not readers except that we wis surpassingly bigoted it is be, and how absolutely investigate important qu own merits. We append, thereto.

EDITOR Outlook:

Dear Sir .- Please disco Don't see the purpose of yo attempt to overthrow one most sacred institutions church. Think you had upholding of the day wh mies of Christ, so mal Day by day we are toiling observance of the day, and other side and try your stream of disobedience, as Christ-yea, as a kind of

it seems you would appear You claim, if we'd ob everybody would fall in wouldn't be any more re of disregard for the Sabba say the least of such an ar the world would be the

should people feel better your new Sabbath than a Don't you think your t spent if you'd preach th ance to some poor sinner and ride that hobby of yo to turn the heads of a few men to insult Christian their religious freedom, b

sale on Sunday, somethin would not have the cheek If there ever was a mov the contempt of every What in certainly this. gain with all your score Sunday? Truth? That's Wonder how you got at when you figured down beth after creation to the even from the time of day? Now that must be or --- humbug. Inde in the old saying any more repeats itself. This none

troubled a former genera REPLY

Dear Sir, -I do not ou reply to the different poi January 21st. Whatever sonal nature, whatever a kindness it expresses I he inclination to consider. the carelessness and lac your communication indi it was written under a feelings, which does not better self. Be assured, that which you make are do not even ruffle our e time ever comes when y vestigate the deeper me facts connected with the you will discover that th theories, which you and are the real source of the time, of which you com the slow and, in some can to induce thought and o of the real facts, and the connected with the Sabt The history of past r perience of years show

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# Sabbath Beform.

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

### OUTLOOK CORRESPONDENCE.

The following letters will interest our read ers. We give one or two of them to show that a certain school of correspondence is not wholly extinct, though we are happy to gay that the number who belong to that school is very few. They certainly make up in narrowness what they happily lack in

First upon the list is the following, which represents the great majority of our thoughtful and broad-minded readers:

REV. A. H. LEWIS, D. D., Alfred Centre, N. Y.

Dear Sir,—I have, from time to time, by the politeness I presume of the Editor, resubscriber, the least that I can feel like doing is to acknowledge the courtesy and kindness. The paper always contains matter of interest to me, and is, beyond dispute, ably edited in the interests which it subserves. Receive, therefore, my thanks and expression of appreciation of your favors.

I am Sir, yours sincerely, O. J. W.

The following will represent the other extreme. We would not inflict it upon our readers except that we wish them to see how surpassingly bigoted it is possible for men to be, and how absolutely such men refuse to Your card seems to indicate a state of mind investigate important questions upon their thereto.

Manitowoc, Jan. 21, 1887.

EDITOR Outlook: Dear Sir,—Please discontinue that paper Don't see the purpose of your (would be) bold attempt to overthrow one of the earliest and upholding of the day which is, by the enemies of Christ, so maliciously disgraced. other side and try your best to swell the stream of disobedience, and do it in the name Christ-yea, as a kind of a new Christ, which

wouldn't be any more reason for complaint insist that the law of God is not binding. of disregard for the Sabbath. Nonsense—to gay the least of such an argument. What in the world would be the difference? Why should people feel better disposed to observe apply to yourself. Have the kindness, thereyour new Sabbath than any other?

spent if you'd preach the gospel of repentance to some poor sinners, than to sit down and ride that hobby of yours, thereby trying to turn the heads of a few cranks? Send out | continued thought, and prayerful rather their religious freedom, by offering books for | wiser conclusions, we remain, sale on Sunday, something our Jew neighbor would not have the cheek to undertake!

If there ever was a movement deserving of the contempt of every sensible man, it's certainly this. What in the world do you gain with all your scorn at the Christian Sunday? Truth? That's what you call it, eh? | REV. A. H. LEWIS, D. D., Alfred Centre, N. Y. Wonder how you got at the right answer, when you figured down from the first Sabbath after creation to the present time, or of the Outlook, which I have read with much even from the time of Moses down to your interest. The History of the Church, durday? Now that must be pretty sleek figuring | ing the first three or four centuries, has been or — humbug. Indeed, I hardly believe in the old saying any more, that history always | that what you have published of early recrepeats itself. This nonsense certainly never ords has interested me, and I am sure that troubled a former generation.

REPLY.

FEB. 4, 1887.

Dear Sir,—I do not care to make specific reply to the different points in your letter of January 21st. Whatever it contains of a personal nature, whatever apparent, or real unkindness it expresses I have neither time nor inclination to consider. I rather pity you for the carelessness and lack of breadth which your communication indicates, and trust that it was written under a momentary rush of feelings, which does not fairy represent your better self. Be assured, that all attacks like that which you make are lost upon us. They do not even ruffle our equanimity. If the

time ever comes when you will carefully investigate the deeper meaning, and the real facts connected with the Sabbath question. theories, which you and your compeers teach, are the real source of the disregard for sacred time, of which you complain. Our work is the slow and, in some cases, thankless, effort to induce thought and candid consideration

of the real facts, and the fundamental truths

connected with the Sabbath question. The history of past reforms and the experience of years show that men like yourself are not only unprepared, but unwilling, to consider, in a candid and Christian spirit, any question which happens to conflict with preconceived notions. It is one of the weaknesses which arises in part from that slavery to creeds and opinions which is the weakness

you with any further visits—unless you shall express a desire to see them again—that you will not so far disregard the Word of God, upon which, as a Christian man, your faith ought to be based, as to wholly ignore the fact that God has certain laws, and that while you live those laws are binding upon you, even though you may disregard them. We do not even ask an apology for your treatment of our pages, but God will certainly fuse to look therefor, but complain of those ask an explanation for your treatment of his Word: We sincerely regret that you should have permitted yourself to write what you have written, yet we remain, with kind re-Yours truly.

A. H. Lewis.

The following belongs to the same class: LUTHERSBURG, PA., Jan. 27, 1887. EDITOR OF Outlook:

Sir, One of your infidel publications have ing come into my hands, I take the liberty ceived copies of the Outlook. As I am not a of assuring you that I understand your designs, doctrines and the results of your labors perfectly. You make an effort to bolster up your anti-Scriptural theories by quibbling, perverting and misstating both God's Word and profane history. A sample of your unfair dealing is seen in your attempt to answer Mr. Waterhouse. Please read Romans 16: 17, 18, and send me no more.

Yours, &c.,

JAN. 7, 1887.

A. C. B.

Dear Sir,—Yours of the 27th is before me I am ready to pardon you, in advance, for the evident ill-feeling with which you write.

which is not unfrequently seen in those who own merits. We append, also, a brief reply feel that all sure foundation is slipping from under their feet. Whatever controversy you may have with the Outlook, we suggest that when you are through with complaining of it, you will turn your attention to the Word of God, and especially to Paul's letter to the most sacred institutions of the Christian Romans. M Open at the 3d chapter, and read church. Think you had better assist in the the 31st verse; you will see that the great purpose of the Epistle, and especially of the Day by day we are toiling to cause a better first seven chapters, is to defend the law of observance of the day, and you stand on the God against those who seek to overthrow it, and who teach that it is abrogated. In the passage to which you refer us, Paul is it seems you would appear to be.
You claim, if we'd observe another day, another theory. Your card indicates, with-You have, therefore, cited us to the identical place yourself under the condemnation conveyed in Paul's words. Trusting that

> A. H. Lewis. Yours truly,

The following indicates the thoughtful scholar, and the careful student of history. NEW HAVEN, Ct., Jan. 28, 1887.

Rev. and Dear Sir,—I have had it in my heart, many times, to thank you for copies with me a subject of more or less study, so many clergymen have been indebted to you for important facts from early writers. We need a history of the church which shall separate, thoroughly, Christianity from the paganism which overflowed the church after Constantine. All our church history has been written with Roman Catholic spectacles. Since the middle of the fourth century, paganism has given more or less significancy to the practices of the Roman Church.

Very sincerely,

REPLY.

Dear Sir,-Yours of January 28th is at hand, Your words, and many other similar ones which come to us, renew the inspiration to labor still more earnestly in our chosen field of work. Your suggestions touch the key-note of our purpose; namely, to awaken thought, and call attention to the fact that the Christianity which has been bequeathed you will discover that the loose, no-Sabbath to us through Romish channels is deeply infected with paganism. The church feels the effect of this poison through the flood of no-Sabbathism more directly than in any other way, since the Sabbath question is a vital one in Christian living. We should deem it unworthy our efforts simply to set forth the peculiarity of a sect or the shibboleth of a denomination. The entire Christian church is, or ought to be, deeply interested in the solution of this question. The logic of events is rapidly compelling such attention to it as men would not otherwise give. This logic of events is another name for God; and what we see and feel along the channels of history is the definite expression of many a good man, and is a universal bane of the divine purpose, in its struggle with

with Roman Catholic spectacles." The Protestant reformation has but fairly begun the work of liberating the church from the manacles of the past, and of carrying us forward toward the ideal Christianity. We have no complaint to make because men rise to di viner heights slowly; but it is justifiable to complain when those who ought to search for truth as for hidden treasure, not only rewho insist upon the search. Whether the time be far or near in which men will see eye to eye upon the question of the Sabbath, one fact is clear—it cannot be pushed into the background and relegated to silence and obscurity. Men must consider it in all its phases. That the satisfactory solution of the various problems connected with it has not been reached, is apparent, and whatever the bet when they came to school, the reply ry must go on until that ultimate is reached. Our purpose is to contribute something val uable to that broader inquiry and deeper agwords. I remain,

Yours truly,

A. H. LEWIS.

The following is also one of the pleasan things that come to our table.

EMPORIA, Kan., Jan. 27, 1887. The Rev. Dr. Lewis:

eft undone the thing I ought to have done," e., thank you for the Outlook, which, though late, I now heartily do. I do not see the Sabbath question as you see it; still the contents of the pamphlet are always interesting and, in all things else, instructive to me.

A Seventh-day Baptist and a Christian, or Campbellite, discussed the question during three whole days in Emporia without, I bethanking you for the Outlook,

I am, yours fraternally, н. м.

REPLY.

FEBRUARY 7, 1887.

Dear Brother, -Yours of the 27th is before That your kind words have been delayed does not make them less appreciated, now that they are at hand. If we all saw warning earnestly against those who teach the Sabbath question alike, the specific miseverybody would fall in line, and there out doubt, that you belong to that class who Surely its mission cannot be in vain while factor in civilization the everyone and there out doubt, that you belong to that class who sion of the Outlook would be at an end. thoughtful men are willing to consider the facts which we set forth and the suggestions only speak from personal observation of the passage which, were Paul present, he would | we are enabled to make. That the "discussion" to which you refer did not convert fore, to consider the fact, that in refusing to people, at least not many, is not wonderful. Don't you think your time would be better listen to and obey the law of Jehovah, you People are not usually converted in that way. The more valuable results in the work of reform and of agitation, especially in times like ored people complain that ignorant teachers ours, come through careful thinking and are put over them who are chosen simply men to insult Christian people and disturb | than petulant investigation will lead you to | prayerful consideration, rather than through the heat of debate, or the fogs of polemic discussion. We seek that growth of righteousness which springs from a soil enriched by repeated presentation of truth, rather than temporary agitation or victory in the realm of theological debate.

> Sincerely yours, A. H. LEWIS.

# Education.

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

### RDUCATIONAL CHANGES IN THE SOUTH.

There has been a great change in the aspect of the South and in its sentiment within two years; or perhaps it would be more correct to say that the change maturing for fifteen years is more apparent in a period of comparative rest from race or sectional agitation. The educational development is not telligent. This opinion is shown in little more marvelous than the industrial, and things. One of the great planters of the both are unparalleled in history. Let us be- Yazoo Delta told me that he used to have poses than as a beverage, may be allowed in gin by an illustration.

I stood one day before an assembly of four hundred pupils of a colored college—called a college, but with a necessary preparatory department-children and well grown young women and men. The buildings are fine, spacious, not inferior to the best modern ed ucational buildings either in architectural appearance or in interior furnishing, with scientific apparatus, a library, the appliances approved by recent experience in teaching, with admirable methods and discipline, and an accomplished corps of instructors. The scholars were neat, orderly, intelligent in appearance. As I stood for a moment or two looking at their bright, expectant faces, the profound significance of the spectacle and the situation came over me, and I said: "I wonder if you know what you are doing, if you realize what this means. Here you are in a school the equal of any of its grade in the land, with better methods of instruction than prevailed anywhere when I was a boy, with the gates of all knowledge opened as freely to you as to any youth in the landhere, in this state, where only about twenty vears ago it was a misdemeanor, punishable with fine and imprisonment, to teach a col-

this in a quarter of a century; no, not in one nor in two hundred years. It seems incred-

This is one of the schools instituted and sustained by Northern friends of the South; wise, and the third makes them good. The but while it exhibits the capacity of the colored people for education, it is not so significant in the view we are now taking of the which produces warm and tingling sensations New South as the public schools. Indeed, next to the amazing industrial change in the being of the young Scot. It is believed that South, nothing is so striking as the interest and progress in the matter of public schools. In all the cities we visited, the people were enthusiastic about their common schools. It | VI. of Scotland, and I. of England, with a was a common remark, "I suppose we have view to the swift and effective application of one of the best scaled systems in the coun the 'taws,' and the wisdom of the device try." There is a pholesome rivalry to have the best. We found everywhere the graded of that second Solomon,"—South-Western system and the newest methods of teaching in vogue. In many of the primary rooms in both white and colored schools, when I asked if these little children knew the alphaultimate solution may be, the process of inqui- was: "Not generally. We prefer they should not; we use the new method of teaching words." In many schools the youngest itself aright." pupils were taught to read music by sight, and to understand its notation by exercises itation. With thanks for your appreciative on the black board. In the higher classes generally the instruction in arithmetic, in reading, in geography, in history, and in literature was wholly in the modern method. In some of the geography classes and in the language classes I was reminded of the drill in the German schools. In all the cities, as far as I could learn, the public money was equally distributed to the colored and to the white schools, and the number of schools Dear Sir,—As saith our liturgy, "I have bore a just proportion to the number of the ft undone the thing I ought to have done," two races. When the town was equally divided in population, the number of pupils in the colored schools was about the same as the number in the white schools. There was this exception: though provision was made for a high-school to terminate the graded for both colors, the number in the colored high-school department was usually very small; and the reason given by colored lieve, changing the people's minds. Again and white teachers was that the colored children had not yet worked up to it. The colored people prefer teachers of their own race, and they are quite generally employed, but many of the colored schools have white teachers, and generally, I think, with better | and, drunkenness in Providence, under the results, although I saw many thoroughly six month's of prohibition, fell off 42 per good colored teachers, and one or two colored cent, in Newport 33 per cent, in Woonsocket classes under them that compared favorably 20 per cent, in Johnston 40 per cent, in East with any white classes of the same grade. The great fact, however, is that the common school system has become a part of

Southern life, is everywhere accepted as developed in the country districts. I can cities, but the universal testimony was that the common schools in the country for both whites and blacks are poor. Three months' schooling in the year is about the rule, and that of a slack and inferior sort, under incompetent teachers. In some places the colon political considerations. More than one respectable colored man told me that he would not send his children to such schools, but combined with a few others to get them private instuction. The colored people are more dependent on public school than the whites, for while there are vast masses of colored people in the city and country who have neither money nor the disposition to sustain schools, in all the larger places the whites are able to have excellent private schools, and do have them. Scarcely anywhere can the colored people as yet have a private school without white aid from somewhere. At the present rate of progress, and even of the increase of tax-paying ability, it must be a long time before the ignorant masses. white and black, in the country districts, scattered over a wide area, can have schools at all efficient. The necessity is great. The danger to the state of ignorance is more and more apprehended. And it is upon this that many of the best men of the South base their urgent appeal for temporary aid from the Federal government for public schools. It is seen that a state cannot soundly prosper unless its laborers are to some degree inno end of trouble in settling with his hands. But now that numbers of them can read and law. The General Assembly shall, at the first cipher, and explain the accounts to the others, he never has the least trouble. One cannot speak too highly of the pri-

vate schools in the South, especially of those for young women. I do not know what they were before the war, probably mainly devoted to "accomplishments," as most of girls' schools in the North were. Now most of them are wider in range, thorough in discipline, excellent in all the modern methods. Some of them, under accomplished women, are entirely in line with the best in the country. Before leaving this general subject of education, it is necessary to say that the advisability of industrial training, as supplementary to book learning, is growing in favor, and that in some colored schools it is tried with good results. - Charles Dudley Warner, in Harper's Magazine.

### THE SCOTCH SYSTEM OF BDUCATION.

Some one desiring to be informed as to the system of education which has been so effective in forming the Scotch character, makes went into effect, there was a majority against inquiry of the The London Presbyterian Mes license, the no-license vote being 51.9 per brought here to see this fine school, as one senger. He wishes especially to be informed cent of the whole. The vote was 92,716 in of the best things he can show me in the what place the "taws" occupies in the eduin all efforts at improvement. We sincerely trust that while our pages will not annoy "All our church history has been written history is there any instance of a change like the can show me in the what place the "taws" occupies in the equations of the pages will not annoy "All our church history has been written history is there any instance of a change like been written history is there any instance of a change like been written history is there any instance of a change like been written history is there any instance of a change like been written history is there any instance of a change like been written history is there are not an all our church history is there are not a change like been written history is there are not a change like been written history is there are not a change like been written history is there are not a change like been written history is there are not a change like been written history is there are not a change like been written history is there are not a change like been written history is there are not a change like been written history is there are not a change like been written history is there are not a change like been written history is there are not a change like been written history is the not a change like been written history is the not a change like been written history is the not a change like been written history is the not a change like been written history is the not a change like been written history is the not a change like been written history is the not a change like been written history is the not a change like been written history is the not a change like been written history is the not a change like been written history is the not a change like been written history is the not a change like been written history is the not a change like been written history is the not a change like been written history is the not a change like been written history is the not a change like been written history is the not a change like been written history is the not a change like be

"The Scotch system of education consists of three things—porridge, the Shorter Catechism, and the taws. The first makes the Scotchmen strong, the second makes them word 'taw' does not mean a large kind of marble, but a broad piece of tough leather extremely conductive to the moral well-George Buchanan, the celebrated scholar, invented the Highland dress for the benefit of the royal pupil, afterwards King James the 'taws,' and the wisdom of the device was fully justified by the subsequent career Presbyterian.

# Temperance.

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

### TEMPERANCE IN THE STATES.

The following items, clipped principally from the Morning Star, will show how the temperance cause is progressing in the direction of legal suppression:

Michigan.—The question of constitutional prohibition goes to the vote of the people, Monday, April 4th.

Minnesota.—High license has become the law. The minimum license is \$1,000 for cities, and elsewhere \$500.

Alabama.—The Senate has voted, 29 to 1, to submit to the vote of the people a constitutional prohibitory amendment at the next election.

West Virginia.—The prohibitory constitutional amendment, which passed the House of Delegates, lacked one vote of the two-thirds needful in the Senate. Rhode Island.—According to the report of

the Chief of the State Police in Rhode Isl-Providence 45 per cent, etc.

Tennessee. - Feb. 14th, the House of Representatives, by a vote of 87 to 4, passed the prohibitory amendment resolution. It had alnecessity, and usually money is freely voted ready passed the Senate, and the question of a majority of all the voters voting on repre-

> Missouri.—The Senate has passed a bill ncorporating the principle of local option in the existing high-license law. Under this bill, if it becomes a law, an election on the license question must be ordered in any city. town, or county, upon the petition of onetenth of the legal voters. After a decision is reached, a new election cannot be ordered for

Maine. - A recent issue of the State Sentinel says: "In the face of the cry of hard times and lack of money in other states, the State Bank Examiner of Maine reports that during the past six months the deposits in savings banks have increased \$1,082,347 63. The total deposits, which are mostly from working people, amount to \$33,996,182 84. It should be borne in mind that Maine has a poor soil and but few natural resources. . . . These unanswerable facts from the savings banks of the state demonstrate that prohibition is the real practical friend of the working nien, and should be a fundamental plank in their platform of principles."

Pennsylvania.—Both branches of the Legislature have passed, and the Governor has signed, the joint resolution providing for the submission of a prohibitory amendment. The proposed amendment reads as follows: Article 19. The manufacture, sale, or keeping for sale of intoxicating liquor, to be used as a beverage, is hereby prohibited; and any violation of this prohibition shall be a misdemeanor, punishable as shall be provided by law. The manufacture, sale, or keeping for sale of intoxicating liquor for other pursession succeeding the adoption of this Article of the Constitution, enact laws with adequate penalties for its enforcement." The amendment cannot reach the people before March, 1889.

Massachusetts.—The Boston Journal publishes the following: "The Secretary of the Commonwealth recently sent to the Legislature an abstract of the returns of votes on the license question in the cities and towns, in 1886, with a statement of the number of licenses granted by classes, and the amount received for the same. Of the 349 cities and towns of the state, 74 voted for license, 5 took no vote, no return was received from 1. 1 voted last year as a part of another town, and 268 voted against license; in 1885 there were 112 cities and towns voting for license. 6 took no action, and 230 voted againt it. The net gain for no license was 76 places, or, in 1885, 32 per cent of the cities and towns voted for license, against 21 per cent in 1886, a no-license gain of 11 per cent. In 1885, the no-license vote was 46.7 per cent of the total; in 1886, for the first time since the law

# The Sabbath Becorder.

Alfred Centre, N. Y., Fifth-day, March 8, 1887.

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

TRIMS: \$3 per year in advance. Drafts, Checks and Money Orders should be made payable to E. P. SAUNDERS, AGENT.

> "WE wait for thy coming. Sweet wind of the south! For the touch of thy light wings, The kiss of thy mouth; For the yearly evangel Thou bearest from God, Resurrection and life To the graves of the sod!"

THOSE who contemplate ordering the Helping Hand for the second quarter should do so at once.

- A POSTAL CARD from the pastor of the Pawcatuck Church, at Westerly, R. I., states that fifteen candidates were expected to follow their Saviour in the ordinance of baptism in that church on Sabbath eve, last. The gracious work of the Lord is going forward there. To his glorious name be all the

THE twenty-seventh International Convention of the Young Men's Christian Association is to be held at San Francisco, Cal. May 11-15, 1887. An excellent working programme has been prepared, the proper committees are arranging for reduced railroad fares, entertainment of delegates, etc. A profitable session is anticipated.

Notice of the Thirteenth Annual Convention of the Allegany County S. S. Association, to be held at Friendship, Tuesday and Wednesday, March 8th, and 9th, comes too late to be of much benefit to our readers. An instructive and interesting programme is prepared for the occasion. We notice the name of Bro. B. E. Fisk, of Richburg, and that of sister L. H. Kenyon, of Nile, among, those who are to take leading parts in the exercises.

THE Southwestern Christian Advocate, a Methodist paper, speaking of some recent conference changes, says: "Such is the marvelous flexibility and adaptability of our polity to the work of evangelizing the world. Where is another church on earth which in ten minutes could have transferred a preacher from a white conference in New York to a Negro conference in Mississippi, elected him elder and transferred him to a yellow conference in Asia, but ours?" Marvelous flexibility, indeed! We should call it cast-iron dictatorship.

WHAT is meant by the "enthusiasm or members" is illustrated by Mr. Holmes's mis sion Sunday-school in Chicago, which, the Tribune of that city says, is the largest Sunday-school in the world, there being 4,500 names upon its rolls. Mr. Holmes teaches the whole school himself in a single class, and whenever he asks a question he expects the whole school to answer in concert. He says there is something about a vast host which has power in it; the children feel it and are carried along by it. "It is undoubtedly better that children, and men too, should be swept into the currents of good influences in such a manner than not at all. It is, however, much better that they learn to do right by the deliberate conviction of truth and duty, for God is unchangeable on that side; and one man with right and God is an overwhelming majority.

An incident has been going the rounds of the newspapers for some weeks, which is worth repeating still more widely. A lady of comparatively moderate means gave \$300 to aid in the education of a certain young man for the ministry. By the help thus afforded him, the young man finished his course of study and entered the ministry. During the first year of that ministry over 300 souls were converted, and others are still being area? Resolving to test it, he went in the gathered as the fruit of his labor. And now morning to the palace, and thinking for a the woman laughs and cries while she says, "I am glad I put my money into a young minister instead of into a bank." Could Christian men and women make a more wise investment of their surplus means than to put them where they would help to put consecrated talent into contact with the world's great wants? Money invested where it brings gospel workers into immediate service brings immediate fruit in the salvation of ready?" asked the pastor. "O, yes," an-Money invested where it will contribthe te the education of successive generation of successive generation of your soul?" "It is very simple," said the day of that weekly Sabbath was also the Gospels, and could include only one day and H. V. Dunham from attending as representions of men for Christian work will go on the artisan, his face radiant with joy. "I great day of the feast, as the disharmonists parts of two others, particularly, since this tatives of that church, and expressing hearty

bearing fruit to the end of the world. How much better it will be, in the settlement of our stewardship, at the last day, to have made some such investment as this than to have hoarded the earnings of a life-time for our ungrateful heirs to quarrel about.

From several of our churches and mission fields there comes news of revival interests. In all this we do greatly rejoice. While we readily grant that the ideal church is one in which there is a steady, continual growth in all the graces of the Christian life, experience and observation plainly show that the ideal is far from being realized in most of our churches. And so long as there are declensions, and defections and coldness of heart among the people of God; and while, in the sphere of the church's life and influence, there are those who remain outside of the fold of Christ, there is need of spiritual quickening, or, in popular phrase, there is need of a revival. And when this season of refreshing comes, it is occasion for rejoicing to all who love the kingdom of Christ.

BROTHER A. J. Barton, of Summerville, Mo., informs us that the Waldencia Seventhday Baptist Church, near that place, is now engaged in building a house of worship. Some who have no money to give to the enterprise are giving work, and some others have contributed money as they are able. He wishes us to say to those who have offered to help when the time should come for it, that the time has come; their contributions can now be sent to him, at his address, as above. Should any others feel inclined to help this little church now, we are sure it will be thankfully received, and will help forward a good work. This is one of our hopeful new fields, and a new house of worship will help the work more than almost anything else just now. It is the same interest as that of which Brother Rutledge speaks in another column of this paper.

THE gospel of Jesus Christ is a positive gospel. It comes to men who have positive and great needs, with a positive and great remedy. The strongest argument that can resurrection. be made in its favor is a personal application of it to the wants of men. We once read of a minister who tried to "keep abreast" of all the infidel opinions of the time, and who was so busy that he hardly had time for anything else. He preached so much in answer to skepticism that he suggested many doubts that his hearers never thought of before; unbelief sprang up and grew in his congregation at the very time when he supposed he was annihilating it. Infidelity suffers most when the pure simple gespel is laid most directly and tenderly upon the hearts of men. The minister may study infidel post tions, and he may occasionally combat them, but if he will win souls, he must study the Bible constantly and preach its soul-saving doctrines without much direct reference to what its enemies may say against it.

### GOD HONORS HIS WORD.

The Christian Secretary relates a very interesting incident in the life and ministry of Mr. Spurgeon, showing how naturally the mind of the man of God turns to the Word of his Master, and how God makes use of his own Word to save men when the servant who uses the Word is unconscious of how it is being applied. The preacher might have used some familiar quotation from some noted orator or poet to test the power of his voice; but his heart was full of the Word, and "out of the abundance of the heart" he spoke, and God blessed the utterance to the salvation of a soul. How many happy surprises await those whose hearts are thus filled with the Spirit and Word of God, and who, out of that fullness, unconsciously speak, only the future can ever reveal. The truth of the story is verified by Mr. Spurgeon himself to the person who made it pub-

Thirty years ago or more he was invited to preach in the vast crystal palace at Syden-ham. Would his voice fill the immense passage of Scripture to repeat, this, as he reached the stage, came to mind, "It is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners." Pronouncing the words he felt sure that he would be easily heard, and then repeated the verse in a softer tone. More than a quarter of a century later Mr. Spurgeon's brother, who is also a pastor, was called to the bedside of a man, an artisan, who was near his end. "Are you swered the dying man with assurance. "Can you tell me how you obtained the salvation

am a plumber by trade. Some years ago I was working under the dome of the crystal palace, and thought myself entirely alone. I was without God and without hope. All at once I heard a voice coming from heaven which said. "It is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners." By the meaning of these words I was convinced of sin, Jesus Christ appeared to me as my Saviour; I accepted him in my heart as such at the same moment, and I have served him ever since."

# Communications.

### THREE DAYS AND THREE NIGHTS.

BY PROF. ALBERT WHITFORD.

The theory of the harmonists, in regard to the time of the crucifixion and resurrection of Christ, appears in the following table:

Passover and Lord's Supper......Preparation eve.
Crucifixion and burial.....Preparation, 1st day.
Rest.......Sabbath, 2d day.
Resurrection and appearance....First-day, 8d day. This theory is based upon the following

facts: 1. Our Lord ate the passover at the legal

day, according to the explicit statement of the first three Gospels. 2. Therefore, according to these Gospels,

Christ was crucified on the great day of the feast, the passover Sabbath. 3. Each Gospel specifies this day as "the

preparation." Mark defines this word by another, pro sabbaton, "the day before the Sabbath," a word in current usage for Friday.

4. Therefore, "the Preparation" in apostolical times stood also for Friday, as it does in Josephus and the early Fathers.

5. Luke and John both state that "the Preparation" was followed by the Sabbath.

6. The Sabbath, specified in Matthew, Mark and Luke as following the Preparation, was only the weekly Sabbath, as the Preparation was the Passover Sabbath.

7. Mark, Luke and John, each mark the Preparation, the Sabbath, and the First-day, as three successive days.

8. These three days embrace the predicted period of time from the crucifixion to the

9. Each of the Gospels put the first appearance of the risen Lord on the first day of ers of the first centuries of the Christian era.

to this a new theory, based upon the specification in Matt. 12: 40, "As Jonah was three hension as to their exact meaning. days and three nights in the belly of the and three nights in the heart of the earth." the whole interval three full days and nights. crucifixion, "the preparation of the passover," and the day following, "the great Sabbath," and then Matthew states that the first visit of the women to the tomb, and the first appearance of our Saviour was on the Sabbath near sunset.

the insuperable objections to such a theory. They are as follows:

1. It puts the Passover on the day following the crucifixion, contrary to the unquestionable statement of the first three Gospels.

2. It puts the crucifixion on another day than the prosabbaton, the day before the Sabbath, contrary to Mark.

Matthew, Mark and Luke, as a preparation for the Passover, though these Evangelists each mark the day before as such a preparation.

of these Gospels, as the Passover Sabbath, though the day so defined follows the great day of the feast.

5. It asserts that Christ rose from the dead on the fourth day from his crucifixion, contrary to the specification in most passages of Scripture.

6. It puts the journey of the two disciples to Emmaus, and the appearance of Jesus to them on the fifth day from his condemnation and crucifixion, though they expressly say that it was "the third day" since these things came to pass.

7. It contradicts Mark, who states that

Christ rose on the first day of the week. duced in favor of this new theory. "The preparation of the Passover," found in John, all such passages, but is required by a large Church, Rev. A. H. Lewis for Plainfield, may mean the preparation for the Passover, or the Preparation (Friday) in the Passover harmonize with the specification in Matt. contradicts the first three Gospels, but not the expression, "after three days," found Letters were read from Bro. J. G. Burdick, if only the second be true. Also, "the day only in Mark, means the same as "the third pastor of the New Market Church, explainof that Sabbath was great," may mean that day" in the parallel passages in the other ing how sickness prevented himself and Bro.

hold, or the day of that weekly Sabhath was also a great day, because it fell in the Passover week. This is the view of most harmonists. It can be easily shown that the views of the harmonists are justified by the usage of the Fathers. Neither harmonists nor disharmonists hold that John meant to say that "the Preparation" was only a preparation for the Passover, and that "the great Sabbath" was only a Passover Sabbath, but that he meant to specify the relationship of these two days to the Paschal week. Both classes of commentators designate them as Friday and Sabbath, respectively. The in- planation, than to make the apparent sense terpretation that my brethren would put of one phrase rule the interpretation of more upon these two expressions is a new one, and than a score that are unquestionably opposed opposed to the meaning of the parallel pas- to it. sages in the other Gospels. They also give a new rendering to Matt.

28: 1. They would have it read. "Late in

the Sabbath, as the first day of the week drew

on," thereby specifying Sabbath afternoon, near sunset. Every version that I can find is opposed to this rendering—the Vulgate. Beza's, Luther's, Alford's, Meyer's, Lange's, the French, the Danish, the Authorized, the Revised, and others, each render the second time, on the evening before the crucifixion | phrase, according to its natural signification, substantially as it is in the English, "as it began to dawn towards the first day of the week." But there are three translations of the first phrase,  $\dot{\phi}\dot{\psi}\dot{\epsilon}$   $\sigma\alpha\beta\beta\dot{\alpha}\tau\omega\nu$ , different in form, but agreeing in sense. In the Vulgate and in the German version  $\phi \psi \dot{\epsilon}$  stands for evening, the sense that it has in the New Testament in the only two passages where it is used absolutely; as in Mark 13: 25, it stands for the first watch at night. Evidently "in the evening of the Sabbath" marks the evening after the Sabbath, for it extends to the morning of the first day of the week. Beza's and the Authorized versions express the same idea, but mark more closely the end of the natural day. Alford and Meyer prefer the classic usage, "late in the Sabbath," but expressly state that the division of the day is natural instead of Jewish. The Revised version has also this rendering. The French and Danish versions, as well as the translations of Lange, DeWette, Ewald and several others, render this phrase, "after the Sabbath," according to later usage, found in Plutarch, Philostratus, and other Greek writ-This is the better rendering, for it stands on Some of my brethren in the church oppose | contemporaneous usage, and is unambiguous. while the others are open to some misappre-

But there is another objection to this new whale, so shall the Son of man be three days | rendering on grounds of harmony. Whatever may be said of the discrepancies between They put the crucifixion on Wednesday, the the second and the two following Gospels. as great day of the feast on Thursday, and the to the time of the first visit of the women to resurrection on Sabbath afternoon, making the sepulcher, it is morally certain that Matthew and Mark speak of the same visit. The They claim to derive support for this theory | points of argument are too many and too cirfrom the fact that John calls the day of the | cumstantial to imagine otherwise. The message of the angel is the same in substance and arrangement, and in other particulars there is an agreement as minute as can be expected from two independent witnesses, Matthew adds to the statement of Mark that the women, immediately after, met Jesus, re-In this communication I can only outline ceived his welcome salutation, embraced his feet and worshiped him. The advocates of this new theory would have it that Matthew puts all this on Sabbath evening, while they admit that Mark describes a morning visit. It would seem then, after the two Marys, on Sabbath evening, found the stone rolled back from the door, the body of Jesus not lying in the tomb, had heard with fear and 3. It defines "the Preparation" found in joy the message of the angel, and, departing, had met and conversed with their risen Lord. that, on the next morning, the same women repaired with spices to anoint his body, sav-4. It defines, also, "the Sabbath," in each | ing to themselves, "who shall roll us away the stone from the door?" and finding the stone rolled back, saw again, with amazement, the heavenly messenger, heard again the same message, and departing from the tomb with trembling and astonishment. "said nothing to any one, for they were

ing in the new interpretation of John, or ent. the new rendering of Matthew, but, as I have shown, it is opposed to the plain and obvious sense of a large majority of the passages of Scripture relating to this question. On the other hand, the theory, accepted by all commentators, that Christ was cru-I can only briefly review the argument ad- cified on Friday and rose from the dead on Sunday, is not only in harmony with

same Gospel expressly asserts that Christ was crucified on the day before the Sabbath, and rose from the dead the day after the Sabbath Abundant evidence can be adduced that "three days," in Scriptural usage, is equiv. alent to "the third day," or the next day but one. In a like way the Hebrew form for "three days and three nights," was also used generally and indefinitely for three days, as Lightfoot, Robinson and others inform us Whatever difficulty the English reader may have of understanding the Hebrew usage, it is more reasonable to accept of such an ex.

### ORDINATION AT MARLBORS.

On Wednesday, February 16, 1887, Dea. Joseph C. Bowen was ordained and installed as pastor of the Marlboro Seventh-day Baptist Church. On the 27th of January that church sent out invitations, asking the following sister churches to send committees to sit in council with them for that purpose: First and second Hopkinton, Pawcatuck. Plainfield, New Market and Shiloh.

Bro. Bowen had been preaching for them more or less for fifteen years. The church is small and unable to support, entirely, a postor. For years they have struggled on, keeping up services and paying off their debt, until now, they have refitted their house of worship, and seem to be more unanimous in calling Bro. Bowen to become their pastor, and in arranging to do what they can towards his support, than ever before. This seems to be the only way for some feeble churches to do. Here is a church having in its membership a deacon. who is highly respected as a man, having all the necessary qualifications for a good pastor, except the systematical theological education of the seminary. Yet one who has had the discipline of some twenty years as a school teacher, and fifteen years of such Bible study as was needed to make him an acceptable preacher of the gospel with his own church and with the churches of other denominations. While we would insist upon keeping up

the standard of a complete and thorough education for our young men who are expecting to make the ministry their life-work, and expect that our able churches will insist upon such for their pastors, yet we do not see as we could well insist upon this rule where exceptionable cases and peculiar circumstances make it advisable to do as Marlboro has done. I believe these are wise and just exceptions to the rule (which is a good rule) that our people are more and more adopting, making a thorough education a prerequisite to ordination. Had this brother been a young man with all the years of life before him, I believe we would have been justified in refusing his ordination until he had made the necessary preparations. But when a church that is situated as is this little church, having no hope whatever of ever being able to secure a pastor who has passed the proper "examinations," settles unanimously upon one of her old men, whom she has tried and found to be true and competent, and asks us to ordain and install him as their pastor, I believe it to be perfeetly consistent and just for us to do so, even though we have urged, and do still urge, upon the "theological student" a "thorough preparation, extending over

years of study." Again, I do not know where such churches as this could put their hands upon those who have complied with the conditions of our rule, even if they could pay their salaries. I do not know where there is a pastor of any of our large churches, or a preacher in any of our schools, who would be willing to accept a call to go into some of these back mission churches, and settle among them as a pastor. Here, I repeat, I do not see but the step Marlboro has taken is about the Not only has this new theory no stand- only one for such churches to take, at pres-

> It was in view of such considerations as these that the council proceeded to comply with their request.

The meeting was called to order by H. L. Davis, of the Marlboro Church, who called the roll of those churches invited to send representatives to the council. Rev. L. F. Randolph responded for the 2d Hopkinton majority. It may seem at first view not to and Rev. T. L. Gardiner and Deacons Geo. Tomlinson, Geo. Bonham, A. B. Davis, and week. If the first sense be the true one, John | 12: 40. But we should bear in mind that | Micajah Ayars, from the Shiloh Church.

sympathy with the move Whitford wrote in behalf Oburch, excusing him extra meetings at home, heartily approve of the most carnestly pray that ings may be upon the go I. L. Cottrell wrote, in Hopkinton Church, tl prevented his attendan were in full sympathy w Also a card from Bro. 1 time since, in which h that one of you be chose give his time to study pastoral work, and that him."

The council was orga Gardiner as chairman, as secretary.

The candidate was th for ordination, upon all systematic theology, an satisfactory manner, an clearness, some two covering every point of faith. He was th installation as pastor by, also propounded questic which were answered by as the church's represen the utmost unanimity in council to ordain, and i then proceeded to do. prayer was offered by T. council joining in the la The right hand of fellow L. F. Randolph, who ale of welcome. The charg by A. H. Lewis, was qui profound impression upo dolph was appointed to p the evening after the 8 this occasion, and the co missed with the benedict Bowen.

Thus ended one of the views Marlboro Church e that will long be rememb were present. That Go little church and her pas up, is the prayer of many

BRILOH, N. J., March 2, 1

Receipts in Febru Church, Leonardsville, N. Y Milton, Wis... North Loup, Neb. G. W. Norton, Fayetteville, Wm. B. Wells, Milton, Wis Mrs. E. C. Burr, Mancheste Mrs. Eli Ayers, Walworth, C. DeVos, Dallas, Tex., (De George D. McLean, Topeka, Mrs. Sue Saunders, Leadville J. W. Morton, Chicago, Ill. Ladica' Aid Society, Second (Light of Home)... Mrs. Q. W. Holman, Clayvi

Sale New Berlin Town Bon Dividend City National Ban

PLAINFIELD, N. J., Marc

Dome

J. F.

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sympathy with the movement. Rev. O. U. Whitford wrote in behalf of the Pawcatuck Church, excusing himself on account of extra meetings at home, and said, "we most heartily approve of the measure, and do most earnestly pray that God's richest blessings may be upon the good brother." Rev. I. L. Cottrell wrote, in behalf of the 1st Hopkinton Church, that extra meetings prevented his attendance, but that they were in full sympathy with the undertaking. Also a card from Bro. Main, written some time since, in which he said, "I suggest that one of you be chosen by the church to give his time to study and preaching and pastoral work, and that the church support him."

The council was organized with T. L Gardiner as chairman, and A. H. Lewis as secretary.

for ordination, upon all the departments of systematic theology, answering in a most satisfactory manner, and with surprising clearness, some two hundred questions oovering every point of our expose of faith. He was then examined for installation as pastor by, A. H. Lewis, who also propounded questions to the church, which were answered by Dea. Richard Jones as the church's representative. There was the utmost unanimity in the decision of the council to ordain, and install, which they then proceeded to do. The consecrating prayer was offered by T. L. Gardiner, the council joining in the laying on of hands. The right hand of fellowship was given by L. F. Randolph, who also made an address of welcome. The charge to the candidate! by A. H. Lewis, was quite full, and made a profound impression upon all. L. F. Randolph was appointed to preach a sermon on the evening after the Sabbath, suitable to this occasion, and the congregation was dismissed with the benediction by Rev. J. C.

Thus ended one of the pleasantest interviews Marlboro Church ever knew, and one that will long be remembered by many who were present. That God will bless this little church and her pastor, and build them up, is the prayer of many a heart.

T. L. GARDINER. Випон, N. J., March 2, 1887.

### TRACT SOCIETY.

### Receipts in February, 1887.

Church, Leonardsville, N. Y	7	81
Milton, Wis	15	00
" North Loup, Neb		20
G. W. Norton, Fayetteville, N. C		70
Wm. B. Wells, Milton, Wis		00
Mrs. E. C. Burr, Manchester Depot, Vt		ŏŏ
Mrs. Eli Ayers, Walworth, Wis	-	50
C. Della Della Mar (De Pardelamen)		00
C. DeVos, Dallas, Tex., (De Boodschapper)	-	
George D. McLean, Topeka, Kan		94
Mrs. Sue Saunders, Leadville, Col		75
J. W. Morton, Chicago, Ill., (Light of Home)		20
Ladies' Aid Society, Second Alfred, N. Y.,		
(Light of Home)	1	90
Mrs. G. W. Holman, Clayville, N. Y	1	00
8	51	50
Sale New Berlin Town Bond		
Dividend City National Bank		00
	-0	90

E. & O. E. J. F. Hubbard, Treasurer.

PLAINFIELD, N. J., March 1, 1887.

# Home Mews.

New Jersey.

NEW MARKET.

The attendance at prayer-meeting for the month of January averaged 20. This is excellent, considering the number of stormy Friday evenings we have had lately. Quite a number of this society are adopting the Bible system of tithing. One boy brought to the church last Sabbath, 28 cents, his first "laid aside for the Lord."

Abram Dunham fell from a scaffold Feb. 28th, and fractured one of his ribs. Dea. H. V. Dunham has been confined to his bed three weeks, but hopes are entertained that he is improving.

Any Seventh-day Baptist ladies wishing employment, can write to Mr. C. T. Rogers, New Market, N. J. Any first-class carpenter, Seventh-day Baptist, desiring employment, would do well to correspond with Bro. L. T. Titsworth, Dunellen, N. J.

The next quarterly review in our Sabbathschool is to be a written one.

One of the severest snow-storms of the season occurred last Sabbath-day. It did seem old-fashioned. We had witnessed such in our early childhood.

It gave the church great pleasure to receive from Miss L. A. Utley her annual letter to her church home. Such expressions of abiding trust in God and in the church, some happy converts. did us all good. If all non-resident memreed, and could hear the prayers offered in in two instances.

their behalf, they would feel more than amply paid for all their trouble.

The following words of her letter may encourage some other lonely Sabbath-keeper: "I am still striving faithfully to follow our blessed Master wherever he leads. The way is often dark and uncertain to me, but it is not | not travel on horseback. For this reason I to him who has promised to be our guide missed some of my appointments in January, and helper; so I try to walk patiently in what | which were about 30 miles from home. Since | pronounced. Herr Krueger. the socialist seems to be the path of duty marked out for the thaw, we have had plenty of rain and me. As my thoughts wander back to-day mud. over the past years of Christian service, many precious memories of blessings are recalled, which, blending with the joyful possession of very fast. present comforts and enjoyments, strengthen alization of all the possibilities of our lives, The candidate was thoroughly examined and of the hope hereafter, is my prayer."

Dea. Satterlee and wife were received as members of the church last Sabbath.

Eld. H. P. Burdick gave us a call on his way home, and on the evening after the Sabstruggle of evil with good."

The following resolutions were adopted last Sabbath, at the session of the Sabbathschool, and requested for publication in the SABBATH RECORDER:

WHEREAS, our Heavenly Father, in his infinite providence, has removed from our church and Sabbath school, our esteemed deacon and teacher, Bro NATHAN VARS: therefore.

Resolved, That we bow with Christian resignation to his will, acknowledging his right, who gave this

ife, to take it again. Resolved, That we extend to his bereaved family our sincere sympathy, praying that the comforting influence of the Holy Spirit may surround and up hold them in their sorrow; and we would commend them to the care of him who doeth all things well. his mantle may fall upon one worthy to bear it, and the loss which we, as a Sabbath-school, sustain in his death, may be more than met, by our meeting at

### Rhode Island. WESTERLY.

last in heaven.

awakening is now in progress in this village. meetings. As the fruit of these efforts, additions were made to most of the churches. Jones, of Dayton, Ohio, who had come to assist one of the pastors in his church work, was asked to take charge of the union meetand acceptance. The largest available auto accommodate the people who come to the services. Many are being converted daily, churches are much revived and encouraged. At this date, Mr. Jones is obliged to leave the work to fill engagements made elsewhere; but the work is at such a pitch of Our brethren are considerably scattered about interest that it is thought the pastors will be able, with the blessing of God, to carry it forward, without serious abatement of inter-

Our own church is sharing in the labor as well as in the rich harvest of this precious sea-

FEBRUARY 24, 1887.

DODGE CENTRE.

We are having excellent sleighing this winter, which has not been equaled for several years. The weather during January was rather cold, the thermometer ranging anywhere from 20° to 40° below zero. February has been more mild, with but very little

Last Sabbath, Feb. 26th, Eld. Lewis preached his farewell sermon, and expects to start next Monday for his new field of labor. On account of a "regular Minnesota blizzard" there was not a large congregation present. Some resolutions in regard to Eld. Lewis's work were presented and adopted, which were requested for publication in the

The church has called Eld. S. R. Wheeler to be its pastor the coming year, and we are expecting him here the first of April to begin his labors; we sincerely hope and pray that we may work unitedly with him, and help to bear one another's burdens, and that many souls may be born into the kingdom of God through these united ef-

Our young people have been having some very interesting prayer-meetings for some time, and we hope in the near future to see

Missouri. ELK CREEK.

terest to the readers of the RECORDER:

The following extracts from letters to Eld. Nathan Wardner, and others, will be of in-

We have been ice-bound, so that we could from.

Bro. Helm does not get out much this winter. He is physically failing, I think,

The little church near Summerville, called the hopeful anticipations of future good in Waldencia, will surely build a house in the this life and the blessed hope of a future life spring; then your ten dollars will be needed, of rest and peace in the sunshine of God's and as much more as they can get. You presence. That we may all come to a full re- | will be notified in due time. Fifty dollars would help them out, and would be well be- helpless in the grasp of snow. It is piled ur

Our place, Elk Creek, is not yet what might be called a village, but it is growing. has been almost entirely cut off for a week. I have offered to give lots to Seventh-day people who will build and settle here, but lic works, says that the sewers in the disbath gave us a stirring discourse on "The they seem slow to accept my offer. The tricts shaken by the earthquake are so dam-First-day people say that if I will give them | aged that the soil will become infiltrated the same chance, they will make a town in a little while. It is well located for a business center, and any kind of a tradesman or do everything possible to avert such a dis- gers are cordially welcomed, and any friends in the merchant would do well here. The pros- aster. pects for building up our country are multiplying almost daily, among others the surety of a railroad, running within less than a mile of my place, with a depot established close by. I would say to all those who have been inquiring of me, with an idea of settling here, that now is their time before the prices of land run up. I have at this time several farms in my mind, but will give the demony to his earnest Christian integrity, and to his scription and price of only a few. One, withworth as a teacher in our school; praying God that in one and one-half miles of me, 160 acres, 12 acres cleared, with several bearing pear trees, apple trees, and peach trees; no other improvements, but good timber, and two good springs, all for \$320. Another, within one mile, of 120 acres, good log house and kitchen, stables and other out-houses, at Quite an extensive and general religious least 40 acres in fine state of cultivation, two good cisterns, one good spring, good fencing, Beginning with the week of prayer, the etc., all for \$600. Another, near Bro. Helm's, churches held services in their respective in Shannon county, 80 acres, good land, one houses of worship, with occasional union dwelling and other buildings, four acres in Minery E. Smith, wife of Simeon B. Smith. cultivation, good fencing, etc., all for \$400. The two last places named have apple or- Chas. Rowley, and united with the church at Scio, of which body she remained a member until thirteen About two weeks ago, it was determined to chards on them. There is still a little governtry a general union effort. Rev. C. St. John | ment land here, but very little; there are chances all around me equal to those spoken of above, for at least fifty families, besides a stituent members, living and walking these years as demand for mill-men of every class. I am ings, which he has done with great power still offering lots around our little church house for merchants, mechanics, tradesmen, dience-room in the village is insufficient etc., to build up a village or town; however,

none but Seventh-day people need apply. I accept your kind offer of some of your wanderers are being reclaimed, and the tracts. I think they are just right for this country, and I can use them to a good advantage. I have a large and promising field. ground, with less opposition than formerly.

> the country, but all seem firm. I extend thanks to dear brother and sister Daland and other kind friends of Leonardsville. Their gifts and words have done us

much good. FEBRUARY 14, 1887.

# Condensed Hews.

At Philadelphia, Feb. 26th, Benjamin F. Butler had a fall on a slippery sidewalk, causing a severe wrench or, possibly, a dislocation of the shoulder.

Carl Schurz fell on Sixth Avenue, New York, Feb. 26th, and was seriously injured. It is thought his thigh bone was broken, and that he will be a cripple for life.

The Treasury Department has decided that the wife of a Chinese laborer is a person whose original entry into the United States is prohibited by the Chinese Restriction

The Academy of Music, New York, was sold, March 1st, at auction, to William B. Dinsmore, for \$300,000. Dinsmore refused to say what he intended to do with his

The New Jersey Assembly, March 1st, passed a bill, by a vote of 39 to 17, which requires all goods manufactured in the state prison to be stamped with the name of the

At Charlestown, S. C., about 6 o'clock on the morning of Feb. 26th, a slight earthand in the adjacent country. The shock continued five seconds.

The proposed constitutional amendment passed by the Senate to change the date of inauguration day from March 4th to April 30th has been favorably acted upon by the House Judiciary Committee.

Mrs. Edminister and her son, living six miles from Henry, Dakots, left that town Since my last writing there have been Friday, Feb. 25th, with a horse and sleigh. bers realized how eagerly such letters are several cases of scarlet fever, proving fatal They were found on Sunday frozen to death Centre, Minn., to Berea, W. Va., reques L. B. R. only a rod from the home of a neighbor. | respondents to address him at the latter place.

Foreign.

The damage to propety at Mentone France, by the earthquakes, is estimated a \$2,000,000. The loss of life is estimated at 600, including all the places heard from. Many places, however, are still to be heard

als and the socialists, at Berlin, is becoming by some technical defect in the instrument by which leader, attends new German liberal meetings | this purpose that both the Society and the property, and reproaches the liberals for failing to ad- if other than cash, shall be accurately described. A

The experiments with a new explosive days before the death of the testator is void as to which have been made under the supervision societies formed under New York lews. For the of the Russian government have been at convenience of any who may desire a form for this tended with great success. The explosive purpose, the following is suggested: possesses fifteen times greater distructive power than gun powder. It does not produce any smoke.

The district including the northern coun ties of the province of New Brunswick is to the second story windows of houses in New Castle and Catham, the two principal towns. Communication with outlying points

M. Lockley, the French minister of pub with sewage, and be a source of contagion as soon as hot weather comes. The government will send engineers and specialists to at 11 A. M.. Sabbath school at 10.15 A. M. Stran-

### MARRIED.

At the residence of J. Mix, in Bolivar, N. Y. Feb. 22, 1887, by Rev. B. E. Fisk, Mr. URIAL M. FORD, of Bell's Run, Pa., and Miss ANETTE M. RANDOLPH, of Wirt Centre.

On the evening of Feb. 27, 1887, at the Seventh day Baptist church of Otselic, by Rev. Perie Fitz Randolph, Mr. GEORGE D. GOODSELL and Miss NETTIE J. ROGERS, both of Otselic.

At the same time and place, by the same, Mr. CALVIN D. CHURCH and Miss NELLIE M. HUTCHINS. both of Otselic.

In Westerly, R. I., Feb. 25, 1887, by Rev. A. B. Burdick, Mr. CHARLES W. AUSTIN, of Hopkinton, and Miss MARY E. COASTE, of Stonington, Conn. At the residence of the bride's mother, in West Edmeston, N. Y., Feb. 23, 1887, by the Rev. C. A. Burdick, Mr. John R. SEARLE, of Leonardsville, and Miss Adelaide Pardee.

At the residence of the bride's father in South Brookfield, N. Y., March 1, 1887, by the Rev. C. A. Burdick, Mr. MORTON E. BURDICK, of Unadilla Forks and Miss Mary A. Burch.

### DIED.

At her home in Wellsville, N. Y., Feb. 21, 1887, About thirty years ago she was brought to the knowledge of the Saviour through the labors of Eld. years since, when she removed to Richburg, where she continued her membership eleven years. In the formation of the church at Wellsville, she, having become a resident of that place, was one of the conone seeking a city out of sight. Gentle and trustful in disposition, Sister Smith had many friends who appreciated her grace of character and by whom she will be long and tenderly remembered. Her faith in God made her patient and submissive during a long, painful illness, in which she was not unmindful of the unwearied care of loving ones around her. Approaching her end the words, "The Lord is my shepherd, I shall not want," and "Suffer them to come unto me," hung longest and last upon her dying lips. Four children—two sons and two daughters—are left to mourn, with a bereaved husband, their loss. Her life, with God's blessing, will The Sabbath cause is gradually gaining be their comfort. A large number of friends from Wellsville accompanied the family to Scio on the 23d, where the sermon, from Psa. 23:1, was delivered by the writer.

> In Brookfield, N. Y., on Feb. 22, 1887, Mrs. ABBY C. Coon, widow of Thos. Coon, aged 88 years and 11 months. The deceased was born in Newport, R. , her maiden name being Abby C. Davis. In early ife she professed faith in Christand joined the First Hopkinton Church. She ever sought to maintain her faith in Christ, and died in that same faith, and we trust has now come to the full fruition of it in the kingdom of God. About fifty years ago, she, with her family, came to Brookfield, which has been her home since. Her husband was a brother of Eld. Daniel Coon, so well known among our people. She was the mother of fourteen children, eight of whom are now living, among the living are deacons A. G. and G. G. Coon, of New Auburn, Minn. She was tenderly cared for by two of her daughters and, although she was blind for some years previous to her death, she trusted her all to the blessed one, and through all the long years of darkness her heart was made luminous by kind care, and the light of his countenance in whom she trusted. Public services were held at the family residence in this village on the 24th, conducted by the writer, and her remains were laid beside her companions in our beautiful "Let not your heart be troubled."

At her homestead near Shannock, R. I., Feb. 10, 887. Mrs. Hannah Greene, relict of the late Jason P. Green, aged 74 years, 9 months and 26 days. Sister Greene was a Sabbath keeper, and died in the blessed hope of immortality and eternal life at the second coming of Christ. The funeral was held at the house on Sabbath-day, Feb. 12th, Eld. Joseph Sullivan, Seventh day Adventist, officiating.

In Wolcott, N. Y., Feb. 28, 1887, GLERNIE MARIE, only daughter of Wm. P. and Libbie J. Campbell, aged 6 years, 4 months and 7 days. A beautiful bud transplanted from the frosts of a cold world, to the loveliness of an eternal summer.

In Walworth, Wis., Dec. 27th, CHABLIE HENRY MAXSON, son of Henry and Phebe Maxson, aged 22 years, 3 months, and 26 days. For over ten months he had been a great sufferer from different forms of disease till his vigorous manhood yielded, and he passed away. During the progress of disease, he quake shock was felt, also at Summerville, found rest in a Saviour's love, and quietly arranged all personal matters, even to the details of his funeral and burial; and then he awaited the time of his release and entrance upon the life that has no sickness or death. The parting scene was improved by a talk from the words of Jesus, "Thy brother shall rise again."

> IRVING SAUNDERS expects to be at his Friendship Studio from March 16th to 22d inclusive.

ELD. H. B. LEWIS, having removed from Dodge

ELD. STEPHEN BURDICK, having removed to West Hallock, Peoria Co., Ill., requests his correspondents to address him there.

### BEQUESTS TO TRACT SOCIETY.

The generous purpose of some persons to aid in the work of this Society, by gifts of money or other The split between the new German liber- property, after their death, is sometimes defeated the gift is intended to be made. It is necessary for here to the compact against the government; will made in the state of New York less than sixty

> I give, devise and bequeath to the American Sabbath Tract Society, a body corporate and politic under the general laws of the state of New York, the sum of......dollars, (or the following de scribed property to wit...........) to be applied to the uses and purposes of said Society. and under its direction and control forever.

FORM OF BEQUEST.

### SPECIAL NOTICES.

THE New York Seventh-day Baptist Church holds regular Sabbath services in Room No. 8. Y. M. C. A. Building, corner 4th Avenue and 23d St.: en trance on 28d St. (Take elevator.) Divine service city over the Sabbath are especially invited to attend the service.

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

THE Committee appointed by the General Conference to correspond with interested persons in reference to the Sabbath question, and with reference to our work as Sabbath reformers, is as fol-

O. U. Whitford; Westerly, R. I. Perie F. Randolph, Lincklaen Centre, N. Y.

L. A. Platts, Alfred Centre, N. Y. E. M. Dunn, Milton, Wis. Preston F. Randolph, Salem, W. Va.

It will be seen that this committee is made up of one member for each of the five Associations. Now, if our people who know of any who are interested. will send the names and address of such person or persons, either to the chairman of the committee. or to the member of the committee in whose Association such person or persons would most naturally belong, they will greatly aid the committee, and the cause of truth.

The names of all persons who would wish to correspond in the Swedish language, should be sent to L. A. Platts, Alfred Centre, N. Y.

O. U. WHITPORD, Chairman.

PERSONS in Milton, Wis., and vicinity, who may wish to procure copies of the new book, Sabbath and Sunday, by Dr. Lewis, or numbers of the Seventh day Baptist Quarterly, and other Tract Society publications, will find them on sale at the store of Robert Williams, in the care of F. C. Dunn

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

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

# Fine Country Residence

TO LET. the Late Oliver Babcock

situated in the thriving village of POTTER HILL, R. I., and within 10 minutes walk of the enterprising and growing village of ASHAWAY, which has a fine GRADED SCHOOL and a SEVENTH-DAY BAPTIST CHURCH. The estate consists of a LARGE DOUBLE TWO-STORY HOUSE, with a suitable Coal and Wood House on a lot of about one acre, which is well stocked with FRUIT and ORNAMENTAL TREES. A Barn Lot (so called) is located directly across the street, and contains about two acres, on which are situated a MODERN BARN, with cement ed basement under the whole, and a nice CARRIAGE HOUSE. There is also a small pasture with and adjoining the estate. The land is mostly in grass, but is well adapted to raising small fraits and vegetables, and the late owner never failed of remunerative crops. Potter Hill is beautifully stuated on the Pawcatu k River, and is centrally located with a ference to some ten or twelve representative New England. The will stay the proposition of between 16 600 and 12,000 people. It is WITHIN 30 MINUTES' E ASY DRIVE OF WESTERLY, and but very little farther from any of the neighboring villages. We prefer to lease the estate entire, but would rent the barn and lot separately if necessary, giving possession about April ist. The present occupant is a widow lady, who would like (if convenient) to retain two or three rooms, and obtain board with the lease. The estate is admirably adapted for the residence of a working man, a business man, a professional man, or a gentleman of leisure. For price, terms, or any further information, address, with references,

### Salesmen Wanted.

WE are in want of a few more good men to canvast for the sale of CHOICE VARIETIES of NURSERY STOCK. To men who can make a success of the bisiness, we can pay good salaries, or commission, and give permanent employment. We have many new and choice specialties, both in the Fruit and Ornamental line, which others do not handle.

thers do not handre.
Address, at once, with references.
MAY BROTHERS, Nusseavents,
Roch ster, N. Y.

TRADE WELL ESTABLISHED. Reason for selling: I have business in Richburg that requires all my time and attention. This is a grand chance for a live man. For further particulars, address,

E. S. BLISS, Bichberg, R. T.

# Miscellany.

BY MRS. H. V. RRED.

Ye have great need, O weary hand. When sunset's gold shall flood the land, And find thy daily task undone. While evening shadows slowly come; But rest is here, and rest is thine: "It shall be light at evening time."

Ye have great need, O watchful eye, So often raised to One on high, Watching for light to rift the cloud, While earth is wrapt in night's dark shroud; Though tears may fall like ceaseless rain, Thine eye shall brighten soon again.

Ye have great need, O weary feet, Whose restless fevered pulses beat O'er thorny path and rocky height, In noontide's heat or starless night; But on the crystal river's shore Is peace and rest forever more.

Ye have great need, O weary heart, Whose quiv'ring cords would gladly part If but the burning cross be riven Beneath the loving hand of heaven; To-day forget the cruel strife, And crown with patience all your life.

"Rest in the Lord, and wait for him,"
Though days be dark and hope be dim; Though martyr fires with naked feet Be loyal still, while hearts shall beat; For hope and promise both are thine,—"It shall be light at evening time."

### CATERRING IN THE YOUNG WOMEN.

BY MRS. MARY'M. MASON.

"I am almost in despair," exclaimed Mrs Howard, the next day after the public missionary meeting.

"I am surprised to hear you speak in that

"My dear, no sentence like that satisfies me. I trust I have not worked for display, and to please the fancies of the public. If I have, I'm no better than the theater of what use to labor?"

"Our Saviour taught in his parable to sow upon stony as well as fruitful ground."

"So he did," replied Mrs. Howard, "At the same time he says, 'He that abideth in my fruit?"

heart. Your own faithfulness has taught church. me to be more faithful as superintendent of our Sabbath-school. It has taught me to speak a word at all seasons in behalf of missions. It has led me to plead earnestly with you not bringing forth much fruit?"

-Mrs. Howard had never heard her husband talk after this fashion. She gave him ter, if you would have them refined, but not a grateful look, and hastened to her own so refined as to make them useless to the apartment. She was absent an hour, then world, set their hearts on fire with love for came out, put on her outside wraps, and the Master. went on the street resolved to make one more strenuous effort to induce some of the young ladies to attend the missionary meet-

ing.
She called on the organist, and asked her "point blank" if she would attend the next missionary meeting.

"Oh, I can't, I get so tired playing the organ in the morning service. I would like to go, if I had not so many things on my

"Well," said Mrs. Howard, "If the young women are so tired that they can do nothing for the heathen, what can you say of us old women, who are in the very midst of life's burdens? Our Saviour does not say, 'All ye who have no other cares, go into the world and preach the gospel to every creat ure.' You are taking painting lessons, and lessons in lace work, through the week. Give up one of these, and do special work for the Master, and you will be blessed Above all, brighten the lives of those who have a claim upon you."

Miss Tasher's cheeks deepened in their

blushes, and her face was covered with confusion.

Mrs. Howard went her way. She concluded to interview Miss Sanford, the only daughter of a wealthy merchant. She made known her errand; but the poor girl's time I fell in with Will Treherne. He was as ciety. She was too weary on the Sabbath to boat or went aloft in a gale of wind. He ary meetings.

his personal enjoyment? Did he live to be stirring stories of sea life and adventure (London.) entertained? No, he spent himself to make that we could not put him down as "sentia pillow of rest for every weary head that | mental," yet the steady gaze he kept on the

life of Miss Byon, one of the martyrs to ing converse with beings millions of miles-Washington society of the past winter, so away. noble that you have decided to follow in the One evening, when the sky was clouded, footsteps of fashion instead of Christ?"

"I'll think it over." What if the Lord should stop to think | friend to-night." things over when our souls are longing for him with intense agony?" thought Mrs Howard as she turned away. "But he answers | it, I am sure you must miss it." ere our lips have formed the words. I know Well, my lad, it is the truth that I do what I'll do next. I'll call on the two as- miss it. You are too young to understand

and earnest, glad to be shown the way to do something for the Master.

When the day for rhetorical exercises came around, they set about this work without announcing that they were doing work

out of the ordinary line. Indeed, no pupil realized that they were. At first "The Young Girls of Irdia" was given as a subject for their weekly compositions. The teacher divided the subject into topics, and gave them just enough information to incite them to study the subject thoroughly.

causes the Difference between the Girls of now, with the sea rising, and with as crazy fault," and "We hope you will do better of a brave man and a good woman.—Youth, India and Girls of America?" The composa craft as seamen ever sailed in, I found hereafter?" How like flery arrows such Companion. sitions were interesting and to the point. | myself drifting along a dangerous coast. The next theme was, "Shall we help them? Is it our Duty?" The same topics were taken into the young people's Bible classes, and thoroughly discussed as branches to the main lessons whenever practicable.

By this time many of the girls in the Sabbath-school and day-school had evolved quite a missionary spirit.

As opportunity offered, the teachers requested them to attend the next monthly missionary meeting, to which many readily assented, and kindly read some of the papers they had written to Mrs. Howard's station-

ary members. To these fixed stars were added twenty bright, well educated girls from the high-school and the Sabbathschool. And so refreshed were the weary workers that they became young in spirit, and entered upon the work with renewed

A very ancient maiden expressed to Mrs. Howard her surprise that she should have penetrated the precincts of the day-school with religious errands!

"The schools are for civilization, and the knowledge of our dear Lord is the foundation of civilized life," replied Mrs. Howard. "No one has complained. Let us work in manner." said her husband. "I thought | this line until objections are made known. you had a very successful meeting, and I Had it not been for a missionary spirit, we was really proud of the talent displayed by should not have our daily schools; and is it harmful to plant among our schools the very spirit that has created them? The authority of our Master to preach the gospel | alive again. I was lashed to the wheel, and is above all school officers.

"He is competent to care for results. In manager. What is the good of all this? whatever lines teachers, or others, can work Our next meeting will be composed of just to hasten the coming of his kingdom, seventeen, and I know just what their names | sheaves will be harvested. The parents of are. Unless I see some fruit from my labors, these girls for the most part are grateful that their girls have been harvested into the mis-

Mrs. Howard now felt that she could really enjoy reading extracts from a tract that was thrown over his body, but his manly, re- women to kneel at his feet in blissful agony funds?" me bringeth forth much fruit. Where is had fallen into her hands: "One of the signs solute face, which death had not much of woe mingled with hope. Yet, great as Well, my dear wife, God knows. I con- ry cause is the interest which is being fess a portion of it is growing in my own awakened among young women of the

"On every hand we are encouraged by the organization of societies among them; and may God speed the day when every church shall have all its young women earthe young man in our school, who has the nestly consecrated to the great important cause of missions at heart, to give himself to work. Our girls must be employed, and it the work, and he has decided to do it. Are is the part of wisdom to direct their energies so they will not live for self. If you would secure for them breadth and depth of charac-

Let us begin our work with the children; they are easily interested. The tower of selfishness now threatening the destruction of their spiritual life may be easily removed. Before the recent storm in Kansas City, the tower on the school building had been pronounced unsafe, but carelessness permitted it to remain. The dreadful storm burst upon the city—the tower swayed and fell through the building, bearing destruction and death to the helpless inmates.

Let us see to it that we do not permit spiritual death to claim our little ones, through our inexcusable neglect to remove the towers of selfishness, swaying and reaching above them.

Then, when these children take our places, and calls come to enter the mission field, "I will go" will be chorused all over the land in every direction; and the heathen shall hear of the beauty of the church, because of "my comeliness which I have put upon thee, saith the Lord God."—Morning

### KEEP THE STAR IN SIGHT, LADS...

On a wild spot on the coast of Cornwall, star inspired us with feelings of mystery, Said Mrs. Howard, "Was the summed up | and almost made us fancy that he was hold-

the wind rising, and the sea hoarsely break-"Perhaps I may attend," she answered. ing over the rocks, I ventured to say to him. "Mr. Treherne, you can't see your old

> "What old friend, my boy?" he asked. "The evening star; you seem so fond of

then he said, with great reverence: who made it for saving my life and saving pose for them." my soul."

"Do tell me the story, Mr. Trehere," In said, eagerly. "I am sure it will be the best you have ever told."

"for somehow we cannot always do our best | well to withhold altogether, if there be good with what we feel most; but I will tell you reason in so doing, or to give gracefully, the story. Thirty years ago, in just such a freely, and without reproach or rebuke. The next week, the subject was, "What night as this, the wind whistling as it does Are we compelled to say, "It is all your own cherished by her descendants as the memento

> and when he saw what weather we were kindness of a gift! How they drink up the threatened with, he took his place at the shrinking spirit! How they drive modest wheel, and did his best to keep our courage persons back into their lonely misery, feeling his spirits rose above his bodily weakness, Give your gift, and even your kindly counsel and he gave his orders with a pluck and de- but keep your gruff rebukes and reproaches cision that made men of every one of us. to yourself. "Consider thyself lest thou you can be spared; my strength is going. expected distress. - South-Western Presby-Do you see that star right ahead?' 'Yes, terian. sir.' 'If my strength should fail, steer right ahead for that, and you are safe. And oh remember, Will, that there is another star you must always keep in view if you are to

get safe into port at last.'

"I knew what he ment; he was pointing me to the Lord Jesus Christ, for he was as good a Christian as he was a captain, and he never lost a chance of saying a word that might steady us youngsters and make us religious. I have heard many a sermon since that night in the storm, when he told me to keep the star ahead, but none took more hold on me than that one that night heroism of the days of chivalry. The herowhen I lost my truest and best friend."

"Did you lose him that night?" I asked. "Yes, my lad," the sailor answered sadly." 'His hour was come. When he could stand the gale no longer, he shouted as loud as he could, 'Keep the star in sight my lads, keep the star in sight!' Then he was helped down to the cabin, and I never saw him though the spray well nigh blinded me, yet I managed to keep the star in sight as the

of the ship. 4." After two hours of steering through a narrow and dangerons channel, we found ourselves in a friendly sea. The star had sionary society, rather than into the theater guided us aright. When the ship was in and dance hall." safety, and my turn of work was over. I safety, and my turn of work was over, I the children to his side, and a holiness and went down to the captain's cabin. A flag mercifulness which caused penitent men and of promise for the triumphs of the missiona- altered, was visible. I knelt down there and he is, "the holiest among the mighty, the prayed God to guide me through the storms of life, and I believe I can say that from that night, in spite of many faults and failings. I have kept the star in sight. Now you will know why I am such a star-gazer, and if I may give you a bit of counsel, my lad, let me advise you to begin and steer your course by the star of Bethlehem. Keep your eye on the star, and you will come safely through the dangers of life into the port of peace at last."—Chatterbox.

### "YANKEE."

know the origin or meaning of the term | but to go to all lengths with Christ and for "Yankee," by which we are accustomed Christ; it seems to be thought by some that more or less affectionately to designate our such a course will make a man feeble and American cousins born in the United States. In view of the approaching American Exhi-century business life. But is it so? No; it bition of the Arts, Inventions, Manufactures, | is at the devil's caricature of holiness you and Products of the United States, to be have been looking, not the Bible portraiture. held next year at Earl's Court, Kensington, | Opon the great Book! Read the life of Samand which has already been nicknamed in | uel, judge and prophet; read the story of some quarters, "The Yankeries," it may be Joseph, first the slave, then the ruler of of interest to readers to know what the word | Egypt; read the account of Daniel, the praymeans. When the Pilgrim Fathers landed ing prime minister of Babylon; read Isaiah, on Plymouth Rock, the friendly Indians and John the Baptist, and the tender, mighasked of what people they were, to which ty and immortal Paul. Were these men query they replied, "English." But the red | weaklings, incomplete developments of manman could not twist his tongue around that | hood?—The King's Highway word, and "Yengeese" was as near as he could get to it. It was but a very short time, and by a natural and easy transition, before "Yengeese" became transformed into "Yankees." The use of this word also is peculiar. The people of the Southern States call all Northerners, both East and West, "Yankees," as will be remembered by those of later times. familiar with the great civil war. The people of the Western States call only those living in the Eastern States, or east of the Hudson River, "Yankees," and these are the only people who acknowledge the name, and also thus describe themselves. On the other hand, all the English colonists and the peowas literally filled with the demands of so- sound an "old salt" as ever manned a life- ple of Great Britain invariably call all citizens of the United States "Yankees." and attend, but would pay the necessary dues. was getting to be an old man when I used to when abroad they cheerfully accept and are She really did not particularly enjoy mission- see him sitting on the beach, when his day's generally proud of the title, which, as we work was done, smoking his pipe and gazing have seen, means, and is only a corruption Ah, did Christ suffer and die for us for at the evening star. He told us boys such of the word "English."—Public Opinion do not mean that you should despise ser- or.

### IN THEIR WAY.

them." Thank God for this thoughtful yet Brandywine, General Lafayette was shot, seemingly unintentional, consideration for and fell. the poor. This dropping things in their way, without seeming to do so, and without making them keenly feel their poverty, chief. How easy it is to grant them privileges, which although involving labor on their part, and giving them the opportunity to glean for themselves, yet are no less a charity done of

The sailor was silent for a few minutes; and charity. The example of Boaz is worthy of imitation; wherever we meet the wor-"I have to thank that star and the God thy poor, "Let fall some handfuls of pur-

And still another point in his benevolence is worthy of consideration. He cautioned the dispensers of his charity not to "reproach" nor "rebuke" her. Whatever may stinging words fall on worthy, yet sensitive, "Our captain was an experienced one, souls! How they take away the leving up. He was in terrible poor health, but that they would rather starve than be stung 'Will Treherne,' he cried, 'stand by me if also be tempted" in the time of sore and un-

### CONSECRATION AND MANLINESS.

The essence of true manliness lies in living a life of full consecration to God. Loyalty to our noblest impulses, loyalty to our highest reason, loyalty to the clear intimations of conscience, are synonymous with entire and ceaseless devotion to the holy will of God. That threefold loyalty is necessary to the cultivation of our highest manhood. We have no means of developing now the ism which was fostered in the midst of imminent dangers, in eras of martyrdom or times of civil war, cannot be ours. But one kind of heroism is possible to us all—that of standing by God's truth, God's work, God's day and God's redeeming Son, no matter what may be the consequences to ourselves. All, whether saint or sinner, believer or infidel, are agreed that we have humanity at its climax in the life of Jesus of Nazareth; and in that life we see the will of Christ enfirst officer gave his orders for the working tirely subordinated to the will of his Father; nay, the complete blending of the two wills in one. We see in that life a righteousness and a burning hatred of sin which caused bad men to shrink from his presence, a gentleness and benevolence which attracted litmightiest among the holy," he is our exam- change would come over our use of money ple, our supreme example. Oh, that we could get the young men of this generation to believe that New Testament sainthood desk; the farmer over the income of his

is perfect manliness! to be an out-and-out Christian, to carry our ly as much as into the chapel and the classroom, to give up all sins, all idolatries, and in all the various branches of business ! all questionable things about which we have for our supposed "rights" and keeping a sharp eye on "number one," not to spend half our time in rubbing up to a fine polish There are comparatively few people who our miserable reputation and self-worship, effeminate, and unfit him for a nineteenth-

### SOME OLD BELICS.

In an old town in Delaware are preserved two or three curious relics of Revolutionary days, which bear a significant lesson to people

dollar that he ever earned. Another is a Parker, a young girl to whom he gave it, with these words of advice:

"Go to church constantly, whoever preaches. The act of devotion is your principal business there, and, if properly attended to, will do more toward mending the heart than sermons generally can do. Yet I mons, even if you dislike the preacher, for the discourse is often much better than the man. as sweet and clear water comes through very dirty earth."

for her, and leave them, that she may glean | thick coating of rust. At the battle of | bury?

"I am sorry for it," was the reply. "Sir, I am not sorry," the young Frenchman answered, quickly.

set purpose on our part. A little sewing to could be felt under the skin at the other side. names of persons and places are changed, metants in our high school, who attend our church, and ask them if they can insert any must must make the school, who attend our church, and ask them if they can insert any must must must make the school, who attend our church, and ask them if they can insert any connected with that star is to me. If I thought—"

What that star is to me. If I thought—"

No surgeon came to dress the wound. A litis one, a day's work to another one, a loss of aithful a picture of the author's boy-loss in the series of our came to dress the wound. A litis one, a day's work to another one, a loss of aithful a picture of the author's boy-loss in the series of our came to dress the wound. A litis one, a day's work to another one, a loss of aithful a picture of the author's boy-loss of our came to dress the wound. A litis one, a day's work to another one, a loss of aithful a picture of the author's boy-loss of our came to dress the wound. A litis one, a day's work to another one, a loss of aithful a picture of the author's boy-loss of our came to dress the wound. A litis one, a day's work to another one, a loss of aithful a picture of the author's boy-loss of our came to dress the wound. A litis one, a day's work to another one, a loss of aithful a picture of the author's boy-loss of our came to dress the wound. A litis one, a day's work to another one, a loss of aithful a picture of the author's boy-loss of aithful a picture of the author's boy-los and lifting them above utter dependence leg so skillfully, that when the surgeon ex- Nicholas.

amined it, nothing more was needed. This woman was the wife of a poor soldier, who followed her husband to every battle-field and gave what help she could to the wounded and dying.

When Lafayette returned to this country in 1824, he visited Delaware, and received splendid welcome, civil and military. But "I am not sure of that." he answered, be implied in this request of his. it is always he did not forget the woman who had come to his help. Bell McCloskw was brought to Wilmington and presented to him. She had preserved the bullet, and it is

### "ONLY A LITTLE CHILD."

CECILIA HAVERGAL.

Only a little child! Yet, Lord, thou callest me: Therefore, confidingly, I come to thee!

Only a little child!
And though I sinful be, Thou, Lord, forgivest me! I come to thee!

Only a little child! Looking up, loving thee Because thou lovest me, I come to thee!

Only a little child! Bright and cheerfully, Swiftly, obediently, I come to thee! Only a little child!

Thou wilt my father be, Till in eternity
I dwell with thee! Children's Prima

"I'M HANDLING TRUST PUNDS.

Stepping into the store of a Christian business man one day, I noticed that he was standing at his desk with his hands full of bills, which he was carefully counting, as he laid them down in a pile, one on top of the

After a brief silence, I said:

"Mr. H-, just count out \$50 from that pile of bills, and make yourself or some other person a life member of the Christian Giving Society!" He finished his count, and quickly replied:

'I'm handling trust funds now!" His answer instantly flashed a light on the

entire life and work of a Christian, and replied to his statement with the question: "Do you ever handle anything but trust

If Christians would only realize that all that God gives us is "in trust," w "I'm handling trust funds now!"

Let the merchant write the motto over his farm; the laborer over his wages, the profes-There seems to be an idea prevalent, that sional man over his salary; the banker over his income: the housekeeper over her house religion into the business and into the fami- expense purse; the boy and girl over pocket money—and what a change would be made

A business man who had made a donation grave doubts, not to be forever clamoring of \$100,000 to a Christian enterprise, once said in the hearing of the writer:

> "I hold that a man is accountable for every sixpence he gets."

There is the gospel idea of "trust funds." Let parents instruct and train their chil dren to handle "trust funds" as the stewards of God's bounty, and there will be a new generation of Christians.

Thanks to Mr. H—— for the suggestive remark, "I'm handling trust funds now." It will help us to do more as the servants of God. May it help others!—The Christian

### A PRETTY GOOD BAD BOY.

A good many years ago now, a small, barelegged boy set out from his home in Portsmouth, New Hampshire, for an afternoon's sport with a gun. He rambled along, as boys will, with his eyes wide open for everything that came under them, as well as for the game that was the special object of his expedition, and he had not gone far when he saw a chaise approaching, driven by the Governor of the state.

The Governor was a very popular and distinguished man, who was being talked of One is a silver strainer, which Benjamin for the Presidency, and we should not have Franklin had made out of the first silver liked the small boy if he had not been a little overawed by finding himself alone in worn prayer-book, which also belonged to the presence of so august a personage. He Franklin. In it is written the name of Betty | was equal to the occasion, however, and as the chaise reached him, he stood aside to let it pass and gravely presented arms. The Governor at once pulled up his horse and looked with amusement at the little fellow standing there as serious as a sentry, with his gun held rigidly before him. "What is your name?" said the Govern-

> "Thomas Bailey Aldrich," replied the boy with a military salute.

He was invited into the chaise, and though he lost his shooting, what was that in com-The other memento is of a very different parison with the distinction of riding into "Let fall some of the handfuls of purpose | character. It is a bullet, covered with a | Portsmouth Town with Governor Wood-

> This was forty years ago, and since then Thomas Bailey Aldrich has earned a place "General, I am wounded," he said to among the foremost of American authors Washington, as he was carried past the by a series of books, some in proce and some in verse, which are distinguished by the purity of their tone, the refinement of their style, and the picturesqueness of their invention. One of them is called "The Story The bullet had passed through the leg, and of a Bad Boy," and except that some of the

Hoyular

THE Comptroller of t

M. Trenholm, met the Philadelphia at the Clea city recently, and, by views in regard to the ne tem. He said: "The cities have functions of ferent from those in the being left to care for the to supply deficiencies wh Members of Congress en the same law that govern odical changes of supply trols money. It is diffic understand that, whate currency, it becomes dis way as to serve the uses that no more will be reta fice for that purpose. volume is increased, it w just the same way. For has been little or no legi tional banking system, a benefit by our twenty ye maintain that the value banking system is greate the country where its c least. In advancing the way to attract capital is t of the system, I was met what is needed is more n for all those things that found simply in increasis culation in the coinage o the issue of silver certi taking off of the tax on t What is most needed, and is that you gentlemen w presentatives in Congress principles of finance th tional banking system of INTERESTING WORK W

-Over 25,000 sheets of prepared for the "Centu their preservation has bee It is necessary to keep manuscript in the printis consultation in regard and the like. But if the destroyed, the loss would ble. It was proposed to for \$150,000, but the insu not have replaced the los raphy was suggested, ar successfully carried on "bopy," which is of bro inches by twelve, and be with corrections, interli tions, as well as written has been photographed size measuring only 12 in the words upon the posit be read with a magnifying detail is, of course, ac The negatives are preserv 25,000 would hardly mor bureau drawer. These enlarged to any size which ient. Should the manus grief, these negatives wo means of reproducing it is and the cost for the who exceed \$300. The idea w photography and reduction taken out of Paris by car the siege; but this is beli time that book manus treated.

ELECTROPLATING WI Platinum has not been troplating, notwithstand ble, and protective prope haps, chiefly owing to the of obtaining a good firm A process for effecting ever, been brought out Bright, whose patents he the Bright Platinum Pla are in actual operation in established there. Plati tage of keeping its color or copper becomes disco some extent at least, repl metals in electrotyping. useful in plating chemist on. German silver, fo with platinum can be strong acids. By the B num can be deposited on can be electroplated wi Scientific American.

THE SPREAD OF MEASI Taylor, Chief of the Bu Diseases of New York, a ing spread of the meas spread belief among pa are harmless, and that it children to have the mer young. Holding this says parents do not mak one of their children is disease to isolate the chi others to go near and pro In this way the other chi tract the disease themse chool or among their ma to others. The great from messles in cold we leed to bronchitis or ph

ed it, nothing more was needed. This n was the wife of a poor soldier. who ved her husband to every battle field ave what help she could to the wounded

nen Lafayette returned to this country 24, he visited Delaware, and received a did welcome, civil and military. But id not forget the woman who had to his help. Bell McCloskw was the to Wilmington and presented to She had preserved the bullet, and it is shed by her descendants as the memento prave man and a good woman. — Youth's

### "ONLY A LITTLE CHILD."

CECILIA HAVERGAL.

Only a little child! Yet, Lord, thou callest me: Therefore, confidingly, I come to thee!

Only a little child! And though I sinful be, Thou, Lord, forgivest me! I come to thee!

Only a little child! Looking up, loving thee Because thou lovest me, I come to thee!

Only a little child! Bright and cheerfully, Swiftly, obediently, I come to thee!

Only a little child! Thou wilt my father be, Till in eternity

I dwell with thee! Children's Printe.

### "I'M HANDLING TRUST FUNDS.

epping into the store of a Christian ness man one day, I noticed that he was ding at his desk with his hands full of which he was carefully counting, as he them down in a pile, one on top of the

ter a brief silence, I said: Mr. H-, just count out \$50 from that of bills, and make yourself or some

r person a life member of the Christian ng Society!" finished his count, and quickly replied:

handling trust funds now!" s answer instantly flashed a light on the e life and work of a Christian, and I ed to his statement with the question: Do you ever handle anything but trust

Christians would only realize that all God gives us is "in trust," what a ge would come over our use of money! handling trust funds now!"

t the merchant write the motto over his the farmer over the income of his the laborer over his wages, the profesman over his salary; the banker over come; the housekeeper over her house ase purse; the boy and girl over pocket v-and what a change would be made the various branches of business! business man who had made a donation

00,000 to a Christian enterprise, once in the hearing of the writer: hold that a man is accountable for

sixpence he gets." ere is the gospel idea of "trust funds." t parents instruct and train their chilto handle "trust funds" as the

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# Hoyular Science.

THE Comptroller of the Currency, Wm. M. Trenholm, met the bank presidents of Philadelphia at the Clearing-house in that city recently, and, by invitation, gave his views in regard to the national banking system. He said: "The banks of the great cities have functions of their own quite different from those in the country, the former being left to care for the surplus funds and to supply deficiencies when they may arise. Members of Congress entertain the idea that the same law that governs corn in its periodical changes of supply and demand controls money. It is difficult to get them to understand that, whatever the volume of currency, it becomes distributed in such a way as to serve the uses of the country, and that no more will be retained than will suffice for that purpose. However much the volume is increased, it will be distributed in just the same way. For a long time there has been little or no legislation on the national banking system, and I think we should benefit by our twenty years' experience. maintain that the value of the national banking system is greatest in those parts of the country where its development is the least. In advancing the view that the only way to attract capital is by the improvement of the system, I was met by the view that what is needed is more money; that the cure for all those things that need cure is to be found simply in increasing the volume of cirtaking off of the tax on the state bank issue. What is most needed, and what I most desire, is that you gentlemen will educate your Re- do it." Prov. 3:27.—The Gospel Light. presentatives in Congress in the elementary

INTERESTING WORK WITH PHOTOGRAPHY. -Over 25,000 sheets of "copy" are already prepared for the "Century Dictionary," and their preservation has been a serious problem. It is necessary to keep this large mass of manuscript in the printing office for frequent consultation in regard to cross-references and the like. But if the manuscript were destroyed, the loss would have been irrepara ble. It was proposed to insure the "copy" for \$150,000, but the insurance money would not have replaced the loss. Finally photography was suggested, and the idea has been successfully carried out. Each sheet of inches by twelve, and bears printed extracts with corrections, interlineations and addi tions, as well as written paragraphs. Each has been photographed and reduced to a size measuring only 12 inches by two. All the words upon the positives of this size can be read with a magnifying glass, for every detail is, of course, accurately produced. The negatives are preserved, and the entire 25,000 would hardly more than fill a large be in distress, and kindly inquired if anybureau drawer. These negatives can enlarged to any size which may be convenient. Should the manuscripts now come to grief, these negatives would furnish a ready means of reproducing it in a very short time, and the cost for the whole 25,000 will not exceed \$300. The idea was suggested by the photography and reduction of letters to be taken out of Paris by carrier pigeons during ing. the siege; but this is believed to be the first time that book manuscript has been so

principles of finance that govern the na-

tional banking system of the country."

Platinum has not been much used in elec-A process for effecting this has, howare in actual operation in London, at works to-day. established there. Platinum has the advantage of keeping its color where silver, brass. or copper becomes discolored, and will, to claimed, "That's the verse; that's it!" and some extent at least, replace the use of these metals in electrotyping. It will be highly Word of God. useful in plating chemists' crucibles and so on. German silver, for example, plated with platinum can be used to manipulate women bounded into the room. strong acids. By the Bright process, platinum can be deposited on any surface which can be electroplated with other metals.— Scientific American.

Taylor, Chief of the Bureau of Contagious event. They inquired how the old cottager Diseases of New York, says that the alarm- did, and wished to know if she were providing spread of the measles is due to a wide- ed for in certain ways, and if she had eaten spread belief among parents that measles all the nice things they had previously are harmless, and that it is better for their brought. They couldn't stay to-day, for children to have the measles when they are there was to be a fete in honor of the queen young. Holding this theory, the doctor to-morrow, and they were busy in preparing says parents do not make any efforts when to attend. They counted greatly upon seeone of their children is attacked with the ing their queen. Telling the old woman she disease to isolate the child, but permit the must let them know if she wanted anything, others to go near and probably sleep with it. they brushed past the silent stranger again, In this way the other children not only con- and rushed out of the door. tract the disease themselves, but carry it to When they were quite gone, the unknown school or among their mates, and thus give it lady asked the invalid who her young visit to others. The great danger to be feared ors might be, and she learned that they were from measles in cold weather is that it may the daugters of a man of some note in the lead to bronchitis or phenmonia, and thu prove fatal

### THE ANVIL.

Last eve I paused beside the blacksmith's door, And heard the anvil ring the vesper chime: Then, looking in, I saw upon the floor Old hammers, worn with beating years of time.

"How many anvils have you had," said I, "To wear and batter all these hammers so?" 'Just one," he answered; then, with twinkling

"The anvil wears the hammers out, you know,"

And so. I thought, the anvil of God's Word For ages skeptic blows have beat upon; Yet, though the noise of falling blows was heard, The anvil is unworn—the hammers gone.

### GIVE WHILE YOU HAVE IT.

It is wonderful how many benevolent men we find who have no money. They feel for the cause of Christ, for the necessities of the poor, for the welfare of the heathen and a thousand other good objects, but really they have lost so much, and property has deprecannot do as they would. But how was it when they had money? Then they used it for themselves and for their own advantage. When it is all gone they are very willing to give it away, but while they had it neither God nor man could loosen their grasp upon it. They proved themselves unfaithful stewardship. They now have the opportuni- vawned. ty of being "faithful over a very few things." and if they are thus faithful the Lord can make them rulers over many things.

The lesson for us all to learn is to do good | the dog. while we can do it; while our hand is on the plough is the time to cut the furrow. Today we have opportunity to do something for the Lord. It may be our last opportuni- sons enough, to be sure. Just think how ty; it may be our only one. Let us do what terrible it must be to depend upon your eyes culation in the coinage of silver dollars, in | we can do. Let us give while we can give; the issue of silver certificates, and in the let us work while we can work. The night | Fully a minute (or at least fifty five seconds) cometh wherein no work can be done. "Withhold not good from them to whom it is due when it is in the power of thine hand

### THE QUEEN AND THE COTTAGER.

The following anecdote of Queen Victoria was related to the writer by an English woman. She received it from a person who pink pug. lived near the aged cottager, and was a friend Osborne, soon after the queen became a is impaired, I can always hear his approach

Her majesty was fond, in those days, of attendant. One day, having passed beyond nate brute." the gates of her park, she discovered a please ant-looking lane which she had never visited on until, coming to a little thatched cottage, the door. The voice within responded: "Come in."

.The queen lifted the latch-string and entered a room where an aged woman lay upon a bed. No other person was in the house. The visitor remarked, as if in apology for her intrusion, that she thought some one might be in distress, and kindly inquired if anything was the matter. The woman replied to call upon Mr. Graves. thing was the matter. The woman replied that nothing was the matter, and invited the stranger to sit down. Then, as the visitor's questions drew her on, she told her little

She had been bed-ridden, so she said, eight

years, and she was dependent upon her daughter's earnings for the most of her liv-The daughter was errand woman to a rich family not far away, and as she was gone away in disgust to where the cat was sitting. from morning until night, the mother must stay alone all day, unless some good neighbor came in to say a kind word. She could ELECTROPLATING WITH PLATINUM. | not read at all, but every morning her daughter read a chapter from the Bible and she troplating, notwithstanding its hard, dura- repeated to herself, when alone, such verses ble, and protective properties. This is, per- as she could remember for company. Her haps, chiefly owing to the practical difficulty | repeating from this morning's chapter was of obtaining a good firm "reguline" deposit. what the stranger heard from outside. The book of Psalms lay on the bed, and the old ever, been brought out recently by a Mr. invalid asked her visitor if she wouldn't find the Bright Platinum Plating Company, and couldn't remember her verse quite rightly Ten Copies and upwards, per copy ............... 50 cents.

The place was found, and the Psalm read from the beginning, until the invalid exher mind was satisfied with its portion of the

Just as the reading was finished, there was a knock at the door, and directly two young

The lady sitting there was very plain, dressed in simple black, with an old-looking straw bonnet upon her head. The young women, with too much haste for courtesy, brushed past the stranger and stood by the bed. They talked eagerly, as people do who THE SPREAD OF MEASLES.—Dr. James B. are in a great bustle over some unexpected

er rose to go. As she was leaving, she put a sovereign in the invalid's hand, and said she would some time visit her again. The money was accepted with deep thankfulness

and streaming eyes. My young ladies, when they come again, will want to know who you are," she said; "what shall I tell them?"

With a pleasant smile the visitor answered "I am the Queen of England."

The helpless creature almost rose from her bed at the words. That visit was a wonderful memory ever afterwards. She told every one who called at her cottage the beautiful story of her sovereign reading the Bible to her, always emphasizing the wonder that she, in her poor cottage, should ever see the queen.—The Open Window.

### FROM TWO POINTS OF VIEW.

"Run out on the walk, and see if your have nothing that they can give. They papa is anywhere in sight," said Mrs. Graves to her little son. The child obeyed, and ciated so greatly that they are restricted, and | presently returned, saying, " Papa has just come around the corner; I am going to meet him." And away he ran, while Mrs. Graves went to put the oysters to stew.

The cat and dog, who had been reared together and were great chums, lay on the wolf-robe before the fire-place

"How I do pity those poor creatures!" stewards, and have been put out of their sighed the dog as he streethed himself and

"Who?" said the cat as she licked her left paw and rubbed her cheek with it. "Human beings, to be sure," answered

"Why?" asked the cat. She was in a

very laconic mood just then. "Why, indeed!" echoed the dog; "reaalmost entirely for everything you know. before our mistress asked about our master, I had scented his approach. I knew he was 16 pp. nearing home. Yet she and our little playfellow Willie were obliged to see him on the street before they knew he was coming. I don't believe they have any sense of smell at

"I am sure they have big enough noses," said the cat, rubbing her paw over her little

"Then, too," continued the dog, "even of her daughter. The incident occurred at when I have a bad cold, and my keen scent long before she does. Why, the house would have been robbed the other night if I had walking in quiet places, without friend or been a poor human being instead of a fortu-

"And how was that?" asked the cat. "Oh, it was time master was expected She turned into the new path, and walked home on the midnight train. I was lying at the foot of the bed when I heard a sound she heard a loud voice speaking in unusual below. I barked. 'Keep quiet! it is only tones. The sounds were so uncertain, the your master, said my mistress quite sharply; ter, M. D., 4 pp. "copy," which is of brown paper, is eight listener could not tell whether they meant but I barked again, and ran out in the hall. distress or disagreement. Moved by a desire I knew very well it was not my master below; was in the house. And sure enough, as I front door which had been opened by removing the lock. Why, if I were a human being, I should never dare to sleep a wink! They are the most defenseless creatures in

"What intelligent eyes this animal has!" the gentleman remarked as the dog sat before him looking into his face. "Yes; he seems almost human some

times," Mr. Graves replied; "it is a great misfortune such animals are denied the privilege of speech. I pity them often." "Humph!" said the dog as he walked

"Almost human indeed! I wonder who needs the most pity."

"It all depends on the point of view," said the cat. "Actually, a dog told me one day he pitied me for being a cat; the idea!" -Ella Wheeler Wilcox. in Wide Awake.

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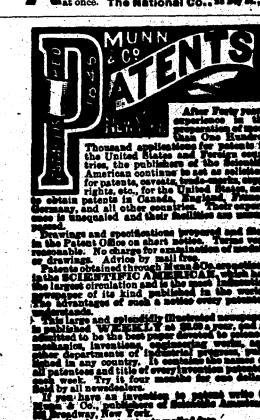


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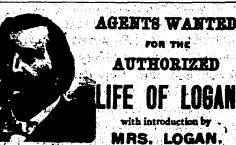
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### INTERNATIONAL LESSONS, 1887.

### FIRST QUARTER.

Jan. 1. The Beginning. Gen. 1: 26-31, and 2: 1-3.

Jan. 8. Sin and Death. Gen. 8: 1-6, 17-19. Jan. 15. Cain and Abel. Gen, 4: 8-16.

Jan. 22. Noch and the Ark. Gen. 6: 9-22. Jan. 39. The Call of Abram. Gen. 12: 1-9.

Feb. 5. Lot's Choice. Gen. 18: 1-18. Feb. 12. God's Covenant with Abram. Gen. 15:5-18.

Feb. 19. Abraham Pleading for Sodom. Gen. 18: 23-38. Feb. 26. Destruction of Sodom Gen. 19: 19-26. March 5. Abraham offering Isaac. Gen. 22: 1-14.

March 12. Jacob at Bethel. Gen. 28: 10-22. March 19. Jacob's New Name. Gen. 82: 9-12, 24-80. March M. Review.

LESSON XII.—JACOB'S NEW NAME.

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

For Sabbath-day, Mar. 19th.

SCRIPTURE LESSON.-Gen. 82:9-12. 9. And Jacob said, O God of my father Abraham, and God of my father Isaac, the Lorp which saidst unto me, Return unto the country, and to the kindred, and I will deal well 10. I am not worthy of the least of all the mercies, and of

all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am beoome two bands.

11. Deliver me, I pray thee, from the hand of my brother, from the hand of Evau: for I fear him, lest he will come and smite me, and the mother with the children.

12. And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multipride.

for multitude.

M. And Jacob was left alone; and there wrestled a man with him, until the breaking of the day.

So And when he saw that he prevailed not against him he togologist the hollow of his thigh; and the hollow of Jacob's thich was out of joint, as he wrestled with him.

M. And he said, Let me go, for the day breaketh; and he said, I will not let thee go, except thou bless me.

77. And he said unto him, What is thy name? And he said Jacob.

28. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.

29. And Jacob asked him, and said, Tell ms, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there.

30. And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.

GOLDEN TEXT.—And he said, I will not let thee go, except thou bless me. Gen. 82: 26.

### BIBLE READINGS.

Sunday. The journey home. Gen. 82:1-23. Monday. Face to face with God. Gen. 82:24-32. Tuesday. Moses before God. Exod. 82:7-23. Wednesday. The nature of prayer. Luke 11:1-18.

Thursday. The Lord with Gideon. Judges 6:11-24.

Friday. Manoah and the angel. Judges 18: 8-28. Sabbath-day. God with us. Iss. 9:1-7.

TIME.—1739 B. C. Forty years after the vision at Bethel, or twenty years, according to the common Place.—On the eastern side of the Jordan, near

the Brook Jabbok, which runs out from the Moun: tain of Gilead and empties into the Jordan. Prisone.-Jacob (or Israel), Abraham, Bust.

### OUTLINE.

- I. The prayer for help. v. 9-12. II. Working as well as praying. v. 24-26. III. The answer to his prayer. v. 27-29.
- IV. Memorials of the conflict. v. 80.

### INTRODUCTION.

After the thrilling experience of Jacob at Bethel narrated in our last lesson, he goes on his way to Haran, meets his uncle Laban, takes up his abode with him. Here he remained twenty years. Gen. 31: 38, 41, according to the common reckoning. By his industry and shrewdness he became rich in cattle of all kinds. Thus the blessings of prosperity promised at Bethel are literally experienced by him Jacob finally resolved to go back to his early home in Beer shebs, where his father still lived, though his mother was probably dead. But, still fearing to meet Esau, he sends large gifts in advance to appease his anger, and so divided his company that only one part would fall into his hands, if he was still determined on revenge; and now, as the crowning act of his defense, he confesses his sins to God, and seeks his favor. This brings us to the lesson of to day.

### EXPLANATORY NOTES.

Jacob sets out on his long journey of four hundred and fifty miles, filled with many anxieties. His uncle has treated him with severity for many years, and, as a natural consequence, has become very bitter in his feelings toward him. Jacob therefore The angel was here instituting a very significant in deemed it necessary for him to leave his uncle secretly, fearing that he would refuse to let Rachel and Leah go with him, and that his flocks and herds would be detained. As might be expected Laban pursued after him, but finally they made a covenant of peace, and thus that danger was overcome. Again, he had never felt satisfied with his treatment toward his brother E.au, hence feared to meet him again. He had sent in advance messengers with a large present, hoping thus to appease his brother's supposed anger. No answer was returned to him, except that Essu was coming to meet him with four hundred trained soldiers. This simple fact troubled Jacob very deeply, for he saw himself and lother things he desired to be set free from the burnhis family, without any defense, about to meet one ling fire of his guilty conscience. Delivered from whom he regarded as his enemy, leading a band of that, he would be delivered from all fear and from soldiers able to destroy Jacob and his company, and take all their possessions. Jacob's guilt and remorse became very intense; though he had been many years absent from his father's home and had had no heir to all the promises made to his fathers. Then communication with his brother, he had never forgotten the wrong which he had done to him: and. has entered into a new life, and is really a new man. moreover, his life since that time had been far from | This new name, Israel, means a prince of God, or correct in his own sight.

pressity of fear, he solemnly appeals to the covenant this struggle of prayer; he will now have power with J. C. Crandall, Friendship, 200 44 10 CONFERENCE.

God: The Lord which saidst unto me, Between unto men, hence has no longer any reason to fear.

The Lord which saidst unto me, Between unto men, hence has no longer any reason to fear.

The Lord which saidst unto me, Between unto men, hence has no longer any reason to fear.

Y. 29. And Jacob asked him, and said, Toll me, I Job VanHorn, New Hampshire; O., 2 60 48 53 E. S. Blue, Treasurer, Richburg, N. Y.

return to his kindred. Will not that same God protect him now in this fearful emergency?

V. 10. I am not worthy of the least of all the mercies, and of all the truth which thou hast shewed unto the servant. He evidently saw now as he had never seen before the magnitude of God's mercies toward him; they towered up above him like mountains. He was lost in their greatness. The very least of those mercies was too great for him and the truthfulness of God's promises to his fathers came up before him as he had not realized them be-

V. 11. Deliver me, I pray thee, from the hand of my brother, . . . for I fear him, lest he will come and smite me, and the mother with the children. Jacob was not alone in this danger; while he prayed for his own deliverance, it was at the same time in be half of the mother and the children. The thought that they were to be taken captive and cruelly treated in a strange land for sins which he himself had committed long before, greatly troubled his soul. He had come to feel that there was no deliverance for him and his family, except in the hand of the God of his fathers.

V. 12. And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea. Jacob in this petition finally appeals by referring to the last promise of God to him, as if he would find comfort in that. He would not have God forget in this hour of trial those words which he had spoken to him, "I will surely do thee good." His faith clings to the promise, and in his struggling faith he pleads the promises. In his extremity Jacob leaves no means in his power unemployed. He had wealth he uses that to appease his brother; then he divides his forces and possessions and proceeds on the journey in two divisions, so that if one is destroyed all may not be lost. Then, having done all in his power, he appeals to God for protection and de-

V. 24. And Jacob was left alone; and there wrestled a man with him, until the breaking of the day. Jacob had been in great trials before, but in none quite equal to this. He had been alone with God before, but never with such a great weight upon his soul. Now it is not only his personal safety that is sought for, but the safety of the family that had been given to him. Nor was this all; he had before his mind those far-reaching promises made to Abraham, Isaac, and repeated to himself-how should they ever be fulfilled, if now he and his family should be destroyed by Esau? There were vast considerations at stake; hence his whole soul was wrought up in this prayer. This wrestling of Jacob was intensely personal. He seems to himself to be wrestling with a personal angel. It was a matching of strength against strength for a personal victory and continued without abatement all night.

against him he touched the hollow of his thigh; and the the Greaks," are specially interesting. The Lincoln God to his fathers, on the ground of God's promisee to him but a little while before; he was also pleading in behalf of his innocent family, as if these considerations must prevail with the Lord. The record represents the angel as being unable to loosen the grasp of Jacob until he touched him on the hip. With the wrestler his success depends entirely upon the strength of the hip, so the angel is represented as touching him on this one strong point. The hip joint is dislocated, Jacob's grasp is loosened, the contest is ended, and Jacob falls completely at the mercy of the angel of the Lord. This last and final surrender of Jacob is the climax of the struggle, in the utter and absolute personal weakness he wins his victory and triumphs.

.V. 26. And he said, Let me go, for the day breaketh. This angel, personifying a man of business, now suggests that the contest be closed, for he must needs go about his own business, and the suggestion also is an advice to Jacob to stop praying and go to work. There is something for him to do besides pleading and praying all night. He must move forward in the line of his journey, trusting in the promises that have already been made to him. And he said, I will not let thee go, except thou blees me. Jacob had now come to see very clearly who it was with whom he was wrestling; and he was still more determined to hold on until his deepest desire was fulfilled.

V. 27. And he (the Angel of the Covenant) said unto him, What is thy name? And he said, Jacob. quiry. In those early times a man's name was designed to be an epitome of his whole character. The name Jacob meant heel-catcher, or supplanter, Hence, to recall Jacob's thought to the meaning of his name, was to recall to his mind the sin of which he was most guilty. He was shrewd, tricky, crafty, self-seeking, and even too ready to take advantage of others. He needed to look very closely into his own heart to see himself as the Lord saw him, hence this question.

V. 28. And he said, Thy name shall be called no more Jacob, but Israel. Here was an answer to that long struggling prayer of Jacob. Above all all danger. Now that his name should no longer be Jacob, was virtually saying to him, that the sins of his life were all forgiven, and he was accepted as an to be the recipient of a new name signifies that he one powerful with God. He is now to be a noble V. 9. And Jacob said, O God of my father Abra and unselfish man. God had taught him that his ham, and God of my father lease. It occurs to him greatest enemy was not Esau, but himself. Let there that if there is any hope for his deliverance from be purity, and there will be peace in the heart. For the power of his brother it must be found in the as a prince hast thou power with God, and with men, covenant of the God of his fathers, who has promised and hast prevailed. These words contain an asgreat blessings to him. Hence, in this ex- surance that as he has had some power with God in Mrs. A. A. Place, Scio,

with thee. He is the more hopeful in this appeal, be. pray thee, thy name. Jacob desired that he might Dudley Hughes, Jackson Centre, cause he has recognized the God of his fathers as more fully know this person with whom he was Anderson Davis, having spoken to him in Haran, directing him to making a covenant. The order of this mutual revelation is very interesting in itself. Here, as elsewhere, the Lord causes man to know himself first; then the man is prepared to ask for a better knowledge of the Lord, who he is. This mutual knowl edge, this clear reciprocation, is always necessary | R. Godfrey, before the Lord can bless in the fullness of blessing. So, as we see in this case, when Jacob had come to this, he was in condition to be truly and divinely

> V. 80. And Jacob called the name of the place Peniel. Meaning the "face of God." This place was situated on the slope of the hill commanding the fords of the Jabbok and the Jordan. It was a position of some military importance. For I have seen God face to face, and my life is preserved. Jacob had now passed through an experience which formed an epoch in his life. In the great joy of his heart, he would fix a memorial, if possible, which should ever after bear witness to the fact of God's personal communion with his chosen children. Such a memorial he leaves in the name of this place where he wrestled with the Lord and where his prayer had been answered. This was one of the battle fields of the deep struggles that sometimes come to the human heart. The new name reminds him every time it is spoken, of the wonderful deliverance, the divine change that has been wrought in his soul. No wonder then that he should wish to change the name of the spot where this conflict took place. We have here in this lesson, a true prayer, in which a man works as well as prays. The earnest soul prays with the whole nature—words, acts, life and spirit,

### Books and Magazines.

THE Pulpit Treasury for March more than maintains its well carned reputation as a varied and timely store-house of pulpit and evangelistic literature. It thoroughly furnishes its quota for the equipment of every Christian worker, and he who reads it cannot fail of being better qualified for the presentation of the truth and for the winning of souls. Yearly, \$2 50. Chargymen, \$2. Single copies 25 cents. E. B. Treet, Publisher, 771 Broadway, New York.

THE March number of Babyhood contains an ex haustive article on "The Feeding of Older Infants and Young Children," by Dr. L. E. Holt, physician to the New York Infant Asylum, which is designed to answer many of the perplexing questions concerning the subject so often asked by mothers. The departments of "Baby's Wardrobe," "Mother's Parliament," "Nursery Problems," etc., are, as usual, interesting and varied. 15 cents a number: \$1 50 a year. Babyhood Publishing Co., 5 Beekman St., New York.

THE table of contents of the Century for March is varied, interesting and instructive. The articles on V. 25. And when he saw that he prescribed not "Composite Photography," and "The Coinage of hollow of Jacob's thigh was out of joint, as he wrestled articles enter upon a new stage in the history of that with him. Jacob's importunity was like an unyield-great man, and "Recollection's of Secretary Staning grasp upon the angel of the Lord. He would ton" takes the place of the battle papers in the war not cease in his appeal, or struggle, for victory during series. The subject of "Faith Cures" is discussed the whole night; nor had he yet come to fully realize by Mr. R. K. Carter, who writes in defence of the his own weakness in his struggle. He was making modern doctrine, and by Dr. J. M. Beeckley, who his appeal on the ground of the ancient promises of takes the other side. The artistic features of the number are exceptionally fine, and the departments are full and pleasing.

A good idea of the contents of the Forum for March may be derived from a glance at the table of contents: "The Future of Christianity;" "Henry George's Economic Heresies:" "Books that Have Helped Me;" "The Effectiveness of Prohibition;" "Labor Organizations;" "The Tyranny of Fashion;" "Mysterious Disappearances;" "Confessions of a Universalist:" "The Sea-Serpent Myth:" 'Standing Room Only;" "Shall the Jury System be Retained?" The names of the writers of these articles are good assurance of their able treatment. Forum, 97 Fifth Ave., N. Y.

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PUBLISHED BY THE AMER

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flee of Alfred Centre, N. Y.

We claim but a little corner In these columns, so bright But the pleasant to be of the Who have a heart-offering

It is jest to seed these pages, Glowing fresh with the lig Those clear current, borne de

The chards of the spirit vibs When retouched by the Ma And the nations will feel one When God's Word resound Mount Sinai's voice shall ech

In thunders we cannot mis

Until papietry's visions shall. The spell of its bigotry bee We may not live to enjoy it.
The day of the Sabbath re
But God, in his time, will en The derkness now deeply

Bood that is sown by the wa Will surely not wither and But its blessome will ripen f When we in our turn have

DEROMINATIONAL REES

BY REV. THOS. R. WI Educational Hov We have seen DeRuy first school of higher ed and having a substantial for that purpose, at a cost first term recorded the n dents, representing the ple of our churches. T ne persons found in the d ified to take the position pal or preceptress, or to ment in the school, yet found strangers willing to time, hence a competen

stalled, and all was hos save passed; that institu aoble mission for our peo noblest spirits have there pupils. The grand wor building character for ne womanhood was continue in that institution. The and mothers, whose heads with the color of honor amociations and school e ter Institute are referred with tenderness, and the gratitude to God. They love Solomon Carpenter ter, J. R. Irish, Miss Ro L. Jones, H. C. Coon a Livermore, and many o were so full of regard

and Miss Josephine Wile That school has pionee among our people, the v can never be estimated; books, and sent abroad and women to bless th builders, as teachers, as of the gospel, and missi

Under the moving in

Many obtained their his

ceptions of the teacher's

such teachers as Miss, C

spirit that built up that people were gathered room in Alfred, and school. Bethuel Churc for the winter. But in the small upper roo spirits assembled there plied in life and strengt Piret it became a select of the neighborhood, academy for the young ing communities; finall a college with univer started in life with th ness of a baba. It col nourishment and open things, but it had no was born for. It could provide anything for its its early days, was com of poor families. Its always been indebted to beguined to live, even it