

## ©he Subbath Riecorder


THB AEVEATH-DAY IS THB BABEMTH OF THB LORD THy GOD.



 Leonardviille, N. I
 Plainfield, N. SABBATH TRACT BOOLETY.
 Pular meeting of the Board, at Pleinfold, M: $1 \mathrm{P}^{2}=$ $=2$ 5
 Westerly, B.


 HGNNIX MUTUAL IIFE INGURANGS CO, Hix way wix
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Milton Janetion, Win
Ne sabbath

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Sablath Zerarder.
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Edeational Movementa.
Of the many colleges foonded in this coun--
try, Brown Univeraity was the seventh in ortry, Brown Univeriity was the seventh in or-
der of time, and the first Baptist-fonnded

 charch at Berlin, N. Y., was not yet organ-
ized. We mention thees facta to show
, someling or the exfent of our people at the
time when the Bapitists began to plan for a
cold college. The Baptitats, in this country, at
this time were 166 years. old, and had be
come quite namerous in the sea-board statee Yet our people were equally interested with
them in the subject of education, and ready to co-perate with them as far as poosible.
Among the incorporating members of the
Uniyersity Univerity, were inaladede several Soventh-
day Baptist. Rer. John Maxson and Governor Samuel Ward were among the number.
They were men of great force of character and of eond learning. This Ela. John
Maxzon and his anceesor. EId. W. Blise Maxion and his succeasor, Eld. Wm. Blises,
were the two grandtathers of our late Rer. \#ere the two grandrathers of our late Rev.
Wm. B. Maxaon. They had often exhibited
When their deep interest in the work of ed oation,
and William, in his younger boyhood, had
been thoronghly ing ired with the iegire of been thoronghly ingpired with the deaire of
learning. Thirty jeate pase, hè has reached Otrong manhood; and with such men as Wm.
Satterlee, E. S. Baiey, John Daria, John

 8. Carpenter and othera, ome older and
some yonnger, he moved the question of ain edicational institattion of learning, to be
eetablished among tour poople. We were yet

Tre had made oar proteot againgt some of the me has made it on the ground of the plain
teachings of the Bibie. Having taken this pacaings of the Bibio. Having takan this
poition, we were bond to meet the religiona







#### Abstract

tion pablighed in the Protestant Sentinel was an address delivered before the young people in Berlin, March, 1831, by Zadoc T. Bentley. his a adresstion. After traating the subject of education. After treating the subject in a general way, the speaker "Among the first subjects that ought so engross your attention, and demand the tion, are your leisure moments for insirsed oracles of inspiration tion, are the blessed oracles of inspiration contained in the Biblo. It will not only af- ford you matter for instruction, but it will unfold to you the chain, of which it is the conecting connecting lint visible world.


Our leading men had no sooner begun to
express themselves on the suject of educa tion than the opposition began to express itself under the title of "Economy."
The writer said in mentioning the grounds of his opposition
"The first is, the probable want of
ability to establish and asastain a school
of the kind. Our connection is a comparatively small; and we have at the present more institutions than we can su8.
tain above embarrassment.
Our missionary institation needs more pecuniary assistance
to warrant its continual operations with in creasing interest. The itinerant measures
call for more patronage than they have yet
received. Besides all this, subscribers for call for more patronage than they have yet
reooived. Beisides all this, sabscribers for
the Sentinel frequently receive dans for therr
arrearages; and if thre Sentinel frequently receive duns for then
arrearages and, if we credit the statements
of the editor, we believe that valuable paper has hitherto been poorly sustained. Again, the consideration of toge Bupport of our ocal
ministers at home, together with ther oca-
sional expenses abroad, opertes as a weighty
ont objection to the establighment of an institu-
tion which woald be followed with any con.
siderable expense. Now, I would recommend to my worthy brethren, to pay every man
his dae and be content to learn in the echool give us the ability to do like others.

In a subsequent number of the Sentine we find some remarks in reply to the objec ing of the spirit of those objections:
"I suspect that it was not the apirit that
animated the booms of the primitive fol. jowers of Jesing that threw around this sab ject these discouragements. I have hoped,
and still hope, that an institution of this
character among us will find ad vocates, and
 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 pened for their instruction and
good and so important a calling.;
"If, however, as ' E Conomy, se
mply, giving proper mply, giving proper facilities and encourage
ment on our destitate brethron to engage in
the gospel ministry is departing from it school of Christ,' the least that could be
done to encourage it is to, much; 'and th
time circumstances what they may, when it woul
be proper for ns to engage in such a meas are. If such a course would be a departure
from the semool a Crarist, in \#hat does this departure consists P Is It in obtaining learn-
ing? If be, I earning we btain the of Uhist; and, in thi
are from the
case, a little learning wonld which certain
good Christian

We do not know who was the wrifer of sha above reply, but he yome to triat the
gibjet in a very trathtill and forcible way. His words are well worth pespoctfaci sttention
at
 their writing.
This mas
This was in the year 1884, and the anbject fairly before our poople. The Protetatant
Sentinel was doing pood errice Sentinel was doing good worrice at a mediam rect sentiment on the sabjeot. The oditor, John Maxson, was vory pronoonood in its
favor. He asys in anneditorial, July 2,1834 :
"Whether the time has come when we may, with propriety, commence an institu-
tion fort this partoses, or not,
testabl it an in incontestable fact that we are called upon to com-
mence systematically in suistaining the cause
of edrcation. Yoing men we have who feel of education. Yong men we have who feel
it their daty to enter the minitry; and, con. scious of their need of edncation, thay are forc-
ing their way along, through difficultiea almost sufficient to disoonrage the most reso-
late, to the escquirement of a nitable edica-
tion to enable tion to enable them to enter with advantage
on their arduous deatiny, and have placed country en in different institutions in the country at their own charge, and are com-
pelled to interrapt the oourre of their studies
for the purpoes of furniehing themeeves for the purpose,
with the means."

## Later in the aame yeur we find an extract

 of an essany, written by Rov. Robert Barnside,on this mect of education. He baves a very atrong afgament in it its. favor, on historical inoidents reoprded th the Scriptares. So
far from the Scriptures' commending ignofar from the Scriptares commending igno-
rance in the disciples, there are many pass ages where untiring diligence, in carefyl
study, is emphatically arged upon those who would minister in divine things. Paul's ex-
hortations to Timothy and Titus show very as preparatory to the gospel ministry. That "But avoid foolish questions, . . . for they an heritic, after the first and A mand admo nition, reject." To Timothy Panl says,
"Preach the word; be instinnt in season, on of season; reprove, rebuke, exhort. With al
long-suffering and doctrine." "0 Timothy long-saffering and doctrine." "O Timothy,
keep that which is committed to thy trast avoiding profane and viin babblings, and
oppositions of science falsely'so called; which oppositions of science alself:80 called; which
some professing have erred concerning the sith." Nothing short of a thorough and
sound education would prepare a minister to soand education woald prepare a ministar to
falill such charges as theme. The fact i that there is no department of labor tha requires deeper and wider culture than thers fifty years ago, and hence their energy in roviding the facilitios for their young peovith auxilaries, and engated in the work with a fall senne of its religion importance young people became intpired with th thought of higher education.
Finally it was detormisted to build a definite form in DeRayter. Eld. Ompbell, with a few of the brethren sad citizens, held lic meeting of the citizens off the village and vicinity. The call was promptly responded to, and the first meeting was fall of interest.
Mr. L. Goodwin was Chairman, Eld. Oamp bell explained the object of the meeting committee appointed to draft resolations to be considered at the next meeting. The

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of our denoinination, and an in. of three

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 This resolution wer thoroughly disoaseed nd fally adopted, Thus cominenced th Institute. Eld. Alexander Oampbell wa appointed the agent to secure the funde, and of course the funds were in due time eeare he building was erected and farnighed. looke now, after fitty yeark, as though it was enturies.
zif If you
methoid
mothod of raising money for such a purpose read Eld. Oampbell's Autobiography, chapter A primary sohool was opened in D
Rayter Institute early in the year 1837.
There was no one among our own poop
yet qualifed to take the responsibility eithe of a principal ora preceptrens. We had Bro. Solomon. Carpenter in view for prinoipal, bat he was then a stacent in Brown Univeror preceptress, bat the was still a female seminary in the West
Finally a Mr. Rollo was ongaged as prin jear. All things being ready, DeRayter on titute entered apon its eventfal history with the opening of ite first term of school, during that term about 140 studente. This as a triumphal epoch for our people

## TO OUR LIDIES.

What cari we do for our Tract society? intelligently interested in ita work, pray it, give it money
What is there for our women to do in Sab the verious phase inform yourvelves upo reform, apon the varions departments of the work as conducted by our Truct Boand The fundamental phase of Sabbath vork is found in the Bible interpretations of the seeping women, inform yourselves upon th Bible teachings concerning the Sabbath? Yes, and for reason that too many of them could not give a sufficiently intelligent Sabcarry 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 abing faith in th bod and the God of the Bible, that will keep them steadfast love for the Lord of the Sabbath, that they feel no temptation to abandon 1ts faithful seeping; but many of these women are ath inse who would dethrone it as is a queen seeker of her life. They were born into Sabbath keeping commanities, have mar-
ried Sabasth-keeping men, and are epending heir days under these sheltering influences et these same women are the posmensors of pirituality ought to be made a atrong lever convioting force, lifting men and women at of the Sabbulh-breaking sin, both of ah as may come under their influence wh oep the word's sotboth
But, my dear gisters, too many of us do ot anderstand the law of God as we. ehould for our own soule good; do not know enough daily record in good ttanding with him, and ve must, therefore, fail to be good helpera in maintaining the honor of the fourth commandment. We can never be intelligently aterested in the work of our Tract Board antil we know what it is doing, or meking to do. To lears this we muat read ita an nual reports, its printed weekly commanioa We cannot pray the fervent, efrect sands, until we can know for what we pray. We never will give to it all the money re conld, or ve shoald,
Bat do you mean that women are to lear
the necred seclasion of the home life to be come agitatorr ppon thic quection? Ram
phatioally, no. Do jor ment that Jou Are
aggresive Sabbath-reform work to dot No:
But, haring made eerranta unte jourselves $f$ such as yourselves, who shrink from the ablicity of the printed page, we yet feel rced to use the open door of such page to
that for you which-we both see and be e belongs to us to do, with roference to obligations to our Missionary and Tract are on own tister to that your ecoretar would not easily be made more sincerely in terested in yous welfare, than in he present relation of obligation to you the pon one certain phase of our daty to the therefore, I plead with you, first for your me, ention in order to awalen interest, then to plead for the active play of conscience that you will heed the call which comes not not new to jocly through me, sinco nake jourself ready for the work which ou Sabbath commanding God is preparing for ork. This organized body of Cheit omen ols ming of partments, is conseorated to good work. It $s$ coming to feel the need of a sanctified Sab bith, and it will work with its united ene will and direction when once it has not it of its ranks becanae of fear that it eill the means of bringing persecation apon a God never leares the right; nor yes will h abandon the apholder of his trath. Ther is atill a Bible blessing for such as may be
persecuted for righteonamess aike. Not al ways did he keep the Ohildren of Iaral is leave the Sabbayse to the feeping he alvay Not one of ourfrothers can become a Worm an O. T. U, Worker. They have had the the yeare of extle to face through al mast help when this emergency abiall con upon us. We cannot esoape and be guil 0 it mo mo tion. To be prepared we must enter thi training school of God's teachings apon it and man's theories as they will be thrast, and rudely it may be, in our faces. Thi These won Christian women; they are also Ohris more readily yield the heart to the ques䪨 obstacles to overcome that same busi their influence in the home, when once the
reveonvinced of the right of Sabbath, will be to nutorid val God's Bibl or clase of people will atand ready to help
When they see the canse advocated by thority as popular as the Union; those wh
have deserted our ranks for the aske of eas and popularity. However slightingly the may treat us upon the Sabbath queation
they do not than treat the queetion when
away from us if they hear the Bible bath attacked. Having the tright of tho
Who seek to be Ohristians to promises of the Word, having, by virtue of ing very near the heart of him of co atil may come into the possession of acommand ing faith that God will hear and animer the
pragers of his children for his long-forgotten Sabbath.
ve may be prepared in head and in heart to meet this question when God shall requir of us service. Pray, each one of y
that which you most need, but pray.

## brligion il conion uff.

The question might be raied, Can any have religion in his heart and still no have it in his daily life? Only a negative wer can be given. Whe $\Delta$ pore in: Ohri esus, and that old thinge have paeed ama the tree has been made good, ite freit will cartainly be good also.
Tó be a Christian is to be Christilike. anc cannot be Ohrist-like one day out of seven, unless it is pat on, and the other six a a worlding; he is either carnally minde or epiritually minded. One of thene condi
tioni he vill manifest in his diils life. The tiont he vill manifest in his daily life ${ }^{\text {The }}$
Bitie matee this distinction, and Tr have
$\qquad$
It is the Ohrititin!/ dats; mo we
Ohrin

## Missians.

## "Ot yo into all, ,he world; and preach the gospel Wo vore creature.)





THE Gospel in All Lands enters apon ties for giving verry full information respect ing all countriee, peoples and misions. The
numbers for 1887 will constitate in Enceclo pedia of missions. Daring 1887 it will contain:

1. A condensed description of the coun-
tryy, governmenti, rulers and people of all the
nations of the morld. work carried of in every country of the Worla. Maps of all countries ghowing the loca-
tion of all the principal mission stations of
the world the world.
2. brief acooutt of the history present
work and statisticics, of all the Protestant misgionary societies of the world.
3. The religiono of the world-heathen,
Mohamen Mobammedan, Jowish, Oriental, Roman
Catholio, and $P$ Potestant, and what each is ${ }_{6 .}$ a list of all the books published on mis-

 with orer 300 ilingtratitions.

 Oaech, 81.25 a yair
way, New York.

## from m. I. Joinson.

 Dear Brother Main,-I think it mis Mast be Dear Brother Main,-I think it might be CORDER to hear the news from this mission. ary field. It has been the Lorrd's will to blessme with the happy privilege of preaching some and risiting some in this quarter Wright county, Mo., and spent one week at Wright conanty, Mo., and spent one week at
Manafield and vieinity. I preached two discoartes ait Bro. . . . . Dennis's charch, to
attentive andience. Thence I retarned
 ance at Mansfield, where I preached three discourses to large congregations, Amon Bro. Boss, the paptor of the Missionary Baptisiecourrees to hisi congregation, and drested with all the courtesy that could $b$ asked of any ppoplile. Bro. Ross said he had
never made the Sibbath question a stady, ba he thonght oar clalms had strong Bible proot trath in the matter. Brother Dennis is thoronghy entime is the sabbath, but says his sur
the week roundings are such he could not get along
so well I insisted on his doing his duty, and truating in God for his timely blossing 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 true Sabbath as there; and yet not one has one man at Mansfela. He keeps the SabHe told me he disagreed with all churche in mome things. I l left there with the promise to viBit them again; and my prayer and
hope are that they may soon see thair error and obey the commandment.
Iroturnod home to Billinge, and fonnd a let urging me to copme as Boon as posibibe to
help him in the work there. He atated that the oharch had turned him out; that the ever; that there were ame coming over, and
 tued to let me have the houise of worrhip,
as they had control of it half the time, and that was on one of their daye, though not in let me preach in their honae on thair days; and st thro other placen in that. section of
country they winted me to preach. So have of Fobrump. Then 1 left home for thitr of Fobruct. Then I left home for
Stone counts, and was in an interesting meet-
ng at the Ohappol school-honas, where I have
beon preaching ee before mentioned. I vas aken sick and have beon unable to got away my doctor says it will be dangerons for me to leary very soon. My घickness is my oid
disease, broght on me by my exposure to the he paft month. In consequance of my
health, I had to write Bro. Redwin this norning that I conld not meet my appointgesing rapidly. Therere on this field is in creasing rapidly. There is a call for me to
 n his community there is an interent in the ince I was there three years ago last June and will likely résultin a Seventh-day Baptist Church. They say they think they can make and spend two or three weoks with them. seems the demand is equal to all my time, I wae in health, and the Board could sus e Billings Times, are having their effect wn. I have many interesting things, to ne, in my work here that I refrain from
writing, lest I should be burdensome. I hope means to carry on the work to his honor and g

## prom d. H. DAvis. <br> Sil Shanghat, China, Dec. 31, 1888.

 ragarding my country trip. The mail oes to pay $\qquad$ thave informed Zah coming year $\$ 4$ a month, with the addition I tried to show him the reason, to some ex tent, ard he seemed to take it sill right. tir him up. Le-Erlow has not been here back until we feel confident that he has thoroughly reformed, and we want some is reformation.

As we bid adien to the old year and wel past and make new plans and new resolu have metde some advancement in our church those among whom we are laboring. The people about us are being tanght the word
of trath. We are encouraged to know that Christian. There are others who seem to bo see theni all won from the power of sin to the freedom of the gospel of Christ. I pray
that thear 1887 may be rich in its frait age in our mission work. Let us labor and
pray eannestly for this object. I sincerely foreign belpers to aid in the work
The week of prayer is to be observed in Shanghai under the direction of the Evan-
gelical Alliance. I am to conduct the ser vices oh Seventh-day evening, Jan. 8th.
Subject "Prayer for Nations." I have outined the points mentioned under this head in the follewing way
PPPP RAYER

OWER in
OHTCAL
RIYATE

## 

EACE
CRTTY
Rotectil - FRUITS.


I have invited two other missionaries to three esctions in the remarks. Hope we yall have a good meeting. We all wish
you a happy New Year, and that it may bring reatoration of health. Ever praying or the puccoss of all


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Like many other people, Seventh-day Bap.
titat bave fallen short of their duty and priv.
ileg and endeavor; still, considering their smat
numbers, they have made a fair record. Our. present Missionary Society was organ
ized in 1843: By the constitution then adopt
 and other parts of the world " was added,
and the Society at once torned $i$ ts attention
toward the hagthen

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& \text { sappoposiad to be larye numbera of people that } \\
& \text { had for centuries paid some roligious regard }
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 herents.
In 1854 the families of Wm. M. Jones and
Charles Sannders
 ies arose; and, attor
sionaries
Oerere reanlled.
arge ideas respecting the privilges and obli
gations of our people to labor tor the salva-
tion of all men.
The incease of laborers in China, the re
entablishment of the Palestine Mission, and
 Huetsions than treceived earnest tand prayerfal
 Was very encouraging.
Mililionsion of onr fillow are perishing
for lack of the redemption and comforts of

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& \text { he sends in, even to to attermost parts of the } \\
& \text { earth, will be repaid with dibundant increase. } \\
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& \text { Forld, and withont hi } \\
& \text { Gosel in all Lands. }
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## Juntusi M, 1887

The following will repr
treme. We would not trome. We would not
reders exoept that we wi arppeningly bigoted it it
invoctuge
own mer
thereto.
Rorroaz Outhook:
Dear Sir,-Plenese disoc Don't mee the parpoge of
attempt to overthro one mot escred int you had apholding of the diy wh
mien of Ohrist, 00
man oberrance of the day a
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ont
 Yoa claim, it wed
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fall



 their religions freedom,


 even from the time of
day? No that muat be


Doar Bir,-I do not o reply to the difierent poi
January 21 ot Whteion
 inolination to connider. your communioation ind it wes writton ander at better melt. Be amared, that which you make are do not oren raffe our ar
time ever comes vhen vectigigto the deeper m
fiota connectod with th you vill disoover that $t$ theories, rhich you and
are the real oonroe of the are the real soance of the
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## The Sabbath Werardey.

ulime Contre, M. X., Fitth-day, Mareh 8,1887 REV. L. A. PLATTS, D. D., Editor
REV. R. P. SAUNDERS, Business
 RUV. A. A.
Bditor.





Thoss who contemplate ordering the Holping Hand
do so at once.

A postal oARD from the pastor of the
Pawoatuck Charch, at Westerly, R. I., tatates that fifteen candidates were expected to fol low their Saviour in the ordinance of bap-
tism in that church on Sabbath eve, last. The gracions work of the Lord is going for ward th
praise.
THE twenty-serenth International Convention of the Young Men's Christian Asso
int ciation is to be held at San Franoisoo, Cal.
May 11-15, 1887. An excellent working programme has beni prepared, the proper
committees are arranging for rednced railroad fares, entertainment of delegat

Norice of the Thirteenth Annual Con vertion of the Allegany County S. S. As-
gociation, to be held at Friendship, Tuesday aociation, to be held at Friendship, Tuesday
and Wedneeday, Maroh 8th, and 9 9th, comei too late to be of mach benefit to our readera. An instructive and intoresting programme is
preparred for the occasion. We notice the propared for the occasion. We notice th
name of Bro. B. E. Fisk, of Richburg, an that of isister L. H: Kanyon, of Nile, among thooe who are to take leading parts in the ex
-
Tre Southwestern Christian Advocate, Methodist paper, speaking of some recent
conferences changes, says: " Such is the marrvlons flexibility and adaptability of our
poity to the work of evangelizing the world. Woity to the work of evangeizing the world ten minntes could have transefrred a preach-
er from a white conference in New York to or from a white conference in Nem York to
an Negro conforence in Mississippi, elected him elder and transferred him to. a yellow conferance in Asia, but ours ?" Marvelons flex-
ibility, indeed! We should call it cast-iron ibility, indee
dictatorship.

WHar is meant by the "enthusiasm of iion Sunday-school in Chicago, which, the
Tribune of that oity says, is the largest Sunday. ochool in the world, there being 4,500 the whole school himeolf in a mingle clase
the san whenter he asks a quastion he
the whole school to answer in concert agys there is something about a vast hoos
which has power in it; the children feel and are carried along gy it. "It is andoubt-
odly better. that children, "nd men too shonda be empept into the carrents of good
infliences in such a manner than not at all. It is, however, much better that they learn to Go right by the deliberate convicion
trath and daty, for Goil is unchangeable that side; and one man with right and Go is an overwhelming majority.

Av incident has been going the rounds of the newspapers tor some weeks, Which is worth
repeating still more widely. A lady of comparatively moderate means gave $\$ 300$ to a the minitry. By the help thus afforded thim, the young man finished his course of stndy and entered the ministry. Daring th firty year of that ministry sathered as the fritit of his lab the woman laughs and cries while the nays, كI am glad I pat my money into Ohrintar instend of into a bank." The invectment of their vurplus means than to pat them where they would help to pat con coretsal talent into contact with the world's firco gonks ? Mones invested where Lide immediate fruit in the talvation Whot of men for Ohitistimn work will gene on
bearing frit to the end of che world. How our stemardahip, at the last day, to hav made soine such investment as this than
have hoarded the earnings of a life-t'me fo have hoarded the earnings of a life-tit.
our ungrateful heirs to quarrel about.

Frov several of our churches and mission In all thie we do greatly rejoice. While we
ind readily grant that the ideal church is one in all the graces of the Ohristian life, experiideal in far from being realized in most of our charchas. And so long as there are d
clensions, and defections and coldness cleart among the people of God; and whil in the sphere of the church's life and inflo ence, 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 ceason o refreshing comes, it is occasion for rejo
to all who love the kingdom of. Christ.

Brother A. J. Barton, of Summerville, day Baptist Church, near that place, is no engaged in building a house of worship. Some who have no money to give to the en have contributed money as they are able He wishes the to say to those who have offere 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 litile church now, we are sure it forward a good work. This is one of our opeful new fields, and a new hovise of worship
rill help the work more than almost anythin lse just now. It is the same interest as another column of this paper.

The gospel of Jesus Ohrist is a positive gospel. It comes to men who have positive
and great needs, with a positive and great and great needs, with a positive and great
remedy. The strongest argument that can be made in its favor is a personal application it to the wants of men. We once read 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 mrch in answer to skepticism that he suggested many doubts hat his hearers never thought of before; nn-
belief sprang up and grew in his congrega ion at the very time when he supposed he was annihilating it. Infidelity suffers most When the pure simple gospel is laid mose men. The minister may study infidel po ons, and he may occasionally combat them, but if he will win souls, he must stady the
Bible constantly and preach its soul-saving octrines without much direct reference hat its enemies may say against i

## GOD HONOES HIS WORD.

The Christian Secretary relates a very interesting incident in the life and ministry
i Mr. Spargoon, showing how naturally of Mr. Spargoon, showing how naturally Vord of his Master, and how God makes ase of his own Word to save men when the servant who uses the Word is anconscious of how it is being applied. The preacher from some noted orator or poet to test the power of his poice; but his heart was fall of heart" he spoke, and God blessed the atter ance to the salvation of a sonl. How many hus filled with the Spirit and Word of God and who, out of that fallneas, unconscionaly speak, only the fature can ever reveal. The
trath of the story is verified by Mr. Spurtrath of the story is verified by Mr. Spur-
geon himself to the person who made it pub-
to pre
hirty years ago or more he was invited
at Syden-



## Cammanicatians.

threb difs And thirer nieits.

## bi prof, albert witroord

The theory of the harmonists, in regard to he time of the cracifixion and resurrection

$\qquad$


Oar Lord ate the passover at the legal time, on the evening before the cracifixion
day, according to the explicit statement of day, according to the
the first three Gospels.

Therefore, according to these Gospels, Christ was crucified on the great day of the east, the passover Sabbath
3. Each Gospel specifies this day as "the preparation." Mark defines this word by another, pro sabbaton, "the day before the Therefore, "the Preparation" in apos olical times stood also for Friday,

Lake and John both state that "the paration" was followed by the Sabbath.
. The sabbath, specified in Matthew, Mark and Luke as following the Preparation was only the weekly Sabbath, as the Preps

Mark, Luke and John, each
Preparation, the Sabbath, and the.First-day 2s three successive days.
hese three days embrace the predicte resurrection.

Each of the Gospels put the first ap pearance
Some of my brethren in the charch oppose to this a new theory, based upon the specif days and three nights in the belly of the whale, so shall his in They put the cracifixion on Wednesday, the They pat the cruciaxion on Wednesday, the
great day of the feast on Thursday, and the resurrection on Sabbath afternoon, making the whole interval three fall days and nighte They claim to derive support for this theory
from the fact that John calls the day of the crucifixion, "the preparation of the pass Sabbath," and then Matthew states that the first visit of the women to the tomb, and the first appearance of
Sabbath near sunset.
In this communication I can only outline the insuperable objections to suoh a theory Hey are as flows:

1. It pats the Passover on the day follow ing the orucifixion, contrary to the unques
tionable statement of the first three $G$ Gspels 2. It puts the crucifixion on another day than the pro sabbaton, the day before the Sabbath, contrary to Mark.

It defines "the Preparation" found Matthew, Mark and Luke, as a preparation fo the Passover, though these Evangelists each
mark the day before as such a preparation. 4. It defines, also, "the Sabbath," in eac of these Gospels, as the Passover Sabbath dayg of the feast
5. It asserts that Christ rose from the dead on the fourth day from his crucifixion, con trary to t
Seripture.
6. It pats the journey of the two disciples to Emmans, and the appearance of Jesus to
them on the fifth day from his condemnation and cracifixion, though they expressly say that it was "the third day" since thes
things came to pass, Ohrist rose on the first day of the week. I can only briefly review the argament ad duced in favor of this new theory. "The may mean the preparation for the or the Preparation (Friday) in the Passove week. If the first ranse bo the trie one, Joh contradicts the first three Gospels, bat no if only the second be trae. Also, "the day of that Sabbath was great," may mean that
the day of that weekly Sabbeth was also the
hold, or the day of that weekly Sabhath wa aleo a great day, because it fell in the Pass-
over wcek. This is the view of most harmonists. It can be easily shown that the views of the harmonists are justified by th
asage of the Fathers. Neithor harmonists no disharmonists hold that John meant to sa that "the Preparation" was only a prepara-
tion 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 a Friday and Sabbath, respectively. The in upon these two expressions is a new one, and opposed to the meaning of the parallel paso ges in the other Gospels.
They also give a new rendering to Matt the Sabbath, as the firat day of the week drem the Sabbath, as the firat day of the week drew
on," thereby specifying Sabbath afternoon, is opposed to this rendering-the Vulgate Beza's, Lather's, Alford's, Meyer's, Lange's, the French, the Danish, the Anthorized, the
Revised, and others, each render the second Revised, and others, each render the second
phrase, accordng to its natural signification, bogan to dawn towards the first day of the week." Bat there are three translations on
the first phrase, ơ $\psi \dot{\varepsilon} \sigma \alpha \beta \alpha \alpha \tau \omega v$, different in form, but agreeing in sense. In the Yul gate and in the German version ó $\psi \dot{\varepsilon}$ stand ased abse in the only two passages where ased absolutely; as in Mark 13: 25,
stands for the first watch at night. Erident "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 Anthorized versions express ond of the natural day. Alford and Meyer prefer the classic nasage, "late in the Sab bath," but expressly state that the division of the day is natural instead of Jewish. The Revised version has also this rendering. The rench and Danish versions, as well as the several others, render this phrsese, "safter the Sabbath," according to later ubage, found in Platarch, Philostratus, and other Greek writers of the first centuries of the Christian era. This is the better rendering, for it stands on contemporaneous asage, and is unambiguons, hension as to their exact meaning
But there is another objection to this new ondering on grounds of harmony. Whater may be gia the time of the firat visit of the the time of the first visit of the women to thew and Mark speak of the same visit." The points of argument are too many and too cirmbtantial to imagine otherwise. The mea and arrangement, and in other particulars expected from two independent witnessea Matthew adds to the atatement of Mark that the women, immediately after, met Jesus, refoet and worshiped him. The adrocates of feet and worshiped him. The advocates of
this new theory would have it that Matthew pats all this on Sabbath evening, while they admit that Mark describes a morning visit. It would seem then, after the two Marys, on abbath evening, found the sto lying in the tomb, had heard with fear and oy the message of the angel, and, departing had met and conversed with their risen Lord that, on the next morning, the same women paired with spices to anoint his body, say the stone from the doo?" and finding th tone rolled back, saw again, with amaze ment, the heavenly messenger, heard again the same message, and departing from the "said nothing to any one, for they were " afraid."

Not only has this new theory no stand ing in the new interpretation of John, o have shown; it is opposed to the plain as ages of Soriptore relating to this the pas On the other hand, the theory accepted by all commentators, that Christ was crucifled on Friday and rose from the dead n Sunday, is not only in harmony with majority. It may seem at first view not to armonize with the specification in Matt.

Bat we ghould bear in mind that only in Mark, means the asme as "the third Gospela, and could include only one day and
same Gogpel expremely amerts that Christ me rucitied on the day before the Sabbath, an ose from the dead the day after the Sabbsth kundant evidence can be adduced that "three days," in Scriptaral nsage, is equir. ne. In a like way the Hebrew form three days and three nights,": was also used enerally and indefinitely for three days, Lightfoot, Robinson and others inform an Whatever aifficalty the English reader me have of anderstanding the Hebrew usage, is more reasonable to accept of suoh an er.
planation, than to make the apparent sence of one phrase rule the interpretation of more an a soore that are unquestionably opposed

## obdintion at mableose

On Wednesday, February 16, 188\%, Dee. Joseph C. Bowen wau ordained and installed
pastor of the Marlboro Seventh-day Baptist Church. On the 27th of January, that church sent out invitatione, asking the
following sister churches to send committees following sister charches to send committees
to sit in council with them for that purpose: First and second Hopkinton, Pawcatuc Plainfield, New Market and Shiloh.
Bro. Bowen had been preaching for them
more or less for fifteen yeara. The church is small and unable to sapport, entirely, postor. For years they have struggled on
reeping ap services and paying of the keeping up services and paying off their
debt, untild now, they have refitted their house of worship, and seem to be more
ananimous in calling Bro. Bowen to become heir pastor, and in arranging to do what they can towards his sapport, than ver be church having in its membership a deacon, who is highly respected as a man, having all the necessary qualifications for a good pas
tor, except the systrmatical thoological edncation of the seminary. Yet one who has had the discipline of some twenty years as a achool teacher, and fifteen years of such
Bible study as was needed to make him an Bible study as was needed to make him an
acceptable preacher of the goapel with his own church and with the ohurchos of other denominations.
While we would insist apon keeping up the standard of a complete and thorough education for our young men who are ex-
pecting to make the ministry their life-work, and expect that our able charches will in nist apon such for their paitors, yet we do
not see as we could well insist upon this ule where exceptionable cason and peouliar Marcumstances make it advisable to do a done. I believe theve are wise and just exceptions to the rule (which is a good rule) that our people are more and more adopting, making a thorough educa-
tion a prerequisite to ordination. Had this brother been a young man with all the years brother been a young man with all the yeara
of life before him, I believe we would have been jastified in refusing his ordination in til he had made the necessary preparation Batt evar being able to secure a pastor who has passed the proper "examinations," mettlea enanimously apon one of her old mon, whon petent, and asks us to ordsin and inemhim as their pastor, I believe it to be per eotly consiatent and jast for us to do so even though we have urged, and do stil
urge, apon the "theological atadent" "thorough preparation, extending years of stady.
Again, I do not know where such churche as this could put their hands upon those wh rale, even if they conld par in rule, even if they conld 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 rocept a call to go into some of thene back a pastor. Here, and settle among them pastor. Here, I repeat, I do not see but
the step Marlboro has taken in about the only
ent. It was i these that the council proceeded to comply with their reques
The meeting was called to order by H, $L$ the roll of those chore Churoh, Who oalle epresentatives to the council. Rer. Randolph responded for the $2 d$ Hopkinton Church, Rev. A. H. Lewis for Plainfold Tomlinson, Geo. Bonham, A. B. Davis, Goo Tomlinson, Geo. Bonham, A. B. Daris, an Micajah Ayara, from the Shiloh Ohurch

| O Goppel expresely asserte that Ohrint wn itled on the day before the Sabbath, wnd from the dead the day after the Sabbeth. ndant evidence can be adduced that ree days," in Scriptural nsage, is equir. $t$ to "the third day," or the next day bal <br> In a like way the Hebrew form for ree days and three nights," was sloo used rally and indefinitely for three dayes a atfoot, Robinson and others inform an thever difficulty the English reader may of understanding the Hebrew usege, it ore reasonable to accept of auch an er. iation, than to make the apparent monse phrase rule the interpretation of more a score that are unquestionably opponed |
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i, I do
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mplied with the conditions of oui an if they could pay their malarien unow where there is a paetor of call to go into some of thene bech churches, and settle among them as
Here, I repeat, I do not mee but Marlboro has taken not nee bu
in view of such considerations a if the counc
ir requeat.
ceeting ras called to order by H. L. ft those ohurcharce invited to mond ativen to the conncil. Ror. Le F. Rer. A. H. Lowis for Plainfele,
T. L. G Hopkinton a, Geo. Bonham, A. B. Davis, and ere read from Bro. J. G. Burdiah,
the Nem K Them provantod himpelt expa Bro


| Bypathy with the movement. Rev. O. U. | their behalf, they would feel more than amply |
| :--- | :--- | :--- |
| Whitford wrote in behalf of the Pawoatuck | paid for all their tronble |

Whitford wrote in behalf of the Pawcatuck
Church, excusing himself on account astra meetings at home, and said,"we mos heartily approve of the mearnestly pray that God's richest bless ungs may be apon the good brother." Rev.
i. I. Cottrell wrote, in behalf of the 1st Hopkinton Church, that extra meetings
prevented his attendance, bat that they were in fall sympathy, with the undertaking. Also a card from Bro. Main, written some
time since, in which he sald, "I saggest time since, in which he sad, "I suggest
that one of you be chosen by the church to give his time to study and preaching and him.".
The conncil was organized with T. I Gardiner as chairman, and A. H. Lewis The candidate was thoroughly examined or ordination, upon all the departments of systematic theology, answering in a most

atisfactory manner, and with surprising | clearness, some two handred questions |
| :---: | :---: |
| covering every point of our expose |
| ent | of faith. He was then examined for

installation as pastor by, A. H. Lewis, who installation as pastor by, A. H. Lewis, who
also propounded questions to the charch,
which were answered by Dea. Richard Jones as the charch's representative. There was council to ordain, and install, which they
then proceeded to do. The consecrating then proceeded to do. The consecrating cooncil joining in the laying on of hands. I. F. Randolph; who also made an address
of welcome. The charge to the candidate by A. H. Lewis, was quite fall, and made a
profound impression apon all. L. F. Randolph was appointed to preach a sermon on
the evening after the Sabbath, saitable to the evening after the Sabbath, saitable to missed wit
Bomen. Bowen.
Thas ended one of the pleasantest inter-
views Marlboro Church ever knew, and one that will long be remembered by many who were present. That God will bless this
little ohurch and her pastor, and build them ap, is the prayer of many a heart.
T. L. GARDiner.



ع. \& O. E. THUBARD, Phangyind, N. J., March 1, 1887 .

## 

| New Jerrey. <br> new market. <br> 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. Ona boy brought to the church last Sabbath, 28 cents, his first "laid aside for the Lord." <br> 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. <br> 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, Danellen, N. J. <br> The next quarterly review in our Sabbathsehool is to be a written one. <br> One of the severest anow-storms of the season ocourred last Sabbath-day. It did seem old-fashioned. We had witnessed such in our early childhood. <br> It gave the church great pleasure to receive from Mire L. A. Ucley her annual letter to her charch home. Such expressions of abiding trust in God and in the church, did us all good. If all non-resident memborn realized how eagerly nuch letter are read, and could hear the prayera offared in |
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The following words of her letter may on arage some other lonely Sabbath-keeper I amm still striving faithfally to follow our ften daster wherever he leads. The way i o him who has promised to be our gaid nd helper; so I try to walk patiently in wha ems to be the path of daty marked out for
me. As my thoughts wander beck to day ver the past years of Christian service, many hecions memories of blessings are recalled which, blending with the joyfal possession o he hopefal anticipations of fature good in of rest and peace in the sunshine of God's rization of all the possibilities of our lives, nd of the hope hereafter, is my prayer.". Dea, Satterlee and wife were rech. Eld. H. P. Burdick gave as a call on hia
ay home, and on the evening after the Sab ath gave us a stirring discourse on "Th The following resolations were adopted ast Sabbath, at the session of the Sabbath chool, and requested for publication in th
Sabbath Recoruer: WhikRas, our Heavenly Father, in his infnite
poridencei, has removed from our church and Sab-
bath school, our esteemed deacon and teacher, Bro.
 e it again.
Thain extend to his bereaved family
of thmpathy, prayngy that the comotring
of the Holy Jpurit may surround and up hold them
them to
monotyed
mont
worth
sis the lose which
his death, may
last in heaven.

## Rhode Ialand.

Quite an extensive and general religious Beginning with the week of prayer, the charches held services in their respectiv meetings. As the fruit of these efforts, additions were made to most of the charches.
About two weeks ago, it was determined to About two weeks ago, it was determined to asist one of the pastors in his charch work, was asked to take charge of the union meet-
ings, which he has done with great power and acceptance. The largest available anto accommodate the people who come to the
services. Many are being converted daily,
wanderers are being reclaimed, and the charches are much revived and encouraged. At this date, Mr. Jones is obliged to leav
the work to fill engagements made else where; bat the work is at such a pitch o
interest that it is thoght the pastors will b able, with the blessing of God, to carry
forward, without serious abatement of inter Oar own church is sharing in the labor
well as in the rich harvest of this precious se ${ }_{\text {Fingruat 24, }}^{2887}$

## Minnesota.

We are having excellent sleighing this winter, which has not been equaled for ser-
eral years. The weather during January was eral years. The weather uring Janaary was
rather cold, the thermometer ranging anywhere from $20^{\circ}$ to $40^{\circ}$ below zero. Febraary has been more mild, with but very little wind.
Last Sabbath, Feb. 26th, Eld. Lewis preached his farewell sermon, and expects to On account of a "reguiar Minnesota bliz zard" there was not a large congregation present. Some resolations in regard to Eld.
Lewis' work were presented and adopted, which were requested for publication in the Recordzr.
Wheeler ohurch has called Ell. S. R Wheeler to be its pastor the coming year, and we are expecting him here the first April to begin his labors; we sincerely hope and pray that we may work unitedly with and that many souls may be born into the kingdom of God through these united of

Our young people have been having some very interesting prayer-meetings for some time, and we hope in the near fature to see ome happy converts.
Since my last writing there have been

## Mimoari, eLE ORLERE

The following extracts from leters to Eld. rathan Wardner, and others, will be of
rest to the readers of the Recoader: We have been ice-bound, so that we co not travel on horseback. For this reason I missed some of my appointments in January,
which were about 30 miles from home: Since which were aboat 30 miles from home. Since
the thaw, we have had plenty of rain and mad.
Bro.

Bro. Helm does not get out much this inter. He is physically failing, I think,
very fast.
The little charch near Summervils, called The little church near Summerville, called pring; then your ten dollars will be nieeded, and as much more as they can get. You
vill be notified in due time. Fifty dollars ould help them out, and would he well be-

Our place, Elk Creek, is not yet what might bu called a village, bat it is growing
have offered to give lots to Seventh-day people who will buld and settle here, but
hey seem slow to accept my offer. The hey seem slow to accept my offer. The
First-day people say that if I will give them he same chance, they will make a town in a ctle while. It is well located for a busine
center, and any kind of a tradeaman o merchant would do well here. The pros-
pects for building ap our country are maltilying almost daily, among others the surety a railroad, running within leas than a mile I would say to all those who have been nquiring of me, with an idea of settling of land run up. I have at this time several arms in my mind, but will give the de 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 good springe, all for 8320 . Another, within one mile, of 120 acres, good log honse and
kitchen, stables and other out-hoases, a least 40 acres in fine state of caltivation, two good cisterns, one good spring, good fencing,
tec.,all for $\$ 600$. Another, near Bro. Helm's, in Shannon county, 80 acres, good land, on
d welling and other bnildings, four acres in coltivation, good fencing, etc., all for $\$ 400$ The two last places named have apple or ment land here, but very little; there are
 demand for mill-men of every class. I an till offering lots around our little oharch none but Sild up a vilage or town; howly. I accept your kind offer of some of you
tracts. I think they are just right for thi country, and I can use them to a good ad
vantage. I have a large and promising field The sabbath canse is gradually gaining Our brethren are considerably scattered abou the conntry, bat all seem firm.
I extend thanks to dear broth I extend thanks to dear brother and sister
Daland and other kind friends of Leonard ville. Their gifts and words have done as

## Tondensed 2lays.

 The Treasary Department has decided
that the wife of a Ohinese laborer is a person whose original entry into the United States
is prohibited by the Chinese Restriction
Act. The Academy of Music, New York,
Fas sold, March 1st, atanction, to William
B. Dinsmore, for 8000,000 . Dinsmore re-
fused to Bused to
purchase
The New Jorsey Assembly, March 1st,
passed a bill, by a vote of 39 to 17 Fhich Fhe
quires all goods manufactured in the state
prison to be stamped with the name of the
institution.
institution.
At Charle
At Charlestown, S. C., about 6 o'clock on
the morning of Feb. 26th, a slight earth the morning of FFo. 26th, a slight earth
quake shock was felt, also at Summervile
and in the adjacent conintry. The shook Thued five seconds
The proposed constitational mendmen
passed by the Senate to change the date o pinaggiration day from March 4th to April
30th has boen favorably acted apon by the



Forign.
The damage to propety, at Mentone
France, by the earthquakes, is estimated a
$\$ 2,000,000$. The loss of life is estimated a 82,000,000. The loss of life is estimated at at
600 ingluding all the places hearrd from.
Many places, however, are still to be heard Many
from.
The split between the new German liber-
als and the ofialists, at Berlin, is becoming pronounced. Herr Krueger, ithe becoming
leader, attends new (ferman liberal meetint leader, attends new German liberal meetings
and reproaches the liberals for failing to ad-
here to the compact against the government and reproaches the liberals for failing to ad-
here to the compact against the government:
The experimunts with a new explogive The experimunts with a new explosive
which have been made under the sapervision Which have been made under the sapervision
of the Rusian goverument have been at-
tone possesses fifteen times greater distructive possesses firteen times
power than gan powder. It does distructive pro duce any amoke.
The district

## The district including the northern coun-

 ties of the province of Now Branswick ishelpless in the grasp of snow. It is piled up to the jecond story windows of houses in
Now Castle and Catham, the two principal towns. Oommunication with ontlying points
has been almost entirely cat off for a week. M. Lockley, the French minister of pab-
he workg, says that the sewers in the iis
tricts shaken by the earthquake are so dam tricts shaken by the earthquake are so dam
aged that the soil will become infiltrated
with sewage, and be a With sewage, and be a Bource of contagion as
goon as hot weather comes. The govern-
ment will send engineers and specialiste to
do everything possible to avert such a disdo eve
aster.

## 





Irvirg SA Ondres expects to be at his $F$
tudio from March 18 Bh to 28 d inclusive.
Eno. H. B. Liswrs, having removed from Dodge
 Hullock, Peoria Co., IIl, requeti his correspond
ents to addrees him there:

## BEQUESTS TO TRACT SOCIBTI

The generous purpoee of some persons to ad in
Th work of this Sceciety, by gitis of money or other property, atter their death, is somotimee doffeted The gift is intended to be made. It is necoeviry for
this purpose that beth the Sociofy and the propert his purpose that both the Socloty and the property vill made in the state of New York lee thhn dixty ocietles formed under New York $t$ wn, For the onvenience of any who may desire an
purpose, the following io suggestod:

I give, devise and bequeith to the Amarican Ieb
ath Tract Society, a body corporte and politc un dat inact society, a body corporate and politic un
der the general laws of the atate of Now Yook, the
um of..........dollara, (or the followiag do
cribed property to wit..............) to be applied to the usees and purpowes. of er..... Bo
and under its direction and control forever.

## 8PBCLL 10 HICLB .

 A. Building, corner 4th $A$ venue and $\$ \mathrm{dd} 8 \mathrm{~B}$; enrance on 38d 8t. (Take elevator.) Divine wervioe
t 11 A. M. Sabbath school at 10.15 A . M . Siran.
gers are cordially welcomed, and any frienda to the

KF C Croaso Mrustors. - Mission Bible-chool at
 sepers in the city,
nivited to attend.

## CF THR Committee appointod by the Goimen Conference to correspond. with interested pornoin bib feference to the Sabbath question, and with refer  <br>  <br> one member for each of the five Asmocintione fion  belong, they wiil cause of trath <br> Tho namee of all persons who would wish to cor L. A. Piatts, Alfred Centro, N.

 ciety pubbicstions, will find them on eale as the mto
of Robert Willisms, in the care of F. C. Dunn.
 tions to either the Tract Bociety or Minmionary so
clety, or both, will be furnished, free of charge, on


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## The Estate of the Late Oiiver Babiche



Salesmen Wanted.





## hiscellang

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## gatibine in phe youna woirn．


 yon had y pery suceesestal meoting and 1





 my frait？



 Joo not bringing torth muech fruitit？


 Joang ladies to atcena the misionary meet
ing She called on the organist，and aaked her
＂poutlon meaionsirim metinge wo tired playing the








##     <br> hiin pertonal opiogment？Did he live to b emtertined $P$ do    <br> thingt over then ourd thould stop to think   

$\left\lvert\, \begin{aligned} & \text { and earnet glad to be bhoo } \\ & \text { oomething tor to the Masteri }\end{aligned}\right.$







 As oponotronitio offered，the teacherr re
quested them to aternd the next monthly


 A Terry ancient maidene expreesed to Mre
 U4The ehooliar for for cinization，and the
 thia ine antil obiectiong are made entown．


 these girls for the most part are grateftyl that
their $g$ girs have been harreatod into the mis． ioinarg focietsty，rather than into the theater
ind
dance hall． Mra．Howard now fell that ghe conld real．
 of promise for the trimmphs of the misiona
ry canae is the interate
which is being ehaknene

## 

 18 the partof of miadom to dirirect their energie

 worli， ，et










## hebp tie stab in sigit，Labs．





 and almost made na fancy that he maithotid
One erening，when the sky was clonded， ng ．orer the the rocke，I Tentured to say to to him

## 




＂Mivi A LTtLi chili．＂ onyen fition indid
Theretore cond
ondid
ond



 Onfginilite child
 Corsderon＇s Intan
 Stupping into the stiore of a Orrifis bnainome man one dafy，Inotioed that he he bills，which he was carefally counting，as
laid them down in a pile，one on top of th laid th
other．
Afte

After a brief silence，I said：
＂Mr．H—，just count out $\$ 50$ from that pile of bills，and make yourself or som other person a life member or
Giving Society ！＂
He finished his count，and quickly replied ＂I＇m handling trust funds now ！＂ entire life and work of a Christian，and
replied to his statement with the queation：
＂Do you ever handle anything but tru ＂Do you ever handle anything but trua
fands？＂
If Ohristians would only realize that
 ＂I＇m handling trast funds nor！＂
Let the merchant write the motto over hi Let the merchant write the motto over his
deak；the farmer over the income of his
farm；the laborer over his wages，the profes sional man over his salary；the banker over
his income；the houselieeper over her houe his income；the houselieeper over her hone
expense purae；the boy and girl over pocke
money－and what a change woild be mad money－and what a change would be mad
in all the various branchos of buainess
A business man who had made a donatio of $\$ 100,000$ to a Christian enterprise，on
Baid in the hearing of the writer：
＂I hold that a man is accountable every sixpence he gets．＂
There is the gospel idea of ct trust funds Let parents instract and train their chil－
dren to handle＂trast fands＂as the
stewards of God＇s bounty，and there will be a new genergtion of Christians．
Thanks to Mr．H
Hor the sugestive remark，＂I＇m handling triast funds now＇s
It will help us to do more as the servants of
God．May it help others－The Christian

## PRETYY GOOD bad boI

A good many years ago now，a small，bare－ legged boy set out from his home in Ports，
month，Now Hampshire，for an afternoon＇ sport with a gun．He rambled along，
boys will，with his eyes wide open for ever
thing that came ander them，as well as fo thing that came under them，as woll every－for
the game that was the special object of his the game that was the special object of his
expedition，and he had not gone far when he saw a chaise appr．
Governor of the state．

## The Governor was a very popular and di

The Governor was a very popular and di
tinguished man，who was being talked o
for the Presidency，and we shoild not for the Presidency，and we ghould not hav
liked the small boy if he had not been
little overawed by finding himeolf alone in the presence of so angung a peraonage．H
was equal to the occasion，however，and the chaise reached him，he stood aside t
let it pass and gravely presented arms The Governor at once pullod up his horse an
looked with amusement at the little fello standing there as serions as a sentry，with

6loyular
Till Comptroller of： M．Trenholm，met the hiladelphia at the by $i$ jews in regard to the nt om．He niad：＂The citien have fanction ofe eing left to care for the supply denciencies wn he same lan that govery odical changes of supply urois money．that，whate arrenoy，it becomes dis way an to serve the useeta fice for that purpose． volume the same was． jast been little or no legi onal banking system，a maintain that the valu banking systom is greate east．In adrancing the way to attract capital is
of the system，I was met What is needed is more n fond simply in increasi1 oulation in the coinage o
the issue of silver certi What is most needed，and that you gentlemen presentatives in Congre


## Mopular Sotiente. <br> THB Oomptroller of the Curriner, Wn M. Trenholm, met the bank prosidents of Philadelphis ot the Clearing-house in that eity recently, and, by invitation, gave his rews. He aid: "The banks of the great tem. He eities have fanctions of their own quate ferent from those in the country, the forme <br> boing left to care for the surplas funds and to uupply deficiencies when they may arise

 to suppers of Congress entertain the idea thai the eame lam that governs corn in its periodical changes of aupply and demand controls money. It is dificicult to get them trols money. It is diffcalt to get them
nndertand that, whatever the volume currency, it becomes distributed in such may as to errve the naes of the country, an trat no more wilibe retained than will sur-
fice for that purpose. Howerer much the yolume is increased, it will be distribated in just the same way. For a long time ther
has been little or no legilation on the na has been little or no legisiation on the no-
tional banking aystem, and I think we bhould beneft by our twenty years experience. banking system is. greatest in those parta the coantry where its development is the
least. In adrancing the view that the only way to attract capital is by the improvement of the gystem, I was met by the view that
what is needed is more money; that the cure for all those thangs that need care is to be
found simply in increasing the volume of circulation in the coinage of silver dollarg, in
the issue of silver certificates, and in the taking off of the tax on the state bank isgue.
What is most needed, and what I most desire, is that yon gentilemen will eltucate your Re. principles of finince that govern the $n$
 prepared for the ec Conturc Dijctionary,", and

 not have replaced the los. los. Finanally phothag-
raphy was suggested, and the idea has bean raphy mas suggested, and the idea has been
saceasfilly carriod ont. Each oheet of
"copry) vith corrections, interlineations, and adtracti-
 size maeruring only lid inches by two. All
the word apon the positives of this size can be read with a magnifying glase, for every
detail iin of coorse, accaraly proded.
The nogatives are proesred, and the entire
 enlarged to any size whioh may be conven-
 and the ooss for the whole who 2,000 will not
exceed $\$ 300$. The idea was angeested by the
 the iege, but this is bolieved to be the first
time that book manacript has been so
treated
 hle, and protective properties, This in, per-
 ever, been broaght out recently by a Mr .
Bright whose patent haige been acequired by
the Bright Platinum Ylating Company, and are in actual operation in London, aty works
astabiisted there. Platinum has the adran.



 can be lecectropslited with other metals.-
Scientifo American.


 prote tital

## Thi anvil

Last eve I paued beende the blackemith' door,

 "The anjul wears the hammers out, you know."
nd mo, It itought, the anvil be God's Word
For ages skepicic blows have beat upon


## give wille you have it.

It is wonderful how many benerolent men解解 who have no money. They feel for poor, for the welfare of the heathen and a
hougand other good objente, bat really they
have nothing. that they can give. They have nothing. that they can give. The
have lost so much, and property has depre
iated so greatly that they are reatricted, and ciated os ogreatly that they are restricted, and
cannot do as they would. But how was it cannot do as they would. But how was
when they had money? Then they used it When it is all gone they are very willing to
ive it away, but while they had it neithe give it away, but while they had it neither
God nor man could loosen theur grasp upon
it. They proved themselves unfaithful tewards, ard have been pat out of their
tewardship. They now have the opportuni. y of bing "faithful over a very fer things,"
and if they are thus faithful the Lord can The lesson for as all to learn is to do good plough is the time to cat the furrow. To
day we have opportunity to do something or the Lord. It may be our last opportuni-
y; it may be our only one. Let na do what
we can do. LLet us give while we can give,
let us work while we oan work. The night - Withhold not good from them to whom it
due when it is in the power of thine hand
it." Prove
the quekn and the cottage. The following anecdote of Qaeen Victoria
was related to the writer by an English womn. She received it from a person who
ived near the aged cottager and was a friend ived near the aged cottager, and was a frien
of her daughter. The incident occurred a
Osborne, soon after the quean became

Her majesty was fond, in those days, of
ralking in quiet places, without friend, o attendant. one day, having passed beyond
hat gates of her park, , dhe discovered a pleas-
ant-looking lane which she had never visited. he turned into the new path, and walke ones. Theard a lond voice speaking in unusua distress or disagreemont. Moved by a desire the door. The voice within responded :
The queen. lifted the latch-string and en-
tored a room where an aged woman lay upo a bed. No other person was in the house.
The visitor remarked, intrusion, that she thought some one migh
be in distress, and kindly inquired if any
thin that nothing was the matter, and invited the stranger to sit down. Then, as the visitor'
questions drew her on, she told her littl

## 



FROLI TWO POIMTS OR VIBT.
"Ran out on the walk, and aee if your presently returned, saying, " Papa has jast him." And away he ran, while Mrs. Graves
went to put the oysters to ster.
The cat and dog The cat and dog, who had been reared to-
gether and were great chums, lay on the "-How I do pity fire-place

$$
\begin{aligned}
& \text { "How I do pity those poor creatures !" } \\
& \text { sighed the dog as he strecthed himself and }
\end{aligned}
$$

$$
5
$$

and rabbed her cheoek with itit.
"Haman beings, to be sure,"
"

$$
\begin{aligned}
& \text { he dog. } \\
& \text { "Why?" asked the cat. She was in a } \\
& \text { ery laconic mood just then. }
\end{aligned}
$$

$$
\begin{aligned}
& \text { ery laconic mood jost then. } \\
& \text { "Why indeed !"echoed the dog; "rea- } \\
& \text { ons enongh, to be sure. Just think how } \\
& \text { errible it must be to depend apon your eyes }
\end{aligned}
$$

$$
\begin{aligned}
& \text { almost entirely for everything you know. } \\
& \text { Fully a minate or or at least fitty five seconds) } \\
& \text { before our mistress asked about our master, } \\
& \text { I had scented his approach. I knew he was }
\end{aligned}
$$

$$
\left|\begin{array}{l}
\text { near scentee nis spproacn. } 1 \text { snew ne was } \\
\text { nearing home. Yet she and our little play- } \\
\text { fellow Willie were obliged to soe himon the } \\
\text { street before they knew he was coming. I }
\end{array}\right|
$$

$$
\begin{aligned}
& \text { street before they knew he was coming. I } \\
& \text { don't believe they have any sense of amell at }
\end{aligned}
$$

"I am sure they have big onough noses;"
said the cat, rabbing her paw over her little pink pag. "Then, too," continued the, dog, "even
when I have a bad cold, and miy keen scent is impaired, I can always hear his approach
long before she does. Why, the house would have been robbed the other night if I had
been a poor,human being instead of a fortu-
nate brate."

$$
\begin{aligned}
& \text { "And how was that?" asked the cat. } \\
& \text { "o Oh, it was time master was expected } \\
& \text { home on the midnight train. I was lying at } \\
& \text { tha fant ne tha had whan }
\end{aligned}
$$

$$
\begin{aligned}
& \text { I knew very well it wan not my master beloof } \\
& \text { my ear and my nose both told me a stranger } \\
& \text { was in the hoose. And sure enough, ag I. }
\end{aligned}
$$

$$
\begin{aligned}
& \text { Wan in the honse. And sure enough, as } \\
& \text { went down the tairs man ran out of the } \\
& \text { front door which had been opened by remov- }
\end{aligned}
$$

$$
\begin{aligned}
& \text { ing, I should neever dare to sleep a wink } \\
& \text { They are the most defenseless oreatures in } \\
& \text { the world. I pity them." } \\
& \text { Later in the evening a freind dropped in }
\end{aligned}
$$

$$
\begin{aligned}
& \text { Later in the evening a freind dropped in } \\
& \text { to call upon Mr Graves. } \\
& \text { "What intelligent eyes this animal has!" } \\
& \text { the gentleman rerarked as the dog sat be. }
\end{aligned}
$$

$$
\begin{aligned}
& \text { the gentleman remarked ans the dog sat be- } \\
& \text { fore him looking into his face. } \\
& \text { "Yoes; he eseems almosi haman some- } \\
& \text { times."Mr. Graves ranlied: "it is a great }
\end{aligned}
$$

$$
\begin{aligned}
& \text { ilege of speech." I pity them often." } \\
& \text { "Humph!" said the dog as he walked } \\
& \text { away in disgast to where the cat was sitting. }
\end{aligned}
$$

$$
\overline{\mathrm{O}^{0}}
$$

##  <br> HOUSEKKEEPER. <br> E <br> 

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CAN BE OPERATED BY A CHILDI

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angrican babbitta tract socistr.





















## H

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IFE OF LOBAN mRS. LOGAN.'


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## CLOTH OR LEATHER

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 Hixizivitizerna
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## 



## PAIEITS <br> + <br> 

Buckrye eell poumary.


By JohnB. Gough


$A$ BIC OFFER. Toumpan


 UTHORITABD

pownit 13 tis une

## The sabbath


 Hhetompine pisg

 17
 Nequthom by wo wid

## anomimiont abr

thationel 1 or Wo have coen DeRay Ant cohool of higher od for that parpoep, at o cont dertu, reprementing the, ne portonir found in the a
ined to take the ponition pel or proceptrees, or to found strangera willing to tallat, nad all was hap oble mivaion for our peo apily Tho grand 第or building character for $n$ omat inatitation. The nd mothers, whose head mociations, nd school e ith tenderness, and the ratitude to God. They tor, J. R. Irish, Miss Ro L. Jonen, H. O. Coon a ere eo fall of regard Many obtained their hi ach temohere as Miat, That eahool hat pionee Mong our people, the y mangever be cetimatod; and women to blean to of then

## Theni.

Uint the moving 1 poope were gathered Sheol. Bethuel Ohar pifitte someibled thero Firot it beowne areleot of the weighbothood, tromannitiv; finell tated in the with th ventioh bant it had open He born for. It conld
 Hepret Anilien, Its What tren indebsed to Ye his in of aredy the

