

| ssians. |  |  | Thom thon hat anointed to provilim good tidiogs anto the meot, to open the bind |  | n |
| :---: | :---: | :---: | :---: | :---: | :---: |
|  | borhood, and one of the candidates di |  |  | e faithleas ones. What arie yon doing to ards bringing |  |
|  | over until another time on accoun sickness in the neighborhood. 14th in visiting, and came home on |  |  |  |  |
|  |  |  |  |  |  |
|  | ence to my mission work; 17h, preach, where Beach Lick; on my way to this place, |  |  |  |  |
|  |  |  |  |  |  |
| me |  |  | $\begin{aligned} & \text { lect faith, } \\ & \text { lof Missions. } \end{aligned}$ |  |  |
|  | meetings have run with some interest, day and evening, up to this writing. This is |  |  |  | together, in the a |
|  | point on my field at which I felt that I needed, above all other points, a colaborer. Then $R$ |  |  |  | he of the follon diffenit to pat $\mathbf{m}$ |
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|  | cannot $8 h_{k} b 0$ better sustain |  |  |  |  |
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|  |  |  |  |  |  |
|  |  |  | its purity, and to discard the idolatry of the Roman echism. |  |  |
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|  |  |  |  |  |  |
| in |  |  |  |  |  |
| Wins all our churches do as well as the little church of Rose Hill, Tezas, toward raising the funds needed for our work? |  |  |  |  |  |
|  |  |  |  |  |  |
|  | the Milton Charoh has given their pastor, |  |  |  |  |
| "Ir. we woold hold the interest of the coming g generations in misiaion, we muat teethat theyhave an inteligent acquaintance with the work as it progreseses," |  |  |  | de |  |
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|  |  |  |  |  |  |
| Bgo. U. M. Babcock reports 13 weeks of abor as missionary pastor ati Daytona, Fla. 16 sermons; congregations from 25 to 30 ; and 69 prayer-meetings and other religious meetinga. $\qquad$ | been so earnestly calling for. The brethren |  |  |  |  |
|  | took a collection at the Qaarterly Meetingfor the apecial purpoose of defraying my ax- |  |  |  |  |
|  |  |  |  |  |  |
|  | opening in northern Missourl. This collec- tion will, however, be formally acknowledged |  |  | Yankee girl c ford Courant. |  |
| Bro. S. D. DAVIs reports 11 weeks of 18 bor as general misaionary in West Virginia and Penneylvania; 86 sermons; congregetion of abont $100 ; 50$ prayer-meetings and other meetings; 100 visits and calls; 16 additions, 8 for miseions. $\qquad$ | in the June report. |  |  |  |  |
|  | soori, next Thursady night. Ihope tor good |  |  |  |  |
|  | reenlts from this viait, and deisere the prayeri |  |  | amo |  |
|  | of the brethren to that effect. Whether Ishall continue my trip farther into that btatewill depend upon ciraumatanaeg, and Iargelyapon the advice I may receive from you. I |  |  |  |  |
|  |  |  |  | shem |  |
| proil s. D. Dafis. <br> vaw Murow, W. Va, March 1, 1887 |  |  |  |  |  |
|  |  |  |  |  |  |
|  | S ing I received an urgent reaquest toreturn to |  |  |  |  |
| cod I sm permitted again toreport as san |  |  |  | ${ }^{\text {In }}$ |  |
| , |  |  |  |  |  |
| ${ }_{8}$ |  |  |  |  |  |
|  | In |  |  | ${ }_{\text {coin }}^{\text {con }}$ |  |
| 1 | - points within oesy reach of Glen Benlat that |  |  |  |  |
|  |  |  |  | atior all. --The Misisionary Link. |  |
|  |  |  |  |  |  |
| - | to attend to it. <br> My health has been, and continues to be, |  |  |  |  |
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|  |  | 1 |  | fooleo |  |
| moted (ith thit keoping of Godit holy fab. |  |  |  |  |  |
| bith Thioy aran enernets, energgtep poople |  |  |  |  |  |
| thit offorte tombild | my brother, |  | Trethere are 10,000, b00 of sools in Proteat. |  |  |
|  | lay |  |  |  |  |
| me | and hit peoplo |  |  |  |  |
| 27th | rich in faith 1 |  |  |  |  |
|  | J. portion of this |  |  |  |  |
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| or |  | ${ }^{\text {dol }}$ |  |  |  |
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THE SABBATH REOOFDER, MAROF 17,1887



1 TANIRE MISSIOMABT

## HBDCAL MISsomarigs negote

here are $350,000,000$ of people in China, e aire physiciang.
 na competent
herean do abo
here aboat
ariea in the heathen world, or about one n milliong. Can you grasp the thought
de doctor to eight citiesilike Ne York?
1880 there in the United Statea, or one to 585
onk
preence overlook these terrible facts in
prence of our infinitely more favorablo ition, in much the same spirit in which
man who, judging the cuse of the bhet
en poor, while rabbing his hands in front poor, while rabbing his hands in front
roaring fire, exclaimed, "It'in not so cold, t the close of 1885 the misgionary work
ie world atood as follows: Ordained mir
 Income of missionary societies, 810 .
may not be God's way for any rhom
addressing to go personally to the mit addressing to go personally to the mii.
ield far away, but one thing you can all
pu can live in deep aympathy, I will not Cing and Lord, mhose desire is wit
that all men shoold

## Cuing in orier tione origitu

 +1, no lidy from therofuce the gift of
poor woman in ill th
con
go
nd ret
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## to bay t pers (?) Tratic in common



"Remember the tabbath.-day, to keep it holy
1 strong plea sionm or its stieneti.

## The following article, written for the Christian Cynosure some months sinee, by Condian lerymman, is a most searcing,

Christian Cynosure some months since, by
s. Canadian clergman, is a most seareing,
rigorous plea for the She Sabath; but the
viter unwittingly strips it of its strenth


ing of Sabbath-kepping, or to set forth more
rigoronsly and terribly the ain of Sabbath-
breaking. But $\begin{aligned} & \text { mhat has all that to do dith } \\ & \text { baying milk, meat, etc., on Sunday, or with }\end{aligned}$
.
quoted in the artiole lclearl Every unmistiaka.
by refers to what is popularly, but errone-

This great sin is sadly on the increase.
Wre Fisin to point ont what constitutes the
breaking of the Sabbath law, and the vari
ons forms in which it is done.
"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
thy work; bat the seventh day is the Sabbath
of the Eord thy God in it thou shali not do
any work, thon, nor thy son, nor thy daugh-
ter, thy man servant, nor thy maid-servant,
nor thy catte, nor thy stranger that is with-
ter, thy man-servant, nor thy maid-servant,
nor thy catte, northy stranger that is Fith-
in thy gates." "Thus saith the Lord, Take
heed to yourselves, and bear no burthen on
the Sobbath day, neither carry forth a bar.
then but of your honses on the Sabbath day,
neither do ye any work," "Ye shall keep $\left\lvert\, \begin{aligned} & \text { mandment? God once commanded the } \\ & \text { Children of IBrael to stone a mang to death } \\ & \text { for gathering sticks upon the Sabbath. } \\ & \text { Numbers i5: }\end{aligned}\right.$





















표 $\triangle A B B A T H$ RECORDEF, MAROF 17,1887

The Subbath Zecorden. Itrne centre, ․ . Y., Fifti-dyy, march 17, 1887 Rev. L. A. PLATTTS, D. D., Bditor Ines Manager Eahror.

Tmuas: 8 per yar in adrance


## 

Ir our Sabbath-school department th woek we have given both the review outline
and the missionary lesson of the Helping Fand. We wish that each of these lesson might receive a fall hour's attentic
view day. It would be proftable.

Wh are in poseession of several length two or three series of continued articles, Which are waiting their opportunity to see
the light. They are all good, and we ahall so we can. This remark is due to those wh have sent the articles and who may be won
dering whether their communications ma not have gone to the waste-basket. Meanrow and fatness weloome to the editor and to the readers o o
the Reconder, and will receive prompt at tention
A. Sabbatr-school, which has almays Sabbath Visitor, ,has just sent money to pay for a year's sapply to three small schools,
and promifees to send for more soon, making sbout 50 copies besides her own sapply.
Thit is an example well worthy of imitation Wecan count a dozen achools of our acquaint anco which could do a similar thing, thereby inareasing their own interest in our general
work, helping our struggling, new oontribting not alittle to the esalvation of on oinn ohildren, and giving Our Sabbath
or a gonerous litt. The quality of benevolence, like thast of merey, is twice
blosend, lopesing him that gives and him triat rectiven
a Baptrar divine, the Rev. J. M. Pendlo ton, writing for a contemporary, makes buphitim, and the mode of baptism as derive trom ita meaning. Soriptural conneotion between baptism an
the rearrection of Christ is particulary wo mune. What neems strange to us is the one who eeoe the reaurrection of Ohrist so beentitully net forth in baptiom as the doctor Dooe, ahoolk practice and defend so onscriptaral a thing as the change of the Sab-
bouth from the serenth to the first day of the weet on the plea of celebrating the resa rection of Christ
mould be if profesed Bible Mach Bristians wer milling to let the Lord appoint his on the problem of human redemption, and woul be contant to observe his ordinanaees just a
he hente appointed them! Dr. Pendieton tral he her appointent theml Dr. Pendeton trul ingiiry of a good conscienco, it should not science, or who have an evil consoience. baptimm is $x$ gymbol, it oan only save gymbol
ionlly. The fact of being aaved mast orit hefore it can be set forth in aymbol. The the resarrection of Ohrist shows baptiam mill wator strikingly reprosents the arreotion of Chriat trom the dead; and emonion,

> Thexi is nomething inexpressibly sad in thate rentence of John concerning Jesua, sived him not." It was cledrly God's purpove, through all the Old Teatament history thot frisit, shouid come the world's Re woener. When, therefore, Jesus was bur of the ceed of Abraham and of the tribe of Jadah, aocording to the promise, God had ment; but when his own people rejected him it the an open revolt against the purpose and apthority of Gode for which they have centuric, their punishment. Had it been a herthen people, a people who were ignoTrat of the divine plans and parpoese, and to

Whe had rejected him, the case would ha seemed different, woold, indeed, have bee
different thouch it would have been diffierent, though nongh; but no, "He came to his own, and
is own received him not." Let us learn trom this that our own have claims upon us
for consideration, sympathy and help that theris cannot have. The members of Wn family are more to us than any
ot because they are intrinsically re our own. Because of the mataal reladuty is to them and, in turn, our claim pon them are greater than upon any othera hinrch relations. If there is any good rea articular church in any denominational fellowship, there is equally good reason why
that denomination, and that particular hurch should mean more to as than any ther. They are our own, and because they
re our own they claim of as certain duties and hold for ua certain privileges which no
thers can claim or hold. The man who can in soberness say, "I never spoil a story for or whom his relations care very little; and know as he cares any more for it than he repatation for great liberality; but the mare thoughtful will be likely to regaid him as a o conclude that the church of which he is ne on whose books his name is encolled Loyalty to one's own family, to one's own
shurch, to one's own denomination and deominational institutions is a duty grounded in fundamental principles, and one which lso so aside only for reasons which would nade theme institutions our own. Hear what the pen of inspiration has written upon is own, and especially for those of his own


## HEMRY WARD BEECIRE.

This great preacher died at his home in rookly, N. Y., on the morning of March 1887, after an illnees of only three days. been 74 years of age. This year was also the 0th year of his ministry, the 50th year of is married life, and the 40th year of hi Charch.

## Mr. B

r. Beecher's fame as a preacher is known country, and is scarcely less oniversal in the countries of Europe; it will not, therefore, e onchanced by the many eulogies which
ill now be written by hir friends; nor will be obscured by the criticisms which may as not only a preacher, but a popular leo His success was due to a kind and tender apid and vivid imagination, the power of nastery of the English language, a com nto the pre came the grace of God in such measure aset God, an overmastering sense of the love of ind. This made the man, and the man o gain by the panegyrics of friends and ad the jealons or the unfriendly.
In his theological views, Mr.
xtremely liberal, so much so th his most intimate friends and lifelong ad the' most positive and emphatio terma fact, he was not a theolugian, in any proper ances of that term. In his pulpit deliver followed the impulses of a large, warm heart, tions of a trained mind. In all his thongh and teachinge the ofo of God emphe sized, often at the expense of other equally If we must have ates of the dive nature Mr. Beecher's is doubtlegs as pleasant, and perhaps as eafe, to take as any. The Script meres do, indeed, emphasize the love an fy his justice and judgment. In the harpo oy of these apparently contradictory attri doubtless did much toward remoring som of the harder features of the old theology from the popalar mind, but it may be fairl
queetioned, we think, whether the loose
tions which come natarally and necessarily
in the wake of such a revolt as he lead, do not produce more harm than the apparently which he revolted. When men forget Go as the eovereign of the universe, whose ver ousness compels him to mete out justice every transgression, the liberty which they whose brood of evils are numberless. W cannot but regret, therefore, that the
thoughts and teachings of this great preach were not more evenly balanced at this ver mportant point
Ontside of his
Ost coner his palpit work, Mr. Beecher dered just previous to, and daring, the Wa of the Rebellion. His love of mankind made him-a terrible foe to all forms of oppression, graced our country until the emancipatio thrusts from his sharpened pen and his stentorian voice. It is safe to say that, daring civil strife which some of as remember well, no private citizen did more to sustain
the Union canse than did he; and our darkest days, the sympathies of Englan Beecher's tour of that country, made in 1863 defending the cause of the Union, idid mor thy to the side of right and humanity than any other single agency, if not mor
than all other agencies combined. the hearts of the four million peopl
whose liberty came to them through the flerce struggle, the name of Henry War side that of Abraham Lincoln, their eman cipator. Of course we do not ignore the
fact that there were scores of brave, notle men who stood shoulder to shoulder in with hearts as true as stoel, were counted by the hundrod thousands whose names ar unknown to fame, and without whom theme
great victories for country and hamanity could never have been won; bat we do thee oo injustice in paying the tribate we now pay to the memory of this great man. Th
wisdom of Mr. Beecher's atateumanuhip, shown by his more recent participation is political mattern, will be variouly estimatod cocording to the politifal stand-poin
Whatever Mr. Beecher's weaknesses and faulte, and he surely hind both, the univeraa verdict must be that he way a great and good
man; and his death will justly be lamented as a pablio lons.

## Eammunications.

Whiside norrs.

The Woman's Missionary and Tract So ganization, one of whose meetings we ha the priviloge of attending. Their pro
gramme of exersises was excellent, both variety and quality. They have been suc cossful in raising funds for our benevolent work the past year, and hope to do even
better in the fature. If in all the churches a similar effort was proseented, the gifts for generous and adequate.
The local interests seemed to be well ausThe local intereste seemed to be well
tained under the acceptable leadership Bro. Fiak, the pastor, and the prospect ap. pears to grow brighter for the cause of trut
on that field. The production of oil i on thatily growing lees, some wells are already abandoned and all may be, at no distant day. Real entate can be bought at low fig
ures, and persons seeking "cheap lands can find some in that region that are fairly

## adapted to farming purpose

The oil outlook at Nile is but moderatel ncouraging as the producing wells affor The church at Nile the aide of profit: good working order by the faithfal labor Bro. O. A: Burdick, and if thes shall coed in finding a successor who shall serve chem as well, they will be fortunate in the terest of the Tract Society and its pablice tions, on that field, gives promise of better rarns for the carrent year than formerly. The obligation to "honor the Lord" with more and more. And we hope the time near when Seventh-day Baptists every wher will strive to do their whole daty in pabsabbath and ita divine Lord.
 ron the hearts. He mooms already to have with some revi the people, and is favored The Sabbath-evening meeting, which. onjoyed, was a spiritual feast. The testi monies given were apparently promped by he Holy Spirit. EId. Kenyon remarked of prepuestaess and feeling upon the dui R. Crandall, from recent sicknoss of an alarm ing nature, spoke of the end of his race an one when he shall be called home. Th rords of this venerable man stirred all hearte with tender emotions. Altogether it was one of many pre
for that people.
A few miles away, at Whitesville, a aeries of of the "'Immanuel's Band," and many conver sions have been reported as the fraitage. The "Band," of which the workers are Army, and employs methods; musical noisy, and otherwise, like the A ff. If a anthority only they aeem to cast enlisted as Christians by "tambourine" serseem to be an illastration of motntain
threshing with a worm, and of confounding things " mighty" with things very " weak." he fact that some friends of trath have growing interest in its pablication, if increased gifts may be taken as proof. While
the work of the Tract. Society grows in the soope of its seed-sowing and influence, and hould indifference and love of self and the rorld keep back needed funds and hinder a rich harvest that is 20 near. From a carefully kept list it appears that in the past
three years nearly 800 persons have embraced the Sabbath doctrine. Of this number more han two woore are ministers. These have re , while mor d the light on the Sabbath question, who have not yet made themselves known to mostly from the circulation of the Outloo other priblications of the society. Is it a time to forget Cod and his cauce, and give taaide as unfaithful by our Lord? Surely ar brethren will not keep back their contri bations from a work that pays so well. May he spirit of true benevolence stir on rosperous, so that the demands of the kingdom of our Lord may be fully met an
they come from jear to year. Most true are the words of a missionary who asys,
apeaking from experience, "If any of un begin o act on the unseligish and benevolent prinwe find it the right, way to be useful and happy. Who ever made a generous contri
bution to the cause of benevolence that did oot feel at the time a ohain of joy thrill from the end of his fingers to the centre of his rty with her hands full of necessaries and her heart fall of sympathy, that did not re
turn to her home a happier woman than when she left it? And who ever went to the heathen world with the message of salyation there with greater sorrow than he left kin-
$\qquad$
"The service of Christ is not a hard service and the day-laborer for God has not to trust his wages every night, whether he has la bored bat one hour, or borne the burden on the plan of ready-pay; but his rewards of coeding and eternal weight of glory

## MINITTERILL COIPERENCE, BTC.

The Ministerial Conference and Quarterly Meeting of the Sonthern Wisconsin Seventh Feb. 25-27, the former occupping the fire day, and the latter, Sabbath evening, Sabovening after First-day following and the the Qaarterly Meeting, the entire time on First-day was devoted to a Sabbath-schoo institute, as previonsly announced, Al ramtnes, as announced, were mainly carried onjoyed by all who were permitted to at The following is the procramme adopted

| anigned to B. L. Macoon at the ontinued. <br> of Hebrews 4: 9, <br> teaching of Chriat in Matt: $\mathbf{5}: 1$ uty of Christians toward trampo? <br> rence between the natural and th apoken of by Paul in 1 Cor. 15: <br> the Bcripturoe teach as to the in the "Holy of Holies," in hea <br> onable to suppose ihat a redeem enjoy more blemednees in the ett he would had he never ainned? |
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## Masce 1, 1887 BESOLUTIOMs <br> The following reaolations were unani-  



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The Treasurer of the General Oonference
 ach ann the apportionmont amao at payment of the expenses thereof for the propriation is always for the payment of the expenses of the year just closed. The Conference never makee any proviaion to pay year, unless there ahould happen to be more than enough paid in during the year to meet soldom the case), then the enimplan is applied From the above explanation it win be that the last apportionment mindo by the Finance Gommittee at Milton, in September
last, is needed to defray the expenies of the
Oonference for the e for winded to the Treasifer' at once. Of column. Remittances thould be made by potal note, poet-onifice money order, or regietered arer at Alfred Centre, N: Y,
A. O. Burdion, Troasurer.

## SHE PRU TO TEB PULITT

The pew is tanght to look to the palpit religious instruction, for apiritual food o hanger and thirst after righteoniness, for hey shall be filled,". It alno remembers



BRSOLHTIONs. The following resolutions were unani-
aoly adopted by the Dodge Centre Bov-
h.day Baptist Church:
 Waty W
 pROI C. W. tablinid.
 Ls it will be a meek or more beforo I or on on Alrod, on my vigit home, Ithought lld give as few fiflal-ometes frought thin
co. It has been, despite the hara wenthe bad going, a prosititbele, intivetetive
e. The series of meetinge olowed to night of Febraary. I preached ovor
 pt yren wider and deoper; old per
in the habit of going to charch boce








## 

he Treaurrer of the General Oontareve that an improesion prevaile quito rely that the apportionment .n.de
annual seasion is to be appliod toe t
 ristion is al ways for the payment of th
nees of the year juat cloned. The got so never marees any provision to ${ }^{2}$.
penee for the tuture, but for tho
 - next yoars, 0 axp the

## HIE PETVTO TIB PULP

erory creature;" and aleo the special intrruc. tion: "Feed my shee," "Feed my lamba. Titt these facts before him, the weeker afte figheore the pulpit, looking for the ministra dion that shall give spiritual nourishment. The gospel that gives this food has in itself pirit. These combined are the embodimen t the food thas gives spiritual nourishment. The pulpit is the place for imparting it, the per is the placeefor receoving it. Those who as Jesua provided for the gronth and per tection of his people.
In directing his disciples to preach, he sabiat-presence in preaching is the vital
foree that makes that preaching succeesfal. torece that makes that preaching succeesfal.
The truth preached instructs the mind, the The trath preached instructs the mind, the
gpirit enlightens the ioul. These combined spil the sonl that hangerar after righteous
Gill ness, so that the Christian is changed into
the divine image, from glory to glory, by the Spirit of God. No arrangement for any par pose can be more complete, no resalt surer Thoose dead in sin, those seoking spiritual places in the pem to receive the ministraong of theol may pey wrought in them. While ench grand resalts are secared, by
neh simple processes, how can any in pew
pulpit divert the sacredness of Gods worahip by changing its character. The The pew offers itself to the pulpit for $\mathbf{i}$ t spiritual work. It beeks that work; often it
eomen hungering, peeading, in soal for the
bread of ife It







## shinmpadit baptist qürtahly.

Ooncerning this pablication, the Exeoutive
 vus auspended at the end of the firrt volume to believe that suoftcient therebsoribore cean be

 timne the editing, withont cost to the Society, Yhanever they are ready to proceed with
the publication. We think it wise to oolioit
ghberition in in in arbecriptitiont and commence
as moon $m$. 500 are obtained."
In accordanos inth the recommendation,
subboription list has been opened and a good
namber of names have already boeen seocrred number of names have already been seoured.
The Ovarterty is widely known among our




## 

INe Yort.
Among the evidences that spring is steal
ing in amrong these Allegany hills are thi coming and going of " tom meeting", the
twitter of the bluebird, the robin's song, and the eigns of aetivity ev
the mappe angar compu.
Descon TT B. Bardeen, who has been land the past two yeara, guves maple sugar featival on the evening after the Sabbath, 12 th inst, one-half of the net prooededs of which he he
donates to the Traet Society. The occasion Wasa a very plosanatt one, and the sugar was
cortainly the beat of the meacon, to far. Our . Babbath-school has jast. supplied
itwolf with 150 copiee of the Sabbath-cchool edition" of "Spiritual Songs." This puts
nany of the hymma and tunes of the ohurch into the hands of the children and qualifieg
them to partiopate in the muaical part of
 thing.

новmblisvilis.
The littlo congregation of Sabbath-keepors
in this enty it groving alowis, the averrge
ing beon larger than during the sammer and regation numbered thirty-nine, the largest tienty months.
Lenny, Thurday evening the friends of $\mathrm{Dr}_{\mathrm{r}}$ shurch, gave him a very pleasant surpriea the ocassion being that of the Doctor's 60th
birthday. An easy ohair and some other things were left as reminders of the occasion and as endences of the esteem in which heis. Leld by a arge oircle of his acquaintances.
Speaking of birthdays reminda me the Speaking of birthdays reminde me that
our Sabbath-school still continues to make ita birthday offeringa, each scholar bringing as many cents as the scholar is years old. On last Sabbath, Maroh 12th, two of our
scholars were eleren years old, and one was Weatr-four on the day before, Daring the ear, quite a sam is realized, Aven in a small in the study of the Old Testament characters

## priston and norwioh.

By request of the brethren and sisters of Sabbathe there. One was so stormy that
our lite chen only three could get to charch. Each other Sabaath we had a good turn-ont for that
place, and a good degree of religions interest testimonies of the Lord's people were truly refreabing, and there was a good deal of feeling manifest on the part of some non-
professors, and in personal converation with them they said that they felt they onght to they will withont delay. One brother said he had not seen so mich interest manifested in the churoh in several years.
1 do not think there is mach prospeet of bers are nearly all adrancoced in yearre, and no ohildren growing ap to fill their placees when they are gone. One good brother anited
with the church the last Sabbath I wae there. This was a matter of joy to all. I
think all the membera, or nearly so, are trying to serve God and keep the faith. May the blesings of
I visited eleven families in Preston, fon in Norwich and two in Oxford. The charch at Norwich has had much to try them.
learned that out of the fifteen or gixteen who have united with it neven now remain, three have died, troo have moved away, and They keep up meetings and Bible-claes on the Sabbath, though many times only three or four are present. I had the plensure of all steadfast in the faith and practice of the goppel. They were very anxions for me to them, but other engagements provented; however, they seemed to appreciste my visit There mach.
Norwich going on ander the laborz of Rev. Dr. Pentecost while I was there, and I had the pleasure of attending several times. His preaching is very munh like Mood's, thongh
not quite so impresive. His labors were greatly blessed and. very many gave themyoung setting out to serve the Master. Mr. Pentecost, like Mr. Moody, talks which he never raisen to a high pitch; hi motto seeme to be, "Lighten more and
thander leas "I miderstand that orer one hundred and twenty-five have united with one of the work is going on in tha severa charches,

## Obil

Sabbath, Feb. 19th, wat the time of our regular Qaartorly Meoting. The earvicee ovidence of deep feelings on the part o
many. We pray fer God's bleasing in the une of the means of his grace.
The attendance at the reguiar Sabbath Bible-school is not progreasing, in many re
apects, as we conld wish, yet we are greatly
blesed in the able efforts and consecrated derotion of the saperintendent and teachers The "Social" Bible strdies are very inter
asting, and we tratt proftable, allhough the attendance has been leseened on account o
The charch here is becoming somewha anakened on the abbject of missions; and, a
the resalt, a misionary the result, \& miedionary concort in coonne
tion with a roviof ezervico on the lemons of

## First-day, March 28th.

It is the wish of the charoh to Beecre the bere and asaist Bro. Seager in holding eries of gospel metinga. In accordaice en to Bro. Ronagne, of Chicago, asking him to come to, us, but he replies that it is im
posible for him to do so at present. Th ext stop to b
The weather has been a very dizagreeable ompound of rain, sleet and mad for tho mont month.

## rami.

The last two months have been busy ones at least for some of as. Fillowing our last
etter to the REco their new pastor and family a reception at ponnd party. The Ladies' Society reeontly had a seming
day for Mra. Ela. Wheeler, as friendly assistmoval to Dodge Centre. Quite a. sicceosesfal been given for Dea. John Hummel, who together with Elder Wheeler and Bro. IEasc Maris, has supplied the pulpit of this church
for sereral montha, while it was withoat pastor. As to the dinner parties or visits given
among the people, we have not attempted to keep track of them. Next Soventh-day
evening, March $12 t h$, the Ladieie' Missionary Society will give a public entertainment in The ohurch.
The Sabs
The Sabbath-school seems to be in nice working order, under the eaperintendence of
Ruasel J. Marson, the highest attendance his year being 142, the usaal namber being about 116 to 120 . This is a good large soare enjoying the fruitage of the workers who have gone before-a good people, a good
neeting-house and fine parronage; the short crop, however, of last year's very dry season dabt; bata a steady, firm pull at this, on the
part of each one, acoording to his ability, onght to canse this to fade away like the yeara. We are atrong beliovers in that part
 another." On account of this indebtodnness, (ee fear that the contribations to our Benevo othervive would be, ance cortainly they need more.
Yeste
Yesterday, March 5th, mas our corennan
and communion, and a glorions occasion meetingg, and houce-to-honse visitations, 26 were recoived into the charch; 9 by bap. for several others to follow soon in the same step.. After the pastor had formally received
the candidates by the right hand of fellorahip, the ohurch members gathered around
and welcomed them by hand eshaking in good old Weat Virginia atyle, which brough tears to many eyes. In the corenant meet-
ing, which followed, 110 participated in forty, minates, and the hour was one of great
blesaing, we think, to all present. May bleasing, we think, to all prese
each occasions be often repeated.
мавон $6,1887$.

## Nobrakk.

The weather during the month of February has been very fine indeed, with the extwo dayy each. Some eeeding has already been Yone, and
turly ppring.
Oar oharoh and Sabbath-school are in a very proiperous condition, judging from the
intereat taken in all the appointmenta. The intereet taken in all the appoijtments. The 200, and in sabasth.achool from. 120 to 160 .
The interest in the Fridey evening prayer. Theoting 18 well maintained; and we keep our cash collections and prizate contribuDuring the month we have very much enjoyed two masical institutes, condncted by
Prof T. Martin Towne, of Ohicago. The Prof. T. Martin Towne, of Chicago. The
last week practice of chorraee, seleoted from the popa-
har works of Barnb, Rosini, Hindel lar works of Barnby, Rosini, Handel, Hay-
dn, Mozart and Mendelisoohn. $A t$ the close concert was given, the programme of which
to., with chorasees from the abore-named authors, and closed with Hander famons
"Hatolugjah " ohorum from the "Oratorio of
tentively listined to by many of our maxio-
locing people; and, judging from the warm oring poople; and, judging from the warm creditably rendered.
We all became very much attached to or his Ohristian example and influence, a for his thorough, practical and efficient
teaching. The class invited him to come back again in the fall, or early winter, by a
ananimotes rote

## Wandensed dewt.

The Providence, Romitic.
Gearge G. Sickles, father of General
Daniel E. Sickles, died in New York, March
Brigadier-General Greely has received his

## The Illinois Central Railroad Company

The no nois Central Railiroad Company
gools. This affects all Westerr. South western
nd North-western pool
A small tract of land has sunk near Barn-
well, S . C., and the people think it is the
reanit of the earthquakees. It is feared the
surrounding land will go down.
All license to sell whisky in Jackson,
Miss., expired at midnight March 5th. All ay crowd e thronged the saloons imbibing
and obtaining liquor in packages.
Miss Amanda Greeley, sister of Horace Miss Amanda Greeley, sister of Horace
Greeley, has been strickgen with paralysigat
the house of her cousin in Warren county
Pa. She is seventy-three years old.
The treasury department is informed that demption at New York have been split and
filled so skillfally as to almost defy detec-
The Western Union company has ap pointed a committee to mature .a plan t.
und the guaranteed stocks and bonds of con rolled propertiee, The total amount of
hese capitalized is $\$ 30,000,000$.
Under the laws of Kentucky, a vagrant
Une capine

ve days. The jailer boongt him. for one
dollar and immediately tarned him loose.
The grillage for pier number three of the
Poughkeepsie, N. Y., bridge was guccese
fully launched March 10 th. It weighs 400
tong, and contains 350,000 feet of timber
A large number of spectators were present
Both branches of the Maine legiolature
have failed to give the necoesary two-thirde
rote on the passage of the amendment o
the constitation providing for female suf.
frage. Unlesb a new turn of affairs takes
place, the subject is practically disposed of.
At Marblehead, Mass, Monday night,
March 7th., Daniel Oallihan ontered the
townhoues, called out Chief-ot-Police Ben


RuD. A. W. Coor viblea hie correepondiate to after $A$ pril 1 at.


## BEQUBBTS to TLACT Becibti.

The generous purpone of some parsone to eld
te property, attior their deeth, is is ornectimes dof ofented the gift is intended to be made. It is mont besery fithor





PPRCILL MOTICRS.
CrF THR Treanuror of the General Conferencose-
knowledges the following recelpts inco his leat an-


## The Philadelphis \& Reading compan

 Which was used by the company in carring.coal from Schaylkill Haven to Phladelphia.
The company had 340 boats in the
 seopers in the city
avitod to attend.
, ar montr

hereafter be carried by tail. The canal wa
maintained at a great loss

L. A. Pistts, Alirod C
E. M. Dunn, Milton,
Preston $\mathbf{F}$ Rendolph,

It will be sen that this committee in made tol
Captain J. B. Eads, of St Louik, died at
Christrne Nilason has been married to
Oount Mranda, and it is reported that
Nine officera and civilians concerned in
the recent Bulgarian. revolt were shot
Rastchack, March 6th.
Rastchack, March 6th.
DF. Schmitt Von Tavera, the Austro
Hangarian minister to the United States
Hangarian minister to the United States,
has started for Washington.

Owing to the unparalieled depth of sno
the
Valle woods, the lamber out in the Ottaw
The Berlin Nachrichten esays the French
government has purchased $1,000,000$ kilo-
grame of ether to be ased in the manufac
grams of ether to
ture of melinite.
Berlin that an understanding circles in
reached between Russia and Anetria by
which Ruseii will occupy Varna and Boaras,
which Rnasia will occupy Varna an
while A astria will oocupy Salonica
The London Times publighes a digpatch
liam Ve betwe postively Itafly, Germang that the a
has been renewed, but for a torm anatria
of thre
The eession of the Limerick, Ireland, an
izes has been suddonly closed. Owing to
the fact that the jaries constantly retarne
applied for
ing case.
Such a
place on N New Brunal blockade as has tak






The Gabbath Grhnol.


## IMTBMATIONAL LBSSOHS, 1887.



LESEON XIIL-QUARTERLI REVIEW.

Tot Give Tiller and Golden Texto. ans for the quarter.
Huk. Onse on map all placos mentioned.

## TER TWO WAYS.

Luron 1 God mede man in blat orn imago, din svo thim nuop the power to choove betmeen rig and mroing. hite and doeath.

THE WAY OF DEATH Lemoon II. Chooosing to disobey, he fall from hie uigh ouste, and brough
 oped in
$5: 19-81$
Leveon IV. Kan went on from bad to wore, an
 destroyed him from of the faco of the earth

Luiseon IX. The destruction ot Sodom is frequent I $y$ referred to in the Bible as portraying the puninh


## THEVATOY LIF

h-onT. Quedient. Hib, $11: 0$ Tro oloy th bettar then moorlace." 1 San. $15:$ :

Lrixeon pare, then peonosble," Jaques 8: :17.

 Hob. 11: 17 .

## Luscon XI. At the gate of hearren. Gen. 28: 17 .

Liveoor XII. A new name. Gen 32 : 28 .

Nors_-The above in a mere outlino to be filled in
by the toecher or superintendent. It may be well enforody by a almple blackboard erercise, which ahould procead with the lesoon, if it be a general
reviaify ber be ued in summing up, if the review be by clemece. Pirst drawa a short horizontal line in the poition in Paradise. Another horizontal line a alidda of board, will represent the state to which h iell. Thece mey be connected by a vertical or ob way rane by tepes towarde the lower right hand co ner, where is "blackneen and darknem for ever
Jude 18. The "way of Hife atharts also from the ceater ling and rune upward by atepe to "heaven" worderitition may be placed at the difterent line



I. InTroDvortor.-The book from which this
leson is taken records doings of apostles, men that
are sent; missionary labori, conneceted with the early
preaching of the gospel to Jows, and to other na
tions, called Gention
tions, called Gentiles. Missionary also meens one
that is sent; and, in the first part of the lesson,
learn about the qualification; the work, and the fie
of work, of missionaries; the second part is an a


Some disciples at Antioch. Barnabest, a prominent disciple, and one of Paul's fellow- -aborers. Bimcon,
otherwise unknown (Niger is an additional or surname). . Iucius, mentioned, perhaps, in Roma, $16: 21$
Manaen
$\qquad$
$\qquad$
$\qquad$
$\qquad$

$$
\begin{aligned}
& \text { to the commencement of Jeens' history. The Acts } \\
& \text { tellis how the work thus begun was carried forward. } \\
& \text { v. g. "Through the Holy Goost." Jesus had the }
\end{aligned}
$$

$$
\begin{aligned}
& \text { 9. "Through the Holy Ghost." Jeesus had the } \\
& \text { nfilience, help, and geidance of the Holy Spirit. } \\
& \text { "Commandments." To preach the goopel among }
\end{aligned}
$$

$$
\begin{aligned}
& \text { Commandments." To preach the goopel among } \\
& \text { all nations, and to wait at Jeruagem for power from } \\
& \text { on high. Luke } 24: 40-49 \text {. v. } 8 \text {. "To whom .. }
\end{aligned}
$$

$$
\begin{aligned}
& \text { all nations, and to wait at Jerusalem for power from } \\
& \text { on high Luke } 24: 48 \text { - } 49 \text { v. } 8 \text { " To Whom } \\
& \text { aive.". That they might have a personal knowl. }
\end{aligned}
$$

$$
\begin{aligned}
& \text { Nive." That they might have a perronal knowl. } \\
& \text { edge of the fact of his. resurrection. "Pasion." } \\
& \text { Death on the crooss. "Infallible proofs." Such as }
\end{aligned}
$$

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\begin{aligned}
& \text { ing" were among the "proofs." "FForty days." } \\
& \text { At times, between his resurrection and ascension. } \\
& \text { "Kingdom of God." The government of God over }
\end{aligned}
$$

$$
\begin{aligned}
& \text { mans days." Pentecost (chap. 2: 1) was only Afty } \\
& \text { days after the Passover. John } 13: 1 \text { : v. } 6 \text {." When }
\end{aligned}
$$

$$
\begin{aligned}
& \text { rom come together." Probably a direrent occasion } \\
& \text { the one mitioned in verse 4. "Wilt. }
\end{aligned}
$$

$$
\begin{aligned}
& \text { were nanang or an earthly singoom, as was in } \\
& \text { the days of David and solomon; and of deliver. } \\
& \text { ancem a foreign'power. v. } 7 \text {, "T Timen." Gen. }
\end{aligned}
$$

$$
\begin{aligned}
& \text { eral periods of duration. "Seasons." Precive } \\
& \text { times in the periods. "Hath put.". Mas mean men } \\
& \text { "hath kept," "or "hath arranged." v. } 8 \text {, But." }
\end{aligned}
$$

$$
\begin{aligned}
& \text { naun sept," or natn arranged." } \\
& \text { They needed, not a knowledge of the Fathers se- } \\
& \text { crets, but power from him. "Is come." To give }
\end{aligned}
$$

$$
\begin{aligned}
& \text { this power, of necesary qualification: "Witnoest } \\
& \text { ess." Of Christ's resurrection (verse 22), and his re- }
\end{aligned}
$$

$$
\begin{aligned}
& \text { deeming grace, efflient witnesea, through the pow. } \\
& \text { er of the Holy Spirit. "Jeruaslem, . . earth." } \\
& \text { Thev were firy to }
\end{aligned}
$$

$$
\left.\right|^{\mathrm{anc}} \mathbf{0}
$$

Part scond: V. 1, "Now." Here commences an Purneys among the heathan. : "Prophets.". Per nns that foretold events and communicated genera Trigious trutha, by apecinal divine inspiration.
TTachern.". Persons qualified for instructing. All prophets were teachers; all teachers were not or kingdom, and subject to the Roman Emperor
. ., "Ministered." Performed religion D. 2, "Ministered" Performed religious servicess, yote the excellent remarke of Dr. Hovey: © $\Delta 0$ 14, 16, (aleo Mark 2: 18-20, Luke $5:$ : 8 -250) teotin is a natural expression, not of sitiffaction, but of
corrow, of trouble. And it is never appropriate unleos it is spontaneous. Bat even when it is apcope. taneous, it should not be paraded in public with
outward ahows of mortification. Matt. $6: 10-18$." We may reasonably suppose that the prayer and
fasting related to. the queation of duty, in view of he Lord's last commandments, and were participat ed in by members of the charch beaidet the Ave of prenching the goepel in other countries; to Jowt and Gentiles, T. 8, "Leid their hande on them." theing by him to whoeded they prayed. The ceremony ras Holy stiri "They sent." v. 4, "Being ent forth." The Cyprus," 1 good place to begin pretahing.
$86 ; 11: 10,20$.
VILL Docranme- - The cruciAxion, rearrec ion, and accopaion of Chriat 2. God the. Father pirtual. 5 . Baptima in the Boly Spirit en God
 irected by the Holy Spill. 8. The goppol is fo 15 med
TC Dorim-1. To obloy our Lod e Mat to
to
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Bu
$M$

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| :---: |
| the Seventh day Baptist parsonage, |
| burg N Y Maich 8, 1887, by Ret. B. E. Fisk Mf. John Crandall and Mineatioe Pajimer, both of Bolivar, N. Y. |
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|  |
| On Thursday, March 3, 1887, at the Crescent Avenue Presbyterian church, Plainfield, N. J., by th Rev. W. R. Richards asoisted by the Rev. A. H |
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 Andour. I. I:


| E. Botili, N. I. |
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Now Vort Cit.



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 Weterly, B. I



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## M. BOURDON DOTTRELL,


A. A. SHAW, JMWTLTER,
A. A. SHAW, JHD DNAR M BURDICE AND GRIMRN, Yanuftacturen of






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Whe Gabbath


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 Ampin in you or



 Anmici iniomitio
 Andidem mam tom doine
 Thatajubad hamed







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1 BEV . THON: $\mathrm{m}_{2}$ WLI
Ddicallonal Ioter
Soon after the education well atarted in DeRapter
territory. of Wisconsin wat territory. of Wisconin wea mottlement, and come of our
upired with prophetic vision bilitien in the West Thit o grand in that brave apirit 0 charoher in that great coun
awny. They parted with th Fect, vith lowarted proppect of they leeve tor the mote die onith
Anong the very first of
emigrated to the Weat vere
from Alfred. As the ato
writa, Jomeph Goodrich were percons of great integit dauntlen Ohrietian fortitad into a ner country. $A$ m divantwootis locition le $n$ th Whathricountry that romoded by nameroner hin Alogs the fumilit then Bubock, Ooon, Hamiliton oppoth-dgy Beptat Ohare compotious hbute of ron Bat the giled vith yorn and nodedangtwing to Whom th hood. Theo ohildren $=$ and how mhan it be done ocopion. Ho bailde : chirpiatment of a boand the ched ren hho fint Pon of vixom maden

