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Sabbath Becorder.

Entered as second-class mail matter at the post office at Alfred Centre, N. Y.

> For the SABBATH RECORDER BY THE WAY.

BY ANNIE L. HOLBERTON.

We claim but a little corner In these columns, so bright and fair. But 'tis pleasant to be of the number Who have a heart-offering there.

It is joy to read these pages, Glowing fresh with the light of truth, Whose clear current, borne down through the ages Shall still live in the soul of youth.

The chords of the spirit vibrate. When retouched by the Master's hand: And the nations will feel one great heart-throb, When God's Word resounds through the land.

Mount Sinai's voice shall echo In thunders we cannot mistake, Until papistry's visions shall vanish. The spell of its bigotry break.

We may not live to enjoy it, The day of the Sabbath restored But God, in his time, will enlighten The darkness now deeply deplored.

Seed that is sown by the wayside, Will surely not wither and die, But its blossoms will ripen for glory, When we in our turn have passed by

DENOMINATIONAL SKETCHES .- NO. 6.

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

Educational Movements.

We have seen DeRuyter Institute, our first school of higher education, started, and having a substantial building erected for that purpose, at a cost of \$10,000. The first term recorded the names of 140 students, representing the earnest young people of our churches. Though there were no persons found in the denomination qualified to take the position either of principal or preceptress, or to teach any department in the school, yet the trustees easily found strangers willing to engage for a short time, hence a competent faculty was installed, and all was hopeful. Fifty years nave passed; that institution has filled a noble mission for our people. Some of our noblest spirits have there been teachers and pupils. The grand work of inspiring and building character for noble manhood and womanhood was continued for many years in that institution. There are many fathers with the color of honor, who, when the associations and school exercises of DeRuvter Institute are referred to, are touched with tenderness, and their hearts filled with gratitude to God. They remember but to love Solomon Carpenter and Lucy Carpenter, J. R. Irish, Miss Rogers, G. Evans, H. L. Jones, H. C. Coon and his wife, L. E. were so full of regard for their students. Many obtained their highest and best con- Allen was elected as his successor in the and Miss Josephine Wilcox.

can never be estimated; it has closed its roll books, and sent abroad thousands of men and women to bless the world as homeof the gospel, and missionaries to the hea-

ness of a babe. It could breathe and take nourishment and open its eyes and see some things, but it had no just idea of what it was born for. It could not dress itself nor provide anything for itself. This school, in

nesses of the whole life of the school from the beginning. The true story of its strugnever been personally interested in it.

I must first tell my readers some of the natural reasons for this. We have said above that the families in Alfred were like those in any other new country, trying to build for themselves homes, with very small means to do with; but they were determined to educate their children. They were too poor to send them from home for that purpose, and hence opened the private school. They could not go to other churches and solicit aid; for all the churches were morally committed to do what they could to sustain the denominational school at DeRuyter. Hence this school must and did depend alone on the personal efforts of the people in the immediate locality for some years. As soon as the idea was conceived of continuing the school, James R. Irish, then a student in an Eastern college, was called to take charge of it. He continued in charge of the school several terms, and his labors were greatly blessed in building up the interest. Under his labors in the school there grew up a deep interest in religion, and many of the young people became devoted Christians. Soon the church called Eld. Irish to become the pastor. Wm. C. Kenyon, then a student in Union College, was engaged to take the principalship of the school. This was in the spring of 1839. His first term opened with twenty-five students. He had cherished a hope of enterhere was a hard, pioneer work, as must ever be the founding or building up of a school in a region without wealth. It imposes a life full of toil and sacrifice, full of varied and many handed service and sacrifice. Most emphatically is it true of this school which has ever been the school of the poor. Not many sons and daughters of the rich have entered its portals. . . . Herein is the especial nobility of its calling.

Pres. Kenyon exercised a wonderful power in awakening and inspiring young people to take high resolves and to gird themselves for strong efforts. "On the 5th day of August, 1840, he was married to Miss Melissa B. Ward, whose life thenceforward was and mothers, whose heads are now sprinkled inseparably interwoven with the life of the institution, and who, like her husband gave all, even to the offering of life itself for its welfare. Prof. Kenyon had associat ed with him several faithful and very effi cient teachers, among whom was Miss C. B Maxson, as Preceptress, succeeded by Mis-A. A. Maxson. The school performed it work under an academic charter from 1843 Livermore, and many others, whose hearts to 1857, when it received its present charter. On the death of Pres. Kenyon, Prof. J

ceptions of the teacher's noble calling from Presidency of the institution, which responsuch teachers as Miss Caroline B. Maxson sible position he has continued to fill with distinguished ability and great success. Un That school has pioneered a grand mission | der his direction, and by the co-operation among our people, the value of which work | and authority of the Trustees, the various departments of the University have been thoroughly organized, and an able man placed at the head of each department. Besides builders, as teachers, as writers, as ministers the regular departments of college studies, the departments of Theology, Industrial Mechanics, Fine Arts, Music, and Business, Under the moving impulse of the same have been established with facilities for spirit that built up that school, a few young | thorough instruction. It must be evident people were gathered into a small upper to any thoughtful mind that these very room in Alfred, and called themselves a liberal provisions of the University must inschool. Bethuel Church was their teacher cur large expense, and some would almost for the winter. But there was something question the wisdom of so extensive plans in the small upper room, or in the young for so small a people as we are. Such perspirits assembled there, which has multi- sons need to be told: 1st. That our young plied in life and strength now for fifty years. | people have either inherited or imbibed the First it became a select school for the youth | high-born spirit to make the most possible of of the neighborhood, then it became an their lives. Many of them are fully deteracademy for the young people of surround- mined to make the most thorough preparaing communities; finally it was thartered as tion for their various spheres of life work. a college with university privileges. It This noble resolution of our young people, started in life with the comparative weak. makes a just demand for the very best facilities that it is possible for our denomination to provide. 2d. That the Trustees and President of Alfred University, fully appreciating this demand on the part of our people, have made every possible endeavor to meet its early days, was composed of the children it, and in doing so have been under the conof poor families. Its life and growth has stant necessity of making heavy personal always been indebted to its spirit; it was de- sacrifice and also of incurring heavy indebt-

the grade of the work done than the means objections, if only we could afford it. To at hand would warrant. It has been emin- bring the heathen man to a knowledge and gles is scarcely credible to men who have ently a work of trust, largely looking for the acceptance of Christ, to bring the Christian reward in the fruitage produced. Any other principle followed out in the building up of this school would have accomplished far servance of God's only. Sabbath, his sanctiless in the education of our people than has already been accomplished. This Board of Trustees has not been insensible of the magnitude of the work on their hands, nor have they been careless of the far reaching interests to be served in the liberal plans of the institution. Under all the circumstances, with the demands made upon them. and the limited means at their disposal, they have accomplished a work that has very few parallels, if any, in the history of education in our country. The faculty has always had at its head men who were deeply consecrated to their work, and willing to sacrifice, both in personal comfort and in justly earned remuneration, all that was possible for men to sacrifice. The same spirit has characterized all the teachers. This is the hidden secret of the great success that has been attained in the brief history of the institution. It must be remembered that the school is yet young. Some of the trustees to-day are the same men who first thought of starting a offering cannot be made until the Lord's school in this place. One of the boys in that portion has been taken out; for we may first term of the school in the "little upper not take from his portion as though it were room "is the second President, but second in ability to no other man in like position. Several of the present members of the faculty the tables of stone. have been connected with the school, first as pupils, and then as instructors, more than forty ing the gospel ministry, and was prosecuting years. When this school started there was his studies with that purpose. "His work not a regular college graduate in our denomination. Now there are many scores of men and women liberally educated who have made high attainments. Some of our young people were prepared for college before this school was fully organized in its college courses, and hence attended other colleges. But for the last few years there has been no necessity for going to other denominations

> different teachers in the faculty. filling worthy positions in all parts of our country, and some of them are representing to the Sunday keeper a companion arguour people nobly in foreign lands. Nearly ten thousand students have been connected | "one day in seven," which we do claim is with this school, and have gone out to establish homes and schools and churches and as furnished in the New Testament, does all the institutions of higher civilization. Of course, the most of them are yet in the the commands of God as one may choose morning of life, and have not had time to accumulate fortunes, but their hearts are full of grateful loyalty, and in the near future we may hope that the pressing wants of the University will be supplied. Never what I happened to have when do time was her field of great usefulness so wide and promising as at the present time. The nearly three hundred, and the large propor- love best." tion of them are from our own churches and homes, far and near. These are the men and women who are soon to go forth to join their seniors in the work of education, church-building, reforms, gospel ministry and mission work.

for a liberal education. The faculty now

numbers over twenty members. Since the

school opened there have been sixty-seven

If there is one department of denomination al work more fundamental and essential to the growth and strength of our people than another, it is this department of higher literary and theological education. Our eminent success as a people in this work of education turns on the solution of a single question, Decalogue. The second, looking to the Can our teachers be sustained while their life and strength is spared to do the work? The answer to this question must come from our young fathers and mothers, our brothers his six days of labor, as much as the honorand sisters, who have enjoyed the benefits of education and have entered upon their life work. Every one of them whose regular income is sufficient to meet their current expenses is free from the weight that is borne by some of our oldest and most experienced teachers.

TO OUR LADIES.

NUMBER III.

There are certain practical things which we can do for the Missionary and Tract Boards. Concerning some of them, too nothing to us? But it is something to us. gard to a letter sent to my wife, directed to many will say, "We cannot afford it."

man nearer to Christ, is the work of the one Board; to bring men back to the obfied seventh day, is the work of the other. We will scarcely find any Bible excuse from making the effort to bring men to Christ. We find ourselves specially obligated, by our isolation in practice upon this question, to seek to bring men into the observance of the seventh day. It is the Lord of the whom we labor, and we can afford it.

God, as sovereign of the universe, has provided a way by which his cause may be maintained in honor. As this sovereign. he requires the payment of the tenth of man's income; as the father of us all, he desires the free-will offering. In paying the first, man acknowledges God as his Lord and Master; in the giving of the second, man expresses his love and gratitude to his Heavenly Father. The laws made by the Lord of all living must be in force as long as his sovereignty exists, or be abrogated by the maker of those laws. The free-will our own. There is a command against this sort of thing as well, found written upon except to use for him.

The law of the tithe, and the custom

concerning it, as written in the Old Testament, is clear, concise, easily found, and easy to be understood, practical before the days of the Jewish theocracy, an excellent law for God's chosen people, in the keeping of which they were blessed, in the neglect of which they were cursed. This law was not abrogated by Christ, was held in honor by the primitive church, was practiced by all the heathen nations, and was kept in good faith in the church until the papal power laid its leprous hands upon it, poisoning and perverting it. The letter of the law in the Old Testament was not repealed by the spirit of the law in the New. Of The Alumni now numbers 560. They are all people, we as Seventh-day Baptists cannot consistently claim this, else will we furnish ment for his "one-seventh part of time," not taught in the Bible. Christian liberty not mean individual license to pick from to accept Christ as your Saviour unless you will do the will, as Christ did, of him who sent him. "Thanksgiving Ann" said, concerning this liberty, "Thought I'd give ye come, and I didn't happen to have much of nuffin." She had heard this was "so much average number of students in attendance is freer an' lovin'er a way o' servin' dem ye

> where in the inventory of his possessions, the dollars are his. man is his. But one day out of every seven, he says, is his in particular, and not man's; one dollar in every ten of man's income is his, and not man's. To man who is his subject and his son, he gives these commandments, to use for him the seventh day out of every seven, to use for him one dollar out of every ten. The first he has put in the very heart of the good of man's earthly condition, appeals to man in one age as well as in any other, and is intended to bring down blessings upon the Holy Spirit have nothing to do with the ing of God's seventh day will bring to him spiritual blessing. There could not come to Spirit of God. This was the only teaching us, through Tract Board minutes, such a financial statement as the one recently made concerning receipts of the treasury since last September, were we obedient to God in Rylie. his command concerning the tithe, unless he were taking this way to prove to us that he no longer wants men to be brought to the go to Arlington and Fish Oreck, Tarrant only Sabbath he has ever given to the race, county. I wish to say, that all the brethren and which Sabbath he has never put taken

As well are we the subjects of law as of Rose Hill, with a check in it. The letter grace; and it may be that much more is never came to hand. Ross Hill post-office. a child in a needy family. There are many slwsys been characterised for doing more The kind of work to be done by these charged up to us than we have desired of, is in Harris county, Texas.

Our post office charged up to us than we have desired of, is in Harris county, Texas. Our post office charged up to us than we have not paid tithes of sur in
is Housley, Texas.

Boards is a good kind. To this we hear no because we have not paid tithes of sur in
is Housley, Texas.

come to the Lord. or used our influence that others should do it. But we have no income, says the non-earning woman; our little ones have no income. Where does the man get his income? It is a gift to him from God, by the sweat of his brow. Where do you get what you have? From the same source of giving, and quite as often as to the bread-winning woman do you get it by the sweat of your brow. The exceptions, the life-long invalid, or the drone, she who cannot labor, and she who will not, but serve to make the rule good. Besides, many Sabbath, and the Christ of the gospel, for of you hold property in your own names, the gift of some friend, or it comes to you by legal inheritance. If the money does not get first into your own pocket-book, yet of all that which does come to you, do you owe one-tenth to the Lord; and were the one-tenth both faithfully and cheerfully laid aside as the Lord's, by the husband or the father, it would so culture him in the graces as well as in the duties of Christianity, that you would no more be made a beggar to him for your Lord's money, than should any Christian be when asking for help to build up the cause of Christ. The same is true of our children. Like men and women. they have nothing but what is given to them, and they should be early taught that one penny out of every ten which is given them belongs to the Lord, and not to them,

Take this question to your Heavenly Father, those of you who do not now believe in or practice the tithing plan of systematic giving; and, upon bended knee, with the faith of Christian womankind, plead for light, for help, for acceptable consecration to God of all that you have as well as of what you are. Thus shall we all be blessed in spirit, and the Father of us all may be treated with rightful honors, and our treasuries will be filled from the open windows of heaven, till there shall not be room enough to receive it, and we may become, not a reproach, but a delightsome people, such as the Lord of hosts will delight to own and to

PROM F. M. MAYES.

Housley, Texas, March 6, 1887.

Dear Brother, -I received a letter, written last June, asking me to come to Rylie, Dallas county, and hold a series of meetings. It has been renewed, so I went to Rylie last Sabbath and Sunday, the 26th and 27th of February. Rylie Station is fourteen miles south of here, on the Tennk Railroad, thirteen miles south-east of Dallas City. At an early hour the congregation began to gather; and, before the hour for services, over two hundred people gathered to hear the word of the Lord. I spoke one hour and forty minutes. Every one seemed deeply interested to the close. My subject was "The Ark," based on Matt. 24: 37. My principal propositions were—God is the ark. All things belong to God. Included some- Jesus the door, and the Holy Spirit the window; the three stories are faith hope and we find that all the days are the Lord's, all charity. The Lord was very near me, and I believe that he has much people in this place. I have never before met such a welcome anywhere in my life. Some twenty or more came forward and introduced themselves to me, and said that they were more than pleased, and wanted me to stay longer; but I could not, as my wife was just recovering from the thirteenth shock of paralysis, and I did not know when she would have another.

I learned while at Rylie that the people were getting tired of hearing that God and salvation of man. The Campbellites in this country teach that the Bible is the Holy that the people of Rylie had heard until I went there. Brethren, pray for us that the Lord may bless the good work began at

I will remain with the Rose Hill Church next Sebbath and First-day, and then I will and sisters may understand, that Ross Hill is the name of our church, and not of our My Christian sisters, do you say this is post-office. Bro. Shaw wrote to me in re-

Missions.

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

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

PALM-BEABERS.

When Christ, as King, descended The slopes of Olivet, The gladdest of all visions His sacred gaze that met, Were throngs of Jewish children, That came in singing bands And pressed about him, bearing Palm branches in their hands.

"Out of the mouths of children Thou perfectest thy praise," He said, as their hosannas Rang o'er the crowded ways. Out of the mouths of children, The same dear lips may say These hosts of happy children Who meet him here to day.

We come with songs of triumph, No doubtful Christ to own; The Galilean Prophet Is King upon the throne! With greater gladness bearing Our palms than those he met That day, when he descended The steeps of Olivet.

O Saviour! may we children Strive on, till life shall cease, To send to all the nations The palm branch of thy peace. And own our service saying, As in Judean days. Out of the mouths of children God perfecteth his praise.' -Children's Work for Children

WILL all our churches do as well as the little church of Rose Hill, Texas, toward raising the funds needed for our work?

"IF we would hold the interest of the coming generations in missions, we must see that they have an intelligent acquaintance with the work as it progresses."

BRO. U. M. BABCOCK reports 13 weeks of labor as missionary pastor at Daytona, Fla. 16 sermons; congregations from 25 to 30; and 69 prayer-meetings and other religious meet

BRO. S. D. DAVIS reports 11 weeks of labor as general missionary in West Virginia and Pennsylvania; 86 sermons; congregations of about 100; 50 prayer-meetings and other meetings; 100 visits and calls; 16 additions, 8 being after baptism; and \$13 80 contributed for missions.

PROM 8. D. DAVIS.

NEW MILTON, W. Va., March 1, 1887.

Dear Bro. Main,-Through the blessing of God I am permitted again to report as an employee of your honorable Board. I take much pleasure in saying that the Lord has greatly blessed his cause in connection with my work, for which I would render thanks and praise to his name.

At the time of my last quarterly report, I was engaged in a series of meetings on Greenbrier Run, Doddridge Co., W. Va. I continued meetings there until December 14th, and then came home to rest a few days. On the 22d I started for Salemville, Pa., where I arrived on the 24th, and on Christmas day began the memorable meeting at that point, which continued day and night, with few exceptions, until January 24th.

On the 26th I arrived home. As these meetings have been previously reported, I will state here that they were both peculiar, and to me as satisfactory in their results as any meetings with which I have been connected. I feel that the precious work at Salemville is of God, who has called us to aid these dear people in their effort to maintain that spirituality which should be connected with the keeping of God's holy Sabbath. They are an earnest, energetic people, and God is demonstrating his approval of their efforts to build up his cause in a way that is wonderful, glorious and marvelous in the eyes of all thoughtful beholders. All glory to his name.

The 27th and 28th were spent in writing up my missionary correspondence. The 29th I went to Lost Creek, and arranged with J. L. Huffman to assist me in a series of meetings at Middle Island. Feb. 4th I went to Hosnoke, conducted a quarterly meeting, and come home on the 7th. On the 9th started for Doddridge county. On the 10th probehed at the Trough school house. On 11 11th went to Greenbrier Run and condested a meeting of two days. This appointment was made that the caudidates for baptime who were converted in the late series of Housley Post-office, Dallas Co., Tex.

meetings might be baptized and join the church; but the measles were in the neighborhood, and one of the candidates died with the measles and was buried the day he would have been baptized. Baptism had to be put over until another time on account of the sickness in the neighborhood. Spent the 14th in visiting, and came home on the 15th. The 16th was taken up in writing with reference to my mission work; 17th, preached on Beach Lick, on my way to this place, where I arrived on the 18th.

On the 19th I began a series of meetings in the Middle Island church, and on the 21st was joined by Eld. J. L. Huffman. The meetings have run with some interest, day and evening, up to this writing. This is a point on my field at which I felt that I needed, above all other points, a co-laborer. Then I arranged with Eld. Huffman to aid in the work, and we are doing what we can to lift up the fallen and strengthen the things that remain.

May the Lord, without whom we can do nothing, grant us abundant success. While I bless God for the success that has attended my work, and for the urgent calls coming from opening fields, I do regret that they cannot all be met, and that the work is not better sustained on the field.

FROM J. W. MORTON.

CHICAGO, 439 Ogden Ave., March 1, 1887. Dear Bro. Main,-I have not much to report in addition to my last communication. I have spent the month of February at home, engaged in the usual work in connection with our misson-school, and in visiting and writing letters, with the exception of attending our Quarterly Meeting at Milton, from which I have just returned. We had a good meeting throughout.

One encouraging sign of the times is, that the Milton Church has given their pastor, Bro. Dunn, a portion of his time the coming year for missionary work. I trust this example will be imitated by the other strong churches of this Association. Now I hope that Bro. McLearn will have, at least, a part of the help on the "Berlin field" that he has been so earnestly calling for. The brethren took a collection at the Quarterly Meeting | have been left to us as a blessing through all for the special purpose of defraying my ex- generations." penses to and from the special field now opening in northern Missouri. This collection will, however, be formally acknowledged in the June report.

I expect to leave here for Princeton, Mis souri, next Thursday night. I hope for good results from this visit, and desire the prayers of the brethren to that effect. Whether I shall continue my trip farther into that state will depend upon circumstances, and largely upon the advice I may receive from you. shall keep you posted as to the prospects and probable results.

Just before leaving for the Quarterly Meet ing. I received an urgent request to return to Glen Beulah as soon as possible, as the interest there is very promising. I could not respond to this call, on account of the visit to Missouri being already arranged for. I hope Bro. Wardner, who knows something of that field, will find the leisure to visit them within the next month. There are three or four points within easy reach of Glen Beulah that I think could and should be organized into a circuit, and a laborer put upon it. I hope to do this work as soon as I can find the time to attend to it.

My health has been, and continues to be,

I report 13 weeks of labor; sermons, 31; collected on the field, \$6.50; expenses, not counted. Numerous religious visits, and some tracts distributed.

CORRESPONDENCE.

HOUSLEY, Dallas Co., Tex., Feb. 16, 1887.

Dear Brother, -Your communication received to-day, asking me to help you in the missionary work to raise the amount of funds needed for the present year, I will say, that I am a servant of the Lord, and that I am more than willing to do all within my power to help on the work of our Master. Yes, my brother. I will, by the help of the Lord, lay our missionary interest before the Lord and his people. Our little church is poor in this world's goods, but I believe that they are rich in faith. I cannot determine what proportion of this amount our church ought to contribute. But I will promise five dollars to the Society, and as much more as I can raise, and my prayer to God is that Texas, as large as five other states, shall receive a blessing from the presence of the Lord. Pray for us, my brother. My wife is very low at present; my health is good. Hoping to hear

FRANK M. MAYES.

Christ and fellow-laborer,

"THE PEOPLE OF ISEARL" IN RUSSIA.

on at the present time among the Jews in South Russia. A new sect has arisen, calling themselves "The People of Israel, the Children of the New Covenant," who acknowledge Jesus of Nazareth to be the Messiah for whom they have so long looked in rial his precious death, till he come a second vain. Their doctrines and practices are set time." forth in a short Hebrew pamphlet edited by Professor Delitzsch, which has lately been translated and published under the title of

"The First Ripe Fig." An introductory letter by the leader, Mr. Joseph Rabino witch, is followed by thirteen declarations, from which we extract the following:

1. "The moral and physical condition of our Jewish brethren in Russia is at present Friend of Missions. very corrupt, perverse, and altogether very

4. "If we should leave our native land Russia, and go to the land of our forefathers, there also we shall find no shelter or refuge. Just as little would it help us if we mingled among the non Jewish people of Russia.

6. "The national state of the Jews cannot possibly be repaired, unless their moral and spiritual condition has first been improved.

7. "To put right our moral condition, we must first renew our hearts, and cast away southern land. our idol, the love of money, and put in its place the love of truth because it is truth, and the fear of evil because it is evil.

8. "To renew our moral state, we need a leader of authority, a physician whose skill and medicine have been tested and approved.

9. "Such a leader we must seek among the descendants of Jacob. We much choose a man who loved Israel, who gave his life to glorify Jehovah, who should be known to all the world for the purity of his soul, who Roman schism. should have lived at the time when Isreal had already accepted the oral law, and begun to come in contact with the different na-

above characteristics we have found, after whole of that Republic. searching in the whole of our Jewish history, in the man Jesus of Nazareth, who was killed at Jerusalem before the destruction of the second temple.

holy the name of Jesus. We should learn with devotion his holy words, which have been spoken in truth and love, which are written down in the Gospels. We should teach them to our children in the schools. We should speak of them in society. We should receive the Gospels into our houses as with the rest of the Holy Scriptures, which

Then follow their ten articles of faith, which begin with, "There is but one true and living God, who is full of goodness. and power, and wisdom, beyond comprehension. who creates, makes, and upholds everything by his Word and by his Holy Spirit." They speak of the covenants with Abraham and Jacob, the bondage in Egypt, the giving of the law, the covenant with David, and the public. Babylonian captivity. They tell in eloquent and Scriptural language prophecies concerning the Messiah, and their fulfillment in Jesus Christ, "the Son of David, who was afflicted, crucified, and buried for our salvation, who rose from the dead, is alive, and most interesting:

"By the council of God and his unsearchable wisdom our forefathers have been smit ten with hardness of heart, and a spirit of slumber has been poured out upon them from God, that they should rebel and sin against Jesus the Messiah to this day, in order to provoke other nations to jealously, and to bring reconciliation to the whole world through faith in Jesus Christ, the Son of our King David, through the hearing of the gospel of the messengers of peace, who were driven away from the midst of the congregation of Israel. But now, since, through our sinning against the Messiah of God, the world has been enriched by faith in Christ; and after, through our little faith, the times of the Gentiles have been filled up, and since multitudes of Gentiles have come in, and are standing in faith,—also our time has arrived when also we, the children of Abraham, should be blessed through our faith in Jesus Christ: and the God of our forefathers Abra ham, Isaac, and Jacob, will turn to have mercy upon us, and will graft the branches that were broken off into the holy root Jesus. and then all Israel will be saved with an everlasting salvation, our holy city Jerusalem lished for ever and ever. Amen."

The doctrinal statement of these Jews of the new covenant is also of great interest. 'The righteousness of faith," it says, "does not require brain and intellect, but heart and women and children, and people knowing nothing of philosophy and learning; and this is what the prophet Jeremiah predicted. They shall all know me, from the least of be lost. them unto the greatest of them.'" Concernshould become spiritual."

A letter from Mr. Rabinowitch, dated Feb. 5, says, "The movement is on the increase. Our place of worship is too small to hold all those who come to listen to the gospel." We give one short extract from their beautitul Passover service:

"Blessed art thou, O Lord God of Israel, our Father, for ever and ever, who hast fulfrom you soon, I remain, your brother in filled and established thy holy promise made who are without both God and Christ, de stantly coming back to obtain medical knowlto our father Abraham, to Moses our prophet, graded and miserable in life, and dying at the ledge and return to relieve the frighful sufand to David the son of Jesse our king, and rate of 66,000 a day. P. S.—Rose Hill is the name of our church. in thy great mercy hast given us our Mes- If the world is our parish, the field is im- around them for that relief they were unable

whom thou hast anointed to proclaim good tidings unto the meek, to open the blind A remarkable religious movement is going eyes, and to set the captives free; who has die, but their soul-blood shall be required of poured out his soul unto death, to bear the sins of many, to make an end of sins, and to wards bringing this world to Christ?—Gospel bring in everlasting righteousness; who has in all Lands. ordained and commanded us in his holy gospel to commemorate as an everlasting memo-

> "After reading 1 Cor. 11: 23-26, the minister hands the cup to each, saying, 'The blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Take and drink it in rememorance that the blood of the Messiah day-school among the Sioux at the Lower was shed for thee, believe in thy heart with Brulee Agency, Dakota. Miss Goodsle is a perfect faith, and be thankful."-The scarcely out of her teens, beautiful, finely

THE CHURCH OF JESUS IN THE REPUBLIC O

In the year 1821, Mexico acheived her independence from the mother country. Spain. Two antagonistic parties—one a patriotic, liberal party, the other an unpatriotic, Romish party—have struggled from that date to this for the ascendency in that beautiful

During more than fifty years, while this struggle has been going on in the Republic of Mexico, a large number of copies of the Spanish version of the Holy Script- and Christianization as well) is the true and ures have been forwarded to Mexico, and only solution. She also believes that the there widely circulated among its people. best educational center, the place where the Many earnest persons in Mexico, by God's blessing, through the study of the Holy Scriptures, have learned to love the gospel in day-schools; has seen how little good they its purity, and to discard the idolatry of the

In the year 1857, a wise and liberal constitution was promulgated in Mexico which, with some so called laws of reform, subsequently the agent's income by furnishing salaries to given, have, as far as laws can do it, giv-10. "A person who should have all the en full liberty of worship throughout the

With the dawn of this new liberal era in Mexico, some of its citizens, who had welcomed and studied the Spanish version of 12. "Therefore we feel bound to keep into a patriotic Mexican Branch of the Chris heard the objection that day-schools were and good-will of many in Mexico.

a celebrated and noble-hearted ecclesiastic, children have been carefully educated under ford Courant. Christian influences.

Glorying in the blessed name of our divine Saviour, and calling themselves by his holy name, this Church of Jesus in Mexico has done a most precious work in that Re-

Some Christians in the United States and England have generously contributed pecuniary assistance to the noble band of workers in this Mexican church, to aid them to con-

tinue their important work.

The Mexican Church of Jesus has also sitting at the right hand of our Heavenly | done a most important work across the At-Father." The tenth article is among the lantic, by befriending a sister church in Spain-This sister church in Spain, called the "Ret formed Spanish Church," at the close of las. year had eight organized congregations in Spain, with 1,084 members, 710 of whom were communicants, and had in its Christian schools 450 scholars.

Two former lay-workers of the Church of Jesus, in Mexico, are now maintaining Christian services, in Spanish, in New York City, in a chapel by the side of the church on 4th Avenue, on the corner of 21st street. - Gospel in All Lands.

THE FIELD IS THE WORLD.

It is probable that at the present time there are 1,450,000,000 of persons on this earth. Of these about 133,000,000 are adherents of Procestantism.

Of these Protestants in name, about 25,-000.000 are communicants in the different, 371.702. branches of the Protestant Church. They profess to love and to serve Jesus, and to be lieve that they possess the Word of God in its purity, and that Jesus has commanded them to give the gospel to every creature.

What are these 25,000,000 to the 1,425, will be built, and the throne of David estab- 000,000 unsaved? What a mighty leavening say with missions and missionaries, but with power these 25,000,000 would be, if every one possessed a burning, controlling desire to evangelize the world!

The need is great, and responsibility commensurate with opportunity. Stewards of mouth, and is therefore capable of justifying God, the time of accounting will soon be here. Are you getting ready for it?

There are 100,000,000 of souls in Protestant lands who must be converted, or they will

There are 190,000,000 of Roman Catholics. ing the ceremonial law they say. "This is and 95,000,000 members of the Oriental also the will of God, that the material Churches embraced in the Greek, Armenian, Coptic, Abyssinian and Nestorian communions, that have a Christ without a vital Chris- are few families but would welcome the visit tianity, and to whom we are called upon to of a foreign lady from the mission stations,

> There are 8,000,000 of Jews and 175,000,-000 of Morammedans, worshipers of one God, but without a Christ, the only way of

> There are 850,000,000 of heathen or pagans

sish, Jesus our Redeemer, from everlasting, mense, and the need is heart-rending. The to give."

millions are hungry and starving for the Bread of Life, and we have that Bread. They the faithless ones. What are you doing to.

A TANKEE MISSIONARY.

Miss Elaine Goodale, the young woman

whose name is to many a household word has left General Armstrong's school, where she has been teaching negroes and Indiana for the last three years, to be a teacher at a educated, refined, intellectual, full of life. and a warm lover of nature. Standing on life's threshold, with a keen appreciation of the pleasure that art, literature, travel and society have to offer, she has deliberately chosen to devote her life to sid in the soln. tion of the Indian problem. To many the will doubtless seem a sickly sentimentalist and quite likely her friends will be can sured for allowing her to sacrifice herself in such a way: but she is something more than a sentimentalist. She has been studying the Indian question with the true philan. thropic spirit. She has studied it at Hamn. ton and on the reservation. She believes that education (which means civilization greatest results can be secured, is in the day. schools on the reservation. She has visited the accomplish, what difficulties they have to encounter. She was not discouraged. She saw that in many cases the school was a mere adjunct of the agency, used to increase members of his family. She saw that in too many cases the teacher was not imbued with the missionary spirit, cared little or nothing about the moral, intellectual, or spiritual welfare of the Indians, and was interested only in making the most possible the Bible, endeavored to organize themselves out of a government position. When she tian Church, which has gained the sympathy of very little use, she said, as she said at Mohonk last year, they ought to be made Two magnificent church buildings were the great civilizing agencies. They should secured in its behalf in the city of Mexico; be the true means of getting hold of the parent Indians. They should combine technamed Manuel Aguas, was elected Bishop of | nical instruction with the primary English this native church; about fifty congregations, studies, teaching the girls to cook, wash, a blessing, and put them on the same level having about 1,200 communicants composed iron, and housekeeping generally, and the of persons gathered from the humbler classes, boys how to make garden, etc. It is because poor in earthly goods but rich in faith, have of her belief in this theory that she has gone been organized in connection with its com- among the Sioux at the Lower Brulee agency munion, and schools and orphanages establite demonstrate to the doubters what a brave lished by its members, in which hundreds of Yankee girl can do with an idea.— "Inet-

MEDICAL MISSIONARIES NEEDED.

There are 350,000,000 of people in China, among whom there are only 600 Protestant missionaries of all kinds, and only thirty of

these are physicians. The 400,000,000 women in India and China, together, have barely a score of physicians competent to attend them. Only women can do so.

There are about one hundred medical missionaries in the heathen world, or about one to ten millions. Can you grasp the thought of one doctor to eight cities like New York?

In 1880 there were 85,000 licensed physicians in the United States, or one to 585 persons. Do we not overlook these terrible facts in

the presence of our infinitely more favorable condition, in much the same spirit in which the man who, judging the case of the shelterless poor, while rubbing his hands in front of a roaring fire, exclaimed, "It's not so cold, after all."—The Missionary Link.

AT the close of 1885 the missionary work of the world stood as follows: Ordained missionaries, 2,975; lay missionaries, 732; women. 2,420; ordained native preachers, 3,068; unordained native helpers, 28,642; native communicants, 802,028; gain in 1885, 39,-Income of missionary societies, \$10,-

It may not be God's way for any whom am addressing to go personally to the mission field far away, but one thing you can all do, you can live in deep sympathy. I will not the King and Lord, whose desire is, we know, that all men should come and worship at his footstool. If we are loval to Jesus, we must be jealous for the honor of his kingdom; and surely our highest honor is to be coworkers with him to whom we owe all we have that is precious and good.

"In China, in former times, every door was shut to Christian teachers. Now in wide areas around many mission stations every door is open, and so greatly has the feeling of the people changed, that there or would refuse the gift of a book which she offered. A poor woman in China suffered compound fracture of both her legs, and was left till they rotted off before a medical missionary could see her. The fact is, that those who go out as missionaries are confering they have seen, as thousands crowded Sabbath 2

Remember the Sabbath day the seventh day is the Sabbath of

A STRONG PLRA SHORM OF

The following article, Christian Cynosure some I a Canadian clergyman, is a vigorous plea for the 8 writer unwittingly strips it by trying to make it fit on t those powerful Biblical stat of Sabbath-breaking which gathered together, in the se paragraphs of the follow would be difficult to put w as to define more clearly th ing of Sabbath-keeping, or vigorously and terribly the breaking. But what has a buying milk, meat, etc., on Sunday visiting, etc.? quoted in the article clearly bly refers to what is populi ously, called the "Jewish seventh day of the week. in one of the passages qu day." There is no other known in all the Bible. If not know this, those who Sunday visiting, etc., kno at his unwitting misap Scriptures. In the applica it, his plea is shorn of i This great sin is sadly

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holy. Six days shalt thou

thy work; but the seventh

of the Lord thy God; in it any work, thou, nor thy a ter, thy man-servant, nor nor thy cattle, nor thy stra in thy gates." "Thus sai heed to yourselves, and be the Sabbath day, neither c then out of your houses on neither do ye any work." my Sabbaths, and reverence am the Lord." "Six da done; but the seventh day rest, an holy convocation work therein: it is the Sab in all your dwellings." the Sabbath therefore; for you; every one that defilet put to death; for whoseever therein—that soul shall among his people." "Fr another, shall all flesh con fore me. with the Lord." Lord. Blessed is the man Sabbath from polluting. will I bring to my holy m them joyful in my house thou turn away thy foot i from doing thy pleasure and call the Sabbath a del the Lord, honorable; and not doing thine own ways own pleasure, nor speakir then shalt thou delight t and I will cause thee to r

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illions are hungry and starving for the and of Life, and we have that Bread. They , but their soul-blood shall be required of e faithless ones. What are you doing to rde bringing this world to Christ?—George all Lands.

A YANKEE MISSIONARY.

Miss Elaine Goodale, the young woman 10se name is to many a household word. s left General Armstrong's school, where e has been teaching negroes and Indiana r the last three years, to be a teacher at y-school among the Sioux at the Lower ulee Agency, Dakota. Miss Goodsle is arcely out of her teens, beautiful, finely ucated, refined, intellectual, full of life. d a warm lover of nature. Standing on e's threshold, with a keen appreciation of e pleasure that art, literature, travel and piety have to offer, she has deliberately osen to devote her life to aid in the solun of the Indian problem. To many she Il doubtless seem a sickly sentimentalist. d quite likely her friends will be cen. red for allowing her to sacrifice herself in sh a way; but she is something more than sentimentalist. She has been studying Indian question with the true philan. opic spirit. She has studied it at Hamp. and on the reservation. She believes t education (which means civilization I Christianization as well) is the true and y solution. She also believes that the t educational center, the place where the atest results can be secured, is in the dayools on the reservation. She has visited the y-schools; has seen how little good they omplish, what difficulties they have to eninter. She was not discouraged. She that in many cases the school was a re adjunct of the agency, used to increase agent's income by furnishing salaries to mbers of his family. She saw that in many cases the teacher was not imbued h the missionary spirit, cared little or hing about the moral, intellectual, or ritual welfare of the Indians, and was inested only in making the most possible of a government position. When she rd the objection that day-schools were very little use, she said, as she said at honk last year, they ought to be made great civilizing agencies. They should he true means of getting hold of the ent Indians. They should combine techal instruction with the primary English lies, teaching the girls to cook, wash, , and housekeeping generally, and the how to make garden, etc. It is because er belief in this theory that she has gone ong the Sioux at the Lower Brulee agency

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Sabbath Beform.

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

A STRONG PLEA SHORN OF ITS STRENGTH.

The following article, written for the Christian Cynosure some months since, by a Canadian clergyman, is a most searching, vigorous plea for the Sabbath; but the writer unwittingly strips it of its strength by trying to make it fit on to Sunday. Read those powerful Biblical statements of the sin of Sabbath-breaking which the writer has gathered together, in the second and fourth paragraphs of the following article. It would be difficult to put words together so as to define more clearly the duty and blessing of Sabbath-keeping, or to set forth more vigorously and terribly the sin of Sabbathbreaking. But what has all that to do with buying milk, meat, etc., on Sunday, or with Sunday visiting, etc.? Every passage quoted in the article clearly and unmistakably refers to what is popularly, but erroneonsly, called the "Jewish Sabbath,"—the seventh day of the week. The Lord calls it, in one of the passages quoted, "My holy day." There is no other weekly Sabbath known in all the Bible. If the writer does not know this, those whom he chides for Sunday visiting, etc., know it, and laugh at his unwitting misapplication of the Scriptures. In the application he makes of it, his plea is shorn of its strength. He

This great sin is sadly on the increase. We wish to point out what constitutes the breaking of the Sabbath law, and the various 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 of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates." "Thus saith the Lord, Take heed to yourselves, and bear no burthen on done; but the seventh day is the Sabbath of the Sabbath day to keep it holy." rest, an holy convocation; ye shall do no work therein: it is the Sabbath of the Lord in all your dwellings." "Ye shall keep the Sabbath therefore; for it is holy unto you; every one that defileth it shall surely be put to death; for whosoever doeth any work therein—that soul shall be cut off from among his people." "From one Sabbath to another, shall all flesh come to worship before me, saith the Lord." "Thus saith the Lord, Blessed is the man that keepeth the Sabbath from polluting it, ... even them will I bring to my holy mountain, and make them joyful in my house of prayer." "If thou turn away thy foot from the Sabbath, from doing the pleasure on my holy day; and call the Sabbath a delight, the holy of not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord;

From the above, and other portions of God's Word, it is clear that any deed—not a work of mercy, piety or necessity—is not to be performed upon the Sabbath. Buying or selling is not allowed. Yet thousands, who profess religion, think it a small matter to buy their milk, meat, cigars, Sunday papers (?) and other things on God's own day! common in the United States, and Canada cannot cast the first stone.

and I will cause thee to ride upon the high

"There dwelt men of Tyre also therein, which brought fish and all manner of ware, and sold on the Sabbath unto the children of Judah, and in Jerusalem." "Then I do. and profane the Sabbath day? Did not all this evil upon us, and upon this city? yet faning the Sabbath."

Sunday visiting and pleasure taking are also condemned. Professors of religion can be frequently seen driving or walking to visit their friends, during the very hours of divine service. We have often been told by such persons, in answer to the inquiry, "Why were you not at church last Sabbath?" "Well, so and so came from a distance to see us; and you know we had not seen them for a long time, and we really did not like to leave them just as they had come to our house." Just as if a man were of more consequence than God and his house; and a mere gossip with a friend of more value than the eternal interests of the soul.

Again, there are multitudes who would shudder at the very idea of opening a store for the sale of goods, or driving a team to market on Sunday, yet they can, without apparent compunction, do other things equally as bad. What are the writing of business letters, shaving, blacking boots. reading novels, secular papers, taking excur-

mandment? God once commanded the Children of Israel to stone a man to death for gathering sticks upon the Sabbath. Numbers 15: 32-36.

But there is yet a more common species of Sabbath breaking, which, I am sorry to say, is not unknown in Christian circles—which is looked upon as being quite innocent—but it is, in the sight of God, tantamount to the most open profanation, I mean the discussion of worldly matters. If a man were seen felling a tree on the Sabbath, there are plenty of people who would be very ready to exclaim, "What a wicked fellow!" And yet difference between them and the man denounced for felling a tree? None; for if their bodies do not follow the plough, or go to market, their hearts do. In regard to a large number of professing Christians, it is very difficult to detect any difference between their week-day and Sabbath conversation Ridiculous nonsense, empty trifles, and foolish anecdotes, are not with them exceptional themes. With those who delight in Sunday visiting this is almost universally the case. Religious conversation is not very palatable to them. They do not go to talk of good things, but to have gossip. And thus they commit the double sin of pleasure-taking on God's day, and engaging in worldly conversation. But God often beholds the desecration of his day, when it is invisible to the human sight; when it is done not by words or by actions—when, not the letter but the spirit of the fourth commandment is broken. His penetrating eye sees that soul in the pew, or in the chair at home, diligently studying, pondering over his worldly matters, arranging his affairs for the ensuing week, and planning the best schemes for carrying on his secular business. Though his body is not actively engaged about his calling, his mind is. And before the judgment

having broken the Sabbath. spent in this profane manner? With what anxiety is the question often mentally discussed on that blessed day, "What shall I eat, and what shall I drink; or wherewithal shall I be clothed?" O, reader, if you once give over caring for the Sabbath, before long you will cease caring for your soul. Judge Hale once said, "Of all the persons who were convicted of capital crimes, while he the Sabbath day, neither carry forth a bur- was upon the bench, he found only a few my Sabbaths, and reverence my sanctuary: I bath." He that will not give God his day is period. am the Lord." "Six days shall work be not fit for heaven. Therefore, "Remember

(From the Northern Christian Advecate of March 3, 1887.) "THE RICHT START."

One point in Rev. Mr. Rogers's article in the issue of the 10th instant deserves notice. He thinks that the patriarchs and the ancient heathens should be good authority for the location of the Sabbath in the week. In this we agree. But what does this authority say? That all the nations of the world who have, cycle on one and the same day, and that not one of all these nations, until the last three hundred years, ever recognized Sunday as the Sabbath. For instance, the Latin evangelical writers and church historians, when the Lord, honorable; and shalt honor him, speaking of the Sabbath, mean by it Saturday, the seventh, and not Sunday, the first day of the week. Even Mosheim, whose commentaries were published as late as 1753, makes this distinction between the Sabbath and Sunday. On page 418, speaking of the fasting of certain persons two weeks before the Paschal feast, he says: "They fasted every day in the week except the Sabbaths and the Lord's-days (exceptis sabbatis et dominicis)." Now does this usage imply that Mosheim and those who wrote in Latin observed Saturday as the Sabbath No. The people of Italy at the present Traffic in such things we have found quite time have no other name for our Saturday than the words Sabbato and Sabato, which mean only the Sabbath. Does this prove that the Italians now observe this as a day of rest from labor? Not at all. But it does prove that it would be difficult to call Sunday the Sabbath or to recognize it as such. contended with the nobles of Judah and said It does prove that somewhere back in the unto them, What evil thing is this that ye history of the people they did so observe it. What we find in the Italian and Latin

your fathers thus: and did not our God bring languages we also have in the ancient Assyrian, Babylonian, Persian, Syriac, Arabic ye bring more wrath upon Israel by pro- and others of the ancient Oriental nations as well as the Hebrews. All these have the cognate of our word Sabbath for their last day of the weekly cycle. Though it is not proof that these peoples observed the seventh day of the week as the Sabbath, it is positive proof that their ancestors must have done so, and also, that the name never, in ancient government. times, belonged to any other day of the

Nor is this all. What is true in this respect of the people above named, is also true of the people of France, Spain, Portugal, Greece, Turkey, Russia, old Prussia, Dalmatia, Servia, Illyria, Bulgaria, Poland, Bohemia, Saxony, Lithuania, Hungary, Caucassia, Georgia, Armenia, the Samaritans of Nablus. Arsbia, Abyssinia, many of the tribes of Africa, the islands of Malta, Sumatra, Java, Borneo, Celebes, Madagascar, etc. All the Shemitic and the Hamitic languages except two or three, a large number of the Japhetic. some of the Tartaric, and some of the other unclassified languages, show what wonderful

name of the first day of the week, while there these various languages had the Sabbatic idea connected with the last day of the weekly cycle, and that this cycle has never been changed from that time to the present. The evidence is conclusive that the claim which is made that the Sabbath was changed for the Jews after the exodus has nothing rities, or from casting odium upon any debut the weakest of suppositions to support it, while all historical and philological evithese very persons can be heard on the Sab- dence is against it. God to stamped the bath discussing politics, the state of the divine impress on the seventh day of the markets, the prospects of trade, and their week when he blessed and sanctified it that own probable success or failure. What is the it cannot be altered. The world will ever it cannot be altered. The world will ever author remarks, "In all the Protestant continue to call the seventh day the Sabbath, schools the Luther's catechism is used, and though worship be offered on another day.

> Week, showing the unchanged order of the as proved by the combined testimony of Ancient and Modern Languages, by Rev William Mead Jones, D. D., London, 1887." This chart contains the names of the days in one hundred and sixty languages and dialects. The most of them are given in the original characters in which the language is written, with a transliteral pronounciation of the words and the meaning of them, thus forming a most valuable work for every scholar and Biblical student. The knowledge of the European and Oriental languages displayed in the chart places its authority beyond question.

Not only is the seventh day of the week called the Sabbath by these many people, but the day was observed as such by many of them within the present century. Of these may be mentioned the Greeks, Armenians. Samaritans. Abyssinians, besides the Hebrews of every nation. The Mongols. though not Christians, still cease from their secular labors on the seventh day of the week, seat of Christ he will be held responsible for | fearing that the gods will not be propitious if they work on this day. People now living O, how many hours of the Lord's day are in the valleys of the Caucasus, shut in the most of the year from the surrounding tribes, still observe the seventh day of the week as a day of rest. Not more than fifty years ago. and probably to this day, the people of Greece assembled for public worship on this day and considered it as the Sabbath, while they observed Sunday as a holiday. Until A. D. 1066 the Church of Scotland observed Saturday as a day of rest and public worship. All these historical facts go to show that the then out of your houses on the Sabbath-day, who did not confess that they began their Sabbath existed in deed, as well as in name,

> In view of all these facts it would seem that when the descendants of Adam proved disloyal to Jehovah and turned to the worship of the sun-god, they also turned from the Sabbath, which God made as a sign of a sign of loyalty to the sun god. During the in the ranks of the 30,000 common school third and following centuries of the Christian era hatred of the Jews and the bribe of twenty pieces of silver and a new garment offered by Constantine to each pagan who would be baptized, brought the unconverted pagans into the church with nearly all their or ever had, the weekly cycle, begin this pagan customs, including their Sunday worship. But because these people forced Sab bath-observance from the church, is it a good reason, I ask again, why we should still continue to follow their example? They followed not Christ in this matter.

According to Bro. Rogers the fourth commandment allows us to follow this pagan custom, the practice of the Jews, that of the Mohammedan, or to keep any day one may choose after six days' work. If this be so, I cannot see why the practice of the Seventhday Baptists and Adventists should be deemed an error. Is it possible that God is the author of such confusion? There are thousands, if not millions, of people in this country, who, like myself, are anxiously looking for some divine authority as "the specific antidote to remove the malady of the Seventh. day Baptist and Advent Sabbatarianism.' Suppositions weigh little against facts.

Yours in hope, C. D. POTTER.

Education.

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

CHRISTIAN EDUCATION.

The late Prof. Calvin E. Stowe, D. D., was one of the most thoroughly equipped men in the line of Christian education. How to secure a Christian education without infringing upon the natural rights of any, is one of the questions that comes before every intelligent and loyal subject of a republican

Rev. Dr. J. D. Fulton, in discussing in his work, "Romanism in America," in its relation to our public schools, instances the observations of Prof. Stowe, who years ago visited Europe to investigate the systems of elmentary public instruction then prevailing, and personally inspects schools of all grades. The education of children as they do in Prussia, by telling them of God, of the work of creation, of Providence as seen in history and in life, is, he thinks, to bring them up in the nurture of the Lord.

As there must be many Catholic and Portestant children together, it is well to notice it will probably be published. the course pursued. Prof. Stowe informs us testimony to the antiquity of the Sabbath and | ployed are various, according to the creed of | that institution to confer no more honorary | Pausing for a moment, as if to allow the sion trips—very probably using the cars—the identity of the day in the week these the neighborhood, the style of instruction of degrees. The petition will doubtless be grand idea to take full possession of himself, and lounging about half the day, doing no scores of nations present in calling the last the teacher. Sometimes the teacher calls granted, and henceforth whoever receives a he then exclaimed, "I will never waste and thing,—I say, what is all this but a gross day of the week the Sabbath. Not one of the class around him and relates in his own degree from Cornell must first have earned other cent on beer! " He never and wicked violation of the fourth com- the native languages of Europe, Asia or language the simple narratives of the Bible. it.

Africa has the Sabbath idea contained in the Sometimes he employs the translation of the Scriptures in general use among the people. are nearly a hundred of them having this idea The higher classes receive instruction in the anniversary of Emperor William's birth. The in the name of the seventh day. The evi- whole Bible history, finishing with a sumdence is conclusive that the original of all mary of Christian doctrine, in the form of a catechism, which is the one employed by the church to which the parents of the scholars belong. Religious instruction of some kind like all the other instruction of the schools, is not optional, but compulsory. The teachers, however, abstain from sectarian peculianomination of Christians.

The late Horace Mann is quoted as saying. "Nothing receives more attention in the Prussian schools than the Bible. It is taken up early and studied systematically." The in all the Roman Catholic schools the The authority for the above facts is found Catholic catechism is used, and when the in a late work entitled "A Chart of the schools are mixed, they have combined literary with separate religious instruction; and days and the true position of the Sabbath here all the doctrines of the gospel are taught early and most assiduously.

This seems to be reasonable, sensible, and practicable; against which nothing but unreasonable sectarian bigotry on the one hand. and infidel, lawless, latitudinarianism at variance with all good government on the other can object. The system of public education in Prussia is generally acknowledged to be one of the best the world affords.

PUBLIC SCHOOLS OF NEW YORK.

In his annual report to the Legislature, A. S. Draper, Superintendent of Public Instruction, says that the sum paid directly for the support of common schools for the year ended August 20, 1886, was \$13,284,986 64. Of this over \$9,000,000 was paid as wages to the 31,325 teachers employed by the department. Of these teachers 5,952 were men and 25,373 were women, and their average salary was \$701 31 in cities and \$261 66 in towns. The number of children at school in the course of the year was 1,027,767. The average number of weeks in which the schools were open was, in cities, 39.7, and in towns, 33 6. Notwithstanding the Compulsory Education Act of 1874, the number of children attending school for some period of the year in proportion to the whole number of school age has been growing smaller since 1870. In that year it was 69 per cent; in 1880 it was 62 per cent; and in 1886, 59 per cent. "And yet," says Mr. Draper, "the schools are full; in most of the cities the accommodations are taxed to the utmost. Any effectual execution of sity for additional buildings in every city of the state."

Excellent work is being done by the nine Normal schools in the state, and their gradteachers. The superintendent says that something should be done to meet the want of well trained teachers. He estimates "that from 3,000 to 4,000 teachers in our common schools drop out every year, and their places are supplied by as many more without previous experience, nine tenths of whom have no adequate preparation for the responsible work which they are taking up. In the work of preparing teachers for the public schools we are spending too much money upon too few persons.'

THE laws governing human development are now known as they never were before It is a luxury to study how to teach, compared with what it was, even a few years ago. The study now given to the normal and abnormal action of the child-mind makes it easy to find the data upon which to base theories of teaching and discipline. There is now a teaching science which is maturing itself rapidly. To live in this age of the world is a privilege much like that of living in a country that is unfolding its powers every year, or like spring-time life when vegetation is in bud. There is, of course, much crude work done. Many theorists ride into temporary favor on a worthless hobby. Cranks thrive when the soil is being broken up; but this ought not to lessen the pleasures of a true teacher who seeks the best condition for the cultivation of the school-room art.—American Teacher.

CLIPPINGS.

Harvard College has an endowment which will soon reach \$6,000,000 and an annual income of \$688,000.

The pianist Rubinstein has consented to assume the directorship of the St. Petersburg Conservatory of Music.

Harvard is the largest college in the country, Oberlin is second, Columbia is third, Michigan fourth and Yale fifth. J. A. Bostwick, of New York, has presented

to the Wakeforest College in this state \$50.-000 in addition to \$20,000 given some time M. Chevreul, the eminent French chemist.

now 101 years old, attends meetings of the French Academy, and takes an active share in the proceedings. The late Dr. A. A. Hodge, of Princeton,

had in preparation a work on the Andover controversy, which was not completed, but

A large number of the Alumni of Cornell that the methods of religious instructin em. University have petitioned the trustees of

The artists and students of Berlin are preparing for a historical procession on the 90th display will be on the largest scale ever witnessed in Germany.

The Protestant Episcopal Theological Seminary in New York City has received \$332,000 in gifts during the last three years. Its property, real and personal, is now worth

The President and Fellows of Harvard College have recently come into possession of a magnificent bequest of \$230,000 and upward, which is applicable only for the purposes of special astronomical investigation. at such an elevation as to be free, so far as practicable, from the impediments to accurate observance which occur in observatories now existing, owing to atmospheric

Temperance.

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

" STEP by step he leads his victim To the verge of dread despair, Hurls him o'er the bring of ruin, Laughs, and leaves him helpless there, Widowed hearts and homes, deserted, Helpless children orphans made. What a picture! God of mercy, Let this cruel tide be stayed!"

A WORD TO THE BOYS.

If we are to have drunkards in the future. some of them are to come from the boys to whom I am now writing; and I ask you again if you want to be one of them? No! of course you don't!

Well, I have a plan for you that is just as sure to save you from such a fate as the sun is to rise to morrow morning. It never failed; it will never fail; and I think it worth knowing. Never touch liquor in any form. That is the plan, and it is not only worth knowing, but it is worth putting in prac-

I know you don't drink now, and it seems to you as if you never would. But your temptation will come, and it probably will come in this way. You will find yourself some time with a number of companions. and they will have a bottle of wine on the table. They will drink and offer it to you. neither do ye any work." "Ye shall keep career of wickedness by a neglect of the Sab in many parts of the world until a late the law (the Compulsory Education Act) They will regard it as a manly practice, and would at once create," he adds, "the neces | very likely they will look upon you as a milksop if you don't indulge with them Then what will you do? eh, what will you do? Will you say, "no, no! none of that stuff for mel I know a trick worth a half uates are in demand as teachers; yet they do a dozen of that!" or will you take the glass. loyalty to him, to the first day, which became not fill one in ten of the vacancies occurring with your own common sense protesting and your conscience making the whole draught bitter, and a feeling that you have damaged yourself, and then go off with a hot head and a skulking soul that at once begins to make apologies for itself, and will keep doing so during all its life? Boys, do not become drunkards.—Dr. Holland.

THE BUM SHOP PHOTOGRAPHED.

The grog-shop is a two-edged sword, and cuts both ways at once. It is a rotating machine for the snaring of souls. It catches our young men and women before they reach the church or Sabbath-school—while they are on their way—and never reach its doors. or else it catches them as they return, and mars or neutralizes the blessed lessons there imparted. Between the two there is the same "irresponsible conflict" over again. It is war to the knife, and knife to the hilt. and only one can win. And in this warfare we of Christ's army are outnumbered. There are twelve saloons to every church, and twelve bar-keepers to every minister. The church opens its doors two or three times a week. The saloon grinds on and on with its mill of destruction all the days of the week, all the months of the year. That we are outnumbered is not all. We are outgeneraled as well. The people of the rum shops propose in their hearts not only to mar and neutralize, but to obliterate and displace the lessons of church and Sabbath-school. They have their series of lessons, with which our International Series cannot compete. They have studied carefully the tastes, tendencies, and preferences of boys and young men, their natural innocent taste for variety, fondness for amusement, and preference for young company, and they pander to all these in ways that take hold upon death.—Frances E. Willard.

FOR WORKINGHEN TO FIGURE ON.

A mechanic who had been in the habit of dropping into a beer saloon twice a day and spending five cents each time for a glass of beer, was captivated one day by a new thought. "I am poor," he said to himself; my family need every cent I can carn; it is growing more and more expensive every year; soon I shall want to educate my children. Ten cents a day for beer! Let me see: that is sixty cents a week, even if I drink no beer on Sunday. Sixty cents a week! That is \$31 50 a year! And it does me no good; it may do me harm. Let me see "-and here he took a piece of chalk and solved the problem on a board—"I can buy two barrels of flour, 100 pounds of sugar, five pounds of tea and six bushels of potatoes for that sum."

The Sabbath Becorden.

Alfred Centre, N. Y., Fifth-day, March 17, 1887.

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

TERMS: \$2 per year in advance. Drafts, Checks and Money Orders should b made payable to E. P. SAUNDERS, AGENT.

> THE sweet persuasion of his voice Respects thy sanctity of will. He giveth day; thou hast thy choice To walk in darkness still.

In our Sabbath-school department this week we have given both the review outline Hand. We wish that each of these lessons might receive a full hour's attention on review day. It would be profitable.

Wa are in possession of several lengthy articles, such as essays and sermons, and also two or three series of continued articles. which are waiting their opportunity to see the light. They are all good, and we shall be glad to give them to our readers as soon we can. This remark is due to those who have sent the articles and who may be wondering whether their communications may not have gone to the waste-basket. Meanwhile, short, pithy articles, full of the marrow and fatness of the gospel, are always welcome to the editor and to the readers of the RECORDER, and will receive prompt at

A SABBATH-SCHOOL, which has always taken and paid for a large, number of Our Sabbath Visitor, has just sent money to pay for a year's supply to three small schools, and promises to send for more soon, making shout 50 copies besides her own supply. This is an example well worthy of imitation. We can count a dozen schools of our acquaintance which could do a similar thing, thereby increasing their own interest in our general work, helping our struggling, new schools, contributing not a little to the salvation of our own children, and giving Our Sabbath Visit or a generous lift. The quality of such benevolence, like that of mercy, is twice blessed, blessing him that gives and him

A BAPTIST divine, the Rev. J. M. Pendleton, writing for a contemporary, makes strong argument respecting the meaning of baptism, and the mode of baptism as derived from its meaning. The reference to the Scriptural connection between baptism and the resurrection of Christ is particulary well made. What seems strange to us is, that one who sees the resurrection of Christ so beautifully set forth in baptism as the doctor does, should practice and defend so un scriptural a thing as the change of the Sabboth from the seventh to the first day of the week on the plea of celebrating the resur rection of Christ. How much better it would be if professed Bible Christians were willing to let the Lord appoint his own methods for celebrating the great factors in the problem of human redemption, and would be content to observe his ordinances just as he has appointed them! Dr. Pendleton truly says: "If baptism is either the answer or inquiry of a good conscience, it should not be administered to any who have no conscience, or who have an evil conscience. I baptism is a symbol, it can only save symbolically. The fact of being saved must exist before it can be set forth in symbol. The Scriptural connection between baptism and the resurrection of Christ shows baptism to be immersion. Emersion from the baptismal water strikingly represents the res urrection of Christ from the dead; and emersion, of course, implies previous immersion."

THERE is something inexpressibly sad in that sentence of John concerning Jesus, He came unto his own, and his own reesived him not." It was clearly God's pur-Judah. according to the promise. God had the divine plans and purposes, and to from the popular mind, but it may be fairly Sabbath and its divine Lord..

different, though it would have been sad enough; but no, "He came to his own, and his own received him not." Let us learn from this that our own have claims upon us for consideration, sympathy and help that purity makes him hate sin, and whose right | monies given were apparently promped by others cannot have. The members of our eousness compels him to mete out justice to the Holy Spirit. Eld. Kenyon remarked own family are more to us than any others, not because they are intrinsically of more seek in his love soon degenerates into license of preparing the way of the Lord. Bro. N. worth than other people, but because they whose brood of evils are numberless. We R. Crandall, from recent sickness of an alarm. are our own. Because of the mutual rela- cannot but regret, therefore, that the duty is to them and, in turn, our claims upon them are greater than upon any others. The same is true in respect to our own church relations. If there is any good reason why we should unite ourselves with any particular church in any denominational and the missionary lesson of the Helping fellowship, there is equally good reason why that denomination, and that particular church should mean more to us than any other. They are our own, and because they are our own they claim of us certain duties and hold for us certain privileges which no others can claim or hold. The man who can in soberness say. "I never spoil a story for relation's sake," may be set down as a man for whom his relations care very little: and he who says that though he is a member of such, or such a church, but that he don't know as he cares any more for it than he does for any other church, may win a cheap reputation for great liberality; but the more thoughtful will be likely to regard him as man who cares very little for any church, and to conclude that the church of which he is not a member is quite as fortunate as the one on whose books his name is enrolled. Loyalty to one's own family, to one's own church, to one's own denomination and denominational institutions is a duty grounded in fundamental principles, and one which can be set aside only for reasons which would also go back and sever the cords which have made these institutions our own. Hear what the pen of inspiration has written upon this subject: "But if any provide not for by the hundred thousands whose names are than two score are ministers. These have rehis own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel."

HENRY WARD BEKCHER.

This great preacher died at his home in Brooklyn, N. Y., on the morning of March 8, 1887, after an illness of only three days. Had he lived until June 24th, he would have been 74 years of age. This year was also the 50th year of his ministry, the 50th year of his married life, and the 40th year of his settlement as pastor of the Plymouth

Mr. Beecher's fame as a preacher is known in almost every city and hamlet of his own country, and is scarcely less universal in the countries of Europe; it will not, therefore, be enchanced by the many eulogies which will now be written by his friends; nor will it be obscured by the criticisms which may be written or spoken by his enemies. He was not only a preacher, but a popular lecturer, and a somewhat voluminous writer. His success was due to a kind and tender heart, a vivid imagination, the power of rapid and consecutive thought, a marvelous mastery of the English language, a commanding presence and a magnetic voice. Into this combination of natural endowments came the grace of God in such measure as to give an overmastering sense of the love of God, and to beget a generous love of all mankind. This made the man, and the man made his own fame. Such an one has little to gain by the panegyrics of friends and admirers, and has as little to lose by the attacks of the jealous or the unfriendly.

extremely liberal, so much so that many of his most intimate friends and life-long admirers were compelled to differ with him in the most positive and emphatic terms. In fact, he was not a theologian, in any proper sense of that term. In his pulpit deliverances and in his expositions of Scripture, he followed the impulses of a large, warm heart. rather than the clear, incisive, logical deductions of a trained mind. In all his thoughts pose. through all the Old Testament history, and teachings, the love of God was emphato train and fit a people of whom, and to sized, often at the expense of other equally whom first, should come the world's Re- important attributes of the divine nature. When, therefore, Jesus was born If we must have a theology out of balance, of the seed of Abraham and of the tribe of Mr. Beecher's is doubtless as pleasant, and perhaps as safe, to take as any. The Scriptfulfilled his part in the proposed arrange- ures do, indeed, emphasize the love and ment; but when his own people rejected him, mercy of God; but they also equally magniit was an open revolt against the purposes Iy his justice and judgment. In the harmoand authority of God, for which they have ny of these apparently contradictory attri been receiving, down through the Christian butes lies the true theology. Mr. Beecher centuries, their punishment. Had it been doubtless did much toward removing some

important point,

Outside of his pulpit work, Mr. Beecher's most conspicuous public services were rendered just previous to, and during, the War of the Rebellion. His love of mankind made | for that people. him a terrible foe to all forms of oppression, and the system of human slavery, which disgraced our country until the emancipation act of 1863, received not a few of its final thrusts from his sharpened pen and his stentorian voice. It is safe to say that, during civil strife which some of us remember so well, no private citizen did more to sustain the Union cause than did he; and when, in off. If a small per cent of these who are seemed to be with the disunionists, Mr. to turn the tide of thought and sympathy to the side of right and humanity than any other single agency, if not more | the fact that some friends of truth have than all other agencies combined. In the hearts of the four million people creased gifts may be taken as proof. While whose liberty came to them through that the work of the Tract Society grows in the flerce struggle, the name of Henry Ward scope of its seed-sowing and influence, and Beecher, their advocate, will nestle close be- when the "resping time" is dawning, why side that of Abraham Lincoln, their eman- should indifference and love of self and the cipator. Of course we do not ignore the world keep back needed funds and hinder a fact that there were scores of brave, noble rich harvest that is so near. From a caremen who stood shoulder to shoulder in fully kept list it appears that in the past these mighty struggles; and that brave men three years nearly 800 persons have embraced with hearts as true as steel, were counted the Sabbath doctrine. Of this number more unknown to fame, and without whom these ported themselves to us or have been reportgreat victories for country and humanity ed, while many more doubtless have accept could never have been won; but we do these ed the light on the Sabbath question, who no injustice in paying the tribute we now have not yet made themselves known to us pay to the memory of this great man. The as a denomination. These results have o wisdom of Mr. Beecher's statesmanship, as mostly from the circulation of the Outlook shown by his more recent participation in and other publications of the Society. Is it political matters, will be variously estimated. In time to forget God and his cause, and give according to the political stand-point of the critic, and needs ho comment here.

Whatever Mr. Beecher's weaknesses and faults, and he surely had both, the universal verdict must be that he was a great and good man; and his death will justly be lamented as a public loss.

Communications.

WAYSIDE NOTES.

BY REV. J. B. CLARKE.

The Woman's Missionary and Tract Society, of Richburg, N. Y., is an efficient organization, one of whose meetings we had the privilege of attending. Their programme of exersises was excellent, both in variety and quality. They have been successful in raising funds for our benevolent work the past year, and hope to do even better in the future. If in all the churches a similar effort was prosecuted, the gifts for the Lord's cause would be more timely, generous and adequate.

The local interests seemed to be well sustained under the acceptable leadership of Bro. Fisk, the pastor, and the prospect appears to grow brighter for the cause of truth on that field. The production of oil is In his theological views, Mr. Beecher was steadily growing less, some wells are already abandoned and all may be, at no distant day. Real estate can be bought at low figures, and persons seeking "cheap lands' can find some in that region that are fairly adapted to farming purposes.

The oil outlook at Nile is but moderately encouraging as the producing wells afford only a small margin on the side of profit.

The church at Nile seems to be left in good working order by the faithful labors of Bro. C. A. Burdick, and if they shall succeed in finding a successor who shall serve them as well, they will be fortunate in their choice. The canvass just made in the interest of the Tract Society and its publications, on that field, gives promise of better returns for the current year than formerly.

The obligation to "honor the Lord" with our "substance," as it should be, is felt more and more. And we hope the time is near when Seventh-day Baptists everywhere will strive to do their whole duty in pub-

who had rejected him, the case would have tions which come naturally and necessarily to find Bro. H. D. Clarke well settled in his seemed different, would, indeed, have been in the wake of such a revolt as he lead, do new field of labor. He seems already to have not produce more harm than the apparently won the hearts of the people, and is favored harsher views and interpretations against with some revival tokens in his meetings. which he revolted. When men forget God The Sabbath-evening meeting, which we as the sovereign of the universe, whose very enjoyed, was a spiritual feast. The testievery transgression, the liberty which they with earnestness and feeling upon the duty ing nature, spoke of the end of his race as tion existing between them and us, our first thoughts and teachings of this great preach- near, and his desire to have his work well er were not more evenly balanced at this very | done when he shall be called home. The words of this venerable man stirred all hearts with tender emotions. Altogether it was good to be there. We hope this may be but one of many precious seasons of refreshing

A few miles away, at Whitesville, a series of meetings have been held by some young men of the "Immanuel's Band," and many conversions have been reported as the fruitage. The "Band," of which the workers are members, is a secession from the Salvation the more than four years of that terrible Army, and employs methods, musical or noisy, and otherwise, like the Army whose name and authority only they seem to cast our darkest days, the sympathies of England | enlisted as Christians by "tambourine" services become true and steadfast, it would Beecher's tour of that country, made in 1863, seem to be an illustration of mountaindefending the cause of the Union, did more | threshing with a worm, and of confounding things "mighty" with things very "weak."

The canvass at Independence made plain growing interest in its publication, if inup the battle for his Sabbath? Shall we set aside as unfaithful by our Lord? Surely our brethren will not keep back their contributions from a work that pays so well. May the spirit of true benevolence stir our churches anew, and keep them alive and prosperous, so that the demands of the kingdom of our Lord may be fully met as they come from year to year. Most true are the words of a missionary who says, speaking from experience, "If any of us begin to act on the unselfish and benevolent principle of the teaching and example of Christ, we find it the right, way to be useful and happy. Who ever made a generous contribution to the cause of benevolence that did not feel at the time a chain of joy thrill from the end of his fingers to the centre of his heart? Who ever visited the house of poverty with her hands full of necessaries and her heart full of sympathy, that did not return to her home a happier woman than when she left it? And who ever went to the heathen world with the message of salvation that did not leave his converts and his work there with greater sorrow than he left kindred and country and all the endearments of home?

"The service of Christ is not a hard service and the day-laborer for God has not to trust him till to-morrow for the pay, but receives his wages every night, whether he has labored but one hour, or borne the burden and heat of the day. God does his busines on the plan of ready-pay; but his rewards of grace are sometimes reserved for a far more exceeding and eternal weight of glory." ALFRED CENTRE, March 7, 1886.

MINISTERIAL CONFERENCE, ETC.

The Ministerial Conference and Quarterly Meeting of the Southern Wisconsin Seventhday Baptist Churches convened at Milton, Feb. 25-27, the former occupying the first day, and the latter, Sabbath evening, Sabbath-day, the evening following and the evening after First-day. By permission of the Quarterly Meeting, the entire time on First-day was devoted to a Sabbath-school institute, as previously announced. All these exercises were well attended, the programmes, as announced, were mainly carried out, and a season of pleasure and profit was do hunger and thirst after righteousness, for a heathen people, a people who were igno- of the harder features of the old theology lishing the truth in relation to the holy enjoyed by all who were permitted to attend.

for the next session of the Ministerial Con. ference, which is to meet at Walworth, on Sixth-day before the last Sabbath in May

The theme assigned to S. L. Maxson at the last meet Exegesis of Hebrews 4: 9, Under the teaching of Christ in Matt. 5: 42, what is

the duty of Christians toward tramps? The difference between the natural and the spiritual body spoken of by Paul in 1 Cor. 15: 44. What do the Scriptures teach as to the work of

Christ in the "Holy of Holies," in heaven? J. W. Morton it reasonable to suppose that a redeemed sinner will enjoy more blessedness in the eternal state than he would had he never sinned?

S. H. BABCOCK, Secretary, MARCH 1, 1887.

BESOLUTIONS.

The following resolutions were unanimously adopted by the Dodge Centre Sev. enth-day Baptist Church:

WHEREAS it has seemed best to our beloved pastor, Rev. H. B. Lewis, to respond to the earnest request of the Ritchie, (W. Va.) Church, and to leave us, with whom he has so kindly and faithfully la. bored; and, WHEREAS it will be with sorrow that we part

with our beloved pastor; therefore, Resolved. That it was the earnest desire of a very large majority of the church, as well as many others to retain him as our pastor; that he has endeared himself to this pepple, by faithful and industrious service among us; that his removal from us will be a source of great sorrow.

Resolved, That the four years he has so successfully and earnestly labored for us has not only add. ed to our members, but has been a great help to m all. We give thanks to God for sending to us this dear servant who, we pray, may be spared many years to labor for the Lord.

Resolved. That a copy of these resolutions be sent to the Sabbath Recorder with a request to pub. By order of the Church.

V. C. BOND, Church Clerk. DODGE CENTRE, Minn., March 1, 1887.

PROM C. W. THRELERLD.

SOUTH AMERICA, Ill., March 2, 1887. As it will be a week or more before I can reach Alfred, on my visit home. I thought I would give a few field-notes from this place. It has been, despite the hard weather and bad going, a profitable, interesting time. The series of meetings closed the last night of February. I preached every night and Sabbath and Sunday-for two and a half weeks-23 discourses, besides all the public exercises of other character. The interest grew wider and deeper; old persons not in the habit of going to church became interested; and the people seemed willing to close for the present, only on the promise that I would come back in the spring, soon, prove unworthy of our stewardship, and be and resume the work, which I promised to do. So now for a few days I am visiting among the people prior to going to my appointment at our new church at Orab Orchard. In some respects this is one of the finest settlements and interests I have found. Our cause has bright prospect for the future here, if only looked after just right. A number have professed a hope in the Saviour, and quite a number seem to be on the pivot on the Sabbath question. The people have in a quiet, private way, shown their interest by slipping \$20 into my pocket to help me on, and to show their appreciation of my work among them. The congregation has averaged 200. But I can no longer forbear a visit to my loved ones at Alfred. The work grown on me. Two men, as committee from another point, came to me, the last night here, to go there and begin the next night. I'll are you soon, Bro. Editor. May God bless his trath.

ATTENTION, CHURCHES!

The Treasurer of the General Conference finds that an impression prevails quite extensively that the apportionment made at each annual session is to be applied for the payment of the expenses thereof for the year to come. This is a mistake. This appropriation is always for the payment of the expenses of the year just closed. The Conference never makes any provision to pay its expenses for the future, but for the past year, unless there should happen to be more than enough paid in during the year to meet the expenses of the year past (which is very seldom the case), then the surplus is applied

on the next year's expenses. From the above explanation it will be seen that the last apportionment made by the Finance Committee at Milton, in September last, is needed to defray the expenses of the Conference for the year 1886, and should be forwarded to the Treasurer at once. Of some ninety churches not one-fourth have yet paid. See special notice in another

Remittances should be made by postal note. post-office money order, or registered letter; and should be forwarded to the Treasurer at Alfred Centre, N. Y.

A. C. BURDICK, Treasurer.

THE PRW TO THE PULPIT.

The pew is taught to look to the pulpit for religious instruction, for spiritual food, It remembers that "Blessed are they which they shall be filled." It also remembers the direction of Christ to his disciples: "Go ye whom the name Messiah was a fereign word, questioned, we think, whether the loose no. At Independence, N. Y., it was pleasant ! . The following is the programme adopted | into all the world and presch the gospel to

every creature;" and also tion: "Feed my sheep," With these facts before his righteousness takes his s before the pulpit, looking tien that shall give spirit The gospel that gives this all the elements needed. spirit. These combined ar of the food that gives spirit The pulpit is the place for pew is the place for receiving hunger for spiritual food has Jesus provided for the fection of his people.

said: "Lo, I am with yo Christ-presence in preschi force that makes that pres The truth preached instruc spirit enlightens the soul. fill the soul that hungers ness, so that the Christian the divine image, from glor Spirit of God. No arrange nose can be more complete, Those dead in sin, those growth are taught that th power of God to salvation. places in the pew to recei tions of the pulpit, that the the gospel may be wrought i While such grand results

such simple processes, how

In directing his discipl

or perpit divert the sacre worship by changing its coonpied pow is the pull The pew offers itself to th spiritual work. It seeks th somes hungering pleading breed of life. It is before ing, waiting, often longing, Sey, pulpit, shall the pew speak from experience. W spirit have I sought from w Famishing, have I come, Sometimes I have been fed. time. I sit in the midst o same errand. The coming routine, but the need is al Whether the pew be listless needs are the same, and it is Oh pulpit! God's means of saving, give us the bread of es, in its pleading spir ness, in its meekness, fresh

ABVESTE-DAY BAPTIST

Concerning this publication Sound of the Tract Society port, said: "This much-ne was suspended at the end of for want of support. There to believe that sufficient sul obtained, by a little effort, t paying basis. Material has and Dr. W. O. Whitford is tinue the editing, without co whosever they are ready t the publication. We think subscriptions and commence as seen as 500 are obtained.

In accordance with the reenteription list has been or number of names have alread The Quarterly is widely known people, and its character and understood. The price will herstofore, \$3 per year. Al resumption and will become quired 500 are requested to to the office of the SABBAT to the undersigned, at Alfr

Dome A

J. B. CLARKE, Con

New York. ALFRED CENT

Among the evidences tha ing in among these Allege coming and going of "toy twitter of the bluebird, the the signs of activity every the maple sugar camps.

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certainly the best of the se Our Sabbath-school h itself with 150 copies of th edition of "Spiritual Son many of the hymns and tu nto the hands of the child them to participate in the regular church service,

HORNELLSVIL The little congregation of dense through the wi the next session of the Ministrial Connce, which is to meet at Walworth, on th day before the last Sabbath in May

theme assigned to S. L. Maxson at the last meeting, continued, gesis of Hebrews 4: 9,

A. McLearn

er the teaching of Christ in Matt. 5: 49, what the duty of Christians toward tramps? difference between the natural and the spiritual body spoken of by Paul in 1 Cor. 15: 44

R. M. Duan. at do the Scriptures teach as to the work of Christ in the "Holy of Holies," in heaven? reasonable to suppose that a redeemed stane will enjoy more blessedness in the eternal state than he would had he never sinned? N. Wardam.

S. H. BABCOCK, Secretary,

LARCH 1, 1887.

BESOLUTIONS.

The following resolutions were unaniusly adopted by the Dodge Centre Bevh-day Baptist Church:

VHEREAS it has seemed best to our beloved pas-Rev. H. B. Lewis, to respond to the carnest reet of the Ritchie, (W. Va.) Church, and to leave with whom he has so kindly and faithfully le. THEREAS it will be with sorrow that we part

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V. C. BOND, Church Clerk. ODGE CENTRE, Minn., March 1, 1867.

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A. C. BURDICK, Treasurer.

THE PEW TO THE PULPIT.

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every creature;" and also the special instruction: "Feed my sheep," "Feed my lambs." With these facts before him, the seeker after righteousness takes his seat each Sabbath before the pulpit, looking for the ministration that shall give spiritual nourishment.

The gospel that gives this food has in itself all the elements needed. It is truth, it is spirit. These combined are the embodiment of the food that gives spiritual nourishment. The pulpit is the place for imparting it, the pew is the place for receiving it. Those who hunger for spiritual food are filled. Thus has Jesus provided for the growth and per-

fection of his people. In directing his disciples to preach, he said: "Lo, I am with you always." The Ohrist-presence in preaching is the vital force that makes that preaching successful. The truth preached instructs the mind. the spirit enlightens the soul. These combined fill the soul that hungers after righteous ness, so that the Christian is changed into the divine image, from glory to glory, by the Spirit of God. No arrangement for any purpose can be more complete, no result surer. Those dead in sin, those seeking spiritual growth are taught that the gospel is the power of God to salvation, and take their places in the pew to receive the ministra tions of the pulpit, that the great work of

the gospel may be wrought in them.

While such grand results are secured, by such simple processes, how can any in pew or pulpit divert the sacredness of God's worship by changing its character. The occupied new is the pulpit's opportunity. The pew offers itself to the pulpit for its spiritual work. It seeks that work; often it comes hungering, pleading, in soul for the bread of life. It is before the pulpit listening, waiting, often longing, for spiritual food Say, pulpit, shall the pew be neglected? I speak from experience. With a hungering spirit have I sought from you spiritual food. Famishing, have I come, again and again. Sometimes I have been fed. I need it every time. I sit in the midst of others on the needs are the same, and it is ever pleading, "Oh pulpit! God's means of nourishing and ness, in its meekness, fresh from the mercy | ple of Preston. THE PEW.

SEVENTH-DAY BAPTIST QUARTERLY.

Concerning this publication, the Executive coard of the Tract Society in their late report, said: "This much-needed periodical was suspended at the end of the first volume for want of support. There is good reason to believe that sufficient subscribers can be obtained, by a little effort, to put it upon a paying basis. Material has been gathering. and Dr. W. C. Whitford is prepared to contime the editing, without cost to the Society. whenever they are ready to proceed with the publication. We think it wise to solicit subscriptions and commence the publication as soon as 500 are obtained."

In accordance with the recommendation, a subscription list has been opened and a good number of names have already been secured. people, and its character and value are well anderstood. The price will be the same as heretofore, \$2 per year. All who desire its resumption and will become one of the required 500 are requested to send their names to the office of the SABBATH RECORDER, or to the undersigned, at Alfred Centre, N. Y.

J. B. CLARKE, Canvassing Agent.

Jome Hews.

New York. ALFRED CENTRE.

Among the evidences that spring is steal ing in among these Allegany hills are the coming and going of "town meeting," the twitter of the bluebird, the robin's song, and the signs of activity everywhere visible in the maple sugar camps.

Deacon T. B. Bardeen, who has been landlord at the Burdick House in our village for the past two years, gave a maple sugar festival on the evening after the Sabbath, 12th inst., one-half of the net proceeds of which he many. We pray for God's blessing in the donates to the Tract Society. The occasion was a very pleasant one, and the sugar was certainly the best of the season, so far.

itself with 150 copies of the Sabbath-school edition of "Spiritual Songs." This puts many of the hymns and tunes of the church | devotion of the superintendent and teachers. into the hands of the children and qualifies The "Social" Bible studies are very interthing.

ing been larger than during the summer and autumn preceding. Last Sabbath the congregation numbered thirty-nine, the largest in twenty months.

Last Thursday evening the friends of Dr. Penny, whose wife is a member of our church, gave him a very pleasant surprise. the occasion being that of the Doctor's 60th birthday. An easy chair and some other things were left as reminders of the occasion. and as evidences of the esteem in which he is held by a large circle of his acquaintances.

Speaking of birthdays reminds me that our Sabbath-school still continues to make its birthday offerings, each scholar bringing last month. on the Sabbath nearest his or her birthday, as many cents as the scholar is years old. On last Sabbath, March 12th, two of our scholars were eleven years old, and one was twenty-four on the day before. During the year, quite a sum is realized, even in a small school, in this way. We are greatly interested in the study of the Old Testament characters presented in the present course of lessons.

PRESTON AND NORWICH.

By request of the brethren and sisters of our little church of Preston, I spent five Sabbaths there. One was so stormy that only three could get to church. Each other Sabbath we had a good turn-out for that place, and a good degree of religious interest was apparent. The heart-felt and earnest testimonies of the Lord's people were truly refreshing, and there was a good deal of feeling manifest on the part of some nonprofessors, and in personal conversation with them they said that they felt they ought to give their hearts to Jesus. I earnestly hope they will without delay. One brother said he had not seen so much interest manifested in the church in several years.

I do not think there is much prospect o building up a large church there, as the mem bers are nearly all advanced in years, and no children growing up to fill their places when same errand. The coming may have become they are gone. One good brother united routine, but the need is always the same. with the church the last Sabbath I was Whether the pew be listless or anxious its there. This was a matter of joy to all. think all the members, or nearly so, are trysaving, give us the bread of life. Give it in | ing to serve God and keep the faith. May its loves, in its pleading spirit, in its rich- the blessings of God rest upon the dear peo-

> I visited eleven families in Preston, four at Norwich has had much to try them. learned that out of the fifteen or sixteen who have united with it seven now remain. three have died, two have moved away, and the remainder ought never to have joined it. They keep up meetings and Bible-class on the Sabbath, though many times only three or four are present. I had the pleasure of visiting five out of the seven, and found them all steadfast in the faith and practice of the gospel. They were very anxious for me to spend a Sabbath with them and preach for them, but other engagements prevented; however, they seemed to appreciate my visit

There was a gracious work of revival in Norwich going on under the labors of Rev. Dr. Pentecost while I was there, and I had The Quarterly is widely known among our the pleasure of attending several times. His not quite so impressive. His labors were greatly blessed and very many gave themselves to Jesus. It was good to see old and young setting out to serve the Master.

> Mr. Pentecost, like Mr. Moody, talks to the people in an ordinary tone of voice, which he never raises to a high pitch; his motto seems to be. "Lighten more and thunder less." I understand that over one hundred and twenty-five have united with one of the churches (the Baptist), and sti the good work is going on in the several churches. Mr. Pentecost having gone to other fields.

Ohio. JACKSON CENTRE.

Sabbath. Feb. 19th, was the time of our regular Quarterly Meeting. The services evidence of deep feelings on the part of use of the means of his grace.

The attendance at the regular Sabbath | tions. service continues good; and, although the Our Sabbath-school has just supplied Bible-school is not progressing, in many re-

the quarter is announced for the night after First-day, March 27th.

services of some one of our ministers to come here and assist Bro. Seager in holding a series of gospel meetings. In accordance with this wish, Bro. Seager has already written to Bro. Ronayne, of Chicago, asking him to come to, us, but he replies that it is impossible for him to do so at present. The next step to be taken has not as yet been decided upon.

The weather has been a very disagreeable compound of rain, sleet and mud for the

Kansas. NORTONVILLE.

The last two months have been busy ones. at least for some of us. Following our last letter to the RECORDER, the society gave their new pastor and family a reception as the church, and, soon after, the conventional pound party.

The Ladies' Society recently had a sewing day for Mrs. Eld. Wheeler, as friendly assistance, in preparation for their anticipated removal to Dodge Centre. Quite a successful surprise, pound, or donation, party has also been given for Dea. John Hummel, who. together with Elder Wheeler and Bro. Isaac Maris, has supplied the pulpit of this church for several months, while it was without a pastor. As to the dinner parties or visits given among the people, we have not attempted to keep track of them. Next Seventh-day evening, March 12th, the Ladies' Missionary Society will give a public entertainment in the church.

The Sabbath-school seems to be in nice working order, under the superintendence of Russel J. Maxson, the highest attendance this year being 142, the usual number being about 115 to 120. This is a good large society, consisting of about 65 families, and we are enjoying the fruitage of the workers who have gone before—a good people, a good meeting-house and fine parsonage; the short crop, however, of last year's very dry season left the society about a thousand dollars in debt; but a steady, firm pull at this, on the part of each one, according to his ability, morning mists within the next one or two A large number of spectators were present. years. We are strong believers in that part in Norwich and two in Oxford. The church of New Testament teaching which says, "Owe no man anything, but to love one another." On account of this indebtedness. we fear that the contributions to our Benevolent Societies will be more meager than they otherwise would be, and certainly they need all we can possibly raise for them, and even

Yesterday, March 5th, was our covenant and communion, and a glorious occasion it was. As a result of our four or five weeks of meetings, and house-to-house visitations, 26 were received into the church; 9 by baptism, the rest by letter; and still we hope for several others to follow soon in the same step. After the pastor had formally received the candidates by the right hand of fellowship, the church members gathered around and welcomed them by hand-shaking, in good old West Virginia style, which brought preaching is very much like Moody's, though tears to many eyes. In the covenant meeting, which followed. 110 participated in forty minutes, and the hour was one of great blessing, we think, to all present. May such occasions be often repeated.

MARCH 6, 1887.

Nebraska.

NORTH LOUP.

G. M. C.

The weather during the month of Febru ary has been very fine indeed, with the exception of two light "squalls" which lasted two days each. Some seeding has already cent. been lone, and the prospect is fair for an arly spring.

Our church and Sabbath-school are in a very prosperous condition, judging from the interest taken in all the appointments. The attendance on Sabbath days averages about 200, and in Sabbath-school from 120 to 160. passed off very quietly, but were marked by The interest in the Friday evening prayermeeting is well maintained; and we keep even with our home expenses by means of

During the month we have very much enjoyed two musical institutes, conducted by spects, as we could wish, yet we are greatly | Prof. T. Martin Towne, of Chicago. The blessed in the able efforts and consecrated last week was devoted to the study and practice of choruses, selected from the popular works of Barnby, Rossini, Handel, Haythem to participate in the musical part of esting, and we trust profitable, although the dn, Mozart and Mendelssohn. At the close regular church service, a very desirable attendance has been lessened on account of a concert was given, the programme of which consisted of solos, duets, quartets, glees, The church here is becoming somewhat etc., with choruses from the above-named

tentively listened to by many of our musicloving people; and, judging from the warm It is the wish of the church to secure the applause given by the audience, was very creditably rendered.

> We all became very much attached to Prof. Towne while he was with us, as much for his Christian example and influence, as for his thorough, practical and efficient teaching. The class invited him to come back again in the fall, or early winter, by a unanimous vote. J. H. B.

Condensed Aews.

Domestic.

The Providence, R. I., Evening Star has suspended publication.

George G. Sickles, father of General Daniel E. Sickles, died in New York, March

Brigadier-General Greely has received his commission as chief signal officer to succeed the late General Hazen. The Illinois Central Railroad Company

has given notice of its withdrawal from all pools. This affects all Western South western and North-western pools. A small tract of land has sunk near Barn-

well, S. C., and the people think it is the result of the earthquakes. It is feared the surrounding land will go down.

All license to sell whisky in Jackson, Miss., expired at midnight March 5th. All day crowds thronged the saloons imbibing and obtaining liquor in packages. Miss Amanda Greeley, sister of Horace

Greeley, has been stricken with paralysis at the house of her cousin in Warren county, Pa. She is seventy-three years old.

The treasury department is informed that many of the trade dollars presented for redemption at New York have been split and filled so skillfully as to almost defy detec-

The Western Union company has appointed a committee to mature a plan to fund the guaranteed stocks and bonds of controlled properties. The total amount of these capitalized is \$30,000,000.

Under the laws of Kentucky, a vagrant, Henry Dodson, who had been in jail, was sold to the highest bidder recently for seventyfive days. The jailer bought him for one dollar and immediately turned him loose. The grillage for pier number three of the

Poughkeepsie, N. Y., bridge was successfully launched March 10th. It weighs 400. ought to cause this to fade away like the tons, and contains 350,000 feet of timber. Both branches of the Maine legislature

have failed to give the necessary two thirds vote on the passage of the amendment of the constitution providing for female suffrage. Unless a new turn of affairs takes place, the subject is practically disposed of. At Marblehead, Mass., Monday night,

March 7th., Daniel Callahan entered the town-house, called out Chief-of-Police Benjamin F. Brown, and shot him, inflicting a flesh wound in the back. Callahan had been convicted of violating the liquor law, and this was probably the cause of the shoot-

The Philadelphia & Reading company has decided to abandon the Schuylkill Canal which was used by the company in carrying, ence to our work as Sabbath reformers, is as fel coal from Schuylkill Haven to Philadelphia. The company had 340 boats in the service. These will be withdrawn, and all coal will hereafter be carried by rail. The canal was maintained at a great loss.

Poreign.

Captain J. B. Eads, of St Louis, died at Nassau, New Providence, on the 8th inst., of pneumonia.

Christine Nilsson has been married to Count Miranda, and it is reported that she will retire from the stage.

Nine officers and civilians concerned in the recent Bulgarian revolt were shot at Rustchuck. March 6th.

Dr. Schmitt Von Tavera, the Austro-Hungarian minister to the United States, has started for Washington.

Owing to the unparalleled depth of snow in the woods, the lumber cut in the Ottawa Valley will be reduced twenty-five per

The Berlin Nachrichten says the French government has purchased 1,000,000 kilograms of ether to be used in the manufacture of melinite.

It is believed in well informed circles in Berlin that an understanding has been reached between Russia and Austria by which Russia will occupy Varna and Bouras, while Austria will occupy Salonica.

The London Times publishes a dispatch from Vienna postively affirming that the alliance between Italy, Germany and Austria our cash collections and private contribu- has been renewed, but for a term of three instead of five years.

> The session of the Limerick, Ireland. assizes has been suddenly closed. Owing to ing the Sabbath in Hornellsville are especially in the fact that the juries constantly returned verdicts of acquital, counsel for the crown applied for an adjournment of the remain-

Such a universal blockade as has taken place on New Brunswick railways the past three weeks has not been known for ten years before. On the New Brunswick railway between Gibson, Woodstock and Great Falls miles of track have been buried under

ELD. A. W. Cook wishes his correspondents to address him at Cartwright, Chippews Co., Wis. after April 1st.

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

BEQUESTS TO TRACT SOCIETY.

The generous purpose of some persons to aid in the work of this Society, by gifts of money or other property, after their death, is sometimes defeated by some technical defect in the instrument by which the gift is intended to be made. It is necessary for this purpose that both the flociety and the property. if other than cash, shall be accurately described. A will made in the state of New York less than sixty days before the death of the testator is void as to societies formed under New York laws. For the convenience of any who may desire a form for this purpose, the following is suggested:

FORM OF BROUBST.

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

SPECIAL NOTICES.

THE Treasurer of the General Conference acknowledges the following receipts since his last annual report, Sept. 1, 1886:

Utica, for '83.	'84 and	'8 5 .					4 8
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THE New York Seventh-day Baptist Church holds regular Sabbath services in Room No. 3, Y. M. C. A. Building, corner 4th Avenue and 224 St.: entrance on 28d St. (Take elevator.) Divine service at 11 A. M. Sabbath school at 10.15 A. M. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to at tend the service.

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

THE Committee appointed by the General Conference to correspond with interested persons in reference to the Sabbath question, and with refer-

O. U. Whitford, Westerly, R. I. Perie F. Randolph, Lincklass Centre, N. Y. L. A. Platts, Alfred Centre, N. Y.

E. M. Dunn, Milton, Wis. Preston F. Randolph, Salem, W. Va. It will be seen that this committee is made an

one member for each of the five Associations. New, if our people who know of any who are interested. will send the names and address of such person er persons, either to the chairman of the committee. to the member of the committee in whose Association such person or persons would most naturally belong, they will greatly aid the committee, and the cause of truth.

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

O. U. WEITFORD, Chairman.

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

PLEDGE CARDS and printed envelopes for all who will use them in making systematic contributions to either the Tract Society or Missionery He ciety, or both, will be furnished, free of change, application to the SARBATH RECORDER, Alfred Con tre, N. Y.

THE Hornellsville Seventh day Baptist Charel holds regular services at the Hall of the McDougal Protective Association on Broad St., every Seb bath, at 2 o'clock P. M. The Sabbath school follows the preaching service. Sabbath-keepers spendvited to attend. All strangers will be most cordially welcomed.

SALARY & expenses to men and women ag ts. J. E. Whitney, Nurseryman; Rochester, N. 1

WANTED, A Harness maker, to take a half interest to take of the charge of the same. I will sell Blankets, and Wnips Av Core, for the same. I will sell Blankets, and Wnips Av Core, for J. S. Fally? Thirty day.
Scio, N. Y., Feb, 8, 1887.

INTORY OF CONFERENCE.—Ray, JAMES BALLEY has left a few copies of the History of the Seventi-day for min at \$1 to Sont by one property of the County of

The little congregation of Sabbath-keepers awakened on the subject of missions; and, as authors, and closed with Handel's famous seven feet of snow. Plows are useless, and in this city is growing slowly, the average the result, a missionary concert in connection of the winter months have too with a review exercise on the lessons of Messiah." The programme was very at-

I ask no sculptured shaft Nor fulsome eulogy When I am dead

I ask no more of wealth Than clothes and food, And peace with all-to keep In grateful mood.

I ask abundant grace, To build my own Imperishable life, Outlasting stone!

In life's dark, shifting scenes, I look to thee, My God, my only hope, Through Ca vary.

Lord, I would like to know. Ere life is run, If my unworthy name

Is scribed—Well done? The world moves rapidly Towards its end, While things transpire that I

Can't comprehend! E'er God's great day appears With "Only Son; O! shelter me and write

My name-well done. When Christ's great family Assembles then

All the redeemed will chant Amen! Amen! -Christian Secretary.

IT'S TO SAVE BROTHER NED.

We just had a dreadful time at our house this morning. Papa looked so stern and yet Clare's eyes were all pink with crying.

May and I didn't know what it all meant, only we guessed that brother Ned had been doing something very, very naughty, for he ing me. If father can, I can." didn't come to breakfast until we were almost through, and then papa was so angry at him; though he didn't say much.

Ned just drank a cup of coffee for his breakfast, and as soon as he could get away, he was off for a ride.

After a while cousin Clare told us to put up behind us, and he got off his horse and | dren. walked along beside cousin Clare.

tle thing—only six and a half; I'm eight, and I listened to what they were saying, and I tell you 'twas terrible! I heard Ned say:

"I want to know just how it was; I want to get at the bottom of this thing." She just bit her lips as if she was trying to keep from crying, but she kept still till he

"Let me feel that I know the worst." Then she spoke up very firm, though her voice trembled:

Aunt and I were sitting up when we opened, you were held up by two or three men, all of them tipsy; and when you got inside, you fell down-

Say it out," said Ned, much excited. "I was dead drunk, or beastly drunk—whatever you call it."

dropping to the ground. "And how-did-mother-take-it?"

as if every word hurt him.

"She thought at first you were hurt or sick, but when she found it was-worse, she clasped her hands and looked as if she wanted

"Well, he said, "I hadn't any idea that

I was taking more than usual, but I suppose I did, and made a fool of myself."

That's just what he said, truly. My! but home, and we just cried and cried. Then with her about it. She told us that the wrong was in taking it at all. May and I were surprised at that, for didn't papa have his glass of sherry every day after dinner? But Clare said that if no one ever tasted, no one would ever be a drunkard.

We both said we'd never, never touch it, just like her when I grow up.

All at once May looked at me and I looked at her. We both thought the same thing. Why couldn't we try to get pape and Ned

to put their names down too? We took the paper to mamma's room, and

save her boy and help us to do right.

to run, but I said. "It's to save brother Ned, papa." and cried, so dreadful like, just as if his happy possessor of three sturdy boys.

heart was breaking:

died for thee!"

and stroked his hair, and petted him lotsshe's the loveliest little thing!

By and by, when papa raised his head and put his arms around us, I said again: "Papa, please, and then we can ask

He took the paper and read it all over again; and then he put us down, and walked up and down the room for the longest time; and there was a glass of sherry he had not

At last he went to the table, took up the glass, and we felt so disappointed, for we thought he was going to drink it; but he threw it—smash! right into the grate and the bottle after it.

"There!" he said, "I'll see if you'll stand between me and saving my boy!" And then he reached for the pen and wrote "Herbert Standish," in those great letters of his.

We didn't stay long, only to kiss and hug him, and then we skipped up stairs, where mamma and Clare were sitting so white and anxious. They could hardly believe it, but

there it was—papa's name.

They consulted us for a while, and then they decided that, as we had such good success with papa, we might try alone with Ned.

We heard him practicing the violin in his room, but when we knocked hard, he said: "Come in."

Well, we were even more scared than when we went to papa; but he took the paper and read it, and when he saw papa's name, he treme, and we need not hesitate to admit whistled right out:

"W-h-e-w!" May's does when she is going to cry, and he walked to the window. May took the pen love, rather than from the limitation given signal. No guest can stay longer than to confidence and enjoyment he referred to 1 and paper to him, and said:

"Please, brother Ned, won't you write vour name here?" And then she told him, so sorry, and mamma was sick, and cousin so sweetly, about papa's feeling so bad, and throwing the wine into the grate. He in this matter in many Christian households, trembled a little, but he said:

"Yes, I will; I'll keep it, too, God help-And that's how we got Ned to sign, and

STEP MOTHERS.

we are all so happy, now.—Royal Road.

One afternoon at one of Miss Bonbright's tenderness making him hesitate to forbid. on our things, and we would take a walk to five-o'clock teas, the conversation chanced A very misplaced and cruel tenderness it is travagance. The only great display is in the gether. She wasn't a bit like herself that to turn on step-mothers. It began with the day, for she walked along so quiet and news that a young friend who had often to say "I wish." It is unkind to lay on of the general room for the women, or the church, and pastor Bedell read the selections solemn, and only said "yes" or "no" to joined the symposia had, since our last meetwhat May and I said. Pretty soon Ned rode ing, married a widower with three chilliberty," and to introduce young hearts too ette ends, candies, nut-shells, necklaces,

May didn't pay much 'tention; she's a lit- Miss Lizzie Barrows, the voungest of four more loving by far to put off that day, and to And the women are always eating, smok. lings by selections of Scriptures and some few maiden sisters, "but, for my part, I should let the children feel that in the safe nest of ling, or lolling about on the divans.—Brooknever want to take another woman's chil home their feeble and ignorant goodness lyn Magazine. dren to train. Of course I should try to do is sheltered behind a strong barrier of commy duty by them, but if I didn't happen to mand, and their liver simplified by having treat them exactly as if they were my own I the one duty of obedjence. To many parshould expect the dead mother to haunt ents the advice is needed—Consult your

> "More likely her living relations would haunt you," said her eldest sister, grimly.

speech from "Miss Cordelia." heard a noise of stumbling and shuffling, and | they were your own?" asked Mrs. Mathews, | Then it is "pleasing"—fair and good to then the bell rang. When the door was a motherly-looking woman whose two step- see, and making them agreeable in the eyes sons were as devoted to her as any of her of all whose approbation is worth having, own sons. "If you loved your husband you and pleasing to themselves, saving them would surely love his children, and a faith- from many a bitter thought in after days, ful step-mother has, I think, a double re- when the grave has closed over father and

Clare kept still, though the big tears kept the mistake made by many young step- market-place at Lichfield, bare headed, with mothers is in starting out with the idea that the rain pouring on him in remorseful reit is not possible to have the same feeling membrance of boyish disobedience to his dead for a step-child that one has for an own father. There is nothing bitterer than the child—a mistake that is fatal to the happi- too late tears for wrongs done to those who

ness of the home." an hour or more, and then a quiet little that you may be spared the stings of conwoman who had hitherto listened in silence, science for childish faults, which may be set

drew a letter from her pocket. "I have a young friend who some four or five years ago married a widower with one I did feel badly. I told May when we got child," she remarked in her low, clear voice, "and in writing to me a day or two since we went to cousin Clare, and had a long chat | she gave me a page from her own experience

that I think might interest you." glancing down the closely written sheet, but is every inch a boy,—just as full of enters the house, if I am not in sight, is, and all are equally welcome. with him in all his fun, for I want my boys bread," potatoes, fried chicken, bacon or to make a confident of me in everything that | beef, while coffee, strong, black, and uninterests them. People have often said in sweetened, flows like water. There is no she kissed us and said we might try. But my hearing that it is impossible for a step- sugar used in the mountains, only a black before we went, she had us kneel down mother to feel the same love for the first "sorgum" molasses, that would make as with her, and she prayed that God would wife's child as for her own, but I know this delicate epicure shiver. In the kitchen a I tell you we felt solemn! We almost is just as real and strong for our Fred as for cooking a fresh supply; for the appetite of wanted to give up—that is, I did, but May either of my own babies. When I knew that the mountaineer, like his religion, is of an mind cures, faith healings, spiritualism, said she was going to go anyhow, and I felt Roy was to be my husband, I prayed that insatiable, carnivorous type. ashamed to have a little thing like that beat | before God gave me a child of my own, little | These meetings usually last from a week me; so we waited till after dinner, and went Fred might find his way to the deepest love to ten days at each church, or not infre to the dining room when every one was gone of my heart, and my prayer was answered. | quently—as the people express it—"ontwell and papa was alone with his bottle and glass | When our Robbie came to us, there was not | the hull settlement is bodashusly cleaned | But in reading history we find there have of sherry. He looked astonished when we the faintest shadow of mother love in my outen; the'r grub and pashunce." Then, walked in and laid the paper, pen and ink heart for him that our Fred did not share, nothing daunted, the wearied men and wombefore him, and then we thought he was and of course the more babies one has the en will close their wood-latched doors and braced and upheld all sorts of strange docangry, he looked so for a minute. I wanted more love comes for all. Mother-love grows, hie to the "meetin's" in the next settle- trines. On this subject Lord Chesterfield you know."

Then he put his head down on the table reading was broken by Mrs. Hartly, the been eaten out.

Morris," she said, furtively brushing away a these people are so prodigal in the expen- if once one quits certain plain truth, ob- old fellow; you take it and have your ha

signed yet. May kept her arm over his neck, to be a mother to my children." And every woman there echoed the wish in her heart. -Mary B. Sleight, in Christian at Work.

A QUARREL.

There's a knowing little proverb From the sunuy land of Spain, But in northland as in southland Is its meaning clear and plain? Lock it up within your heart, Neither lose nor lend it.— Two it takes to make a quarrel: One can always end it.

Try it well in every way Still you find it true, In a fight without a foe Pray, what could you do? If the wrath is yours alone Soon you will expend it.
Two it takes to make a quarrel: One can always end it.

Let's suppose that both are wroth, And the strife begun, If one voice shall cry for peace Soon it will be done. If but one shall span the breach He will quickly mend it. Two it takes to make a quarrel:

One can always end it. -Baptist Weekly.

OBEY.

No doubt the moral sentiment of Paul's age stretched parental authority to an exthat the Christian idea of a father's power sweetmeats served for any and all guests. and a child's obedience has been much soft. | and when they feel that the visit has lasted Then his face began to work, just like | ened by Christianiy; but the softening has | come from the greater prominence given to

> Our present domestic life seems to me to stand sorely in need of Paul's injunction. One cannot but see that there is great laxity in reaction, perhaps, from the too great severtiy of past times. Many causes lead to this unwholesome relaxation of parental author. | and doubtless would suffer dreadfully from sees a sense of inferiority making a parent hesitate to command, as well as a misplaced children less, command them more.

And as for children, here is the one thing which God would have them do: "Obey Everybody smiled at this characteristic your parents in all things." As fathers used to say when I was a boy—"not only obedi-"But why shouldn't you treat them as if ence, but prompt obedience." It is right. mother. One remembers the story of how "It seems to me," said old Mrs. Bradley, Dr. Johnson, when a man, stood in the are gone beyond the reach of our patience. The conversation went on briskly for half | "Children, obey your parents in all things," tingling and smarting again even in old age. -Rev. Alexander Maclaren, D. D.

THE MOUNTAINBER'S BELIGIOUS BEVIVAL.

In August and September, after the "crops "You must bear in mind," she said, are laid by," the frugal mountaineer lays aside his worldly cares, and applies himself that this is her step-son of whom she is unreservedly to the task of carrying on the speaking. 'Fred is doing well in school, | "big meetin's," both in his own and the adjacent neighborhoods, and to the pleasures pranks and mischief as any nine-year old and duties of hospitality. During the progand she wrote out a pledge, and we both put urchin ever was. Dear chap! he comes ress of one of these meetings every cabin our names down, and so did she. I like home from school and tells us everything within walking distance of the meeting-house cousin Clare; I'm going to be a young lady that happens, what the 'fellows' do at re- is thrown open to any and all who design to cess, etc., and the first question when he share its shelter. There is no exclusiveness,

Where is mamma?' I try to sympathize The rude table is loaded with "pine

The significant hush that followed the "eat out" others, as they themselves have We quote a few sentences:

on the stalk, and the more provident wom- of warm imaginations and speculative reason. en folks complain of threatened scarcity for ings. Dr. Berkeley, bishop of Cloyne, the coming winter. But the religiously en- | very worthy, ingenious and learned man, have thused husbands and fathers will content- written to prove that there is no such thing edly sing, pray, and, shout, as long as as matter, and that nothing exists but in good cheer lasts at their neighbors' tables and idea; that you and I only fancy ourselves

paid any salary. They spring up like mush-rooms, with a diversity of gifts and lack of are only spirit. His arguments are, strictly gifts as heterogeneous as their interpreta speaking, unanswerable; but yet I am to tions of Scripture often are. Yet all are far from being convinced by them that I am brimful of a weird, morbid enthusiasm, and determined to go on to eat and drink their audiences are easily satisfied with any | walk and ride, in order to keep that matter orthodox efforts based upon unlimited lung which I so mistakenly imagine my body at power and an indefinite fund of emotion. present to consist of, in as good plight as -Brooklyn Magazine.

TURKISH WOMEN AT HOME.

The women are utterly irresponsible beings in their husbands' eyes, and they are treated in most ways like little children, provided for comfortably, fed, clothed and amused, but not educated. While naturally docile and intelligent, they become shrewish through the ignorance in which they are kept. They are generous with that unthinking generosity that causes a child to give away the most expensive toy, not knowing its cost. A Turkish woman will at any moment, if the caprice seizes her, give away her finest jewels. Their hospitality is too well known to require | perience in the usual mute language, he sent mention. They always have coffee and in to the pastor a list of Scripture references. long enough they clap hands, and the caffejee brings a second cup of coffee, and that is the 14: 30, 31. And then to show his present drink this. Sometimes the time between drinks is decidedly short.

The women and children do not undress at night, but add a wadded night-robe to the clothes they already have on, and sleep thus summer and winter. They close all the doors and windows, and sleep several in one room, ity. In our great cities, especially among the confined air, were it not that Turkish the commercial classes, children are better | carpenters never have heard of the plumb educated than their fathers and mothers; they line, and so windows and doors all have crevknow less of early struggles, and one often | ices which supply ventilation. The tales of | and Dumb. And this is wholly under Pedo-Oriental magnificence fail to impress one who has visited the best harems, for they are one and all pictures of dirt and wanton exsoon to the sad responsibility of choosing gold embroidered slippers and sashes, and, evening, in company with four others, was "Every one to their liking," commented between good and evil. It were better and in short, all sorts of disorder and dirt. baptized. He bears his part in prayer meet-

HE KNEW THE BOY.

Once upon a time there was a school master who had been placed over a new school. His pride was aroused, and he wanted to make that just the best school that ever was. He pondered over it a good while, and then he concluded that the best way to get at his object was to arouse a spirit of self-respect and self-improvement in the pupils. • So one day he talked to them quite earnestly and finally thinking he made the subject very plain to them all he said, "Now boys, I believe there's just one way to do this thing. If each one of you will make up his mind to mend one boy of his faults, the whole school will be improved in a very short time."

"All right, sir," spoke up little Jimmy Eaton, who had been very much interested in the discussion, "I'll mend Jack Wyeth." The whole school laughed aloud, for it seemed funny that the only boy who had not understood what the teacher meant was the one to be so eager to answer.

But, boys I wonder how many of you, if your name had been Jimmy Eaton, would have made up your mind to mend Jimmy Eaton instead of Jack Wyeth? It is so easy to try to mend other people's faults instead of our own. If you see faults in your school-mates, don't talk about it or them, but just say to yourself, "That looks pretty bad in Jack. I wonder if I do anything like that?" If on self-examination you find that you do, just struggle your best to mend it. Or, if you find you haven't that particular fault, pick out some other from your own, and the chances are ten to one that by the time you have corrected yours, he will have corrected his, especially if he notices you trying to break yourself of the habit, whatever it may be. — Golden

THE BEST SENSE.

We are sometimes inclined to think that there are more isms now-a-days than formeris not true, for the mother love in my heart bevy of lank, silent women seem to be always ly, and that the people are being carried away with all sorts of cures. Science cures. and others. We see signs on houses. "University of the Science of the Spirit," and others as indefinite, and we question, what does it all mean and whither does it tend? been people in all ages who have been led face I'll give you a dime." astray by their imaginations, and have emment sure of a hearty welcome, and ready to wrote some wise words to his son, in 1748.

"I have seen a book entitled, Quidlibet ex Whole families will thus spend a month Quolibet, or something from anything; earned your money, here it is." "That's a genuine mother's letter, Mrs. or more, for there is no commodity in which which is not so difficult as it would seem.

eating, drinking and sleeping; you at Leip Local preachers and exhorters are seldom | zig and I at London; that we think we have possible. Common sense (which, in truth is very uncommon) is the best sense I know of: abide by it, it will counsel you best Read and hear, for your amusement, ingenious systems, nice questions, subtilly agitated with all the refinements that warm imagination suggest; but consider them only as exercitations for the mind, and return always to settle with common sense."—Standard

EXPERIENCE OF A DEAF MUTE.

Among the young members received by the Peru, (Neb.) Baptist Church, was a deat mute, a remarkably bright boy of about fif. teen. Instead of attempting to tell his ex. The first of these referred to his seeking God, and was the case of Peter sinking in the waves and crying, "Lord save me," Matt John 5, where the witness in ourselves is spoken of. His views of the ordinances were shown by referring to Luke 22: 19, where the injunction of eating in remembrance of Christ's death is spoken of, and Mark 1 was referred to as showing his view of the date and manner of baptism.

What is remarkable about it is that he had never been instructed in these matters otherwise than would come in the regular course of instruction at the Institute for the Desf baptist influence. When asked if he wanted to be sprinkled he gave a very decided shake of the head, and his whole face was expressive of his emphatic disapproval of sprinkof Scripture, all were much pleased, and he was most heartily received. And on Sabbath written words expressive of his feelings and desires. His dife and experience are a powerful testimony to the divine character of our religion. Below is a copy of his experience as he sent it to the pastor, and on which he was received:

"Matt. 14: 30, 81. 1 John 5: 8, 4, 5, 7, 10, 18, 20. St. Luke 22: 19. St. Mark 1: 5, 8, 9, 10, 11, 14.

I am a child of God.

Let any one look at these references, and he will see how God can speak to a soul that is largely cut off from intercourse with his fellow-men.—Standard.

"I CANNOT PRAY FOR PATHER ANY MORR."

A child knelt at the accustomed hour to thank God for the mercies of the day, and to pray for care through the coming night; then, as usual came the earnest "God bless dear mother and -" But the prayer was stilled, the little hands unclasped, and a look of agony and wonder met the mother's eye as the words of hopeless sorrow burst from the lips of the kneeling child: "I cannot pray for father any more!"

Since his little lips had been able to form the dear name, he had daily prayed for a blessing upon it. It had followed close after his mother's name. But now he was dead. I waited for some moments that he might conquer his emotion, and then urged him to go on. His pleading eye met mine, and with a voice that faltered too much almost for utterance. he said:

"Oh mother, I cannot leave him all out! Let me say, thank God that I had a dear father once I so I can still go on and keep him in my prayers."

And he always does, and my stricken heart learned a lesson from the loving ingenuity of my child. Remember to thank God for the mercies past, as well as to ask blessing for the future.

A SHREWD CAMIN.

I have just heard the following good story on Chief Justice Bleckley. All who know Judge Bleckley and recall his long waving hair and beard will appreciate the story. Judge Bleckley was on his way to the Sapreme Court one morning, when he was so coated by a little street gamin, with an erceedingly dirty face, with the customary 'Shine, sir?'

He was quite importunate, and the Judge being impressed with the oppressive un. tidiness of the boy's face, said: "I don't want a shine, but if you will go wash your "All right, sir."

"Well, let me see you do it."

The boy went over to the artesian hy drant and made his ablution. Returning he held out his hand for the dime. The Judge said: "Well, sir, you have

The boy said: "I don't want your money, tear. "If ever my husband is left a wid-diture of as time. Home interests may vious in gross to every understanding, in cut." Saying which he scampered off. We would have gone away, but he hadn't ower may he find a woman like your friend suffer, stock may go unherded, fodder ruin order to run after the ingenious refinements. Augusta (Ga.) Chronicle. **H**oyalar 1

THE USE OF CRYING. cian contends that growniz two grand operations by w anguish; that those patien their natural feelings more from accidents and oper who suppose it unworthy i such symptoms of cowar gross or cry. He tells of duced his pulse 126 to 60 few hours by giving full ve If people are unhappy about them go into their rooms solves with a loud boo-hoo. a hundred per cent bett accordance with this, the c should not be too greatly dis is natural is nearly always THE STRENGTH OF SMAI

common snail, helix aspe the window-blind one even to me to try what it could dionisrly. Accordingly, shell four reels of cotton, fa the other until I accertained load would exceed the limi I then weighed the entire that it weighed 21 ounces, weighed only 1 ounce. Th lift perpendicularly nine ti I then made an experimen enail, weighing one-third being composed chiefly of t as the last, but so placed as horisontal position on the eotton to the number of t ened to it, with a pair of driver, a key, and a knife, gether seventeen ounces, or weight of the snail. The placed on the ceiling was ab a weight of four ounces suar shell. I next tried it on a thread, suspended and han another snail of its own w carried up the thread with After this I tried it on a strained in a horizontal posi then enough to do to crawl bridge without a load.—I SURGERY FOR PIANO FOI

The most earnest advocates

lution is an extremely slow

produces wonderful results.

erations occupy a correspond

time. Certain it is, that the

beeping pace with the r medern times, and that the mout of the human faculties precedence over the natural Helmholtz, after making study of the human eye, should he receive an optical man's making which contain fects as the eye, he should be turning it to the manufactur these very defects which i man's ingenuity to find a ren pletely has the science of opti assistance, that with the help microscope and telescope, he an organ capable at once of a anitesimal world represented water or of penetrating the i solar system. Yet no progre haps, in the power of discrim ing made with the living i the eye of the present school c much inferior in strength and of his pioneer grandfather at In other directions, howeve improving. His hands, from use of sensitive instruments ployment in painstaking have probably gained a nicet of touch which were quite un lier generations. But even he has not been sufficient to sati and the anatomy of the hand a number of modifications treatment or to surgical scien cate manipulations of the che icist or the effective touch of by no means natural; they res the most careful training. In in using the keys of an inst working the strings directly. harp, every student rememb practice which has gained hi proficiency. No amount of er, seems to have succeeded so obstinate weakness of the nger. Innumerable exercises ring of the keyboard have le but alightly stronger at the en beginning. When, for instan-and little finger are present as produce a continuous sound, possible to bring the ring fing

aittent ass with a strength produce any equality in the reson is very sample, but n The extensor communis digit which moves the ring Engarnacles of the neighboring dis here are held down, the some nevert the free action of the Character flagor and hear reals There accessory lends ine found in both hands e, which in this case is usn and. Occasionally, the extension the sing Anger splits at the same of the s rm imaginations and speculative reason Dr. Berkeley, bishop of Cleyne worthy, ingenious and learned man, her en to prove that there is no such thing atter, and that nothing exists but that you and I only fancy ourselves g, drinking and sleeping; you at Lein nd I at London; that we think we have and blood, legs, arms, etc., but that we nly spirit. His arguments are, strictly king, unanswerable; but yet I am rom being convinced by them that I rmined to go on to eat and drink. and ride, in order to keep that matter ch I so mistakenly imagine my body ent to consist of, in as good plight ible. Common sense (which, in truth ry uncommon) is the best sense I know bide by it, it will counsel you best d and hear, for your amusement, ingensystems, nice questions, subtilly agitated all the refinements that warm imagina suggest; but consider them only as extations for the mind, and return always ettle with common sense."—Standard

EXPERIENCE OF A DEAF MUTE.

mong the young members received by the n, (Neb.) Baptist Church, was a deaf e, a remarkably bright boy of about 11. Instead of attempting to tell his exence in the usual mute language, he cent the pastor a list of Scripture references. first of these referred to his seeking and was the case of Peter sinking in the es and crying, "Lord save me," Matt. 30, 31. And then to show his present fidence and enjoyment he referred to 1 n 5, where the witness in ourselves is ken of. His views of the ordinances were wn by referring to Luke 22: 19, where the inction of eating in remembrance of rist's death is spoken of, and Mark 1 was erred to as showing his view of the duty manner of baptism.

What is remarkable about it is that he had er been instructed in these matters other e than would come in the regular course instruction at the Institute for the Dear Dumb. And this is wholly under Pedostist influence. When asked if he wanted be sprinkled he gave a very decided shake the head, and his whole face was expressof his emphatic disapproval of sprinkg for baptism. When he came before the rch, and pastor Bedell read the selections Scripture, all were much pleased, and he most heartily received. And on Sabbath ning, in company with four others, was tized. He bears his part in prayer meetby selections of Scriptures and some fe tten words expressive of his feelings and res. His life and experience are a pow-I testimony to the divine character of war gion. Below is a copy of his experience e cent it to the pastor, and on which he received:

John 5 : 8, 4, 5, 7, 10, 18, 20. Luke 23 : 19. . Mark 1: 5, 8, 9, 10, 11, 14. am a child of God.

et any one look at these references, and will see how God can speak to a soul that rgely cut off from intercourse with his w-men.—Standard.

CANNOT PRAY FOR FATHER ANY MORE.

child knelt at the accustomed hour to nk God for the mercies of the day, and to for care through the coming night; then, dual came the earnest "God bless dear ther and —" But the prayer was stilled, little hands unclasped, and a look of agand wonder met the mother's eye as the ds of hopeless sorrow burst from the lips he kneeling child: "I cannot pray for er any more!"

ince his little lips had been able to form dear name, he had daily prayed for a sing upon it. It had followed close r his mother's name. But now he was d. I waited for some moments that be ht conquer his emotion, and then urged to go on. His pleading eye met mine, with a voice that faltered too much ost for utterance, he said:

Oh mother, I cannot leave him all out! me say, thank God that I had a dear eronce! so I can still go on and keep in my pravers."

nd he always does, and my stricken heart ned a lesson from the loving ingenuity by child. Remember to thank God for mercies past, as well as to ask blessing the future.

A SHREWD CAMIN.

have just heard the following good stary thief Justice Bleckley. All who knew ge Bleckley and recall his long waving and beard will appreciate the story re Bleckley was on his way to the Sue Court one morning, when he was d by a little street gamin, with an ingly dirty face, with the customery

e was quite importunate, and the Judge impressed with the oppressive ess of the boy's face, said: "I don't a shine, but if you will go wash John I'll give you a dime." All right, sir."

Well, let me see you do it." boy went over to the artesian by and made his ablution. Returning ld out his hand for the dime. e Judge said: "Well, air, you have

d your money, here it is."
se boy said: "I don't want your money. Bring Which he managed the sage (Ga) Chronicle. Hoyular Science.

THE USE OF CRYING.—A French physirian contends that groaning and crying are few hours by giving full vent to his emotions. them go into their rooms and comfort themselves with a loud boo-hoo, and they will feel a hundred per cent better afterward. In accordance with this, the crying of children should not be too greatly discouraged. What a natural is nearly always useful.

dicularly. Accordingly, I attached to its shell four reels of cotton, fastening one after the other until I ascertained that a greater I then weighed the entire load, and found that it weighed 21 ounces, while the snail lift perpendicularly nine times its weight. I then made an experiment with a larger anail, weighing one-third ounce, the load being composed chiefly of the same material as the last, but so placed as to be drawn in a horizontal position on the table. Reels of cotton to the number of twelve were fastened to it, with a pair of scissors, a screwdriver, a key, and a knife, weighing altogether seventeen ounces, or fifty times the weight of the snail. The same snail when placed on the ceiling was able to travel with a weight of four ounces suspended from its shell. I next tried it on a piece of common thread, suspended and hanging loose with another snail of its own weight, which it carried up the thread with apperant ease. After this I tried it on a single horsehair strained in a horizontal position, but it had then enough to do to crawl over this narrow bridge without a load.—E. Sandford, in $\it Zoologist.$

SURGERY FOR PIANO-FORTE PLAYERS.— The most earnest advocates admit that evo lution is an extremely slow process; that it produces wonderful results, but that its of erations occupy a corresponding amount of time. Certain it is, that the process is not keeping pace with the requirements of modern times, and that the artificial development of the human faculties has of late taken precedence over the natural results of time. Helmholtz, after making an exhaustive study of the human eye, declared that should he receive an optical instrument of man's making which contained so many defects as the eye, he should be justified in returning it to the manufacturers. But it is these very defects which have stimulated man's ingenuity to find a remedy. So completely has the science of optics come to his assistance, that with the help of the lens in microscope and telescope, he is possessed of an organ capable at once of studying the ininitesimal world represented by a drop of water or of penetrating the immensity of a solar system. Yet no progress, except, perhaps, in the power of discrimination, is bemg made with the living instrument, for the eye of the present school child is probably much inferior in strength and capacity to that of his pioneer grandfather at an equal age. In other directions, however, man may be improving. His hands, from their constant use of sensitive instruments and their employment in painstaking investigations, have probably gained a nicety and delicacy of touch which were quite unknown to earlier generations. But even here, the progress has not been sufficient to satisfy his wants, and the anatomy of the hand is undergoing a number of modifications due to special treatment or to surgical science. The delicate manipulations of the chemist and physicist or the effective touch of the artist are by no means natural; they result only from the most careful training. In music, whether in using the keys of an instrument, or in working the strings directly, as in zithern or harp, every student remembers the weary practice which has gained him his present proficiency. No amount of devotion, however, seems to have succeeded in overcoming the obstinate weakness of the third or ring finger. Innumerable exercises and daily fingering of the keyboard have left that member but slightly stronger at the end than in the beginning. When, for instance, the middle and little finger are pressed upon the keys to produce a continuous sound, it is almost impossible to bring the ring finger into intermittent use with a strength sufficient to produce any equality in the tones. The reason is very simple, but rather curious. The extensor communis digitorum muscle, which moves the ring finger, is connected by lateral or accessory tendons with the muscles of the neighboring digits, and when these are held down, the accessory tendons prevent the free action of the muscular fibers of the third finger, and hence the clumsy result. These accessory tendons are sometimes found in both hands, often only in

common. Dr. Forbes, the Demonstrator of money with which to indulge their appetites, Anatomy at Jefferson College, and Mr. but none for the futherance of the gospel. two grand operations by which nature allays Zeckwer, the Director of the Philadelphia There are churches that are poor and growfrom accidents and operations than those to make the operation popular. By this men whose souls are being eaten up by the who suppose it unworthy in a man to betray division of the accessory tendons, the liber- canker of covetousness. such symptoms of cowardice as either to ation of the ring finger was complete. Aft- If we were filled with the spirit of Christ, groan or cry. He tells of a man who red er such an operation, which is often perturbed the plea of poverty would never be urged.

duced his pulse 126 to 60 in the course of a formed on both hands at one sitting, and The Christian people of America could easiwithout the loss of perhaps more than half ly give \$100,000,000 a year for missions. If people are unhappy about anything, let a drachm of blood, the finger could be ele- The plea of poverty is a false plea. We are vated an inch higher above the plane of the by all odds the richest nation on the globe, hand, and could be used with delightful and are growing richer most perilously fast. freedom. There was an entire absence of The cause of missions is our only safety the sense of exertion which was formerly so valve. There are 1,000,000,000 human souls painful. Out of fourteen operations which | waiting for the gospel; let us do our duty. have bean performed by Dr. Forbes, all were and we will be blessed and prospered far beentirely successful, and in none did any un- youd anything we have asked or even pleasant results follow. Nor is this result- thought.—Christian Standard. THE STRENGTH OF SNAILS.—Perceiving a ing liberty at the expense of power in any mmon snail, helix aspersa, crawling up other direction. The operation does not the window-blind one evening, it occurred decrease in the least the ordinary functions to me to try what it could draw up perpen- 1 of the extensor muscle. Since it can be performed by a surgeon of any competence, it promises in time to become a part of every conservatory course. As the downwardly projecting point on the load would exceed the limit of its strength. helix of the ear is considered by evolutionists to be the remnant of a once pointed ear, so it is not unreasonable to suspect that weighed only 1 ounce. Thus it was able to the unnecessary tendon may be the last traces of a former webbed formation of hand and foot. That its occurrence is not constant is an undoubted proof of its rudimentary nature. It is quite possible that future students of music will hear with wonder of a binding tendon quite unknown in their own experience.—Scientific American.

TO THE FOURTH BOY.

BY MRS. GEORGE ARCHIBALD.

So you have come, you little rogue, To join the boys. To roar, to riot and to romp With dreadful noise: Knowing that we already have Three of your kind. And tax our wits, devising ways To make 'em mind.

Had you no fear that we might think We had enough, And so might greet you coldly thus. "Sir quantum suff.,"
We're rather tired of tops and drums, And such like toys; Pass on, you'll doubtless comewhere find

You hadn't! And you mean to stay! Well, saucy lad, Pluck wins, although a girl's sweet face Had made us glad. Say, did you see (from heaven to earth As you did pas-), Soft-eyed and gentle, anywhere, A little lass?

Her kinship knew, And sent a message down, that she Would follow you? Ah, whether so or whether not, Since you are here. Come in and share our warmth and love-God bless you, dear!

A little lass whose waiting soul

CHRISTIAN PERFECTION.

Why should the harmless phrase offend us? The word perfection comes from the Latin perficio, to perfect, to finish, to accomplish. We give the name Cristian perfection to that maturity of grace and holiness we distinguish that maturity of grace, both from the ripeness of grace which belongs to of glory which belongs to departed saints rubies. above us. Hence it appears that by Christian perfection we mean nothing but the cluster and maturity of the graces which compose the Christian church militant. In other words, Christian perfection is a spitual constellation made up of these gracious stars-perfect repentance, faith, humility, meekness, self-denial, resignation, hope, charity for our visible enimies as well as for our earthly relations, and, above all perfect love for our invisible God, throuth the explicit knowledge of our Mediator. Jesus Christ. And as the last star is always accompanied by all the others, as Jupiter is by his satellites, we frequently use, as St. John, the phrase perfect love instead of the word perfection, understanding by it the the pure love of God shed shroad in the hearts of established believers.—Rev. John

PHENOMENAL WEALTH.

According to Dr. Strong, the wealth of the United States is phenomenal. In 1880 it was valued at \$43.642,000,000, more than enough to buy the Russian and Turkish Empires, the kingdoms of Sweden and Norway, Denmark and Italy, together with Australia, South Africa, and all South Americalands, mines, cities, palaces, factories, ships, flocks, herds, jewels, moneys, thrones, sceptels, diadems, and all—the entire possessions of 177,000,000 people. According to the same authority the Christians of America are the richest Christians on the globe. Their the, which in this case is usually the right wealth, in 1880, amounted to \$8,728,400,000. hand. Occasionally, the extensor muscles From 1870 to 1880 the average increase of If the ring finger splits at the point of de- wealth of the Christians in the United States Parture of the accessory tendons, and when was \$391,740,000. And yet many churches reunited leaves a button hole appearance, and individuals plead poverty when urged to and now and then these tendons are entired to something for missions!

The possibility of removing this Men who are adding farm to farm, and

restriction in the use of the ring finger by field to field, can do nothing for the world's dividing the accessory tendons suggested it | redemption. People who live in luxury and self many years ago, but it is only of late | fare sumptuously every day cannot afford to years that the operation has become at all give anything for this cause. They have anguish, that those patients who give way to anguish, that those patients who give way to their natural feelings more specific recover their natural feelings more specific recover to make the operation popular. By this from accidents and operations than those division of the subject, and have done much according to their ability. There are rich men whose souls are being eaten up by the paper, is cents.

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THE LOST CHANGE.

A woman, feeble and bent with age and overwork, stepped into a New York horse-

She hobbled to a seat (fortunately there was one vacant), and, depositing her bundle on the floor, proceeded to fumble in her pocket for her fare.

After much searching, she produced a quarter, which she handed to the conduc-

He returned the change to her trembling fingers; but, before she could put it in her pocket, a piece—probably a dime—fell to the floor, and was lost between the slats at her feet. In vain did she try to find it.

It pained her to bend so low, and with a look of resignation she gave it up. . A tall man dressed in black, sat facing

her, and watched her intently as she leaned back in her seat. His hand went to his pocket, then stoop-

ing forward, he appeared to be looking for the lost coin, and with an "Ah! here it is, madame," he stretched his hand to the floor, and, raising it, deposited the money in her He rose and immediately left the car.

The old woman beckoned to the conductor, and, showing him a five-dollar gold piece, asked if he had not given it to her by a

He assured her he had given her two dimes.

She could not understand how she came by it, but a few of the passengers could; and, as she put her hand to her face to hide the tears of joy that dimmed her eyes, some one

whispered the stranger's name.

He is one of the best known philanthropists of New York, a member of a family noted for many years, far and wide, for its countless good deeds.—Church Union.

OVERWORKED WOMEN.

American women can do anything, so they try to do everything. Nature cries out against this coverousness. No one person is allowed to have or do everything. Only a certain amount of vitality is manufactured within a given time; and if the expenditure exceeds the income, the result, according to Micawber's calculation, is misery! That is the state of our women—misery from overwork. It grows largely from the fact of not understanding the relative value of things, and of not understanding the relativeness of which established adult believers attain to things themselves. Luxury and beauty have under the Christian dispensation, and thus a great moral influence, but they are not so valuable as peace of mind and rest of body, nor is their moral influence as great as that each. Mention this paper. Address:
J. WIELE, 143 N. Sixth St., Brooklyn, N. Y. the Jews below us and from the ripeness of a cheerful woman. Her price is above

Like the Indian chief, we are forced to say mournfully: "Too much house." That is what ails our women; they are dying of "too much house." When there is too much house keeping is by no means as rare as good home-keeping. It is of far less importance. A certain amount of drudgery must be gone through with daily, in any calling; about three fourths of life is drudgery. One-fourth can be rescued from the toil and moil of the world by management and thought.—Chris

G. VELTHUYSEN,

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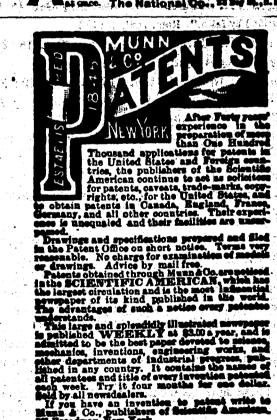


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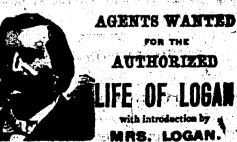


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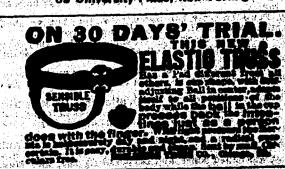
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Jan. 29. The Call of Abram. Gen. 18: 1-9. Feb. 5. Lot's Choice. Gen. 18: 1-13.

Feb. 12 God's Covenant with Abram. Gen. 15: 5-18. Feb. 19. Abraham Pleading for Sodom. Gen. 18: 23-38. Feb. 26. Destruction of Sodom Gen. 19: 12-26.

March 5. Abraham offering Isaac. Gen. 22: 1-14. March 12. Jacob at Bethel. Gen. 98: 10-92. March 19. Jacob's New Name. Gen. 82: 9-12, 94-30. March M. Beview. Missions.

LESSON XIII.—QUARTERLY REVIEW.

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For Sabbath-day, Mar. 26th.

GOLDEN TEXT.—Behold, I set before you the way of life, and the way of death. Jer. 21: 8

1st. Give Titles and Golden Texts. 2d. Give names of all persons mentioned in les-

8d. Locate on map all places mentioned. 4th. Use the lessons to illustrate and impress the Review Leason.

sons for the quarter.

THE TWO WAYS.

LESSON I. God made man in his own image, sinless and pure, and placed him in Paradise; but he gave him also the power to choose between right and wrong, life and death.

"Choose ye this day." Josh. 24:15,

THE WAY OF DEATH. Lussow II. Choosing to disobey, he fell from his high estate, and brought sin and sorrow, distress and death, into the world.

"By one man sin entered into the world." Rom. 5:12. LESSON III. The fruit of disobedience soon developed in hatred, jealousy, murder, remorse. See Gal. 5:19-21.

"Whoseever hateth . . . is a murderer." 1John 8: 12-15. LESSON IV. Man went on from bad to worse, until "every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5), and so God destroyed him from off the face of the earth.

"Because of these things cometh the wrath of God." **Eph. 5: 6.** LESSON IX. The destruction of Sodom is frequent-

ly referred to in the Bible as portraying the punishment of the wicked:

The wrath of the Lord. Deut, 29:28 Perpetual desolation. Zeph. 2: 9. Riernal fra. Jude 7.

THE WAY OF LIFE Lasson V. Gbedient. Heb. 11:9.

"To obey is better than sacrifice." 1 Sam. 15:30. LESSON VI. Prayerful and peaceable. Gen. 13:

"First pure, them peaceable." James 3: 17. LESSON VII. Righteous through faith. Gen. 15: 6.

" Justified by faith." Rom, 4:21, 29:5:1. LESSON VIII. Pleading for sinners. Gen. 18: 24.

"Thy neighbor as thyself." James 2: 8. LESSON X. Giving the best to God. Gen. 22: 12,

Heb. 11: 17. "A living sacrifice." Rom. 12: 1.

LESSON XI. At the gate of heaven. Gen. 28: 17. "There ye may be also." John 14: 8.

LESSON XII. A new name. Gen. 32: 28. "Him that overcometh . . . my new name." Rev. 3 : 12.

LEMANI-"s prince of God." Gen. 82: 28. "Si. with me in my throne." Rev. 3:21

Norm.—The above is a mere outline to be filled in by the teacher or superintendent. It may be well enforced by a simple blackboard exercise, which should proceed with the lesson, if it be a general review, or be used in summing up, if the review be by classes. First draw a short horizontal line in the upper left hand corner of board, to represent man's position in Paradise. Another horizontal line at middle of board will represent the state to which he fell. These may be connected by a vertical or oblique line. From the center line, the downward way runs by steps towards the lower right hand corner, where is "blackness and darkness for ever." Jude 18. The "way of life starts also from the center line, and runs upward by steps to "heaven" at the upper right hand corner. Any appropriate words or initials may be placed at the different lines er steps, or the lines may tell the whole story when

EXTRA LESSON.—MISSIONS

BY REV. A. E. MAIN, D. D.

SCRIPTORE LESSON.—Acre 1: 1-8; 18: 1-4.

1. The furner treatise have I made, O Theophilus, of all that Jesus began both to do and teach.

2. Until the day is which he was taken up, after that he through the Hely Ghost had given commandments unto the special whom he had chosen:

2. To whom also he showed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God.

And being assembled together with them, commanded in that they should not depart from Jerusalem, but wait the pressice of the Father, which, seith he, ye have heard A. For John truly haptised with water; but ye shall be saptised with the Holy Gheet not many days hence.

E. When they therefore were come together, they asked of him, saying. Lord, wilt thou at this time restore again the himself is lersel?

T. And he said unto them, It is not for you to know the times or the seasons which the Father hath put in his own

B. But ye shall receive power, after that the Hely Ghost is couse upon you; and ye shall be witnesses unto me, both in Jerusalum, and in all Judea, and in Samaria, and unto the utterment part of the earth.

16: 1. Now there were in the church that was at Antioch certain proglests and teachers; as Burnabaa, and Simeon that was called Niger, and Lucius of Cyrene; and Manaen, which had been brought up with Herod the tetrarch, and dead.

And they shake and to the Lord, and fasted, the Holy seat real feed for the work then.

I have called them.

Land then they had fasted and proper, and laid their

GOLDEN TEXT,—But ye shali receive power after that the Holy Ghost is come upon you and ye shall be witnesses unto me, . . . unto the uttermost part of the earth. Acts 1: 8.

I. INTRODUCTION.—The book from which this lesson is taken records doings of apostles, men that are sent; missionary labors, connected with the early preaching of the gospel to Jews, and to other nations, called Gentiles. Missionary also means one that is sent; and, in the first part of the lesson, we learn about the qualification, the work, and the field of work, of missionaries; the second part is an account of the first sending out of missionaries.

II. OUTLINE.

1. Introduction. 1: 1-3. 2. Promised baptism and power. v. 4-8.

3. A divine command. 18:1, 2. 4. Prompt obedience. v. 8, 4.

III. Places.—Part first takes us to Jerusalem; part second, to Antioch, in Syria, about 800 miles north of Jerusalem. Oprene, in Lybia, North Africa. Seleucia, a point fourteen miles west of Antioch. Cyprus, a large island in the north eastern part of the Mediterranean Sea.

IV. PERSONS.—Jesus and apostles at Jerusalem. Some disciples at Antioch. Barnasas, a prominent disciple, and one of Paul's fellow-laborers. Bimeon, otherwise unknown (Niger is an additional or surname). Lucius, mentioned, perhaps, in Rom, 16:21. Manaen, occurs only here. Saul, afterwards called Paul, the great missionary. Herod, son of Herod the Great, murderer of John the Baptist, Tetrarch of Galilee and Persia; exiled A. D. 41. Luke, author of the Acts, a physician, and a friend and companion of Paul. Theophilus, some person of rank (Luke 1: 8), and, probably, a friend of Luke, to whom the Gospel and the Acts are dedicated.

V. Tmm.—Chap. 1: 1-8, A. D. 30, or about 34 years after the birth of Christ; 13: 1-4, A. D. 45 or 46; time of writing the Acts, A. D. 68 or 64.

VI. HELPFUL SCRIPTURES.—On "Luke," read Luke 1: 1-8. Col. 4: 14. Acts 16: 11: 20: 6: 27: 1. 2 Tim. 4: 11. "Apostles," chap. 1: 13. "Infallible proofs," Luke 24: 81, 39-42, John 20: 27. "Promise of the Father," Joel 2: 28, 29: John 14: 16, 17, 26; 16 : 7-14, Acts 2 : 16-18.

VII. WORDS EXPLAINED.—Part first: v. 1, "Former treaties." Gospel of Luke. "Began." Refers to the commencement of Jesus' history. The Acts tells how the work thus begun was carried forward. v. 2. "Through the Holy Ghost." Jesus had the influence, help, and guidance of the Holy Spirit. "Commandments." To preach the gospel among all nations, and to wait at Jerusalem for power from on high. Luke 24: 46-49. v. 8. "To whom . . alive." That they might have a personal knowledge of the fact of his resurrection. "Passion." Death on the cross. "Infallible proofs." Such as left no doubts. His "being seen" and his "speaking" were among the "proofs." "Forty days." times, between his resurrection and ascen "Kingdom of God." The government of God over our hearts and lives. v. 4. "Wait for the promise." Its fulfillment. "Heard of me." As in John, 14 16. v. o. "Baptized." Immersion in water, a sign of abundant influences from the Holy Spirit. "Not many days." Pentecost (chap. 2:1) was only fifty days after the Passover. John 13: 1. v. 6. "When . . . come together." Probably a different occasion from the one mentioned in verse 4. "Wilt restore . . . Israel." In some degree, at least, they

were thinking of an earthly kingdom, as it was in the days of David and Solomon; and of deliverance from a foreign power. v. 7, "Times." General periods of duration. "Seasons." Precise D. C. Coon, times in the periods. "Hath put." May mean Betsey Burdick, "hath kept," or "hath arranged." v. 8, "But." C. E. Brown, They needed, not a knowledge of the Father's secrets, but power from him. "Is come." To give | Welcome B. Burdick, Andover, this power, or necessary qualification. "Witnesses." Of Christ's resurrection (verse 22), and his redeeming grace, efficient witnesses, through the power of the Holy Spirit. "Jerusalem, . . . earth." D. C. Green, They were first to preach in Jerusalem; thence go J. N. Clarke, into Judea and Samaria (compare Matt. 10: 5, 6); and then their field of labor was to be the whole

Part second: v. 1. "Now." Here commences an account of the first of Paul's three missionary journeys among the heathen. "Prophets." Persons that foretold events and communicated general religious truths, by special divine inspiration. "Teachers." Persons qualified for instructing. All prophets were teachers; all teachers were not prophets. "Tetrarch." A governor of a province or kingdom, and subject to the Roman Emperor. v. 2, "Ministered." Performed religious services, such as prayer and exhortation. "Fasted." We quote the excellent remarks of Dr. Hovey: "Ac cording to the words of Christ preserved in Matt 9: 14, 16, (also Mark 2: 18-20, Luke 5: 88-85,) facting is a natural expression, not of satisfaction, but of sorrow, of trouble. And it is never appropriate unless it is spontaneous. But even when it is spontaneous, it should not be paraded in public with outward shows of mortification. Matt. 6: 16-18." We may reasonably suppose that the prayer and fasting related to the question of duty, in view of the Lord's last commandments, and were participated in by members of the church besides the five named. "Said." Through one of the prophets, or, directly, in a voice heard by all. "The work." Of preaching the gospel in other countries, to Jews and Gentiles. v. 8, "Laid their hands on them." A sign that the needed blessings would be given to them by him to whom they prayed. The ceremony was an acknowledgment of what was believed to be the Holy Spirit's choice and purpose. Gal. 1:1. "They sent." v. 4, "Being sent forth." The church and the Holy Spirit working in harmony. 'Cyprus." A good place to begin preaching. 4:

VIII. DOCTRIBES.—1. The crucifizion, resurrection, and ascension of Christ. 2. God the Father, Son, and Holy Spirit. 8. The sovereignty of God, Verse 7. 4. The nature of the kingdom of God is spiritual. 5. Raptism in the Holy Spirit an essential qualification for efficient witness for Christ, 6. Prayer. 7. Missionaries are selected, qualified, and directed by the Holy Spirit. 8. The gospel is for

IX. During -1. To obey our Lord. 2. Not to

be curious as to the secret counsels of God. 3. To seek baptism in the Holy Spirit. 4. To be ready to learn the mind of the Spirit. Chap. 18: 2. 5. To pray, and fast, and minister to the Lord, in view of our work. 6. To carry or send the gospel of Christ of August, 1887. to the uttermost part of the earth.

MARRIED.

At the Seventh day Baptist parsonage, in Richburg, N. Y., March 2, 1887, by Rev. B. E. Fisk, Mr. JOHN CRANDALL and Miss ALICE PALMER, both of Bolivar, N. Y.

In Preston, N. Y., March 5, 1887, by Rev. A. W. Coon, Mr. WESTON THORP and Mrs. AMY R. HAM ILTON, all of Preston. On Thursday, March 3, 1887, at the Crescent Av-

enue Presbyterian church, Plainfield, N. J., by the

Rev. W. R. Richards assisted by the Rev. A. H. Lewis, D. D., WILLIAM M. STILLMAN and LIEZIE B. Atwood, daughter of Isaac B. Atwood, Esq. At the residence of Joseph Culver, in Nortonville, Kas., March 8, 1887, by Rev. G. M. Cottrell, Mr. LUCIUS L. SHEFFIELD, of Woodward, Iowa, and Miss Percilla Robinson, of Nortonville.

In Petrolia, N. Y., March 3, 1887, IRA S. WIT-TER, in the 70th year of his age. Some sixteen years ago he was afflicted with paralysis; he was not, how ver, confined to his bed but four weeks; he endured his sufferings with great patience, trusting in God, and when the summons came he felt ready and anxious to go, leaving to his friends the consolation that he has gained a glorious victory through Christ. His funeral was held in the church on Niles Hill, N. Y., and he was buried in Scio. He has left a wife, five children and a large circle of other relatives.

In Plainfield, N. J, March 6, 1887, suddenly FRANK HUBBARD, infant son of J. Newton and Eva. H. Van Sickle, aged 1 year and 14 days. "Forbid them not to come unto me, for of such is the kingdom of heaven."

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The Sabbath

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ELIAB.

BY IDA FAIRFIE Communing with his own

Eliab thought to dwell ape From others, filling all his With sacrifice of prayer ar Learned in all wisdom of t Possessed of wealth he we His sated soul grew dark w

'This life is worthless all My heart is sick with bitter He said, "The ages that he Like this dark age are all o "I care not longer to behol

The wretchedness the years

By pondering on earth's W

Men toil and struggle, striv Availing nought; I would An aged priest, a holy man Discerning dimly God's gre An herb of healing brough Upon Eliab's palm, and sa

Brother beloved, go forth This herb of healing virtue To wretched homes. Whe Are healed. I'll come to th Eliab turned his steps with The homes of misery and

Where poverty and crime On human hearts, left dar And as he went from door His wealth bore comforts t The ignerant his wisdom The sad for consolation tu

The sick rejoiced in health The friendless in a friend But when were healed the The priest sought Eliab as "I bring to thee, the herb Since thou art weary of the

He said, "for Heaven has And if thou wilt, thou me "Nay, God forbid," Elial "It shames me that I wou Ere kindly deed my h

Or life worth living had b "The way so dark grows Life's use and meaning, a Who loves and seeks to de

Must love and serve his h "Touch other lives, reach To lift the fallen, help the Put selfish joy and case as

To save the souls for whor DENOMINATIONAL RESTC

BY REV. THOS. R. WILL Educational Moves

Soon after the education well started in DeRuyter s territory of Wisconsin was settlement, and some of our spired with prophetic vision bilities in the West. There grand in that brave spirit o women, which led them to churches in that great cour away. They parted with th Rest, with less prospect of again than our missionaries

they leave for the most dis

Among the very first of emigrated to the West were from Alfred. As the stor writer, Joseph Goodrich this movement. Mr. Good were persons of great integit dauntless Christian fortitud ers as true men and wome into a new country. A me advantageous location is n the Western country than these pioneers. Soon Mr. (rounded by numerous fami Among the familiar into Babbock, Coon, Hamilton, Sweet, Orandall and Olar Seventh-day Beptist Churc once Mr. Goodrich give commodious house of wor pleted and filled with wor

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