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# Recorder, Sabbath

BY THE AMERICAN SABBATH TRACT SOCIETY.

"THE SEVENTH-DAY IS THE SABBATH OF THE LORD THY GOD,"

TERMS—42 A YEAR, IN ADVANCE.

VOL. XLIII.-NO. 12.

ALFRED CENTRE, N. Y., FIFTH-DAY, MARCH 24, 1887.

WHOLE NO. 2197

## The Sabbath Recorder.

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

> For the SABBATH RECORDER. ELIAB.

> > BY IDA FAIRFIELD

Communing with his own great heart, Eliab thought to dwell apart From others, filling all his days With sacrifice of prayer and praise.

Learned in all wisdom of the wise Possessed of wealth he well might prize His sated soul grew dark within, By pondering on earth's wrong and sin.

"This life is worthless all and vain My heart is sick with bitter pain." He said, "The ages that have been, Like this dark age are all of sin.

"I care not longer to behold The wretchedness the years enfold; Men toil and struggle, strive and cry, Availing nought; I would but die."

An aged priest, a holy man, Discerning dimly God's great plan, An herb of healing brought, and laid Upon Eliab's palm, and said,

"Brother beloved, go forth, and bear This herb of healing virtues rare To wretched homes. When seven men Are healed, I'll come to thee again." Eliab turned his steps within The homes of misery and sin,

Where poverty and crime and pain, On human hearts, left darkest stain. And as he went from door to door, His wealth bore comforts to the poor, The ignorant his wisdom learned,

The sad for consolation turned. The sick rejoiced in health anew, The friendless in a friend so true, But when were healed the seven men. The priest sought Eliab again.

"I bring to thee, the herb of Death, Since thou art weary of thy breath,' He said, "for Heaven has heard thy cry, And if thou wilt, thou may'st die.'

"It shames me that I would have died. Kre kindly deed my hand had done. "The way so dark grows bright to me,

"Nay, God forbid," Eliab cried,

Life's use and meaning, now I see, Who loves and seeks to do God's will. Must love and serve his brother still, "Touch other lives, reach out the hand To lift the fallen, help them stand,

Put selfish joy and ease aside, To save the souls for whom Christ died."

DENOMINATIONAL SKETCHES.—No. 7.

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

## Educational Movements.

Soon after the educational interests were well started in DeRuyter and Alfred, the territory of Wisconsin was opened up for settlement, and some of our people were inspired with prophetic visions of great possibilities in the West. There was something grand in that brave spirit of those men and women, which led them to go and plant new churches in that great country, then, so far away. They parted with their friends in the East, with less prospect of ever seeing them again than our missionaries now have when they leave for the most distant parts of the

Among the very first of our people who emigrated to the West were several families from Alfred. As the story comes to the writer, Joseph Goodrich was the leader in this movement. Mr. Goodrich and his wife were persons of great integity of character and dauntless Christian fortitude; just such leaders as true men and women like to follow into a new country. A more inviting and advantageous location is rarely found in all the Western country than that selected by these pioneers. Soon Mr. Goodrich was surrounded by numerous families from Alfred. Among the familiar hames are those of Babcock, Coon, Hamilton, Burdick, Allen, Sweet, Crandall and Clark. Of course a Mr. Goodrich gives the lot, and a pleted and filled with worshipers.

But these fathers and mothers had sons and daughters, to whom they had transmitted their own spirit of manhood and womanhood. These children must be educated, and how shall it be done? That man of forethought, the pioneer, is equal to the calls it the Dulac Academy; and secures the appointment of a board of trustees. They

sure to live. In the principalship of the school, Mr. Church was followed by Mr. Bicknell, who was succeeded for a brief time by Prof. J. Allen, now President of Alfred University. He was succeeded successively by Amos W. Coon, Philarmore Livermore and A. C. Spicer. Under the labors of these teachers, and very much was due also to the superior ability of Mrs. Spicer as a teacher, the school soon became too large for the little building known as "Dulac Academy." This circumstance brought up the question as to what should be done. Larger and more general plans were discussed. The matter was brought before the churches. After careful consideration, the leading men in Milton reorganized, obtained a charter for an Academy, raised the funds among them selves, and proceeded to erect a very commedious school building. This was about 1853-1854. At this new juncture of affairs, Prof. Spicer associated with himself a very strong young man, in the person of Prof. Albert Whitford, a thorough collegiate scholar. After a few years of very faithful and successful labors in the school, Prof. Spicer and his wife resigned their connection with the Academy, and Rev. W. C. Whitford, then pastor of the Milton Church, was called to take the Principalship of the institution. This was a very happy as well as fortunate arrangement, bringing two brothers and their wives together, as the leading teachers, to build up the institution. As the natural result of efficient instruction and thorough discipline, the school has steadily accumulated strength and importance. In 1867, Milton Academy was reorganized under a college charter, and thus became a college, and Rev. W. C. Whitford was made President. Though there have been many Milton College, yet the distinguished extaken her well merited position among the prosper, having at the present time about best schools of the newer states. The grade of scholarship is very high, and the selfreliant, progressive spirit of the students has decidedly marked their young lives. A more specific statement is quoted from an address delivered before the General Conference, in 1881, in which Pres. Whitford says of Milton College:

"The school is distinguished, particularly in our state, for the remarkable influence which it has exerted for years upon the movements in public education. It has always felt a deep interest in the work of the common schools. It has prepared thousands of teachers for such schools. It has clearly understood their peculiar needs, and the best means of supplying these. It has maintained a cordial sympathy with the intelligent workers in all departments of private and public instruction in the state. It has been represented for a long time in its most influential bodies of educational leaders. I has often contributed to its educational literature, and taken part in its most earnest discussions on educational subjects. It has enjoyed a privilege, which is rarely bestowed upon any similar school in this country, viz., of furnishing, for nearly eight years, the officers who have stood at the head of the entire public school operations of the state. and managed them with the same spirit which has characterized the college. But its greatest contributions to popular education consist in the scores and hundreds of carefully trained and most successful teachers, whom it has furnished for their present positions in the district schools, the high schools, the academies, the state normal schools, and the University of Wisconsin. They form a body of vast power, which is everywhere acknowledged in the state."

The same noble, generous spirit that has always actuated the trustees of our other schools has abounded in the hearts of the trustees of Milton College. They have a our people in the great West, and are planthe same man who first taught at Alfred. more than a quarter of a century, we may adventure, only to realize profit as they come gloried in infirmities, that the power of ingly to him, "who doeth all things well,"

The school was small at first, but was com- be sure that there is wolld work being done. Well laden into some distant haven. Now posed of vigorous, students, and was already Such teachers, with the younger men who and

are associated with them, must succeed. Who can estimate the blessings and culture fore obedient, child of God. that has come and will continue to come to thousands of homes from the educating If sunshine is such a blessing, so full of life forces of Milton?

During the years 1852-53, before the charter for Milton Academy had been obtained, there arose a discussion in the Northan academy in which all the churches might be united. This discussion resulted in a proposition for different localities to raise funds on condition of fixing the location of the school where the largest funds should be raised for the school building. The consequence was that two vigorous communities became thoroughly committed, each to their own locality. So, about the same time that the people at Milton were planning to start Milton Academy, the people at Albion were building and planning to open Albion Academy. It may seem a little strange that two schools should be started so near together, only ten miles apart. But the fact is, they are both rich locations, and besides, there is a large river—Rock River—between them; though it is a smooth, flowing river, it is still there, and part of the time with a bridge over it, and makes a kind of natural boundary.

Albion Academy opened on the 18th of

October, 1854. Rev. N. V. Hull preached the dedication sermon. Thirty-six students were registered the first term. The school increased in numbers, soon making it necessary to provide a second building for the exclusive occupancy of ladies. Before the war broke out in 1861, the number of students in attendance had reached 160. A large number of the young men enlisted, and hence the numbers fell off somewhat. But the school was well serious obstacles to overcome in building up patronized for twenty years or more, when some local differences resulted in closing the ecutive ability of Pres. Whitford has already school for a very few years. In the fall of achieved great success, and the college has 1885 it was reopened and has continued to one hundred students. Prof. S. L. Maxson A. M., the Principal, has organized the school on very strict plans of scholarship, designed to secure the most thorough preparation for entering a college or university. At the same time those not desiring to enter college can complete a thorough practical course. Several of our most efficient pastors have gained their education mainly in Albion Academy. Its record of noble men and women now occupying very important and and useful positions is by no means a short record. Hundreds of homes have been helped by that school and thousands of young people have there been inspired for noble endeavor. Though the institution has seen its trials and adversities, yet it has many loyal friends; and with restored unity and consecrated teachers, its prospects and advantages for future growth and great usefulness are full of encouragment. "There are few enterprises which tax a community more continuously and in more different ways than does a popular academy or college located in it." Yet we think that if a community can prove itself worthy of such high trust, by watching over its interests and giving to it united moral and material sup-

## DR. DANIEL BRAYTON BABCOCK.

that can never be computed in this world.

port, it is making investments for dividends

Dr. Babcock died at his residence in Friendship N. Y., March 8, 1887; and the funeral was held at the same place on Thursday, the 10th, conducted by Rev. Dr Maxson, of Alfred. The following are the main points of the address on that occasion:

"And we know that all things work together for good to them that love God." "If God be for us who can be against us." Explanation.—It is not said, all things shall work The soul that is out of harmony and sympa-Seventh-day Baptist Church is organized at clear conception of the grand possibilities of together for good to them that love God in thy with God and good cannot run over life's some future time and future state. Not a commodious house of worship is soon com- ning nobly to meet the demands upon their future, but an ever-present blessing is ascollege, for trained men and women to fill sured to the God-lovers. Very true there the positions of trust and responsibility. are vast stores of good being gathered, vast life force as he moves on over his life course. With such a vast and rich country, occupied | treasures being laid up in heaven for all who by our churches, and with a faculty of able are loving and loyal to God. Christ has but adversity as well—all things work for the teachers, presided over by a man who stands gone to prepare mansions, yea, thrones for in the front rank of the distinguished edu- all his faithful followers. But it is best to cators of the state, such a board of trustees bear in mind that future blessings are only occasion. He builds a school-house, and have every promise of a great work before accumulations of present good things. The them. When an institution is able to retain sons and heirs of God, true to their relations such teachers as Albert Whitford and his to the Divine Father, are not sent adrift on a moment, worketh for us a far more exceedwife over 30 years, and two or three others some wild, tempestuous sea on voyages of ing and eternal weight of glory." He even

things keeps coming to the loving, and there-

But clouds will keep coming over the sun. to everything upon the earth, why is it shut out and covered by clouds so much of the time? Inasmuch as we cannot get above the shade has a compensating blessing, and when the cooling shower falls out of the clouds and greenness and clearness, it appears after all that both sunshine and obscuring clouds have beneficent ends in the physicial economy of the universe. Clouds of disappointment hang over our earth lives, over our homes, storms of grief sweep across them, earthquakes of affliction upheave them. We cannot get above the clouds, nor escape the devastation; they are the common heritage of our mortality. What shall we say then? Shall we settle away into the cold, dismal

"The day is quenched, and the sun is fled; God has forgotten the world! The moon is gone, and the stars are quenched God has forsaken the world!"

Oh, no, no, but the earth, dark as may be the night, let us trust, waits in expectancy

> The day will return with fresher boon, God will redeem the world! The fountain of joy is fed by tears, And love is lit by the breath of sighs; The deepest griefs and wildest fears Have holiest ministeries."

The central thought of our text is that love and loyalty to God so relate us to the hard, dark, unexplainable affairs of our earth-lives as to make it better for us that we live nearer them, when they come. The all things that are declared to work together for good to them that love God may be summed under the two conditions of (1) pros perity, (2) adversity. The proposition thus affirms that both prosperity and adversity work together for good to them who love

Prosperity, as the term is commonly used to meen accumulation of wealth, attainment of place and emolument, exemption from disaster and disease, works for good only to him who loves God. Adversity also works for good only to him who loves God. Outward prosperity works for the good of the man who loves God, because it gives him larger opportunity to expend his consecrated powers in the service of God, and by an allprevalent law of reaction, service to God in the outwork of consecrated faculties brings back culture and strength to them. Only a well used life can be a growing life. Prosperity in worldly things, on the other hand, to the worldly man, the man not in love and fellowship and obedience to God, the man opposed to God, only gives larger means for projecting his worldly appetencies and his selfish purposes out into the affairs of men, and always to their detriment, which by reflex action come back with interest upon his own life. No man ever injures another with bad intent who does not thereby injure himself. By a law in the center of things, a bad tree cannot bring forth good fruit. Figs cannot grow on thistles, nor grapes on thorns. It is by no arbitrary dictum that the bad, disobedient man is excluded from the benediction of the loving and loyal man. The best things of life do not work for his good, because in the nature of the case they cannot while he stands in opposing attitude to the Author of all good. He is out of the reach of the benediction, so that the fault is all his own that all things do not work for his good. ways without friction and waste of life force; while the man that is in sympathy with all that is good and true cannot but accrue

In the second place, not only prosperity, good of those who love God. The great Apostle to the Gentiles endured as many adversities as ever fell to the lot of any man, but out of them all he could rise up and exclaim, "Our light affliction which is but for

proaches, in necessities, in persecutions, in distresses, for Christ's sake, for when I am weak then am I strong."

To the man of unfaith, the man without hope and without God in the world, the man without moral fiber and spiritual force, the storms and cyclones come with devastating clouds so as to bask in perpetual sunlight, it force, and he gains no brawn of existence. Western Association relative to establishing is better to wait in confident belief that the Not only to the Godly man do all these ups and downs, these sunny and these stormy days, the prosperities and adversities work all the face of nature laughs with thankful for good, but they work together for good, as the text affirms. Mixed as evil is with good in this world, they temper each other, so that while unmixed good might satiate and vitiate the life so as to weaken it by very exuberance, and, unmixed evil, continual stress of endurance might weaken and discourage: both mixed as they are in most lives, they inter-work to bring the life on to its best. The air we breathe and on which we depend for life every moment is composed of two gases, either of which breathed alone would swamps of pessimistic distrust and go about at once destroy the life. And so of the water we drink, so essential to life; it is composed of two elements, either of which alone would destroy life; but working together, how life leaps to exuberance as the cooling and cleansing draught comes to the fevered and wasting tissues.

God's providence sometimes looks dark. clouds come over the sun and the day seems gone. Such a cloud has come over this connection, over this home, on these hearts today. Natural affections, home loves, social confidences, professional regards, are all put upon the strain by this loss of an honored physician, a kind neighbor, a patriotic citizen, a kind and loving husband and father, who goes out from the places which have known him, honored him and loved him so

Dr. Daniel Brayton Babcock, son of Luke and Betsy Babcock, was born in Leydon, Mass., in the year 1815. His ancestry were robust, long-lived people, of the Seventhday Baptist faith. At an early age he gave his heart to God and united with the Scott Seventh-day Baptist Church. After his settlement in medical practice in the town of Friendship, he united with the church of the same faith in Nile, of which he has continued a faithful member till his death, which occurred on the 8th day of March,

Dr. Babcock was a man of strong convictions, such as brought him and held him into advocacy of truths that, in his conception, were vital while the popular mind was held back by prejudice and party behests. The voice of God in the soul was more convincing and commanding to him than the voice of clamoring majorities in the ear. Obedient to this voice in the soul, and with the counter vox populi clamoring in his ear, and denouncing him and the fearless few with whom he allied himself as fanatics and fools, he took his place in the front lines of the abolition movement, and few men made more ringing and fearless utterances against the gigantic sum of all villainies then dominating and cursing the country, than did this, my life-long and honored fellow-worker. In later years, with added strength of conviction and with obvious consistency of life and belief, he had taken his place in the front ranks of the opposers of that other sum of all villainies now dominating the nation with iron vigor. For Dr. Babcock not to have been an Abolitionist and a Prohibitionist, and so early in these grand movements that it cost struggle and sacrifice to be such, would have been to deny his best judgments and to do violence to his holiest inspirations.

In his professional preparation he was conscientious and thorough. Again and again he went back to the fountains to gather fresh materials to keep him well abreast of the thought and practice of the honored profession to which he devoted his stirring life. With superficiality and sham he had no patience. With him, what was worth doing was worth doing well.

May his noble example long be felt, and possessed as a legacy to the young men who aspire to make their mark upon their times and achieve their fortunes and fame through the same honored profession; and may the dear Heavenly Father so temper this chilling adversity to these so sorely bereaved, and may they cling so closely, lovingly and trust-

The Corresponding Secretary having temporarily 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 Wednes day in December, March, June and September; and ample time should be allowed for business matters to reach the Board through the Secretary.

#### FROM W. K. JOHNSON.

BILLINGS, Mo., March 1, 1887.

The time for my quarterly report is at hand, and I regret that I have not been able to do more in this quarter. My health has been so bad that I was confined at home the most of my time since the first of December. I feel encouraged by the manifestations for good that have attended my efforts. The first two weeks of my work done in this quarter was in Stone and Christian counties. At the Chapel school-house, in Stone county, we had a very interesting meeting. A number of the unconverted have been awakened to a sense of their danger, and later news from there says that some 12 professed hope in Christ, in a meeting conducted by a minister of the Methodist Church. As to the Sabbath question at that place, I have no hope that any will accept the Sabbath very soon, though I have tried to discharge my duty among them, by preaching special discourses on the moral and ceremonial law, and the Sabbath, and against the First-day theories, and am reconciled to leave the matter in the hands of God who is all-wise. As it seems to me that there are other points on this field that call for a special effort. I have concluded to drop that point for the present. The condition of Delaware Church is somewhat dormant, and the members of the church seem to be rather negligent in the discharge of their duties. I hope the Lord may encourage them and lead them as the good Shepherd, that they may feed upon the good pastures, that they grow, and be more fruitful.

I made a visit to Mansfield, Wright Co., Mo., to look after an interest there. I found a people that treated me with all Christian courtesy that any minister could wish. I found Bro. S. W. Dennis (a Baptist minister) a firm believer that the seventh day of the week is the only weekly Sabbath taught in the Bible, but being financially embarrassed and having a large farm, he was compelled to hire hands, and could only hire Firstday observers; and claimed that necessity in his case was the cause of his not obeying the fourth command. He said he wanted to sell his farm and release himself from his embarrassments, and then he would move to a locality where there were Seventh-day Baptists, and observe the Sabbath. I found in his community that a considerable number were convinced that they were not keeping the Sabbath, but all seemed to have some excuse. As well as I could, I tried to show them that there could be no lawful excuse, and admonished them to obey God at all events, and God would be pleased. Bro. Dennis lives some three miles from Mansfield. The name of his church is Mount Pleasant. Their house of worship is on his land. From there I went, in company with Bro. Dennis, back to Mansfield to attend the regular monthly meeting of the Baptist Church at that place. There I made the acquaintance of another Baptist minister. who was the pastor of that church. His name is A. Ross, post-office address, Cedar Gap, Wright Co., Mo. He also treated me with Christian and ministerial courtesy. preached three discourses to his well ordered church and congregation. Bro. Ross said he had never investigated the subject of the Sabbath, but he seemed to be an earnest man in his intentions to obey God, as he has taught others to do, and said he would investigate the matter, and what he found to be the true Sabbath he would observe. By his request, and in view of the interest that seemed to be among his church, as also a Bro. Dennis' church, I promised to visit them again, which I expect to do in March. I think this is a point that I should visit often, till its development is fully made: There are many other conversations of interest that I had with members of these two churches, to speak of which in this communication would make it to burdensome.

The interest in Barry county is still growing stronger and is becoming more general. The Baptist Church excluded Bro. Redwin from her fellowship without allowing him a hearing, and is likely to have more of the same trouble from what I learned when I

for keeping First-day or he, too, must abandon it as a Sabbath, or words to that effect. Delaware Church will take Bro. Redwin under her watchcare until they become strong enough to organize a church there, which I verily believe will be some time this spring or summer. At Purdy, a small railroad town some six miles from Bro. Redwin's, where the Baptists refused to let me have the use of their house last October, where I intended to preach on my last visit, this time was occupied by the Baptists. A meetbe made for me to have the use of the house the next visit I make to that point. The church known by the name of the Christian Church has half interest in the house, and they say I may use it on their time; so I will make my next appointment to go there to meet this opportunity. I have had some correspondence with a brother Sabbathkeeper living at El Dorado Springs, Cedar Co., Mo. He says himself and wife are the only Sabbath-keepers in that place, and when he thought he could make suitable arrangements he would write to me to come out and preach in his town. I have not heard from him for some six weeks. I have procured one-third reduction in railroad fare on the "Frisco" line and all its branches for the year 1887. This is done in behalf of the Missionary Board. I now travel at two cents per mile.

tions for me free of charge, on religious subon file. Two were on the subject of the law and do more work, and more good in the tinue.

-Bro. Johnson reports 5 weeks of labor; 8 preaching places; 17 sermons; congregations of 48; 3 other meeting; 17 visits and

#### FROM A. G. CROPOOT.

MINNRAPOLIS, Minn., March. 1, 1887.

There has not been the progress for the past quarter that we could have desired, as none have come out from the world to unite with us. There has been a good interest and a good attendance at all the meetings of the church. We have preached every Sabbath. except last Sabbath, when we had such a severe storm that no one came out. It was the worst blizzard of the season, and we have averaged more than one a week all through the quarter. Some who have lived here a great many years say that this is the worst winter they ever saw.

I have felt that we ought to have some extra meetings, but the weather has been such that it would have been impossible for the people to come out if I had undertaken it.

I have preached in the evening following the Sabbath, nearly every week, to an attentive audience. Besides the sermon, Sabbath morning, I have superintended the Bibleschool and taught a class of the young people. As a church we need a deeper work of grace in all our hearts, a larger mantle of of Christian charity and brotherly love.

I have presented the Sabbath truth to some of the leaders in other denominations. Time only can tell what the result will be. I have been forcibly impressed with the thought that no two men who have studied the subject agree in their views of the Sunday Sabbath. A prominent leader in this section acknowledges, if there is any Sabbath binding upon Christians, that we are right, i. e., that the Seventh-day is the Sabbath.

I spent a few days in Minneapolis, calling upon what Seventh-day Baptists I could find, encouraging them in the faith. They are so widely scattered that they did not think they could come together for worship on the Sabbath. I called on some Sabbath-keepers who are not Seventh-day Baptists. The Advent ists are presenting the claims of the Bible Sabbath in connection with their other views, and there are some who embrace the Sabbath but do not accept of the other teach-

I think that it will be a great help to our way. cause, in Minneapolis, when we get a mission started there. If the Board and Eld. Sindall wish it, I could labor there some. Pray

-Bro. Crofoot reports 13 weeks of labor at New Auburn, Minn., as missionary pastor; was there a short time ago. Another brother 21 sermons and 3 addresses; Sabbath morn- twice, and had to unhitch each time. Once done only two weeks of mission work, and canin the same church told the church that he ing congregations, 45; evening after Sab. my boy drove the horse around, and, with

held the same opinion that Bro. Redwin bath, 33; 23 other meetings; 46 visits and much difficulty, I drew the cutter over the quarter, though I have just received an held, and they must show some Scripture calls; and three or four hundred pages of tracts distributed.

#### FROM PERIE FITZ BANDOLPH.

LINCELAEN CENTRE, N. Y., Feb. 28, 1887. The work of the past quarter has been arduous, but God in his mercy has crowned it with success, for which we praise his holy

Nearly one-half of the members of the Linckleen Church are non-residents; some of whom had not been heard from for years. ing was going on, but the arrangement will | We finally succeeded in finding the post-office address of most of them, and wrote them each a Christian letter. Several replies have been received. Some had joined other churches of our denomination, and the clerks had failed to notify our church. Others had left the Sabbath and joined Sunday churches; still others had not only left the Sabbath but all Christian activities. Some very encouraging replies were received from those who, though isolated, were loyal to God and his truth. There are a few from whom no replies have been received.

The hope that we have expressed several times in our reports, in regard to spiritual ingatherings at Lincklaen, has been realized. This revival work has already been noticed in the Home News department of the RE-CORDER. There has been one addition to the church by baptism, and there will be others in the near future. We will also have I have made arrangements with the editor | some additions by letter, of persons who live of the Billings Times, a common newspaper in our community, who are members of othof a good circulation, to publish communica- | er churches, and who have been quickened anew, and now desire to be workers in the jects, and have written seven such, and he Lord's vineyard. The Spirit of the Lord has published six of them, and the other is has worked mightily, before which prejudice, party feeling, and bitterness, have fled, leavand two on the Sabbath. This opportunity ing union and brotherly love instead. There has given me more hearers than the use of a has not been so general and deep religious church to preach in, in the town of Billings. | feeling in this community in years as there I hope to have better health in the future is now. The Lord grant that it may con-

> There have been some strange views entertained in regard to baptism, either that it is non-essential, or that it is the sin against the Holy Ghost. Some of these are deeply wrought upon and are seeking light. Pray for such, that they may follow the leadings

The meetings at Lincklaen closed a week ago last night, and fast night we began meetings at Otselic. Severe storms and bad roads make it unfavorable for continued

The work at Otselic has been the same this quarter as the previous quarter.

The money collected has been placed in the treasuries of the churches, to be forwarded to the Treasurer of the Missionary

-Miss Randelph reports 13 weeks of labor at Linckleen and Otselic, N. Y.; 35 sermons average congregations of 52 at Lincklaen, and 27 at Otselic; 18 other meetings; 67 visits and other calls, and one addition by bap-

## FROM W. H. BRAST.

ALDEN, Minn., March 1, 1887.

Dear Brother, -I send you herewith the report which is required by the Board, and wish to add a few thoughts. I was in hopes I would make a better report than I can. Perhaps the unfavorableness of the weather is a sufficient reason why I cannot do this, although it has not been an uncommonly bad winter for Minnesota.

I first tried to preach in both churches the same day, but I soon found, two serious obstacles in the way of my doing this. Frequently, the roads were so badly broken out that I could not make the trip; and it appeared impossible for the people to get together early enough, in these short winter days, so that I could get to the other church in time for the service. So we abandoned that idea, and now hold the service at Trenton, two successive Sabbaths, and at Alden the third, which seems to be more satisfactory.

With the present arrangement I can attend the Sabbath-schools and render some help in that direction. This is the more needful, as I was elected superintendent of the school at | ing upon and approving the passage of the Trenton.

I have endeavored to visit and talk with people outside of our denomination about religion and the Sabbath, and have distributed

On one trip that I made I had quite a pertry to return home. My boy was with me. We overset twice, and got our horse down

snow-banks. I was told that one or two quest from Mr. Geo. B. Parker, of Locke. tried to follow my track and broke down, and left their vehicle by the roadside. This visit him at once. He lives about 50 miles is Minnesota missionary life. We got home north from here, near the Indian Territory without any breakdown.

ing for a paper, which I hope may result in | ter last week from a Bro. Smith, at Eagle

pointments during the next quarter, when not feel that I would do right to ask for my the weather is more favorable.

We need your prayers in our behalf.

-Bro. Ernst reports 13 weeks of labor at Trenton and Alden, Minn.; 15 sermons; average congregations of 17; 5 other meetings: 36 visits and calls; 80 pages of tracts distributed; 1 addition; and 2 Bible-schools organ-

#### CORRESPONDENCE.

TANEY, Nez Perces Co., Idaho, Feb. 23, 1887.

We expect to organize a missionary society of some kind, as soon as our snow leaves us so we can get together conveniently. shall try to have monthly meetings, and I would like some of your missionary exchanges to get items and articles of general missionary character.

We have Sabbath-school and preaching every week and prayer-meeting every Sixthday evening. We meet at a private house now; shall use the school house when it gets warmer, and hope to have a church house of our own before another winter.

J. S. WILLIAMS.

## FROM L. A. PLATTS.

Hornellsville, N. Y., March 4, 1887. I report for the quarter ended Feb 28th, 13 sermons and 13 sessions of Bible-school teaching the adult Bible-class. Our prayermeetings have been quite irregular during the winter. As I have not thought it best to expose myself to the inconveniences of the "boarding around" plan, adopted here, l have frequently not come down until Sabbath morning, and when I have not been here the prayer-meeting has not been so well attended. I hope to hold them regularly again now that spring is drawing nigh.

My congregations, including children, have averaged 28 for the quarter-largest congregation 38, smallest 21. I preach on some phase of the missionary work as often as once a month, take monthly collections for denominational work in both church and Sabbath-school; and our ladies have a vigorous society organization, which works in harmony with the denominational Societies.

I think I can safely say that the interest on this field was never greater than at the present time. Our greatest discouragement is the lack of men—there being only Deacon Stillman, hisson Charles, and Dr. Palmer, in the church. We get some help from a young man who is a railroad employee, a convert to the Sabbath in principle, and in practice so far as his occupation will admit of any Sabbath-keeping. He attends with us nearly every alternate Sabbath, and on the other alternate Sabbath his "run" takes him to Buffalo. The husbands of several of the ladies attending with us are really in sympathy with us, but do not often attend service, and do not give much to the support of the work. The field is, in some respects, a hard one, but it is worth holding, and is growing some.

## FROM J. F. SHAW.

TEXARKANA, Ark., Feb. 13, 1887. Dear Brother,—Our struggle is over. The bill for the relief of Sabbatarians has passed both Houses of the Legislature, and is now a law. Sabbatarians can now follow their legitimate business on Sundays, without molestation, except to run saloons, or to disturb worshiping assemblies on Sundays. The first we do not wish to do, and I hope that through courtesy our people would avoid the second. The bill passed 26 to 2 in the Senate, and something over 70 to 16 in the House. Our thanks are due to Col. Robert H. Crockett and Mr. Halliburton, of Arkansas county, and Judge Byrne and Representative Deprator of this (Miller) county, for earnest work in our behalf. The papers throughout the state are generally comment-

I have done but little work on the field this quarter. My whole attention, except to keep up my usual correspondence with tracts. I hope good has been done in this those interested on the Sabbath or in our mission work, has been given to the procurement of the passage of this bill. Now that ilous time in returning, home. A storm came the burden of anxiety is past, I feel that I up while I was away from home, which made am almost mentally wrecked. I have borne numerous snow-drifts. I thought best to nearly the entire expense, which has been quite considerable, and which has about exhausted my means for the present. I have not see met now how I can de

burg, Serier Co., Ark., through a friend, is Mr. Parker and some others have recently I have employed some of my time in writ- taken up the Sabbath. I also received a let. Lake, Colorado Co., Tex., about 300 mile It is my intention to have some out ap- south-west, to go there soon. Again, I do salary this quarter, as I have not done the Board's work. But I will do the best I can a soon as I can.

#### MISSIONARY SOCIETY.

Receipts in Pedruary, 1887.	1	
Edwin S. Maxson, Syracuse, N. Y., S. M. S. The Young Ladies' Mission Band, Wal	<b>\$</b> 5 4	Ą
worth, Wis	25 0	Ø
Otselic Church,	90	į.
Albert S. Babcock, Rockville, R. I	5.0	Ò
Ailton Church	15 0	0
Berlin Church	10.0	10
leo. E. Price, Butternut Ridge, N.B., C. M.	10 8	d) }r
North Loup Church	27	水
North Loup Church	50	O4
West Genesee ChurchLadies' Aid Society, Hartsville, N. Y	21	16
Lagues' Ald Society, Hartsville, N. Y		00
Dividend upon Permanent Fund	48 (	Ġ,
" Special, Ministerial Fund	46 (	W)
	\$194 (	V
Balance cash, Jan. 31st	104	υ <u>ξ</u> 30
		_
Payments in February	\$298	
Payments in February	91 (	
	9000	<u>-</u>
Cash balance to date	<b>\$400</b>	δĮ
COMPARATIVE STATEMENT.		
Receipts from Sept. 1, '85, to Mar. 1, '86, \$	14,093	78
Payments "	5,096	14
	2,000	
Receipts from Sept. 1, '86, to Mar. 1, '87, \$	3,493	79
ayments "	4,504	4
ndebtedness by loans,	1,500	
Cash balance, March 1, 1886	\$808	U,
1887	208	
Net indebtedness, March 1, 1886		
Net indebtedness, March 1, 1886 1887	1 000	
	1,293	1
To be added to each of these, the salaries		

of home missionaries, and other miscellaneous expenses of quarter ending March 1st, amounting to about......\$1,500 00 The receipts of the first half of the last Conference year exceed those of the first half of the present year.....

Excess of payments for the same time... \$1,401 7 The excess of payments was mostly indebtedness of the previous year, and paid after Sept. 1, 1886.

condition of the Missionary Society to be very near the same as at same time last year; it also shows that there should be in the treasury at this time, to pay 

The above statement shows the financial

China Missions..... 1,200 00 Holland Mission..... To pay home missionaries, appropria-

tions, and other expenses as planned for the year ending Sept. 1, '87, about Total amount required...... \$6,500 00

This statement is made, by request, at the middle of the Conference year, that the people may know the condition and requirements of the Society to complete the work as planned by the Board of Managers, agreeable to instructions by the Society, at its meeting at Milton.

A. L. CHESTER, Treasurer. WESTERLY, R. I., Feb. 28, 1887.

## AN OLD COIN, A BIBLE, AND A CONVERT.

A little more than two years ago a lad came to my house from one of the most bigoted villages upon Lebanon, and asked for a

He had no money to pay for it, but offered a silver coin, which he had found in plowing upon the plain of Cale Syria. I gave him a large reference Bible for the coin, and paid for it from a sum provided by a little boy in Eastern Pennsylvania for the purchase of Bibles and Testaments. I sent the coin to the boy who contributed the money.

Some time after, the lad called again, and told me that his relatives were endeavoring to take the Bible from him to destroy it But, he said, with a beaming face, that he had prepared a chest, with lock and key for his Bible, and held up the key, to show that his Bible was safe.

I have since been to the United States for a much-needed rest, and immediately after my return to my field of labor was informed that two young men had been examined by the session of the Zahleh Church, and were to be received into full communion upon the following Sabbath. Imagine my joy to find that one of the young men was the lad who had given the old silver coin for the Bible.

During those intervening months the sacred pages of that precious Bible had been read, and the prayers of that little boy in Eastern Pennsylvania had been answered, and a soul had been born again. The young man has made a public profession of his faith, and is one of the most zealous of our church members. A companion with whom he has been accustomed to study the Bible, had intended to unite with the church at the same time, but was detained by the fierce opposition of his bigoted and wicked relatives.— $T^{he}$ Foreign Missionary.

A LITTLE Moslem child accounted for her preference for the Ohristian religion by 88Y; ng: "I like your Jesus because he loved ittle girls. Our Mohammed did not love little girls." With unerring instinct she had seized upon at least one of the great differ-

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March 1st, amounting to about...... \$1,500,00 e receipts of the first half of the last Conference year exceed those of the itst half of the present year..... cess of payments for the same time... \$1,401 71 The excess of payments was mostly indebtedness the previous year, and paid after Sept. 1, 1886. e above statement shows the financial ondition of the Missionary Society to

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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."

#### TEACHERS!

shall Seventh-day Baptist Teachers in Sundayobserving Communities make their Views upon the Sabbath known?

Some of the objections are: 1st. That we shall appear odd. 2d. That we shall lose the confidence of our constituents and, so, the power to do them good. 3d. That positive harm may be done: by introducing doubt and division, by encouraging a desecration of Sunday, by urging a subordinate consideration and claiming undue importance

But are not these objections fully met by the following considerations?

1st. Cowards are more afraid of being odd than of being wrong. Not the oddity so much as the fear of it, is the stumbling-block. Love to God (enough of it) casts out all fear. 2d. A manly loyalty to our sincere convictions of duty should command respect from all. If we do not take this fearless stand we shall, inevitably, place ourselves in an equivocal position, far more perilous to the confidence of the community and our power to do it good.

3d. The question at the head of this article is not whether we are missionaries. It is assumed that we are teachers in the service of the public. We are Seventh-day Baptists, not in our public but, in our private capacity. We quietly and unobtrusively do what we can to support the interests of God's cause. We should emphasize points of agreement. On matters where our belief differs from that of those about us, we should be loyal, but not factious. While interpretations of Scripture differ, the spirit of the Bible, which we all imbibe and endeavor to exemplify, is a bond of union, sympathy and mutual respect which no difference of creeds can out-

Our employment of Sunday, should, I hink, be modified by the religious belief of lose about us. Those who observe no time ss holy, who have often been reproved for it, whose consciences convict them of sin, should find no apparent excuse for themselves in us. t will not do for us to say that as we keep their lookout. Cain asked if he was his the answer. My first point isbrother's keeper. We should be regular attendants upon divine worship, and help support the prayer-meetings, both for our own sake and for example's sake. Deprived of "Sabenth, then on the First-day.

There is no danger that in endeavoring to keep from sabbatizing on Sunday, we may he Seventh-day as our circumstances best permit, let us worship God with those about us on the First-day, enlarging our hearts to the thought, and our lives to the realization. tian culture chips off these "undue prominences," as does social and scholarly culture,

Symmetry, so desirable in the physical and mental constitution, is no less so in the moral the Christian character in us that all the never! other traits of a perfect child of God shall manifest themselves in our thoughts and lives and utterances, as completely and notlogably as that of true Sabbath-observance.

E. P. B.

## PEAR NOT.

he facts of history, and speak his mind instinct, is she my sister?

has been puzzled to tell.—Sabbath Memorial.

## Temperance.

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

#### CHRISTIANITY AND LIQUOR.

Mr. Henry Varley, who recently left England to engage in the gospel work at Cape Colony, in the course of an address made the following remarks concerning the

"I heard the other week that a thousand hogsheads of rum have been sent, within three months, from the United States to Cape Colony. Just think of it! It is time some of us went and tried to save some of those thousands of souls there. I am very much afraid that for every soul our Western Christianity has saved amongst the heathen nations, our "civilization," or strong drink, has damned a hundred. I speak solemnly and sorrowfully. I know I have said an awful thing; but would to God the English people might be roused to a sense of the iniquity which this infernal drink traffic is causing. Oh, that they would see the wickedness, the iniquity of this land in cursing the heathen with our drink and our opium Why, there are some races of the earth being literally murdered outright; and, provided the English people can make money, they will do it. What do they care about their fellow-men? They are so much merchandise out of which to get gain. God, help us, that we may have power with thee in winning known relation to them, I am under not the souls for Christ.'

What then is our duty in regard to this curse of strong drink? Is it not to use every of the earth, and brothers of mine just bemeans for the adoption of any and every measure that will bring about the result of lutterly inaccessible to me. Being thus deprohibition of manufacture? Let every barred from opportunity, I am under no ob-Christian awake to a sense of his individual ligation to them unless it be to pray for them. responsibility, and by voice and vote condemn that thing which is displeasing in the tunity, I am bound to do good unto all men, sight of God.—Morning Star.

#### AM I MY BROTHER'S KEEPER?

BY REV. P. S. HENSON, D. D.

This insolent question, addressed by the first murderer to God Almighty, is suggestive of a line of thought well worth our prayerful pondering.

A thousand occasions prompt the asking "Am I my brother's keeper?" And along with this question springs another, "Who and yet are utterly oblivious of the out the Sabbath, if others misunderstand us, it is the question, and profoundly important is Not that we are to put a premium

## I. EVERY MAN IS MY BROTHER.

Only a little while ago pretentious philosophers, who were only too eager to discover some mistakes of Moses, were dogmatically bath privileges," as we are, we need the help denying the doctrine of the unity of the that public worship gives, if not on the Sev- human race; but the very latest results of scientific research have sufficed to prove beyond all question the reliability of the Scriptural declaration that "God hath made of one blood all nations to dwell on the face of trop into no-Sabbathism. While observing the earth." We are all children of the same father and bound together by indissoluble

There is sad failure to recognize the bond of brotherhood, as witness the record of the cruel wars that occupy so large a portion of that we cannot live too much to God, nor the world's history, in which, by unbrotherif we place too much importance upon the Sabbath. It should not be a hobby. the realization of humanity's highest desti-Christian duties are so numerous that we are ny. How hard it is for any of us to rise any unduly prominent. The highest Chris- early education, and to recognize in the repbrethren. That "heathen Chinee," that squalid Esquimaux, that painted and bethe uncouth provincialisms of the untutored feathered and blood-stained Indian, that wooly-headed, thick-lipped, flat-nosed, flatfooted, malodorous negro, is he my brother? He may be useful to his "superiors" as a hewer of wood and drawer of water, but he

not in a box at the theater; to stand behind universal magnition. my chair at the table, but not to occupy a chair beside me. Very difficult it is for me to accord to him the consideration that is due to a brother.

And not only is there this felt difficulty among members of different races, but among members of the same race that are differentiated from each other by gradations The need for moral courage to preach the of moral character. That blear-eyed, bloattruth, and a deeper and more zealous desire ed, gutter-befouled drunkard; that heartless to do all that the Lord commands us, were and reckless and consciousless saloonist; that never more urgently demanded than now. | convicted felon; that low-browed, red-handed We recently heard a gentleman of the legal | villain; that murderous anarchist; is he my profession tell an audience of working men | brother? That painted, brazen-fronted harthat, with regard to the stirring political lot, who plies her infamous calling on the question of the hour, he should give them streets, and is lost to every noble, womanly

The like feeling exists where the distinctive or not. Verily, why should not preachers tion is not one of race nor indeed of moral the gospel and editors of the religious character, but of wealth and culture and cress be equally frank and anxious to publish the thing called social position. That lord-

any part of it—the Sabbath for instance? tions on the part of the toiling masses, and plumber, the druggist, the physician—any tion every soul already saved is measurably How much has been done to keep people in the surly refusal on the part of the privi- man whose recklessness or thoughtlessness responsible. They are the souls of my poor ignorance of this question many an inquirer leged and wealthy classes, to concede the of villainous greed destroys or imperils hu- brothers, and they are momentarily exposed claims of this God-ordained relationship, man life. And above most other men, to that is at the bottom of the world's deep | the conscienceless trafficker in those hellish | disquietude, and the disastrous collisions be- poisons that burn out human bodies, and our veins would be congealed with horror. tween labor and capital that constitute so burn up human souls, that break human ominous a feature in the history of our times. hearts and destroy human homes and deso- and hug the hope of heaven to my heart, and The difficulty cannot be permanently reme- late whole continents as with a lava tide of sing. died by any new industrial adjustments, or ruin; he may not mean to be murderously by the enactment of any laws for the better | wicked-but he says he "must live," though protection of both labor and capital, though we see no special reason why he should—and something may be done for the lightening of so to provide for himself a living he proseoppressive burdens. The trouble lies deeper | cutes a business the result of which he canthan the surface, and cannot be reached by not but know is death and hell. human statutes.

> gospel of the grace of God. It is not so but aiders and abettors of his crime, partak- and bind him hand and foot, and cast him much a touch of nature as a touch of grace ers of the same guilt, and stained with the into outer darkness." "Inasmuch as ve did that makes us all akin. It is this alone that same blood? As against prohibitory legisla- it not-depart ye accursed into everlasting can enable us to sing, "Blest be the tie that | tion it may be argued that this is a free | fire, prepared for the devil and his angels," binds." The Lord Jesus Christ is the great | country and personal liberty is to be sacredly | God has set me a watchman. I see its sword pacificator, not only effecting reconciliation guarded against the fanatical clamors even coming—nearer—nearer every moment. My between God and man, but making peace of a majority, and against the encroachments poor infatuated brethren see it not. They also between man and man—laying his lov- even of the laws. But no man's personal are light-hearted and carnally secure. Even ing hand upon those who were ready to smite liberty may be carried to such an extreme as now they are doomed—presently they will each other to the death, and saying, Let to allow of his shooting at random in the be damned. Shall I sit still, and serenely there be no strife between you, for ye are city's crowded streets—of his defiling the air sing: brethren. He draws us to himself with the that his neighbors have to breathe—or of his cords of love and the bonds of a man, and so debauching youth by obscene publications. draws us to each other in the ties of tenderest | Personal liberty has its necessary limitations fellowship.

amongst men." Christianity alone can establish true fraternity.

II. BROTHERHOOD BRINGS RESPONSIBILITY.

Obligation arises from a combination of relation and opportunity. For aught I know there may be creatures of God among the mountains of the moon, but as I sustain no slightest obligation to them.

There may be men somewhere on the face cause they are men, but so shut up as to be But in proportion to my ability and opporbecause all men are my brethren.

souls of men—to physical and spiritual disceases, feeding the hungry multitudes with common bread as well as that bread of life the influence of our personal example in the you study, study. In study all the faculties which came directly from the throne of doing of that which in itself may be devoid are needed—reason, to judge of what you heaven. For myself I have no confidence in those transcendental religionists

"Whose lifted eyes salute the skies, Whose bended knees the ground,"

Not that we are to put a premium upon pauperism-not that lazy drones are to be maintained by public charity, for God himself has expressly ordained that if a man will not work he shall not eat. But I must see to it that he has an opportunity to work and every Christian church in a great city ought to have in connection with it labor bureau, through whose agency provision might be made for willing hands to feed hungry mouths.

I am not only under obligations, if it be possible, to provide employment for my poor brother, but in case of my employing him, I am bound to beware of grinding him down to the lowest starvation wages that I may fatten on the profits of his toil. I must not, dare not, forget that my employee is my brother. And if by reason of adversity he be brought to destitution I must see to i too many days in the seven. It is our fault ly hands, human blood has been profusely that he does not starve or lack for ministration, even though his straitened circumstances be largely due to faults that he should have remedied. All of us are in a pitiful plight before God by reason of our sins, but sure to neglect others the moment we make superior to the fettering influences of our our Heavenly Father does not upon that account utterly abandon us, nor must we abanresentatives of every race not only men, but don one another; for we are his children, and so are brothers.

The same principle applies to political conditions. We are all members of one body politic, and as such, regardless of color, or culture, or "previous condition of servitude," are entitled to equality of right before the law, and there never will be, and and religious. 'Tis our task to so develop must not be admitted to equality. No! never ought to be, solid peace in the United He may do to sit on the driver's box, but east and west, this bond of brotherhood find

And what is true of political condition is still more true of the infinitely more important interests of religion. If religion be good for me, it is good for my brother. I it brighten my life, gladden my heart, soothe my sorrow, take away my load of sin, open to me the gates of immortality, then should show myself an infamously heartless wretch if I did not seek by utmost diligence of endeavor to bring him to share with me the unsearchable riches that I have found. III. THE RESPONSIBILITY OF BROTHERHOOD

OFTEN DEEPENS INTO BLOOD GUILTINESS

In a case like that of Cain no man, of course, will raise a question. It is not our purpose to deal with those whose bloodguiltiness is so palpable. We may properly deliver them over to the laws of God and man, which concurrently declare that "Who- freight-train that has lately passed by. I see so sheddeth man's blood, by man shall his it all. I may say it is none of my business, he facts of history and tell the truth as ly capitalist does not recognize his employee blood be shed." But it behooves us to say for I am neither brakeman nor conductor, dearlessly? Surely, their business is not to as brother, but simply as a serviceable that blood-guiltiness attaches not only to engineer nor railroad superintendent, yet of Public Schools in Montana shows an interpretation of the heavenly treasure in the heavenly treasur order that more of the £ s. d. may flow into And that fine lady in the midst of the ele- carelessness or base cupidity as results in loss term, or do all that in me lies to arrest disast to 20,193 for the last year. Twenty-three the pocket. God wills that all men should gance of her palatial establishment has not of human life, even though there may have ter, then I am guilty of the murder of all the new districts were organized, and the same of human life, even though there may have the remotest suspicion that Bridget is her been no malice aforethought in the heart of passengers whose charred and mangled re-Apostle Paul purposely and resolutely kept sister.

The evil-doer: It attaches to the flagman, before a like the suitchman, the engineer, the boat-build-brotherhood with its correspondent obligation of this bond of the switchman, the engineer, the bridge-builder, the literests of immortal souls for whose salva-school property of \$437,588.

even in America, and it is a very grave ques-The key-note of the gospel dispensation | tion whether the whole liquor license system | arms, and from his very presence if I do, for was sounded by the soloist of the celestial is not such an abuse of personal liberty as this is not the spirit of Christ but the spirit choir when he sang, "Glory to God in the ought forever to be abolished, and whether of Cain, and if any man have not the spirit highest, and on earth peace, good-will every license fee that goes into our treasury of Christ he is none of his. May God keep is not the price of blood, and whether the us from "the way of Cain," and give us blood be not on our own hands.

It is claimed, indeed, that prohibition does not prohibit; to which we reply that neither does the statute against murder prohibit murder, but no man would argue that upon this account the law against murder should be effaced from our statute books, and a license of murder should be substituted in wisdom; and with all thy getting get understandits stead, so that if men will persist in kill- ing." ing, the treasury of the state may be profited by the blood-shedding.

It was the peddling of indulgences to sin by the Romish Church that stirred the righteous wrath of Martin Luther, and awoke the thunders of the reformation of the sixteenth century. Like peddling of indulgences is now shamelessly practiced all over this Christian land—with the exception of two First of all it behooves me to have regard or three emancipated states—it is time our to their material conditions. Our gracious righteous wrath was roused, and that the of putting his whole mind on his book. Many Lord ministered alike to the bodies and the thunders of another reformation shook the world.

> of any moral element. A strong man, clear- | read; memory, to recollect it, and so with all eyed, steady-nerved, and "thewed and sin- the rest. Macaulay became one of the most ewed," may walk with safety a perilous distinguished writers of his time, and it was path, which a weaker brother, essaying to do, might miserably perish. A man is bound | putting his entire mind at the disposal of the to consider not only what is safe for him, but for his weaker brother. I am bound to be thoughtful not only for myself, but for my boys-not only my boys, but my neighbor's boys. I must make straight paths for my feet, lest that which is lame be turned out of the way. I might possibly visit the theater with impunity, but my example might lure some brave and bright-browed and generous young fellow into the outer circles of a whirlpool in which he might presently be hopelessly engulfed. At my time of life I might possibly begin to drink and never become drunken, but I must remember that one drinks and falls because another drinks and stands—he stumbles not over the drunkard in the gutter, but over the example of the reputable man who says, "I can drink and it will never hurt me, have no business with others, nor they with me." Oh, these are the wreckers' lights that lure many a brave and noble bark from its course till it lays its bones upon the strand to whiten there amid the tempest and

And we are responsible not only for all the mischief and misery directly traceable to our actions and example, but for all the mischief and misery that we might have saved if we had earnestly addressed ourselves to the task of mitigating suffering and rescuing the per-

The drowning wretch who cries out in my hearing, "Help! Help!" and who stretches out imploring hands from the dark waters, I am bound to safe if possible. I may say if I please, I did not thrust him in, and so it is no affair of mine; but it is an affair of mine, for he is my brother, and if I have a life-line and do not fling it; if I have a life-boat and do not launch it, his imploring cry will ring in my ears to my dying day, and his blood will be upon my soul forever.

Here is a dam that is breaking, up among the hills of New England;—it is midnight, and all the villagers are sleeping tranquilly in the valley below. I see the peril, and have time to warn the people; for here is a good steed close at hand. If I do not mount in haste, and drive the rowel deep into the horse's side, and shout as I dash down the rocky road, "Flood! Flood! Fly! Fly!" then neither God nor man will hold me guiltless when those human lives are swept

Here is a railroad train—the lightning express from Chicago to St. Paul—thundering towards an open switch, which has just been left open by the conductor or brakeman of a mains are dragged from out the wreck.

to danger infinitely terrible, that if we could but realize it adequately the very blood in It is not enough for me to be a Christian,

#### " Happy day! happy day! When Jesus washed my sins away."

None of us liveth to himself. It is not enough for us to have done no harm. The severest denunciations in the Word of God And we who tolerate the iniquity and give are launched at those who have simply done The only radical cure is to be found in the to it the sanction of our laws, what are we nothing. "Take ye the unprofitable servant,

> 'Safe in the arms of Jesus, Safe from corroding care?"

I tell you Jesus will spurn me from his more of the spirit of Christ.—Standard.

## Education.

"Wisdom is the principal thing, therefore get

#### WHEN YOU STUDY, STUDY.

Lord Macaulay, the celebrated historian. was a great student, and when he studied, he studied. He used to get up at five o'clock. and study till nine or ten. He got so that he could read Latin and Greek right off hand the same as you can this. He had the power people put part of their mind on their work and the rest on something else. But all this But blood-guiltiness may also attach to is wrong. Play when you play, and when mainly by dint of this early habit of his, of work before him. All cannot study alike, but we can all be deeply in earnest in whatever it is that we do, and only downright earnestness will cause us to succeed in life.— Young Churchman.

## ABOUT METEORITES.

It is claimed that the largest collection of meteorites in the United States, if not in the world, is at Amherst College. It embraces more than 500 specimens, weighing about 1,200 pounds. The largest meteoric iron, procured from Colorado, weighs 436 pounds, and the smallest, from New York. half an ounce; the largest entire meteoric stone, one from Ohio, weighs 56 pounds, and the smallest, from Sweden, less than 50 grains. The first specimen on the list fell in Alsace, November 7, 1492. The Yale College collection of meteorites numbers 147, of a weight of about 1,956 pounds. The largest single mass known weighs 25 tons, and is now in Stockholm; the next in size, weighing 10 tons, is in Copenhagen; one of 5 tons is at the British Museum; St. Petersburg has one of 1,680 pounds; Yale College, one of 1,635 pounds; and the Smithsonian Institution, one of 1,400 pounds.

## CLIPPINGS.

Two Persian students were ordained. Feb. 8th, at Drake University, Des Moines, Iowa, and will immediately return to Teheran to take charge of the Christian Mission.

The choice of locality for the Baptist College of Nebraska is not yet made. Omaha offers \$200,000, on condition that \$100,000 more be raised, and Grand Island offers \$163,000 without conditions.

There are in this country 126 Baptist institutions of learning; in these there are 992 instructors, 15,635 pupils, 1,681 of whom are preparing for the ministry. The amount of endowments is \$8,552,077. Total value of property, \$16,869,495.

During the last week in January, the Board of Administrators of Tulane University. New Orleans, purchased the Harmony Club buildings, for the establishment of a female college. It will be conducted in connection with the Tulane University, and it is understood the funds for the purpose have been provided by Mrs. Newcomb, of New York.

The annual report of the Superintendent positive vindictiveness, but to such criminal if I do not close the switch, or swing a lan- crease of children of school age from 16,626

## The Sabbath Becorder.

Alfred Centre, N. Y., Fifth-day, March 24, 1887

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

Communications designed for the Missionary Department should be addressed to REV. A. E. MAIN, D. D., Sisco, Putnam Co., Fla.

All other communications, whether on business or for publication, should be addressed to the SABBATH RECORDER, Alfred Centre, Allegany coun-

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

"Unmeasured and unlimited, With noiseless slide of stone to stone, The mystic church of God has grown; Invisible and silent stands

The temple never made with hands."

CHRISTIANS sometimes speak of "putting on Christ by profession." That is good as far as it goes. But whatever is put on can be put off. What is most needed is "Christ in us the hope of glory." Then we shall be what we seem to be, and God will be glorified in us.

WE have just received volume one, number one, of the Jellico News published at Jellico, Tenn., devoted to "general news, mining, education, labor and Southern enterprise." It is edited by our old friend, James Stillman, whose scholarship and excellent literary tastes well qualify him for doing good work in the editoral chair. We wish him and the News abundant success.

generous little fellow, two shining new pennies. When asked what he would do with much time at the capital during its disthem, he replied that he should give one to cussion, acquainting senators and representhe missionaries, and with the other he tatives with the industrious, loyal, law-abidshould buy himself a stick of candy. Pres- ing character of those who were seeking reently he came running into the house saying | lief by the passage of the bill. Our Advent that he had lost one of the pennies. When brethren, too, were industrious and painsasked which one, he quickly replied, "The taking in the same direction. The result is missionary one." This is a story, of course, already known. There are two important and for the truth of it we cannot vouch; lessons which receive added emphasis from but it is so true to life, so much like some this bit of history: First, anything which is

eld back to Alfred for a brief visit and rest | worth; second, this little chapter shows that ports general religious awakenings on the views and teachings. If we were to add a fields visited by him, and a growing spirit of third lesson, it would be that the careful the Lord. By his order, we send nine copies intelligent loyalty, of faithful citizenship, of the RECORDER to as many different per- and of consistent devotion to our religious sons at South America, Ill., for three months. | convictions are the qualities which, in the These are all paid for, so that those receiving long run, will win the respect of all and them need have no fears that bills will be merit the favors we ask at the hands of our presented; but it is hoped that they will become so much interested that they will renew the subscription before the three months expire. This is a good thing to do. Why not do more of it?

WE are in receipt of a copy of the "Chart of the Week," prepared by Rev. Dr. Wm. the unchanged order of the days and the true position of the Sabbath, as proved by the combined testimony of ancient and modern languages." We cannot better describe it than to quote the Doctor's own words. He

Language-History of the Seven Days' Week from the remotest period of antiquity to the present time. It shows the unbroken continuity of our weekly cycle, and the rightful half-hours study of this work ought to lead the thoughtful reader to the conclusion that the directing hand of God is apparent in ment and memorial of his creative work."

in the study of the Sabbath-question is invaluable. We hope it will be extensively used by our own as well as other people.

the Sabbath; another has been searching for come to cluster about the day and its serv- Please notice, then, Rom. 8:16. Here again

spondence failed to bring these two together. This is sufficient to illustrate the thought of our correspondent. There are doubtless other cases of similar nature: young men wanting employment, business men wanting help, property for sale, persons wishing to purchase, teachers desiring employment in Sabbath-keeping communities, etc., etc. We have long felt that more attention to of pulpit ministrations, should recognize the sons of God;" and Paul triumphantly dethese matters ought to be given by our people, and that such attention would certainly result in the mutual benefit of those interested. Our young people of both sexes, and of all kinds of work, ought to seek employment where Sabbath privileges can be enjoyed; and all who have employment to give should give preference to our own young people, even at the expense of some pains to find them. If we can help this important matter forward by opening a column for the mutual benefit of these classes of persons, we shall be most happy to do it. The business interests of the RECORDER are such that we can hardly afford to do this advertising free. but our rates are low, and the wants in all such cases can be expressed in very few words, thus reducing the cost to the mini-

MANY of our readers have read with pleasure the final action of the Arkansas Legislature on the bill granting exemption from the restrictions and penalties of the Sunday laws of that state to all persons who conscientiously observe the seventh day of the week as the Sabbath; but not many are aware of the amount of urgent and persistent work which had to be done to bring about the change in sentiment which lies behind this legislation. If we are rightly informed, our brother, Eld. J. F. Shaw, of A LADY once gave her little boy, a bright, Texarkana, did much hard work in getting the bill before the legislature, and also spent things we have seen that we dare not question | worth the having is worth working for, and in this world of strife and self-seeking, very little is received at the hands of men, how-WE are glad to welcome Eld. C. W. Threlk- | ever just, that is not fought for for all it is after an absence of fifteen months, mostly there is a growing disposition to respect the spent in active mission work on new fields in claims of Sabbath-keepers, when properly Kentucky and Southern Illinois. He re- presented, even if men do not accept their investigation with respect to the Sabbath of | maintenance of habits of honest industry, of fellow-citizens and the law-makers in the various states in which we live.

THE saying is often heard that the future of our churches, and through them, the fut- holy Sabbath, should also reflect the light of our educated ministers may sometime reure of the Lord's work in the world depends all truth. upon the children of the present, and the way they are trained for the Lord's service. M. Jones, of London, England, "showing No saying can be truer than this. While is needed to enlighten our minds to underwe are thinking of the foreign mission work stand that Word, which we are told can only of education that makes it difficult to care and of the home mission fields, and are anxious to bring others to the knowledge of read in the dimness of twilight we find it cannot have the approbation of the Good God's truth respecting his holy Sabbath, let necessary to place our book under the rays of Shepherd who carries the lambs in his bosom us not look over the heads of those who are the lamp, and as defective eyes need the help nearest to us and who, under God's blessing, "The Chart is a bird's eye view of the are destined to be the strongest allies and sin-darkened minds need to be under the defenders of God's truth in the years that are only just a little way ahead of us. We are not thinking so much now of the Sabplace of the Sabbath from the beginning of bath-school as an agency for promoting the spoken language and of time itself. A few religious training of our children, nor of that older and better Christian institution, the Christian family,—but of the pulpit. Can preserving intact from the beginning until | we not, some way, make a larger place in now this simple but important division of the pulpit ministrations of our churches are sons, God hath sent forth the Spirit of time among the nations—at once the monu- for our children? Some of our pastors occasionally give a Sabbath to a children's ther." Through his Word he tells us what It has cost an immense amount of research service, and some make frequent references great blessings will be ours if we comply with and labor to prepare this Chart, and its value to them and frequently put in crumbs for the conditions there given, and when we them in the regular services. All this is good. We wish all pastors would do as in great condescension, in view of the fact much. But why may we not have a chil- that our "hearts are deceitful above, all dren's day—a Sabbath in which services suited | things," comes with the comforting assur-A FREQUENT correspondent and constant to the capacity and wants of children, and lance, direct, positive, and unmistakable, bereader of the RECORDER suggests that it in which they shall take part, shall take the cause agreeing with the Word, the infallible would be a help to many of our people, and place of the usual Sabbath service? Of so a benefit to the Sabbath cause, if there course, these services could be varied accord- with God's terms, and are accepted of him. were a little corner of the RECORDER set ing to the judgment of each pastor and the Blessed truth! how can any one live content apart to the making known of business wants. | material he has to work upon and with. If | without this precious witnessing Spirit. It He mentions one lady who has been looking pastors generally would agree upon holding would seem as if this one text was sufficient, three months for employment, and refusing such a service, and should all agree upon the but "in the mouth of two or three witnesses These men never would have had the sanc- life is so intensely active as here. Age to work for First-day people on account of same day for it, much interest would soon shall every word be established.

people are observing it in a similar manner. Thus the service would become a kind of spirit, that we are children of God." Again, nation been in operation; nor would the common link between our churches down 1 John 5: 10, "He that believeth hath the among the children, and they would be learn- witness in himself." How much more desiring to think of others in denominational re- able this state than to be always lamenting, lations and work. Of course, such a day could by no means become a substitute for | not in accordance with the divine teaching. those services which, in the regular course No wonder John exclaims, "Now are we the presence of children in the congregation and clares. "We know that . . . we have a provide something for them, but it would building of God." stimulate to such attentions, and would be in itself a positive blessing. We venture, then, to suggest that the third Sabbath in May (May 21st), be designated in our calendar, this year, as Children's Day, and that all ance than so their earthly possessions? With who favor it signify the same by providing for one adoration of the Father and the Son, let the service in their own way. We suggest this date because much earlier than that would be too early in the season, and on the sable work makes effectual all the provisions Sabbath following, the series of Associations will begin in West Virginia and continue for five weeks, which would bring it into pretty warm weather. What do the pastors say? Shall May 21st be Children's Day this year?

## Communications.

THE HOLY SPIRIT.

Do Seventh-day Raptists Recognize the Office and Work of the Holy Spirit?

I have repeatedly heard the negative of this question asserted, and have confidently tion has just come from an authentic source. I am exceedingly shocked and grieved, and cannot well forbear seeking to know if this belief, or unbelief rather, is general. If so, the mystery is solved why our people, while so correct in insisting on obedience to God, have no greater success in winning sinners to Christ. And, as the fact of ministers and other Christian teachers breaking the Sabbath command, and teaching men so, has always seemed so fearful, so in regard to this, if those assuming such solemn responsibilities ignore the work of the Holy Spirit in the conviction and regeneration of the sin-God's truth.

of the Spirit, so clearly taught in the Bible, is not accepted by some, is occasion of deep regret; but I am still more inexpressibly astonished when told that I was mistaken in regard to the effective agency in my conversion. I had always believed it was the work of the Holy Spirit bringing to my mind words of divine truth (Acts 5: 31, Luke 11: 13), by which I was led to accept Jesus, and and renewing of the Holy Ghost" (Titus 3: 5, 6), and I expect to believe it, and praise of purpose on my part could have wrought such a change, so manifest to all. This the candidate in accepting, and the council "one thing I do know." I do earnestly in ordaining; and we would not be surprised desire that we all, to whom God has commit- if some strong church should give him a call ted a doctrine so important as that of his to its pastorate some day; and, possibly, some

How can it be but that the same divine under shepherd of, and break the bread of Spirit who inspired the writing of the Word be "spiritually discerned?" As in trying to for and give help to the weak and helpless Court of the District of Columbia, who had of the lens, so do not both the Word and our illuminating power of the Spirit to secure a practical reception of the truth? And I wish to ask any who do not believe that God witnesses directly to the soul by the Holy Spirit to its being born into his kingdom, to consider prayerfully these few, among the many passages of the sacred Word which clearly set forth this truth: Gal. 4: 6, "Because ye his Son into your hearts, crying, Abba, Fahave thus sought salvation the Holy Spirit, standard, that we have thoroughly complied

"the Spirit itself beareth witness with our "am I his or am I not?" which is certainly

Can it be pleasing to our Heavenly Father when his children express less confidence in him than in earthly parents, less assurance in regard to their title to the eternal inheritus unite-due honor to the Holy Spirit, "the executive of the Godhead," whose indispenfor our salvation.

#### THOUGHTS SUGGESTED BY THE ACCOUNT OF MARLBORO'S ORDINATION.

While reading the account of the recent ordination of Dea. Joseph C. Bowen, and of his installation in the pastorate of the Seventh-day Baptist Church of Marlboro, N. J., written by T. L. Gardiner as chairman of the ordaining council, I confess to having felt my sympathies stirred for all the parties in the transaction. For the candidate and the church who should read, and for the council who felt called upon to make disputed it. But a new and strange revela- such an elaborate apology for their work performed. It is said of the candidate that he has had the discipline and drill of twenty years' experience as an efficient school-teacher, and that he has had also fifteen years of such Bible study as has made him an acceptable preacher of the gospel with his own church, and with the churches of other denominations; that he has a ripe Christian experience, together with a large fund of knowledge, gathered from observation, both of men and of things; and, also, that he is an affable Christian gentleman with pleasing address, who, the longer he lives among his people, is more highly esteemed by them. ner, one cannot but tremble for the souls Now, the question arises in my mind in this under such influence, and for the deadening way: who is the better prepared for ordinaeffect upon us as a people in thus perverting | tion to the work of the gospel ministry, the candidate, with his large fund of invaluable That the precious doctrine of the witness resources, gathered, to be sure, outside of the theological seminary, or the young man who has just completed his systematic course, but has the conciousness of how much he lacks It is not so now. The growth of the city of this knowledge? Let the reader judge. Besides, it is said that some two hundred questions were put to the candidate in the various departments of systematic theology, and that he answered them promptly, clearly, and in a satisfactory manner. It is not thus receive "the washing of regeneration difficult to determine to whom the meed of honor belongs, when we remember that it is easier to ask than to answer questions, to God for it, to all eternity. No mere change the learned interrogator or to the candidate.

ceive a call from, and consent to become an life to, some weak missionary church in some out-of-the-way place. Surely, that system

and tenderly cares for the needy. True knowledge is power, whether attained in the schools or out of them; and know. In fact, a residence of a few year our educational facilities are among Heaven's | here disqualifies a man for residence and greatest benedictions. Even the casual ob- where else." Judge MacArthur has serv server can see how the schools can work up on the District bench seventeen years, material that without them would not be retires under the statute which allows utilized. Greatly favored is he who, being federal judge to resign on full pay for gifted with native elements of strength, can combine therewith the culture and ability years. He said he would retire while acquired in the schools. May heaven bless the schools and their noble work, increasing he got so old that people would say, "Wh them numerically and in efficiency. But I am thinking of the corps of noble men who called the most polite of American cities were in our pulpits and who were leaders of the most intelligent, well bred, hospitable our churches forty-five years ago; of their self-sacrificing lives and faithful work, than whom none have shone brighter in the to its discredit in this last particular American pulpit, preached better sermons, many people of the country are of the or done more efficient work as builders in lief that no good can come out of the nation our dear Zion. I think of one of Western al capital. The character of petitions New York's brightest lights for more than forty years, the fruit of whose labors in Rhode Island more than fifty years ago still abounds; and of the large company of indefatigable workmen whom he represents, Congress as in times past, and there is protion of ordination, nor would the church and for reaching and improving the condition world have ever had the benefit of their use- the working classes, mentally, morally

a thorough education a prerequisite to ordi. twelve and the subsequent seventy sent out by Jesus to proclaim the gospel gotte orders under this same rule. Not that the Master offers a premium upon ignorance The workers referred to were hard students wading through well selected libraries, burn. ing the midnight lamp. Thus they became masters of the situation, proving that education can be gained, although at a great dia. advantage, outside of the schools.

May it not be that the new rule is a little arbitrary and possibly liable to just a little criticism? - And may not its being too often paraded to the front be in bad taste and, little fulsome? J. CLARKE.

ROCEVILLE, R. I., March 11, 1887.

#### LYMAN PRATT.

In the village of Howell, Michigan on the 24th of February, 1887, after an ill ness of four weeks, LYMAN PRATT, aged 89 years, 8 months and 2 days. Mr. Pratt wa born at Pownal, Bennington Co., Ver. mont, June 22, 1797, and was married at the age of twenty-two to Lucy Dunning, of the same place, who now, at the age of 87 year. survives him. He resided at Pownal four years after his marriage, and then removed to Clarence, Erie Co., New York, where he lived about forty years, when, in 1865, he removed to Livingston County, Michigan, and for the last eight years has lived with his adopted daughter, Mrs. H. P. Wheeler For over eighty years he had been a professed Christian, and for about fifty years a fervent disciple of the Seventh-day Baptist denomination. For over forty-five years he was an ordained deacon of the church of that order at Clarence, New York.

He was a good citizen, a generous friend and neighbor, a kind husband, and every where an example of industry, temperate and sobriety.

"His life was gentle, and the elements So mix'd in him, that nature might stand up And say to all the world, 'This was a man.'

#### WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., March 18, 1887. There was a time, not many years ago, when the adjournment of Congress was a signal for Washington to fall into a comator state until the dawn of the next session and the fact that it has become a great Mecca of travel, visited by thousands ever week in the summer and winter, have made the presence of Congress quite unne essary to the maintenance of activity. You may come here now at any season of the year you prefer, and there will be something for you to see or hear or attend, something to interest you, either of a political, scientific, religious, artistic, educational, or # No doubt the church did right in calling, cial character, and perhaps all at the same time, for Washington, as the capital of great nation, is the center of many nations interests. But all this does not reconcil its citzens to the departure of the law-maker Their absence is always regretted, and then return joyfully welcomed.

The beauty and desirability of Washing

ton as a place of a residence is rung on man changes, both by citizens and visitors. How Arthur MacArthur, Justice of the Suprem just laid aside the ermine, expressed hims enthusiastically on the subject. "Washing ton will continue to be my home " said his "it is the prettiest and pleasantest place at the age of seventy, after he has served 16 knew how. He did not want to stay until don't he retire?" Washington has been and gracious, but it is also understood to the most immoral. So much has been memorials relative to the District that laid before Congress also show the existence of erroneous impressions on this subject. Again, Washington does not consist

ably no American city now where char Sabbath-keeping help, but private correlices from the simple fact that others of our we see that not the divine Word only, but ful public lives, had the new rule of making pritually, are busy at work in every quality.

of the city. Chapels for are springing up, mee workers of different kind made for friendless child en who want to lead bett work is done in hosp These are only some of church work takes, and atically and thoroughly nest seal that is making good. It is creating an exert untold power on th of the people of the fu peculiarity of Washing that so many of the soci to interest themselves work, not merely by become this and that thing, bu attention and labor to th find those whose names being socially distinguis the clergy among the po tions, and in the many work, making their inf and doing good, in a mo Congress, the cabinet. bench and bar can each names of noble men a zealous in good works of world knows nothing.

## BENJAMIN 8. C Descon BENJAMIN S.

Dakota, Wis., March 11, 6 months and 12 days was born in Truxton, C and was the only so and Susan Crandall. Mrs. V. G. Hill, of Dal survives him. He remo in the autumn of 1848. he removed to Dakota. ever since, with the exc which he spent in the to same state. In Septen united in marriage to They both experienced mer of 1858, and unite day Baptist Church in I of whom are in this s 1855, his wife died, age 5th of September, 187 marriage to Louise J. children have been bo result of this union, all to comfort their widow been graciously spared

Brother Crandall was Dakota Church in the su office he has held ever held several public office has filled with rare fidel to his fellow-townsmen meet his God with clean a record for honesty as will be a comfort to his an honor to his childre lived, a genuine, faithful gathering attended his conducted by the unders 4:14, "For what is yo memory of the righte

TRACT SO

The regular monthly ecutive Board of the Am Society was held in the church, in Plainfield, N at 2 P. M. Vice Presid in the chair. Present,

one visitor. After the minutes of read, correspondence Eid. Velthuysen, sugges ies of Dr. Lewis' Histor presented to Theologia accordance with the st decided to send to Br dozen copies to be dist best; it was also decide several of the leading P in the German Universi From E. P. Saunder

purchase of cutter and a committee of three wi From J. B. Clarke. future work, which we suggested that Bro. Ch sent, as forcibly as poss

paper cutter and job p

Society. From Rev. Wm. M. J sample copies of his 😘 and reference to the san From D. C. Burdie

mands for funds to carr

Lucky's work. The Treasurer presen

Walle, in relation to gal

thorough education a prerequisite to ordi nation been in operation; nor would the twelve and the subsequent seventy sent out by Jesus to proclaim the gospel gotten orders under this same rule. Not that the Master offers a premium upon ignorance The workers referred to were hard students wading through well selected libraries, burn. ing the midnight lamp. Thus they became masters of the situation, proving that education can be gained, although at a great disadvantage, outside of the schools.

May it not be that the new rule is a little arbitrary and possibly liable to just a little criticism? And may not its being too often paraded to the front be in bad taste and a little fulsome? J. CLARKE.

ROCKVILLE, R. I., March 11, 1887.

#### LYMAN PRATT.

In the village of Howell, Michigan on the 24th of February, 1887, after an ill. ness of four weeks, LYMAN PRATT, aged 89 years, 8 months and 2 days. Mr. Pratt was orn at Pownal, Bennington Co., Vermont, June 22, 1797, and was married at the ge of twenty-two to Lucy Dunning, of the ame place, who now, at the age of 87 years, curvives him. He resided at Pownal four vears after his marriage, and then removed to Clarence, Erie Co., New York, where he lived about forty years, when, in 1865, he removed to Livingston County, Michigan, and for the last eight years has lived with his adopted daughter, Mrs. H. P. Wheeler. For over eighty years he had been a professed Ohristian, and for about fifty years a fervent disciple of the Seventh-day Baptist denomination. For over forty-five years he was an ordained deacon of the church of that order at Clarence, New York.

He was a good citizen, a generous friend and neighbor, a kind husband, and everywhere an example of industry, temperance

"His life was gentle, and the elements So mix'd in him, that nature might stand up And say to all the world, 'This was a man.'

#### WASHINGTON LETTER.

WASHINGTON, D. C., March 18, 1887. There was a time, not many years ago, when the adjournment of Congress was a signal for Washington to fall into a comaton state until the dawn of the next semion. It is not so now. The growth of the city and the fact that it has become a great Mecca of travel, visited by thousands every week in the summer and winter, have made the presence of Congress quite unnecessary to the maintenance of activity. You may come here now at any season of the rear you prefer, and there will be something for you to see or hear or attend. something to interest you, either of a political, scientific, religious, artistic, educational, or social character, and perhaps all at the same time, for Washington, as the capital of s great nation, is the center of many national interests. But all this does not reconcile te citsens to the departure of the law-makers Their absence is always regretted, and their return joyfully welcomed. The beauty and desirability of Washing-

on as a place of a residence is rung on many changes, both by citizens and visitors, Hon-Arthur MacArthur, Justice of the Supreme Court of the District of Columbia, who had ust laid aside the ermine, expressed himself enthusiastically on the subject. "Washing ton will continue to be my home " said he; it is the prettiest and pleasantest place know. In fact, a residence of a few years here disqualifies a man for residence any where else." Judge MacArthur has served on the District bench seventeen years, and retires under the statute which allows federal judge to resign on full pay for his at the age of seventy, after he has served to cars. He said he would retire while be knew how. He did not want to stay until ne got so old that people would say, "Why don't he retire?" Washington has been palled the most polite of American cities, the most intelligent, well bred, hospitable and gracious, but it is also understood to be he most immoral. So much has been selv o its discredit in this last particular the many people of the country are of the ief that no good can come out of the nation Lespital. The character of petitions and memorials relative to the District that are and before Congress also show the existence of erroneous impressions on this subject

Again, Washington does not consist of longress as in times past, and there is prob ibly no American city now where church life is so intensely active as here. Agence or reaching and improving the condition is working classes, mentally, morally pritially, are busy at work in every good

are springing up, meetings are held for made for friendless children and fallen women who want to lead better lives, and careful work is done in hospitals and asylums. atically and thoroughly, and with an earnest zeal that is making itself felt for great | erty. good. It is creating an influence that will exert untold power on the thoughts and lives of the people of the future capital. One peculiarity of Washington life is the fact that so many of the society people find time to interest themselves actively in church work, not merely by becoming patronesses of this and that thing, but by giving personal attention and labor to them. It is usual to find those whose names are daily reported as being socially distinguished, working with the clergy among the poor, in relief associawork, making their influence felt for good, and doing good, in a most self-denying way. Congress, the cabinet, army and navy, bench and bar can each show a list of the names of noble men and women who are zealous in good works of which the outside world knows nothing.

#### BENJAMIN S. CRANDALL

Deacon Benjamin S. Crandall, died in Dakota, Wis., March 11, 1887, aged 58 years, 6 months and 12 days. Brother Crandall was born in Truxton, Cortland Co., N. Y., and was the only son of Rowland I. and Susan Crandall. He had one sister, Mrs. V. G. Hill, of Dakota, Wis., who still survives him. He removed to Utica, Wis., in the autumn of 1848. After a few years, he removed to Dakota, where he has resided ever since, with the exception of two years, which he spent in the town of Berlin, in the same state. In September, 1857, he was united in marriage to Ann Eliza Brown They both experienced religion in the summer of 1858, and united with the Seventh day Baptist Church in Dakota the following fall. Four children were born to them, al of whom are in this state. In December 1855, his wife died, aged 31 years. On the 5th of September, 1871, he was united in marriage to Louise J. Richmond. Three children have been born to them as the result of this union, all of whom are livin to comfort their widowed mother, who has

Brother Crandall was chosen deacon of the Dakota Church in the summer of 1872, which office he has held ever since. He has als held several public offices of trust, which h has filled with rare fidelity and satisfaction to his fellow-townsmen. He has gone t meet his God with clean hands, and has let a record for honesty and uprightness that will be a comfort to his sorrowing wife, and an honor to his children. He died as he lived, a genuine, faithful Christian. A large gathering attended his funeral, which was conducted by the undersigned. Text, James 4:14, "For what is your life," and "The memory of the righteous is be blessed?

been graciously spared to care for them.

## TRACT SOCIETY.

ecutive Board of the American Sabbath Tract one visitor.

read, correspondence was presented from Eld. Velthuysen, suggesting that a few copies of Dr. Lewis' History of the Sabbath, be presented to Theologians in Holland. In accordance with the suggestion, the Board decided to send to Bro. Velthuysen a half dozen copies to be distributed as he deems best; it was also decided to send copies to in the German Universities.

a committee of three with power.

Society.

From Rev. Wm. M. Jomes, accompanying sample copies of his "Chart of the Week," and reference to the same.

Wells, in relation to sale of property of the of money, will hold some who have had great | 000 by fire and water last week.

of the city. Chapels for special purposes late Dianna Hubbard, in DeRuyter, N. Y., light until they sink into everlasting poverty approved by the Board. I. D. Titsworth, first Vice President, and J. F. Hubbard, at last. These are only some of the forms that the Treasurer of this Society, were duly author-

The Treasurer presented his quarterly report. which was approved. He also reported the present financial condition as follows:

sundry bills...... 96 13— 157 4

Balance this date... \$147 78 The following bills were presented and ordered paid as fast as sufficient funds accrue to do so:

Tract Repository...... 24 60 tions, and in the many forms of charitable | Eld. Velthuysen...... 50 00

> After reading and approving the minutes, he Board adjourned.

> > RECORDING SECRETARY.

TRACT SOCIETY.

Second Quarterly Report of the Treasurer.

motoria directority mobolis or the rice	Juliu	
Dr.	٠.	بعد ر
To balance from last quarterly report	\$320	62
Cash received since, as follows:	•	
December, 1886, as published \$187 42		
January, 1887, " 317 78		
February, " 51 50-	- 556	70
Demand Loan, January	500	00
Proceeds sale New Berlin Town Bond	102	00
Dividend from City National Bank	15	00
Advanced by Treasurer, to cover deficien-		
су	61	34
	\$1,555	66
Cr.		
70		

			4-,-,	•	~ 1
3,	Cr.	·			-
d l	By cash paid out:				1
, 1	C. E. Bartholomew, Light of				
3,		78 0	0		1
e	A. H. Lewis, balance Editor's				- 1
18	salary to Sept. 1, 1886, \$50,	<b>P</b> A A			- 1
		50 0			- 1
1.	A. H. Lewis, postage, express, etc.	9 4	11		- [
<b>1</b> -	G. Velthuysen, Haarlem, \$50, \$50, \$50	50 0	NA .	÷.,	
1-	Exchange	1 6			٠. [
-	E. P. Saunders, Agent, Kvangelii	•	, .		
g	Harold acc't, \$40 84, \$30 46,				-
11	\$22 13	98 4	3		
,	E. P. Saunders, Agent, Tract		,.		
r,	Society acc't, \$3 78, \$7 58,				- 1
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n	E. P. Saunders, Agent, Tract De-		-		
	pository account	8 8	<b>Y</b> -		
<del>26</del>	E. P. Saunders, Agent, Outlook				
10	account, \$288 35, \$197 27, \$125 38	306 (	M ·		
ıg	E. P. Saunders, Agent, Light of	,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,	,.		
	Home, \$9 47, \$7 73, \$45 50,	62 7	70		
8.8	J. B. Clarke, one and a quarter				
1	months' salary to Feb. 1st	83			
10	J. B. Clarke, expense	4	52		
h	Tirzan R. L. Townshend, balance		^		
		150			۵۵
<b>\$</b> 0	Expense of Recording Secretary,	<b>4</b>	00-\$1,	)OO	00
he	HEBREW PAPER FUR	M.			-
	From last quarterly report	\$50	00		
n	Miss Anna S. Davis, Shiloh, N.J.	25	00 (	75	00
to	INDEPTEDNESS.				
ft	Loans of Oct. 18th, Nov. 16th,				-
	LUBLE OF OCE. TOM, TOV. TOM,	000	^^		

and Jan. 11th.....\$2,000 00 Deficiency advanced by Treasurer ...... 61 34-\$2,061 34 E. & O. E. J. F. HUBBARD, Treasurer.

PLAINFIELD, N. J., March 1, 1887. Examined, and compared with vouchers, and J. D. SPICER, Aud. T. H. TOMLINSON, Com.

## IS YOUR INTEREST GROWING!

This question is important. It should be considered prayerfully by every Christian. The The regular monthly meeting of the Ex- demands for work and for means are increasing. Prosperity in temporal things should Society was held in the Seventh-day Baptist | be controlled by growth of interest in spiritchurch, in Plainfield, N. J., March 13, 1887, | ual things. The kingdom of Christ, like the at 2 P. M. Vice President I. D. Titsworth stone cut out of the mountain, is growing to in the chair. Present, seven members and fill the whole earth. Are there not some who are losing their interest? They are not ris-After the minutes of the last meeting were | ing with the cause of truth. Instead, they are going down in worldliness, self-seeking and indifference. Their case is growing every day more hopeless. They have been "diligent in business," it may be, gathering riches of this world, while spiritual fervor and service have been neglected. Moneybringing transactions have been eagerly and cautiously pursued. Habits of toil and care several of the leading Professors of Theology have increased with their years, until the burden of old age is to earn and to save. This From E. P. Saunders, relating to type, is true of some persons while they have little paper cutter and job printing press. The need of a large share of their possessions purchase of cutter and press was referred to They have become heavy-laden indeed, and when asked to do something for the From J. B. Clarke, outlining plans for Lord's cause, they are weak in Christian purfuture work, which were approved. It was pose and faith. Strong in getting; they ought suggested that Bro. Clarke be urged to pre- to be strong in giving, but they are giants in sent, as forcibly as possible, the pressing de-selfishness and dwarfs in benevolence, covetmands for funds to carry on the work of the lous, and so guilty of idolatry. They assent to the teachings of the Son of God. who gave himself for us, but as some one has said "they are as destitute of living, active faith as Lot's wife after she was changed to a pil-From D. C. Burdick, relating to Bro. lar of salt." The power of God only can punishment for murder.

an interest in which was bequeathed by her and sorrow. We can, in love and anxiety, workers of different kinds, homes are being to this Society, stating that he could sell the warn them, while we push on the Lori's real estate for \$550, which arrangement was work, sad that they seem to have no hand to aid it and no hand to take the crown of glory

Oh. that the words of Paul might be heeded church work takes, and all is done system- ized to sign, in behalf of the Society, all pa- by all to thom they refer (1 Tim. 6: 17-19): pers necessary to the transfer of said prop- "Charge them that are rich in this world that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to of orders from the German war department distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

## Home Hews.

## New York.

HARTSVILLE.

A few evenings since, the members of the Hartsville Forest Club unexpectedly walked | persons lost their lives by these two disasters. into the rooms of Mr. and Mrs. W. M. Wilber, and after dispensing sweet music in their interesting style, Mr. Fremont Whitford, with appropriate remarks, in behalf of the Club, presented Mrs. Wilber, their pianist, a nice rocking-chair as a token of their appreciation of her musical talents and assistance.

Mrs. Wilber replied by thanking them for the unlooked-for gift, refered to her enjoyment with them in the past, and urged them to continue their meetings as a means of usefulness and culture of their God-given talents. Then came the viands that the friends brought with them and a social visit.

#### ADAMS CENTRE.

A very social event occurred in our village

on the evening of March 14th. Ten years ago our pestor brought to this church and community a lady whose talents and faithfulness have enabled her to be a co-worker with him in all his labors of love. Notwithstanding the almost impassible roads, a large number, representing nearly every family in | in Canada, the United States, India and the church and society, armed with tinware, took the parsonage by storm just as the family were about to sit down to tea. The host and hostess were thoroughly surprised and gracefully surrendered themselves to the task of shaking hands, and welcomed one and all with their usual cordiality. The presents were numerous, being both useful and ornamental. Among those made of tin, was a new spring bonnet for the bride, and a tail hat and a cane for the groom, all of which proved to be very becoming and afforded much amusement to the company. The members of the Young People's Literary Society were present, and also took this opportunity to present the bride and groom with two beautiful chairs as a slight testimonial of their appreciation and esteem. The presentation was made by Miss Susie Ayers in a neat little speech. Since the organization of the Society, Eld. Prentice has been untiring in his efforts to maintain regularity of sessions, and to give encouragement and direction to the work. The gift was evidently so unexpected that people were curious to know if, for once, he would not be at a loss for a reply. But, as usual, he was equal to the occasion, and opened his remarks with a very apt anecdote followed by a speech, in which pathos and humor were so admirably blended that one hardly knew

turns of the day. The annual donation visit for the benefit of the pastor and family occurred at the church on the evening of Feb. 23d. There was a large attendance, and the evening was spent socially. A beautiful supper was served, to which ample justice was done The donation amounted to \$129 48.

whether to laugh or cry. All were then

seated and served with refreshments, after

which a social time was enjoyed until a late

hour, when the guests took their leave, wish-

ing the pastor and his wife many happy re-

# Condensed Mews.

The Connecticut Senate has passed resolutions eulogistic of the late Henry Ward

Another large whale, the third within three weeks, was captured off Amagansett Long Island, March 15th.

The Maine Assembly has passed a law providing for the infliction of capita

from St. Stephens Church, in New York, of which Father McGlynn was formerly pastor. The statement is made that the Chicago Passenger Railway has been sold to the West Division Railroad Company. The purchase price is said to have been \$1,500,000.

A dispatch from Summerville, S. C. says: "An earthquake shock at 6 o'clock this afternoon was the worst that has occurred in two months. It caused considerable Buren St. and 4th Avenue, every Sabbath afternoon excitement.

company at Wabash, Michigan, are in receipt to report at once for military duty on penalty of having their property confiscated. They decline to return.

The federal state department has received lows: a copy of the will of the late Jose Seville. who died in Lima, Peru, recently, leaving \$500,000 to be applied to the establishment in New York of an institution for the education of poor female children.

Another railroad horror near Boston, and the burning of the Richmond hotel in Buffalo, are among the most appalling disasters | if our people who know of any who are interested, of the past week, or of the past year for that matter. Probably not less than one hundred

before the supreme court in the anarchists belong, they will greatly aid the committee, and the case, March 18th. He said justice had not been obstructed or interfered with in the slightest decree in the progress of the trial. The case involved the integrity of the constitution and the very stability of the government. Anarchy was on trial and there was no use in denying it. He reviewed the testimony to prove the fact of the conspiracy. Attorney Hunt followed and confined himself to expounding the law of conspiracy, and contended that under the evidence the defendants were absolutely convicted of murder.

#### Foreign.

Mr. Gladstone serves notice upon the premier that it is impossible to deal with other important questions until the Irish question is out of the wav.

The German steamer, Racata, which sailed from San Francisco some time ago, with merchandise for Tahiti has been burned at sea. Nothing is known regarding the fate of the

At a consistory at Rome. March 17th, the new cardinals were hatted. The people also preconized the new archbishops and bishops

The English Cabinet has decided upon a and-purchase scheme based upon revised rentals. Under this scheme the occupants of land will fare worse than they would under | Chester, Clasp Envelope Co., Bertha Babcock, A Mr. Gladstone's bill.

The blockade on the Canadian Pacific Railway in the Rocky Mountains is complete, and there has been no through trains for a fortnight. The snow has blocked the roads and the "mud tunnel" has caved in. Passengers going west were compelled to go south to reach the coast by the American lines.

A remarkable darkness enveloped London, Eng., at noon, March 17th. It was as dark as midnight in the entire region of Charing Cross, Whitehall and the Strand, the atmosphere being pitchy black. In the east and south-west parts of the city it was somewhat Snow was falling heavily at the

It is reported that Emperor William, on receiving the French general, Marquis De Abza. said: "Tell your compatriots that there is no danger of war. So long as I live shall use all my influence to maintain peace. God will soon call me to himself. I do not wish to leave my people a heritage of blood. Germany shares my desire for the peace of

Those wishing to engage teachers for any grade of work from the primary department to the college professorship, also book-keepers, or any class of office assistants, should write, stating wants, to T. M. DAVIS, Manager,

Alfred Centre, N. Y.

Employment Bureau,

-The attention of those desiring Sabbath keeping assistants is especially called to the above.—EDITOR.

## - BEOUESTS 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 Society and the property, if other than cash, shall be accurately described. A will made in the state of New York less than sixty Mrs. A. S. Bartlett, Monon, Ind., days before the death of the testator is void as to societies formed under New York laws! For the Willis Miller, South America, convenience of any who may desire a form for this purpose, the following is suggested:

FORM OF BEQUEST.

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

## SPECIAL NOTICES.

THE next quarterly meeting and communon of the Richburg Seventh-day Baptist Church will commence April 8, 1887, at 2 o'clock P. M., and continue over the Sabbath. All non-residents O. Maxson, Waterford, Conn., move them from their state of insensibility. The residence of Mrs. Frances Hodgson are invited to attend, if possible; if not, please J. P. Remington, Cores, The Treasurer presented letter from J. B. The fetters, riveted upon them through love Burnett, in Washington, was damaged \$20,- communicate by letter. All are invited to attend. Lottle Baldwin, Glen Boulah, Wis.

A number of chalices have been stolen THE New York Seventh-day Baptist Church holds regular Sabbath services in Room No. 8, Y. M. C. A. Building, corner 4th Avenue and 28d St.; entrance on 28d St. (Take elevator.) Divine service at 11 A. M.. Sabbath school at 10.15 A. M. Stran gers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service.

CHICAGO MISSION,—Mission Bible-school at the Pacific Garden Mission Rooms, corner of Van at 2 o'clock. Preaching at 8 o'clock. All Sabbath Two German employees of a furniture keepers in the city, over the Sabbath, are cordially invited to attend.

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

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

E. M. Dunn, Milton, Wis. Preston F. Randolph, Salem, W. Va.

It will be seen that this committee is made up of one member for each of the five Associations. New. will send the names and address of such person or persons, either to the chairman of the committee, or to the member of the committee in whose Associa-Attorney Grinnell made his argument tion such person or persons would most naturally

> cause of truth. The names of all persons who would wish to correspond in the Swedish language, should be sent to L. A. Platts, Alfred Centre, N. Y. 1407

O. U. WEITFORD, Chairman

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

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

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

#### LETTERS.

C. A. Burdick, O. S. Rogers, Mrs. C. R. Voor hes, J. P. Remington, A. S. Babcock, Mrs. L. Pratt, G. E. Stillman, W. S. Bonham, H. D. Clarke, F. H. Lewis, John C. Bundy, Eva H. Coon, A. L. E. Allen, P. A. Burdick, Lottie Baldwin, O. Maxson, A. G. Crofoot, D. H. Davis, Mary Langwor thy, Belle Heinemann, W. H. H. Coon, A. Swedberg. P. F. Randolph. A. B. Prentice, M. Bebeock. Clarke, A. S. Davis, Mrs. A. S. Bartlett, D. P. Curtis, S. R. Wheeler, Nellie A. Clarke, John Lundgren, J. B. Saunders A. H. Tennis 2. R. S. Menamin 2, D. E. Titsworth, Mrs. Karin Grift, M. J. Hughes, Mrs. Wm. M. Hemphill, I. L. Cottrell. Mrs. W. L. Titsworth, L. F. Randolph, W. C. Whitford, Hattle M. Wells, A. H. Lewis 2, Geo. Greenman & Co., Jacob Dennelsbeck. Mrs. J. L. Smith, Mrs. C. V. Hibbard, J. F. Hubbard, Marvin Oil Co., Am. Press Association, S. D. Davis, Lida Taylor, Joseph Work.

## RECEIPTS.

All payments for the SARBATE RECORDER are acknowledged from week to week in the paper. Per sons sending money, the receipt of which is not duly acknowledged, should give us early notice of the

\$3 00 48 52 2 00 48 52 2 00 48 52 2 00 48 26 C. C. Lewis, Ashaway, R. I., H. C. Burdick. 1 00 48 2 00 48 8 00 48 Mrs. Seth Higgins. Potter Hill, Joseph Crandall, Hope Valley, M. P. Baggs, Westerly, L. P. Lanphear, Ocean View 10 00 Mrs. J. L. Dunham, Plainfield, N W. D. Randolph. Mrs. J. Titsworth. Mrs. Mary S. Tomlinson, Robt. Ayres. Iiram Davis. John T. Davis, Elias Ayars, St. Andrew's Bay. Fla. Wm. Roan, Hornellsville, N. Y., Mrs. C. W. Woolworth, Alfred Centre, 1 50 1 00

Mrs. Emorilla Butler, Alfred, Thos. Emerson. Belmont. B. F. Green, Little Genesa Hattie M. Wells, Bell's Run, Pa. Mrs. A. Bradford, Shingle House. D. H. Davis, Quiet Dell, W. Va. Mrs. Lyman Pratt, Howell, Mich. Ruth Parks, Ransom Smith, Dr. Lewis.

Mrs. Graves. Lottie Baldwin, Glen Beulah, Wis., J. B. Furrow, Garwin, Iowa,

Mary Langworthy, Dodge Centre. A. G. Crofoot, New Auburn Mrs. H. J. Saunders, Nortonville. Ka .. 2 00

Joseph Work, Hiswatha. A. S. Davis, DeWitt, Ark., HELPING WAND.

8 00

1 00

#### TO A BAIN-DROP.

BY HOPESTILL FARNHAM.

Airy atom on the pane, Fancies, fine and free, Touch the heart and fill the brain, When I look on thee.

Miscellany.

From the ocean thou dost rise, Phantom child of night; Mist wings waft thee to the skies, In an unseen flight,

In as fine a mold art cast As the stars that sweep Round and round in circles vast, Through the azure deep.

Thee the snowy lily bears On her petal's hem, Lovingly as maiden wears Her betrothal gem.

Once a lance of purest light Pierced thy heart, and wed Thee to it, no longer white,— Burned in blue and red.

For the deed the lance, laid low, Was in fragments flung; Thou hast (hearts are often so) Into beauty sprung.

Of the old and of the new, Of all life, a part, Shining sphere or drop of dew. Fragile, strong, thou art.

Airy bubble on the pane, Blown from out of sight, Wilt thou seek thine own again On the wings of night? -Star and Orown

#### THE HEN-COOP APLOAT.

"Joe Patten!"

"No. sir." take my knife?"

" Yes, sir." This was a colloquy in school between the master of the school at the "Corners," and timid young fellow, with large, staring black eyes, that in any moment of excitement had | us?" asked Joe Patten.

a peculiarly startled look. "You may be seated," said Mr. Eaton, Joe," replied grandmother. and oh, how relieved Joe was to drop down his grandmother's chair, still more fully re- | wild play of the waters. lieved would he have been. As it was, he sat down, his big eyes staring worse than ever. No such orbs did Jim Reeves have. He had small, sly eyes, that never seemed to change their expression, but would have stayed small and sly, even if a clap of thunder had gone off and boomed just above his though, seemed to occupy it.

head. At this time, Jim had raised a pugnacious-looking fist, and said "Teacher!" "What is it, Jim?" "I saw your knife on Joe's desk." Mr. Eaton had a way of turning abruptly

and confronting, suddenly, scholars. He brushed his hair in front up into a roll, so that it looked like a small mountain coming to you, say Bear Mountain, on the other side of the river. The mountain now towered and frowned over Joe.

"Did you have my knife on your desk, Joseph?"

mering Joe. The scholars laughed. "Do you mean to say you had my knife?

Yes or no." "Yes, sir, but—" "No buts.' Folks get drowned in butts

"No, sir—yes, sir, I mean, but—" to see you.

The master was not really a hard-hearted man, though his way in school was harsh and abrupt. After school he talked this matter over with Joe.

"What do you mean by saying you had my knife?' "You lent it to me."

"O. did I? So I did. I remember now. Well--" "And that's the last I saw of it on my

desk." "Are you sure it is not there now?"

"I think so." "Let's look once more."

They looked, they searched, they took out all the books, they put them back again. The knife could not be found.

turn up. You are sure you haven't it? You are telling me the truth?" Joe's tearful eyes were like tubs set out | desk.

under the spout on a rainy day, and running over with water.

"Why, no, Mr. Eaton! I haven't your knife?" declared Joe. "Well, Joe, I shall believe you are inno-

cent till you are proved to be guilty." This announcement comforted Joe, and still he felt that his good name was in a

shadow. He overheard Jim Reeves saying, "Joe has got that knife. He knows, fellers, all about it." "No, I don't!" said Joe, stoutly, to the

crowd about him.

"You mean to say I lie?"

"It is a falsehood, and you-know it," deness. This was at recess, and the tinkle of cere workers for the glory of God and the cheated. poned the dispute.

and I am sorry it was lost off my desk, and

wait. God knows how it is-"

"Yes, and he knows I didn't take the

"Then he will give you strength to bear any false suspicion.'

When Joe said his prayers that night near the window of his chamber, glancing upward he saw the round, bright moon.

"It's like God's eye," thought Joe, and he was not afraid to think God was looking down into his heart, into his pockets, into the drawers of the old pine bureau in the

"He doesn't see any knife around that doesn't belong to me," thought Joe.

Did the round, full moon shine that night? It did not glow above Bear Mountain the next night. Ah, the big stormclouds from the sea came up into the sky, covered the moon, and oh, what a deluge of rain that storm sent down into Rocky River. that ran by the village at the "Corners." How much activity out of doors that storm interfered with! There was Jim Reeves. He had such a smart little flock of hens, for whose welfare he had been constructing a

"O dear, mother!" he groaned, looking out of the window, "I can't work on my coop in this rain."

"Well, bring your tools in."

"I will." If he had said, "I won't," the result would "You mean, Joseph, to say you did not have been the same, for he did not go near his tools, but left them with his hens in the night no more. Morning for the weak-eyed

It continued to rain, and rain, and rain, one of his boys, Joe Patten. He was a and then came a freshet! Such a freshet!

"I think we are too high for the freshet.

"Too high, too high for you!" grandinto his seat! If there had been a hole in mother's little house seemed to say to the the floor, and he could have gone down into that hole, and then if there had been a tunnel leading from that hole to the kitchen at River, and the lower part was buried deep home, and Joe could have traveled through | under the water. Joe put on his rubber

> "O, O!" exclaimed Joe, "see the things!" that day—fences, logs, and, alas, furniture. a house!"

Yes, a little house was adrift. Nobody, "And there's a hen-coop!" cried Joe.

"And if a rooster isn't a crowing! A crow- shall be no night there!"-Spurgeon. biddy—ha-ha!"

Yes, a poor "crow-biddy" was trying to make the best of the situation, and thrusting his bill out of a crack in the coop, shricked, "Cock-a-doodle-do!"

"And what's that on the coop?" thought Joe. "'J. R.' does it say?"

"Yes, there were two big letters, "J. R." "That means 'Jim Reeves,'" said Joe.

Yes, Reeves' hen-coop had concluded to take a sail, and all those precious hens and "I-I-you-you-I-I," said the stam- two valuable "crow-biddies" had now become sailors.

"Let'em go!" said Joe, angrily. "He has made me trouble enough." That decision, though, did not satisfy Joe.

"Too bad," he next said, "to let the hens if full of water and they tumble in. Yes or drown. And if Jim did treat me unfairly.

[ ought—"

Joe was reaching with his pole out into the bought too dearly. angry flood, trying to touch that coop. He did touch it, and, as there was a nail in the moral principle in order to insure success, he end of the pole, he just hooked on to the gets cheated. coop with his friendly helper.

In a few minutes the coop was ashore, and didn't "Crow-biddy" lift his head and loudly shriek, "Cock-a-doodle-doo!"

tools—and—and" what was it he saw when moral culture, he gets cheated.

overhauling the tools? "Master's knife!" he said.

Yes, there it was! And as grandmother community, he gets cheated. had come down into the garden to witness the towing ashore of the wreck—Joe having and is determined to make money anyhow "That's queer ! Well, Joe, I hope it may notified her—she was a witness to the finding leaving religion, politics, friends, benevolent of the lost, the stolen knife! Jim Reeves objects, and "everybody to take care of themhad taken the master's property from Joe's selves." he gets cheated.

> "I must look after that Jim." said the master, when he learned of these facts. Look after Jim, he did, when school began the next day, and how did he do it, some-

> body asks? If I should describe that interesting process it would hurt the feelings of the Reeves family. So we will drop the subject here.— Christian Standard.

## YOUNG MEN.

truth, that you may man her bulwarks, and him restless nights, ill health, loss of appe- his faith in the Son.

whom he lived. With a grave, troubled and flesh and devil. We ask it in the name of good society, all we have to say is, even if face, he stated all the particulars, and of society, that she may not be convulsed by he has gained the whole world, he has got the crimes of the lawless nor by the frenzy abominably cheated. "Grandmother, I am just as innocent as of the despairing. We ask it in the name / Don't, therefore, pay too much for money. you are. I don't know where the knife is, of humanity, struggling to deliver herself It will not furnish you all you desire. It will from a thousand wrongs. We ask it in the not insure you good health. It will not en-I told the teacher so. Who has got it I don't name of multitudes, showing your own man- rich your mind. It will not enrich the heart. know."

hood, who are passing down to darkness It will not deliver you from danger. It will spoke, stroked gently the boy's glossy brown for my soul!" We ask it in the name of not save your soul. Don't, therefore, we hair—"all we can do when we can't prove the Redeemer, who has shed for fou his own | pray you, in getting gold, sacrifice your only in prayers to which we are warranted to our innocence, and yet are innocent, is to precious blood, and who waits expectantly to principles, your health, your friend, your set that august name; and then boldly using see the travail of his soul.

> has been so long gazing for the daybreak; cheated.—Business World. wearily to the anxious multitudes who have been waiting for his tidings below. Often has the cry gone up through the darkness: "Watchman, what of the night?" and often has the disappointing answer come: "It is night still; here the stars are clear above me, and they shine afar, and yonder the clouds lower heavily; and the sad night winds blow." But the time shall come, and perhaps sooner than we look for it, when the countenance of that pale watcher shall gather intense expectancy, and when the challenge shall be given with the hopefulness of a near vision, "Watchman, what of the night?" And the answer shall come: "The darkness is not so dense as it was; there are faint streaks on the horizon's range; mist is in the valleys, but there is radiance on the distant hill. It comes nearer—the promise of the day. The clouds roll rapidly away, and they are fringed with amber and gold. It is the best sunlight that I feel around me—it is morning!

And in the light of that morning thousands of earnest eyes flash with renewed brightness, and things that nestle in the dust and darkness cower and flee away. Morning for the toilworn artisans! for the oppression and avarise, and gaunt famine and poverty are gone, and there is social Jim was not particular to keep his student! for doubt has fled, and sophistry is silenced, and the clouds of error are lifted from the fair face of youth for aye, and there is intellectual night no more. Morning "Grandmother, do you think it will touch | for the lover of man! for wrongs are redressed, contradictions harmonized, problems solved, men in perpetual brotherhood, and there is moral night no more. Morning for the lover of God I for the last infidel voice is hushed, the last cruelty of superstition perpetrated, the last sinner lays his weapons down, and Christ the crucified becomes Christ the crowned. Morning! hark, how the earth rejoices in it, and its minstrels this underground tunnel, coming up near boots and went into the garden to watch the challenge the harpers in the sky, "Sing with us. ve heavens, the darkness is past, the true light shineth!" Hark!how the heavens Yes, many "things" were on the move | reply, "Thy sun shall no more go down, neither shall thy moon withdraw her light "Too bad !" thought Joe. "And there's for the Lord shall be thy everlasting light, and the days of thy mourning shall be ended !" And the light climbeth onward and upward, for there is a sacred noon beyond. That noon is heaven! "And there

## TO DAY.

Only from day to day, The life of a wise man runs; What matter if seasons far away Have gloom or have double suns?

We climb the unreal path, And stray from the roadway here: We swim the rivers of wrath, And tunnel the hills of fear.

Our feet on the torrent's brink, Our eyes on the clouds afar: We fear the things we think, Instead of the things that are.

## PAYING FOR MONEY AND GETTING CHEATED.

The love of money is said to be the root of Another minute, Joe seized one of grand- all evil. So great is that love in a majority "Joseph, you stop after school. I want | mother's clothes-poles, leaning against an | of cases that almost any price is paid for it. apple tree in the yard. When a second We propose briefly to discuss the matter and minute had elapsed, from a projecting point show that money, like other things, is often

When a man in pursuit of wealth sacrifices

When he pursues a business, however remunerative, which he knows is undermining his health, he gets cheated.

When he habitually devotes so many hours "Hullo! what's that in the corner of the to labor, that he has no time to give to his coop?" asked sharp-eyed Joe, "a lot of family and friends, to reading, mental or

> When he makes money by rum-selling, or any other traffic which works mischief in the

> When he ignores "all outside matters,"

When he finds making money in his fashion

good men, he gets cheated. When he is determined, in old age, to give himself no rest or relaxation, but work on, grapping for more, more, more, he gets

When he has money enough to satisfy any reasonable being, and should haul in sail and devote some of his best time and energies to doing good, but won't do it and works on, he hold to theism pure and simple. If our gets cheated.

When he finds his hard earned wealth is injuring both himself and family, that his Of you, Christian young men, it is asked | children are growing up in ignorance and that you cast out of yourselves the false, the idleness, and they are all "good for nothing" clared Joe, astonishing himself by his bold- selfish and the defiling, and that you be sin- to the world, it is evident that he has been hold to stay them. No man comes to the

good name, the best interests of your family, Wearily have the years passed, I know; or your soul; for if you do, you are cheated wearily to the pale watcher on the hill who for time and cheated for eternity. Don't get

## A REMINISCENCE OF BISMARCK.

(Translated from the German.)

In the University in Berlin there was once young Swede studying. He received a letter one day, from his uncle, which ran as

"My dear nephew, your cousin, my daughter, is traveling to the Bath at Ems; she will of Christ constraineth us." We hear that rest a few days in Berlin, and at the same passage often quoted, "The love of Christ time see the city. Will you not have the ought to constrain us"; but that is a corrupgoodness to meet her on the arrival of the coach, and show her about?" etc. The young lady came, and there stood the

young man, with a rose in his button-hole. He went with her to the hotel, and the next morning he came with a fine equippage, and took her about Berlin, and also again on the second and the third day.

The young lady was happy over her gal lant and attentive cousin.

On the fourth morning he took her back to the post-chaise, and as the young lady sat there he said:

"Cousin, I cannot let you go without mak ing a confession."

The young lady blushed and dropped her "I must tell you," the young gentleman continued, "that I—am not your cousin. Your cousin is my friend. He had no time to go with you, as he had to attend an exam-

ination; therefore, he asked me to do it. "But who are you, then?" cried the lady The young gentleman gave her his card the postilion blew his trumpet, the post chaise rolled on, and the young lady read on

the card-"Otto von Bismarck." Since then years had gone by. From the young Bismarck had grown the old, worldrenowned Bismarck, that lives on Wilhelmstrasse in Berlin.

mark's palace, and an elegant old lady stepped | telligent, but manifest a lively regard for out, sent her card to the mighty chancellor each other's welfare, as the following inciof the German Empire, and soon stood before | dent well illustrates. It is taken from Mr. him, and said:

"When your Excellency saw me last, I

honor of seeing Berlin in your company." family."

Happy hours and a delightful acquaintance followed thereafter.—Standard.

## A CHAPTER OF IFS.

The fourteenth chapter of John is singuout of it, or appearing to be involved in it. or connected with its summer

Look at the second verse: "In my Fahad been no place for us in the glory-land, had been human beings. - Baptist Weekly. Jesus would have told us. If there were anything yet to be revealed which would declares, "I would have told you."

with "if," and its consequence: "If I go February, 1787, called a convention for reand prepare a place for you, I will come vising and remodeling the "articles of agreeagain, and receive you unto myself." If the | ment," or confederation, which then held Lord Jesus should go away (and this is a the states together as by a rope of sand. By supposition no longer, for he has gone), then the convention thus called the Constitution he would return again in due time. Since was adopted on the seventeenth of September he has gone, he will come again, for he has of the same year, and submitted to the states made the one to depend on the other. His for ratification. There was considerable opexcludes him from the society of all truly home going pledges him to come, and compels position to it in several states for various us to look for him. a prime and her a should

the seventh verse: "If ye had known me, states:" ye should have known my Father also." If we really do know the Lord Jesus Christ, we know God. In fact, there is no knowing God sright except through his Son Jesus. It is evidently true that men do not long scientific men get away from the Christ, the incarnate God, before long they drift away from God altogether. They begin to slide down the mountain when they quit the incarnate Deity, and there is no more foot the master's bell interrupted and post- benefit of men. We ask it in the name of When his devotion to money-making costs keeps to the Father who does not keep to last to yield assent to the new order of things.

anything in my name, I will do it." The "if" in this case involves an uncertainty about our prayers, if an uncertainty at all Taking it for granted that we ask for mercies in the name of Jesus, a glorious certain. ty is linked thereto. Jesus saith, "I will do it." Oh, that we might put the first "if" out of court by continually petition. ing the Lord, and signing our petitions with the name of Jesus! May we be importunate his name and authority, we need be under

no apprehension of failure. Now comes the "if" of verse fifteen: "If ye love me, keep my commandments Something, you see, is to come out of this "if" as out of all the others. If something, then something—"If ye love me," then car. ry it out to the legitimate result: "keep my commandments."

You have the next "if" in verse twenty. three: "Jesus answered and said unto him If a man love me, he will keep my words." Respect to his wisdom and obedience to his authority will grow out of love. "The love tion of the text; the apostle tells us that it does constrain us; and if it really enters the heart, it will do so. It is an active, moving power influencing the inner life, and then the external conduct. "If a man love me he will keep my words."

The chapter almost closes at the twenty. eight verse by saying: "If ye loved me ve would rejoice because I said, I go unto my Father; for my Father is greater than I." Where there is an intelligent love to Christ we rejoice in his gains even though we ourselves appear to be losers thereby. The corporeal absence of our Lord from our midst might seem to be a great loss to us; but we rejoice in it because it is for his own greater

So you see the chapter, if you read it, though enriched with heavenly certainties, is yet besprinkled with "ifs." Like little pools of sparkling water among the everabiding rocks, these "ifs" gleam in the light of heaven, and refresh us even to look upon them.—Rev. C. H. Spurgeon

#### KIND-HEARTED INSECTS.

The Bible has made ants famous for industry and foresight, and modern naturalists find few animals more worthy of study. One day a carriage stopped before Bis- | These insects are not only surprisingly in-Belt's "Naturalist in Nicaragua:"

One day while watching a small column was still young. Your Excellency has, since of these foraging ants, I placed a little stone then, become great and renowned, and has, on one of them to secure it. The next that of course, forgotten me. I had once the approached, as soon as it discovered its situation, ran back in an agitated manner to ."Ah!" cried Bismarck, "I remember communicate the intelligence to the others, it very well, now, and to you, madam, I They rushed to the rescue. Some bit at the owe many thanks. My life was always so stone, and tried to move it; others seized full of work that I have seen but once the the prisoner by the legs, and tugged with Museum in Berlin, and that was with you. such force that I thought its legs would be But now allow me to introduce you to my pulled off, but they perservered till they got the captive free.

I next covered up one with a piece of clay, leaving only the ends of his antennæ projecting. It was soon discovered by his fellows, which set to work immediately, and, by biting off pieces of the clay, soon liberated it. Another time I found a very few of them passlarly full of certainties and remarkably ing along at intervals. I confined one of studded with ifs. Concerning most of the these under a piece of clay, at a little disgreat things in it there never can be an "if"; tance from the line, with its head projecting. sand yet "if" comes up, I think, no less than seven times in the chapter; and "if," out but could not. It immediately set off too, not about trifles, but about the most at a great rate, and I thought it had desertsolemn subjects. It is, perhaps, worthy of ed its comrade; but it had gone for assistmention, that with each of these "ifs" ance, for in a short time about a dozen ants there is semething connected, as following came hurrying up fully informed of the circumstances of the case, for they made directly for their imprisoned comrade, and soon set him free. The excitement and ardor ther's house are many mansions: if it were with which they carried on their unflagging not so, I would have told you." If there exertions could not have been greater if they

As THERE is considerable interest abroad in render your hope a delusion at the end, you regard to the celebration of the centennial of should have been made acquainted with it; the Constitution of the United States, some Jesus himself would break the sad news to facts in its history may not be out of placeyou; he would not leave you to be horrified After the necessity of a stronger government by finding it out for yourselves; he kindly than that existing at the close of the revolution had been made manifest, the Congress Notice the third verse. Again we meet of the Confederation on the twenty-first of reasons. The following shows the dates of The next "if" comes at the beginning of the ratification by the thirteen "original

f	Delaware
В	Pennsylvania
5	
5	GeorgiaJanuary 2, 1788
•	New Jersey
<b>5</b> :	Massachusetts
r	Maryland         April 22, 1788           South Carolina         May 28, 1788
е	South CarolinaMay 28, 1788
y	New HampshireJune 21, 1788
	VirginiaJune 26, 1788
e	New York. July 26, 1788
-1	North CarolinaNovember 21, 1789
•	Rhode Island
-	

Little Rhode Island, fearing she might be Father but by the Son, and no man long overshadowed by the larger states, was the New York, on the contrary, objected to the Poor Joe ! He felt that he was carrying a tell her to the generation following. We tite, bad temper, envy and jealousy, the heavy burden of suspicion in those days. He ask it in the name of Christianity, that you growth of pride, idolatry of gold, a stingy or little farther down in the chapter, namely, power in the Senate with the large ones.—

mentioned it to his grandmother, with may join her in her brave battle with world sour disposition, and hatred or indifference in the fourteenth verse: "If ye shall ask

Hoyular

THE project of flooding geria from the sea has bee it seems that large trace with water from other son reports to the French Ace artesian well bored in 188 2,000 gallons a minute, considerable lake, thirty f ing from 1,200 to 1,500 a

MAKING THE FOG RING \_The San Francisco Arg curious device for warning ger. It was a fog-bell the Race Point, Cape Cod. 1 with a clockwork that wo it whenever it was set a was under cover, but pro house was a long, nicely b a big sponge on the outer ittle roof over the sponge off, but when a fog came would saturate the sponge bearing the lever down wo chine and set the bell to to fog disappeared, the spong lever stopped the bell.—S

LIVE OF A CANARY BI definite age to which cana one over twenty years old. for them to live so long. under five years, and the n by carlessness. Dyspepsi food is the main cause. is the seed that comes from on the Canary, Islands, m hemp seed, at times. T piece of lettuce, and it see them. All other green str kind of food should be bird hospital is filled with to be cured of indigestion meat and other unnatural are so delicate that it is ha when sick, but a careful us remedies gives good result take cold as easily as is th their digestion is ruined t and a prey to every malady

NATURE IN A FOREST.

is always shivering and rust

dress; invisible water is I grass; a branch, tired of be same attitude, rises abrupt joint crack, as if stretching losing its equilibrium or me rolls down a slope, and this lanche carries away with it an insect or of a bird rapid an acorn breaks from its st leaf to leaf, and falls upon dull sound; something goes grating noise among the gr bers, a squirrel squeaks v tree, and the woodpecker, lar as that of a pendulum, of the elms to drive out the which it feeds. The wind top of the forest, produc which roll like waves on th out moanings which migh distant roar of the ocean. articulate plaints it seems s were heard to breathe. Ol is to abide there for long l all the little troubles of civi one's self to be penetrated things, and impregnated w is around us, immersed in ure like a mad repose in lyn Magazine.

RESISTANCE OF THE

Everybody has noticed that

fan gently the air parts bef

effort, while when we try the same air is felt to react to say that if the motion is the atmosphere will resist l which the fan, if made of in pieces, this may seem to ed property of the nimble we pass daily. Yet, this is the tion is only so quick that t out of the way, a body hur rise in temperature like a armor-plate. It is all a qu and that of the meteorite immense. One seen to fly from the Mississippi to th inappreciably short space ( ess than two minutes—an sumable height of over fif ity with which it shot by gav pression that it went just a some witnesses of the une looked the next day to see their chimneys. The he arrested motion in the cas moving twenty miles a sec lated, and is found to be enough, not only to melt i to vapor; though what de pen is, according to Prof. melted surface portions are pressure of the air and vo the luminous train, the cold, until the difference causes a fracture, when th pieces fall—some of them a of them, possibly, at the t er space, or far below that cury. Where do these st What made them? The complete, but if a part of ready yielding to patience, as an instance of the conne that the first help to the 

#### ing in my name, I will do it." The in this case involves an uncertainty our prayers, if an uncertainty at all g it for granted that we ask for merthe name of Jesus, a glorious certain. inked thereto. Jesus saith, "I will ." Oh, that we might put the first

out of court by continually petition. e Lord, and signing our petitions with me of Jesus! May we be importunate n prayers to which we are warranted to at august name; and then boldly using me and authority, we need be under prehension of failure.

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#### KIND-HEARTED INSECTS.

he Bible has made ants famous for inry and foresight, and modern naturalind few animals more worthy of study. e insects are not only surprisingly inent, but manifest a lively regard for other's welfare, as the following inciwell illustrates. It is taken from Mr. " Naturalist in Nicaragua: "

e day while watching a small column se foraging ants, I placed a little stone e of them to secure it. The next that pached, as soon as it discovered its situran back in an agitated manner to nunicate the intelligence to the others, rushed to the rescue. Some bit at the , and tried to move it; others seized

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been human beings.—Baptist Weekly.

THERE is considerable interest abroad in l to the celebration of the centennial of onstitution of the United States, some in its history may not be out of place. the necessity of a stronger government hat existing at the close of the revoluad been made manifest, the Congress e Confederation on the twenty-first of ary, 1787, called a convention for reand remodeling the "articles of agreeor confederation, which then held ates together as by a rope of sand. By nvention thus called the Constitution lopted on the seventeenth of September same year, and submitted to the states ification. There was considerable opn to it in several states for various The following shows the dates of tification by the thirteen "original

December 7. vania December 18. December 18.	1787
riey December 18 January 3 Leut January 9	1788
mostis	, 1785
d April 22, krolina May 98 supphire June 21	1788
June 26 July 26	. 1788
arolinaNovember 21	, 170
	ht be

owed by the larger states yield ament to the new order of things ork, on the contrary, objected to the on which gave the small states equal is the Senate with the large succe. The same of the other sales of the sales

## Hoyular Science.

THE project of flooding a portion of Algeria from the sea has been abandoned, but Nor shout and scream with noisy fun, geria from the sea has been may be covered | Nor climb an apple tree, she always kept her hair in curl with water from other sources. De Lesseps reports to the French Academy that a single artesian well bored in 1885 is yielding some When mamma was a little girl 2.000 gallons a minute, and has formed a considerable lake, thirty feet deep, reclaim- Nor break her doll, nor tear her gown. ing from 1,200 to 1,500 acres of waste land.

MAKING THE FOG RING ITS OWN FOG-BELL. The San Francisco Argonaut tells of the curious device for warning mariners of danger. It was a fog-bell that used to ring on Race Point, Cape Cod. There was a big bell with a clockwork that would mournfully toll it whenever it was set a-going. The bell was under cover, but projecting from the house was a long, nicely balanced lever with a big sponge on the outer end. There was a little roof over the sponge to keep the srain off, but when a fog came on, the moisture bearing the lever down would start the .mafog disappeared, the sponge dried out and the lever stopped the bell.—Swiss Cross.

one over twenty years old. It is exceptional hands, because they dealt faithfully." for them to live so long. They usually die them. All other green stuff and every other cases where they lie. kind of food should be prohibited. My meat and other unnatural bird food. They are so delicate that it is hard to cure them their digestion is ruined they become weak and a prey to every malady.—Tribune.

joint crack, as if stretching itself. A stone, belles of glittering, fashionable society? losing its equilibrium or moved by an insect, rolls down a slope, and this miniature ava- be still harder to deal thus with others. after this great change, the clergyman said lanche carries away with it a few grains of The laws, customs and traditions of the to him, "Well, my dear sir, and what do Which Day of the Week did Chr sand; a sudden quivering of the wings of an insect or of a bird rapidly lashes the air; an acorn breaks from its steam, bounds from ing. Adulteration, trickery and downright leaf to leaf, and falls upon the turf with a dull sound; something goes by, producing a grating noise among the grass; a bird jabbers, a squirrel squeaks while climbing a tree, and the woodpecker, with a beat regular as that of a penduium, strikes the bark of the elms to drive out the little beetles on which it feeds. The wind sweeps over the top of the forest, producing undulations which roll like waves on the sea, and give out moanings which might be taken for the distant roar of the ocean. In all these inarticulate plaints it seems as though Nature were heard to breathe. Oh, how pleasant it no "reckoning" with us, but we may some is to abide there for long hours, forgetting day wish none had been made. Hardest of all the little troubles of civilization, allowing all is it to deal faithfully with God; so hard one's self to be penetrated by the essence of things, and impregnated with the life that is around us, immersed in the world of nature like a mad repose in the sea! - Brooklyn Magazine.

RESISTANCE OF THE ATMOSPHERE. -Everybody has noticed that when we move a fan gently the air parts before it with little effort, while when we try to fan violently, the same air is felt to react; yet if we go on to say that if the motion is still more violent the atmosphere will resist like a solid. against which the fan, if made of iron, would break in pieces, this may seem to some an unexpected property of the nimble air through which we pass daily. Yet, this is the case, and if motion is only so quick that the air cannot get out of the way, a body hurled against it will rise in temperature like a shot striking an armor-plate. It is all a question of speed, and that of the meteorite is known to be immense. One seen to fly over this country from the Mississippi to the Atlantic in an inappreciably short space of time—probably less than two minutes—and though at a presumable height of over fifty miles, the velocity with which it shot by gave every one the impression that it went just above his head, and some witnesses of the unexpected apparition looked the next day to see if it had struck their chimneys. The heat developed by arrested motion in the case of a mass of iron moving twenty miles a second can be calculated, and is found to be much more than enough, not only to melt it, but to turn it to vapor; though what does probably happen is, according to Prof. Newton, that the melted surface portions are wiped away by the pressure of the air and volatilized to form pieces fall-some of them at red-hot heat some of them, possibly, at the temperature of outer space, or far below that of freezing mercury. Where do these stones come from? What made them? The answer is not yet complete, but if a part of the riddle is already yielding to patience, it is worth of note, as an instance of the connection of sciences, that the first help to the solution of this

and the geologists. Contury.

#### WHEN MANNA WAS A LITTLE CIRL.

When mamma was a little girl (Or so they say to me), She never used to romp and run, When mamma was a little girl.

(It seems to her, you see), She never used to tumble down, Nor drink her papa's tea. She learned to knit "plain," "seam," and "purl"-

When mamma was a little girl.

But gran'ma says—it must be true—
"How fast the seasons o'er us whirl! Your mamma, dear, was just like you, When she was grandma's little girl!" —San Francisco News-Letter.

#### NO RECKONING.

When Josish, in the eighteenth year of his reign, ordered the temple to be repaired because of the ravages made in it by prewould saturate the sponge, and the weight vious idelatrous kings, there was one very remarkable fact that on record concerning chine and set the bell to tolling. When the the event. The money gathered from the people for that purpose was given to the carpenters, builders, and masons for the purchase of the necessary materials, but LIFE OF A CANARY BIRD.—There is no "there was no reckoning made with them definite age to which canaries live. I have of the money that was delivered into their

Of how many of us can that be said tounder five years, and the majority are killed day? How many of us are dealing so faithby carlessness. Dyspepsia from improper fully with God, our fellow-men, and ourfood is the main cause. The natural food selves that no reckoning need be made of is the seed that comes from the native grass that which has been intrusted to us! Most on the Canary Islands, mixed with rape or of us think we can safely be left to look hemp seed, at times. The birds reliak a after our own interests, yet it is a very seripiece of lettuce, and it seems to agree with our question whether we even see in all

Are we true to ourselves when we squanwhen sick, but a careful use of homeopathic ing a long life-time, on the acquisition of remedies gives good results. Birds do not wealth, or fame, or political power, or sotake cold as easily as is thought, but after cial prestige? Are energy, ambition, foresight, and insight, given to us merely that we may be successful money-making ma-Chines? Is a talent for art or music, sci- At length for a long time they were sep-NATURE IN A FOREST.—The restless leaf ence or literature, bestowed on us simply to arated. The clergyman did not meet the

If we are not faithful to ourselves, it will The first time he met his former friend business world of to-day are based on the necessity for the closest, shrewdest reckon- rection?" theft abound. We cannot control this in the mass. We are only responsible for it in ourselves. Are we thorough in every detail in which the want of thoroughness could not be detected? Are we honest, even to the "tithe of mint, and anise, and cummin," with our neighbor's time, property, reputation and rights?

We give a dozen, yes, a score of promises every day that are not worth the breath which utters them, and that cause disappointment, inconvenience, loss of time, and loss of money to others. It would hardly be safe to make that it sometimes seems impossible. Think of his claims on all we have, all we are, and all we hope to be! Only in the strength of his Son can we satisfy them. How much of every man put this clasp upon his Bible, tion, but in idle pleasure! How much of his we are only stewards!

Perhaps no possession, material or invisible, is so comprehensive, far-reaching, and priceless as our influence. In a hundred ways it may be acquired or lost; in a thousand ways it may be used for as many different ends. Are we keeping it pointed true as a mariner's compass toward the only goal worth reaching—the saving of souls? We can make no reckoning for ourselves of its extent. Our lightest whisper may be heard half round the globe, carried thither as surely, as effectively, almost as swiftly, as a message on the wings of the electric current. There are apparently good motives which may prompt us to an unfaithful use of our influence. Wholly unselfish love for our friends, which makes us shrink from the thought of their having hardship or trouble, may ofttimes lead us to counsel them against their own highest interests. Since we cannot always accomplish the good we seek, even when we exert our greatest wisdom, most earnest efforts, and most fervent prayers, we may well tremble for our unconscious influence from the lessons others may draw from our unguarded moments.—Kate Livingston Ham

## BOYS MAVING FUN.

"Well, boys, I will tell you how we can ing which amusement to begin with.

"What is it?" asked several at once. "You shall see," replied Charlie.

"Who's got a saw?"

"Get them; and you and Fred and Martin astronomical enigma came from the chemists Let us be back in fifteen minutes." The boys separated to go on their several | drift.—Standard.

errands, each wondering of what use saws. axes, and shovels could be in the play.

But Charlie was a favorite with them all and they fully believed in his promises, and were soon back again for the fun.

"Now," said he, "Widow Bradley has gone to sit up with a sick child. A man hauled her some wood to-day, and I heard her tell him that unless she could get some one to saw it to-night, she would have nothing to make a fire with in the morning. Now, boys, it will be just as easy for us to saw, split, and pile up her wood as to make a snow-man on her door-step; and the surprise of the first will be better than that of the last. What say you, boys?"

One or two of the boys objected, and could not see the fun; but the majority went in for it with the inward satisfaction and joy that always results from well-doing.

It did not take long for seven smart and healthy boys to split and pile up that load of wood, and shovel a good path from the door-step to the wood-pile. They felt great saturaction over their fun, and they all went to a neighboring carpenter's shop, where shavings could be had for the carrying away, and each brought an armful; and they went home with light and joyful hearts.

The next morning, when the poor weary widow returned from watching at the sick bed, and saw what had been done, she was astonished, and tears of gratitude ran down her cheeks. She wondered who had done the kindly deed; and when afterwards told, her fervent invocation, "God bless the boys!" would have richly repaid them could they have heard it.—Christian Secretary.

#### THOU FOOL.

A man of intelligence, but of a very skeptical turn of mind, had had many conversations with his clergyman, and was always bird hospital is filled with birds sent: to me der our health in late hours, injurious ex- stumbling at the doctrine of the resurrection to be cured of indigestion induced by cake, citement, and imprudent exposure for pleas- as a vexation and plague to his reason. He ure's sake? Are our intellectual faculties stumbled at the stumbling-block, being disfaithfully used when they are all bent, dur- obedient. His clerical friend did not succeed in reducing his skepticism, which proceeded not so much from particular difficulties and incredibilities in the mystery before him, as from a proud, self-relying dependence, not upon God, but upon his own reason.

is always shivering and rustling, like a silk have men call us great? Do executive skeptic for years. Meanwhile the grace of dress; invisible water is rippling over the ability, a strong will, and a subtle magnetism God came into his heart, and he was congrass; a branch, tired of being so long in the reach the highest attainable ends when they verted, and became a little child. All his same attitude, rises abruptly, and makes its give us political eminence or make us the skepticism departed, and he now listened only to God.

you think now of the doctrine of the resur- bath during 800 years after Christ?

"Oh, sir," said he, "two words from guage. Paul conquered me-'Thou fool!' Do you see this Bible?" (taking up a beautiful copy of the Scriptures, fastened with a silver clasp) "and will you read the words upon the clasp that shuts it?"

The clergyman read deeply engraven on the silver clasp: "Thou fool!"

"There," said his friend, "are the words that conquered me; it was no argument, no reasoning, no satisfying my objections, but God convincing me that I was a fool: and thenceforward I determined I would have my Bible clasped with those words, 'Thou fool!' and never again would come to the consideration of its sacred mysteries but through their medium. I will remember that I am a fool, and God only is wise."

How striking, how affecting was this! Ah! this is the way to come to God's Word. Let the time that should be devoted to his service | "Thou fool!" and let him enter it, to sit is frittered away, not in wholesome recreatat the feet of Jesus, and learn of him, just as a little child, remembering the sayings of money is spent without a remembrance that David: "The entrance of thy words giveth light; it giveth understanding unto the sim-ple."—Sel.

## PURPOSE IN LIFE.

I speak first of purpose in life; for you see at once how that will naturally underlie and control all the rest, and that seems to me a matter especially needing emphasis at the present time. More than anything else, perhaps, certainly as much as anything, that is the fault of to-day—a lack of purpose, so essential a thing for manhood, for any success, is a resolute and definite purpose, and I am afraid we are not facing life in such a spirit. Sometimes a purpose, no matter how strong and definite, will fail to bear a man to his chosen goals for the limitations of natural capacity have to be taken into account, and fortune does have some small part to play. But this much is quite sure, that the future has nothing high or good in store for him who does not resolutely aim at something high and good. No man is ever likely to accomplish any more than he resolutely sets himself to accomplish.

A purpose is the prime condition of success; the eternal never changes condition. Nothing can take its place. The high road to success lies through purposes, and one purpose with us is that we lack purpose, and, lacking that, lack principle, lack backthe luminous train, the inside remaining have some fun," said Charlie Green to his bone, lack grit. Not having a purpose in cold, until the difference of temperature companions, who had assembled one bright life, we have no power to take strong hold causes a fracture, when the stone breaks and | moonlight evening for sledding, snow-ball- of some work and do it. The tendency is to ing, and fun generally. They were discuss- drift, to float with the current, to let the stream of life sweep us whither it will. That is the easier way, doubtless, and the banks are very beautiful and pleasant as we glide between them; but our true journey "I have, I have," replied three of the lies the other way, the real treasure mines of life are in the hills near the sources of the river; and we must row, row hard against each get an axe, and I will get a shovel, the current if we would reach them. Let us row, not float through life; steer, not

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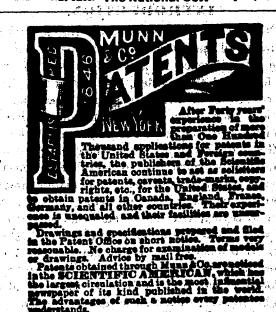


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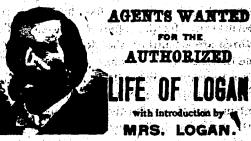
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#### SECOND QUARTER.

April 2. Joseph Sold into Egypt. Gen. 37: 23-36. April 9. Joseph Exalted. Gen. 41: 38-48. April 16. Joseph Makes Himself Known. Gen. 45: 1-15. April 23. Joseph and his Father. Gen. 47: 1-12. April 30. Israel in Egypt. Exod. 1: 6-14. May 7. The Child Moses. Exod 2: 1-10. May 14. The Call of Moses. Exod. 8. 1-12. May 21. The Passover. Exod. 12: 1-14. May 28. The Red Sea. Exod. 14: 19-31. June 4. The Marna. Exod. 16: 4-12 June 11. The Commandments, Exod. 20: 1-11. June 18: The Commandments. Exod. 20: 12-21. June 36. Review.

LESSON I.—JOSEPH SOLD INTO EGYPT.

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

#### For Sabbath-day, April 2d.

SCRIFTURE LESSON. GENERAL 27: 28-36. And it came to pass when Joseph was come unto his

prothren, that they stripped Joseph out of his coat, his coat of many colors that was on him.

14. And they took him, and cast him into a pit: and the 24. And they took him, and cast him into a pit: and the pit was empty, there was no water in it.

25. And they sat down to eat bread: and they lifted up their eyes and looked, and behold, a company of Ishmaelites came from Gilead, with their camels bearing spicery, and bulm, and myrrh, going to carry it down to Egypt.

26. And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood?

27. Come, and let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother, and our fieth: and his brethren were content.

26. Then there passed by Midianites, merchant-men; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of sliver: and they brought Joseph into Egypt.

26. And Reuben returned unto the pit; and behold, Joseph was not in the pit: and he rent his clothes.

30. And he returned unto his brethren, and said, The child is not: and I, whither shall I go?

31. And they took Joseph's coat, and killed a kid of the

31. And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood:
33. And they sent the coat of many colors, and they brought it to their father; and said. This have we found: know now whether it be thy son's coat or no.

33. And he knew it, and said, It is my son's coat; an evil beast bath devoured him: Joseph is without doubt rent in 34. And Jacob rent his clothes, and put sackcloth upon his

loss, and mourned for his son many days.

35. And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him. his father wept for him.

36. And the Midianites sold him into Egypt unto Potiphar, an officer of Pharach's, and captain of the guard.

GOLDEN TEXT.—But the Lord was with Joseph, and showed him mercy. Gen. 89: 21.

#### BIBLE READINGS.

The dreams of Joseph. Gen. 37: 1-11. Monday. The wrongs of Joseph. Gen. 37:12-22. Tuesday. The selling of Joseph. Gen. 37: 23-36. Wednesday. The prayer of the troubled. Psa. 69:

Thursday. The song of the believer. Psa. 87:1-23. Priday. The sufferings of Christ. John 19: 12-24.

·Tncs.—B. C. 1728. PLACES.—Dothan, Egypt, Hebron.

RULERS.—The Pharaohs in Egypt, of the Shepherd-king Dynasty.

## OUTLINE.

I. The plan to murder Joseph. v. 28, 24. II. Joseph sold. v. 25-28, 86. III. Joseph mourned. v. 29-35.

## INTRODUCTION.

Here we have again brought out that remarkable feature of all the lessons so far, the divine selection made with reference to an end in view. We have seen how Abel was selected, how Noah was selected, how Abraham was selected, and Isaac and Jacob; and now, from Jacob's numerous family, Joseph is singled out as the distinguished person under God's dispensation. Since the closing lesson of last quarter, we have read concerning the meeting of Jacob with Esau and their reconciliation, and the settlement of Jacob at Shechem. Jacob comes again to Bethel, and builds anew an altar to the God who had answered him in the day of his distress. God renewed to Jacob the old promise of the seed and the land. After this, Jacob took up his journey and came to Hebron, where he dwelt with his father. When Isaac reached the great age of 180 years, he was gathered to his fathers, and his two sons, Esau and Jacob, together laid him in the tomb. After this they separated, Jacob remaining at Hebron, while Esau went to Mt. Seir, where his posterity found their permanent home. Then follows a graphic picture of Jacob's family, disclos ing the characteristics of the different sons. Joseph dreams dreams, which he recounts to his brethren. His narrating his dreams has the effect ro stir up bitterness of feeling against himself. The elder brethren are attending the flocks of the father at some distance from home. Joseph is sent to them with a message. When they learn of his approach they immediately conspire together to take his life. Reuben, one of his brothers, suggests that Joseph be thrown into an empty cistern which is near at hand. At this point, our present lesson begins.

## EXPLANATORY NOTES.

V. 28. When Joseph was come unto his brethren, that they stripped Joseph out of his coat, his coat of many colors. They knew that Joseph was the favorite son of his father, and they were doubtless moved with envy against him, as well as being embittered by the import of his former dreams. They first proposed to kill him, but by the persuasion of Reuben, finally determined to cast him into a pit, or cistern. But they had sufficient forethought to know that they must make some plausible account of him to his father; hence they took from him his coat, which was very peculiar in its colors, and would be readily recognized by his father, if they should send it back torn and stained.

V. 24. And they took him, and cast him into a pit. and the pit was empty. Such old empty cisterns were often used as prisons, but they doubtless first intended to leave him there to die.

Y. 25. And they sat down to est bread : ... and behold, a company of Tehmackles came from Gilead. he

myrrh, going to carry it down to Egypt. They had committed their unnatural crime very deliberately, and now sat down, wholly unconcerned, to partake of their daily meal. At this moment they observed a caravan of merchant-men approaching, on their way to Egypt. This suggested a new thought. These men were traders, and possibly these brethren could sell Joseph to them, thus obtaining some money for him, and, at the same time, dispose of him without directly causing his death.

V. 26. And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood? The question of profit has now sprung up in their minds. They could easily slay him and conceal the whole crime from his father; but what personal profit were they to gain from this? There was no disposition to relent in their purpose to dispose of him, but now the question was, how could they make the most money in the transaction.

V. 27. Come, and let us sell him to the Ishmaelites. This was not a very strange suggestion, for the practice of selling slaves was by no means unknown. And let not our hand be upon him; for he is our brother, and our flesh. Here comes a new motive for thus disposing of their brother. They not only obtain money for him, but they in some sense relieve themselves from taking his life. It would seem from these words that their conscience is not altogether at rest. They would much rather he would die in Egypt as a slave, than to die under their own hands. At the same time, by that means, they would be just as effectually free from his presence and from the fulfillment of his dreams. And his brethren were content. Judah's proposition was at once accepted by his brethren.

V. 28. They drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver. This transaction was soon accomplished. for the merchant men would not tarry long; what they do must be done quickly. This price was probably twenty shekels, as money at that time was weighed, not counted. The common price for a slave was generally thirty shekels, but of course these merchant men could not pay the full price for him if they were to sell him again and gain a

V. 29, 30. And Reuben returned unto the pit. It appears from these words that Reuben was not present when the sale of Joseph took place. He might have been away with the flocks while the other brethren were at dinner; hence he knew nothing of what had been done with Joseph. It is not unlikely that Reuben had already been devising in his mind how he might yet deliver Joseph, and send him back to his father; very likely he returned to his brethren with this purpose in his heart. And he rent his clothes. This was an expression of the deepest agony on account of his brother. He had come to feel a deep conviction of his own personal sin in this case; had determined, if possible, to atone for his sin by delivering Joseph; but now it was too late, Joseph was gone. And I, whither shall I go? This was language of utter distraction Sabbath day. The purpose of God. Acts 7: 1-16. and despair. It seemed to him that there was no thus establishing a habit of Christian benevolence place where his soul could find rest. He had committed a great sin, and although he had resolved to confess it and to deliver his brother, he had waited too long: it was now too late.

V. 31, 32. The crime is now completed. The next question is how shall they conceal this from their father. They very soon agree upon an expedient. Killed a kid of the goats, and dipped the coat in the blood. There were many wild animals in Palestine. and they could make it appear very plausible that Joseph had been devoured by some of these animals. With this purpose they sent the bloodstained coat of Joseph to his father. And said, This have we found: know now whether it be thy son's coat or no. This was a well studied plan to deceive

V. 83. And he knew it, and said, It is my son's coat; an evil beast hath decoured him. That was the conclusion which they wished their father to accept, hoping thus to relieve themselves.

V. 84. And Jacob rent his clothes, and put sackcloth upon his loins. He was deeply distressed over the loss of his son; and these were the tokens of that deep distress and sorrow.

V. 35. And all his sons and all his daughters rose up to comfort him: but he refused to be comforted. Though they might all surround him with every expression of kindness, yet it was impossible to dispel his sorrow. I will go down into the grave unto my son mourning. He said in these words that he should not cease to mourn until he should meet his son in the spirit world. There was no comfort for him while separated here from that favorite child.

V. 86. And the Midianites sold him into Egypt unto Potiphar, an officer of Pharach's. This passage simply states what disposition was made of Joseph by the Midianite traders.

## Books and Magazines.

Among the most valuable things in the Old Testament Student for March are the articles by the editor -"The Study of the Bible by College Students." and "A Book Study: Exodus." An interesting Autobiography of Prof. Franz Delitzsch is introduced by Prof. H. V. Hilprecht, of University of Pennsylvania. "American Explorers in Palestine" is a readable and instructive article. The usual editorials, notes, book notices, etc., combine to make a good number. New Haven, Conn., P. O. Drawer 15.

## MARRIED.

At Ashaway, R. I., March 9, 1887, by Rev. I. L. Conn., and Miss HATTIE E. PARK, of North Ston-

At Ashaway, R. I., Wednesday evening, March 9, 1887, by Rev. I. L. Cottrell, Mr. GRANT BOOTH, of Westerly, and Miss JENNIE WILCOX, of Shan-

In Niantic, R. I., March 8, 1887, by Rev. Horace Stillman, Mr. ROBERT KIRK and Miss MAGGIE E. STEWAET, both of Niantic.

At the home of the bride's parents, Feb. 24, 1887 by Eld. M. Babcock, Mr. JOHN COOPER and Miss EVANGELINE BABCOCK, all of Carlton, Tama Co.,

On the evening of March 12, 1887, at the Seventh day Baptist church, in New Auburn, Minn.

At Trenton, Freeborn Co., Minn., March 11, 1887, by C. C. Ayars, Esq., Mr. Elbert W. West and Miss IRENE SARGENT, both of Trenton.

At his residence, in the village of Friendship, Allegany Co., N. Y., March 7, 1887, Dr. DANIEL BRAYTON BARCOCK, at the age of 72 years. Dr. Babcock was a member of the Seventh-day Baptist Church at Nile, a Christian man of strong convictions and decided opinions. He was well qualified and of good standing in the medical profession, in which he had been a successful and trusted practitioner in Allegany county for many years. Funeral services at the house, conducted by Rev. D. E. Maxson. Further notice will be taken of Dr. Bab cock's life and death in the RECORDER. D. E. M.

In Independence, N. Y., March 10, 1887, of Bright's disease, HENRY STILLMAN, in the 67th year of his age. The deceased was born in the town of Alfred. At one time he was a member of the Independence Church. He leaves a wife and four children. Funeral services were held at the Seventh-day Baptist church, conducted by the writer, assisted by Eld. J. Kenyon. Sermon from Num. 20: 25, 26.

In Hartsville, N. Y., of pneumonia, Mrs. MARY CLARK CURTIS. She was born June 24, 1847, united with the Hartsville Church in 1861, was married to A. E. Curtis June 21, 1880, being the only daughter of Lewis Clark, of Hartsville. She had come home to her father's, ostensibly for a visit, but really to die in the same room where her youngest brother and her mother both died. Since she must be sick, must die, it was a great consolation to husband, father, and relatives to be with her.

In Berlin, N. Y., Feb. 13, 1887, of congestion of the lungs, Frank W., son of Edward and Mary Hull, aged 8 months.

Near DeRuyter village, N. Y., March 8, 1887 SILAS HART, aged 93 years, 11 months and 28 days.

In DeRuyter, N. Y., March 8, 1887. HANNAH ADALINE, wife of John Layton, aged 47 years, 7 months and 12 days.

In DeRuyter, N. Y., on the morning of March 12 1887, of pneumonia, at 1 o'clock, the mother, Mrs. Anna M. Harr, and at 7 o'clock, the father, Mr. CHARLES HART. The funeral services were held on Monday, the caskets being placed side by side, and the words of David used as a text: "Lovely and pleasant in their lives, and in their death they were not divided." After the services the caskets were placed on a double hearse and laid side by side in one grave in the beautiful cemetery. His age was 62 years, 1 month and 18 days, and hers 58 years, 11 months and 16 days. Thus father and mother were suddenly called away, leaving an only son, towards whom, in his great affliction, the sympathies of the whole community are directed.

In DeRuyter, N. Y., March 14, 1887, Mrs. MARIA GIFFORD, wife of the late Elihu Gifford, aged 75 vears. 2 months and 20 days.

to which many can bear witness. She was married to Henry Lamberton July 11, 1860, who, with two sons and one daughter, survives her. Sister Lamberton had tried, for a long time, to keep the Bible Sabbath, and seven years ago last July she came out openly, and united with the Seventh-day Baptist Church of Bell's Run. One year later, her daugh ter became a member of the same church, and ter became a member of the same church, and afterwards they transferred their membership to the First Hebron Church. The funeral was held at the house, a large concourse of people being present. Text, her own selection, Matt. 24: 44. G. P. K.

EDA ADELL VANHORN, daughter of Arthur and U. J. VanHorn, was born at Welton, Iowa, April 17. 1866, and died at Wichita, Kan., March 7, 1887, of bronchial pneumonia, following a severe attack of measles. Her father moved from Welton, when she was a child, to Walnut Creek, Smith Co., Kan. in 1878, and in 1882, she was baptized, as were her two sisters, by Eld. H. E. Babcock. and became a member of the Seventh-day Baptist Church at Walnut Creek. In the fall of the same year her father moved to Billings, Mo., where she became a member of the Delaware Seventh-day Baptist Church, of which she was a member at the time of her death. She was a kind and loving daughter, an affectionate and sympathizing sister, and a conscientious Christian, and will be missed by her many friends and acquaintances. May she meet her reward in a happy hereafter. Com.

In Ainsworth, Brown Co., Neb., Jan. 29, 1887, infant son of Mr. and Mrs. Charles Hutchins, aged 3 weeks and 4 days.

In Moscow, Idaho Territory, March 26, 1887, Miss LILLIAN KENDALL, only remaining daughter of Edward and Elizabeth Kendall, in the 28d year of her age. She is the fourth victim, in this once happy family, to the dread disease consumption, two sisters and a brother having gone before; but in life they built on the Rock, and the parents and friends are comforted with a good assurance that it is well with their souls.

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OTICE TO CREDITORS.—Pursuant to an order of Clarence A. Farnum, Surrogate of the County of Allegany, notice is hereby given to all persons having claims against Milo Sweet, late of the town of Almond, in said county, deceased, that they are required to present the same. with the vouchers thereof, to the undersigned, at his residence in the town of Alfred, on or before the 25th day of August, 1887.

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VOL. XLIII.—NO. 18.

The Sabbath

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Still with us some power is striv Some good angel still is near. All our better heart reviving, If we would but pause to hear Listen! it may be the pleading

Of some earnest Christian's pr Or perchance a child is leading
Us by instinct, unaware. Now a mother's voice entreating

To improve youth's passing di And the wiles of sin defeating E'er to follow wisdom's way. We may one day vainly listen

For a tone that death has stille And our eyes with tear-drops gli O'er a vacant place unfilled. And the silence still will meet us

As a hopeless voice that day, When the lips that no more gree Are a part of death's cold clay Listen! Jesus still is calling For the unstained heart of you

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Probably it would be a se timete to say that twenty !-

Late have been educated, to