

The Sabbath Recorder.

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

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The Sabbath Recorder.

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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 health 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 no longer to behold
The wretchedness the years unfold;
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."

"Nay, God forbid," Eliab cried,
"It shames me that I would have died,
Ere kindly deed my hand had done,
Or life worth living had begun."

"The way so dark grows bright to me,
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. THEOS. R. WILLIAMS, D. D.

Educational Movements.

Soon after the educational interests were well started in DeBayer 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 earth.

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 integrity 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 names are those of Babcock, Coon, Hamilton, Burdick, Allen, Sweet, Crandall and Clark. Of course a Seventh-day Baptist Church is organized at once. Mr. Goodrich gives the lot, and a commodious house of worship is soon completed and filled with worshippers.

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 occasion. He builds a school-house, and calls it the Dulac Academy; and secures the appointment of a board of trustees. They employ the services of Mr. Bethuel Church, the same man who first taught at Alfred. The school was small at first, but was composed of vigorous students, and was already

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, Philamore 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 themselves, and proceeded to erect a very commodious 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 serious obstacles to overcome in building up Milton College, yet the distinguished executive ability of Pres. Whitford has already achieved great success, and the college has taken her well merited position among the best schools of the newer states. The grade of scholarship is very high, and the self-reliant, 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. It 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 clear conception of the grand possibilities of our people in the great West, and are planning nobly to meet the demands upon their college, for trained men and women to fill the positions of trust and responsibility. With such a vast and rich country, occupied by our churches, and with a faculty of able teachers, presided over by a man who stands in the front rank of the distinguished educators of the state, such a board of trustees have every promise of a great work before them. When an institution is able to retain such teachers as Albert Whitford and his wife over 30 years, and two or three others more than a quarter of a century, we may be sure that there is solid work being done. Such teachers, with the younger men who

are associated with them, must succeed. Who can estimate the blessings and culture that has come and will continue to come to thousands of homes from the educating forces of Milton?

During the years 1852-53, before the charter for Milton Academy had been obtained, there arose a discussion in the North-Western Association relative to establishing an 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. J. 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 patronized for twenty years or more, when some local differences resulted in closing the school for a very few years. In the fall of 1885 it was reopened and has continued to prosper, having at the present time about 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 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 encouragement. "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 a high trust, by watching over its interests and giving to it united moral and material support, it is making investments for dividends that can never be computed in this world.

DR. DANIEL BRAYTON BABCOCK.

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 together for good to them that love God in some future time and future state. Not a future, but an ever-present blessing is assured to the God-lovers. Very true there are vast stores of good being gathered, vast treasures being laid up in heaven for all who are loving and loyal to God. Christ has gone to prepare mansions, yea, thrones for all his faithful followers. But it is best to bear in mind that future blessings are only accumulations of present good things. The sons and heirs of God, true to their relations to the Divine Father, are not sent adrift on some wild, tempestuous sea on voyages of adventure, only to realize profit as they come well laden into some distant haven. Now and all the time the sure reward of good

things keeps coming to the loving, and therefore obedient, child of God.

But clouds will keep coming over the sun. If sunshine is such a blessing, so full of life 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 clouds so as to bask in perpetual sunlight, it is better to wait in confident belief that the shade has a compensating blessing, and when the cooling shower falls out of the clouds and all the face of nature laughs with thankful greenness and clearness, it appears after all that both sunshine and obscuring clouds have beneficent ends in the physical 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 swamps of pessimistic distrust and go about mourning

"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 that

"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 mysteries."

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) prosperity, (2) adversity. The proposition thus affirms that both prosperity and adversity work together for good to them who love God.

Prosperity, as the term is commonly used, to mean 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 all-prevalent 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. The soul that is out of harmony and sympathy with God and good cannot run over life's 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 life force as he moves on over his life course.

In the second place, not only prosperity, but adversity as well—all things work for the 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 a moment, worketh for us a far more exceeding and eternal weight of glory." He even gloried in infirmities, that the power of Christ might rest on him, saying, "Therefore I take pleasure in infirmities, in re-

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 force, and he gains no brawn of existence. Not only to the Godly man do all these ups and downs, these sunny and these stormy days, the prosperities and adversities work 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 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 long.

Dr. Daniel Brayton Babcock, son of Luke and Betsey Babcock, was born in Leyden, Mass., in the year 1815. His ancestry were robust, long-lived people, of the Seventh-day 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, 1887.

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 trustingly to him, "who doeth all things well," that the precious promise of the Lord may be fully realized to them.

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Missions.

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

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

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 First-day 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. I 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 at 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 too 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 was there a short time ago. Another brother in the same church told the church that he

held the same opinion that Bro. Redwin held, and they must show some Scripture 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 meeting was going on, but the arrangement will be 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 Sabbath-keeper 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.

I have made arrangements with the editor of the Billings Times, a common newspaper of a good circulation, to publish communications for me free of charge, on religious subjects, and have written seven such, and he has published six of them, and the other is on file. Two were on the subject of the law and two on the Sabbath. This opportunity has given me more hearers than the use of a church to preach in, in the town of Billings. I hope to have better health in the future and do more work, and more good in the cause.

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

FROM A. G. CROFOOT.

MINNEAPOLIS, 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 Bible-school 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 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 Adventists 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 teachings.

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

—Bro. Crofoot reports 13 weeks of labor at New Auburn, Minn., as missionary pastor; 21 sermons and 3 addresses; Sabbath morning congregations, 46; evening after Sab-

bath, 33; 23 other meetings; 46 visits and calls; and three or four hundred pages of tracts distributed.

FROM PERIE FITZ RANDOLPH.

LINCOLN CENTER, 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 name.

Nearly one-half of the members of the Lincoln Church are non-residents; some of whom had not been heard from for years. 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 gatherings at Lincoln, has been realized. This revival work has already been noticed in the Home News department of the RECORDER. There has been one addition to the church by baptism, and there will be others in the near future. We will also have some additions by letter, of persons who live in our community, who are members of other churches, and who have been quickened anew, and now desire to be workers in the Lord's vineyard. The Spirit of the Lord has worked mightily, before which prejudice, party feeling, and bitterness, have fled, leaving union and brotherly love instead. There has not been so general and deep religious feeling in this community in years as there is now. The Lord grant that it may continue.

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 of the Spirit.

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

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 Society.

—Miss Randolph reports 13 weeks of labor at Lincoln and Otselic, N. Y.; 35 sermons; average congregations of 53 at Lincoln, and 27 at Otselic; 18 other meetings; 67 visits and other calls, and one addition by baptism.

FROM W. H. ERNST.

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 Trenton.

I have endeavored to visit and talk with people outside of our denomination about religion and the Sabbath, and have distributed tracts. I hope good has been done in this way.

On one trip that I made I had quite a perilous time in returning home. A storm came up while I was away from home, which made numerous snow-drifts. I thought best to try to return home. My boy was with me. We overset twice, and got our horse down twice, and had to unhitch each time. Once my boy drove the horse around, and, with

much difficulty, I drew the cutter over the snow-banks. I was told that one or two tried to follow my track and broke down, and left their vehicle by the roadside. This is Minnesota missionary life. We got home without any breakdown.

I have employed some of my time in writing for a paper, which I hope may result in some good.

It is my intention to have some out appointments during the next quarter, when 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 organized.

CORRESPONDENCE.

TANEY, Nez Perce Co., Idaho, Feb. 28, 1887.

We expect to organize a missionary society of some kind, as soon as our snow leaves us so we can get together conveniently. We 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 Sixth-day 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.

Yours truly, J. S. WILLIAMS.

FROM L. A. PLATTS.

HORNELLVILLE, 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 prayer-meetings 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, I 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, his son 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 worshipping 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 commenting upon and approving the passage of the bill.

I have done but little work on the field this quarter. My whole attention, except to keep up my usual correspondence with those interested on the Sabbath or in our mission work, has been given to the procurement of the passage of this bill. Now that the burden of anxiety is past, I feel that I am almost mentally wrecked. I have borne nearly the entire expense, which has been quite considerable, and which has about exhausted my means for the present. I have done only two weeks of mission work, and cannot see just now how I can do any more this

quarter, though I have just received a request from Mr. Geo. B. Parker, of Locksburg, Serier Co., Ark., through a friend, to visit him at once. He lives about 50 miles north from here, near the Indian Territory. Mr. Parker and some others have recently taken up the Sabbath. I also received a letter last week from a Bro. Smith, at Eagle Lake, Colorado Co., Tex., about 300 miles south-west, to go there soon. Again, I do not feel that I would do right to ask for my salary this quarter, as I have not done the Board's work. But I will do the best I can as soon as I can.

MISSIONARY SOCIETY.

Receipts in February, 1887.

Table with columns for names and amounts. Includes Edwin S. Maxson, The Young Ladies' Mission Band, Otalic Church, Albert S. Babcock, Milton Church, Mrs. Nathan Rogers, Berlin Church, Geo. E. Price, North Loup Church, Portville Church, West Genesee Church, Ladies' Aid Society, Dividend upon Permanent Fund, Special, Ministerial Fund.

Balance cash, Jan. 31st. \$194 00

Payments in February. \$289 36

Cash balance to date. \$209 81

COMPARATIVE STATEMENT.

Table comparing receipts and payments for Sept. 1, '85 to Mar. 1, '86 and Sept. 1, '86 to Mar. 1, '87. Includes items like Receipts from Sept. 1, '85, Payments, Indebtedness by loans, etc.

Net indebtedness, March 1, 1886. \$1,191 38

Net indebtedness, March 1, 1887. 1,203 12

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. \$599 94

Excess of payments for the same time. \$1,401 71

The excess of payments was mostly indebtedness of the previous year, and paid after Sept. 1, 1886.

The above statement shows the financial 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 money loaned. \$1,500 00

To pay salaries and other expenses, due March 1st, about. 1,500 00

For foreign missions from July 1st, to complete the year, which should be forwarded before July 1st: 1,200 00

China Missions. 1,200 00

Holland Mission. 300 00

To pay home missionaries, appropriations, and other expenses as planned for the year ending Sept. 1, '87, about 2,000 00

Total amount required. \$6,600 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 Bible.

He had no money to pay for it, but offered a silver coin, which he had found in plowing upon the plain of Calde 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.—The Foreign Missionary.

A LITTLE Moslem child accounted for her preference for the Christian religion by saying: "I like your Jesus because he loved little girls. Our Mohammed did not love little girls." With unerring instinct she had seized upon at least one of the great differences between the two religions.

The Sabbath Recorder.

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 county, N. Y.

TERMS: \$3 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 editorial chair. We wish him and the News abundant success.

A LADY once gave her little boy, a bright, generous little fellow, two shining new pennies. When asked what he would do with them, he replied that he should give one to the missionaries, and with the other he should buy himself a stick of candy. Presently he came running into the house saying that he had lost one of the pennies. When asked which one, he quickly replied, "The missionary one." This is a story, of course, and for the truth of it we cannot vouch; but it is so true to life, so much like some things we have seen that we dare not question it.

We are glad to welcome Eld. C. W. Threlkeld back to Alfred for a brief visit and rest after an absence of fifteen months, mostly spent in active mission work on new fields in Kentucky and Southern Illinois. He reports general religious awakenings on the fields visited by him, and a growing spirit of investigation with respect to the Sabbath of the Lord. By his order, we send nine copies of the RECORDER to as many different persons at South America, Ill., for three months. These are all paid for, so that those receiving them need have no fears that bills will be 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. M. Jones, of London, England, "showing 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 says:

"The Chart is a bird's eye view of the 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 place of the Sabbath from the beginning of spoken language and of time itself. A few half-hours' study of this work ought to lead the thoughtful reader to the conclusion that the directing hand of God is apparent in preserving intact from the beginning until now this simple but important division of time among the nations—at once the monument and memorial of his creative work."

It has cost an immense amount of research and labor to prepare this Chart, and its value in the study of the Sabbath-question is invaluable. We hope it will be extensively used by our own as well as other people.

A FREQUENT correspondent and constant reader of the RECORDER suggests that it would be a help to many of our people, and so a benefit to the Sabbath cause, if there were a little corner of the RECORDER set apart to the making known of business wants. He mentions one lady who has been looking three months for employment, and refusing to work for First-day people on account of the Sabbath; another has been searching for Sabbath-keeping help, but private corre-

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 these 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 minimum.

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 Texarkana, did much hard work in getting the bill before the legislature, and also spent much time at the capital during its discussion, acquainting senators and representatives with the industrious, loyal, law-abiding character of those who were seeking relief by the passage of the bill. Our Advent brethren, too, were industrious and painstaking in the same direction. The result is already known. There are two important lessons which receive added emphasis from this bit of history: First, anything which is 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, however just, that is not fought for for all it is worth; second, this little chapter shows that there is a growing disposition to respect the claims of Sabbath-keepers, when properly presented, even if men do not accept their views and teachings. If we were to add a third lesson, it would be that the careful maintenance of habits of honest industry, of intelligent loyalty, of faithful citizenship, and of consistent devotion to our religious convictions are the qualities which, in the long run, will win the respect of all and merit the favors we ask at the hands of our 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 future of the Lord's work in the world depends upon the children of the present, and the way they are trained for the Lord's service. No saying can be truer than this. While we are thinking of the foreign mission work and of the home mission fields, and are anxious to bring others to the knowledge of God's truth respecting his holy Sabbath, let us not look over the heads of those who are nearest to us and who, under God's blessing, are destined to be the strongest allies and 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 Sabbath-school as an agency for promoting the religious training of our children, nor of that older and better Christian institution, the Christian family,—but of the pulpit. Can we not, some way, make a larger place in the pulpit ministrations of our churches for our children? Some of our pastors occasionally give a Sabbath to a children's service, and some make frequent references to them and frequently put in crumbs for them in the regular services. All this is good. We wish all pastors would do as much. But why may we not have a children's day—a Sabbath in which services suited to the capacity and wants of children, and in which they shall take part, shall take the place of the usual Sabbath service? Of course, these services could be varied according to the judgment of each pastor and the material he has to work upon and with. If pastors generally would agree upon holding such a service, and should all agree upon the same day for it, much interest would soon come to cluster about the day and its services from the simple fact that others of our

people are observing it in a similar manner. Thus the service would become a kind of common link between our churches down among the children, and they would be learning to think of others in denominational relations and work. Of course, such a day could by no means become a substitute for those services which, in the regular course of pulpit ministrations, should recognize the presence of children in the congregation and provide something for them, but it would 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 who favor it signify the same by providing for 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 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 Baptists Recognize the Office and Work of the Holy Spirit?

I have repeatedly heard the negative of this question asserted, and have confidently disputed it. But a new and strange revelation 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 sinner, one cannot but tremble for the souls under such influence, and for the deadening effect upon us as a people in thus perverting God's truth.

That the precious doctrine of the witness 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 thus receive "the washing of regeneration and renewing of the Holy Ghost" (Titus 3: 5, 6), and I expect to believe it, and praise God for it, to all eternity. No mere change of purpose on my part could have wrought such a change, so manifest to all. This "one thing I do know." I do earnestly desire that we all, to whom God has committed a doctrine so important as that of his holy Sabbath, should also reflect the light of all truth.

How can it be but that the same divine Spirit who inspired the writing of the Word is needed to enlighten our minds to understand that Word, which we are told can only be "spiritually discerned?" As in trying to read in the dimness of twilight we find it necessary to place our book under the rays of the lamp, and as defective eyes need the help of the lens, so do not both the Word and our sin-darkened minds need to be under the 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 are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." Through his Word he tells us what great blessings will be ours if we comply with the conditions there given, and when we have thus sought salvation the Holy Spirit, in great condescension, in view of the fact that our "hearts are deceitful above all things," comes with the comforting assurance, direct, positive, and unmistakable, because agreeing with the Word, the infallible standard, that we have thoroughly complied with God's terms, and are accepted of him. Blessed truth! how can any one live content without this precious witnessing Spirit. It would seem as if this one text was sufficient, but "in the mouth of two or three witnesses shall every word be established.

Please notice, then, Rom. 8: 16. Here again we see that not the divine Word only, but

"the Spirit itself beareth witness with our spirit, that we are children of God." Again, 1 John 5: 10, "He that believeth hath the witness in himself." How much more desirable this state than to be always lamenting, "am I his or am I not?" which is certainly not in accordance with the divine teaching. No wonder John exclaims, "Now are we the sons of God;" and Paul triumphantly declares, "We know that . . . we have a building of God."

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 inheritance than so their earthly possessions? With one adoration of the Father and the Son, let us unite due honor to the Holy Spirit, "the executive of the Godhead," whose indispensable work makes effectual all the provisions for 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 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. Now, the question arises in my mind in this way: who is the better prepared for ordination to the work of the gospel ministry, the candidate, with his large fund of invaluable resources, gathered, to be sure, outside of the theological seminary, or the young man who has just completed his systematic course, but has the consciousness of how much he lacks 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 difficult to determine to whom the meed of honor belongs, when we remember that it is easier to ask than to answer questions, to the learned interrogator or to the candidate.

No doubt the church did right in calling, the candidate in accepting, and the council in ordaining; and we would not be surprised if some strong church should give him a call to its pastorate some day; and, possibly, some of our educated ministers may sometime receive a call from, and consent to become an under shepherd of, and break the bread of life to, some weak missionary church in some out-of-the-way place. Surely, that system of education that makes it difficult to care for and give help to the weak and helpless cannot have the approbation of the Good Shepherd who carries the lambs in his bosom and tenderly cares for the needy.

True knowledge is power, whether attained in the schools or out of them; and our educational facilities are among Heaven's greatest benedictions. Even the casual observer can see how the schools can work up material that without them would not be utilized. Greatly favored is he who, being gifted with native elements of strength, can combine therewith the culture and ability acquired in the schools. May heaven bless the schools and their noble work, increasing them numerically and in efficiency. But I am thinking of the corps of noble men who were in our pulpits and who were leaders of our churches forty-five years ago; of their self-sacrificing lives and faithful work, than whom none have shone brighter in the American pulpit, preached better sermons, or done more efficient work as builders in our dear Zion. I think of one of Western 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, whose work and praise is in all the churches. These men never would have had the sanction of ordination, nor would the church and world have ever had the benefit of their useful public lives, had the new rule of making

a thorough education a prerequisite to ordination 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, burning 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. CLARK.

Rockville, R. I., March 11, 1887.

LYMAN PRATT.

In the village of Howell, Michigan, on the 24th of February, 1887, after an illness of four weeks, LYMAN PRATT, aged 89 years, 8 months and 2 days. Mr. Pratt was born at Pownal, Bennington Co., Vermont, 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 years, 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 everywhere an example of industry, temperance 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 comatose state until the dawn of the next session. 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 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 social character, and perhaps all at the same time, for Washington, as the capital of a great nation, is the center of many national interests. But all this does not reconcile its citizens to the departure of the law-makers. Their absence is always regretted, and their return joyfully welcomed.

The beauty and desirability of Washington 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 has just laid aside the ermine, expressed himself enthusiastically on the subject. "Washington will continue to be my home" said he "it is the prettiest and pleasantest place I know. In fact, a residence of a few years here disqualifies a man for residence anywhere else." Judge MacArthur has served on the District bench seventeen years, and retires under the statute which allows a federal judge to resign on full pay for life at the age of seventy, after he has served ten years. He said he would retire while he knew how. He did not want to stay until he got so old that people would say, "Why don't he retire?" Washington has been called the most polite of American cities, the most intelligent, well bred, hospitable and gracious, but it is also understood to be the most immoral. So much has been said to its discredit in this last particular that many people of the country are of the belief that no good can come out of the national capital. The character of petitions and memorials relative to the District that are laid before Congress also show the existence of erroneous impressions on this subject.

Again, Washington does not consist of Congress as in times past, and there is probably no American city now where character life is so intensely active as here. Agencies for reaching and improving the condition of the working classes, mentally, morally, and spiritually, are busy at work in every quarter

of the city. Chapels for are springing up, men workers of different kind made for friendless children who want to lead better work is done in hospitals. These are only some of church work takes, and atically and thoroughly nest zeal that is making good. It is creating an exert untold power on the of the people of the future peculiarity of Washington that so many of the social to interest themselves work, not merely by becoming this and that thing, but attention and labor to the find those whose names are being socially distinguished the clergy among the positions, and in the many work, making their influence and doing good, in a more Congress, the cabinet, bench and bar can each names of noble men as zealous in good works of world knows nothing.

BENJAMIN S. C.

Deacon BENJAMIN S. Dakota, Wis., March 11, 6 months and 12 days was born in Truxton, Co. and was the only son and Susan Crandall. Mrs. V. G. Hill, of Dakota survives him. He removed in the autumn of 1848. he removed to Dakota, ever since, with the exception which he spent in the same state. In September united in marriage to They both experienced mer of 1858, and united day Baptist Church in fall. Four children were of whom are in this 1855, his wife died, age 5th of September, 1877 marriage to Louise J. children have been bo result of this union, all to comfort their widows been graciously spared to Brother Crandall was Dakota Church in the office he has held ever held several public offices has filled with rare fidelity to his fellow-townsmen. meet his God with clean a record for honesty and will be a comfort to his an honor to his children lived, a genuine, faithful gathering attended his conducted by the unders 4: 14, "For what is your memory of the righteous

TRACT SOCIETY.

The regular monthly executive Board of the American Society was held in the church, in Plainfield, N. at 2 P. M. Vice President in the chair. Present, one visitor. After the minutes of read, correspondence - Eld. Velthuisen, suggestions of Dr. Lewis' History presented to Theological accordance with the decided to send to Br. dozen copies to be distributed; it was also decided several of the leading Pr in the German University. From E. P. Saunders paper cutter and job purchase of cutter and a committee of three with From J. B. Clarke, future work, which was suggested that Bro. Clarke sent, as forcibly as possible, demands for funds to carry Society. From Rev. Wm. M. J. sample copies of his "and reference to the same. From D. C. Bardicor Lucky's work. The Treasurer presented Walls, in relation to sal

a thorough education a prerequisite to ordination been in operation; nor would the twelve and the subsequent seventy sent out by Jesus to proclaim the gospel...

LYMAN PRATT.

In the village of Howell, Michigan, on the 24th of February, 1887, after an illness of four weeks, LYMAN PRATT, aged 89 years, 8 months and 2 days. Mr. Pratt was born at Pownal, Bennington Co., Vermont, June 22, 1797, and was married at the age of twenty-two to Lucy Dunning...

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 comatose state until the dawn of the next session.

TRACT SOCIETY.

The regular monthly meeting of the Executive Board of the American Sabbath Tract Society was held in the Seventh-day Baptist church, in Plainfield, N. J., March 13, 1887, at 2 P. M. Vice President I. D. Titworth in the chair. Present, seven members and one visitor.

of the city. Chapels for special purposes are springing up, meetings are held for workers of different kinds, homes are being made for friendless children and fallen women who want to lead better lives...

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.

late Dianna Hubbard, in DeRuyter, N. Y., an interest in which was bequeathed by her to this Society, stating that he could sell the real estate for \$550, which arrangement was approved by the Board.

The Treasurer presented his quarterly report, which was approved. He also reported the present financial condition as follows: Receipts to March 13, 1887, \$305 20. Paid deficiency of last quarter, \$61 34.

RECORDING SECRETARY.

TRACT SOCIETY.

Second Quarterly Report of the Treasurer. To balance from last quarterly report, \$320 63. Cash received since, as follows: December, 1886, as published, \$187 42.

By cash paid out: C. E. Bartholomew, Light of Home, \$38, \$28, \$26, \$78 00. A. H. Lewis, balance Editor's salary to Sept. 1, 1886, \$50, \$100.

HERBERT PAPER FUND. From last quarterly report, \$50 00. Miss Anna B. Davis, Shiloh, N. J., 25 00. \$75 00.

IS YOUR INTEREST GROWING?

This question is important. It should be considered prayerfully by every Christian. The demands for work and for means are increasing. Prosperity in temporal things should be controlled by growth of interest in spiritual things.

light until they sink into everlasting poverty and sorrow. We can, in love and anxiety, warn them, while we push on the Lord's work, and that they seem to have no hand to aid it and no hand to take the crown of glory at last.

Oh, that the words of Paul might be heeded by all to whom they refer (1 Tim. 6: 17-19): "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 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 News.

New York.

A few evenings since, the members of the Hartsville Forest Club unexpectedly walked 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, referred 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.

ADAMS CENTRE.

A very social event occurred in our village on the evening of March 14th. Ten years ago our pastor 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.

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 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.

Condensed News.

Bonnetic.

The Connecticut Senate has passed resolutions eulogistic of the late Henry Ward Beecher. Another large whale, the third within three weeks, was captured off Amagansett, Long Island, March 15th.

A number of chalices have been stolen 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.

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 excitement."

Two German employees of a furniture company at Wabash, Michigan, are in receipt of orders from the German war department to report at once for military duty on penalty of having their property confiscated.

The federal state department has received 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 of the past week, or of the past year for that matter.

Attorney Grinnell made his argument before the supreme court in the anarchists case, March 18th. He said justice had not been obstructed or interfered with in the slightest degree in the progress of the trial. The case involved the integrity of the constitution and the very stability of the government.

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 way.

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 crew.

At a consistory at Rome, March 17th, the new cardinals were hatted. The people also preconized the new archbishops and bishops in Canada, the United States, India and Australia.

The English Cabinet has decided upon a land-purchase scheme based upon revised rentals. Under this scheme the occupants of land will fare worse than they would under 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.

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.

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 I 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 France."

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, Employment Bureau, Alfred Centre, N. Y.

BEQUESTS TO TRACT SOCIETY. The generous purpose of some persons to aid in the work of this Society, by gifts of money or other property, after their death, is sometimes defeated by some technical defect in the instrument by which the gift is intended to be made.

FORM OF REQUEST. 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 ofdollars, (or the following described property to wit,) to be applied to the uses and purposes of said Society, and under its direction and control forever.

SPECIAL NOTICES. THE next quarterly meeting and communion 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 are invited to attend, if possible; if not, please communicate by letter. All are invited to attend. J. P. Drs. Church Clerk.

THE New York Seventh-day Baptist Church holds regular Sabbath services in Room No. 3, Y. M. C. A. Building, corner 4th Avenue and 23d St.; entrance on 23d St. (Take elevator.) Divine service at 11 A. M. Sabbath school at 10.15 A. M. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service.

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

THE Committee appointed by the General Conference to correspond with interested persons in reference to the Sabbath question, and with reference to our work as Sabbath reformers, is as follows: O. U. Whitford, Winlock, R. I. Perie F. Randolph, Litchfield 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, if our people who know of any who are interested, will send the names and address of such person or persons, either to the chairman of the committee, or to the member of the committee in whose Association such person or persons would most naturally belong, they will greatly aid the committee, and the cause of truth.

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

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

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

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

LETTERS.

C. A. Burdick, O. S. Rogers, Mrs. C. R. Voorhes, 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. Chester, Clasp Ravello Co., Bertha Babcock, A. E. Allen, P. A. Burdick, Lottie Baldwin, O. Maxson, A. G. Crofoot, D. H. Davis, Mary Langworthy, Belle Heinemann, W. H. H. Coon, A. Swedberg, P. F. Randolph, A. B. Prentice, M. Babcock, J. B. 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, R. S. Menasim, D. E. Titworth, Mrs. Karin Grift, Mrs. J. Hughes, Mrs. Wm. M. Hemphill, I. L. Cottrell, Mrs. W. L. Titworth, L. F. Randolph, W. C. Whitford, Hattie H. Wells, A. H. Lewis, Geo. Cassaman & Co., Jacob Deuelbeck, 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 SABBATH RECORDER are acknowledged from week to week in the paper. Persons sending money, the receipt of which is not duly acknowledged, should give us early notice of the omission.

Table with columns: Name, Amount, Total. Includes C. C. Lewis, Ashaway, R. I., \$2 00; S. F. Babcock, 2 00; H. C. Burdick, 2 00; Mrs. T. R. Wells, 2 00; Jennie Holland, 1 00; Mrs. Beth Higgins, Potter Hill, 2 00; Joseph Cranda, Hope Valley, 2 00; M. P. Bangs, Westerly, 2 00; L. P. Langhear, Ocean View, 1 25; Mrs. J. L. Dunham, Plainfield, N. J., 10 00; W. D. Randolph, 2 00; Mrs. M. B. Harrington, 4 00; T. S. Alberti, 4 00; Mrs. J. Titworth, 4 00; E. R. Pope, 2 00; Mrs. O. H. Sheppard, Shiloh, 2 00; Mrs. Mary S. Tomlinson, 2 00; Robert Ayres, 2 00; J. W. Bonam, 2 00; John T. Davis, 44 48; Elias Ayars, St. Andrew's Bay, Fla., 4 00; Wm. Roan, Hornellville, N. Y., 1 00; Mrs. Emorilla Butler, Alfred, 2 00; Mrs. C. W. Woolworth, Alfred Centre, 1 50; E. J. Threlkeld, 8 00; Thos. Emerson, Belmont, 1 00; B. F. Green, Little Genesee, 2 00; Hattie M. Wells, Ball's Run, Pa., 2 00; Belle W. Heinemann, Shiloh House, 7 25; D. H. Davis, Qulet Dell, W. Va., 2 00; Mrs. Lyman Pratt, Howell, Mich., 2 00; Mrs. A. E. Bartlett, Monon, Ind., 2 00; Mrs. W. A. Chesney, Crab Orchard, Ill., 1 00; Ruth Parks, 25 24; Willis Miller, South America, 25 24; Thos. J. Miller, 25 24; Willis Harris, 25 24; Ransom Smith, 25 24; Dr. Lewis, 25 24; Abigail Shanks, 25 24; Mrs. Miller, 25 24; Mrs. Graves, 25 24; Ed. Carson, 25 24; Lottie Baldwin, Glen Beulah, Wis., 2 00; J. B. Furrow, Garvia, Iowa, 2 00; E. A. J. Estes, Galloppe, 2 00; D. P. Curtis, Hutchinson, Minn., 4 00; Mary Langworthy, Dodge Centre, 1 00; Mrs. A. E. Allen, Austin, 2 00; A. G. Crofoot, New Auburn, 2 00; Mrs. H. J. Saunders, Nortonville, Ky., 2 00; Joseph Van Horn, Wislita, 5 00; Joseph Work, Hiawatha, 4 00; A. S. Davis, DeWitt, Ark., 5 00.

Table with columns: Name, Amount, Total. Includes O. Maxson, Waterford, Conn., \$2 45; Dr. Cassan, Alfred, N. Y., 2 50; F. P. Remington, Orono, N. Y., 1 25; Lottie Baldwin, Glen Beulah, Wis., 2 00; A. G. Crofoot, New Auburn, 2 00.

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Popular Science.

THE project of flooding a portion of Algeria from the sea has been abandoned, but it seems that large tracts may be covered with water from other sources.

MAKING THE FOG BELL ITS OWN FOG-BELL.—The San Francisco Argonaut tells of the curious device for warning mariners of danger.

IF you come the "if" of verse fifteen: "If ye love me, keep my commandments."

IF you have the next "if" in verse twenty: "Jesus answered and said unto him, man love me, he will keep my words."

IF you are the next "if" in verse twenty: "Jesus answered and said unto him, man love me, he will keep my words."

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WHEN MAMMA WAS A LITTLE GIRL.

When mamma was a little girl (Or so they say to me), She never used to romp and run, Nor shout and scream with noisy fun.

When mamma was a little girl (It seems to her, you see), She never used to tumble down, Nor break her doll, nor tear her gown.

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 gran'ma's little girl!"

NO RECKONING.

When Josiah, in the eighteenth year of his reign, ordered the temple to be repaired because of the ravages made in it by previous idolatrous kings, there was one very remarkable fact that on record concerning the event.

"Of how many of us can that be said today? How many of us are dealing so faithfully with God, our fellow-men, and ourselves that no reckoning need be made of that which has been intrusted to us!"

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THOU FOOL.

A man of intelligence, but of a very skeptical turn of mind, had had many conversations with his clergyman, and was always stumbling at the doctrine of the resurrection as a vexation and plague to his reason.

"The first time he met his former friend after this great change, the clergyman said to him, 'Well, my dear sir, and what do you think now of the doctrine of the resurrection?'"

"Oh, sir," said he, "two words from 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?"

"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 therefore I determined I would have my Bible clasped with those words, 'Thou fool!'"

"How striking, how affecting was this! Ah! this is the way to come to God's Word. Let every man put this clasp upon his Bible, 'Thou fool!' and let him enter it, to sit at the feet of Jesus, and learn of him, just as a little child, remembering the sayings of David: 'The entrance of thy words giveth light; it giveth understanding unto the simple.'—Sol.

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.

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 purpose, and one purpose with us is that we lack purpose, and, lacking that, lack principle, lack backbone, lack grit.

"Well, boys, I will tell you how we can have some fun," said Charlie Green to his companions, who had assembled one bright moonlight evening for sledding, snow-balling, and fun generally.

"What is it?" asked several at once. "You shall see," replied Charlie. "Who's got a saw?"

"I have, I have," replied three of the boys. "Get them; and you and Fred and Martin each get an axe, and I will get a shovel. Let us be back in fifteen minutes."

The boys separated to go on their several errands, each wondering of what use saws, axes, and shovels could be in the play.

"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 satisfaction 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.

CATALOGUE OF BOOKS AND TRACTS.

AMERICAN SABBATH TRACT SOCIETY. ALFRED CENTRE, N. Y.

NATURE'S GOD AND HIS MEMORIAL. A Series of Four Sermons on the subject of the Sabbath. By Nathan Wardner, D. D. of the Methodist Episcopal Church, China, subsequently engaged in Sabbath Reform labor in Scotland. 1218 pp. Paper, 15 cents.

THE SABBATH AND THE SUNDAY. By Rev. A. H. Lewis, A. M., D. D., Part First, Argument. Part Second, History. 12mo. 288 pp. Fine Cloth, \$1.25.

THE SABBATH QUESTION ARGUMENTATIVELY AND HISTORICALLY. This edition of this work is nearly exhausted; but is being revised by the author, and enlarged, and will be published in three volumes, as follows:

VOL. I.—BIBLICAL TRACTS CONCERNING THE SABBATH AND THE SUNDAY. Price, in a small, 80 cents. Paper, 50 cents. 166 pages.

VOL. II.—A CRITICAL HISTORY OF THE SABBATH AND THE OTHER ADVICES ON THE SABBATH. Price, in the medium, \$1.25. Twenty-five per cent discount to clergyman. 488 pages. (Volume Three not yet ready.)

THE SABBATH QUESTION CONSIDERED. A review of a series of articles in the American Baptist Flag. By Rev. S. H. Wheeler, A. M., Missionary for Kansas, Nebraska, and Missouri. 32 pp. 7 cents.

A PLEA FOR SABBATH-KEEPERS. On the Abrogation of the Moral Law. By Rev. Nathan Wardner, D. D. 8 pp. 5 cents.

SUNDAY IS NOT GOD'S SABBATH OR MAN'S! A letter addressed to Chicago Ministers. By Rev. E. Bonney. 18 pp. Moral Nature and Scriptural Observance of the Sabbath. 82 pp.

Religious Liberty Endangered by Legislative Enactments. 16 pp.

An Appeal for the Restoration of the Bible Sabbath. 40 pp.

The Sabbath and its Lord. 28 pp.

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The Sabbath School.

Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me.

INTERNATIONAL LESSONS, 1887.

SECOND QUARTER. April 2. Joseph Sold into Egypt. Gen. 37: 23-36. April 9. Joseph Exalted. Gen. 41: 39-43.

LESSON I—JOSEPH SOLD INTO EGYPT.

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

For Sabbath-day, April 2d.

SCULPTURE LESSON—GENESIS 37: 23-36.

23. And it came to pass when Joseph was come unto his brethren, that they stripped Joseph out of his coat, his coat of many colors that was on him.

GOLDEN TEXT.—But the Lord was with Joseph, and showed him mercy. Gen. 39: 21.

BIBLE READINGS.

Sunday. The dreams of Joseph. Gen. 37: 1-11. Monday. The wrongs of Joseph. Gen. 37: 12-22.

TIME.—B. C. 1728.

PLACES.—Dothan, Egypt, Hebron.

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

OUTLINE.

- I. The plan to murder Joseph. v. 23, 24. II. Joseph sold. v. 25-28, 36. 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.

EXPLANATORY NOTES.

V. 23. 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.

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.

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.

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.

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.

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.

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.

V. 33. And he knew it, and said, It is my son's coat; an evil beast hath devoured him. That was the conclusion which they wished their father to accept.

V. 34. 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.

V. 36. And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh'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."

MARRIED.

At Ashway, R. I., March 9, 1887, by Rev. I. L. Cottrell, Mr. WILKOT H. MAINE, of Ledyard, Conn., and Miss HATHIE E. PARK, of North Stonington, Conn.

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

In Niantic, R. I., March 8, 1887, by Rev. Horace Stillman, Mr. ROBERT KIRK, and Miss MARGIE E. STREWART, 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., Iowa.

On the evening of March 12, 1887, at the Seventh-day Baptist church, in New Auburn, Minn., by Rev. A. G. Crofoot, Mr. FRANK M. REA and Miss MARY V. RUCKY, both of New Auburn.

At Trenton, Freeborn Co., Minn., March 11, 1887, by C. C. Ayars, Esq., Mr. ELBERT W. WEST and Miss IRVINE SARGENT, both of Trenton.

DIED.

At his residence, in the village of Friendship, Allegany Co., N. Y., March 7, 1887, Dr. DANIEL BRAYTON BABCOCK, at the age of 72 years.

In Independence, N. Y., March 10, 1887, of Bright's disease, HERBY STILLMAN, in the 67th year of his age.

In Hartsville, N. Y., of pneumonia, Mrs. MARY CLARK CURTIS. She was born June 24, 1847, united with the Hartsville Church in 1861.

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 3, 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 13, 1887, of pneumonia, at 1 o'clock, the mother, Mrs. ANNA M. HART, at 7 o'clock, the father, Mr. CHARLES HART.

In Hebron, Potter Co., Pa., March 8, 1887, CHARLOTTE D., wife of Henry Lamberton, in the 58th year of her age.

In DeRuyter, N. Y., March 14, 1887, Mrs. MARY GIFFORD, wife of the late Elihu Gifford, aged 76 years, 2 months and 20 days.

EDNA 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.

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 28th year of her age.

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Is the voice of conscience stifled? Has the world its keen edge? Have we with temptation trifled? Till its latest breath is lulled?

Skill with us some power is striven. 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 prayer. Or perchance a child is leading. Us by instinct, unaware.

Now a mother's voice entreating. To improve youth's passing day. And the wiles of sin defeating. 'Tis to follow wisdom's way.

We may one day vainly listen. For a tone that death has stilled. And our eyes with tear-drops glist'ning. 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 gape. Are a part of death's cold clay.

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