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Recorder. Sabbath

THE AMERICAN SABBATH TRACT SOCIETY.

VOL. XLIII.-NO. 13.

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

ALFRED CENTRE, N. Y., FIFTH-DAY, MARCH 31, 1887.

WHOLE NO. 2198.

| The Sabbath Recorder. | A large share of these were from other de- | qualifications of our ministry. These men, | with this reality in view that our fathers put forth such noble efforts to found cur schools, and this motive has constantly been | thy with it. Some do not fairly hear the |
|--|---|--|--|---|
| Entered as second-class mail matter at the post- office at Alfred Centre, N. Y. | sands of young people into personal ac- quaintance with our people and with our | see that if any Christian denomination needed an intelligent and educated ministry | before the people, and they have given for this purpose. | tickle. They feel fretted and annoyed by the old story, and the far-away cry from |
| CONTENTS. Listen-Poetry | schools, by a son or daughter, has been led | | The education of our ministry has been the theme of several very able papers by Pres. Kenyon and Pres. Allen. Some of | that uninteresting heathen country. Do you suffer the less when in the midst of real |
| To Our Ladies. No. 4 1 | to consider the claims and practical bearings of the Sabbath question, though this ques- | this noble purpose, they moved forward. | those papers were published in connection with the educational reports, and are well | trouble, because your cries for help are but faintly heard by those who are bound to |
| MIBSIONS. From J. F. Shaw | tion has never been urged upon students. Then again, these schools have sent out thou- | ligious basis, and for the direct upbuilding | | protect and to comfort you, or because they have turned the back of indifference upon |
| Correspondence—J. P. Landow | sands of teachers who have done, and are doing, a thorough work in the public schools, city schools, normal schools, and in several | agency in raising funds seemed to be attend- | the school at Alfred was started. In addi- tion to his regular work, Dr. Allan has | you ? Has it been given you to understand God's measure for an immortal soul ? Can you tell what shall prosper, or will you leave |
| the Lord | of the universities of the country. There are, at present, three universities, two ladies' | whole people were moved in the line of a | formed several classes for general theological study. For depth of research and thought in the fundamental principles of theology, | it to God to give the increase ? In many localities, ourwomen say "We can- |
| The Christian College | colleges, and two state normal schools, whose presidents are among alumni of our schools. | education for all, and a thorough Biblical | Dr. Allen may well be sought for by our best students. Through his direct agency, | not organize a benevolent society here, we are so weak, there are so few of us, and we |
| BDITOBIALS. Paragraphs | Few men in America stand any higher in science and literature than Prof. W. A. | about to enter the ministry, was the impell- | the Theological Department was fully or- ganized in 1871. A regular course of study was laid out, requiring three years for its | are poor; or if we had a society we would need to spend all our energies upon our- |
| COMMUNICATIONS. The Present Test | Rogers, of Colby University; Dr. D. R. Ford, of Elmira College; Prof. A. R. Cran- dall, of the State University of Kentucky; | read the earnest address of such men as | tion. At this time there had been no funds provided for such a department. But sev- | selves. We are so scattered, too, we don't see how we can do anything." My sisters, stop and think. Strip this question of all |
| Proofs of Conversion | Prof. Lucius Heritage, of Wisconsin Uni- versity; Thos. B. Stillman, of Stephens In- | Crandall, Walter B. Gillette, N. V. Hull, | eral brethren, led by Pres. Allen, imme- diately offered to help sustain it until some funds could be secured for an endowment. | stop and think. Strip this question of all fictions. Could we work to better advantage for the upbuilding of our Christian homes, |
| Westerly, R. I | stitute; and Dr. Stillman Bailey, of Hah- nemann Medical College, in Chicago. Such | thought of the necessity of education for the ministry. They lived to see the great | | for our church and society if we were as weak in membership as the American mem- |
| CONDENSED NEWS | men, with several others, in institutions but little lower than universities, together with | ren in the ministry, and rejoiced in it. | Christian Theology. Some of the gifts were in the form of real estate, the income of | bership of our church in Shanghai ? Would we like to exchange disadvantages with |
| Surmons and Essars. Sermon, by Rev. N Wardner, D. D | the several presidents above referred to, are doing great honor to the early work done in our institutions. Now when we think of | help by the educating forces at DeRuyter. | count of financial vicissitudes and depres- sions. So, while all the funds have been | them? Count them first, if you say you don't care. Some of you say, "Don't talk to us about the China field, it is too far away." |
| MISCHLLANY. "Too Many of We"—Poetry | the hundreds of thousands of students thus indirectly reached by our institutions of | wife, Charles M. Lewis and wife, J. Bennett | the utmost fidelity, they have been very in- | Did Christ begrudge to include us among the Gentiles, because our American home is |
| The London Old Lady | learning, we must begin to have some small conception, at least, of the magnitude of the | labors in the work of winning and saving souls have been marked with divine favor and | true men have given their heart and life to the work of helping young men prepare | so far removed from the land of his birth, of his chosen people, of his primitive |
| "Want" | work of education that has grown up on our hands during the past few years. We are | great success. So among the early young ministers who went out from Alfred were | for the ministry of Christ, it is hard to be compelled to abandon it for the mere neces- sities and comforts of life while they toil | church? Do we remember that prayer of the publican, "Lord, be merciful to me a |
| CATALOGUE OF PUBLICATIONS, ETC | also able to number among our students a large number of ministers of the gospel, | ner, Stephen Burdick, and Samuel Wheeler, | and wait. Silence on these interests has been maintained for some time, because other demands were being pressed upon the | lift his eyes unto heaven? and do we re- |
| BOOKS AND MAGAZINES | occupying good positions in the various de- nominations, aside from our own. Such are | | attention of our people. But we do believe | member why he was blessed ? My dear sis- ters, I am confident that it is not time, nor |
| BUBIRESS DIRECTORY | the educating forces that have been sent | schools came forth Geo. E. Tomlinson, L. | that when our churches are reminded of the work that this department is doing for | money, nor opportunity that we need most |
| | out heades the many thousands in other | R. Swinney, A. B. Prentice, A. H. Lewis. | I thom in helping their sound ministry. | of all: yet for all that may be lacking of all |

rch and thought | it to God to give the increase ? In many localities, ourwomen say "We canight for by our not organize a benevolent society here, we are so weak, there are so few of us, and we are poor; or if we had a society we would course of study need to spend all our energies upon ourree years for its lorough prepara- selves. We are so scattered, too, we don't see how we can do anything." My sisters. stop and think. Strip this question of all fictions. Could we work to better advantage for the upbuilding of our Christian homes. an endowment. and pledges were for our church and society if we were as weak in membership as the American membership of our church in Shanghai ? Would we like to exchange disadvantages with the income of them? Count them first, if you say you variation, on acdon't care. Some of you say, " Don't talk to us about the China field, it is too far away." Did Christ begrudge to include us among the Gentiles, because our American home is eart and life to so far removed from the land of his birth, g men prepare of his chosen people, of his primitive church? Do we remember that prayer of the publican, "Lord, be merciful to me a while they toil se interests has sinner," and that he could not so much as time, because lift his eyes unto heaven? and do we repressed upon the member why he was blessed? My dear sis-But we do believe ters, I am confident that it is not time, nor reminded of the money, nor opportunity that we need most of all; yet for all that may be lacking of all these God is abundantly able and willing to tors have come from this school with earnest furnish what we will use for him. It is hearts to do the work given them to do; consecration of heart to the cause of the Master that we need. Back of this consecration there is a great need of enlightenment upon the question of our relation to our heathen sisters. RECORDER columns fill so fast that one's space would easily fail to put before you, in a satisfactory way, this question, as it comes to us, and as we should come to it. Take it to the great Teacher of the heart, and ask for help, that he will put us into the right channels of information; ask for consecration to his service. Mrs. ing their best services and their lives but Joseph Cook has said, and well, that "A true zeal for missions will lead every one to do something, or to do without something for Jesus' sake." It is Christianity alone which has put us above our heathen sisters; and not one of all their millions is born without that precious gem, for the purchase of which Ohrist died-the soul. Acquaintance with the needs of heathen women will awaken interest. Interest will soon hunt about to find ways and means for the supplying of those needs. Responsibility will put into practical play the use of those ways and means. If the women of our denomination would assume the support of a woman to help Dr. Swinney in her work, or Mrs. Davis in hers, or both, there are more than one of us who believe that we would find ourselves able to do it, and that in doing it we would find not the end, but the beginning of our strength. Let those who are reaching out hands for work with all sincerity, yet blindly, with indefiniteness of purpose, pray, "Lord, is it I whom thou wouldst send ?" Let societies, when they meet, talk candidly, prayerfully, of this question, and do not let the Conference year go by without good coming from agitation upon this question. Don't forget God's down-trodden Sabbath, the saving to the Sabhath, as well as the bringing to the Sabbath, Don't forget our home and our foreign missionary fields. Don't forget the home church work. Don't forget the work in your own little home. In the midst of all this remembering, it must come that more than the memory will receive culture. All of this personal and denominational work but fits the Christian for the broad. evangelizing spirit of the gospel. Thus may immorality and vice, and all errors, come under the sanctifying, saving grace of the Jesus of the gospel. It is the busy man who finds time for more work. So will it be with the enthused Christian woman; the well-doing of home and outside work will This work would be best accomplished by help, each the other, and prepare the way with the blessing of the Father, will bring good to all who come under her influence in her own home circle, or, through her dollar,

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LISTEN

BY ANNIE L. HOLBERTON.

Hark! A warning voice is speaking, Through the din of pleasure's hours; Christ a wanderer is seeking Mid the haunts of Satan's power.

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

Still with us some power is striving, 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 E'er to follow wisdom's way.

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

Listen! Jesus still is calling For the unstained heart of youth: Worldly joys are false and palling, God alone is love and truth.

DBNOMINATIONAL SKETCHES.—NO. 8.

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

Educational Movements.

Other schools have arisen among our people which have done noble service. Shiloh Academy has educated many hundreds of young people, and prepared them for important positions, as ministers, teachers, missionaries, and physicians. Prof. E. P. Larkin and wife, Pres. W. C. Whitford and wife, Geo. E. Tomlinson, W. A. Rogers, and 0. U. Whitford and wife were some of the very efficient teachers in that school for many years. Our people in Hopkinton also established a school in their midst, which did good service for education, the fruits of which are still very plainly visible in that church and community. Rev. J. W. Morton, Mrs. Elvira Coon, Mr. A. C. Lewis and A. A. Palmiter were among the chief teachers there. Other schools have had a worthy part in this noble work. Clarkville Academy, in New York state, and Walworth Academy, in Wisconsin, have done their Part also, and sent out many cultured young

people.

out, besides the many thousands in other public and private spheres of life who have gone forth to lift up and blees humanity.

Now, when we consider the very limited resources from which to provide suitable buildings, apparatus, and libraries, and to sustain competent teachers, it is not easy for a stranger to understand how such a work has been prosecuted to the present time. The fact is, it has been a work of consecrated lives. There have always been many earnest friends who were willing to do what they were able to do to sustain this work. But very few have had the means to make large gifts to our schools. Recently, Geo. H. Babcock, one of DeRuyter's alumni, endowed the first chair ever fully endowed in our institutions, and at the same time gave nearly enough to endow two other chairs. His munificent gifts amounted to fifty thousand dollars. Those who knew how much that help was needed will never cease to be grateful to him for the timely gifts. Other similar gifts, and even much smaller, are now very much needed to relieve the pressing necessities of our faithful laborers. It is probably not generally known that the presidential chair of Alfred University has never yet been endowed; or, at most, the funds given for that purpose bring an income less than one hundred dollars annually. We might wish to withhold such a fact as that from the knowledge of the world, when it is known that one man has already worn out his life, and now the second President

has become a man of age and infirmity in that chair of toil and anxiety for others. If all those who have been greatly blessed by their invaluable services would awaken to a grateful remembrance, and each do a little for the purpose, that chair would be at once endowed, and the trustees enabled to meet promptly their obligations to their veteran President. Funds to carry on this great work were never more richly merited or more imperatively needed than at the present time.

There is another department of our educational work that ought to be considered by every loyal Seventh-day Baptist. It is

the theological education of young men for the ministry. This was the grand motive that first moved our fathers fifty years ago to build up the school in DeRuyter. Eld. Alexander Campbell was a young man, but are not educated, will find his mistake; his

R. Swinney, A. B. Prentice, A. H. Lewis, them, in helping their young ministry; L. A. Platts, and S. H. Babcock, whose when they think of how many young pasnames are always spoken with pleasure.

Now we do not think these noble men

to defend their flocks from such false and

deceptive enemies. It is not only their

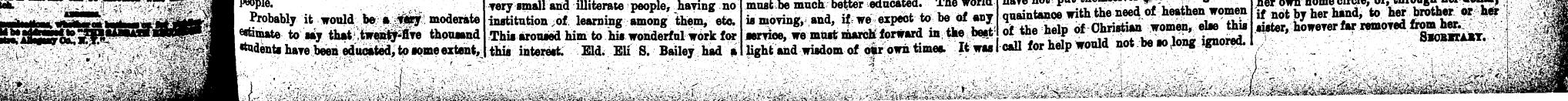
duty, but God has been bountiful in the gift

when they know that all this has cost their have done, or are doing any better for their instructors a life-time, almost, of toil and own generation and times than their fathers. preparation, and in the midst of privation. we do believe our generous, educated peodid for theirs. Without better preparation, ple will help sustain these teachers in the they could not do as well, for they live work. These professors would not demand under new demands and have to meet new large salaries, though they are as worthy as issues. We have great reason to rejoice in any professors in American colleges, and the fact that God has given to the Seventhcould very easily command them in other positions. A salary that will barely enable day Baptists, in England and this country, them to prosecute their work with energy a heroic ministry of godly men. The great and joy, is all they ask. To whom do these question with us who are younger is. How schools belong, but to the churches and peocan we meet our work as well as our fathers ple? For whom are all these teachers givhave met theirs? The antagonistic forces to the precious sons and daughters of the of the moral world are rallying in fearful fathers and mothers? Then may we not earnestness for desperate conflict. The eneappeal to all who can help, however much mies of Christianity, under the guise of or little, in behalf of teachers and trustees. ancient literature, history, science and phiin behalf of our noble young people, in behalf of the future strength of our churchlosophy, are determined to sap the very es, in behalf of our missions, and, above foundations of the Christian church. Hunall, in behalf of the precious cause of truth. dreds of thousands in the Christian world which we are called to represent in the to-day are being led into infidelity by such world? May the all-wise Father guide and false teachings. Now it is the solemn duty help us all in doing right. of the young ministry of our day to prepare

TO OUR LADIES. NUMBER IV.

of means to do it. All the ancient litera-The most practical thing we can do for tures are full of corroborative testimony to the Tract Board is to give it money. Yet Christianity. All history, truthfully interone should not say give; for the work which preted, confirms the revelation of God. All necessitates money is already in its hands, true science is in perfect harmony with the and the men of that Board have been aurevelations of the Bible. The men of most thorized to prosecute the work. The money profound thought and attainment in knowl question is therefore one of debt, and not edge are coming to see clearly that true phidonation. We are not so outside of the losophy, as well as soience, history, and litinterests of this cause as not to be a helpful orature, when properly studied, are ready to factor, if only we would do what we are crown Christianity as the everlasting queen able to do. Unless we choose to stand outof all true wisdom, and themselves to bow side of God's approval upon the question of in humble adoration at her feet. Now, it Sabbath-reform work, let us pray our Heavmust not be supposed that a man whose enly Father for interest in the work, for all preparations have been quite limited can needed light and direction, that we may be not do very valuable service in the minwilling to help to bring about an honorable istry. But in the average congregations regard for God's dishonored Sabbath, and of our people he will find many of his hearlet us do faithfully and cheerfully our part ers far in advance of him in thought and in keeping this treasury in good working general information, and it will be difficult condition. for him to lead and instruct them. The

The Missionary Society also needs money. masses of the people are making rapid ad-But it needs more. It should reinforce its vancement in solid learning and Biblical China field. Both Mrs. Davis and Dr. culture. The young minister who counts Swinney should have help. They ask for it. on success for himself, because the people recently come among our people. He was people will teach him. Therefore, to do some single lady. This want is neither new for increased efforts in both directions, and, told that the Seventh-day Baptists were a equally well with our honored fathers, we nor strange, and it must be that our women very small and illiterate people, having no must be much better educated. The world have not put themselves into intelligent ac-



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 meet ings 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 J. F. SHAW.

TEXARKANA, Ark., March 1, 1887.

Dear Brother,-My report of missionary labor this quarter will be meager. The only labor that I performed was the meeting held at Sherman, at Bro. J. A. Milliken's, the prophecy might be false. However it would through the RECORDER; and the labor done | T. Jones, Seventh-day Adventist, from in connection with our home church. I kept up, however, my usual missionary cor- about the sitting of the legislature, and rerespondence. As it is probably known to mained until the passage of the bill through the Board already, I threw all the energy I the House, doing all he could for it. Rev. could command into the work of procuring Mr. Hunter, also, of Nevada, Mo., was redress for Sabbatarians in Arkansas, at the present a portion of the time and used his hands of our legislature. With grateful influence for the bill. According to arrangefeelings to God who guided our efforts safely | ment with Col. Crockett and Judge Byrne, to success, and to our legislators, who readily who manned the bill for us, I remained at gave ear to our memorial for relief, and gave home until after its introduction. Col. us the sought-for legislation, I gladly an- Crockett gave me notice that it was intronounce to our people, specially, that they duced and I repaired to Little Rock and can once more keep the Sabbath in Arkansas found the Judiciary Committee holding an and follow their occupations on Sundays. animated discussion over the bill. Col. The labor of preparing the memorial ex- Crockett and Judge Byrne were both memtending through more than a week-writing, rewriting, revising and correcting; and I was almost afraid at last to submit it to the General Assembly. I had then to superintend the printing, and then secure a list as best I could of the members of the ap-Besides this, I prepared a memorial to the Baptist Convention of the state of Arkansas, asking them to give expression of their professed principles of soul liberty in such resolution as would aid us before the legislature house. Col. Crockett informed me next printed and forwarded to Eld. W. A. Forbes by special mail delivery, with a private letter. Several days after the adjournment was done that day. I had frequent oppor of the convention the result of my effort there came out in the following card.

being fulfilled." They thought also that it was not proper to pray that, we should obtain legal protection to work on Sundays, as it was a part of the true Christians heritage to be persecuted in this life. From these things I could not well avoid the conclusion that they coveted these persecutions. Even since the passage of the Relief Bill one brother

told me that it was only temporary, that Sister White's testimony showed that great persecutions were coming upon commandment-keepers, to which I replied (probably not as courteously as I should have done) that I was praying that Sister White's report of which was made some time since be injustice not to mention that Eld. Daniel Kingsville, Mo., was at Little Rock from bers of that committee. I learned from them that the bill was approved by a majority of the committee; but that the minority would make an adverse report. The next morning I procured permission to enter the Senate Chamber and personally to place a proaching session, and mail copies of copy of the memorial in the hands of each the memorial to each of them, besides Senator, which I was prompt to do. I then writing personal letters to all I could. went to the Hall of Representatives and sought out Mr. Deprato, representative from our county, and by his aid I procured the service of one of the pages to distribute the memorial copies on every desk in the to obtain our request. I had it neatly morning that the minority in the Judiciary Committee had yielded and the bill would be returned unanimously recommended, which tunity of overhearing groups of members discussing the merits of the "Seventh-day Baptist Appeal for Religious Liberty." Some thought it impossible for us to get our request, some said it could not be avoided under the constitution. Others said it seemed right that the Seventh-day Baptists should be protected, but they could not see how the condition. I know you have suffered much law could recognize two Sabbaths in the at Texarkana. You have condemned us all week. In the meantime Col. Crockett was preparing himself for the final contest before the Senate. The day for the third reading came, and the desire to be champions of the bill seemed to have inspired the hearts of many Senators. But Senator Crockett's earnest eloquence carried every thing over to with Eld. Forbes, and had not every reason to his side save two Baptist Senators-Copeland and Gardiner-both of whom are ministers man, and a friend, I would have believed of the gospel, and these dared do nothing more than vote. Had the legislature been composed of nothing but Baptist preachers such as these, then Baptists would have repudiated the claim that they never persecuted for religion's sake. I left Little Rock before the bill came to the House, but I learned Eld. Mason, pastor of the Christian Church | that Col. Halliburton, Representative from of this city, very kindly volunteered to pre- Arkansas county-the same who gave Bro. sent the subject to his people in convention Monroe and myself no encouragement last at the city of Hope, Arkansas. He did so at fall-led the lists and made the most earnest their meeting in January, asking them to and eloquent speech in the House in support of the bill. Thus by investigation he became lieving that they fully endorsed the doctrine | convinced of our rights, and as a true man, lent his whole energy to procure them for God. Eld. Mason, though among the most us. The bill passed the House over seventy prominent ministers in his denomina- to sixteen. Thus the season of my deepest tion, was doomed to disappointment; for the anxiety passed, and gratitude took possession convention, with the exception of Eld. of my soul. I hope I have not overtaxed Mason and a small minority voted that the you with a subject which you may think has Sunday laws ought to be enforced against us. so little to do with mission work; but in this As soon as Col. Crockett had introduced I have offered you some excuse for doing so little this guarter. I do not know that you will consider me entitled to more than the two weeks salary; I leave it to your judgment. My recent expenses have been so great

cussed the situation with most generally burg, Sevier county, Arkansas, where a few said, "It's no use, Sister White prophesied | have recently taken up the Sabbath and delong ago, that the Beast would get into sire me to hold a series of meetings for power and these persecutions would come them. Our church at home has been very upon Sabbath-keepers. Her prophecies are | torpid this winter, but I think there are signs of reviving manifest now.

> -Bro. Shaw's statistical report is as follows: 2 weeks of labor; 7 sermons; congregations of 12; 10 other meetings; 30 visits and calls; twenty tracts, etc., distributed. But in our opinion he has been doing right good missionary work the entire quarter.

FROM HOBACE STILLMAN.

ABHAWAY, R. I., Feb. 28, 1887. I have continued my labors as heretofore the present quarter, in the Woodville and Niantic Churches. My work has been greatly interrupted by storms that have, at times, closed the doors of the churches or diminshed our congregations. I have never known so many stormy Sabbaths in one quarter as there have been during the present.

As I am about to close my labors with th Niantic Church, it may be well to take a ret rospective view of my labors on this field. and what, under the blessing of God, has been accomplished.

When I commenced my labors at Niantic the Adventists had just held a series of meetings in our church; had proclaimed the Seventh-day Baptist Church dead and buried; had organized for permanent work, and were holding their meetings in our house of wor ship. At this time, under the direction of your Board, and under the advice and assistance of your Corresponding Secretary, their present pastor commenced his labors and gathered the remnant of the church, and they commenced anew their labors as a church rededicated their house of worship, and under renewed inspiration began to rebuild it broken-down walls.

In a propitious time I called to my assist ance Bro. J. L. Huffman, who was then a Rockville engaged in revival effort, and under the blessing of God upon these efforts the tidal wave of salvation rolled over us as it did over all our New England churches with whom he labored. As the result of these labors there were accessions to the church. Several of these were from families that were not habitual church-goers. Old rivalries and prejudices gave way under the gospel of peace and reconciliation, and the estranged were made near by the blood of Jesus. From those hearts once embittered Christian brotherhood was formed that went heart in heart and hand in hand in gospel and church work. Most of these we hope have since kept themselves in the love of God and in fellowship with the brethren. Since this time we have endeavored to feed, en courage and strengthen this little flock There have since been a few additions of faithful believers to the church. The past year there were four additions to the church at Niantic; two of them were converts to the Sabbath, and came to us from the Baptists; all of whom we regard as a source of strength to the church. The Woodville Church more than doubled its membership since my labors there; but the manufacturing interests there have gone into the hands of First-day people, who run the mill upon the Sabbath. Nearly all who depended upon the mill for support have been driven away to find employment, and so our resident membership has been greatly diminished; but nearly all who remain are faithful and earnest Christians, who hope yet, under a favorable providence, to enlarge their borders and strengthen their stakes. The calls from both these churches have from year to year, been unanimous for me to rémain, and that, too, when I have repeatedly given previous notice that if there were any of the membership who, for any reason, thought it desirable to have a change of pastor, I would consider it a favor for them to vote as they felt; but no such vote has ever, to my knowledge, been cast, and so the vote stood the present year, and if any members of either church have ever expressed themselves differently to anybody, they are justly chargeable with duplicity, which I should, for their sakes, be very sorry to believe.

is held, which, with some extra seating, accommodates nearly three hundred persons. Notwithstanding the bad weather and mud, it is usually packed to its utmost capacity, and the interest is widening and deepening. Several have professed faith, and as high as forty have manifested interest in one evening. Not one out of the fifty persons I have despair. But God, with his great mercy, has visited is now disposed to try to make a not forseken me, he sent his Word to me defense of Sunday-keeping. I now feel through his servant, Bro. Lucky. He has quite sure if I would obligate myself to settle here and stay with the people permanently, that by mid-summer we could count converts to the Sabbath by scores; but, situated as I am, I can not so pledge.

As my blank for the end of the quarter has been misplaced, I must report without. For the month ending March 1, 1887, sermons, 25; visits and calls, 50; received for my support by different persons, showing happiest one, and I can say with the Psalm. their interest privately, \$20; number of pages ist, "The law of thy mouth is better unto of reading matter for free distribution, me than thousands of gold and silver." And 400; total sermons for quarter ending there in Galician are many souls who feel March 1st, 62; visits and calls, 104; Pro- themselves happy as I do, though they are fessions of faith. about 40: number of converts to the Sabbath I am not just ready to well the beautiful passage of the Lord. report, but report success. Total receipts "Blessed are you, when men shall persecute for quarter, \$28.

CORRESPONDENCE.

NEW MARKET, N. J., March 1, 1887.

I beg leave to come to you with a letter, in which I will express my feelings that run over my heart.... I think there is no greater and better thing to do for God and for man than to save souls; if we have his people take much interest in mission work. grace to save one, or at least to cause that | They are true followers of Jesus. Here preone soul shall be saved, first, we are right | vails a good Christian spirit. I can sav in followers of Jesus our Redeemer, and we show our love toward him, toward the good everlasting Sabbath in the end of days. At Shepherd, who has given his life for the sheep; secondly, if we are going to keep the second part of the commandments, "thou shalt love thy neighbor as thyself," is there

in the world any better thing to show our loving kindness towards our fellow-men than to help them become partakers of that salvation so full and free? What happiness can exist more than to feel the Prince of Peace in his heart, to feel himself delivered from everlasting destruction, to think of the bright | instance, we read in Isaiah 49:6, "And he

ule; every new year they go to any water and shake their clothes over the water, and they say: as well the clothes are shaken, a well their sins are shaken from them and they are now clean.) I will ask again: Shall not the Judge of all the earth do right? So I did suffer many a year, I did fall almost in opened my eyes, I have seen light in the gospel, he has shown to me in what way "Mercy and truth are met together, right. eousness and peace kisseth each other." Christ has made a sacrifice once for all

When I come to speak of that time my heart rejoices and I feel to give thanks and praises to God for his great mercy and to bless the hour I met Bro. Lucky. I feel myself the sometimes persecuted. Yet they know very you for my sake."

Now what a great work was done! especially by our denomination, though I don't know if Bro. Lucky was sent from our peo. ple. It seems to me rather not; still the Lord says, "if one is not against us he is for us." Bro. Lucky has preached to us the gospel in the full truth. Besides, since I have been here in New Market, I see that our the Sabbath meetings I feel a foretaste of the I am on the point of missions, I have some remarks. I would let them be set before your judgment.

1. I see in this country, people take more interest in heathen than in Jewish missions, It is true the Lord is a God of the heathen too, and he has sent his gospel to every creature. Yet we see in the Old Testament where it speaks about the Redeemer, the Children of Israel are in the first place, for hopes of that glory from above in the life to said it is a light thing that thou shouldest sheep to whom the parables of the Lord I can say, I myself have experienced it. I refer? (Luke 15) " Even so it seems to me was grooping all the time of my life past in ; we ought to go at first to the lost sheep of the darkness of Judaism. I thought, if I Israel, if they receive or not. If we see one do a good work I have a great portion in soul saved we have to rejoice, because there heaven, and when I did wear the phylacteries | is rejoicing in heaven. But if they don't re-I thought the more I wear them, the larger | ceive him it is not our fault, our duty is to is my portion in heaven, and I will heir 310 show them the light of the gospel, and to worlds in the life to come (The mystery of say to them the kingdom of heaven is st Judaism says: Every Zadik-just man-heirs | your hand. But, nevertheless, if we will 310 worlds), though now and then the say, we have not to prefer the Jewish mis-2. I refer to our denomination. I see that that does good;" (Eccl. 7:20) "for there our people take much interest in Jewish is not a just man upon earth," yet I was missions, especially you, as our dear Bro. Lucky told me, and I think they have a full very great. When I saw a Christian I right to do it. They are the true children of considered him as a man fallen off from God who endeavor to keep his command ments. What I have to say is, the Apostle Paul says: "If we have opportunity let w Some years ago, when I began to do good to all men." Now it seems to me study the Bible more thoroughly because of that our people have good opportunities to the Hebrew language, and I saw a great do something for the Lord and for man, be deal of promises to our forefathers and to cause I know there in Galicia and Rumania Israel, then began a new period in my life. | would be a good field for work for the Lord,



Bix days shalt thou labor, and the seventh day is the Sabhath of

AN ADDRESS To Sunday-school Scholars of

the Lord.

DEAB CHILDREN:--- I WAL talk with you about God's I cannot see you all pers great meeting at the ju Christ, I avail myself of sending you this little tract Forty-four years ago, position that you now do school. Then the spirit o the reading of the Word, I was a sinner and needed the In the library with which furnished, was a book on t one chapter of the book was explanation of the change fi to the first day of the wee now that the argument wa satisfactory to me, and esp lack of Scripture testimony day was kept for the Sal more reverence than it is religious teaching of the da me believe that it was right At length I was brought. divine grace, to accept the I as my Saviour, and to cast his people. Buried by bap ness, I rose to testify of love, and rejoice in his the Word of God was very and though still a scholar, er in the Sunday-school, u for me to part from the litt whom so many happy days

Again it became my lot, to occupy the position of a Sunday school. But was school? Was the day th Sabbath of the Lord ? I the truth, and to teach only yet I had my misgivings, fo ment said, "The seventh d bath of the Lord thy God," keeping the first day of religious observance of Sun from every pulpit, and n heard to utter a doubt of t that day. Prompted to myself, I still clung to the ing, for it seemed impossible voice of Christendom could O for the truth. the w nothing but the truth ! Dear children, I hope all longing, with the most ness, for the truth. And let me appeal to which I was a member at of, in 1850. As you value nal welfare, and that of t providence of God has pla instruction, be careful ! T for doctrines, the command Be not of those who make mandments of God for the tradition; but teach the c the living oracles, and be how sadly I regret that I did off the shackles of false teach did not leave me. He had. a high and holy calling, and lyshed abroad his love in when he saw that I was no give up all for him, and to and loving obedience to all his Word, he laid his chast me, and for five times the uchadnezzar's humiliation tl tisement was doing its wo vanced life I learned obedier that I suffered, and could of the restored monarch: praise and extol and hone heaven, all whose works his ways judgment, and the pride he is able to abase." I Here, then. I take my sta his truth. His Word teach unchangeable; that with h variableness nor shadow of t Jesus Ohrist it 18 said, that yesterday, and to-day and as he assured us that not on of the law shrll fail, till he pass, we know that he new Sabbath, nor authorized Jesus kept all his Father's do we love him enough to Lord Jeaus, I love thee; delight to keep thy holy de Dear children, our bles given us an example, that in his steps. As all who le to follow him in baptism. prompts us to follow him the Sabbath-day. I know ings of the Word, and by bl "Hereby we know that we of God, if we love God an mandments." Thousands of people bel Bible authority for infant myriads as fully believe the the week is now the Sabba is it that no one has yet bee the Bible warrant for th Saviour kept the holy Sab did his spostles; and neith gave a sacred title to the Week, or observed it as walk of fifteen miles to an proves that the day was n we know that Paul would CD fact a distant no of nime

LITTLE ROCK, Ark., Nov. 11, 1886.

Dear Bro. Shaw,-Your favor came to hand at Forest City, but as I supposed it to be some manuscript for minutes I did not open it till I got home. I respect and love you for other days and deeds, but regret you have left your people and not bettered your for the faults of a few. I would be glad to see you return to your first love. The Seventh-day never was binding on any but Jews. You are not a Jew. Yours

W. A. FORBES.

If I had not been so personally acquainted believe that he is a sincere and well meaning that the memorial was kept from the Convention intentionally. As it is, I am sorry that the mistake occurred, as the Baptists of the state have been kept from an opportunity to most significantly endorse the doctrine of soul liberty they have so long preached.

express their sentiment in a resolution, beof the rights of conscience in the worship of

the bill for relief of Sabbatarians, Dr. Winfield. of the Arkansas Methodist, published advice to his people, "that the legislature let the Sabbath laws remain as they are." The Methodists are numerous and influential in the state, and this gave me reason to present. I received a letter lately from Bro. believe that fierce opposition to our cause R. S. Willson, of Attalla, Alabama, relative was being sgitated. I wrote early in November to Eld. Scoles, of the Seventh day Ad- five letters requesting my services. One ventists, whose prosecution and failure in from Bro. Smith, Eagle Lake, Colorado appeal to the Supreme Court is so well county, Texas, one from Bro. Whatley, Falls cept one week that I was sick. I have not known, to bring his people to join the county, Texas, the third from Bro. Mayes, Beventh-day Baptists of the state in a joint asking me to help him in some organizing memorial to the legislature for redress of work on his field, the fourth from Bro. grievances. I received no answer whatever. Milliken, asking me to go to Black Jack Whether the letter miscarried, or answer pur- Grove, Hunt county, Texas, to hold a meet-

that it leaves me unable to do much more at to the cause there. I have now before me laborious work, but not without rich bless-

FROM C. W. THRELKELD.

STONE FORT, Ill., Feb. 28, 1887.

This quarter has been one of much hard, ings and showers of divine grace. I have been constantly engaged all this quarter, exconducted a single series of work in any community in which they are satisfied, but are asking for future labor, and in which the

come, and at last to be united with God the be my servant to raise up the tribes of Jacob Son and God the Father, as the Lord says and to restore the desolations of Israel, I (St. John 17: 21), "I pray for all who will will also give thee for a light to the Gentiles," believe on me, that they shall be one, as thou and the Lord is called the Holy of Isrsel; Father art in me and I in thee, that they then in the New Testament we see to whom also may be one in us." Oh, who can help | the Lord did come at first. St. John says: rejoicing over such sweetly solemn thoughts ! "He came to his own," and who are the lost and feelings!

thought came in mind: the Scripture says in | sion, I think it ought to be equal at least. many places, as Psa. 14, "There is none strict in that doctrine and my prejudice was God. as an idolater, because I was almost sure that the Jews only are God's children. There came many a question in my mind as: | and they have Bro. Lucky for a missionary, Are they fulfilled? where? if not, is God a who knows all the ways of that country, why liar? Though the rabinical theory says: shall they not send him over? I think with "They will be fulfilled, the time has not the same wages he takes here, he would go come yet," still it was not to my satisfaction, over. He does not care for much money, for I asked myself why is God so cruel to his and I am sure he would do a good work there chosen people that they be 1,000 years per- Many a soul more would be saved. My de secuted and dispersed? Oh no, the Father | sire is to go over to my country, if the Lord of all mercies would not do it; what then | wills, to save some of my relations, I was shall we say? They have sinned so much, the Talmud itself says: "The sins they have committed in the time of the first temple | thing for the Lord. We see Andrew as he were greater than those of the second temple. and yet the first was 70 years destroyed | brother, and told him he had found the and the second more than 1,800 years." The Messiah, and I think that every one, as he more I looked for answers, the more I did finds the Saviour and experiences the blessed

way can grace exist just here? how can our prayers, too.

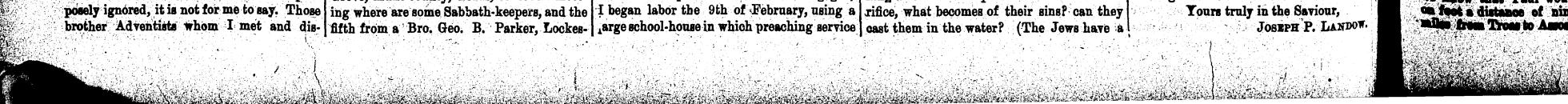
sins be forgiven? In the time of offering ened. In the place where I am now engaged, king and without a prince and without sac- writing me a few words.

going to take a theological course, yet I think to delay it for a while, in order to do some did find the Saviour, he went first to hill

find to my dissatisfaction. At last came ness of trusting in him. desires that others up in my mind: Is it possible, a judge shall especially his friends, should become par be just and gracious? The law of God, the takers of his joys. Therefore, I pray for judge of all the earth, says: "The soul light that the Lord may show me what and which sinneth must die." Now in what how to do. Will you remember me in you

Now I hope you will excuse me for troub were the sacrifices instead of the sinners, but ling you with a long letter. I would be grip on the Sunday is not materially weak- since 1,800 years that Israel is without a very glad if you could spend one minute is

Yours truly in the Saviour,



le; every new year they go to any water nd shake their clothes over the water, and hey say: as well the clothes are shaken, a ell their sins are shaken from them and they re now clean.) I will ask again: Shall not he Judge of all the earth do right? So I id suffer many a year, I did fall almost in espair. But God, with his great mercy, has ot forsaken me, he sent his Word to me brough his servant, Bro. Lucky. He has pened my eyes, I have seen light in the ospel, he has shown to me in what way Mercy and truth are met together, right. ousness and peace kisseth each other."

Christ has made a sacrifice once for all. When I come to speak of that time my heart ejoices and I feel to give thanks and praises o God for his great mercy and to bless the our I met Bro. Lucky. I feel myself the appiest one, and I can say with the Psalm. t, "The law of thy mouth is better unto ie than thousands of gold and silver." And here in Galician are many souls who feel nemselves happy as I do, though they are metimes persecuted. Yet they know very ell the beautiful passage of the Lord. Blessed are you, when men shall persecute ou for my sake."

Now what a great work was done! especily by our denomination, though I don't now if Bro. Lucky was sent from our peoe. It seems to me rather not; still the ord says, "if one is not against us he is or us." Bro. Lucky has preached to us the ospel in the full truth. Besides, since I ave been here in New Market, I see that our eople take much interest in mission work. hey are true followers of Jesus. Here preails a good Christian spirit. I can say in ne Sabbath meetings I feel a foretaste of the verlasting Sabbath in the end of days. As am on the point of missions, I have some marks. I would let them be set before our judgment.

1. I see in this country, people take more terest in heathen than in Jewish missions. is true the Lord is a God of the heathen o, and he has sent his gospel to every eature. Yet we see in the Old Testament here it speaks about the Redeemer, the hildren of Israel are in the first place, for stance, we read in Isaiah 49:6, "And he id it is a light thing that thou shouldest my servant to raise up the tribes of Jacob nd to restore the desolations of Israel, I ill also give thee for a light to the Gentiles," nd the Lord is called the Holy of Israel; hen in the New Testament we see to whom he Lord did come at first. St. John mys: He came to his own," and who are the lost neep to whom the parables of the Lord fer? (Luke 15) "Even so it seems to me e ought to go at first to the lost sheep of rael, if they receive or not. If we see one ul saved we have to rejoice, because there rejoicing in heaven. But if they don't reive him it is not our fault, our duty is to low them the light of the gospel, and to y to them the kingdom of heaven is at our hand. But, nevertheless, if we will y, we have not to prefer the Jewish mison, I think it ought to be equal at least. 2. I refer to our denomination, I see that nr people take much interest in Jewish issions, especially you, as our dear Bro. usky told me, and I think they have a full ght to do it. They are the true children of od who endeavor to keep his commandents. What I have to say is, the Apostle aul says: "If we have opportunity let us o good to all men." Now it seems to me at our people have good opportunities to something for the Lord and for man, beuse I know there in Galicia and Rumania ould be a good field for work-for the Lord, d they have Bro. Lucky for a missionary, ho knows all the ways of that country, why all they not send him over? I think with e same wages he takes here, he would go er. He does not care for much money, d I am sure he would do a good work there. any a soul more would be saved. My dete is to go over to my country, if the Lord lls, to save some of my relations, I was ing to take a theological course, yet I think delay it for a while, in order to. do someing for the Lord. We see Andrew as he I find the Saviour, he went first to his other, and told him he had found the essiah, and I think that every one, as he ds the Saviour and experiences the blessedes of trusting in him, desires that others, pecially his friends, should become parkers of his joys. Therefore, I pray for ht that the Lord may show me what and w to do. Will you remember me in your ayers, too. Now I hope you will excuse me for troub. g you with a long letter. I would be ry glad if you could spend one minute in iting me a few words.

Sabbath Reform.

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

AN ADDRESS

To Sunday-school Scholars on the Sabbath of the Lord.

DEAR CHILDREN:--- I want to have a little talk with you about God's holy day; and as I cannot see you all personaly, until the great meeting at the judgment seat of Christ, I avail myself of the privilege of sending you this little tract.

Forty-four years ago, I occupied the position that you now do in the Sundayschool. Then the spirit of God, through the reading of the Word, taught me that I was a sinner and needed the great salvation. In the library with which the school was furnished, was a book on the Sabbath, and one chapter of the book was devoted to an explanation of the change from the seventh to the first day of the week. I remember now that the argument was not clear and satisfactory to me, and especially from the lack of Scripture testimony; but then Sunday was kept for the Sabbath, with far more reverence than it is now, and all the religious teaching of the day was to make me believe that it was right.

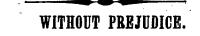
At length I was brought, by the power of divine grace, to accept the Lord Jesus Christ as my Saviour, and to cast in my lot with his people. Buried by baptism in his likeness, I rose to testify of his goodness and love, and rejoice in his salvation. Then the Word of God was very precious to me; and though still a scholar, I became a teacher in the Sunday-school, until the day came for me to part from the little company with whom so many happy days had been spent. Again it became my lot, in another land to occupy the position of a teacher in the Sunday school. But was it a Sabbathschool? Was the day thus set apart the Sabbath of the Lord ? I wanted to know the truth, and to teach only the truth: and vet I had my misgivings, for the commandment said, "The seventh day is the Sabbath of the Lord thy God," and we were all keeping the first day of the week. The religious observance of Sunday was taught from every pulpit, and not a voice was heard to utter a doubt of the sacredness of i that day. Prompted to investigate for myself, I still clung to the accepted teaching, for it seemed impossible that the united voice of Christendom could be wrong.

O for the truth, the whole truth, and

week, if it had been anything more than one of "the six working days." Acts 20:7, the periodic day of rest should be a seventh and endeavor for making the life and charac-Ez. 46:1.

there has been respecting the "mark of the beast" of Rev. 13th, the two horns of which have already "changed the ordinance, broken the everlasting covenant." Isa. 24.15. And now that we are living in the very age of the world when the mark is about to be enforced, it becomes us all to take warning law of the Sabbath. Physically, mentally, before the cup of God's unmingled wrath and morally, he is the better for its observis poured out upon the transgressors. See Rev. 14:9-12. "Here is the patience of the he is injured by disregarding it. saints; here are they that keep the commandments of God, and the faith of Jesus." As one to whom the voice of my risen and ascended Lord whispers lovingly from day

to day-as one whose lips have been touched with the live coal from off the altar, I take the trumpet to my mouth, and in his name sound the note of warning. "Remember the Sabbath-day to keep it holy. The seventh-day is the Sabbath of the Lord thy God." GEO. W. MCCREADY. MONCTON, N. B., Sept., 1886.



There is so much being said in a controversial way about the Sabbath that we sometimes wish we could hear just what our Firstday friends would say on the subject with no thought of combatting the "pernicious teachings of the Sabbatarians," and with no effort to bolster up the Sunday. How would they interpret the second chapter of Genesis, for example ? A fair answer is given to this question by the comments made on this chapter in the lesson at the beginning of this quarter. Under the head of "Origin and Purpose of the Sabbath," one of our exchanges had the following on Gen. 2:1-3, which we quote entire :

Heavens. All the upper realms, as distinct from the earth. Finished. That order of things was established which exists to-day. It does not leave much room for new species to originate. The host of them. See "Creation," under "Special Mention." Seventh day. Here probably used in its literal sense. Ended. Revision, "finished." Rested. Ceased from his creative work. His example emphasizes and enforces his command. Thus the law of the Sabbath is written in the very constitution of man and of beast and of things. To violate it is to oppose or ignore God, and bring injury to one's self. Sanct-

I feel that I need rest after reading the first

green spots near at hand; we seem to rest the

stunned ear. And what a cataract is this

first chapter of Genesis! How suns, and

stars, and firmaments and seas, and mighty

living things, move in quick and even terri-

Another makes the following remarks,

which, excepting a single reference to the

"Lord's-day" and another to Sunday which

seem to have been used by accident or by

force of habit, might have been written by

man for the Sabbath." It is not the imposi-

tion of a hardship upon him, but an answer

ble succession! 'And God rested'."

chapter of Genesis; it is so energetic, so full,

What an amount of searching inquiry lengthen the period of labor is to add too much to man's burdens, and to take away from it is to give him a distaste for work by making life too much a holiday. God knew

just what were man's exact needs when he ordained the Sabbath-day. Man trifles with his own best good when he disregards the ance, and physically, mentally, and morally,

2. It is a day of rest. God made the Sabbath not merely a day of rest, he hallowed it. He made it a sacred day. It is to be kept holy. He but half observers the Sabbath-day who makes of it only a day of rest. He is but half rested who has not worshiped. Man gets new vigor by coming into contact with his Creator. The best recreation for man is that which is obtained by communion with the one who created him. (1) The Sabbath is a commemoration of creation. It is a reminder of the fact that God is the Maker of all things. It is a witness to his omnipotence. It is an invitation to look through nature up to nature's God. (2) The Sabbath calls to man's remembrance the fact that he was created bu God. It presses home upon man his obligations to God as his Creator. It brings before him the fact that he is dependent upon God; that in God he lives, and moves, and has his being. It is, therefore, a weekly admonition of his duty to be at one with God, and of the danger of being estranged from him. (3) The Sabbath recalls the fact that one goes to church or not, every Sunday is itself a sermon upon what one ought to be. It is an exhortation to be holy even as God is holy. No one in Christian lands can has upon him the impress of the King of kings ought himself to be kingly. He should conduct himself in such a way that at the ast he will be welcomed to the royal household. (4) The Sabbath looks forward as well as backward. It not only tells of a rest established by God for man while living here, but also speaks of the eternal Sabbath of rest which is to come. "There remaineth therefore a sabbath rest for the people of God." The weary work of the world is forever to cease. Its heavy burdens are to be forever laid down. Its pains and sickness and sorrow are to be no more. The restlessness of

all. Careful experiments have shown that affirmative and a powerfully aggressive spirit day, and not a sixth nor an eighth. To ter of its students nobly and devoutly Christian. The republic has no place for a college which is either antichristian or even unchristian.

tended, on the whole, I believe, to depreciate | have followed in the steps of our national, the value of religious exercises and requirements as a means of forming a Christian character in students, and to increase the worth which is attributed to the Christian character of college professors for forming a like character in their scholars. Daily public prayers in the chapel have their value, and in some colleges great value as a means of Christian nurture; but warm in their atmosphere and wise in their spiritual suggestiveness as they may be, they are not so valuable as is the daily prayer-meeting, in which students and professors meet together on a common footing for the one purpose of devotion. We are learning that the most effective means for training Christian character is Christian character. What has made Oberlin for half a century more than worthy to bear its name? Has not the devoted Chres tian life of its officers been of more powethan the public exercises of each day and of Sunday, even if attendance upon Finney's preaching be included ? What has made Amherst the most fruitful source of supply for the American Board? Has not the Christian atmosphere of the college done more to keep this source of supply full than the services in the chapel? The formal by our Woman's Christian Temperance Christianity of any college, which consists in writing "Christo et Ecclesiæ" on its man was made in the image of God. Whether | shield, is of the slightest consequence. The vital Christianity of any college, whether it has or fails to have a shield, either with or without inscription, is of the most essential consequence; the vital Christianity which escape the appeal of the Sabbath. One who lies in the lives and character of its officers and students. Under the influence of the Holy Ghost, Christian character is formed and reformed in the college through Christian character. Christian manhood generates Christian manhood. Christian life makes Christian life. Other agencies are to be employed to the utmost possible service, but this agency is central and chief. And this truth the public mind and the college mind have recently begun to perceive and to feel with great power and significance.

In view of this fact, prayer may well be directed toward certain specific objects. We earth will be lost in the calm of heaven, just the college be intensely, deeply, thoroughly thing must be done. as the turbulence of a torrent is lost in the Christian. We may also pray that, in order quiet of the sea. As God prepared a home that this Ohristian influence may become here for Adam and Eve, so he is preparing a most pervasive, the relation between the it was intended for man's spiritual nature. in his own image. "Let us therefore give and slavish, but courteous and familiar. We may, moreover, pray that the pecuniary means of Christian colleges be vastly augmented, and that those colleges in particular which were established and are carried on with definitive Christian purposes, may not lack in material aid. We may, again, pray that students may be inclined to choose the ministry as their life's calling. The need of more ministers is extremely urgent. The call from the home field and the foreign is loud. O, young men, this is the noblest, happiest, most blessed work to which you can give your heart, mind, soul, life, all. We may also pray that the academies and schools in which students are fitting for college be worthy nurseries of most vigorous manhood and womanhood. We may, furthermore, pray that the homes from which boys and girls come to college may be Chris tian, and that father and mother may cooperate with the college in forming in them Christ as their way, their truth and their life.—Congregationalist.

We are sorry to say, a few of our number have been estranged because our union has endorsed the party which carries the principle of prohibition to the ballot-box. Yet we hope to see them with us again. We can

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The experience of the past year has only say that, in taking this position, we state and county unions. Nearly all our greatest workers agree that through the ballot is the surest way to success, and the only way to win.

> Here let me quote what our State President says in her annual address in this matter. She says: "Although grave fears were expressed that the strength and usefulness of our unions might be impaired by taking the above named action; yet at no time since our organization have we been so strong as we are to-day, and no year has been so rich in blessings as the year just closed. A fresh evidence of the truth that those who stand with God need never fear." Then, sisters, may we not take courage and go on? The great cause of temperance through woman's influence is making rapid strides, and grateful should we be to have a hand in this good work. It makes no difference which way you turn, east, west, north, south. you will hear reports of the good being done Union. While in Boston a few weeks ago. I went to hear Joseph Cook lecture. As a prelude to his able, philosophical lecture, he spoke a few moments on some of the topics of the day, and one of his themes was the great good the Woman's Christian Temperance Union is doing in this country. In traveling from Worcester to Norwich through

Connecticut, a very fine looking old gentleman passed through the cars distributing leaflets. I took one up and, glancing over it, found it was a temperance leaflet published by our dear society, the W. C. T. U.

The temperance work seems to be more a subject of thought than ever before. People are becoming more and more aroused to the consequences of the great vice of intempermay pray that the teachers and teaching of ance, more and more convinced that some-

When we see and hear of so much misery. destitution and wickedness abroad in our ified. Revision, "hallowed," showing that home above for all those who are recreated teacher and taught may not be magisterial land, caused by this great evil, it is certain that nothing should stand bet

our duty to God and our fellow-men. I have

Yours truly in the Saviour,

nothing but the truth ! Dear children, I hope your hearts are

all longing, with the most intense earnest- command, divine example and watchful guard. Rested. "It is a word that ness, for the truth. touches our sympathy and makes us rest too.

And let me appeal to another class, of which I was a member at the time spoken of, in 1850. As you value your own eternal welfare, and that of those whom the providence of God has placed under your instruction, be careful ! Teach no longer for doctrines, the commandments of men. Be not of those who make void the com mandments of God for the sake of human tradition; but teach the children to read the living oracles, and believe them. O how sadly I regret that I did not then throw off the shackles of false teaching. But God did not leave me. He had called me with a high and holy calling, and had abundantlyshed abroad his love in my heart; and when he saw that I was not yet ready to give up all for him, and to yield a cheerful and loving obedience to all the teachings of any advocate of the Seventh-day : his Word, he laid his chastening rod upon me, and for five times the period of Nebuchadnezzar's humiliation the dreadful chastisement was doing its work, until in advanced life I learned obedience by the things that I suffered, and could say in the words of the restored monarch: "Now I... praise and extol and honor the King of heaven, all whose works are truth, and his ways judgment, and those that walk in pride he is able to abase." Dan. 4:37.

Here, then, I take my stand for God and his truth. His Word teaches us that he is works and rests as God did. unchangeable; that with him there is "no variableness nor shadow of turning:" and of God blessed the seventh day, and hallowed Jesus Christ it 18 said, that he is the "same it : because that in it he rested from all his yesterday, and to-day and forever." And work which God had created and made." as he assured us that not one jot nor tittle The Sabbath-day is proof that man was of the law shall fail. till heaven and earth created to worship. God does not say that pass, we know that he never changed the man shall worship, but that he shall have Sabbath, nor authorized it to be done. the opportunity of worshiping. It is a weekly Jesus kept all his Father's commandments; reminder to him of his obligations to God. do we love him enough to do the same? It is God's most beneficent gift to him. Lord Jeaus. I love thee; and this is why 1 "The Sabbath was made for man, and not delight to keep thy holy day.

Dear children, our blessed Saviour has given us an example, that we should walk to his wants. The two institutions of in his steps. As all who love him delight creation were the family and the Sabbath, to follow him in baptism, so the same love and without their being preserved in their prompts us to follow him in keeping holy purity, the race will surely deteriorate. Any "The gift which the fathers, who founded the Sabbath-day. I know it by the teachings of the Word, and by blessed experience. "Hereby we know that we are the children of God, if we love God and keep his commandments."

Thousands of people believe that there is Bible authority for infant-sprinkling, and myriads as fully believe that the first day of | bath a blessing ? the week is now the Sabbath-day; but why 1. It is a day of rest. The command con- fessor F. G. Peabody, the new Plummer is it that no one has yet been able to produce cerning the Sabbath is that upon that day professor, and in his inaugural at Marietta, the Bible warrant for the change? Our no work shall be done. The labor of the President Eaton, likewise indicated that the Saviour kept the holy Sabbath-day, and so world shall cease. Why? Not merely be- college should be broadly and thoroughly did his apostles; and neither of them ever cause God rested upon his seventh day, Christian in principle and in purpose. The gave a sacred title to the first day of the though that is suggested as one reason why opinion is now as general among most colweek, or observed it as a Sabbath. The man should rest upon his seventh day, but lege officers as it is firmly fixed, that, as the walk of fifteen miles to and from Emmaus also because it is best for him to rest. He least condition, the college should "not be proves that the day was no Sabbath. And is so constituted that, in the long run, he neutral toward the underlying principles of we know that Paul would not have gone can do better work and even more work in the spiritual life." The opinion is also gener-

diligence to enter into that rest. that no man other days, and hedging it about by divine fall after the same example of disobedience."

Education.

so urgent. It is really beautiful, after you "Wisdom is the principal thing, therefore get wisdom; and with all thy getting get understandhave seen the foam and heard the roar of Niagara, to go away into one of the quiet ing."

THE CHBISTIAN COLLEGE.

BY REV. CHARLES F. THWING.

The return of the annual Day of Prayer for Colleges (Jan. 27th) presents the ever old and ever new question of the character of the Christian college. It is a question which in the last year has received a consideration never so earnest or so intelligent. The inauguration of a new president at Yale, and the recent resignation of the col-

Rested on the seventh day. The period lege pastor, Dr. Barbour, the abolition of following creation and still continuing. required attendance upon daily public pray-Rested. Not as weary, but as ceasing to ers at Harvard, and the induction of five work in the form of creating. God blessed ministers as college preachers and pastors, the seventh day. This refers to man's sevtogether with changes in other colleges simenth day. And hallowed it. The blessing ilar and hardly less significant, have reof the seventh day consists in setting it apart sulted in the expression of many and wise for a sacred and eminently beneficial use. opinions as to the rights and duties of the Because that in it he rested, etc. Man is to Christian college. The general trend and bear the image of God in his times of labor the specific conclusions of this movement of and rest. His secular toil is to be ordered sentiment are in most hearty favor of the so as to bespeak him the child of God. He existence and the perpetuation of the college founded for Christ and the church. MAN WAS CREATED TO WORSHIP.--" And

The general trend of thought is also thoroughly opposed to the establishment and endowment of colleges which are in any narrow sense sectarian.

The common conception is that, first and foremost, the college should be Christian, and only in the second and third remove it should be denominational. In his farewell baccalaureate, President Porter said, "Yale College was founded avowedly as a Christian college. All its endowments and arrangements have been inspired and controlled b the definite purpose that the education imparted here should be emphatically Christian." The new president expressed a similar opinion, saying, in his inaugural godless community where chastity and the the college, prized above all others, the one Lord's-day are of no obligation is a proof of which they handed down to their descend this assertion. Abolish the family and the ants as the most precious of inheritances, Sabbath, and man himself will soon cease to was the Christian truth. It abides here tobe. The corruption which would follow would | day, and I believe that it shall abide here as soon generate enough hurtful influences to the college passes into the university, and destroy the race. In what ways is the Sab- through all the future." In an address made at the Harvard commencement, Pro-

Temperance.

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

W. C. T. U. OF ALFRED.

Inaugural address of the President, Mrs. W. C. Burdick, furnished for publication by request. Dear Sisters of the Woman's Christian Temperance Un

I thank you for giving me this place of honor in our society, and although I enter upon its duties with misgivings, knowing there are those in our society more capable of filling the office or President than myself. vet I am willing to serve to the best of my ability, and will do all in my power to make this society a success, hoping and praying we may earnestly work together for the advancement of the glorious cause of temperance and Ohristianity.

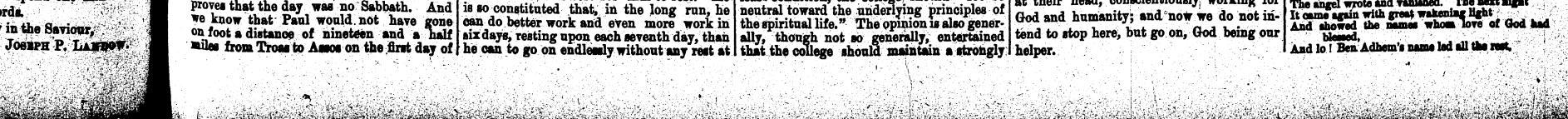
Our past year has been a successful one. Our union has been well attended, and there has been in our treasury during the past year. more money than in former years. Under the anspices of this society, we have listened to Abou Ben Adhem-may his tribe increase ! some of the best lecturers of the country. one of whom was instrumental in organizing Making it rich, and like a lily in bloom, a "mother's meeting," now in a flourishing Exceeding peace had made Ben Adhem bold, Exceeding peace had made Ben Adhem bold, condition. A White Cross society has also been formed, and much interest is manifested in this work, and good is being done. There have been distributed thirty thousand ments of this society have competent workers But cheerily still, and said, I pray thes then, pages of temperance leaflets. Other departat their head, conscientiously working for Write me as one that loves his fellow men. The angel wrote and vanished. The next night

been much pained the last few times I have journeyed, at seeing at a certain hotel where it has been my custom to stop, two young men, one employed in the hotel, the other a boarder, both fine-looking, sober men when I first saw them, but now at a glance, I can see. by their changed countenances, their uncertain step and speech, that they are given up to strong drink. Oh, how I have pitied them, as I have each time seen them lower and lower in the depths, and how sorry I have felt for their poor, broken-hearted mothers. Not long ago I was told by a gentleman that, on his way here from an adjoining town, there entered a car a young woman intoxicated, making herself conspicuous. The gentleman left the car at our depot, but the poor creature went on. When I heard this I could only offer a prayer to God to pity, forgive and care for this degraded woman, for there was no way of finding out who she was or whither she went. In going from Buffalo to Rochester recently, there was quite a commotion in the car in which I happened to be seated, a rushing to the door; at first we were all very much alarmed, thinking some accident was near at hand, but learned that it was only a fight in the smoking car, caused by too much whisky. There is not so much to do in our community as in other places, for we are a temperance people, thank God ! but shall we not lend a helping hand to others less favored than ourselves? Have we not a duty to do in helping our fellowmen that we cannot, dare not, neglect, even for our own sakes? As the good Master said, "Go ye into all the world." So we, if we are his disciples, must take up that spirit in this work, and thus win his blessing, that t may be said of us, "inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." Oh, for some inspired leader to rise up in our midst -to call us forth to battle and to victory!

If we cannot become saints, we can, at least, become helpful to our tempted and downfallen fellow-men, and so imitate the beautiful spirit so charmingly described in the following well known poem by Leigh Hunt:

Awoke one night from a deep dream of peace, And saw, within the moonlight in his room, And to the presence in the room he said, What writest thou? The vision raised its head, And, with a look, made all of sweet accord Answered, "The names of those who love the

Lord. And is mine one? said Abou. "Nay, not so,"



The Sabbath Becorder.

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Alfred Centre, N. Y., Fifth-day, March \$1, 1887.

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

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> "ONE drop of sympathy sincere, A lake of tears may calm; Tis oil upon the troubled waves, Pour, pour the precious balm.

In our editorial columns last week we spoke of Bro. Shaw's work in the Arkansas Legislature, in the interest of the bill to relieve Sabbath-keepers of that state from the penalties of the Sunday law. Those who are interested in this matter will find a full statement from Brother Shaw's pen on our second page this week. Such labor deserves more than the thanks of a grateful community.

WE publish in our Education column an article from the Congregationalist, written by Chas. F. Thwing, D. D., with special reference to the day of prayer for colleges. Though the special occasion to which the article had immediate reference has passed, the subject is an important one, and prayer for the Christian influence of the college is never out of order. It is a matter to which Christian parents need to give more thought and prayer.

For some time we have been trying to find room for the sermons and essays which are requested for publication in the RE. CORDER, and which we have been desirous of giving to our readers, but have not found. it until now. We have decided to give a part of the sixth page, hitherto devoted to selected miscellany, to a new department under the head of "Sermons and Essavs." We do not expect to fill this department every week, but we shall, by means of it, be able to publish more such matter than we have hitherto done. Many of our readers will, we feel sure, appreciate this arrangement. Also, look over our table of "Contents" in this number.

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 good relations with France."

WHERE do our ministers come from, is a question we sometimes hear asked in a manner which implies that the East, with its ceaseless grind of business, and the wealth and worldly care which such things bring, is not doing her share in furnishing the evangelizing, saving forces of the nation. It is however, said that statistics show that the New England States have furnished more church members, more Bible school teachers, and more ministers throughout the Wes during the past twenty years than all the other states combined. From one New En gland State alone there went out in the year 1885 one hundred and fifty ministers under 27 years of age. It is fair to suppose that other elements of society in the West are furnished by the East as well as those which we have just mentioned. This suggests at once the intimate relations necessarily existing between the extremes of our great county and the duties we owe to each other. Le us, whose fortune it is to live in the older

great West must receive, for years to come, her population, continue to send out Chris tian young men and young women who shal become at once leavening and evangelizing forces rather than those who will themselves need the missionary to save them from the ruin of dissipation and worldliness. In other words, one good way of doing efficient mis sionary work for the newer parts of our country is to train our children and young people to Christian living and Christian work in our New England and Middle State homes.

Some of our readers will receive a circula this week containing some statements re garding the Chair of Systematic Theology in Alfred University. It may be proper to add a word here. The present incumbent o that chair, Dr. Williams, has no other means of support than that furnished by it endowment. This endowment is nominally of a sufficient amount to afford a moderate support; but it is largely in this shape of real estate which requires the payment of taxes, insurance, bills for repairs, etc., while the income is sometimes uncertain, according to the demands for the use of such property. Under these conditions, for which th management of the fund cannot be held responsible, the fund did not yield, last year one-half of even a modorate salary. The trustees af the University find themselves unable to appropriate funds from any other department to meet this deficiency. Dr Williams cannot continue to labor without compensation, and it would be a calamity to the department for him to leave it now. Feeling the force of these conditions, the members of the present class have issued the circular referred to above, in which they ask members of former classes to secure pledges of small sums annually, under easy conditions, named in the circular, to bridge over this temporary shortage. These young men have volunteered their services in this matter after careful deliberation and consultation with members of the faculty and trustees. We commend the enterpres to those to whom the circular may be sent and to all others who may be interested.

purity and sincerity of our own hearts and motives when we see nothing but impurity and insincerity in others; and when our conversation is filled with idle gossip or wretched scandal, we shall have only ourselves to blame if our listeners conclude that our

talk is of our real selves quite as much as of our weak neighbors. A good authority has declared that "out of the abundance of the heart the mouth speaketh."

Nor long ago, in a certain city, a nev saloon was opened, the proprietor having bought and paid for a license for the same The daily paper of the following day came out with a glowing account of the opening ceremonies. This paper had been used previously to promote the license system under which this new house was opened and, of course, all was going on finely. It so hap pened that on the same day as that on which the above-named opening took place, a brutal fight occurred in a low den only a little ways from the new saloon, in which one man was knocked senseless, and most cruelly kicked and beaten after he had ceased all attempts at self-defense. It also happened that the same editor, in another column of the same issue of his paper, most severely condemned portions of the country, and from whom the the latter transaction, and wildly cried out to know if there was no way to close up such iniquitous places. He forgot to say, how ever, that the proprietors of the low den had paid into the city treasury the full price of a permit to sell the stuff that made mer brutes, and that the proprietors of the gilded saloon, whose opening he so graciously her alded, had done nothing more, and nothing less. He forgot also to state that the gilded saloon, located in a respectable quarter of the city, would entice into its haunts many a young man who would not think of going into the low dive down town, but who would form habits and cultivate appetites there that would drive him eventually to any depth of shame, only to satisfy the burning, insatiable appetite he never would have known but for the saloon opened with so much praise on the day of the brutal fight in the low den. In other words, he forgot to say-perhaps he did not know-that the fine saloon, whose

ucation come from the spirit of Christianity; in short, all that of which men boast as supossible only because the full blaze of gospel

light and liberty has shone upon us in these latter days. But all this is possible only is the condition of its benevolent treasuries. under a gospel dispensation, the central purpose of which was the salvation of men from sin. Beginning at the fountain of cleansed

be desired in the way of good-will to men, in | We will help you this time, but don't expect the way of an enlightened civilization is possible, beginning any where else the least possible in these directions is by no means certain.

Again, speaking of Jesus' relation to this fundamental necessity of human hearts for salvation, it is plain that it is nothing less than that of absolute Saviour. Jesus was, indeed, an instructor of men: he was and is an example for men to follow; he is a sympathizer with the suffering and sorrowing; in all respects he is the modle leader, inviting, encouraging and wooing men to come to him and follow in his footsteps; but all this has little meaning and little power, if it be not true that Jesus' first, principal, all-comprehensive work was to save sinners. And this he did "by the sacrifice of himself." Starting at this vital point, we are assured both of the divine purpose and of the divine plan of human salvation. Men are sinners; Jesus Christ came into the world to save sinners, and thus man's extremity is broadly met by God's purposes, and his purposes are amply covered by his own plans. Out of this central doctrine come all those blessed fruits that crown our holy religion, and bring comfort and blessing to men.

This simple statement suggests the true order of all gospel labor. Christ, the Saviour of sinners, is the first, the continual, the overmastering burden of the true gospel message. The story is related that some missionary teachers once thought to first show their pupils the better fruits of the Christian religion as compared with those of their own, and so, by degrees, work back to the fundamental doctrines of Christianity, and finally present Christ to them as the Saviour. When at last they got back to the simple, blessed doctrine that Christ Jesus came into

interest in, our benevolent and missionary ac. tivities? Do the people, as a whole, delight perior in the civilization of this enlightened in the push and zeal of those who represent country and age of the world has been made | us in the Board? or are they crying, Hold on not too fast, if you please?

A pretty sure indication of a people's metal What is it in our case? Make a special ef. fort, and you get a lot of money. Apply an electric current to the leg of a dead frog, and hearts, of saved souls, all that can possibly you get a lot of kickings. Do the people say, it again? or do they say, enlarge your plans to meet the demands, and we will enlarge our contributions?

But, to my mind, there is one question now demanding the attention of the Seventh-day Baptists, which, more than any other, con. tains a supreme and vital test of our metal. our spirit, and our allegiance as Christian disciples. It is this: Shall we reinforce the China mission? I am not indifferent to the necessity of work in our churches, and to the mission fields of our own country; I know. from my connection with one of our schools. the crisis which is threatening us in respect to our educational interests; I realize the magnitude of the work that our Tract Society represents, and that we ought to do not less, but more, in placing our literature before the Christian leaders and disciples of our own and other countries; but at the same time I think the question of what we will do with our China mission is the most important and pressing question of denominational policy and work, because it brings us sharply face to face with the decision whether, as a people, we will go into all the world and preach the gospel to the whole creation. Standing by this mission is deciding that we will, and neglecting it is saying that we will

not. Why? Because fidelity to this mission represents the spirit of obedience to the great commission to the discipleship. Preaching the gospel in China is not preach.

ing it in the whole creation, to be sure, but it represents the spirit of obedience to what is the central duty of the discipleship, and the glory and crown of the Christian church. We may fairly say we have no mission if we give up the China mission. It is folly to call our home mission work obedience to the command of the Master as he parted with the

first disciples, if this is all of our mission work,

provided we are able and have the opportu-

nity to proclaim the truth as it is in Jesus

to those who do not have it, to those who are

heathen and idolatrous. When God. by an

evident providence, shuts us up to preaching

in this country, we may say that we have no

duty in common with the whole discipleship

1. We are able to do this. It would re-

quire no self-sacrifice on the part of the peo-

ple, as a whole, to raise twice as much for

2. We have a well established and well

appointed mission. It needs immediate re-

inforcement, because of the danger which

would come from the disability of those now

in charge, and because the work on hand

demands it; and there are those whom God's

Spirit and a love and aptness for the work

3. It is right to have this mission, because

to have it is to obey Christ. If we do not

reinforce it, it will be for some other reason

than lack of ability and means; for some

other reason than lack of opportunity and

workers; it will be from a mistaken idea of

what our denominational duty is, or it will

be because of a spirit of worldliness and self-

seeking, i. e., the spirit of anti-Christ. It

seems to me there is no escape from this

conclusion. We either cannot see and un-

derstand the great Christian idea, the great,

essential truth of Christ, or we are in nowise

possessed of the spirit of Christ if this mis-

sion is not liberally supported in vigorous

Neglecting, I will not say refusing, to re-

nforce it, is deciding to destroy it. And this

is the fatal denominational decision. When

we have made it we are already struck with

death. Neglect shows the temper of the

people, and this is the supreme question:

What is the temper of the Seventh-day Bap-

tists in the matter of missions? If we lose

our missionary spirit we lose our denomina-

tional spirit. Missions is becoming the

watchword of the church as never before.

"Christ for the world and the whole world

for Christ," is the battle-cry of the disciple-

ship which is ringing through all Christian

have made ready to go.

operation.

the China field as we now expend there.

to the heathen. But what are the facts?

not like the old maid tain that she knows the training of children. mothers do a great deal course of a year; and should preach the gos should understand for h Holy Word to enable he ings in a plain manner daily. Paul says, "I ha words with my unders voice I might teach o thousand words in an Mothers can find time daily; so let it be from knowledge-the Word sometimes that it nee Solomon to train childre will require only the talent he has given us. immediate results, but fruit when the seed is let us drop novel-reading take care that the "livin has entrusted, in a grea building, shall be well bu MRS.

TO 1101

I am the mother of fo

PROOFS OF CO

No greater proof of given than that given 12: 33, "Make the tree good." "A good man ou ure of his heart bringeth Conversion, I understand a man's heart, or a turnin so that if he has been a w become a righteous one. place first in the heart, the life. Jesus gives an discipleship in these word all men know that ye ar have love one to another is this, if Christ has been individual's heart, the h be manifested all through not be hid, but he will b hill. In short, as a tree fruits, and a spring by its

THE Canvassing Agent of the Tract Society reports that some inquiries are being made of him respecting the prospect of a reissue of the Seventh-day Baptist Quarterly, and some are pledging their names to its support as regular subscribers. We understand that it is the wish of the Board to resume its publication as soon as a sufficient number of subscriber have been obtained to place it on a paying basis. For this purpose there should be at least 500 bona fide subscribers. Money need not be sent until the requisite number of names has been received, but the names and addresses may be given at once to brother J. B. Clarke, or forwarded directly to this office. There is no good reason for any delay in this matter; everything is in good shape to move right forward with the work as soon as the subscriptions are received; and it need not take more than two or three weeks for people to make up their minds what they want, and forward their names.

EMPEROR WILLIAM, of Germany, was ninety years old on the 22d day of this month, and the event was celebrated by many Germans in this country as well as in which are being made upon this event will make the following little sketch, which we clip from an exchange, of interest to some who read these columns. All must wish that the Emperor's pacific spirit were possessed by all crowned heads:

has witnessed wonderful changes. In his childhood Prussia was humiliated by Napoleon I. At the battle of Waterloo he fought as a cadet, and saw the final defeat of the French conqueror. For thirty years subsequent to that event he lived the quiet life of an heir apparent. He saw the revolution of 1848, and was driven from his palace by a mob, but the uprising was soon suppressed. At that time he was regent of Prussia; but soon after became king. In In 1870 Louis Napoleon provoked Austria. war with Prussia, and lost his empire thereby, and William became emperor of all Germany. Recently the emperor sent this out his own unconscious weaknesses and fol- striking and is traceable directly to the

It is one of the weaknesses of our poor human nature to judge others by our own real, though sometimes unconscious, inner selves. One of the most worldly men we ever personally knew was almost always talking about how much such and such people among his acquaintances thought of money, and how anxious they were to get it, and how closely they clung to it when once obthe Fatherland. The various comments tained. A good story illustrative of this tendency is told of a Kentucky Ranger who had been West among the Indians. Among other things, he affirmed that the Indians were "powerful fond of whisky." In confirmation of this statement, he said to a group of listeners, "Let them get a taste of whisky He was born in the last century and once, and they will give up anything and evervthing for it. An old chief, one day, offered me a pony, and saddle, and bridle, and | the Hebrews testifies, " And now once in the blanket, and I don't know what all else, for a pint of whisky which I happened to have." "And you didn't let him have it?" asked one of the eager listeners. "Not much !" was the quick response, "That was the last | ing into the world, was the salvation of sinpint I had left; but it shows how fond Indians are of whisky." In like manner, many 1866 he humbled the military supremacy of a person who supposes he is picturing the avarice, or selfishness, or meanness of another, is but opening his own heart and pouring with that of women in heathen lands is most

tragically, but so helplessly, against. Did he not know that the proprietors of both places held papers, paid for in cash, signed by the same city officials, granting the same permission to do the same kind of business, with the same immunities from penalties, and under the same governmental protection? No, there is no way to stop the business of the miserable dives until the places that fit victims for them are stopped. It is vain to undertake to stop the flow of streams when all the fountains that supply them are left open. When a man sows his fields with nothing but thistles, he is worse than an idiot if he expects to reap anything but thistles in the time of harvest; and so long as men insist on licensing, and thus sanctioning, the fine saloons which tempt and entice young men to enter upon a course of dissipation, they cannot hope to stop the low dens which take the victims made ready to their hands and finish up the miserable work. To think of destroying the evils of intemperance by fighting the low ders, is like fighting an infuriated lion by cutting the brush off from his tail. Smite him between the eyes! thrust him to his vitals! kill him! You cannot starve him out, much less can you persuade him to desist from his marauding, carniverous habits by placing a high price on sheep

opening he proclaimed so gallantly, was only

feeder of the terrible place he cried out s

TO SAVE SINNEBS.

and cattle.

The gospel scheme with respect to its purposes is a very simple one. Paul said of it, "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners;" Jesus said of himself, "The Son of Man has come to seek and to save that which was lost;" John bears this testimony, "And ye know that he was manifested to take away our sins;" and again, "For this purpose the Son of God was manifested, that he might destroy the works of the devil;" and the writer of the Epistle to end of the world hath he appeared to put away sin by the sacrifice of himself." From these quotations it is plain that the central, all-comprehensive purpose of Jesus, in comners. It is true that many blessings of a less central and absorbing nature come to the children of men through him. The condition of women in Christian lands as contrasted

the world to save sinners, their pupils cried out in amazement, "O teachers. did vou know this before ? Why, then, did you keep us waiting so long ? Why did you not tel it to us at the first?" This is the cry of every honest heart, and nothing but the "old, old story" can ever really satisfy it The way to the story is already prepared in every heart conscious of its guilt, and few men there are who do not know that they are sinners.

So, in the Sabbath-school class, in th pulpit, in the prayer-meeting, in the daily life, everywhere, tell it, tell it with a joy born of an experience of its truth, tell it with an earnestness begotten of a sense of its mighty import,—" This is a faithful say ing and worthy of all acceptation, that Christ Jesus came into the world to save sinners."

Communications.

Comparisons are odious, and I do not wish, in this article, to make any such contrasts between different departments of our denominational work and policy as shall disparage or slight any; but I think there are times in the history of all religious denominations when there is some burning question of policy and duty that demands particular and prayerful attention.

Such a question is usually brought int prominence by circumstances and the natural development of the people and their work; but, however brought to this prominence, the way it is met and settled is a pretty certain indicator of the spirit and life of the people. If they have not the vision to see it; if they cannot be made to discover it; or, if seeing it, they cannot be brought up to meet it and settle it aright, weighed and wanting must be the verdict of God upon them. But if they see it and meet it and prove themselves equal to the test, they show themselves to be a people of God. I believe we are in the crucible of God's test. The question of the life or death of the Seventh-day Baptists is soon to be answered. Never was our work as a people demanding so much or

Heaven forbid that I should ever have to promising so much. Is the spirit of the peostand before a congregation of Seventh-day ple rising with the demands, and is it going Baptist young people, with the tendency and to prove equal to them? Does this spirit respond readily to the large and constantly in- drift of our thought and policy against the creasing calls of the liberal and enlarging church's great work of faith and obedience

countries.

verted man by his deeds forth light and health love and rigeteousness; if qualities, he evidently nee

WASHINGTON 1

(From our Regular Co

WASHINGTON, D.

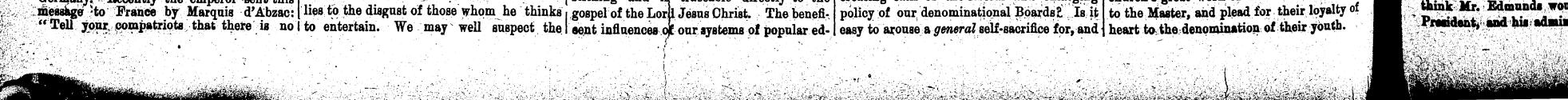
When it was understood the President expected to names of the Inter-State C sioners that day, the WI the center of interest. an pointments was anxiousl friends of the numerous a lection of these commissi of the most perplexing Cleveland's administratio

great sense of relief that tled. The appointment of Michigan, for six years, Morrison for five, and I bama, for two years, we pated, but the time for men were appointed creat was expected that Mr. I chosen for the long term, place would be given to a Schoonmaker, of New] pointed for four years, s Vermont, for three, had as possibilities, and nobe had ever heard of the name connection with anything

He is a former law pu munds, and it is said t having grown weary in tr satisfactory commission, possible to get a suitable Massachsetts, sent for the and followed his advice i Walker. The latter was Edmunds as being a man practical, of high standin character. He was also and orthodox Republican Edmunds, meant that he man.

Speaking of Mr. Edmu something that ex-Senat necticut, recently said of 1 towards 1888 was being d Mr. Eston expressed the tor Sherman would at this of a Republican nominat remarked, "But of all t think Mr. Edmunds wou

THE PRESENT TEST. BY REV. W. C. TITSWORTH.



TO MOTHERS.

I am the mother of four children, so I am

rest in, our benevolent and missionary so. ties? Do the people, as a whole, delight he push and zeal of those who represent n the Board? or are they crying, Hold on! too fast, if you please?

pretty sure indication of a people's metal he condition of its benevolent treasuries. at is it in our case? Make a special ef-, and you get a lot of money. Apply an tric current to the leg of a dead frog, and get a lot of kickings. | Do the people say. will help you this time, but don't expect gain? or do they say, enlarge your plans neet the demands, and we will enlarge contributions?

but, to my mind, there is one question now anding the attention of the Seventh-day tists, which, more than any other, con. s a supreme and vital test of our metal. spirit, and our allegiance as Christian iples. It is this: Shall we reinforce the na mission? I am not indifferent to the essity of work in our churches, and to the sion fields of our own country; I know. n my connection with one of our schools. crisis which is threatening us in respect our educational interests; I realize the nitude of the work that our Tract ety represents, and that we ought to do less; but more, in placing our literature re the Christian leaders and disciples of own and other countries; but at the same e I think the question of what we will do h our China mission is the most import and pressing question of denominational cy and work, because it brings us sharply' to face with the decision whether, as a ple, we will go into all the world and ch the gospel to the whole creation. nding by this mission is deciding that we , and neglecting it is saying that we will . Why? Because fidelity to this misrepresents the spirit of obedience to the at commission to the discipleship.

reaching the gospel in China is not preachit in the whole creation, to be sure, but epresents the spirit of obedience to what he central duty of the discipleship, and glory and crown of the Christian church. Ve may fairly say we have no mission if give up the China mission. It is folly to our home mission work obedience to the amand of the Master as he parted with the t disciples, if this is all of our mission work, vided we are able and have the opportuy to proclaim the truth as it is in Jesus hose who do not have it. to those who are then and idolatrous. When God, by an dent providence, shuts us up to preaching this country, we may say that we have no y in common with the whole discipleship he heathen. But what are the facts? We are able to do this. It would ree no self-sacrifice on the part of the peoas a whole, to raise twice as much for Ohina field as we now expend there. We have a well established and well pinted mission. It needs immediate rercement, because of the danger which ld come from the disability of those now charge, and because the work on hand ands it; and there are those whom God's rit and a love and aptness for the work e made ready to go. It is right to have this mission, because ave it is to obey Christ. If we do not force it, it will be for some other reason h lack of ability and means; for some er reason than lack of opportunity and kers; it will be from a mistaken idea of t our denominational duty is, or it will ecause of a spirit of worldliness and selfing, i. e., the spirit of anti-Christ. It as to me there is no escape from this lusion. We either cannot see and unand the great Christian idea, the great, tial truth of Christ, or we are in nowise essed of the spirit of Christ if this misis not liberally supported in vigorous stion.

clean." He added, however, that it would new houses are in process of construction. be impossible for him to get the nomination. The National Drill, which will commence

not like the old maid who is positively cerin this city on the 23d of May, will end on tain that she knows the best methods for the the 30th of that month, "Decoration Day, training of children. But I know that with a grand combination parade of the mothers do a great deal of preaching in the National Guardsman and the Grand Army course of a year; and I say that mothers of the Republic. There will be \$26,500 in should preach the gospel. Every mother cash distributed in prizes, besides stands of should understand for herself enough of the colors, gold, silver and bronze medals, spe-Holy Word to enable her to place its teachings in a plain manner before her children, daily. Paul says, "I had rather speak five Washington Monument; and the drill ground other. Prof. H. W. Rood, with a lecture compared with \$663,669,000 for the precedwords with my understanding, that by my is the level ellipse lying just south of the before the G. A. R., on Sherman's March to voice I might teach others also, than ten Presidential Mansion, known as the White thousand words in an unknown tongue." Mothers can find time to read a few words mile in circumference, will be fenced in, daily; so let it be from the source of all and stands sufficient to seat from 30,000 to lum of the past week. At the close of the knowledge-the Word of God. I think 35,000 will be erected. The grounds were sometimes that it needs the wisdom of Solomon to train children properly! but God of Gen. Sheridan, and the committee have by the annual banquet at Mrs. Stannard's, will require only the just increase of the talent he has given us. We may fail to see after the drill. Daily contests will here be immediate results, but we must not expect held to prove the excellence of the citizen fruit when the seed is in the ground. So soldiery and infantry, artillery, cavalry, and let us drop novel-reading, of all things, and take care that the "living temple," that God has entrusted, in a great measure, to our champion companies from thirty-six states, building, shall be well built. bands and drum corps will be in attend-MRS. A. B. DOUGLASS.

PROOFS OF CONVERSION.

No greater proof of conversion can be George Washington will parade on the given than that given by Christ in Matt. 12: 33, "Make the tree good and his fruit good." "A good man out of the good treasure of his heart bringeth forth good things." Conversion, I understand to be a change of a man's heart, or a turning from bad to good; so that if he has been a wicked man, he will become a righteous one. The change takes place first in the heart, then it is shown in dence Evening Bulletin, relative to the servthe life. Jesus gives another test of true ices of some of our churches last Sunday, discipleship in these words: "By this shall | March 20th, will be interesting to many of all men know that'ye are my disciples, if ye our readers. have love one to another." Another proof is this, if Christ has been formed within an the right hand of fellowship to sixteen conindividual's heart, the hope of glory, it will be manifested all through his being. It cancelebrated. In the evening a baptismal sernot be hid, but he will be as a city set on a hill. In short, as a tree is known by its M. E. Church, considered the suject of bapfruits, and a spring by its waters, so is a con- tism at the forenoon service. Christ's Churc

The question now agitating the people of this little state in woman suffrage; it comes to the test at the polls, April 6th,

> Wisconsin. MILTON.

Within the past two weeks a number of small happenings have, for the most part, made up the life of Milton. The Ministerial cial medals and plate trophies. The grounds | Conference, Quarterly Meeting and Sabbathof the camp are those lying around the school Institute, have been noticed by anthe Sea, and Dr. Geo. W. Calkins, with an Lot. This level plain, which is one-half answer to Rev. Dr. Wardner, on the Sabbath question, furnished part of the mental pabuterm, the annual Orphilian lecture was given, granted by the Secretary of War on approval | by Mrs. Clora Foltz, of California. followed given bonds for their return in perfect order | with the usual toasts, merriment, etc. Mrs. Foltz is quite an attractive speaker, but her ability is more than balanced by her egotism. The next day, March 15th, the annual zouave tactics. Cadet corps of military meeting of Rock County S. S. Association schools will drill for prizes as well as the began, and continued through the following day with an interesting and instructive pro-

gramme. Since that time the days have ance from east, south and west. Each | passed in the quiet of vacation broken by evening there will be a grand dress parade, some anxious inquiries in reference to the and on Governor's Day and on Memorial future of Milton.

Some time ago two tobacco warehouses were erected here, and people congratulated Milton. Since that time have come billiard halls, dances and a saloon. Of course, the saloon is an underground one, but no less a real one. No doubt the question, what to do about this state of things will appear in the approaching town election and will, we trust, take a satisfactory form there.

ALBION.

Affairs in Albion remain in nearly the same condition they have been in since the New Year. Church matters having taken on no new form, so far as securing a pastor is concerned, Bro. A. C. Burdick continues to lead the Sabbath service.

Elder E. M. Dunn, of Milton, presented an excellent lecture in our Academy chapel a few evenings since. His subject was "Mar-

The report of the Lake Shore Railroad for the quarter ending March 31st shows net earnings of \$1,415,000 against \$1,296,145 last year. Surplus applicable to dividends, \$500,000 against \$377,899 last year.

The Commissioner of Pensions, in a report to the Secretary of the Interior, states that 287,137 applications are now before his office for adjudication. Claims are being filed at the rate of 6,000 a week, and the final adjudications number about 2,500.

The total values of the exports from the United States during the twelve months ended February 28th, were \$729,807,000, as ing year. The values of the imports were

\$670,257,000 and \$607,721,000 respectively. At the session of the Philadelphia Methodist Episcopal Conference, the committee on the Book Concern reported that the proceeds from the sale of books and periodicals during the year was \$1,886,000. The total combined assets of the two concerns, east and west, is \$2,151,000.

S. W. Adrian, of Minneapolis, has laid claim to a large amount of property centrally located in Duluth City, which he claims was deeded to his father by Waconta, an Indian chief, who died in 1854, and who, it is said, once owned the site of Duluth. The land claimed by Adrian is now worth \$10,000,000.

Emperor William's nintieth birthday was generally celebrated by Germans in New York and in other cities. March 22d. The German Consulate and the German and American ships in the harbor were profusely decorated with bunting. Guns were fired every fifteen minutes during the day on the steamer Fulda. The members of the New York Produce Exchange sent the Emperor themselves on the progress of business in a congratulatory message stating that they all wore his favorite flower-heliotrope-on

Foreign.

the occasion.

The French Senate has passed by a vote of 186 to 86, the bill imposing a sur tax upon cereals.

Germany has refused to participate either in the industrial or art sections of the Paris International Exhibition of 1889.

Mr. Herold, an offical in the French war office, has been dismissed on suspicion of supplying secrets of the department to foreigners.

London advices from Suakim state that the British warship Albacare has captured two slavers with a cargo of sixty slaves each, going to Jeddah.

The Russian press unite in extolling Emperor William's birth and his effort to sum ofdollars, (or the following de-

nection she remained until death. The deceased was the mother of ten children, six of whom are now living, one of them, the eldest, residing in Texas. Her remaining five children, with the surviving and invalid husband, together with a large circle of the connection and other sympathizing friends, attended her funeral on the 21st inst., and the occasion was improved by the writer with words of instruction and comfort found in the closing verses of the fifteenth chapter of First Corinthians: "O death, where is thy sting? O grave, where is thy victory?" To those dying in the faith of Jesus, as died this dear departed one, there is a triumphing over death; and of such we may say,

- 5

"They sleep in Jecus and are blest, How sweet their slumbers are. From suffering and from sin released, And freed from every care." L. C. R.

In Albion, Wis., March 21, 1887, EFFIE GRACE ATWOOD, daughter of Nathan and Permelia Atwood aged 3 years, 8 months and 29 days. "Fuffer the little children to come unto me and forbid them not, for of such is the kingdom of God." 8. L. M.

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.

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

FARMS on James River. Va., for ten dollars a nonth. Send for illustrated circulars and maps. . F. Mancha, Raymond, Va.

WE have received a copy of the Catalogue of the Cincinnati Bell Foundry Co., of Cincinnati, Ohio, containing descriptions and prices of Church. School, and Fire-alarm bells, and over 1,800 testimonials from purchasers in the United States and Canada.

BEQUESTS TO TRACT SOCIETY.

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

FORM OF BEQUEST.

I give, devise and bequeath to the American Sabbath Tract Society, a body corporate and politic under the general laws of the state of New York, the

glecting, I will not say refusing, to rece it, is deciding to destroy it. And this fatal denominational decision. When ave made it we are already struck with Neglect shows the temper of the e, and this is the supreme question: is the temper of the Seventh-day Bapin the matter of missions? If we lose issionary spirit we lose our denominaspirit. Missions is becoming the word of the church as never before. ist for the world and the whole world hrist," is the battle-cry of the disciplewhich is ringing through all Christian ries.

even forbid that I should ever have to before a congregation of Seventh-day st young people, with the tendency and of our thought and policy against the h's great work of faith and obedience verted man by his deeds. The sun brings forth light and health, the Christian, love and rigeteousness; if he has not these qualities, he evidently needs conversion.

WASHINGTON LETTER.

0. W. P.

(From our Regular Correspondent.)

WASHINGTON, D. C., March 25, 1887.

When it was understood on Tuesday that the President expected to make known the names of the Inter-State Commerce Commissioners that day, the White House became the center of interest, and news of the appointments was anxiously awaited by the friends of the numerous applicants. The selection of these commissioners has been one of the most perplexing problems of Mr. Cleveland's administration, and it is with a great sense of relief that the question is set- | Mr. Whitford. tled. The appointment or Judge Cooley, of Michigan, for six years, ex Representative Morrison for five, and Mr. Bragg, of Alabama, for two years, was generally antici- Congregational Church, five at the Cavalry pated, but the time for which these gentle- Baptist Church, twelve at the Seventh day men were appointed created surprise, for it Baptist Church, and thirty-five have been was expected that Mr. Morrison would be chosen for the long term, and that the second place would be given to a Republican, Judge Schoonmaker, of New York, who was appointed for four years, and Mr. Walker, of Vermont, for three, had not been regarded as possibilities, and nobody in Washington had ever heard of the name of the latter in [tertainment in Ashaway Hall, consisting of connection with anything.

munds, and it is said that the President, having grown weary in trying to construct a satisfactory commission, and finding it impossible to get a suitable Republican from Massachsetts, sent for the Vermont Senator, and followed his advice in nominating Mr. Walker. The latter was represented by Mr. in the mills or shops during the day may Edmunds as being a man both learned and have the privilege of hearing them. At the practical, of high standing and unblemished close of the exercises, Mr. Sullivan, the character. He was also endorsed as a solid principal, read the names of those promoted and orthodox Republican, which, from Mr. Edmunds, meant that he was not a Blaine admission fee was charged, which netted man.

something that ex-Senator Eaton, of Contowards 1888 was being discussed, and while Mr. Eaton expressed the opinion that Senator Sherman would at this time be the choice of a Republican nominating convention, he

was overflowed with people at the evening service, at which Rt. Rev. Bishop Clarke officiated, assisted by the rector, Rev. W. M. Groton. Nineteen candidates were confirmed by the Bishop. Long before the front doors of the First Baptist Church were opened for evening service, the spacious piaz- his work in Walworth nearly three weeks. za, steps and sidewalk were thronged with being sick. It is hoped that he will soon be people who were eager to witness the baptism. The side entrance had been opened as by previous notice and the regular congregation took its seat at the prescribed hour, and for several minutes a praise service was sung. The double doors were then opened. and rapidly every inch of space within the building was filled, and fully 300 persons were turned away unable to gain an entrance. The pastor, Rev. George P. Perry, opened the service by reading a portion of Romans 6, and made brief remarks. Prayer was offered by Rev. O. U. Whitford, pastor of the Seventh day Baptist Church. The pastor then administered the ordinance of baptism to thirty-five converts. The service was closed with the benediction by the Rev.

Day the entire army corps from Camp

Home Mews.

Rhode Island.

WESTERLY.

The following extracts from the Provi-

At the Broad Street Christian Church, the

pastor, the Rev. B. F. Clayton, extended

verts, after which the Lord's Supper was

vice was held. Walter Era, pastor of Grace

broad asphalt avenues of the city.

Thus far, as a result of the union meetings, forty five persons have been gathered into the last-named church, seventeen at the Broad Street Christian Church, thirty at the received on probation at Grace M. E. Church, while ten wandering sheep have found their way back to the fold, and still the good work goes on.

ASHAWAY.

The schools in this district closed Friday, March 25th, for a short vacation. On Tuesday evening, they gave a very pleasing enmusic, vocal and instrumental, essays, dec-He is a former law pupil of Senator Ed. lamations, readings, recitations, dialogues and dramas. The hall was crowded, and several could not get inside the doors. The audience seemed to enjoy each exercise, and many of the patrons of the schools are anxious that the rhetoricals hereafter occur in the evening, so that those who are busy this term, and the standing of each. A small

nearly thirty dollars; this the teachers pro-Speaking of Mr. Edmunds reminds me of pose to use in improving their school-rooms Mr. Sullivan, Miss Briggs, Miss Kenyon

necticut, recently said of him. The outlook and Miss Taylor are to remain in school next term.

The next thing of importance is the Ladies Annual Fair and Festival, which will occur on the evening of March 26th. They advertise remarked, "But of all the Republicans, I quite largely, and that means all they prom-

riage," which he presented in a very entertaining style. Any community may consider itself fortunate who may be privileged to hear it.

Eld. S. H. Babcock has been home from able to resume his labors.

Our winter term of school closes the 29th inst. It has been well attended, and it is believed that the general attitude of the community is more favorable than for a long

time toward the Academy. S. L. M.

Missouri.

PROVIDENCE.

In the RECORDER of March 10th, I am made to say: "Our place, Elk Creek, is growing," etc. Elk Creek is only a postoffice, and our place is not Elk Creek. And any one calling at that post-office would miss me by some distance.

We had another valuable addition to the Providence Church last Sabbath, March 19th, in the person of sister Alcy Lewis. Sister Lewis is a woman of extensive influence for good, and an earnest worker.

S. W. R.

Condensed Mews.

Domestic.

Mrs. John Farnham, 108 years old, died n St. Elizabeth's hospital, Utica, last week. The trunk line pool has been dissolved. A

committee. The annual report of the Chicago, Milvaukee & St. Paul Railroad shows net earnings for the year 1886 of \$10,158,000.

Memorial exercises in honor of President Arthur will take place in the Assembly Chamber, at Albany, on the evening of April 20th.

In the New Jersey Assembly the bills prohibiting corporations (aimed especially at the Pennsylvania Road) engaging in life insurance has been passed.

President Garrett says that the muchtalked-of railroad deal has been consummated, and that but a few minor details remain to be arranged.

Word was received at Easton, Pa., March 15th, that three Delaware, Lackwanna & Western passenger trains were snow-bound on the Pocono Mountains, and that the snow was five feet deep.

mantain peace and friendship between Ger many and Russia.

The Post's Vienna correspondent says A majority of Bulgaria's delegates are resolved to re-elect Alexander King of Bulgaria just as soon as the regents deem it opportune.

Premier Goblet of France has agreed to submit to the Chamber of Deputies proposals to authorize the present system of betting, on the ground urged that a total prohibition of betting would tend to cause a deterioration of the breed of horses.

John Bright writes that he thinks there is no need of another great land settlement for Ireland; that the question was raised by the rebel party as a weapon with which they hope to compel England to grant home rule, which would be a step toward Irish independence.

Dispatches report that there has been another revolutionary scare in Spain. The garrisons of Madrid and other cities were placed under orders, one evening last week. to be in readiness for immediate action, the government fearing that a coup d'etat would be attempted by the revolutionists.

It is understood that it is the policy of Germany and Russia to restore the former relations of the three empires. Russian diplomats state that until that is accomplisheā, Russia will refrain from initiating any diplomatic action in Bulgaria. The attempted adjustment of the Bulgarian trouble initiated by Turkey has proven a failure.

MARRIED.

At the parsonage. in Alfred Centre, N. Y., March 23, 1887, by Rev. W. C. Titsworth, JOSEPH S. COBB of Hornellsville, and ELLEN BARBER, daughter of Amos Barber, of Alfred.

At the home of the bride's father, Mr. Joseph The trunk line pool has been dissolved. A Clark, in Hartsville, N. Y., March 24, 1887, by plan will be devised to continue the joint Rev. Jas. Summerbell, Mr. WILLIE BERT KENVON, of Alfred Centre, and Miss EDITH NEMA CLARK.

At the home of the bride's mother, Mrs. M. E. Lewis, March 16, 1887, by Rev. G. H. Wells, uncle of the bride, assisted by Rev. J. Adams, Mr. FRED G. MORBOE and Miss SALLIE LEWIS, all of Davis Junction, Ill.

In the town of Fulton, Wis., March 22, 1887, by Eld. N. Wardner, Mr. FREMONT C. MONBOE, of Fulton, and Miss LUCY I. BAKER, of Juneau. Dodge Co., Wis.

At the residence of the bride's parents, near Nor-tonville, Kansas, Wednesday evening, March 28, 1887, by Rev. G. M. Cottrell, Mr. EPHRAIM M. TICE and Miss MARIETTA MILLER, both of Atchison county.

DIED.

On Greenbrier Run, Doddridge Co., W.Va., March 2. 1887. ARZA B. DAVIS, son of Jemima Davis, widow of Jacob Davis deceased, aged 18 years, 5 months and 14 days. He was afflicted all of his life and was a great care on the minds of his friends; he will be greatly missed by all who knew him. E. J. D. In Greenfield, Pa., March 19, 1887, of a complication of diseases. Mrs. OATHARINE M. KILMER, wife of Jeremiah Kilmer, in the 67th year Secretary Fairchild has issued a circular to of her age. The deceased was highly respected for bath, at 3 o'clock P. M. The Sabbath school fol-customs officers and commissioners of imcustoms oncers and commissioners of inter wife, a loving mother, and a constant friend; she ing the Sabbath in Hornellsville are especially in migration in regard to the enforcement of was, too, an earnest Christian. Eight years ago wited to attend. All strangers will be most cordially

scribed property to wit.... 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. DYE, Church Olerk.

THE New York Seventh-day Baptist Church holds regular Sabbath services in Room No. 8, Y. M. C. A. Building, corner 4th Avenue and 23d St.; en trance on 28d St. (Take elevator.) Divine service at 11 A. M., Sabbath school at 10.15 A. M. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to 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 Sabhathkeepers in the city, over the Sabbath, are cordially invited to attend.

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

O. U. Whitford, Westerly, R. I.

Perie F. Randolph, Lincklaen Centre, N. Y. L. A. Platts, Alfred Centre, N. Y. E. M. Dunn, Milton, Wis.

Preston F. Randolph, Salem, W. Va. It will be seen that this committee is made up of one member for each of the five Associations. Now, 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.

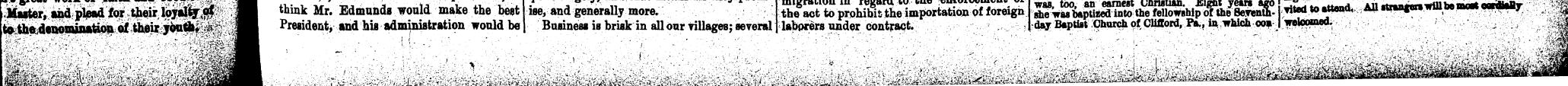
The names of all persons who would wish to cor respond in the Swedish language, should be sent to L. A. Platts, Alfred Centre, N. Y.

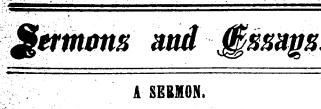
O. U. WHITFORD, Chairman.

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 Se ciety publications, will find them on sale at the store of Robert Williams, in the care of F. C. Dunn.

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

THE Hornellsville Seventh day Baptist Church holds regular services at the Hall of the McDougal Protective Association, on Broad St., every Sabbath, at 2 o'clock P. M. The Sabbath school folvited to attend. All strangers will be most cordially





Delivered at Milton Junction, Wis., by Rev. N. Wardner D. D., Jan. 22, 1887, and by vote of the congregation, requested for publication in the SABBATH RECORDER.

TEXT.—" Verily, verily, I say unto you, he that heareth my words and believeth on him that sent me, hath everlasting life and shall not come into bondemnation, but is passed from death unto life." -John 5 : 24.

This text contains the marrow of the gospel.

1. "He that heareth my words." Th word "hear" is used in Scripture in two senses: 1st. The perception of scund by the ear, and 2d, to pay heed to what is said or commanded. The latter is, evidently, the sense in which it is used in the text. On the Mount of Transfiguration, Peter asked the privilege of building three tabernacles, one for Jesus, one for Moses, and one for Elias, doubtless with the idea that Christ would establish his throne there and reign over the earth as all Jews expected the Messiah would do. But while he was speaking, a bright cloud overshadowed them, and a voice came out of the cloud saying, "This is my beloved Son, hear ye him," i. e., heed his instructions. In Matt. 18:17, Christ gave direction that after an offending brother has refused to heed the private admonitions of the agrieved and one or two others, the case shall be reported to the church, and if he refuse to hear the church, let him be treated as heathen and publican; i. e., as a non-professor of Christianity.

Christ had been telling the disciples and the multitude that he and the Father were one, and hence that the word of one was the word of the other, and honoring and obeying one was honoring and obeying the other. In the text a recognition of this union or oneness is represented as essential to salvation. The Father stands as the representative of justice; and the Son, of mercy. Both are essential elements of divinity, and can never be divorced. Take either characteristic from God, and it would undeify him. Mercy exercised at the sacrifice of justice would cease to be mercy. The two must be united in all just government; while divine justice could not sanction the least infraction upon holiness, yet divine mercy made the greatest sacrifice heaven could furnish, that pardon might be extended to rebellious man in such a way that justice might not be sacrificed; and this is the only plan infinite wisdom has devised, hence the best that infinite wisdom could devise, and who can escape if he neglects this great salvation? A lost soul must first hear this proclamation concerning this provision before he believes it, and here comes in the work of Christ's followers, which he, at his ascension commissioned them to do. Paul (Rom. 10) portrays the matter thus: "There is no difference between Jews and Greeks, for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" The Apostle here maps out the field and the work. The field is the world. All men are God's children by creation, and them were then, as now, in heathen darktions named as essential to salvation. 1st. That they call on the name of the Lord. He who is so indifferent or unbelieving that essential to calling on the name of the Lord. No one would think of calling on God if he | of God. did not believe he existed, or if he believed or teaching is essential to such faith. And,

that every one may have, and is in duty bound benighted heathen. To be without a dispoprecurser of spiritual death in individuals dies out of a church, will the spirit of narrow selfishness, bickering and disintegration increase. Every church and every member may be, and is commanded to be 'a light to the world, shining even to the darkest corners of the earth.

Paul taught also that there should be equality in this work—that a few should not be burdened and the rest eased, but that each should with cheerfulness and love do as God has given him ability and opportunity. Since Christ made a complete consecration of himself and all he had to save us and them, it is a small thing that we should consecrate our little selves and the little we have in co-operating with him to this end, especially since we belong to him by the purchase of his heart's blood, and what of worldly possessions we have are lent us by him, as his stewards, to be used in the line of this great commission.

Paul taught also that there should be division of labor, and illustrated it under the figure of the human body in which each member and organ has a distinct office to perform, not only in its own interest, but also in the interest of the whole body; and any defect in the exercise of that function inflicts an injury upon the whole body, and upon itself. The eye was made to see with, which it can do better than anything else. and better subserve the interest of the whole body; and, therefore, should devote itself to that business. What is true of the eye, is true of every other member, muscle and fiber. A cessation of activity on the part of the smallest fiber would inflict an evil upon besides its own legitimate function is rendered less effective, and is liable to be injured by performing double duty, while the inactive organ continually loses power and skill by such inactivity; and thus the whole body suffers a double injury. So in the body of Christ. Every person has some special gift or gifts by nature which indicate the sphere God intended him or her to fill, and when by regeneration he inducts him into his body, he does not ignore his wisdom and purpose in creating him with such faculties. Every faculty is to be used in the Lord's service, and special gifts are to be especially devoted to him. Some are by nature adapted to public speaking and to giving public instruction, and thus moulding public opinion. Here the finger of the Creator points to the sphere he made them to fill, and where they can best honor him and bless the world. Others having no special gift for expounding and unfolding the mysteries of God's Word, yet have a happy gift of applying the Word when expounded and sending it home to the hearts and consciences of the people of sin to a new life in Christ. by way of exhortation, which shows the gifts and calling of God in his case; and woe to him if he neglects it, as well as to him Christ shed his blood for all alike. Most of who neglects God's call to preach. Others him, having forgiven you all trespasses." loyalty and obedience. "Love is the fulwho have little gift for any kind of public This signifies that that state of spiritual ness, ignorant of their Creator and of his speaking, yet have a faculty of influencing death in which they were formerly held has could not condemn those who are loyal and compassion and love for them. So Christ | people in private conversation, and in many | passed away. and they have been brought incommanded his disciples, one and all, to go cases, far superior to the most eloquent pub- to a new spiritual life by virtue of union to these lost millions and tell them what a lic speakers. There is his special work; the with Christ. Jesus said (John 15), "Every God and Saviour they have found and invite | blood of souls will be upon him if he neglects | branch in me that beareth not fruit, he (the and activity. The difference between a live them to the same feast of love and joy which it. Others are especially endowed with a Father) taketh away," i. e., every one pro- and dead plant, though for a time they may they have experienced, and hope for in the gift for accumulating wealth, which shows fessingly united with me who does not bring appear exactly alike, is that one ceases to world to come; yes, let even he who hears the part they are especially called to act, not forth the fruit of righteousness shows by his grow and turns to corruption, and the other this proclamation send it forth, and say to to gratify covetousness, pride, or love of barrenness that he has no real union with the parishing hosts, "Come!" the waters of popularity, but to honor God, the giver, to me and has not my spirit in him, and by the life flow freely for all. Here are five condi. | build up his body, the church, and send the law of divine justice he must be cut off and he will not call on God for mercy which he wealth to selfish ends, and thus robs God can ye, except ye abide in me. I am the vine. has offered does not deserve it, and would and man of what Christ demands of him. ye are the branches, he that abideth in me not appreciate it if bestowed. 2d. Faith is "Freely ye have received, freely give," ap- | and I in him the same bringeth forth much Finally, all, of every shade of ability, him to be without compassion. 3d. He must calling and sphere, are able to commune hear or learn of God and of his character in with, and communicate to each other's ediorder to have faith in him. 4th. Preaching fication and strength in social worship and abide in you, ye shall ask what ye will and it prayer, and hence none can neglect this 5th, being sent is essential to preaching- without sin. Those who by nature and by Father glorified; that ye bear much fruit, so sent of God, through his people-his repre- the church are called to the public ministry sentatives, commissioned to act for him in of the Word, are in duty bound to devote carrying on the work he left for them to ac- their time and energies to that particular dependent upon Christ for spiritual life, to the Lord, and I will show you nine hun- a dozen decades. Her wits have been kept

Railroad and ship owners will not carry seeing and not do what belongs to the hands fruit-bearing is cut off and it must die. them for nothing, nor can they live on air or feet. General Grant was fitted by nature But a branch which retains a vital conwhen they get there; therefore they must be and called by the government to the duty of nection with the vine must grow and bear sent by the followers of Christ, upon each of | planning campaigns and battles and giving | fruit, because it is the nature of the vine to whom the responsibility of this work is laid, so | directions to the army, not to carry a mus- | produce fruit, and the branch has the same ket-though as willing as any soldier to do nature. So he who has such union with to have, a part in heralding this gospel to the so-nor to drive cavalry horses, do picket Christ, by faith receives and is prompted by duty, oversee commissary departments, etc. | the spirit of Christ, and will, of necessity sition or desire to bear a part in it, is to be Had he turned aside to do such things, the bring forth the fruit of righteousness; for without the spirit of Christ, and is a sure result would have been disastrous to the being in Christ and Christ in him, he must country. The same is true in regard to grow more and more like him, and his inor churches. In proportion as this spirit those God has called and placed upon the fluence upon others will be more and more battlements of Zion. When appeal was such as Christ's was upon those around him. made to the apostles in behalf of starving | The good will love him and the bad will hate widows in Jerusalem, they said, It is not him. Christ says, "If ye abide in me, and my meet that we should leave the word of God | words abide in you, ye shall ask what ye will to serve tables; choose out from among your- and it shall be done unto you." For he who selves men fitted for this service and let them | lives in harmony with Christ, will only desire have charge of that matter; but we will give | what is according to his will, and therefore all ourselves wholly to prayer and preaching the | prayers in harmony with the divine will word. One great wrong committed against | backed up by a life and efforts in harmony with the cause of Christ, to-day, is the habit of the | them, must be answered; for God cannot act laity's leaving for the minister (and insisting | contrary to his own will. The fact that the that he shall do it) not only to fulfill his special yearnings of our fallen natures sometime obligations, which is all any one can do, but oppose will not vitiate such prayers, if, like that he must do most of what they can do. and ought to do, and ofttimes better than will but thine be done," which shows that he could-such as visiting the sick, looking after the poor and sorrowing, talking and praying with the unconverted and the anxious, hunting up delinquents, disciplining the wayward, waking up the sleepy, stirring up the sluggish and looking after finances, etc. Many of these, perhaps, he ought to do, if he can and not neglect his more important and special work, and perhaps he

should do all of them if others will not help, but it is unreasonable and ruinous for the laity to neglect them and require them of him while they fold their hands and rust out in religious idleness. All should work together as one man, at home and abroad, as opportunity may be found. After Christ has specified the duties and conditions of discipleship, he states what the happy result will be of a hearty compliance therewith. 2. He "hath everlasting life." " Is passed from death unto life." Faith and obedience and a holy life are the products of death to the body. Although, in case one member sin and life to righteousness and God. Paul is disabled, another member may, in part. | says, "If any man be in Christ he is a new act in its stead; yet the action is less perfect; creature, old things are passed away; behold all things are become new." 26:5-17. He who is in Christ, i. e., in harmony and loving relations with him by faith, is in a new sphere and element from which he was in before. So radical is the change that he feels and acts like a new man. His delights. aims, sources of enjoyment, desires and hopes are all new. What he once set his heart upon and delighted in have lost their charm and control over him. John says, "We know that we have passed from death unto life because we love the brethren." We find that those we formerly disliked to as sociate with because of their religious lives and conversation, and hated them because of their just rebukes, and their unwillingnes to join with us in vain pleasures and world seeking-now we prefer their society, becaus of these very characteristics and habits; we love them for their Christ-like spirit and faithful rebukes and separation from every thing wrong or questionable; by which we know a change has been wrought in our hearts, drawing us away from the dead works Paul says (Col. 2:13), "And you being dead in your sins and the uncircumcision of your flesh, hath he quickened together with gospel with its heralds to perishing millions; go where he belongs. "Abide in me and I and woe be to him if he prevents this gift in you. As the branch cannot bear fruit of and despises this call and prostitutes his itself; except it abide in the vine: no more plies to money as truly as to any other gift fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch and is withered, and men gather them and cast them into the fire and they | er knowledge of our Lord and Saviour Jesus are burned. If ye abide in me and my words shall be done unto you. Herein is my shall ye be my disciples." This language teaches, 1st. That we are

Christ, we as submissively say, "not my every fleshly or worldly desire is subordinated to supreme regard for the divine will. Man, regenerated and brought back to that

state in which Adam was created, i. e., in harmony with God. In the fall, Adam passed from spiritual life into spiritual death, or from a state of harmony with God to a state of enmity and insubordination to him, by which the vital union that heretofore existed was severed; and Satan was accepted and put in the place of God as sovereign and inspirer. He became dead to God to the end for which he was created and that to which conflict with God and with the highest elements of his own nature, and so entered upon the work of self-destruction and was against his Maker. In regeneration, man passes from this state of spiritual death, or enmity, into harmony with God or spiritual life, from which Adam fell. Thus Christ redeems and restores that which was lost. And such ones, says Christ,

3. "Shall not come into condemnation." When they have come into harmony with God, he cannot condemn them without condemning himself. If we have assurance of such harmony, what matters it what others say or think? What matter if malicious, slandering tongues are pointed at us? Christ knows what that is. No one was ever slan dered as he was, and he tells us, "Blessed are ye when men shall revile you and persecute you, and say all manner of evil against you falsely for my sake; rejoice and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you." This, in connection with that other saying, "Woe is he of whom all men speak well," furnishes a double reason for rejoicing that we may be counted worthy to suffer shame for his sake, since he has said. "He that suffers with me shall also rejoice with me." Every Christian is actuated by the motives and spirit of Christ. "If any man have not the spirit of Christ, he is none of his."

Miscellany.

"TOO MANY OF WE."

Mamma, is there too many of we?' The little girl asked with a sigh. 'Perhaps you wouldn't be tired, you see, If a few of your childs would die."

She was only three years old-the one Who spoke in that strange, sad way, As she saw her mother's impatient frown At the children's boisterous play.

There were half a dozen who around her stood And the mother was sick and poor, Worn out with the care of the noisy brood. And the fight with the wolf at the door.

For a smile or a kiss, no time, no place, For the little one, least of all: And the shadow that darkened the mother's face, O'er the young life seemed to fall.

More thoughtful than any, she felt more care, __And pondered in childhood's way How to lighten the burden she could not share. Growing heavier day by day.

Only a week, and the little Claire In her tiny white trundle bed Lay with blue eyes closed, and the sunny hair Cut close from the golden head.

Don't cry," she said, and the words were low Feeling tears that she could not see-You won't have to work and be tired so When there ain't so many of we.

But the dear little daughter who went away From the home that for once was stilled Showed the mother's heart from that dreary day, What a place she had always filled.



THE ABT OF . TALKING.

If we notice closely we shall find that the people who are most esteemed in social life are those who understand not only how to talk themselves, but how to make others talk. This is a very valuable gift. To be able so to direct conversation as to draw out the opinions and quicken the thoughts of he was adapted. Thus he was brought into those with whom you talk-that is an accomplishment indeed. It makes each a contributor to the enjoyment of all, and it leaves with each a pleasant sense of having said something which others were glad to hear.

There is a good deal of this sort of conversational missionary work waiting to be done, and the time which we spend in chattering about the weather might be very profitably devoted to it. It should be borne in mind that there is scarcely any one of average intelligence who cannot, if he is drawn out, talk interestingly and instructively about at least one thing, the thing with which he is practically most familiar, or which is connected with his regular labor. Whoever talks much thus with specialists upon their chosen department of labor or thought, will get together a fund of valuable information not to be learned from books.-Boston Journal.

young persons, than one old dowagers. A great be thinking how she looks wi with her; an authoress is one praise her book; but a who loves London socie who understands young high-colored recollections her grand-maternal interes eration, is the best of co ally over a cup of tes just stir up her talking gangl lantic.

· A LAMB AT (SC)

Most of our young rea prised to hear that the wo song of "Mary Had a Litt story, and that "Mary About seventy years ago girl, the daughter of a far County, Massachusetts. of going with her father in the sheep, and one day th lamb which was thought to hearted little Mary, howey her arms, and, as it seeme carried it home, made it the stove, and nursed it was her delight when, afte feeding and watching, her gan to grow well and stron it was able to run about. mistress perfectly, always and was happy only when day it followed her to the v not knowing what else t out it under her desk and her shawl. There it stay called up to the teacher's lesson, and then the lam after her and the other o laughing. So the teacher little girl's pet in the wood was out. Soon after this named John Rollstone, wi about Mary and her lamb to her. The lamb grew t lived for many years, and died, Mary grieved so mu mother took some of its "as white as snow," and stockings for her to wear of her darling. Some year death, Mrs. Sarah Hill, a who wrote books, comp about Mary's lamb and ad written by John Rollstone, plete poem as we know it.

Mary took such good c ings made of her lamb's she was a grown up woma them to a church fair in as it became known that made from the fleece of "h every one wanted a piece of ing was ravelled out and t short pieces. Each piece on which "Mary" wro and these cards sold s brought the large sum of forty dollars to the Old -American Agriculturist

The reason assigned in the text why he who believes "shall not be condemned," is because "he is passed from death unto life," i. c., from a state of enmity against God and his law, to the love of them, and hence to filling of the law." As already stated, God obedient to him. That would be to condemn his own laws.

This life, like all life, is proved by growth progresses to maturity and fruit-bearing. Such is the difference, also, between an outwardly professing Christian and one who has the life and love of Christ in his heart. One is self-seeking and develops only in that direction, and thus grows more and more godless and corrupt, while the other grows more and more mellow, humble, loving in spirit, separate from the world, and given up to his Master's will. The injunction of the Apostle shows the duty and privilege of every saint, "Grow in grace and in the furth-Christ," whom to know is to love and possess.

It is better to work too much than too little. Laziness is degrading. Penuriousness withers the very life. Hard work does not kill. Generous giving does not impoverish. Show me a man made poor by giving

SOBBOWS UTILIZED.

In the canton of Berne, in the Swiss Oberland, rushes a mountain stream toward the valley as if it would carry destruction among the villages below. But. leaping from a sheer precipice of nearly nine hundred feet in height, it is caught in the clutch of the winds and sifted in fine, soft showers, whose benignant spray covers the field with perpetual green. Many a sorrow, Christian friend, may be such a torrent to you. It may bedew you with meekness. patience, heavenly-mindedness. In the grand and glorious vocation of building, as Ohrist shall help you, a perfected Christian character, it will do what no dazzle of prosperity will effect. And when, in the life to come, your eyes see all things in their true values, you may cry in grateful ecstacy, "Thank God for my griefs and my afflic-

THE LONDON OLD LADY.

BY OLIVER WENDELL HOLMES.

tions."-Messiah's Herald.

The afternoon tea is almost a necessity in London life. It is considered useful as "a pick me up," and it serves an admirable purpose in the social system. It costs the household hardly any trouble or expense. It brings people together in the easiest possible way, for ten minutes or an hour, just as their engagements or fancies may settle it. A cup of tea at the right moment does for the virtuous reveler all the Falstaff claims for a good sherris-sack, or at least the first half of its "two-fold operation:" "It ascends me into the brain; dries me there all the foolish and dull and crudy vapors which environ it; makes it apprehensive, quick, forgetive, full of nimble, fiery and delectable shapes, which delivered over to the voice, the tongue, which is the birth, becomes ex cellent wit.' But it must have the right brain to work

upon, and I doubt if there is any brain to which it is so congenial and from which it brings so much as that of a first-rate London old lady. I came away from the great city with the feeling that this most complex product of civilization was nowhere developed to such perfection. The octogenarian Londoness has been in society-let us say the highest social-all her days. She is as tough as an old macaw, cr she would not have lasted so long. She has seen and talked with all the celebrities of three

LETTERS OF RECON

A gentleman once adver assist him in his office.

Nearly fifty applied for of the whole number, he chose one and sent the res / "I should like to know "on what ground you che had not a single recommend "You are mistaken," sa

"he had a great many. "He wiped his feet when closed the door after him;

was orderly and tidy. He gave up his seat ins old man who entered; sho kind and thoughtful.

"He took off his hat w and answered my question respectfully; showing that "He lifted up the book. posely laid on the floor, an

table, while all the rest had or shoved it aside; show careful.

"And he waited patien instead of pushing the other that he was modest.

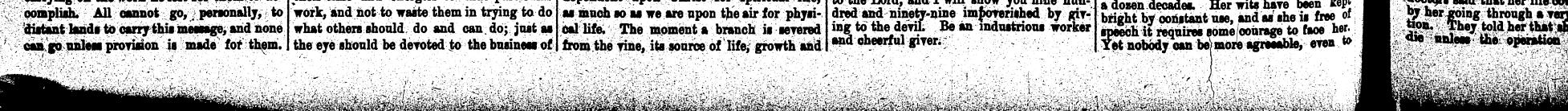
"When I talked with hi his clothes were carefully in nice order, and his teeth

"When he wrote his n that his finger nails were being tipped with jet like t tle fellow's in the blue jack

"Don't you call these th commendation ? I do; and about a boy by using my e utes is worth more than al he can bring me."-Baptie

A BEAUTIFUL EX

A beautiful story is told wife of the late Dean Stan ster Abbey. There is a ha near the Abbey. Lady St habit of spending a good de hospital-talking with the people there, and trying to fort them. Among these w suffering from a painful an esse. Lady Stanley's kind a great comfort to her on he doctors said that her life con by her going through a ver



ATALOGUE OF

clergymen of America.

Miscellany.

"TOO MANY OF WE."

ma, is there too many of we?" little girl asked with a sigh. ps you wouldn't be tired, you see, lew of your childs would die.

s only three years old—the one spoke in that strange, sad way, saw her mother's impatient frown ne children's boisterous play.

were half a dozen who around her stood the mother was sick and poor. out with the care of the noisy brood, the fight with the wolf at the door.

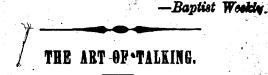
mile or a kiss, no time, no place, the little one, least of all; e shadow that darkened the mother's face the young life seemed to fall.

houghtful than any, she felt more care, pondered in childhood's way blighten the burden she could not share. ving heavier day by day.

week, and the little Claire er tiny white trundle bed ith blue eyes closed, and the sunny hair close from the golden head.

t cry," she said, and the words were low. ing tears that she could not seewon't have to work and be tired so **n there ain't so many of we."**

e dear little daughter who went away a the home that for once was stilled, d the mother's heart from that dreary day, t a place she had always filled.



we notice closely we shall find that the e who are most esteemed in social life ose who understand not only how to themselves, but how to make others This is a very valuable gift. To be to direct conversation as to draw out pinions and quicken the thoughts of with whom you talk-that is an aclishment indeed. It makes each a ibutor to the enjoyment of all, and it with each a pleasant sense of having something which others were glad to

ere is a good deal of this sort of contional missionary work waiting to be and the time which we spend in chatabout the weather might be yerv ably devoted to it. It should be borne nd that there is scarcely any one of ge intelligence who cannot, if he is n out, talk interestingly and instructshout at least one thing, the thing which he is practically most familiar, ich is connected with his regular labor. ever talks much thus with specialists upheir chosen department of labor or ght, will get together a fund of valuablemation not to be learned from books.---on Journal.

young persons, than one of these precious old dowagers. A great beauty is certainly thinking how she looks while one is talking with her; an authoress is waiting to have one praise her book; but a grand old lady. who loves London society, who lives it, who understands young people, with her high-colored recollections of the past and her grand-maternal interests in the new generation, is the best of companions, especially over a cup of tea just strong enough to stir up her talking ganglions.-March Atlantic.

"A LAMB AT SCHOOL ! "

Most of our young readers will be surprised to hear that the well known nursery song of "Mary Had a Little Lamb" is a true story, and that "Mary" is still living. About seventy years ago she was a little County, Massachusetts. She was very fond of going with her father into the field to see the sheep, and one day they found a baby lamb which was thought to be dead. Kindhearted little Mary, however, lifted it up in her arms, and, as it seemed to breathe, she carried it home, made it a warm bed near the stove, and nursed it tenderly. Great was her delight when, after weeks of careful feeding and watching, her little patient began to grow well and strong, and soon after it was able to run about. It knew its young mistress perfectly, always came at her call, and was happy only when at her side. One day it followed her to the village school, and, not knowing what else to do with it, she put it under her desk and covered it with her shawl. There it stayed until Mary was called up to the teacher's desk to say her lesson, and then the lamb walked quietly after her and the other children burst out laughing. So the teacher had to shut the little girl's pet in the wood-shed until school was out. Soon after this a young student, named John Rollstone, wrote a little poem about Mary and her lamb and presented it to her. The lamb grew to be a sheep and lived for many years, and when at last it died. Mary grieved so much for it that her mother took some of its wool, which was "as white as snow," and knitted a pair of stockings for her to wear in remembrance of her darling. Some years after the lamb's death, Mrs. Sarah Hill, a celebrated woman who wrote books, composed some verses about Mary's lamb and added them to those written by John Rollstone, making the complete poem as we know it.

Mary took such good care of the stock- knowledge of that deepest want. The weary she was a grown up woman she gave one of

"I think I could bear it." she said, "if Lady Stanley could be with me while it was being done." Lady Stanley was sent for. When the messenger arrived at her home, he found her dressed in the splendid robes which ladies wear when called upon to attend on Queen Victoria. She had been thus summoned, and was just about starting for the Queen's palace. She received the message from the hospital. There was no idetion. time to change her dress; so she threw a cloak over her, and hastened to the hospital. She spoke some encouraging words to the poor woman, and stood by her side till the squeezing water through the sides of a gold operation was over, and the poor, suffering vessel has been supposed to demonstrate the patient was made comfortable. The noble lady hastened to the palace. She apologized

to the Queen for her delay in coming, and told her what had caused the delay. The have shown that gases cannot be forced good Queen praised her for kindly waiting through glass by any available mechasical. on one of her suffering subjects before coming chemical, or electrical means. Even a pressto wait on her. This was noble both in the ure of 1,890 pounds on the square inch had girl, the daughter of a farmer in Worcester Queen and in Lady Stanley.-Christian no effect. Standard.

"WANT."

A short word with a big meaning. Four letters spell it, but the whole alphabet can not explain it. Etymology will give its origin, but only experience its exposition. The Imperial Dictionary of the English Language tells us that it is an Anglo-Saxon word, a derivative from "wana," defi ciency. That it is akin to "wane" and "wan," and that it describes "the state of not having." This is clear and concise as far as it goes. There is a waning of all possessions until there is a wanting, and that lands the man into "the state of not having." Admirable definition !

"Want" is the short history of thousands. Their life consists of "not having." The hands want work, the heart wants sympathy, the body wants bread, the mind wants light, the face wants a smile, the spirit wants hope, the nerves want rest, the conscience wants peace, the soul wants Christ.

While many of the wants of the poor are beyond the power of human supply, there are so many that can be met, that none need say"there is nothing I can do." The deepest, however, of all their wants is too deep for any of us to supply. We can but turn to God and plead with him out of his "all fullness" to fill the void. The great multitudes need a knowledge of sin; a sense of their want of a Saviour; a comprehension of God's divinely simple plan of salvation. In a word, they want Christ, and want a

ings made of her lamb's fleece, that when heart wants that rest he only gives, the anx-

Hoyular Science.

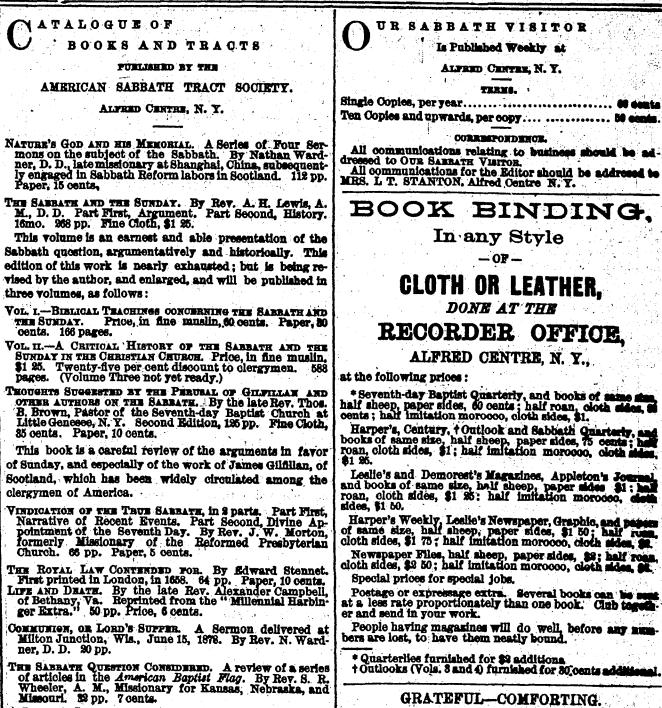
IT is estimated that from 34,000 to 35,000 cubic miles of rain fall every year upon the surface of the globe. The rivers carry off barely one-half; the rest disappears by evaporation, by the absorption of the earth, and by being taken up by plants, animals, and mineral ox-

THOUGH the celebrated experiment of porosity of all matter, while gases pass through metals much more readily, the rethree volumes, as follows: cent experiments of an Italian physicist

Deutz have recently made a very successful trial of a double cylinder Otto engine, which gave a brake power of about 60 horse power when driven with Dowson's fuel gas. They are now making a four cylinder Otto engine which will not only develop over 100 horse power effective, but will have an impulse at every stroke. It will thus be seen that a considerable advance is being made in the sizes of gas engines now that Dowson's gas has been proved suitable for them, with a lower fuel consumption per horse power than is possible with steam engines of equal power. -Scientific American.

CHILDREN'S SHOES.—Too much cannot be A PASTOR'S LETTER TO AN ABSENT MEMBER, on the Abro-gation of the Moral Law. By Rev. Nathan Wardner, D. D. 8 pp. 2 cents. said against the cruelty of forcing children's feet into short and narrow-toed shoes. Many SUNDAY : IS IT GOD'S SABBATH OR MAN'S ? A letter addressed to Chicago Ministers. By Rev. E. Ronayne. 18 pp. children before they are ten years old have incipient corns and bunions caused by foolish pride or carelessness on the part of mothers. Many do not know that, if a child's foot is 16 pp. allowed to develop naturally, when fully de-An Appeal for the Restoration of the Bible Sabbath. veloped it can wear with ease a much smaller shoe than when crushed back and forced out of shape while growing so fast. The foot is a part of the body that completes its growth The last two Tracts in this list are also published in the Swedish language. early. The size of the feet of a growing boy is Swedish language. TOPICAL STRING.—By Rev. James Bailey.—No. 1, My Holy Day, 28 pp.; No. 2, The Moral Law, 28 pp.; No. 3, The Sab-bath under Christ, 16 pp.; No. 4, The Sabbath under the Apostles, 12 pp.; No. 5, Time of Commencing the Sabbatk, 4 pp.; No. 6, The Sanctification of the Sabbath, 20 pp.; No. 7, The Day of the Sabbath, 24 pp. FOUR-FACH STRING.—By Rev. N. Wardner, D. D.—The Sab-bath: A Seventh Day or The Sabbath. Did Christ or his Apostles Change the Sabbath from the Seventh Day to the First Day of the Week ? Constantine and the Sunday. The New Testament Sabbath. Did Christ Apolish the Sabbath of the Decalogue? Are the Ten Commandments binding alike upon Jew and Gentile? sometimes noticeably large; when the rest of his body has finished its growth, the feet are proportionate. If a growing foot is pressed into short shoes the toes are pushed back and become thick at the ends. They are pressed up against the top of the shoe and corns are produced. They are enlarged at the great and little toe joints, causing

bunions, which are more painful than corns. -Baptist Weekly. LIQUIDS AS WELL AS SOLIDS REQUIRED.-



7

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half pound tins, by Grocers, labelled thus: JAMES EPPS & Co., Homeopathic Chemists, London, England.



GAS POWER.—The Gasmotoren Fabrik at

SOBBOWS UTILIZED.

the canton of Berne, in the Swiss and, rushes a mountain stream tothe valley as if it would carry destrucamong the villages below. But, leaprom a sheer precipice of nearly nine red feet in height, it is caught in the h of the winds and sifted in fine, soft ers, whose benignant spray covers the with perpetual green. Many a sorrow, stian friend, may be such a torrent to It may bedew you with meekness, nce, heavenly-mindedness. In the grand glorious vocation of building, as Christ help you, a perfected Christian charit will do what no dazzle of proswill effect. And when, in the life to your eyes see all things in their true s, you may cry in grateful ecstacy, ank God for my griefs and my afflic-"-Messiah's Herald.

THE LONDON OLD LADY.

BY OLIVER WENDELL HOLMES.

afternoon tea is almost a necessity in ion life. It is considered useful as "a me up," and it serves an admirable purin the social system. It costs the ehold hardly any trouble or expense. It rs people together in the easiest possible for ten minutes or an hour, just as engagements or fancies may settle it. p of tes at the right moment does for virtuous reveler all the Falstaff claims good sherris-sack, or at least the first of its "two-fold operation:" "It ass me into the brain; dries me there all oolish and dull and crudy vapors which on it; makes it apprehensive, quick, tive, full of nimble, fiery and delectable es, which delivered over to the voice, ongue, which is the birth, becomes exnt wit."

at it must have the right brain to work and I doubt if there is any brain to h it is so congenial and from which it re so much as that of a first-rate London ady. I came away from the great city the feeling that this most complex prodof civilization was nowhere developed ch perfection. The octogenarian Lonhas been in society-let us my highest social-all her days. She tough as an old macaw, or she d not have lasted so long. She has seen alked with all the celebrities of three rations, all the beauties of at least half on decades. Her wits have been kept it by constant use, and as she is free of

them to a church fair in Boston. As soon as it became known that the stocking was made from the fleece of "Mary's little lamb," every one wanted a piece of it; so the stocking was ravelled out and the yarn cut into short pieces. Each piece was tied to a card on which "Mary" wrote her full name, and these cards sold so well that they brought the large sum of one hundred and forty dollars to the Old Sonth Church! -American Agriculturist for April.

LETTERS OF RECOMMENDATION.

A gentleman once advertised for a boy to assist him in his office.

Nearly fifty applied for the place. Out of the whole number, he in a short time, chose one and sent the rest away.

/ "I should like to know," said a friend, "on what ground you chose that boy. He had not a single recommendation with him." "You are mistaken," said the gentleman;

"he had a great many. "He wiped his feet when he came in, and closed the door after him; showing that he was orderly and tidy.

"He gave up his seat instantly to the lame old man who entered; showing that he was kind and thoughtful.

"He took off his hat when he came in, and answered my questions promptly and respectfully; showing that he was polite.

He lifted up the book, which I had purposely laid on the floor, and placed it on the table, while all the rest had stepped over it. or shoved it aside; showing that he was careful.

"And he waited patiently for his turn. instead of pushing the others aside; showing that he was modest.

"When I talked with him, I noticed that his clothes were carefully brushed, his hair | parlor.-Nineteenth Century. in nice order, and his teeth white as milk.

"When he wrote his name, I observed that his finger nails were clean instead of being tipped with jet like the handsome little fellow's in the blue jacket.

"Don't you call these things letters of recommendation? I do; and what I can tell about a boy by using my eyes for ten minutes is worth more than all the fine letters he can bring me."-Baptist Weekly.

A BRAUTIFUL EXAMPLE.

wife of the late Dean Stanley, of Westmin- him, and said, "And pray who made you, of our own system, so that some of all the ster Abbey. There is a hospital in London | sir, a conductor over this carriage ?" "No | minerals and metals that could be subnear the Abbey. Lady Stanley was in the one," replied the officer; "but I am your limed in that great furnace was there. All habit of spending a good deal of time in the friend, and you will say so before night." the time, the iron, the lead, the copper, and hospital-talking with the sick and suffering "Indeed I won't," retorted the angry man; the carbon of the super-crust were there. An institution furnishing instruction to "any per people there, and trying to cheer and comfort them. Among these was a poor woman ings." "Too true," replied the officer, was in that great atmosphere. The vegeta-

10us mind wants that perfect peace 'which is the first-born child of trust, the homes want that brightness which only the face of infinite love bestows. With love in the face and mercy in the hand, let us tell them of him who meets the every want of every soul. Then shall they join the song :

"Thou, O Christ, art all I want, More than all in thee I find." -Christian Standard.

BEADING ALOUD.

If you ask eight people out of ten now they will tell you that they hate being read to. And why? Because from their childhood they have been unused to it, or used only to such a monotonous drone as robbed even the "Arabian Knights" of half its charm. The husband, at the end of a hard day's work, returns home to pass the evening, absorbed in his book, or dozing over the fire, while the wife takes up a novel, or knits in silence. If he could read to her. or if he could tolerate her reading to him, there would be a community of thought, interchange of ideas, and such discussions as the fusion of two minds into any common channel cannot fail to produce. And it is the origin of the coal formation of our often the same when the circle is wider. I have known a large family to pass the hours the product of an early vegetation, which between dinner and bedtime, each one with has been subjected to various operations of his book or work, afraid to speak above his

breath because "it would disturb papa." But it was not always so. In the last century-even as late as fifty years agoreading aloud was regarded as an accomplishment, and it was, consequently, far more frequently found enlivening the domestic frequently found enlivening the domestic investigation of sciencists, this one has been, portant truths. The indersided is authorized to receive contributions for its support, and would subscriptions and contributions for its support, and would be pleased to receive names and addresses of Hollanders, that the earth at one time of its career was of locomotion, fewer pleasures of winter a molten world. We cannot, whether we that sample copies may be furnished them. nights, outside the four walls of the country | follow the lines written by the finger of time

A WOBD IN A BAILWAY CABBIAGE.

is it!" Prov. 15: 23. A retired naval that washes the shores of the earth? Not officer was once traveling by rail in Lanca- one drop of it was on the earth during that shire. When the train stopped at some long age of inveterate fire. It was all held station, a number of cattle-dealers and in suspension by the repellent power of heat. drovers entered the carriage. They were all It was in the great primitive atmosphere excited, and it was soon evident that one of that surrounded the infant earth, as it lay the company was being made a laughing- swaddled and rocked in its cradle of fire. stock by the rest, and at last he was irritat- What a remarkable atmosphere that must ed, and uttered some oaths. The officer put have been! Hrom the immost bosom of the his hand on his shoulder, and said, "Sir, seething mass are the mineral and metal-A beautiful story is told of Lady Stanley, you must not swear." The man looked at lic vapors, just as they do to-day in the sun "there's many a bad one that goes to meet- I tell you that all the carbon of the coal-beds son in any study." ings " "The region of the coal-beds THROUGH DIRECT CORRESPONDENCE

Medical authorities now declare that it is of vital importance to health that the system should receive daily a sufficient quantity of water to amount to what sailors would call a "flushing," that 'is, sufficient to wash away the waste. Most of the matter which should be excreted is solid, and requires a comparatively large volume of fluid to dissolve it so that it may be cast off, an example of which may be seen in the case of uric acid, which needs several thousand times its weight in water to dissolve, or else it crystalizes in the shape of calculi; or produces other disease. Three and a half pints of water or other clear fluid, not obstructed by semi-solid contents, should be taken daily by every adult, and by large people as much as four and a half or five pints, in order to keep the cells of the kidneys well washed out, the effete waste matter from the possibility of depositing itself where it may do harm, and the system in health generally.—Harper's Bazar.

THE OBIGIN OF COAL.-Mr. Isaac N. Vail has propounded an entirely new theory of globe. The accepted theory is that coal is intense heat and of immense pressure. Mr. Vail's theory is wholly different. He says: "It is a proven fact that this earth at one time was surrounded by a ring system, just on the earth's rocky page, or glean our evidence from the blaze of stars, come to any other conclusion than that this earth was once in a state of fluidity-was a burning world. Where were the oceans at that time? "A word spoken in due season, how good Where was all the prodigious fund of water

a great comfort to her on her sick bed. The doctors said that her life could only be saved by her going through a very painful opera-tion. They told her that she must certainly die unless the operation was performed

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PUBLISHED BY G. VELTHUYSEN, HAARLEN, HOLLAND,

time was surrounded by a ring system, just as the planet Saturn is to-day. If any ques-tion has been settled by the unintermitting investigation of scientists, this one has been,

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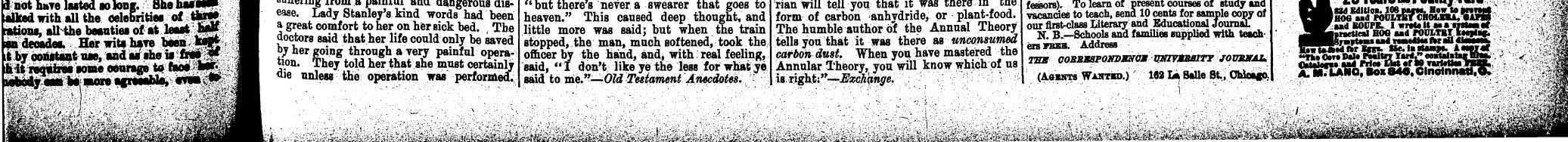
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This introduce of stall a strategy of the stra

"25 Years & Poultry Yard"



The Sabbath School.

8

"Search the Scriptures; for in them ye think ye eve eternal life; and they are they which testify of

INTERNATIONAL LESSONS, 1887. SECOND QUARTER

April 2. Joseph sold into Esypt. Gen. 37: 23-36. April 9. Joseph Exalted. Gen. 41: 88-48. April 16. Joseph Makes Himself Known. Gen. 45: 1-15. April 28. Joseph and his Father. Gen. 47: 1-12. April 30. Israel in Egypt. Exod. 1: 6-14. May 7. The Child Moses. Exod 2: 1-10. May 14. The Call of Moses. Exod. 3. 1-12. May 21. The Passover. Exod. 12: 1-14. May 28. The Red Sea. Exod. 14: 19-31. June 4. The Marna. Exod. 16: 4-12. June 11. The Commandments. Exod. 20: 1-11. June 18. The Commandments. Exod. 20: 12-21. June 25. Review.

LESSON II.-JOSEPH EXALTED.

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

For Sabbath-day, April 9th.

SCRIPTURE LESSON.-GENESIS 41: 88-48.

And Pharaoh said unto his servants, Can we find such **a** one as this is, a man in whom the spirit of God is ? **30.** And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, *there is* none so discrete and wise as thou art :

40. Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.

41. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.
43. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.
43. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine lines, and put a gold chain about his neck;
43. And he made him to ride in the second charlot which he had: and they cried before him. Bow the knee: and he made him ruler over all the land of Egypt.
44. And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.
45. And Pharaoh called Joseph's name Zaphnath-paaneah; and he gave him to wife Asenath the daughter of Potipherah priest of On; and Joseph went out over all the land of Egypt.

46. And Joseph was thirty years old when he stood before Pharaoh king of Egypt: and Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt. 47. And in the seven plenteous years the earth brought forth by handfuls.

48. And he gathered up all the food of the seven years which were in the land of Egypt, and laid up the food in the cities: the food of the field which was round about every city, laid he up in the same.

GOLDEN TEXT.—Commit thy way unto the Lord: trust also in him; and he shall bring it to pass. Psa. 37: 5.

BIBLE READINGS.

Sunday. Gen. 41: 38-48. Delivered and exalted. Monday. Gen. 40: 1-23. Joseph in prison. Tuesday. Gen. 41: 1-37. Joseph before Pharaoh. Wedneeday. Gen. 41: 49-57. Joseph in authority. Thursday. Esther 8: 1-17. The Jews delivered and exalted.

Dan. 6:1-28. Daniel delivered and ex-Friday. alted.

Acts 2 : 22-36. Jesus delivered exalted.

dreams it was natural to suppose that his God would attend him in the preparations necessary to be made for this great emergency.

V 40. Thou shalt be over my house. This signifies that he should be superior to all the officers in the

government and subordinate only to Pharaoh. He is thus made the chief counselor in the government. And according unto thy word shall all my people be ruled. Joseph is thus invested with authority to All payments for the SABBATH RECORDER are acgive commands and to make regulations for the entire people, and they were hereby made his subjects and were to do homage to him. Only in the throne will I be greater than thou. In every other place Joseph should be equal with Pharaoh.

V. 41. See, I have set thes over all the land of Egypt. This is a sort of emphatic repetition of what had Dan W. Clarke, Niantic, already been said to Joseph, designed to intensify his decree.

V. 42. And Pharaoh took off his ring from his Betsey Hamlin, Brooklyn, N. Y., hand, and put it upon Joseph's hand, and arrayed C. S. Brown, New York, him in vestures of fine linen, and put a gold chain about his neck. The signet ring was to be used by Joseph in sealing documents of authority, and thus Mrs. U. M. Clarke, Cazenovia, giving to them the approval of the king's name. The fine robe and the golden chain about his neck signified that he was a member of the royal family W. C. Burdick, and invested with royal authority.

V. 43. And he made him to ride in the second chariot which he had. This was a public measure instituted for the purpose of showing to the people that Joseph had been advanced to this position of great authority in the government. And they orisd before him. Bow the knee, and he made him ruler over all the land of Egypt. This was a very ostentatious method of proclaiming Joseph's promotion and authority over the people.

V. 44. And Pharaoh said unto Joseph. I am Pharaoh, and without thes shall no man lift up his hand or foot in all the land of Egypt. This was a solemn oath made by the king to Joseph in the form of a decree affirming the authority of Joseph henceforth over all the people.

V. 45. We have here another instance of what | Mrs. Rufus Green, Walworth, has occurred before-the giving of a new name to John Millard, one who assumes a new character and enters upon Josie Higbee, a new mode of life.

V. 46. And Joseph was thirty years old when he stood before Pharaok king of Egypt. That is, when he was given this position of great authority. And Joseph went out from the presence of Pharach. With out any delay he began to institute measures to garner the harvests and to provide for the coming necessities of the people in the impending famine. This involved very extensive preparations for saving of all the surplus of the harvests in large storehouses built for that purpose. V. 47. And in the seven plenteous years the earth

brought forth by handfuls. This is an expression denoting the great abundance of the harvests. V. 48. And he gathered up all the food of the

and if he should be thus guided in interpreting the Geo. H. Lyon, Mrs. T. T. Burdick, Lizzie Roller, J. H. Babcock, Tuttle & Bunnell, Mrs. M, F. Wilk inson, J. D. Coon, L. B. Davis, C. D. Stillman, A. B. Palmatier, Mrs. Carrie M. Frair, M. L. Clarke, Mrs. Samuel Wells, Margaret A. Hull, A. E. Main,

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omission.

Clarence A. Farnum, Surrogate of the County of Alle-gany, notice is hereby given to all persons having claims against Milo Sweet, late of the town of Almond, in said county, deceased, that they are required to present the same, with the vouchers thereof, to the undersigned, at his residence in the town of Alfred, on or before the 25th day of August 1837 of August, 1887. ALFRED CENTRE, Feb. 21, 1887.

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PUBLINEBD BY THE ANBRI

TIME.-B. C. 1716-about thirteen years after he left his father's home. PLACES.-Egypt. ()n. PERSONS.-Pharaoh, Joseph and Potiphar.

OUTLINE.

I. Joseph honored. v. 38-45. II. The seven years of plenty. v. 46-48

INTRODUCTION

In our last lesson we left Joseph sold a slave to a captain of the king's bodyguard in Egypt. Few lessons in the Bible are more replete than this story of Joseph and his experience in Egypt. "The Lord was with Joseph, and he was a prosperous man.' Joseph's character was manifest at once to his master Potiphar. His cheerful, happy spirit in his new conditions was very apparent; and this circumstance brought to him temptations. But Joseph had been taught to trust in the Lord, and especially in a time of trial. By this trust he was enabled to withstand temptation and to thwari the devices of the tempter. For this firmness in virtue he brought upon himself cruel hatred, and as a result he was cast into prison. Here he soon found favor in the eyes of his keepers. This was brought about by his interpreting the dreams of two of his fellow prisoners, these prisoners, who was the king's chief butler, or cup bearer, promised to remember Joseph gratefully and helpfully, when again in his old position of Chicago, Ill. royal favor. as Joseph assured him he should be; but he forgot that promise, and Joseph remained still a long time in prison. Two years after this, Pharaoh dreamed a strange dream, which troubled him sorely. He sought to learn its meaning; but his magicians, or "sacred scribes," could not help him. Then it was that the chief butler remembered his service to read and re-read them. Joseph's power as an interpreter, and reported it to the king. Joseph was quickly sent for, and asked to interpret the royal dream. Joseph referred all his power of dream interpreting to God. The dream was told to him; he interpreted as foretelling seven years of plenty in Egypt, to be followed by seven years of famine. He also counseled Pharaoh to set some man in charge of the work of garnering the surplus grain of the years of plenty, as a reserve store against the years of famine. "The thing was good in this eyes of Pharaoh;" and it is at the point that the lesson begins.

EXPLANATORY NOTES.

V. 88. And Pharach said unto his servants. Can we find such a one as this is, a man in whom the spirit of God is. These servants were of course his high officers and counselors. It was of very great importance that a man of great ability should be found to take charge of this work of providing for the famine. It would need a man of energy, prudence and integrity. With this inquiry in their minds, it is perfectly natural that the king, as well as his officers, should at once think of the young man who had proved his superiority over all the wise men of the realm. Though Pharaoh was himself an idolater, he could not avoid the conviction that Joseph had more than ordinary human wisdom.

Y. 89. And Pharaok said unto Joseph, Forasmuch

seven years. He simply states that the grain was very carefully gathered up and preserved in these great store-houses, which were built in every city in Egypt. Thus is told in a very few words the story of one of the greatest enterprises for the benefit of the people that was ever carried out in Egypt. It is also a lesson of the divine providence of God so clearly marked that all the idolaters in Egypt must acknowledge it.

Books and Magazines.

THE Forum continues to treat of practical living issues in a practical and scholarly way. The widest range of liberty is given to those who write on the various topics. In the current number Woman Suffrage is discussed affirmatively, and Prohibition is set down as a thing not at all necessary or proper, even if perfectly practicable. Some foolish fears concerning "rables" are exposed in "The Hydrophobia Bugbear," and Richard A. Proctor discusses the "Reality of the Sea Serpent." The Forum Co., 97 Fifth Avenue, N. Y.

TO THOSE interested in such matters, the American Antiquarian presents some instructive chapters in the current number, the principal one of which is by the Editor on the "Effigy Builders." The article is illustrated with sketches and drawings made from the muli in the vicinity of Lake Koshkonong, near Milton, Wis. We are accustomed to speak of ours whose future the Lord disclosed to him. "One of as the "New World;" such discoveries as are constantly being made may compel us to change our mode of speech. F. H. Revell, 150 Madison St.

> Babyland and Our Little Men and Women, for April, both from the house of D. Lothrop & Co., Boston, are little gems. Instruction and amusement are admirably combined, while the pictures are a never failing source of entertainmeut. Happy the child who possesses them, and who has some one at

> Harper's Magazine, for April, opens with "The Southern Gateway of the Alleghanies" (Chattanooga, Tenn.), by Edmund Kirke. Its thrilling history and natural advantages are graphically described and illustrated. "The Comedie Francaise" is the subject of an attractive article by Theo. Child, abundantly illustrated by French artists and photographers. The story of Russian life, "Narka," progresses with great dramatic power. Apropos to this story is "Through the Caucasus." Part I., a tour through that part of Southern Russia least known. A contribution to the labor problem is "How Working men Live in Europe and America," based upon life and observations among the toiling classes on the Continent and in the United States. The departments are, as usual, filled with choice reading.

> > LETTERS.

Mrs. Geo. W. Monroe, W. C. Whitford, N. Wardner. A. H. Lewis, Etta Brock, J. H. Hull, G. D. Maxson, P. M. Green, O. D. Sherman, Dan W. Clarke, Thos. S. Rogers, M. A. Russell, N. J. Read, Mrs. S. M. Edwards, M. M. Jones, Vina Gaddis, Alling & Cory 2, Cora J. Williams, A. L. Chester, F. O. Burdick, W. A. Culbertson, Alden & Faxon, G. J. Crandall, P. B. Carpenter, S. D. Hanson, Samuel Burdick, L. T. Rogers, M. B. Vars, Hattie M. Wells, J. L. Shaw, S. W. Rutledge, J. S. Lemon, Horace Stillman, M. C. Irish, O. Maxson, Wm. A Babcock, L. V. P. Cottrell, J. F. Hubbard

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HELPING HAND.

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese

BUTTER.--Receipts for the week, 18,888 packages; exports, 2,704 packages. Fresh arrivals of fine old butter are getting scarcer, and last half the week it was more difficult to fill orders for fancy old butter having life and flavor, and there was more demand for that style of stock. Old butter that has been long held in this market is offered low to induce sale, and low grade buyers are making some purchases at 18@15c. In new make there is good demand for Western or fine Eastern creamery made butter at 80c., and some of the finest selections of fancy private dairy sell at 28c. The bulk of the new make takes a wide range in price and quality. Lots that pass the inspection of buyers sell at 25c., and rejections run irregularly from 18c. up. The heaviest body of snow almost ever known at this time of year seriously impedes travel in the dairy districts of this state, and may perhaps account for the present week's light receipts. We quote:

| Fine New milchs creamery make 29 | @30 |
|-------------------------------------|-------------|
| Good to fair do do25 | @28 |
| Fancy fresh dairy selections, new25 | @ 26 |
| Good to fair, dairy butter | @23 |
| Poor to common, dairy butter | @15 |
| Old butter, selections | @18 |
| " fair to good | |
| " poor to common10 | |
| | |

CHEESE.—Receipts for the week, 11,679 boxes; exports, 5,135 boxes. Fine full cream cheese are in light stock and firmly held, and white cheese have a a fractional advantage on account of a scarcity of supply. Business is in small volume, and except for skimmed cheese is almost entirely confined to home trade. We quote:

| Factory. | colored full-cream, | finest | .184@18 |
|----------|---------------------|--------|---------|
| " | white do | do | |
| 66 | good to fine do | do | 18 @13 |
| 6.6 | night milk skims | | . 9 @12 |
| | cream all out | | 11@21 |

Eggs.--Receipts for the week 36,166 barrels. Receipts here are immense, and if such production continues prices for the season must rule very low. There is such a thing as a surplus production, and when that point is reached the markets administer a bitter dose of low prices. Sales on 'Change to-day 175 cases Ohio eggs at 13¹/₄c. We quote:

BUTTER. CHEESE, EGGS, BEANS, ETC.

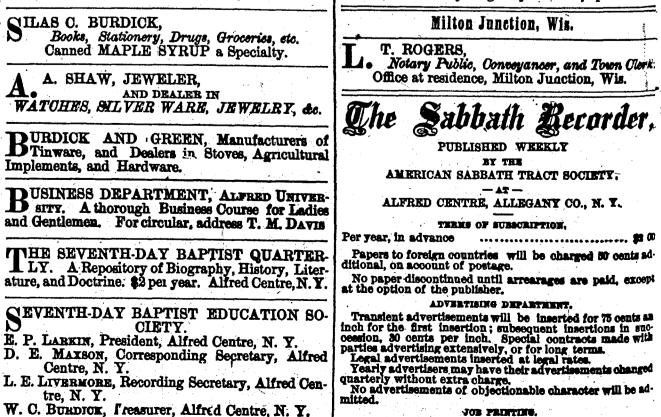
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Oh, softly wave the silver From off that aged brow That crown of glory worn A fitting crown is now. Fold rev'rently the weary That toiled so long and And while your tears of so Let sweet thanksgiving s That life work stretching of

A varied web has been. With silver strands by sorr And sunny gleams betw These silver hairs stole slov Like flakes of falling and That wrap the green earth When autumn breezes b

Each miver hair, each wrin Records some good deed Some flowers she cast alon Some spark from love's How bright she always me It seemed as if the floor Were always flecked with And barred with brightn

The very falling of her ste Made music as she went A loving song was on her I That song offull conten And now, in later years, he Has been a blessed thing In this, her home, where Her children's children

Oh; gently fold the weary That toiled so long and The spirit rose to angel ba When off earth's mantle

DENOMINATIONAL SKETC

BY REV. THOS. R. WIL

Publishing We

From the time our first c ized, in Newport, in 1671, o on their work as pretings and church-builders, 18 publications of their own. tion of this first 150 years, churches, and about 2,554 The increase was slow, but Our ministry were godly crated to the preaching (pastors of the older church their care for the new and The reports of their lon journeys over rough counts to visit the little companies sisters to break the bread Ought to be often reviewed of a later date. There was in that mivit which

