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Sabbath

Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

ALFRED CENTRE, N. Y., FIFTH-DAY, APRIL 7, 1887.

WHOLE NO. 2199.

TERMS-\$2 A YEAR, IN ADVANCE

The Sabbath Becorder,

VOL. XLIII.-NO. 14.

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

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SERMONS AND ESSAYS.

Misc**ell**any. Jesus' Name—Poetry.....

Written on the Death of Mrs. Clarissa Edwards

BY MRS. L. I. GARDINER.

Oh, softly wave the silver hair From off that aged brow, That crown of glory worn so long, A fitting crown is now. Fold rev'rently the weary hands That toiled so long and well, And while your tears of sorrow fall, Let sweet thanksgiving swell.

That life-work stretching o'er long years A varied web has been, With silver strands by sorrow wrought, And sunny gleams between. These silver hairs stole slowly on, Like flakes of falling snow That wrap the green earth lovingly, When autumn breezes blow,

Each silver hair, each wrinkle there, Records some good deed done, Some flowers she cast along the way, Some spark from love's bright sun. How bright she always made the home! It seemed as if the floor Were always flecked with spots of sun. And barred with brightness o'er.

The very falling of her step Made music as she went. A loving song was on her lips, That song of full content: And now, in later years, her word Has been a blessed thing In this, her home, where glad she saw Her children's children spring.

Oh; gently fold the weary hands
That toiled so long and well, The spirit rose to angel bands When off earth's mantle fell.

DENOMINATIONAL SKETCHES. -- No. 9.

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

## Publishing Work.

From the time our first church was organ ized, in Newport, in 1671, our people carried on their work as preachers and missionaries, and church-builders, 150 years, without any publications of their own. At the expiration of this first 150 years, we numbered 24 churches, and about 2,554 church members. The increase was slow, but steady and firm. Our ministry were godly men, fully consecrated to the preaching of the Word; the pastors of the older churches unfaltering in their care for the new and feeble churches. The reports of their long and frequent Journeys over rough country, on horseback, to visit the little companies of brethren and sisters to break the bread of life to them,

This plan of itinerating ministry was, at the close of the thirteenth year, Mr. Utter ers. For Seventh-day Baptists, this family recall the missionary visits of Elds. Daniel Coon, Stillman Coon, Daniel Babcock, Perry Hull, John Green, Joel Greene, Alexander Campbell, W. B. Gillette, and Eli S. Bailey. fate of our churches without such faithful ministers as these, and many others before them and after them. This very work of building up the new churches and planting others in more remote localities made it necessary for our ministers to start a publiall the churches regularly.

The Seventh-day Baptist Missionary Magazine was issued in its first number, August, 1821. It was edited by Eli S. Bailey, Henry Clarke, and Wm. B. Maxson, and published at Morrisville. The first article was a "Missionary Address, communicated by the Board of Directors of the United Missionary Society, in Alfred, Allegany county, New York." It would be full of interest to our readers at the present time. One cannot read the volumes of this Magazine without being deeply impressed with the earnest Department. spirit of our fathers sixty-five years ago. The supreme object of this publication seems to have been to promote the home mission work; it was therefore inseparably connected with that work. As soon as a church was well established, it would organize its members into a missionary society, thus uniting to carry on the evangelistic | there are many hundreds living isolated and work in destitute localities. From the very nature of the case, no other instrumentality could be so effectual in promoting union of sentiment and co-operation of all the churches, as this Missionary Magazine. May we not infer that the rapid increase of membership in the churches from that time was due, in part, to the influence of this publication? We learn from the records, that our membership at that time, our 150th anniversary, was only 2,554. In fifteen vears from that time it had reached 4,425, and in twenty-five years, 6,500. The fact is, religious publications are to evangelists and missionaries what machinery and agriand farmer. They multiply the powers of paper, the RECORDER. the living agent. They do more; they go and work where the living agent cannot go so quickly and surely prepare their children and work. This Magazine was discontinued to turn their backs upon the observance of after about four years, but its elevating and

"At the Conference of 1829, a proposition was made by John Maxson, of Homer, N. Y., for publishing a weekly paper, to be devoted to subjects of general interests, and particularly to the discussion of the distinguishing tenets of the denomination." This was favored and commended to the denomination. The first number was published April 11, 1830. It was continued several years, when its publication closed for want of sufficient support. But though our people felt unable to sustain a weekly paper, they soon found that they were unable to and those families of children born with tallive as they ought to without it. "At the Conference of 1839, a committee of six was appointed to take into consideration the subject of publishing a religious periodical them. The parents die, feeling that life for in the denomination." This committee made a recommendation. In conformity with this, the Seventh-day Baptist Register was started at DeRuyter, by a company of brethren, with Joel Greene and Orson Campbell as editors. At the close of the first year, the original proprietors retired, leaving James Bailey as sole proprietor and editor. At the close of the fourth volume, the proprietor sold the establishment to a company in New York and New Jersey. As a result of this

cease: a new life was generated.

position of business manager. More recently, source of strength to our people and the Rev. A. E. Main, D. D., has been united cause we represent before the world. with Dr. Platts, as editor of the Missionary

We have made this rapid sketch of our paper in its various forms, in order to call attention to its great service to our people. Our people have increased from 24 churches to 105; from 2,554 member to 8,656; thus, in the last 65 years, the membership has almost quadrupled the numbers reached at auxiliary to the general Missionary Society, [the end of the previous 150 years. Besides, alone, and many who do not at present observe the Sabbath, though they still believe in its divine authority. We heard one of our missionaries express the judgment that there were many hundreds of our families who have located apart from our churches in the West, and, as a consequence, have lost acquaintance with our people, and have ceased to observe the Sabbath. What are the entire facts relative to this we are no able to state; but personal acquaintance with many such families has led to the conclusion, 1st. That many of these people carried with them light convictions as to the Bible teachings on the Sabbath question. cultural appliances are to the manufacturer 2d. They were not readers of our family No neglect, on the part of parents, wil

the Sabbath, as the neglect to furnish the propelling influence upon our people did not family with our denominational papers. The silent impression made is that an acquaintance with our people and their various interests, and religious beliefs, is not worth cultivating or keeping. Some parents will subscribe for a local political paper, or some cheap story paper, or some dirty sheet filled with the exciting records of infamy, shame and crime, and then think they have done all they can afford to for the home culture and literary taste of their children. But such seed-sowing brings quick harvest; and what a harvest of crooked, miserable, worthless, shameful life! A few years pass, ents, capable of the highest culture and usefulness, are scattered wherever the fickle winds of low life and chance might drive them has been a miserable failure. And so it has, but whose fault is it? It is justly their own fault. They were under the same obligation to provide proper food for the souls of their children, that they were to provide proper food for their bodies. Indeed, it is far more disastrous to neglect the minds of children than to neglect their bodies to sicken and die.

There are many periodicals of inestimable value as culturing agencies, some of which sale, the SABBATH RECORDER was established ought to be in every family. The Youth's in New York City, and edited several years | Companion, The Century, The Scientific by George B. Utter. Subsequently, Thos. Monthly, and some one of the great dailies, B. Brown became associate editor for a few may represent this large class of very valuaof a later date. There was something grand of the publication of the RECORDER, the religious paper, and give to it all due refilled their meetings with such joy and gladorganized, purchased material for a printonly one paper can be taken, such a paper became thoroughly committed, each to their sults. For being dead he yet speaketh.

only one paper can be taken, such a paper on became thoroughly committed, each to their sults. For being dead he yet speaketh.

ing office, and assumed its publication. At should have the pre-eminence over all oth-

their trials. Our older people can distinctly sibility of the editorial work, until it was before the Christian Church, in her abortive concluded to transfer the RECORDER and effort to perpetuate the pagan Sunday, reentire outfit to George B. Utter, who had quires dauntless courage, well grounded 1861 or early in 1862. Mr. Utter published of the authority of God as revealed in his Who can tell what would have been the the RECORDER till 1872, when the Tract Word. To secure this is the high and sa-Society repurchased it, and, on the 27th of cred purpose of our family paper—the SAB-June, issued from Alfred Centre, N. Y., BATH RECORDER. We have had a strong their first number under the new adminis and worthy leadership in the line of our tration, with Rev. N. V. Hull, D. D., as editors. Eli S. Bailey, John Maxson, James editor, and David R. Stillman as financial Bailey, George B. Utter, Wm. B. Maxson, agent. The number issued was Vol. 28, Nathan V. Hull, Lewis A. Platts and Arcation as a means of communicating with No. 27. Dr. Hull continued his very able thur E. Main have done and are doing an services as editor until his earthly work was educating work for our families and churchclosed by death, Sept. 5, 1881, aged 72 cs that can never be fully estimated in this years. Dr. Hull and David R. Stillman were | world. Not only is the RECORDER the consucceeded by Rev. L. A. Platts, as editor stant medium of acquaintance and sympaand financial agent. Two and one-half years thy between all our churches and memberlater, June 1, 1885, the publishing work ship, but it serves to commend, to encourhaving greatly increased, Eld. Platts was age, and to build up all our denominational relieved of the financial agency by the ap- work; it unifies sentiment, it stimulates and pointment of Rev. Earl P. Saunders to the guides co-operation, and is thus a prolific

### EARLY HISTORY OF MILTON COLLEGE

An article written by Dr. Williams, and highly commendatory of this institution, appears in the SABBATH RECORDER of March 24, 1887, under the title "Educational Movements." Several of his statements, for the sake of historical accuracy, and in juscorrected.

The doctor says, "He (Joseph Goodrich) builds a school-house, and calls it the Du-Lac Academy; and secures the appointment of a board of trustees." After the house was completed, Mr. Goodrich named it "Milton Academy," and caused a large sign with these words to be painted over the entrance to the building, where it remained over twenty years. The school held in it was also called "Milton Academy," and was opened about the first of December, 1844, with over sixty students. Mr. Goodrich did not "secure the appointment of a board of trustees," when the school was started. He had the sole management of it until Feb. 28, 1848, when it was incorporated by the Territorial Legislature of Wisconsin as "Du Lac Academy," and trustees were then first chosen. While the Academy held this legal title about six years, the school-house was never called by it, and the school was always recognized by the community as 'Milton Academy." The second charter was granted by the State Legislature, March 31, 1854, legally restoring the old popular name, and keeping the same number of trus tees. In the article, this charter is made to appear as the first one; and the academy to be in operation until "about 1853-1854," without any legal organization.

The doctor again says, "About the same time that the people at Milton were planning to start Milton Academy, the people at Albion were building and planning to open Albion Academy." The "same time" is specified as "during the years 1852-1853;" and as "before the charter for Milton Academy had been obtained." The facts are, that at that time Milton Academy had been maintained nearly nine years, and had been operated under a charter over four years. The principals of the school mentioned as Mr. Church, Mr. Bicknell, Pres. Allen, Amos W. Coon, Philarmore Livermore, had then completed their terms of service; and hundreds of old students were scattered through the country. In connection with the time above given

occurs the following statement: "There arose a discussion in the North-Western Association relative to establishing an academy in which all the churches might be united. This discussion resulted in a proposition for different localities to secure funds years, giving very valuable services to the ble publications. But besides any or all of on conditions of fixing the location of the ought to be often reviewed by our ministry Recorder. At the close of the fifth year these, every family should take a strictly school where the largest funds should be in that spirit which sustained them and Seventh-day Baptist Publishing Society was spect in its design for home culture. If quence was, that two vigorous communities

"Albion Academy opened on the 18th of the same time, the only mode of communi- resigned his position as editor, and Wm. B. religious paper is a moral necessity. Our October, 1854." Now, in behalf of the origcation between our older churches and the Maxson, D. D., T. B. Stillman, E. Lyon, convictions as to the Bible Sabbath bring inators and the responsible supporters of newer mission fields. It was a sort of pub- L. Crandall and P. L. Berry were appointed us into a moral conflict with the customs of Milton Academy, this counter statement lication by means of living messengers, who a committee, "upon whom shall devolve the world. All worldly and business inter-should be made: They did not consent to could hold sweet communion with the lonely the duty of managing the publishing inter- ests are against us. To maintain our high such an arrangement, nor even countenance ones, joining with them in their devotions ests of the Society." Of this committee, and true position with Christian dignity, it, whereby a rivalry should be created beand their songs, and sympathizing in all Wm. B. Maxson accepted the chief respon- and to hold up the pure light of the Bible tween two neighboring churches in the establishment of an academy. Theirs had been sustained vigorously for several years. and with great sacrifices on their part. It now settled in Westerly, R. I. This was in principle, and clear-sighted understanding had been largely attended by the young men and women from our Western churches. It was maintained in the interest of our Seventh-day people. No reason was seen why their efforts to build up a first-class academy should not be cordially accepted by the other churches. They saw no need of starting another school of the kind in the Association; and would not place themselves under any obligations by joining in the rivalry, of suspending their school, provided the one at Albion was opened under the conditions mentioned. MILTON COLLEGE, March 25, 1887.

#### BBNJAMIN 8. CRANDALL.

The pastor is, not infrequently, called

upon to perform offices for the dead when he feels that he must be careful in his referrences to the deceased, lest he give offense to the friends, or become the subject of severe criticism by those who are not overburdened with charity. There are occasions. however, when he feels perfectly free from all such feelings of embarrassment. Such an opportunity was afforded us at the funeral of our dear brother, Benjamin S. Crandall, of Dakota, Wis., whose obituary appeared in a late issue of the SABBATH RECORDER. In view of all the peculiar circumstances of the case, my heart is too full tice to the founders of the College, should be to write, my eyes refuse to perform their office, and my hand trembles. I feel I cannot do justice to the case. When we consider that this dear brother had been a silent and uncomplaining sufferer from physical causes which have prevented the exertion necessary to gain an independent competence; that he had held public offices of trust, being town treasurer and town clerk about 17 years in all; that he has been surrounded by a foreign population, more exacting and less charitable than our own people, as a general rule; that his, with one exception, had been the only Sabbath-keeping family in the township for many years; that, though a poor man, he had held these responsible offices for so many years, and handled so much of the public money, and yet there has never been a single word of complaint against him-such a record is entitled to more than a passing notice. By his rare honesty, and conscientious dealings with his fellow-men, he had won the esteem of all who knew him. It was most touching to see the respect shown him by the foreign population at the funeral. They did all in their power to help and favor the family; they gave up their own meeting and freely offered the use of their house of worship for the funeral services, though they had an appointment at the time set for the funeral. Every man we met would express his sorrow in his broken English. "He was a good man." As we witnessed the German citizens taking the last look at him, whom they so much respected, and turning away with tearful faces. we felt thankful that such a faithful witness to the truth had been permitted to live so long among them. Surely such a life cannot be unfruitful of good results. It is worthy of remark that Bro. Crandall by no means kept his "light under a bushel." Nor was he negligent in improving opportunities in witnessing to the truth. But in all this long life of public trust and private intercourse with his fellowmen, he never said or did a single thing to which any one did or could nightfully take exception. He was in the merchantile business for the last four years, and held the post office in connection with his store. In such a relation to the public, it would be wonderful indeed, if during all this time, there should be no one heard complaining against him for some cause, real or imaginary. But strange as it may appear, in this age of unjust and uncharitable criticism, there has never been heard a single note of murmuring against this dear brother. O! what a lesson! He has gone to his God with

clean hands, and has left to his children the priceless legacy of an untarnished reputation. The memory of such a life must prove a sol-

ace to his sorrowing wife and children, and sooner or later be followed by gracious re-

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

WE are indebted to Mr. Ch. Th. Lucky of New York, for the Fourth Annual Report of the Hebrew Christian Prayer Union, and the Eighth Annual Report of the Church Society for Promoting Christianity Amongst the Jews.

THE Hebrew Christian Prayer Union of London, England, with Branch Unions in France, Germany, Roumania, Turkey, Palestine, United States, Sweden, and Russia, consists of Hebrew Christians, and their children, of all denominations. Public prayermeetings shall be held, according to the rules, at least four times every year. The name of Ch. Th. Lucky appears in the list of members; and the report says "he has been very active in the cause of the Union." From a published sermon by Rev. Mr. Eppstein we make the following extract

Our belonging to different branches of Christ's Church ought to be no hindrance to our growth in grace and holiness; our diversion is a mere accident; having been converted, or rather attracted to the Cross by the agencies of different societies, we have naturally cast in our lot with those who have been instrumental in bringing us to Christ. The seamless robe of Christ has been cut and divided into many pieces, but oh! how blessed the fact that Christ him self is not divided; he is "the same yesterday, to-day and forever." The New Testament is not torn and divided, but is kept entire and intact by all. We Hebrew Christians, although we naturally cling to the churches we have been baptized in-as for myself, I love the Church of England-yet we all feel that we belong to the church of the future; there are no sects in heaven; and if there will be one church more conspicuous than another in and during the

#### THE SEVENTH-DAY BAPTIST MISSIONABY SOCIETY.

NUMBER IX.

The ninth anniversary was held with the First Church of Brookfield, N. Y., Sept. 11 1851. Nathan V. Hull preached the opening discourse from 2 Cor. 5: 14, 15; and James H. Cochran was appointed to preach a missionary sermon Sabbath morning, to be followed by a collection.

It was voted that the "constant services of an agent are desirable," and the Execu tive Board was authorized to employ one.

The receipts of the year for general pur poses were \$1,927 04; for the Shanghai chapel, \$2,224; making, with the balance of last year, viz., \$693 79 for general purposes, and \$551 34 for the chapel, a total of \$5,396 17. The expenditures were, on the foreign field, \$4,-085 80; on the Western missions, \$200.

· HOME MISSION.

Eld. Samuel Davison continued his labors at Farmington and Southampton, Ill., a field embracing forty or fifty families, and about 200 persons observing the Sabbath. Southampton there was no church organization; at Farmington the outlook was considered hopeful. Eld. Davison visited persons in the lower counties of the state that formerly observed the Sabbath, who confessed "that their convictions and feelings were all entirely with the observance of the seventhday." Two Sabbath keeping families left church privileges in the East to provide land for their children in the West. The two families became seven, which, one by one, left the Sabbath.

Our unwritten history is full of similar facts. Is it strange that our progress has been so slow? Had we been and were we wise and faithful in our days and generations, how different would have been the state of things among us now!

CHINA MISSION.

Money for building the chapel had been raised without much difficulty. Nor was that the last time our people have done generous things, when they have seen and felt the need of acting with promptness and lib-

A church was organized in July, of seven

Wardner, reported regular chapel exercises, ized, under the blessing of God upon the and preaching in the tea-shop of a little Seventh-day Baptist denomination.

hamlet, some two miles out of the city, and in the tea-shops of Shanghai. The people were interested in accounts of our "Flowerflag country;" sometimes they listened with evident interest to the preaching of the gospel; but frequently they manifested great unwillingness to hear of a religion by which their own character and conduct were so condemned, speaking with ridicule or causing disturbances.

Mr. Wardner wrote of the great mercenary spirit of the Chinese, saying that the love of money seemed to be the source of all their religious devotions. A desire for "loaves and fishes" was often the secret of their pretended interest in the Christian religion. Pounds would vary from twelve to eighteen ounces, according to customers, and a purchaser's safety was in carrying his own scales. A string supposed to contain 100 pieces of copper coin-"cash"-would frequently fall short several cash, or the requisite number be made up by counterfeit pieces. A Chinaman once asked Mr. Wardner, in a very business-like way, how many dollars a month s man could get by believing in the heavenly

The writer is not at all disposed to parade the signs of depravity among the "heathen," as though "Christian" nations were free from them; but the well-known mercenary spirit of the Chinaman has a direct bearing upon the important question whether all missionary funds should not be used almost if not quite exclusively, for the support of foreign missionaries and teachers. This question is receiving considerable attention today; and, at all events, we approve the caution exercised by Mr. Davis, in the payment of native helpers. How to duly encourage the sincere, and to avoid being deceived by the false, does indeed require great wisdom. As Wm. Wardner wrote, it is not by human wisdom, nor by power, but by the Spirit of

Mr. Carpenter calls on his brethren to again rejoice with them in another conversion and baptism. This convert became Mr. C.'s teacher; and as he and Mr. Wardner's teacher both bade fair to become able ministers of the gospel, Mr. W. was trying to find a lot for another chapel.

Mr. Carpenter's teacher wrote: "When I heard my respected senior C. proclaim the tion of \$100 to aid them in the support of gospel's true doctrines, I heard it as one awaking from a dream, and as one from the midst of darkness ushered into light. Hence my joy was great, my heart was bowed with reverence, and I desired to obey the law of God, serve Jesus, keep the Sabbath-day, forsake the worship of false gods, abandon all evil, pray to have my former sins forgiven, and hope for glory hereafter."

Mr. Carpenter wrote of one of his listeners: "He is in a deep sleep. Whether he ever can be awakened out of it, remains to be seen. When you send more missionaries, send those that can thunder the message of divine truth in the ears of these stupid idolators, in such a manner that they may not fail to hear the voice of the Son of God, and so hear that they may live. For one, I feel quite incompetent to this work."

Besides preaching, and visiting from house to house, our missionaries did what they could in the way of circulating tracts.

BIBLE REVISION.

For seven or eight years, measures had been in progress to bring out a translation of the Scriptures that could be adopted by all missionaries. Among the difficulties was a difference of opinion as to what term should be used for the Deity, some chosing Shan-te, others Shin. Our missionaries addressed a note to the revising committee strongly recommending the use of Shin. At length the missionaries of the London Society, who favored the use of Shan-te, withdrew from the missionaries of all other societies, and formed a separate committee of translation.

The work upon the New Testament was completed; but Mr. Wardner wrote that although the version was an improvement upon any former one, some passages were so rendered as to make it useless for Seventhday Baptist missionaries, unless corrected by comments.

## CANADA MISSION.

A committee appointed to visit Lower Canada in the interests of a proposed mission among the Roman Catholic population, declined their appointment; and the Board

could report no progress in that line of effort. Thus were our missionary operations on a small scale; but the Board felt that evident tokens of divine approbation upon the efforts of the society forbade their withdrawing from the work. And it was their prayer that the most sanguine expectations of the most The missionaries, Messrs. Carpenter and ardent friends of missions might yet be real-

#### MISSIONARY BOARD MEETING.

The regular meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in the usual place of meeting, at Westerly, R. I., March 9, 1887, at 9.30 o'clock A. M.

William L. Clarke in the chair. Prayer by B. P. Langworthy 2d.

Present: Members, sixteen; visitors, two. Minutes of the Special Meeting, held Jan.

12, 1887, were read, corrected and approved. The Treasurer presented his report, which was received and ordered to be put on record. CORRESPONDENCE.

From Silas S. Clarke, DeRuyter, N. Y., n respect to the sale of the house which was donated in part to the Missionary Society, and the money sent to the Treasurer, amounting to \$375.

From E. R. Crandall, Little Genesee, N. Y., in regard to a plan of settlement of the bequest of John Crandall, of Nile, N. Y., deceased.

From J. B. Wells, DeRuyter, N. Y., concerning the disposal of some property donated to the Missionary and Tract Societies in the will of Mrs. Diana Hubbard.

From G. H. F. Randolph, Alfred Centre, N. Y., expressing thanks for favors received. From Ch. Th. Lucky, reporting his work for January, and the future prospects of his mission.

From D. H. Davis, in regard to the general work in China, and more especially concerning the mission-school.

The above were communications received by the Treasurer.

From A. E. Main, Corresponding Secretary, giving report of his work, suggestions regarding the work in general, and advocat ing the committal of the Board to the early re-enforcement of the China Mission.

From J. F. Shaw, stating that he had done but little missionary work the last quarter, but had spent most of the time in the effort to secure the passage of the bill granting religious liberty to Sabbath-keepers in Arkansas; and was happy in reporting that said bill was now a law of the state.

From S. D. Davis, in relation to his work at Salemville, Pa.

From T. A. Burdick, clerk of the Andover (N. Y.) Church, asking for an appropriatheir pastor.

From E. H. Socwell, in reference to the above request for an appropriation.

From H. Stillman, report of labor for the quarter, giving a review of his labors with the Niantic and Woodville Churches, and his present relation to them. From L. C. Rogers, giving an account of

his labors in Clifford, Pa., and vicinity.

Quarterly reports also from J. W. Morton, L. A. Platts, Perie F. Randolph, A. G. Crofoot, U. M. Babcock, C. W. Threlkeld, S. W. Rutledge and W. K. Johnson..

BUSINESS FROM THE CORRESPONDENCE. The Board approved the action of the Committee on Permanent Funds, Bequests, and Devises, in putting the \$375 received from Silas S. Clarke, DeRuyter, N. Y., into the Permanent Fund of the Society in accord with the wish of the donors.

The bequests from the estates of John Crandall, Nile, N. Y., deceased, and Mrs. Diana Hubbard, DeRuyter, N. Y., were referred to the Committee on Permanent Funds, etc., to settle according to their best

The Board voted that, in view of the financial condition of the treasury, they did not deem it best to make an appropriation to the Andover Church, or increase the appropriation for the West Virginia field.

An appropriation was made of \$200 for the Shanghai Mission-school, and \$100 for incidental expenses of the general mission in

ORDERS GRANTED.		•
A. E. Main	155	6
I N' MAGET	TINI	E)
Hornellsville Church	25	O
New Auburn Unurch	25	U
Niantic Church	81	2
Woodville Church	31	2
Otselic Church	18	7
Lincklaen Church	18	7
Daytona Church (2 quarters)	50	0
G. Velthuysen	100	0
J. W. Morton	200	0
S. D. Davis	100	2
C. W. Threlkeld	183	3
W. K. Johnson.	35	7
S. W. Rutledge	28	. 8
	Hornellsville Church. New Auburn Church. Niantic Church Woodville Church. Otselic Church Lincklaen Church Daytona Church (2 quarters). G. Velthuysen. J. W. Morton. S. D. Davis. C. W. Threlkeld. W. K. Johnson. S. W, Rutledge. INSTRUCTIONS TO THE TREASURE.	A. E. Main.       \$155         J. F. Shaw.       100         Hornellsville Church.       25         New Auburn Church.       25         Niantic Church.       31         Woodville Church.       31         Otselic Church.       18

To remit the balance of the salaries of our this day for the mission-school and incidental expenses of the mission.

To forward the \$25 to the church a Crab Orchard, Ill., which had been donated to aid them in building their meeting-house. To settle the bills presented by the American Sabbath Tract Society.

were adopted in regard to the re-enforcement fulness are opening, and the calls for min. of the China Mission.

WHEREAS, in the judgment of this Board, the time has arrived when our mission on the "China field" should be re-enforced; therefore,

Resolved, That our Corresponding Secretary be, and is hereby, instructed to confer with such person or persons as, in his judgment, may be best fitted for the work on the "China field," with a view of entering upon that work early in the year 1888.

WM. L. CLARKE, Chairman.

O. U. WHITFORD, Rec. Sec.

#### CORRESPONDENCE.

Union Dale, Pa., Feb. 27, 1887.

Dear Brother Main,—I have been holding meetings and doing general missionary work on this, an interesting part, of my "old here, that the Board may know what is be. field," for the two months past, and with ing done, and if favorable, give such en. many tokens of the divine approval. I had long been desirious of more extended labors here; for, so long as the claims of the entire central mission field were upon me, I could not always devote to particular portions the time really needed. But so soon as my engagements with the Missionary Society ceased. I came to this field, to remain as long as duty seemed to demand. It was the great need of this field, and my personal interest in it, and my past relations to it, accompanied by an urgent sense of duty, that led me this way to engage in these humble efforts to advance the cause of God in dear old Pennsylvania. On my brief visit to the Sabbath-keeping church here, in December last, I found its interests in a very discouraged and discouraging state. On account of the fewness of attendants, the Sixth-day evening prayer-meeting was suspended. The membership being widely scattered, the Sabbath meetings were often but thinely attended. Efforts too were being made to divide and distract the church in the interest of a personal difficulty of long standing, and which should never have been brought in to trouble this little flock, as it was a matter For that in no way belonged to them. A year or two since this, church called me to be their missionary pastor, they having no pastor (the Association and Conference Minutes being at fault herein), and for these reasons I could but feel a going out of heart for J. them; so here I came, and hear I am, having held meetings, not only with the church of Ch our order here, but at two new points, and L. being now in the midst of a series of revival meetings. How long I may or should remain here, I do not now know; I hold myself in readiness to respond to the calls of S. duty, as made known to me. Now, Brother, if the step I have taken seems to you justifiable, and also to the Missionary Board. I shall take pleasure in reporting my labors to them, in an unofficial way, as also the money's contributed by friends interested in my mission work on this field. I hope this communication will find you in improved G. health, and the interest in your department | Ch of missionary labor encouraging. Yours fraternally, L. C. ROGERS.

P. S.—Address me here, or at Alfred Centre, N. Y.

Brethren of the Missionary Board:

The religious interest on this field—Clifford, Pennsylvania-has greatly revived within a few weeks. The weekly prayermeeting has been resuscitated, the membership of the church spiritually renewed, and sinners are inquiring the way to Zion.

The scattered condition of this society, the poor health of some of the reliable ones. with other discouraging features, have made the outlook rather gloomy. But they that wait upon the Lord shall renew their strength. Many persons outside of our denominational limits have attended our meetings.

This church is favorably situated as a center of missionary labor. A sweep of country for many miles around is but poorly, or not at all, supplied with stated preaching. In vitations to hold meetings having come from two neighborhoods where I had never before preached, I accepted, and a revival interest is now in progress.

The Clifford Church, though isolated, is in full harmony with the churches and work of our denomination. It is deeply interested in our mission, Sabbath-reform and educational work. Its Sabbatarianism is of a missionaries in China for the year ending pronounced type. Its members are few, and Dec. 31, 1887, and also the \$300 appropriated | financial ability is limited to two or three.

Feeling that this was a mission field greatly needing help, and knowing that many eyes were looking to me, I decided, in view of my past relations to this dear people, and under a solemn sense of responsibility, to come here as soon as my engagements with the Missionary Board were completed. I Bible-women, forty-one girl schools contain.

The Treasurer is authorized to hire \$1,000 did so, and with the design of remaining for ling about 1,500 pupils.

to meet the present demands upon the a limited time, or so long as duty seemed to demand, and thus far with many indication The following preamble and resolution of the divine approval. The doors of use sionary labor are increasing. It will, how ever, hardly be expected that a missionary on his own responsibility can supply this need, when our Missionary Society is not able to occupy the field because of limited support. There is a responsibility some where, and I am willing to shoulder share of it, looking to the Lord for wisdom and strength, and trusting that he will send the means of support from some quarter. The friends here are desiring to do something in the way of contributions; a few have al. ready contributed. I shall remain here for the present, and continue the work begun I send this unofficial report of the interest couragement to the work as they may deem Yours fraternally,

L. C. ROGERS.

#### FROM 8. D. DAVIS.

JANE LEW, W. Va., March 18, 1887.

Dear Brother, -Your letter of approval and information came to hand, and was received with pleasure, especially that part of it pertaining to your state of health, May the Lord grant that your health may be fully restored. Our meeting at Middle Island was a blessed success, although there were not many conversions. Results were reached that will certainly enhance the happiness and increase the efficiency of the church at that place. Four were baptized, and nine joined the church. To God be all the glory.

#### TREASURER'S REPORT.

A. L. CHESTER, Treasurer,

In account with the S. D. B. Missionary	Society:
DB.	
For balance cash, Dec. 8, 1886	69 68
Receipts from Dec. 8th to 81st, by con	507 60
" by loan	500 00
" in January	966 43
rebruary	194 04
" from March 1st to 9ti	118 72
	2,855 87
CH.	-, 01
J. F. Shaw, receipts on field	41 00
cash to bal., Dec. 1, 1886 S. W. Rutledge, Ch. Th. Lucky,	108 0
S. W. Rutledge, "	46 15
Ch. Th. Lucky, "	-19 00
L. C. Rogers, receipts on neighbor.	10 25
" cash to halance Dec 1 '88	170 12
Charles Vars, Treas., Niantic Church	31 25
N. B. Palmer, Treas., Woodville Church.	<b>31 2</b> 5
Charles Vars, Treas., Niantic Church N. B. Palmer, Treas., Woodville Church Mrs. O. G. Stillman, Treas., Horne'lsville	
Unuren	<b>25</b> W
S. R. Wheeler, receipts on field	5 23
cash to bal., Dec. 1, 1886	38 07
Wm. K. Johnson, " "	20 50
S. D. Davis, receipts on field	11 74 62 48
cash to bal, Dec. 1, 1886	110.50
Jos. W. Morton, receipts on field	110.50
cash to bal., Dec. 1, 1886.  A. G. Crofoot, receipts on field	16 01
cash to bal., Dec. 1, 1886	27 74
Delos Adams, Treas., Otselic Church	18 75
Lewis J. Burdick, Treas., Linckleen Ch.,	18 75
H. P. Burdick, receipts on field	18 91
G. Velthuvsen, cash upon salary, Dec. 31.	
1886	100 00
1886	
1886	25 00
D. H. Davis, bal. salary to July 1, 1887	126 92
" special contribution for S. M.	,
school	30 00
school	144 82
H. P. Burdick, receipts on field	7 50
" cash to bal., Jan. 1, 1887	170 02
L. C. Rogers, receipts on field	12 00
" cash to bal Jan. 1, 1887	50 45
D. K. Davis, receipts on field	1 56
" cash to bal., Dec. 1, 1886 D. H. Davis, for S. M. school	31 39
D H Davis for S M school	200 00

Cash balance, March 9th, 1887..... \$325 53 Due for cash loaned..... bills now payable, about... Bills coming due before next Board, about. 1,300 00 33,700:00

D. H. Davis, for S. M. school....

G. H. F. Randolph, from special fund.... Ch. Th. Lucky, salary for January, 1887...

Miscellaneous expenses of Teasurer for Blank Books, Printed Postal Receipts,

ing Secretary.....

postage and Record Book for Record-

incidental expenses......

e. & o. e. A. L. CHESTER, Treas. WESTERLY, R. I., March 9, 1887.

THERE are multitudes of heathen women who have never heard the name of Jesus. Many among my pupils, perhaps, with a faint knowledge of Bible truth, yet see no beauty in him. We, in the light and love of the banqueting home, they out in the cold and darkness. Can we leave them there? Surely it is worth any amount of toil and self-sacrifice and intercession at the throne of grace to see them sharing with us the joy of salvation through our common Lord, Jesus Christ.

THERE are some 200,000,000 of women is India, of whom 20,000,000 are in enforced widowhood. The English Baptist Zenans Mission has been doing a good work among them. It commenced in 1867 with a revenue of \$1,500. Now it has eighteen stations, forty-two lady visitors, twenty-five assistants, one hundred and four native teachers and

# Sabbath Be

Remember the Sabbath day, Bix days shalt thou labor, and do agrenta day is the Sabbath of t

Ed. Cynosure,-In your

EASTER AND THE SA

(May 13, 1886), in an artic Christmas and Easter, you our stand with Luther and that whatever cannot be a divine appointment or sanct warrantable innovation on the the gospel." Permit me to Now allow me to inquire, Is vine appointment or sanction ng holy of Sunday, either o " Rester," or fifty-two times weekly "Lord's-day," or " ath?" If you can and 'divine appointment," I pr Sunday with you; otherwise regarding this institution a rantable innovation on the te gospel?" In the same article her: "We hold, too, that j tion as men have interpola ceremonies, just to that ext forgotten the real commandm Here again I wish to stand Now is it, or is it not, at once and a confirmation of this tru who have "interpolated" int just fifty-two days of rest, w appointment or sanction," "Ohristian Sabbaths," have ten," in each year, just fifty days that are enjoined by mandments of God "-that i commandment of the Dece you be so kind as to explain vour next issue? Yours, for all God's real of

and no others. NOTE. - While we cannot

sion of the question involve our courteous and consciention ent that he should have a hea can be shown that the keepin day is entirely without sanotic Scriptures, we will admit the novation. We hold: 1. That rather than the letter of the manda our observance. 2. T from the dead on the first day and that we have the apost meeting for worship and alm day, as the Christian Sabb was adopted by the church its risen Hend, as fulfilling t the Sabbath and obeying the Other rese given. None of these thin Christmas and Easter, which traceable to heathen custom

toric origin. We clip the above from Cynosure of nearly one year watched the paper somewhat have never seen anything in "hearing" except the three above note. It will appear of tion that these points are no planation of the difficulty i Morton. He asks for some ment for keeping Sunday Sabbath, just as the Cynosur authority for observing

Easter. To this the editor r 1. "That it is the spirit letter of the law which dema ance." Supposing this to be give any divine authority fo ing? Is it necessary to char from the seventh to the i week, in order to observe its not its spirit be better obse the Sabbath on the day whi ed, and for reasons by him on some other day and for re

invention? 2. He uses the old argumen resurrection from the dead Scriptures nowhere state th the resurrection. They s given time, certain women ulchre, only to find it emp arisen at some previous time there is no divine authori any day to commemorate ! That important event has tion in the Christian ordin "Buried with him by bep that like as Christ was ra dead by the glory of the Fa also should walk in newnes all the celebration of the Christ the Scriptures know An examination of the text the passages quoted to pr ample are against, rather First-day keeping; and th was an act of business by t his own home, and, ther

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cannot, mean a public assess

limited time, or so long as duty seemed to mand, and thus far with many indications the divine approval. The doors of lness are opening, and the calls for min onary labor are increasing. It will, how. er, hardly be expected that a missionary his own responsibility can supply this ed, when our Missionary Society is not le to occupy the field because of limited pport. There is a responsibility some. here, and I am willing to shoulder are of it, looking to the Lord for winder d strength, and trusting that he will send e means of support from some quarter. ne friends here are desiring to do something the way of contributions; a few have aldy contributed. I shall remain here for e present, and continue the work begun and this unofficial report of the interest re, that the Board may know what is beg done, and if favorable, give such enuragement to the work as they may deem Yours fraternally.

L. C. ROGERS.

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#### TREASURER'S REPORT.

L. CHESTER, Treasurer.

ly boundly:
.8 69 68
. 507 60
. <b>500 0</b> 0
. 966 43
. 194 04
. 194 04 118 72
8
<b>\$2,855</b> 87
.8 41 00
. 108 05
. 46 15
18 00
. 10-20
. 170 19

arles Vars, Treas., Niantic Church..... B. Palmer, Treas., Woodville Church. rs. O. G. Stillman, Treas., Hornellsville cash to bal., Dec. 1, 1886... m. K. Johnson. D. Davis, receipts on field..... cash to bal, Dec. 1, 1886.... W. Morton, receipts on field. cash to bal., Dec. 1, 1886. G. Crofoot, receipts on field......

cash to bal., Dec. 1, 1886... los Adams, Treas., Otselic Church..... wis J. Burdick, Treas., Linckleen Ch., 1886...
H. Davis, bal. salary to July 1, 1887...
special contribution for S. M.

E. Main, cash to bal. to Dec. 1, 1886... P. Burdick, receipts on field...... cash to bal., Jan. 1, 1887... 170 02 C. Rogers, receipts on field. cash to bal., Jan. 1, 1887.... K. Davis, receipts on field..... cash to bal., Dec. 1, 1886... H. Davis, for S. M. school..... 'incidental expenses..... H. F. Randolph, from special fund....

Th. Lucky, salary for January, 1887... scellaneous expenses of casurer for Blank Books, Printed Postal Receipts, postage and Record Book for Record-\$2,080 34

Cash balance, March 9th, 1887..... **\$325** 53 for cash loaned..... bills now payable, about...... 1,000 00 coming due before next Board, about. 1,860 00 28,700 00 A. L. CHESTER, Trees.

ESTERLY, R. I., March 9, 1887. HERE are multitudes of heathen women have never heard the name of Jesus. ly among my pupils, perhaps, with a faint wledge of Bible truth, yet see no beauty

him. We, in the light and love of the queting home, they out in the cold and kness. Can we leave them there? Surely worth any amount of toil and self-sacriand intercession at the throne of grace ee them sharing with us the joy of salon through our common Lord, Jesus

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# Sabbath Beform.

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

### EASTER AND THE SABBATH.

(May 13, 1886), in an article referring to Christmas and Easter, you say: "We take our stand with Luther and the reformers, that whatever cannot be shown to be of the gospel." Permit me to stand beside you, shoulder to shoulder, on this platform. Now allow me to inquire, Is there any "divine appointment or sanction" for the keeping holy of Sunday, either once a year, as "Faster," or fifty-two times a year, as the weekly "Lord's-day," or "Christian Sabbath?" If you can and will show this speaks as follows: "divine appointment," I promise to keep Sunday with you; otherwise how can I help To the Editor of the Outlook. regarding this institution as "an unwarrantable innovation on the teachings of the gospel?" In the same article you say furher: "We hold, too, that just in proportion as men have interpolated days and ceremonies, just to that extent have they forgotten the real commandments of God. 31 Here again I wish to stand by your side. Now is it, or is it not, at once an illustration and a confirmation of this truth, that those who have "interpolated" into the calendar just fifty-two days of rest, without "divine appointment or sanction," calling them 'Christian Sabbaths," have also "forgotten." in each year, just fifty-two Sabbathdays that are enjoined by "the real commandments of God "-that is, by the fourth commandment of the Decalogue? Will you be so kind as to explain this matter in vour next issue?

Yours, for all God's real commandments. Jos. W. Morton. and no others.

Note. - While we cannot go into a discus sion of the question involved, it is due to our courteous and conscientious correspondcan be shown that the keeping of the Lord'sy is entirely without sanction in the sacred riptures, we will admit that it is an invation. We hold: 1. That it is the spirit ther than the letter of the law which deom the dead on the first day of the week, ed that we have the apostolic example of eeting for worship and almsgiving on that y. 3. That keeping the first, or Lord'sas the Christian Sabbath, gradually as adopted by the church as an honor to ts risen Head, as fulfilling the purposes of he Sabbath and obeying the spirit of the abbath law. Other reasons might be given. None of these things are true of Christmas and Easter, which are directly traceable to heathen customs as their his-

Uynosure of nearly one year ago. We have watched the paper somewhat carefully, but have never seen anything in the shape of a "hearing" except the three points of the above note. It will appear on a little reflection that these points are no sufficient explanation of the difficulty raised by Bro. Morton. He asks for some divine appointment for keeping Sunday in place of the Sabbath, just as the Cynosure asks for such authority for observing Christmas and Easter. To this the editor replies:

1. "That it is the spirit rather than the letter of the law which demands our observgive any divine authority for Sunday-keeping? Is it necessary to change the Sabbath from the seventh to the first day of the week, in order to observe its spirit? Would not its spirit be better observed by keeping the Sabbath on the day which God appointed, and for reasons by him assigned, than invention?

resurrection from the dead, etc. But the Scriptures nowhere state the exact time of the resurrection. They state that, at a given time, certain women visited the sepulchre, only to find it empty, Jesus having arisen at some previous time. Furthermore, there is no divine authority for observing any day to commemorate the resurrection. That important event has its commemoration in the Christian ordinance of baptism. "Buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." That is all the celebration of the resurrection of Christ the Scriptures know anything about. An examination of the texts will show that the passages quoted to prove apostolic example are against, rather than in favor of, First-day keeping; and the "almsgiving" was an act of business by the individual at his own home, and, therefore, does not,

cannot, mean a public assembly. 3. The editor is quite right in saying heating power. "that keeping the first, or Lord's day, as the church as an honor to its risen to come. Complete water analysis to determine best the Christian Sabbath, gradually was adopted by the church as an honor to its risen to come. The judge of election will announce your reproaches and curses, but I felt that I deproaches and curses are curses.

Head." That it was adopted by the church shows that it is not a Scriptural ordinance; and history shows that its adoption was exceedingly gradual, and prevailed at last through influences the most corrupt, and for reasons that do little credit to the hearts of those who conceived them, and no honor to the Head of the church. How an ob-Ed. Cynosure,—In your issue of to-day servance, instituted for altogether different reasons, could fulfill the purpose of the Sabbath, it is difficult to see; and how such an observance could be counted as obedience divine appointment or sanction, is an un- to the Sabbath law, requires an unwarrantwarrantable innovation on the teachings of able stretch of the imagination. We ask, with Bro. Morton, for the "divine appoint-

#### OUTLOOK CORRESPONDENCE.

A correspondent writing to the Outbook,

WILLIAMSFIELD, March 34, 1887.

For the enclosed twenty-five cents please continue another year from the close of my present free-gratis subscription of the Outlook, which work I consider the most effectual of any to-day for the true Sabbath. The Jews have the day, but not the way to observe it. The Romish Church have neither the day nor the way. The Protestants have the way, or fairly so, but not the day. It is the duty of every true follower of the Lord to gather in all the good, proving all things Repairs..... by Scripture, and holding fast to only what Furniture..... 18 good, and, therefore, in harmony with all Scripture, wholly regardless of our present or past opinion. By thus denying ourselves, we can follow the Lord more and more perfectly, not only here, but forever without end, continually more and more perfect. Praise God for such possibilities.

Respectfully, J. F. I. The foregoing represents a class of thoughful and truth-loving men, of whom there are many. Because there are such men, all reforms find supporters, and truth ent that he should have a hearing, and if it finds advocates for its own sake. If the work of Sabbath reform seems to move slowly, it is a seeming, rather than a reality. Popular errors do not yield at once, because the average man does not think carefully. ands our observance. 2. That Christ rose | nor investigate willingly. Most evils and errors die only when their presence so threatens the life of better things that men rise up in self-defense. Meanwhile, those who, from which truth goes steadily forth, lighting up a larger and still larger circle each year. We send cordial greetings to every such who, in their own hearts and lives, recognize age who cannot write: We clip the above from the Christian | truth, obey its requirements, and find the increasing blessedness of obedience.

## Education.

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

## COMPLIMENTARY.

The Stevens' Indicator of January 15th notices, in a very pleasant and complimentary way, Dr. Thomas B. Stillman. It says, "It was deemed advisable to relieve Prof. Leeds of the burden of analytical work so as to enance." Supposing this to be true, does that able him to devote more time," etc. "The new Chair of Analytical Chemistry was, therefore, created. Prof. Stillman, its incumbent, had drawn to him a number of special students in Metallurgy, Assaying and similar work, which demonstrated his ability to adapt his instructions to practical ends. His methods and work have aroused great on some other day and for reasons of human | enthusiasm among the students, which promises well for good work." On another page, 2. He uses the old argument about Christ's under the title—Work Performed under the Direction of the Department of Tests—we have the following: "Dr. Stillman's laboratory, among other work, has recently completed the following investigations:

Complete analysis of samples of fertilizers from Virginia.

Assay of twenty samples of gold and silver ore from Arizona.

Analysis of three samples of preserving compounds for fresh meats.

Analysis of a sample of boiler-scale from Cuba, and written instructions given for treating the water to prevent scale in the

Complete analysis of a sample of gold, silver, lead and zinc ore from Honduras, Central America.

Three assays of silver ore from Zacatecas,

Complete analysis of a sample of French

Analysis of a sample of bituminous lignite from Wyoming, and determination of its

Complete analysis of iron ore, from Carthage, N. Y.

Complete analysis of limonite iron ore, from Ohio. Complete analysis of iderite iron ore, from

Determination of the amount of free acid

in sample of lubricating oil. Analysis of copper ofe carrying bismuth,

from New Jersey. Analysis of coal from Colorado, and deter-

Analysis of nickel ore, from Tennessee.

REPORT

Of the Treasurer of Alfred University for the Quarter ending Feb. 28, 1887.

mination of its coking qualities.

Revenue and Expenditure Account. RECEIPTS.

Interest E. R. Pope, Treas., S.-D. B. Memorial Fund, Teachers' Class..... Rents.
Overdraft, University Bank..... \$5,487 46 DISBUNSEMENTS. Overdraft, University Bank, last report. \$ 882 18 2,800 68 Salaries ..... Interest ..... 929 82 Janitor's wages..... Chemicals....
Tuition repaid, account Teachers' Class... Incidentals Insurance
Library and Apparatus 

Notes taken for real estate (temporary).... 400 00 WILL H CRANDALL, Treas. & O. E. Examined and compared with vouchers and found

Ira B. Crandall, ) M. J. GREEK, W. C. BURDICK, Auditing L. D. Collins,

ILLITERACY THE PERIL OF THE REPUBLIC.

There are some facts that need to be hurled at the intelligent people of this but held quite diverse opinions as to the best laughed a drunken laugh, saying: country with the force of a catapult. methods of advancing the cause. They need to be roused and rallied. There like the writer of the foregoing, give truth is a yawning indifference in regard to a most a place for its own sake, become the centers alarming state of things in this country. Take the one ghastly and terrific fact that in this country, where the people rule, there are 6,000,000 who can neither read nor write -an increase of 2,000,000 in ten years. truth-loving heart, and to the many who do Look at the following list of states and the not enter into correspondence with us, but number of persons in each over ten years of

Iowa	46,000	Missouri208,00
Wisconsin	55.000	New York219.00
Michigan	63,000	Massachusetts 93 00
Arkansas	102,000	Ohio
Connecticut	28,000	Mississippi373,00
Kansas	39,000	South Carolina. 369 00
Minnesota	34,C00	Kentucky 848,00
Maryland	134 000	Alabama 433,0
		Louisiana318,00
West Virginia	85,000	North Carolina. 468,00
		Geórgia 520,00
Florida	80,000	

Our compendium of the tenth census, though made up of hard statistics, is more overwhelming than "Paradise Lost," or Dante's "Inferno." The question now is, aright, the question after a while will be what 20,000,000 illiterates will do with you.

A representative of North Carolina says that the number of people in that state who do not know the alphabet is larger than the number of votes ever polled for Governor or President. The people who cannot read or write at this ratio will soon hold the bal- his wine. In a playful way I accused him lance of power in America. What an op- of being ungallant, and almost commanded for misrule! What a foundation of outlawry! What a prophecy of national demolition!

their own illiterates? I reply, many of the states are taxed now beyond endurance. Alabama and South Carolina and North Carolina and all the Southern States have pushed taxation for school purposes to the last inch. In these efforts they have obliterated the color line, and give black and white equal advantage.

While Massachusetts devotes \$1 to education for every \$400 of property, South Carolina devotes \$1 to free schools for every \$250 of property, showing she is doing her best. Charleston pays on a ratio one-third more than Boston for educational parposes.

Can the tremendous surplus in the National Treasury be devoted to any other subject so laudable? Unless some such prompt and decisive step is taken for the education of the people, the American ballot-box will be a farce, exciting the derisive mirth of all nations.

You have been twenty, thirty, years studying American institutions; you have canvassed all the great questions about to reason with him and induce him to let it tariff, about civil service reform, about Fed- alone. He would only reply, 'I can't, Elieral and State rights; and everything in American politics you are well acquainted tasted the first drop I was a lost man. You with. You consider yourself competent to cast a vote in the city, state, and Presidential elections, and you are competent. You electors, you will wait for your turn to come. despair. At times he gave me the bitterest nothing whatever for meat of any kind.

sonal pronoun. He could not tell on which your vote. His ignorance is as mighty as your intelligence. That is not right.

Until a man can read the Declaration of American Independence, and know the difference between a republican form of government and a monarchy or a depotism, he baby and then at me. Such a look! Love. is unfit to exercise the right of suffrage at agony, and bitterness combined. any ballot-box between Key West and Alaska. Oh for the education of the ballot-box! course, he said, he should not live another It is the ark of the American covenant, to hour.' be carried in front of the host. A very old box is the ballot-box, and very sacred. It is one of the fastnesses of this nation. It is a word. That night he was brought home. one of the corner-stones of our government. | incapable of coming by his own effort. It is older than the Constitution. It is our national safety. Tell me what will be the fate of the American ballot-box, and I will tell | my cup of bitterness was full. Ah ! no heart what will be the fate of this nation. For may know its capacity for suffering. Sorrow the protection and education of the ballot- had just begun to throw her dark mantle box, and, through it, the permanence of American institutions, I make solemn appeal.—T. D. Talmage, D. D.

## Cemperance.

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

"LADIES, I MUST SPRAK."

BY JENNIE HOWARD BEMAN.

As I was coming up the Hudson with a small party of friends a few summers ago, an incident occurred which impressed me so deeply that I write it out for the benefit of your readers.

It was July, hot and dusty; but as yet there had not come that intense heat and drought that parches the earth and causes the verdent forest and meadow to grow brown | back just in season to see the younger of my

It so chanced that one of our number took up a morning paper and read aloud an mad woman I seized the bottle—for of course account of a vigorous temperance movement | it was near—and hurled it through the open in one of the interior states. Comments window. Then I half dragged my boys to and some discussion followed. One after my own room, telling them they had taken another joined in the conversation until in poison, and I treated them as heroically as that part of the boat it became general. All though it had been arsenic or strychnine. the ladies professed temperance principles. As I passed out of the door my husband

of the young artists; "we always have wine at dinner, and papa and brother Bill often arms, I prayed—for I had learned to pray take a glass together in the evening. I'm then—that he might be spared from the sure they would scorn the idea of being curse. As I held him to my breast, I thought classed with those who use stronger drinks. of the poor slave mother who gave laudanum They are splendid men, both of them," and she tossed her head with a proud little air.

white fingers working convulsively, and her dark eyes glowing with intensity of feeling. Then, as if she could no longer keep silence,

"Ladies, I am a stranger to you all, but I must speak." Assurance of welcome followed. and she began:

in as beautiful and happy a home as any of my baby stayed, and then my arms were you can have. But in that home there empty. lurked an enemy, unseen and unsuspected. that was destined to make a wreck of joy, and peace, and love.

enjoyed high living. Wines of various brands | mother's love has been my greatest comfort; were never absent from the side board. and what are you going to do with these 6,000,- both wine and brandy were used freely in the 000 illiterates? If you do not answer it culinary department. In that atmosphere I to keep from strong drink. I taught them received my earliest impressions, and grew of the ruin which would surely follow its use. up to think no more of drinking wine than They had their father's example to shun. tea or coffee.

from the young man who afterward became my husband. One day he was dining with us, and, as I had before noticed did not taste, portunity for demagogism! What a hot-bed him to drink it. In a quiet and respectful manner he replied:

Do not urge me, please.' But a willful Do you say the state ought to look after spirit possessed me, and I insisted, declaring that I should be seriously offended if he refused. He raised the glass to his lips, and drained it to the bottom."

The speaker paused, evidently struggling to control her emotions, but soon continued "During the six weeks that elapsed be-

tween that time and our marriage he drank wine in my presence many times, and I noted with pleasure that he who was usually so quiet, became gay and witty. But on our wedding day he drank too much. Even I, who knew nothing of temperance principles, began to see my mistake in urging upon him that first glass. I cannot tell you of that day (she shivered), save that when I saw him becoming intoxicated and sought to drew from her recticule a copy of the pledge remonstrate, he bluntly answered, You have yourself to thank.' "Ah! it was too true.

Before a year had passed wine no longer satisfied his craying, and he resorted to brandy. My eyes were fully opened, but it was too late. In his sober moments I tried nor; I wish I could; but from the moment I will have to bear it.'

right and walking a safe path; he seemed to for liquor. He had spent for his family will take your position in the line of realize his condition, and was sad even to \$3 26 for flour, 37 cents for herring, and

come a man who cannot spell the name of it might prove a tie to hold at home the facontroller, alderman, or mayor. He cannot ther, for he seldom spent an evening in the write, or he uses the small "i" for the per- house; but it seemed as though no earthly power could keep him. I longed to have side of the Alleghany Mountains Ohio is. him at home, yet dreaded his coming; for But he will cast his vote, and it will balance when he was not intoxicated, that awful look of despair was more heart breaking than the hilarity of drunkenness. One day he came to my room, and taking the baby, began to walk up and down the floor. After a few moments he stopped and looked first at the

"'If I thought he had inherited my

"I screamed in terror, but he only laid the child in my arms and went out without

"The next ten years were so full of woe that each seemed an eternity. I then thought over me.

"My father's business did not prosper well for the few years succeeding my marriage. and soon I began to know that he was drinking heavily. Which cause and which effect I do not know, but the two went together, and the down-hill course was rapid. Finally the crash came; our old home, with all its wealth of adornment, was sold under the hammer. My parents came to my home temporarily, but they never had another. Father drank to such excess that in a few months he died with delirium tremens; and mother, heart-broken, survived him but a

short time.

"While my children were yet very young, I saw unmistakable evidence that the thirst for drink was born in them. From their birth I tried to guard every avenue of danger, hoping to save them by preventing their learning the taste of the poison. But their father's own hand mixed for them the deadly draught. He was intoxicated at the time, or he never would have done it. I had left the dining room for a few moments and came two little boys smacking his lips over thy sugar in the bottom of a tumbler. Like a

"Seems to me you've changed your mind "I don't see as wine can be bad," said one since you taught-me to drink."

"When my third baby was laid in my to her child and let it sleep itself to death in her arms that it might not know the bond-The lady in black bent forward, her thin age of slavery, and I understood. For is not the victim of alcohol a slave? What bondage so cruel, what fetters so galling! Far better that a body should be loaded with chains and scourged with the lash than that a soul should be fettered and scarred with sin. 'O God,' I prayed, 'remove the curse if it be possible; but if not, O take him to "Thirty years ago'I was an only daughter | thyself!' God heard my prayer. Only a day

Tears were streaming down the pale face. but a glow of solemn gladness rested there.
"O friends!" she continued, "of my "My father was a lavish provider, and three children, the one who never knew his I know he is safe with God.

"My older boys I tried with all my power They seemed to understand and want to do "At eighteen I began to receive attentions | right, but the fire was in their natures: it could not be kept down. Willie, my first born, went to a drunkard's grave before he was twenty-two.

"My husband, in one of his seasons of

despair and remorse, took his own life.
"And Frank, my Frank—can I tell you? A brighter, fairer, sunnier tempered boy never gladdened a mother's heart. He fell as did his father—a woman placed the wine cup to his lips. Under the influence of wine he committed a crime, and to-day he is behind the prison bars at Sing Sing, a victim

"And can I sit idly by and hear you say that wine is good and harmless? You can see my whitened hair and haggard face. Would that for one moment you could see the agony of soul that has made me what I am, and learn a lesson. Ah! he spake truly who said, 'Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is

There were few dry eyes when the lady ceased speaking. But one of the teachers and passed it around. It was an opportune movement, a stroke while the iron was hot. The bit or paper was warmlywelcomed, and at the head of a long list was the name of the girl artist who was so positive that wine was harmless.—Christian at Work.

In a Western city, recently, there was picked up in the street a pass-book in which a laborer kept his account of current expenses. For two weeks the items amounted to \$10 69, of which \$4-35 was for whisky, beer. "He never once argued that he was all and "drinks." Out of 59 entries 32 were

## The Sabbath Becorder.

Alfred Centre, N. Y., Fifth-day, April 7, 1887.

REV. L. A. PLATTS, D. D., Editor.

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

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

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

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

"In patience wait, O teacher, wait, The seed long watched shall germinate, When the cold soil in which 'twas sown The warmth of Ged's sweet love has known."

THE Rev. Dr. Ray Palmer, author of the hymn. "My Faith Looks up to Thee," and others of a specially devotional character, died in Newark, N. J., last week. The sweet spirit of those hymns of faith and love will continue their ministry of blessing to many hearts even though the hand that traced them is still. We have never heard much about Dr. Palmer's preaching, but if he had never done anything beyond the writing of the hymns that bear his name, it would have been sufficient to entitle him to the grateful remembrance of many hearts.

ONE of the best things any Christian can do on any question of religious duty is to take counsel of his own heart. Few men in Christian communities are ignorant, intellectually, of the just claims of the law of God and the gospel of Christ upon them; but many men need a more sensitive and tender conscience. May it not be that our preaching and other public religious teaching is aimed too much speak comparatively. Of course we cannot be too intellectual, too well informed, unless we are so at the expense of real heart culture. and keep a tender conscience, while it instructs the mind.

Christian people, to make strangers and occasional attendants at public worship feel at home in the house of God. There is a good deal of gospel in a cheerful word and a hearty shake of the hand. Such attentions cost little and are worth much. We recently heard of one of our own small churches into which a stranger went, remaining near the door after the service and receiving not a single word of recognition, much less of welcome, from first to last. He went away concluding that the Christians of that church were not out that day. This is doubtless an extreme case, and we cannot help thinking that some more favorable explanation or statement of it is possible. But it is a lesson we all need to learn—hospitality to strangers in the house of God.

THERE is food for reflection on the part of Seventh-day Baptists in a paragraph recently published by the Baptist Banner. It says, "No Baptist who thinks it just as well to be something else as to be a Baptist will ever amount to much as a Baptist. Baptists have a reason for their separate existence as a denomination, and the brother who has not found out what that reason is, is a poor stick in a Baptist church. Every Baptist ought to make it a point to know why he is a Baptist." That would be a good rule for the Seventh-day Baptists to follow: If every one of our church members could give the Scriptural reasons for our faith and practice, there would be fewer persons giving assent to that specious heresy, that it makes no difference what a man believes if he is only sincere in it; there would be less apostatizing from the Sabbath, and more turning to it.

## SHALL WE GO FORWARD!

We are now past the middle of our Conference year, and the fact stares us in the face that our work, as represented by the

time to time, have done. But when such No! A hundred times, no! If there is before they have done little more than open are so, there is certainly something wrong somewhere. What is it? Where is it? It is, fundamentally, a lack of interest in the work. We do not mean to say that we do not care whether the work prospers or not. We do care. We hope it will prosper. We all wish that somebody would come forward and furnish all the money that is needed, would enter the fields. For this we have been, and still are, praying. For this, somehow, we look, and in it we would rejoice. But very few of us have yet come to think and plan and pray about it as our personal work. And this is the vital point. When we shall each do our personal duty in the matter, then our whole duty as a people will be done, but not sooner. Again, very few of us have arisen to

proper appreciation of our privilege, not to say duty, to give regularly and systemati-Every day, in some way or other, we repeat the petition of the Lord's prayer, "Give us this day our daily bread," and try to satisfy ourselves that we have done our duty to the Lord's work if we have given a little something, once a year. We eat our three meals a day, all the year round; we regularly lay us down to sleep every night, and as regular rise up in the morning and go to our shops, to our farms, or to our merchandise, feeling at the head and too little at the heart? We not a little annoyed if any unforeseen circumstance arises to break in upon the regularity, the plan, the constancy with which we give ourselves to the business pursuits What we want is not less of the head, but | upon which our hearts are set, and to which more of the heart in our religious lives. To our energies are given. Now, we have no business, fervent in spirit, serving the Lord." practical theology, the phrase "serving the Lord" belongs to diligence in business, as much as to fervency of spirit. What we plead for, then, is not less of diligence in business, but more serving of the Lord in business, and in a business-like way. In a time calling for so much gospel work, we can hardly be called good stewards of the Lord until we have deliberately and carefully planned to put some portion of the fruit of our toil directly into the treasury of the Lord, and do it as regularly, as systematically, and as earnestly as we do our daily work. We cannot consistently ask God for our daily bread, and then think to do our duty to his cause by doling out an annual pittance. A regular system of constant, cheerful giving, by all our people, each according to his ability, is the desideratum of the hour. Some of us have already adopted this system, some of us have long been practicing it, but the majority of us are doing nothing of the kind. How long will we delay this important duty? How long will

we forego this blessed privilege? While we earnestly work and patiently Vices had their worst characters out of wait for the realization of this ideal method | Christ. Christ was his model of holiness. of providing for the Lord's work, shall we let the work lie undone? Is retrenchment the only possible alternative? If so, where shall we begin? Shall we call home our foreign Saviour, and his gospel was the power of missionaries, and thus give up all part in the God to salvation to all that believed. fulfillment of our Lord's last commission, Hence, Christ, in his own righteousness, "Go ye into all the world, and preach the and "Christ crucified" as the only regospel to every creature"? Then must we give up also all part in the Lord's promise, "Lo, I am with you alway even to the end of the world." We certainly are not ready for this. Shall we, then, withdraw the little aid we are now giving to our feeble churches, struggling against the difficulties which beset them on every side, and leave them to the fate of the unequal contest? The duty we owe to our own forbids this. contributions we have made to our Mission- | Shall we, then, cease sending out our tracts ary and Tract Societies, has fallen short of and papers by which the truth of God's holy what it was last year at this time, by nearly law are placed before the Christian public "My Lord and my God," and sing ever, one-third. This is not pleasant to contem- and upon the Christian heart? Shall we plate, especially so since the opportunities say to those who are seeking light from us, for work have multiplied while we have been by the printed page and by the living teachfalling behind in our responses to the calls er, on the subject of the Lord's Sabbath,

opportunities for missionary and Sabbath anything in favorable opportunities, in open reform work as have come to our doors have doors, in pressing invitations to indicate the to pass unheeded because we have not the leadings of Providence, there was never a means to meet them; when men invite us to time in our history when we were more come into their midst with the Sabbath clearly called of God to push out into new truth with almost certain prospects of fields, to enlarge our work in every direcbuilding up Sabbath-keeping interests, only tion, than in this year of our Lord, 1887. to be told that we cannot come now; if at | We must go forward | What then? Until all; when our missionaries are beset with we all come to the regular systematic methinvitations to go to new fields of gospel labor od of meeting the many demands of our work, these demands must be met by occathe work where they are, —when these things | sional resorts to other methods. All special appeals and special methods are attended with more or less objectionable features, but they are better than nothing, and if wisely made and used, ought to help, rather than hinder, the steady work. The ideal church life is that in which each member does his full part in the work of the church, and the ideal Christian life is that in which and that laborers qualified for the work there is a steady upward growth; but most persons having the care of churches and individual souls come to the point in which special revival services are not only useful but are absolutely necessary to save from retrogression and actual, permanent losses. We are at such a point in our denominational finances. We need a pocket-book revival. If we can rise at once to the regu lar systematic plan, so much the better; but something must be done. Last year a special appeal was made, and the requisite money was raised. Some who gave on that cally to the promotion of our own work. appeal did so under protest that it should not be repeated. Are those same persons contributing regularly and systematically to prevent the occasion for such an appeal Some of our brethren have, of late, been talking as though that special effort had exhausted the resources of our people to such an extent that the falling off of this year is a natural result. But does any one really believe that we had been working up so nearly to the limit of our possibilities that the raising of \$5,000 or \$6,000, on a call for one dollar apiece from all our church membership, actually exhausted our resources? If so, how will any system of benevolence which can be devised greatly increase the revenue of our Societies, from this end give us preaching and religious fault to find with this. It is only by this an exhausted people? But we are not exteaching calculated to move the affections regular, systematic, constant application hausted. Not many of us have yet given that success can come to any business enter- so that we even feel it. We are abundantly prise. But is it right that we forget, in all able to meet all of the demands of this this, that we are only stewards of God's year; and in some way, we must do it Too much pains can hardly be taken, by husbandry? Paul exhorts, "Diligent in The special appeal of last year may not be the best method of getting at the deficiency In this exhortation, as in all of the Pauline of this year. Some one, wise in such matters, can doubtless suggest a better way. We are shut up to the alternative of meeting this issue squarely, or of repudiating our obligations and retrenching our operations, which latter would be the beginning of the end near at hand. We have no doubt about which of these our people will do. We will, under God, go forward. How? Let the people answer.

## Communications.

## THE PEW TO THE PULPIT, AGAIN.

In home reading, the new has learned that the model preacher, Paul, wrote to the church at Corinth that he determined to know nothing among them save Jesus and him crucified. His object was that their faith should not stand in the wisdom of men, but in the power of God. He never tired of preaching Christ. He would not be diverted from this. Grecian philosophies had no compensatory attractions. Virtues had their best development under Christ. Christ crucified was the means of ennobling virtues, and removing vices, and was, all in all, for spiritual growth. He was the great deeming power to rescue and save the perishing, was his unceasing preaching. An English clergyman found that in preaching the virtues of religion, and against worldly vices, he secured no converts. He preached Christ and him crucified, and converts to Christ were multiplied.

Under such a faith, the pew now looks to the pulpit for the model preacher's method of winning souls, and strengthening the church, naturally expecting like results, so that all may say of Christ, with Thomas,

#### " Jesus, all the day long, Was my joy and my song,

All this is the legitimate fruit of the model preaching of Christ and him crucified.

addressed, perhaps, more to the emotional forming a constant, regular flowing stream than the spiritual nature, and whose ingath- of money into our treasury." Twenty-three ered fruit, having the character of stony- cents a month, from each member, would ground hearers, wither, fruitless, awaiting a give us a grand total of twenty thousand repetition of the revival agencies. Thus dollars. the pew sits and hears, and waits, and may be dies unedified, unblessed, waiting for the revival meetings to do their appointed work. While thus waiting, it wonders if Christ and him crucified, presented as the true model preaching, would not do its own work now, as in the beginning, if ministered from one having the fullness of the Spirit. Why not? The pew prays for the pulpit for this baptism of the Spirit in its holy calling, remembering that "it pleased God by the foolishness of preaching to save them that believe." Excuse the pew for a time from theological dogmas, metaphysical discussions, from discourses on protoplasm. Ingersollism, on virtues and vices, and moralities, and give more of Christ and him crucified, from a soul full of love, and wait and see the salvation of God. The pew needs it. Its condition calls for it. Try it. THE PEW.

#### WHAT IS THE BEMEDY?

In comparing the tables of membership of 1885 with that of 1886. I find that there must be some mistake. In the membership of the Albion Church for 1885, the increase is 5, decrease 4, total 179. In 1886 the increase is 15, decrease 12, total 294. But that total must be wrong. In comparing the gain in the total membership of our American churches between the years 1885 and 1886, allowing Albion 182 members, we are surprised to find that there is an actual loss of 51. If this computation be correct, at this death rate, we can exist 107% years.

When people are sick, they usually employ physician. It must be evident that there is malaria in the camp which is destroying our people. It behooves us to examine well the cause of this trouble and try to remedy its evil effects. Coldness in the limbs is a certain sign that there is not a good circulation. Read the reports of the receipts of the Tract and Missionary Society for the present year, and you may easily find coldness and apathy. When a physician makes a diagnosis, he seeks to apply those remedies which shall improve the condition of the patient.

This remedy now suggested is not the result of a counsel of physicians, but the opinion of a single physician; it may be taken for

what it is worth.

A patient who has a chronic disease needs long and careful treatment; a single dose, now and then, when the pain comes on, will not effect permanent cure. As Dr. Main has already suggested, the allopathic treatment last fall has weakened the system, and the patient has not yet recovered from this spasmodic remedy. What is needed to make the patient healthy, is an homeopathic treatment in doses to suit the needs of the patient, continued through the whole year. Here is a prescription of Paul, "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye, "On the first day of the week let every one of you [includes the sisters] lay by him in store as God has prospered him. Here is announced a rule of systematic giving, as much a part of the duty of church members as the care of the poor. This prescription, laid upon every heart, would give us a regular, weekly, constant inflowing of means into God's treasury, for the propagation of

truth and the salvation of souls. Our offering is not measured by its size, but, like the widow's mite, is regarded because of the excellency of the spirit with which it is bestowed. In giving statedly we are apt to scan the needs, investigate the methods and forecast the benefits to be derived from such a work. He who thus gives is more intimately connected with, and interested in the object of his tithing, is more apt to be stow, not alone his gifts, but his devou prayers, for the blessing of God to abide upon and multiply the means to accomplish the spreading of his truth. A man who thus deliberately sets apart a tenth of his income must be drawn into closer fellowship and communion by the act itself, to say nothing of other benefits. Men who give under the spur of the moment generally regret it after the incitement to give has passed. But here, without excitement, cool, deliberate, the man is himself and shows that his interest is abiding. The sad, sad aspect of the reflex influence of our late spasmodic effort is the painful conclusion that the interest in the Interest upon Special Ministerial Societies terminated with the gift; it shows a lack of principle in our charities and

contribute, and my all would include any Hartsville Church, towards L. M. made upon us. We write in no cynical, or "We should like to help you, but we need A modern notion has associated these re- one who has an income of ten cents. As our fault-finding mood. We appreciate all the our money to run our shops, to conduct our sults with revival meetings, and calls in re- Secretary suggests, "We need the small H. W. Stillman and wife, Edger generous things which our people, from business enterprises, to cultivate our farms "? vival ministers and means, whose labors are rivulets flowing from the 8,000 fountains, Andover Church, collections....

We must come to feel the needs and wants of the cause of Christ. We must come to the idea of systematic giving "as the Lord hath prospered us." But few of us pretend to do it. They who try it faithfully seem to prosper better than those who pinch even cent that comes into their hands. God will prosper a man, even a minister, who give every tenth dollar of his income. Ministen are not exempt; God demands it of them as much as he does of anybody, and will do them good. The cheerful giver will be blessed of God, and into his heart will flow a rich blessing of divine love. Investment in this stock pays heavenly dividends.

### IN COMMENDATION.

The following were this day unanimously adopted by the Nortonville Seventh-day Baptist Church, and a copy ordered furnished the SABBATH RECORDER with a request for publication:

WHEREAS, Eld. S. R. Wheeler is about to leave us for another field of labor, and as he has been with us between eighteen and twenty years, most of the

Resolved, By this church and society, that we part with him and his family with regret, and that our prayers and best wishes go with him to his new field

Resolved, That we appreciate his work, his sacrifices, and his labor of love which have marked his course ever since he has been among us, and we feel that our present growth and prosperity are largely due to his faithful labors with us. Resolved, That we heartily recommend him to the

L. F. RANDOLPH, Church Clerk, NORTONVILLE, Kan., March 27, 1887.

#### MEMORIAL FUND.

Second Quarterly Report of E. R. Pope, Treasurer, to the Trustees of the Seventh day Baptist Memorial Fund, from Dec. 1, 1886, to March 1, 1887:

Bi-Centennial Education Fund: Interest, 6 mos., Wm. H. Rogers, mortgage, Milton College:

Interest, 6 months, J. Maxson, mortgage... Louisa Campbell, Bond and mortgage, paid by J. Maxson, Westerly, R. I..... Mortgage of Elizabeth Phillps, paid ..... 1,000 00 

Plainfield Chair of Theology: Rent. Interest, 6 months, Mili, Spicer & Hubbard, Dividend, City National Bank ..... Babcock Chair of Physics: Interest, 6 mos., Kenyon & Maxson...... Dividend, First National Bank...... Interest, 6 months, McCarty mortgage.... Chair Greek Language and Literature:

Interest, 6 mos., Frank W. Rogers, mort., North Plainfield Bonds... Chair Church History and Homiletics: Interest, 6 months, Hummel mortgage:...

Burdick Farm :

\$5,388 84 DIEBURGEMENTS. Interest, 6 months, Buffalo Savings Bank, \$42 50 Plainfield Chair of Theology: Faxes, house, Fourth street.....

Wm. H. Crandall, Treasurer. invested, 2 shares City National Bank Chair Greek Language and Literature: Wm. H. Crandall, Treasurer..... Babcock Chair Physic: Taxes, 40 shares Bank stock... Wm. H. Crandall, Treasurer..... Milton College: Loan to American Sabbath Tract Society. invested, Equitable Mortgage Co., bond Interest account..... American Sabbath Tract Society: Invested, New Berlin Bond, New Berlin,

Examined and compared with vouchers and found A. HUBBARD, J. M. TITSWORTH, Auditore.

Dime Savings Bank, profit and loss acc't, 116 14

Bi-Centennial Education Fund:

## MISSIONARY SOCIETY.

## Receipts in March.

PLAINFIELD, N. J., March'18, 1887.

Received through the RECORDER Office from Mrs. G. W. Holman, Clayville, N. Y...... \$2 00 John J. Goodrich, Wood River, Neb. Mrs. Emeline Crandall, Westerly, D. P. Rogers, Waterford, Conn., S. M. S Mrs. D. P. Rogers, Waterford, Conn., C. M., to apply upon L. M., Mrs. Oliva Maxson... 5 00-Fund.... Mrs. J. A. Kenyon, Rockville, R.I. Mrs. M E. Kenyon. Mrs. E. C. Kenyon, In giving in homeopathic doses, all can Miss Susie M. Burdick, Alfred

25 0

Rev. C. W. Threlkeld, receipt Little Genesce Sabhath-sch primary class, for 8. M. 8 Carlton Church, Garwin, Iov 8 A. Millikin, Sherman, Tex Daytona Church, collections. New Auburn Church, collecti Four months loan..... Rev. S. D. Davis, receipts on Hornellsville Church, collection W. B. Stillman, Saginaw, Mic apply upon L. M., Mrs. B. Stillman. First Brookfield Church, G. I

Second Prookfield Church, on

tions, G. F.
Second Brookfield Sabbath sc

First Brookfield Church, J. N Mrs. Jennie M. Cherry, Alto Ps., C. M..... Plainfield Church collections Sabbath-school, B. Miss Susan Church, Westerly,

John Congdon, Newport, R. Mrs. William Davis, Verons, Ladies of New York Church Miss Hannah A. Babcock, M. Miss L Adele Rogers, Mrs. Hettie A. V. Babcock, Mrs. Julia A. Burdick, Mrs. P. J. B. Wait, M. D.,

Mrs. Julia P. Langworthy, Mrs. T. S. Rogers, Mrs. Harrriet G. Stillman. Mrs. Lydia R. Lyon, Mrs. Sarah S. Lewis, Miss Hansy L. Rogers, Miss Mary G. Stillman, Miss Phebe A. Stillman. Rev. S. D. Davis, to apply u. L. M. for himself..... Rev. C. J. Sindall, receipts on O. DeGrasse Greene and Adams Centre, N. Y....

Cash balance on hand, March

Payments in March..... Cash balance this date.....

Amount of loans at this date. E. & O. E.

WESTERLY, R. I., March 81,

# Home &

INDEPENDI Sabbath, March 26th, a student in the theologic loved member of this cl

pulpit, discoursing upon fresh, "The love of Go school on that day nu review was made interes ercises, including biogra Cain, Abel, Noah, Abre Jacob, and a brief de mentioned in the quart W. C. Titsworth, of A present, gave an instru school. The average at quarter just closed has b being more than usual.

The evening after the Van Fleet, Esq., of An a very interesting temper the auspices of our W. license, the present delu ticians, received merited

Tuesday afternoon, I enjoyable occasion to the Amanda Livermore, w deacon, a surprise birt her 77th birthday. Fr and Alfred Centre were tor being present, offe and prayer, after which suitable to the occasion villo Livermore read ar ing the life of the age marriage, nearly sixty ber of presents express given, and then Dea. made remarks with ref life, and closed with this manifestation of may enjoy many more and continue to have

Heavenly Father. ADAMS (

Another surprise pa E. C. Crosby and wife thirtieth they had oc fifth year of their I evening of that date a friends, in their absen their house. Valuable upon, and arranged at table, when the host for and introduced to prise was complete. were served, the paste appropriate to the ogo ingly responded to by was then offered, wh ant social occasion. But the surprise

institution in which t pride. They are just lic school. Although three departments,

forming a constant, regular flowing stream of money into our treasury." Twenty-three cents a month, from each member, would give us a grand total of twenty thousand dollars. 💀

We must come to feel the needs and wants of the cause of Christ. We must come to the idea of systematic giving "as the Lord hath prospered us." But few of us pretend to do it. They who try it faithfully seem to prosper better than those who pinch every cent that comes into their hands. God will prosper a man, even a minister, who gives every tenth dollar of his income. Minister are not exempt; God demands it of them as much as he does of anybody, and it will do them good. The cheerful giver will be blessed of God, and into his heart will flow rich blessing of divine love. Investments n this stock pays heavenly dividends.

#### IN COMMENDATION.

The following were this day unanimously dopted by the Nortonville Seventh-day Baptist Church, and a copy ordered furnished he SABBATH RECORDER with a request for ublication:

WHEREAS, Eld. S. R. Wheeler is about to leave s for another field of labor, and as he has been with between eighteen and twenty years, most of the me as pastor; therefore,

Resolved, By this church and society, that we part rayers and best wishes go with him to his new field Resolved, That we appreciate his work, his sacri-

ces, and his labor of love which have marked his ourse ever since he has been among us, and we feel hat our present growth and prosperity are largely ue to his faithful labors with us. Resolved, That we heartily recommend him to the

eople of his new charge. L. F. RANDOLPH, Church Clark. NORTONVILLE, Kan., March 27, 1887.

#### MEMORIAL FUND.

econd Quarterly Report of E. R. Pope, Treasurer. to the Trustees of the Seventh day Baptist Memo rial Fund, from Dec. 1, 1886, to March 1, 1887: Bi-Centennial Education Fund:

terest, 6 mos., Wm. H. Rogers, mortgage, ote, J. R. Dunham.

Alance Dime Savings Institution..... Milton College: terest, 6 months, J. Maxsen, mortgage. Louisa Campbell, and mortgage, paid by J. Maxson, Westerly, R. I. terest, 6 months, Catholic church, mort., age of Elizabeth Phillps, paid..... 1,000 00 terest, 9 months, Philips.

6 Wm. M. Drake, mort., Plainfield Chair of Theology:

ividend, City National Bank Babcock Chair of Physics: vidend, First National Bank..... 80 00 erest, 6 months, McCarty mortgage. ... Chair Greek Language and Literature:

erest, 6 mos., Frank W. Rogers, mort., North Plainfield Bonds... 150 00 Chair Church History and Homiletics: erest, 6 months, Hummel mortgage. ... 18 00 \$5,388 84 DISBURSEMENTS.

Burdick Farm : srest, 6 months, Buffalo Savings Bank. 342 50 Plainfield Chair of Theology: xes, house, Fourth street. 8 shares bank stock m. H. Crandall, Treasurer.... ested, 2 shares City National Bank Chair Greek Language and Literature: i. H. Crandall, Treasurer..... abcock Chair Physic: kes, 40 shares Bank stock..... H. Crandall, Treasurer.... Lilton College: an to American Sabbath Tract Society.... 500 00

ested, Equitable Mortgage ('o., bond merican Sabbath Tract Society: ested, New Berlin Bond, New Berlin, N. Y -Centennial Education Fund: e Savings Bank, profit and loss acc't. balance. 2,711 80

ramined and compared with vouchers and found J. A. HUBBARD. J. M. TITSWOBTH, Auditors. AIMPIELD, N. J., March 18, 1887.

25.888 84

## MISSIONARY SOCIETY.

Receipts in March.

office from Mrs. G. W. Holman, Clayville, N. Y..... \$2 00 J. Goodrich, Wood River, D. P. Rogers, Waterford,
Conn., S. M. S.
D. P. Rogers, Waterford,
Conn., C. M., to apply upon
L. M., Mrs. Oliva Maxson.

Special Ministerial upon Special Ministerial und. J. A. Kenyon, Rockville, R. I. E. Kenyon, . C. Kenyon, . Clarke. usic M. Burdick. Alfred entre, M. M. ville Church, towards L. M. Schuyler Whitford,

Rev. C. W. Threlkeld, receipts on field.....Rev. J. W Morton, receipts on field..... Little Genesee Sabbath-school, primary class, for S. M. S.... Carlton Church, Garwin, Iowa... S. A. Millikin, Sherman, Texas.. Daytona Church, collections.... New Auburn Church, collections. Hornellsville Church, collections. W. B. Stillman, Saginaw, Mich, to apply upon L. M., Mrs. W. B. Stillman. 

Second Brookfield Church, collec-

Mrs. Jennie M. Cherry, Altoona, Pa., C. M.... Plainfield Church collections....
Sabbath-school, S. M.S. 9 41 G. F....

Miss Susan Church, Westerly, R.I. John Congdon, Newport, R. I. Mrs. William Davis, Verona, N. Y., C. M..... Ladies of New York Church: Miss Hannah A. Babcock, M. M. 5 00 Miss L Adele Rogers, Mrs. Hettie A. V. Babcock, Mrs. Julia A. Burdick,

**5** 00 Mrs. P. J. B. Wait, M. D., Mrs. Julia P. Langworthy, 5 00 Mrs. T. S. Rogers, Mrs. Harrriet G. Stillman. Mrs. Lydia R. Lyon, Mrs. Sarah S. Lewis. Miss Hansy L. Rogers, Miss Mary G. Stillman. Miss Phebe A. Stillman. Rev. S. D. Davis, to apply upon
L. M. for himself...
Rev. C. J. Sindall, receipts on field O. DeGrasse Greene and wife,

Adams Centre, N. Y..... Cash balance on hand, March 1st.

Payments in March..... Cash balance this date.....

Amount of loans at this date..... \$2,500 E. & O. E. A. L. CHESTER, Treasurer.

WESTERLY, R. I., March 31, 1887.

# Yome Mews.

New York.

INDEPENDENCE.

Sabbath, March 26th, G. H. F. Randolph, 'a student in the theological class, and a beloved member of this church, occupied the pulpit, discoursing upon the subject always fresh, "The love of God." Our Sabbathschool on that day numbered 106. The review was made interesting by general exercises, including biographical sketches of Cain, Abel, Noah, Abram, Lot, Isaac, and Jacob, and a brief description of places mentioned in the quarter's lesson. Pastor W. C. Titsworth, of Alfred Centre, being present, gave an instructive talk to the school. The average attendance during the quarter just closed has been very gratifying, being more than usual.

The evening after the Sabbath, Mr. L. C. Van Fleet, Esq., of Andover, N. Y., gave a very interesting temperance lecture, under the auspices of our W. C. T. U. High license, the present delusion of many politicians, received merited rebuke.

Tuesday afternoon, March 29th, was an enjoyable occasion to those who gave Sister Amanda Livermore, wife of our venerable deacon, a surprise birthday party, it being her 77th birthday. Friends from Andover and Alfred Centre were present. The pastor being present, offered a few remarks and prayer, after which a number of songs suitable to the occasion were rendered. Devillo Livermore read an original poem, tracing the life of the aged couple since their marriage, nearly sixty years ago. A number of presents expressive of affection were given, and then Dea. Livermore and wife made remarks with reference to their happy life, and closed with heartfelt thanks for this manifestation of love. We hope they may enjoy many more anniversaries on earth, and continue to have the favor of a kind Heavenly Father.

ADAMS CENTRE.

Another surprise party! This time it was E. C. Crosby and wife who were hit. March thirtieth they had completed the twentyfifth year of their married life. On the evening of that date a large number of their friends, in their absence, took possession of their house. Valuable presents were spread upon, and arranged around, the dining-room table, when the host and hostess were sent for and introduced to the scene. The surappropriate to the occasion, which were feel- | years ago. ingly responded to by Bro. Crosby. Prayer was then offered, which closed a very pleasant social occasion.

But the surprise party is not the only and the strong convictions which characterinstitution in which the Adams people take | ize the man. pride. They are justly proud of their public school. Although the school has but gathered at the depot to see them off for a second conversion last August, when the Saviour

been in charge of Miss S. M. Stillman and | " Sweet by and by," etc. Miss L. M. Ayers, respectively for about four years. Mr. Frank Pelo has been at the head of the school for about two years. These faithful, conscientious, Christian teachers them go, still we trist they will find satisfacare as earnest in inculcating good manners tory compensations for the change, and rich and morals as in securing accuracy and 5 79 thoroughness of scholarship. Their superior tact in management and taste in schoolroom arrangements are very much appreciated by the community. Through their 5 00 enterprise a second organ, a set of Cyclopædias, and many articles of school-room decoration have been secured. At the close of the winter term an interesting public entertainment was given, which netted a snug sum of money, which is to be used for a similar purpose, that is, school-room furnishing.

DE RUYTER.

1 00

For some weeks past there has been a great deal of sickness in this community, resulting in many deaths. While there has been no prevailing disease, the sudden changes of weather and the high winds have made it exceedingly trying for the aged and feeble. and has caused an alarmingly high death rate. In a little over two weeks we had ten funerals, including the double funeral of Mr. and Mrs. Charles Hart, when husband and 5 00 wife died the same morning and were buried together. Several have died since, and now one of our beloved church members is very low from a shock of paralysis—Bro. Lauren Babcock. But God in his mercy is blessing these sad providences to our spiritual good in calling our attention to the certainty of death and the need of preparation for eternity. We know that more are seeking the sanctuary. More are praying, and many more seem anxious about the future. May God bless these warnings and bereavements by the conviction of sinners and in the building up of our beloved Zion.

> Illinois. FARINA.

Yesterday, March 30th, we had here the biggest snow that has fallen during the year, they say, and one of our brethren told me he thought it the greatest fall there had been since twenty years ago. It began snowing a little night before last, but there was not an inch in depth yesterday morning. But by five o'clock in the afternoon, there was twelve to fourteen inches in depth. The fore part of March was very pleasant most of the time. There were two weeks in which there was no storm, and the time was well employed by farmers in putting in their grain. Many have planted in

Night before last a union revival meeting, which had been held for six weeks, closed with a farewell sermon by a Cumberland Presbyterian minister, Mr. Morphis. He came to this village about six weeks ago to visit a former parishioner, who was supposed to be near unto death, and while here began to preach in the Cumberland Presbyterian church. He invited the Methodist minister and myself to join with him, which we did. Mr. Morphis told me that he had the names of nearly sixty who had professed conversion. A peculiarity of the work has been that many business men of the village, and many who had been considered very difficult cases to reach, have been converted, while no children, or very young persons, have been brought in. I was told that out of fifty-four converts, only five were under thirty years of age, and none under twenty years. Time will tell how genuine the work is. It was a very quiet meeting.

The sun is shining this morning, and we expect the snow to vanish in a little time.

Kansas.

NORTONVILLE.

A farewell reception was given Eld. S. R. Wheeler and family, at the church, Thursday afternoon, March 24th, at which time the pastor, in behalf of many friends, presented him with a beautiful photograph album, and the ministerial group of pictures, and to Mrs. Wheeler, a basket quilt from the Ladies' Society, all of which were gratefully acknowled edged. Eld. Wheeler also narrated some of prise was complete. After refreshments the incidents of his early work and settlewere served, the pastor made a few remarks ment among this people nearly nineteen

Or Sabbath-day, Bro. Wheeler gave us an excellent farewell sermon, from the text: "Ye are not your own," full of earnestness

three departments, the grades are rigidly their new home, in Dodge Centre, Minn.

three departments, the grades are rigidly their new home, in Dodge Centre, Minn.

became very precious to her by giving unto her their new home, in Dodge Centre, Minn.

"his peace," which gave her great comfort and a present teachers. The line interim of waiting we sang a few blessed assurance of his love. The call "come Crandall.

primary and intermediate departments have | verses. "Shall we gather at the river,"

While it was hard for them to leave their home, which has been among this people so long, and while we are reluctant to have blessings on their new field of labor, and many precious souls for their hire.

MARCH 80, 1887.

## Condensed Mews.

It is estimated at the Treasury Department that there has been a decrease of about month of March.

The total expenditures at Sing Sing pris- have been laid away at rest. on for the month of March were \$14,203, and the total earnings \$6,406, leaving a deficiency for the month of \$7,797.

The Indiana, Bloomington and Western Railway was sold at foreclosure sale March own choosing, Psa. 23:4. 28th, at Indianapolis. It was bid in for the bondholders for \$3,000,000.

Paul Tulane, the philanthropist, and founder of Tulane University, New Orleans, died at Princeton, N. J., Sunday night, March 27th, aged 86 years. Cornelius Vanderbilt has presented to the

Metropolitan Museum of Art, New York, Rosa Bonheur's painting, "The Horse Fair." The picture was in the Stewart collection, and was bought by the donor for \$53,000.

Among the bills passed by the Wisconsin Assembly, recently, was one providing that any employers who, combine to blacklist employees, shall be fined not less than \$50, or imprisonment for not less than twelve

The sale of the Stewart collection of ceramics commenced on the afternoon of 1,000 lots and embraces some exquisite specimens. About 200 specimens were disposed of the first day and the aggregate realized was about \$14,500.

The Buffalo Library Association, which owns the site of the burned Richmond hotel, has decided to issue bonds to the amount of \$75,000 at three and one-half per cent to obtain funds to erect a fire-proof hotel on the site. It is expected that the whole in the Seventh day Baptist church, where a large amount will be taken by Buffalo capitalists. congregation assembled, and a sermon was preached that the whole in the Seventh day Baptist church, where a large amount will be taken by Buffalo capitalists.

Percien.

Legislation for Alsace-Lorraine is to be again delegated to the German reichstag.

Advices from Mesoow state that a regular campaign has commenced for supremacy in the councils of the Empire between Kelkoff and DeGrass.

Prince Ferdinand of Saxe-Coburg has written to members of the Sobranje expressing his desire to be named as a candidate for the Bulgarian throne.

The committee on naval reforms urges the immediate withdrawal of the bayonets and cutlasses at present in use in the British navy as unfit for service.

A mob of Greeks, March 27th, attacked with stones the residence of the American missionaries in Smyrns. The American legation has asked the Porte to send a manof-war to Smyrna to protect the mission-

At St. Petersburg, a wholesale merchant, reported to be worth millions, has been shot and killed by a man to whom he refused to give 80,000 roubles towards the nihilist fund. The murderer has been arrested. Other Russian capitalists are fearful of suffering a similar fate if they refuse to furnish money for "the common cause."

## MARRIED.

At the Seventh-day Baptist parsonage, in Richburg, N. Y., March 18, 1887, by Rev. B. E. Fisk, Mr. GEORGE W. BURDICK, of Wirt Centre, and Miss H. EMMOGENE ROGERS, of Nile.

At her home, in Alfred, N. Y., March 26, 1887 after an illness of a few weeks. Mrs. Malissa Shaw relict of the late P. K. Shaw, who died a little less than ten months ago, aged 77 years. Sister Shaw was born in Canada, March 8, 1810, came with her parents to Alfred when eleven years of age, and at the age of twenty was married to Mr. Shaw, with in the home, where she died. In the winter of 1845. she, with her husband, was converted, and was baptized by Eld. James H. Cochran, then pastor of the Second Alfred Church, and remained a good, faithful member through life. In church philanthropies, industries, and attendance, she will be long and lovingly missed. She died, surrounded by her children summoned to her side by her sickness. Besides other relatives, she leaves, to mourn her death, three sons and four daughters. Being one of the early settlers of our town, her funeral, on the 28th, was largely attended by old-time friends and neighbors. "She died in the faith." Funeral services from Rev. 14: 13, by J. Summerbell, assisted by Dr. D. E. Maxson.

In Nile, N. Y., March 25, 1887, of nervous prostration, CLARISSA. wife of Daniel Edwards, deceased, in the 82d year of her age Aunt Clara, as she was commonly called, was born at Bristol Ferry, R. I. Her maiden name was Gifford. She, with her husband, came to Little Genesee when she was twenty three years old. In 1832 she was baptized by Eld. John Green, and after seeing her way clear, she united with the Seventh day Baptist Church of Little Genesee, with which she remained a faithful member, until she removed to Nile, about ten years ago, when she united with the Seventh-day Baptist Tuesday afternoon, thirty or forty friends Church of that place. Although her Christian character was above reproach, she claimed she had

home," was so sudden and still that no one was prepared to hear it but herself, and she fell asleep in Jesus. She has left four children and many other relatives and friends.

At Nile, N. Y., March 11, 1887, WILLIAM BUR-DICK, in the eightieth year of his age. Bro. Burdick was born in Berlin, N. Y., but for many years past has been a resident of the Town of Wirt, in Allegany county. He was a faithful and exem plary Christian, seeking not so much the praise of men as the glory of God. A characteristic evidence of this is seen in his selection of a text for his funeral service, Heb. 8:3. A desire that sinners should be brought to repentance seemed to be uppermost in his mind. By this death, the Friendship Church, at Nile, loses one of its oldest and most respected members. His wife still survives him, and also several children, all grown to maturity, for whom his prayers seemed not to have been offered in vain. in and through them his influence will live.

At Crumb Hill, N. Y., March 17, 1887, G. Delos Nichols, aged 46 years, 1 month and 17 days. He lived with his sister, Mrs. Lee Palmer, a quiet useful life, but was suddenly stricken down with ery-\$12.000,000 in the public debt during the sipelas of the brain, and rapidly sank in death. The funeral services were held at the house and the burial at Lincklaen, where so many of the family

In DeRuyter, N. Y., March 25, 1887, ESTHER E., wife of D. R. Warren, aged 45 years and 5 months. She was a devoted wife and mother, and died trust ing in the Lord Jesus. The funeral services were held at the Quaker church, and the text was of her

Mrs. Clarissa Ann Maxson Chester, wife of

C. N. Chester, was born in Hopkinton, R. I., Aug. 5, 1817. She was the daughter of Peleg and Clarissa Maxson, and one of a family of twelve children. She was one of the one hundred and forty-four added to the old Hopkinton Church in the revival of 1834, conducted by Eld. N. V. Hull, of precious memory. She was baptized with twenty-two others, Aug. 28, 1834, by brother Hull, and united with the Yawgoog branch of that church. The same day twenty-three more were added by baptism to the church, forty-six in all. One year later, 1835, the Third Hopkinton, now Rockville Church was organized, Sister Chester being one of the constituent members, of which she remained a steadfast and worthy member until released by death for membership in the triumphant division. She was married to Christopher Norris Chester, Dec, 11, 1886. Of this marriage came four children, two sons and two daughters, all of whom survive her. This good wife and mother, after a brief'illness of about one week peacefully fell asleep in Jesus, March 24, 1887, aged 69 years, 8 months and 19 days. Her funeral was observed by a large con-March 28th. The catalogue contains over course of kindred and friends, who, with solemn march, followed her remains to the Rockville Cemetery, where we laid them down to the rest of the grave. All are comforted with the assurance, that to the departed death was gain.

> In Janesville, Wis., March 21, 1887, Mrs. GER TRUDE SPENCER CRANDALL, aged 43 years, wife of Eugene Crandall. In her sudden death Bro. Crandall is left without a companion, with two little girls in his care, one three years old, the other but three days old. The remains were brought to Milton Junction for burial, and funeral services were held by Eld. James C. Rogers, from Rom. 8:28. "All lows:

In Dodge Centre, Minn., of scarlet fever, Feb. 1 [887, LAROY E., son of E. L. and M. J. Sanford, aged 3 years, 7 months and 25 days.

Also at the same place, of the same disease, Feb. 20, 1887, Lula, daughter of E. A. and E. J. Sanford aged 1 year and 10 months. Thus the little treasures God gives us are taken away, but with this comforting thought, that what was our loss is their gain for of such is the kingdom of heaven. "The Lord gave, the Lord hath taken away, yet blessed be the name of the Lord.

IRVING SAUNDERS expects to be at his Friendship Studio from April 13th to 19th inclusive.

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.

BEQUESTS TO TRACT SOCIETY.

The generous purpose of some persons to aid 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 sum of......dollars, (or the following described property to wit.... to be applied to the uses and purposes of said Society. and under its direction and control forever.

## SPECIAL NOTICES.

THE ASSOCIATIONS.—The following are the appointments for the coming sessions of the Associations, as to time, place, and preacher of Introductory Sermon, so far as shown by the Minutes of last year: SOUTH-EASTERN ASSOCIATION.

Meets with the Ritchie Church, at Berea, W. Va., May 26-29, 1887. Preacher of the Introductory Sermon, S. D. Davis.

EASTERN ASSOCIATION. With the First Hopkinton Church, at Ashaway

CENTRAL ASSOCIATION. With the Scott Church, at Scott, N. Y., June 9-12. Preacher of the Introductory Sermon, Perié F.

WESTERN ASSOCIATION. With the Church at Richburg, N. Y., June 16-19 Preacher of Introductory Sermon, George W. Bur-

NORTH-WESTERN ASSOCIATION. With the Church at Dodge Centre, Minn., June

THE next covenant meeting and communion season of the West Genesee Church will occur on Sabbath day, April 30th. As there are many of the members of this church living at remote distances. from whom no word of communication has been had in a long time, the pastor would take this opportunity to invite them to send letters to be read at the communion season noticed above. Let those who can do so, come and gather with us about the table of the Lord. Brethren, let us prepare for a feast of good things. E. A. WITTER.

THE Ministerial Conference of the Western Association will convene with the Church at Nilc. N. Y.. on the 2d Monday in May, 1887, with the following programme:

Introductory Sermon, Geo. W. Hills. What attitude should the pastors of our churches assume toward secret organizations?

Relation of Revelation to Human Reason,

The Scripture Doctrine of the Trinity, Exegesis, Rom. 8: 18-25, C. A. Burdick. The Kingdom of God in the Old and New Testa-

Dught Theological Schools to hold graduation in some college course a prerequisite to graduation in Theology. L. E. Livermore.

The Scriptural and Theological Training of Candi-Geo. W. Burdick. dates for the ministry. GEO. W. BURDICK, Moderator.

G. H. F. RANDOLPH, Scoretary.

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 Clerk.

THE New York Seventh-day Baptist Church holds regular Sabbath services in Room No. 8, Y. M. C. A. Building, corner 4th Avenue and 28d St.; 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 Sabbathkeepers in the city, over the Sabbath, are cordially invited to attend.

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

O. U. Whitford, Westerly, R. I. Perie F. Randolph, Linckleen 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

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

O. U. WHITFORD, Chairman.

PERSONS in Milton, Wis., and vicinity, who may wish to procure copies of the new book. Sabbath and Sunday, by Dr. Lewis, or numbers of the Seventh day Baptist Quarterly, and other Tract Society publications, will find them on 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 Bociety, or both, will be furnished, free of charge, on application to the Sabbath Recorder, Alfred Contre, N. Y.

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

THE veteran seed grower, Mr. J. J. H. Gregory, of Marblehead, Mass., issues this year a rare catalogue of the choicest products of the soil, containing many new varieties. Mr. Gregory's reputation for fair dealing and integrity makes the warranty given with his seeds of unmistakable value; and no grower, either for profit or pleasure, should fail to secure one of these catalogues, which are sent free on ap-

THE GREAT AMERICAN

Pianist, MR. WM. H. SHERWOOD,

WILL GIVE A CONCERT

AT ALFRED UNIVERSITY, WEDNESDAY EVENING, MAY 4th.

Blickerry A valuable fruit to grow for pleasure and to sell plants. Outfit free. Address WILLOW RIDGE FRUIT FARM,

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## Sermons and Essays

BY JOS. W. MORTON.

Preached before the North-Western Association, at Garwin, Iowa, June, 1886, and published by request of the Association.

"Honor the Lord with thy substance, and with the firstfruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Prov. 3: 9, 10.

"The heaven, even the heavens, are the Lord's, but the earth hath he given to the children of men." This gift is not absolute. The title is not in fee simple. The earth is given to men in trust, for God the giver and for one another. It is given to parents, in trust for their children; and to these, in trust for their descendants to the latest generation. No man can truly say of his house or farm: "This property is mine absolutely, to use or dispose of it as I please, without responsibility to God or man." On the contrary, not only houses and shops and stores and lands, but the men and women who are said to own them, all belong to God and are subject to his disposal. He holds an undivided interest in every farm, in every honest and lawful profession, and in every branch of legitimate business on the face of the earth; and this interest he will never alienate. And what is true of houses and lands is equally true of personal propertymoney, goods and chattels—and of the rewards of labor in general. Whatever a man earns, by the use of hands, feet or brain, belongs to God, whose we all are. God does not need any of these things, however; our wheat and maize cannot feed him who never hungers; our wool and flax will not clothe him who arrays himself in light as a garment; our money will not purchase supplies for him who knows no want, and whom the universe can not enrich. Therefore, he kindly gives it all back to us, with the charge that we use it to the very best advantage, in supplying our own wants and those of our families; and that we devote a liberal share of it to the sustenance of his poor and needy ones, and to the building up of his cause in the earth. Having constituted us his agents, he does indeed permit us to call these worldly possessions our own; but he does not therefore relinquish his interest in them. or his right to control their use. In fact, he retains the full and unquestioned right to take them from us, and transfer them to whomsoever he may choose; a right which he often exercises, and which it were vain to dispute. Even earthly governments claim to have, and really do have, the right to take a reasonable portion of our worldly goods, as well as of our personal services, for the maintenance of the state—how Our real and personal property is ours only of everything. in the sense that it is primarily designed for our use and advantage, and that our fellowmen have, ordinarily, no right to take it from us, or interfere with us in the use and disposal of it. Our "substance," in the sense in which the word is employed in the text, comprises all that we have acquired, or may acquire, especially the goods of this world, or what is commonly called wealth. It may be earned by ourselves, or inherited, or acquired by fortunate speculation. Whatever the source whence it is derived, it is God's before it is ours, and it is entrusted to us, to be used for his glory and the good of his own, and to be accounted for in the day of judgment. If we use it aright, we honor him; if we waste or misapply it, or consume it upon our lusts, we dishonor him. The word increase is properly a little more restricted in meaning. What a man is worth to-day, over and above what he was worth a year ago, is properly the increase of the past year. This distinction, however, is not always observed. Two questions shall claim our attention:

- I. How may we honor the Lord with our substance, and with the firstfruits of all our increase?
- II. Why should we thus honor him?
- I. How may we honor the Lord with all our substance, and with the firstfruits of all
- 1. By religiously devoting to him a certain proportion of our incomes. By income, I mean that which comes to us, as the reward, or result, of our efforts to acquire this world's goods. I admit that it is not always easy for a man to determine just what his income is. Espescially is this the case with farmers, whose business is more or less complicated. Certain simple rules, however, founded in common sense, may be laid down, that will, if closely followed, enable one to

gross receipts. (2) If he is paying rent, that, too, should be deducted. (3) If he is obliged to buy fertilizers, their cost should be deducted. (4) If he is a manufacturer, the cost of raw materials, freights, commissions and similar charges should be deducted. (5) Money paid for hired help should be deducted. (6) Money paid for repairs and for new machinery, and for the permanent enlargement of the business, should be deducted.

Now we will suppose that a farmer has kept a careful and accurate account of all money and other valuables received during the year; he then deducts the items above enumerated, and finds a balance of five hundred dollars, most of which he has used in paying store bills, school bills, newspaper bills, traveling and household expenses, and anything else that is needed and is not charitable or strictly religious. Out of this net amount of income he ought to save a certain percentage for the Lord; that is, for the support of the gospel, for the relief of the poor, or for any other worthy object, or objects, lying outside of himself and his family, or others naturally dependent on him for support or relief. It is hardly necessary to say, that, in order to keep such an account properly, he should keep a record of all the farm products that are consumed at home, as well as of those that are sold for money or exchanged for other valuables. This part of the account may be a little inconvenient to keep; but it may be honestly estimated, and the estimate noted. I would add that the keeping of such accounts as would be necessary for the purposes above mentioned. would be an immense advantage to any farmer, simply in a business point of view, even if he did not recognize God's claim upon his income in any sense.

Now what proportion of this net income should a Christian give to the Lord? The testimony of the Scriptures is plain that he should give some portion of it; but do the Scriptures definitely fix the proportion? Shall it be one-twentieth, one-tenth, onefifth, one-fourth, one half, or some other proportion? All that we learn from the Scriptures, on this part of our question, may be summed up in the following particulars:

- chizedek, king of Salem and priest of the that I am far within bounds, when I esti-loped, but because it is the choicest of all. slaughter of the kings. This tithe was taken least one hundred dollars each per annum that gives to God, in payment of his vows, ever paid tithes before or after that time, or the estimate very low. This would make not, we are not informed. The fact that eight hundred thousand dollars a year, as this incident is mentioned without comment | the aggregate of our incomes, after deductor explanation favors the idea that the cus- ing the running expenses of the several tom of tithe-giving was common and well | branches of business in which we are engaged, known in that day.
- Jacob, when he was on the way to Padanmuch more, the Ruler of heaven and earth! aram, that he would give the Lord the tenth
  - to the Hebrew nation, that they should give one-tenth every year (the annual tithe) for the support of religion, and an additional one-tenth every third year (the triennial) tithe) for the relief of the poor, the strang- | denomination and as individuals, actually er, the widow and the fatherless. This expend each year in charity and religion? command continued in force as long as the No one but God knows exactly; for there is Hebrew commonwealth lasted, though the much given of which no account is kept; tithe was often withheld, through the greed | and this is as it should be. But we may of those who should have paid it. See Mal- approximate the truth. achi, 3d chapter.

Unless we consider ourselves under the salaries at twenty thousand dollars; other Jewish law, which I presume none of us are inclined to do, I do not see how we can regard the giving of precisely one-tenth as a dollars: Tract Society work, at twelve thoubounden duty. Adam, Enoch, Noah, and the other patriarchs before Abraham, so far as we are informed, did not pay tithes, and were not commanded so to do. They may, indeed, have done so, but the fact is not recorded. In so far as the Scriptures inform us, Abraham was entirely voluntary in giving about sixty-two thousand dollars. This, tithes to Melchizedek, and had no command even according to the very low estimate of to repeat the act. We are not commanded, incomes above given, leaves about eighteen in the New Testament Scriptures, to give thousand dollars of the tithe unpaid. If we tithes; nor do we find that the apostolic should estimate the average net incomes of churches had any such custom. They gave our members at two hundred dollars each, it to the Lord, and may have given far more would appear that nearly one hundred than the tenth of their income; but we find | thousand dollars of the Lord's money perno record, or even a hint, that they gave just one-tenth. Their liberality is, however, commended, and some of them are even said to have exceeded their ability to give. I conclude, therefore:

- 1. That the exact proportion that a Christian should give to the Lord is left to the and do not come within the range of annual decision of each one's judgment and conscience. Some ought to give a larger pro-that even a small portion of this unpaid portion than others; because some receive tithe-money, if put into their several treasbetter pay for their labor and have a much uries, would relieve our Missionary and larger surplus than others.
- come very near knowing just what his income like Jacob, fixes upon a certain proportion ciency next September, but there would be a were paying an honest debt; and a devout is: (1) If he is paying interest on debts of of his income, as the very least that he will surplus with the offering. If he has deemed? Yes, it is even so .- F. Stanford any kind, this should be deducted from the give. One may righteously give more than ence year.

he has dedicated, but not less. I do not suppose that Jacob, under his vow, or his descendants, under the Mosaic law, were restricted to the tenth in their giving; but they were not allowed to give less to the Lord than this very moderate proportion.

3. That it would be unwise, unchristian and unreasonable, for us lo give less to the Lord than was by law required of the Hebrews. Christianity should be at least as liberal and charitable as Judaism.

4. That the adoption of the "tithing system," as a purely voluntaly matter—perhaps under the name of "Systematic Benevolence"—would help us amazingly, as a people, in carrying our Lord's commission in the spread of gospel truth. It would replenish our empty treasuries, and encourage the hearts of our workers in the Lord's vineyard. It would give us the means of greatly enlarging our missionary and tract work, which is more than ever promising of good results; and. as it is my privilege to represent our Missionary Society on this while I enter a little more minutely into the he to do with the remaining twenty-five details of this question of liberal and systematic giving.

I have intimated that some of our treasuries are empty. One of them, at least, that of our Missionary Society, is now overdrawn; and there is reason to fear that there may be a deficiency at the close of our Conference year. Now I want to convince you that this is altogether an abnormal and unnecessary state of things. The tithe of our incomes, honestly paid and honestly applied, would soon relieve us of all pecuniary embarrasment in our denominational work.

We have, in round numbers, eight thousand members. Of these, some are children some, very aged persons; some, confirmed invalids; and, it may be, few others are, by circumstances beyond their own control, incapacitated for labor and without any regular income. The larger part of our members, however, are able-bodied men and women, many of them liberally educated, of industrious habits, and are earning money in one way or another. A few of our members and making other deductions, according to 2. We have the example and pledge of the rules laid down above. The tithe of this amount would be eighty thousand dolthe true estimate. Now what do we, as a live work in the vinevard.

I estimate the amount paid in pastor's church expenses, at ten thousand dollars: home and foreign missions, at ten thousand sand dollars; private charity, at ten thousand dollars. These are necessarily rough estimates, but most of them are probably above the actual truth. Liberal as they are, they make the aggregate of our public and private contributions to the Lord's treasury only ishes annually in the hands of our memberpeople have spent in the cause of education, not because I underestimate its importance. but because most of these expenditures have been in the shape of permanent investments, contributions. Do you not see, my brethren, Tract Societies from their present embarras-

That there are members of this Asociation that give annually fully one-tenth of their incomes to the Lord's work, I have good reason to believe; that a few give even more than this, I do not doubt. But is this rule generally observed? Do you, my brother, and you, observe it? I pray you, put this question squarely before your minds, and answer it conscientionsly. It is God's work in which we are engaged.

But, as I have already said, we are not confined to the proportion of one-tenth. I have no doubt in my own mind that every one that has an income could give as much as that; and it may be that some, in giving the tithe, would do all that God requires of them. But there are many who ought not to stop at one-tenth. Suppose a man has an income of five thousand dollars a year-and I presume some of our brethren have that, or more. After giving the tithe—five hundred dollars—he has four thousand five hundred besides. Two thousand dollars is all that he ought to spend—perhaps more than occasion, you will, I am sure, bear with me he cares to spend—for his family. What is hundred? Shall he invest it in real estate or mortgages? In so far as his neighbors are concerned—in so far as any law of God or man is concerned—he has a perfect right to do so. But will a tender Christian conscience be satisfied with this? Heathen perishing for lack of knowledge; missionary societies crippled for want of needed funds: schools languishing, and teachers half starving on insufficient salaries; weak societies of brethren struggling to maintain the ordinances and extend the Redeemer's kingdom; Sabbath reform, temperance and other moral reforms crying aloud for pecuniary aid; and God's chosen ones investing their surplus earnings in bonds and real estate—heaping up wealth for heirs that will not really need it, and that may wrangle over it with anything but thankful hearts! Ah! my brethren, this is nothing but the wisdom of this world. This is not being rich toward God, and laying up treasures in heaven!

2. We honor the Lord by devoting to him the best of everything-"the firstfruits of earn several thousand dollars each, per an- all our increase." The Lord's portion is 1. We have the example of Abraham, who num, while a great many of them receive called "the firstfruits," not simply because paid tithes, that is, the tenth-part, to Mel- several hundreds each year. I am quite sure it is the first ripened, or the earliest devel- Then the missionary told the savages that most High God, when he returned from the mate that our membership will average at I know of no meaner object than the man from the spoils of war. Whether Abraham in net incomes. I have purposely placed the refuse of everything—that, in short, supplied the entire island. which is good for nothing else. He who feeds the poor with scraps and broken meats from his bountifully supplied table, will not feel specially complimented when he hears the equivocal commendation: "Inasmuch as you did it to these, you did it to me." Brethren, let us always give to God the firstfruits—the best of all we produce, the lars. No one that understands the subject most desirable of all that we have. If you will call this an over-estimate. As I have have six sons in your family, and want to 3. We have the positive command of God | placed the figures at just about the average | give one of them to the work of the miniswages paid to a servant-girl, in addition to try, let it be that one that has the most the cost of her boarding, I fully believe spirituality and the most exalted talent, who that I am at least one hundred per cent below | will be able and willing to do the most effect-

3. We honor the Lord when we make our offerings with a cheerful heart. "The Lord loveth a cheerful giver." I do not assert that money or service offered to God grudgingly will do no good; but I do say that the same offerings, cheerfully given, will do more good, especially to the giver. There is nothing that more strikingly evinces the Christian's faith than the cheerfulness with which he performs his duties. It is said by the enemies of religion, and often I fear with too much truth, that its votaries are gloomy and discontented—that they show by the manner in which they perform their appointed tasks that they would gladly be released from their religious obligations, if that were practicable. Now I do not admit that this charge is really true, as a general thing; for I know that Christians, with all their imperfections, are the most cheerful part of any community. But there are, in almost every church of Christ, a few weak brethren and sisters whose doleful speeches and long faces attract the attention of skeptics, and bring the whole church into disrepute, if not into ridicule and contempt. Generally, these ship. I have made no account of what our weak ones are demonstrative, and love to parade their weaknesses and air their forebodings, in the conference meeting or whereever else they may obtain a hearing. Whoever judges the church by them misjudges her, and does great injustice to the cause of Christ. The same principle prevails in the matter of giving to the Lord. The "cheerful giver" is glad to see the missionary or tract agent with his subscription paper. If he has in his hands any of the Lord's money, 2. That God will accept the man who, ments? Not only would there be no defi- he hands it out with as good a will as if he

him he ought to give, for the time being, he frankly says so; but at the same time bide him a hearty "God speed" in his work. He will go still further. If he has no money for him. he will render him any other assistance in his power. Perhaps he will go with him to a neighbor's, and speak a good word for the cause. He will show by his conversation that he is in full sympathy with the work, and means to aid it to the full extent of his

(Concluded next week.)

## Miscellany.

#### GUIDANCE.

Being perplexed, I say, Lord, make it right! Night is as day to thee, Darkness as light. I am afraid to touch Things that involve so much; My trembling hand may shake. My skill-less hand may break Thine can make no mistake.

Being in doubt, I say, Lord, make it plain! Which is the true, safe way Which would be van? I am not wise to know. Nor sure of foot to go; My blind eyes cannot see What is so clear to thee. Lord, make it clear to me! -Baptist Weskip

#### WONDERFUL WELL.

The Samaritan woman found the Saviour by Jacob's well, but the Presbyterian Record gives the following account of a whole tribe of heathen who were turned from idolatry by the digging of a well. The water supply of Aniwa was the means of converting the people to Christianity, and this was brought about in a curious manner. The want of water was a terrible scourge when Mr. Paton arrived, and it at last occurred to him to sink a well in his own back garden, hoping at the level of the sea to get water. The people, never having seen a well in their lives, came to the conclusion that he must be quite mad, and imagining the world upside down, indeed, to think of digging for water into the dry earth. Every day they gathered round and watched him dig. though they were much too scared to help. At last the old chief spoke.

"You must be mad, Missi," he said; frain comes from the clouds here; it does not rise from the earth."

Day after day went by, but at last, at hirty feet deep, there were signs of a spring. next day they should see water. morrow, in fear and wonder, they came, and at thirty-two feet deep, lo! there was a spring of fresh water, which has ever since

It was this which finally conquered the people. The chief gathered his people about him, and said: "We thought the Missi mad when he said he would go down to the earth and find rain; but he has wrought and praved till Jehovah has given it him. Now, as there was water in the earth beneath, so do I believe there is a God in the skies above. And as the Missi has removed the earth and we have seen the water, so do I feel that death will remove the mist which is before our eyes and we shall see God. Bring out the idols, and let us destroy them."—Cynosure.

## song of the new life.

I shall never forget my first impression of the morning song of the English skylark. In my zeal as a traveler to see all that could be seen. I had risen with the sun and had wandered off alone over the hills surrounding the old city of Winchester and its grand cathedral. The rays of the rising sun had changed dewdrops into diamonds, and the early breeze had awakened the lark both to song and to flight, for as this almost spirit bird begins to sing it commences also mounting on its wings, and mounting it continues to sing, and singing it continues to mount higher and still higher, as if it had truly bid adieu to earth, as Jeremy Taylor has it, and gone to mingle with the choirs of heaven. At last I could no longer see the bird. Its form was entirely lost to vision, but its song was still heard; its glad notes still came floating down from heaven, like the music of an angel, and charmed my heart the more,

since the eye could not discern the singer. Such is the song of a holy life; for the Christian, as he commences the song of the new life, commences his upward course, and his song grows sweeter as he rises, and it is never so sweet, so moving, so attractive, as when the singer is lost to human vision, and the note comes floating down to us from the upper spirit world. Listen! Can we not even now hear some notes of the life-song of some departed one? If the ear is too dull to catch the spirit strains, cannot the heart discern the melody, and are there not awakened within us kindred harmonies? They tell us that when two lutes are attuned to the same key, and placed near each other, when one is struck the other is heard to send forth notes and tones of kindred harmony. May not our spirits be thus so nearly attuned to the same key with those of our loved ones who have gone before to heaven, and may we not draw so near to them in spiritual union and sympathy, that even while we are yet upon the earth our souls may send forth occasional strains, at least, of that song which fills all hearts and already given all that his conscience tells Holmes, D. D.

## NOTHING TO

BY VIRGINIA B.

I heedlessly opened th

And suffered my bird to go

It nevermore came back to

I heatily opened my lin And uttered a word of disc

A heart I would die to reg But the bird once at liberty, wh

That wounded a friend, and

And the word that's once spoke

And, though I sought it with

It nests in the wildwood, and he of the bird once at liberty, who

The oft-repeated lament reminds me of that oth wear." Miss Flors McFlin to have what more humble considered a well filled w cause she had nothing no would excite the admiratio envy, of others, she mourn to wear."

Is it not much the same hear of great results follow certain wise and good wou cause they cannot do as muc gladly perform some great ter, and have many sheave his coming, but alas ! fd nothing to do.

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It is certainly right to our talents to the utmost that we can for him who g but if he has seen best to he that we are prevented from excent what seems to us ve member that he who ha place knows us better th selves, knows how we can and has said, "he that which is least is faithful was the faithful servant wh not the successful servant. ter than sacrifice."

It requires more grace perform faithfully all the I bear patiently its little tris and take up the cross eac some work which would re

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About this time her at

to the parable of the tale part relating to the one gan to see how much good its use, and how much ev It seemed as if she had blind, and now her eyes saw that if she could not things she would like, the ones left for her. If sh would like, remove entire ing upon her mother, more than she had been She thought, too, of some not be induced to atte These she invited to o Sabbath afternoons, and about Jesus. Although obliged to give up this that some of the seed so ness may yet spring up little class in Sabbath so

One day she met at a

lady, who urged her to

had met her before, and

invitation; but had sup

than a wish, and so it but now it was given w that she accepted, and another use to which talent. While she tr cheer one of Christ's a was doing for him who ye have done it unto on . . . ye have done it received much good in So one thing after her, until she sees mon time to accomplish; no

things, only little ones " Do not, then, stand idly For your Heavenly Fa ever true; Go and toil in any viney:

in prayer;
If you want a field of is

HAKB B

Make excuses, not fo ers. So little is know even of those whose be well known that justify what seem like A brother in the was known to be con

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May not our spirits be thus so tuned to the same key with those oved ones who have gone before to and may we not draw so near to spiritual union and sympathy, that le we are yet upon the earth our yound forth occasional strains, at that song which fills all hearts and all voices in the choirs of the re-Yes, it is even so.—P. Stanford.
D.

AFTERWARD.

BY VIRGINIA B. HARRISON.

I heedlessly opened the cage And suffered my bird to go free; And, though I sought it with tears to return. It nevermore came back to me. It nests in the wildwood, and heeds not my call, O the bird once at liberty, who can enthrall?

I hastily opened my lips, And uttered a word of disdain That wounded a friend, and forever estranged A heart I would die to regain. A neart 1 would die to regain.
But the bird once at liberty, who can enthrall?
And the word that's once spoken, O who can recall
—The Independent.

#### NOTHING TO DO.

The oft-repeated lament of nothing to do, reminds me of that other, "nothing to wear." Miss Flora McFlimsy was supposed to have what more humble people would have considered a well filled wardrobe; but because she had nothing new, nothing that would excite the admiration, not to say the envy, of others, she mourned over "nothing to wear."

Is it not much the same with those who hear of great results following the efforts of certain wise and good women, and sigh because they cannot do as much? They would gladly perform some great work for the Master, and have many sheaves to give him at his coming, but alas! for them there is ant. nothing to do.

Now, if he who "understandeth all the honor him is our supreme wish, I think he it as a fact." will give us the opportunity, although he may see best that we should not know how or until we are permitted to see "face to face," when we shall be sure to give all the glory to him to whom it is due.

It is certainly right to aspire, to improve our talents to the utmost, to seek to do all teachings had fully fitted him. that we can for him who gave his life for us: member that he who has assigned us our selves, knows how we can best honor him, and has said, "he that is faithful in that which is least is faithful also in much." It was the faithful servant who was commended. I ter than sacrifice.'

It requires more grace for most of us to perform faithfully all the little duties of life. bear patiently its little trials, deny ourselves and take up the cross each day, than to do some work which would require great effort.

A young girl looked eagerly forward to the time when she should be prepared to teach. and many a plan did she lav of what she would do when the longed-for time should arrive. But instead of her bright anticipations' being realized, she was obliged by sickness to give them up. Not, however, until after a long struggle, and repeated efforts to carry out her cherished purpose, but at length she yielded. Then came the feeling that she was of no use, but rather a burden. If she could only sink away out of sight! But "man's extremity is God's opportunity."

About this time her attention was called to the parable of the talents, especially that part relating to the one talent, and she began to see how much good might result from its use, and how much evil from its neglect. It seemed as if she had been, as it were, blind, and now her eves were opened. She saw that if she could not do any of the great things she would like, there were many small ones left for her. If she could not, as she would like, remove entirely the burden resting upon her mother, she could do much more than she had been doing to lighten it She thought, too, of some children who could not be induced to attend Sabbath-school. These she invited to come and see her on Sabbath afternoons, and tried to tell them about Jesus. Although she was at length obliged to give up this plan, yet she hopes that some of the seed sown in so much weakness may yet spring up and bear fruit. A little class in Sabbath school was also given

One day she met at a neighbor's an invalid lady, who urged her to call upon her. She had met her before, and received the same invitation; but had supposed it more a form than a wish, and so it had been neglected; but now it was given with so much urgency that she accepted, and found that here was another use to which she could put her talent. While she tried to comfort and cheer one of Christ's afflicted disciples, she was doing for him who said, "Inasmuch as ye have done it unto one of the least of these, · · · ye have done it unto me," and also

received much good in return. So one thing after another has come to her, until she sees more to do than she finds time to accomplish; none of them being great things, only little ones.

"Do not, then, stand idly waiting for some nobler

For your Heavenly Father's glory, ever earnest

Go and toil in any vineyard, work in patience and in prayer; If you want a field of labor, you can find it any-

-Addie Addison.

## MAKE EXCUSES.

justify what seem like very strange acts.

was known to be constantly on the increase say in a simple, natural manner, and when

the support of the gospel did not increase, as was thought, proportionately. But matters of equal importance with those of the church's interest were making constant demands upon his purse, and, as it was in the direction of a private nature, outsiders thought him simply close and unwilling to give as he was able.

A nobleman whose sensitiveness was mistaken for hauteur was anxious to secure as private secretary a man who would be likely to think charitably of his unfortunate manners. While riding one day he overtook a man who had been pointed out to him as a very eccentric, though learned person. The nobleman, in his hunting suit, presented so different an appearance from what he did in court costume that the gentleman failed to recognize him when he overtook him and

began a conversation. "I see," said the nobleman, "we are riding over the domains of the Earl of X----

"Yes; so I thought." "He is said to be a very dogged sort of

"Is he indeed? Do you know the Earl?" "Yes; I know him very well. I'm sorry to say he is churlish at times."

"Then he is a man to be respected." "Why so?"

heroic, as the cause of occasional petulence must be the result of a constant trial. This

"But he is distant and haughty besides."

"Then my word is not enough for it? "Sir, the word of no one is sufficient guarperson unknown.

The man, though poor when he entered the Earl's grounds, was soon raised to a position of honor—one for which his early

count being concluded with the words, conduct as that?"

surely leave it to God to condemn him."

aged saint: leave condemnation to God." -Golden Rule.

### JESUS' NAME.

A little girl, with golden head, A pretty story, as she said, 'For Jesus' name is in it.'

The pleasant task was soon complete. But long I pondered o'er it, That Jesus' name should be so sweet

That e'en a child should love it. Oh, sweetest story ever told, What tongue would dare begin it, If it was riven of its gold,

And Jesus' name not in it?

## HONEST TALKING.

and sensible manner. The man who does ing themselves just above the other ingrediand sensible manner. The man who does ing themselves just above the other ingreding themselves just above the othe thinks, but rather what he has learned from laid at the request of the engineer. It someone else, and who is in reality acting was there successfully subjected to tests a part, or exhibiting himself in a perform- which natural and artificial stones have, ance, is very sure to speak in some such it is stated, been unable to withstand. It unnatural way as will give evidence of his is found to stand not only the wear and to be natural in public. There will be sudden and extreme alternations of tempersomething about the tone of his voice, the sture incident to the slaking of coke upon manner of his speech, and his gestures, it. Valuable as this material has proved hypocrite.

public, and from begining to end there was ing highly refractory. A cement kiln lined ers who, when they comenced to address an | Even where the lining happened to be torn assembly, pitched their voice on an un- away by a portion of adhering clinker, there natural key; perhaps not loud, but simply is not the least sign of the stone having been And so, instead of talking what is in them, poses.—Iron they palm off these unnatural tones and empty affections upon people. Sometimes there is a pious whine, sometimes a hypocritical pathos, and sometimes a polished precision about their speech; but all alike are empty and destitute of soul power. A few ignorant or simple people may be fooled or deluded by them, but honest and discerning men hate this insufferable cant, this hypocrisy of tone and gesture and sound.

If a man is a man, he will speak what is inside of him, and it will come from his heart and reach the hearts of others. If he is a mere echo, repeating and imitating others, then his tones and gestures will show it, and if he is a hypocrite, then, of course, his hypocrisy will appear in his voice, as well as other things.

Experience and observation both warn us to beware of the man, and especially of the preacher, who talks in an unnatural voice. Make excuses, not for yourself, but for oth- The probability is there is something wrong ers. So little is known of the interior life | there, and sooner or later it will be likely to even of those whose history is thought to show itself. Let Christian men learn lesbe well known that motives would often sons of sincerity and honesty of heart and life, and especially let those who undertake A brother in the church whose income to speak to others say what they have to

## Hoynlar Science.

EFFECT OF FOG ON THE ELECTRIC LIGHT. It was recently announced that the electric light on May Island, at the mouth of the Firth of Forth, had been sighted in clear weather from a distance of forty-six miles at sea, by the master of the Swedish steamer Frithiof. The same steamer arrived at Granton recently, and the master of the vessel reports that early in the morning. when there was a very dense fog prevailing, he had got within three miles of the May Island before the very powerful electric light, recently placed in the lighthouse, could be observed, and that it then only resembled a dim light from a single candle. These two facts afford a very marked contrast in regard to the penetrative power of the electric light in clear weather and in a dense fog. It is well that such data should be put on record and accumulated for future reference.—Scientific American.

BRAIN-VOLUME AND INTELLIGENCE .-Dr. Adolph Block has published in the "Revue d'Anthropologie" a memoir on the relations existing between intelligence and "If he is churlish at times, he must be the volume of the brain in man. He concludes that there is no absolute relation, for very intelligent persons may have a small must be under control when he is pleas- brain and individuals of very mediocre capacity a large one. We may also find among some races which are not considered very "You must excuse me, but I should have intelligent a brain or cranial capacity of imaginations of the thoughts," sees that to to be convinced of that before I could accept relatively considerable amplitude. The conditions moreover, which make the brain to be larger or smaller are manifold. The volume of the encephalus may be related to the when it was done, or how great the results, anty in attacking the name or fame of a size, to the weight of the body, and to the muscular power; and the brain itself may become voluminous in the race and the individual according to the degree of intellectual activities. The most important factor in tled to 1,000 pages annually. Sample packages will be sent, the degree of the intelligence of the individ- on application, to all who wish to investigate the subject. An aged Christian who always would find uals is the quality of the cerebral cell; and but if he has seen best to hedge up our way so excuses for everyone, no matter how glaring that is determined by the greater or less im- Alfred Centre, N. Y. that we are prevented from doing anything the fault, was once told of the shameful pressionability or excitability of that structexcept what seems to us very small, let us re- misdeeds of a professing Christian, the ac- ure regarded as the substratum of intelligence. This impressionability may be native place knows us better than we know our- of You surely cannot make excuses for such or acquired. In the former case it is the mark of a superior intelligence; in the latter. "Very well," was the reply; "then I shall it may be produced by such sustained labor as every man of genius is compelled to en-Make excuses whenever you can; when dure. It may also be developed by nervous not the successful servant. "To obey is bet- that is possible, imitate the example of this disease. In a whole race, there are influences, not depending on the individual, but acting upon all that contribute to the perfection of intelligence and the selection of re-markable men. The kind and degree of intelligence are also variable according to races; but in no case can the volume of the brain alone constitute the principal factor of intelligence.—Popular Science Monthly for

> GRANO-METALLIC STONE.—The granometallic stone, the invention of Mr. J. H. Bryant, of London, is composed of blast furnace slag and granite, which are crushed. chemically treated, dried, and mixed with Portland cement. For use these ingredients are brought to a pastry consistency with an alkaline solution, and laid. It possesses the important property of always A man who thinks what he says, and says having a rough surface, which is due to what he thinks, will speak in a natural the atoms of the vitreous slag always presentwhich indicate that he is an actor, that is, a itself for paving and road-making purposes, however, it has now been proved to possess We once heard a person read an essay in the additional important feature of beprobably not one natural tone in the voice with this stone has stood a number of burnof the reader. We have known public speak- ings without any repairs having to be done. affected, and who would go through their injuriously acted upon by the heat. This speaking or praying in a tone of voice such is certainly a most crucial test, and the as neither themselves, nor any one else, ever satisfactory manner in which the stone has used in ordinary and unconstrained con- passed through it stamps it at once as an versation. They have learned this of some- adsolutely fire-proof material, and, thereone, or they have adopted it or invented it. fore, of special value for constructive pur-

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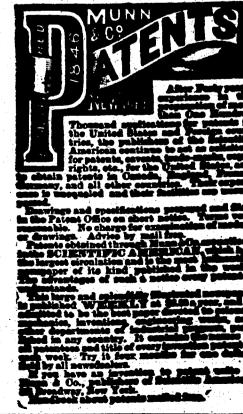
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"Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of

#### INTERNATIONAL LESSONS, 1887.

#### SECOND QUARTER.

April 2. Joseph sold into Egypt. Gen. 37: 23-36. April 9. Joseph Exalted. Gen. 41: 38-48. April 16. Joseph Makes Himself Known. Gen

April 23. Joseph and his Father. Gen. 47: 1-12. April 30. Israel in Egypt. Exod. 1: 6-14. May 7. The Child Moses. Exod 2: 1-10. May 14. The Call of Moses. Exod. 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.

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

LESSON III. - JOSEPH MAKES HIMSELF

KNOWN.

#### For Sabbath-day, April 16th.

SCRIPTURE LESSON.—GENESIS 45: 1-15. Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me: and there stood no man with him, while Joseph made himself known unto his brethren.
2. And he wept aloud; and the Egyptians and the house

3. And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence.

4. And Joseph said unto his brethren, Come near to me, I pray you: and they came near; and he said, I am Joseph your brother, whom you dunto Egypt.

5. Now therefore be not grieved, nor angry with your selves, that ye sold me hither: for God did send me before you to preserve life.

6. For these two years hath the famine been in the land; and yet there are five years, in the which there shall neither be 7. And God sent me before you, to preserve you a posteri ty in the earth, and to save your lives by a great deliver

ance.

8. So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

9. Haste ye, and go up to my father, and say unto him. Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not:

10. And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children, and thy flocks, and thy herds, and all that

11. And there will I nourish thee, (for yet there are five years of famine;) lest thou, and thy household, and all that thou hast come to poverty. 12. And behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you.

13. And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste, and bring down my father hither.

14. And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.

15. Moreover, he kissed all his brethren, and wept upon them: and after that his brethren talked with hi

GOLDEN TEXT.-Overcome evil with good.

#### BIBLE READINGS.

Sunday. Joseph makes himself known. Gen. 45 1-15.

Monday. The ten go to Egypt. Gen. 42:1-20. Tuesday. Simeon held in bondage. Gen. 42: 21-38. Wednesday. Benjamin with Joseph. Gen. 43: 1-34. Thursday. Joseph tests his brothers. Gen. 44: 1

Friday. Christ a deliverer. Rom. 7:1-25. Sabbath day. The great deliverance. Rev. 7: 9-17.

TIME.—1707 B. C.; the second year of the famine. PLACES.—Probably Zoan, or Tanis in lower

PERSONS.—Joseph, now thirty-nine years old, having been in Egypt twenty-two years; Pharaoh, Benjamin, Joseph's full brother, the younger son of Rachel, now probably about twenty-six years old.

## OUTLINE.

I. Joseph revealed. v. 1-4. II. His brethren comforted. v. 5-8.

III. The message to Jacob. v. 9-13.

IV. The reconciliation. v. 14, 15.

## INTRODUCTION.

The last lesson closed with Joseph as viceroy of Egypt, placed in authority next to Pharaoh. We pass over the very interesting account of the provisions made by Joseph, and also the two trips of Joseph's brethren from Canaan to Egypt to buy corn. We must also pass over the account of Jose h's seeming stern treatment of his brethren, resulting in a proposition to keep Benjamin as his slave. This proposition led to Judah's plea (44: 18-34), one of the most eloquent passages in all literature. We would most earnestly commend the careful study of the chapters intervening between the last lesson and

## EXPLANATORY NOTES.

The famine had now prevailed about two years, not only in Egypt, but extending throughout Canaan. Jacob's family were now compelled to go to Egypt to buy grain. This brought Joseph's brethren face to face with himself. Many years had passed since they sold him to the Ishmaelites to be carried away into Egypt as a slave. Many changes had come to Joseph in his appearance as well as in his position. It is not strange, therefore, that his brethren should not recognize him in his royal appearance; but Jos. eph knew his brethren as soon as they came into his presence, and only with difficulty was he able to restrain his feelings of tenderness in their presence. Gen. 42: 24. He remembered their cruel treatment to himself twenty years before, but whether they maintained the same hard-hearted characters to the present time, he did not know. Therefore, before revealing himself he must test them, and thus know if they had reformed. For this purpose he put on the appearance of rigid justice and unrelenting sternness. By this he would determine, if possible, whether they would act in the same unfeeling way toward Benjamin and their aged father as they had had done in respect to himself. They had brought with them their younger brother, Benjamin, in accordance with his demand made upon them at the time of their first visit. This compliance with his demand had been a great trial to their aged father as their sacks to be filled and, without their knowledge, had placed in the mouth of each sack the money which they had paid him for the corn, and besides V. 9. Having made this full statement of the signifi-

Benjamin's sack, and thus he sent them away. After | their way to their father, that they may inform him their departure an officer was sent in pursuit of them, of the preservation of his lost son Joseph, and of his who overtook them and charged them with theft. great power in Egypt, and at the same time to bring They confidently protested and asserted their innocence, but the officer opened their sacks and found the money, and the cup in Benjamin's sack. They were compelled to go back and appear before Joseph. In this hour of trial the final test was made. He overheard their penitent confession among themselves of their past sins against himself, and learned in this way of Reuben's ineffectual remonstrance against their cruel treatment. He also now witnessed the evident distress in their minds on account of the theft which their younger brother Benjamin had apparently committed. Judah's tender and touching plea for Benjamin, for his father's sake, in which he offered himself to suffer in the place of his youngest brother, clearly revealed to Joseph that they were entirely changed, and no longer the hard If they will accept the invitation and come near to and cruel brothers of twenty years before. They loved their father and they loved their young brother, Joseph's full brother, to the extent that they were

V. 1. Then Joseph could not refrain himself before all them that stood by him. He was surrounded by members of his court, but he could no longer control his feelings, which he had felt it necessary to do in their presence. Judah had described to him his aged father in his disconsolate grief for his lost son Joseph, and his trembling anxiety for the safety of Benjamin, his voungest son, and only full brother of the lost one, and he cried, Cause every man to go out from me. He felt that he must now reveal himself to these repentant and tender-hearted brethren, but he could not do this in the presence of these Egyptian courtiers; he must be alone with his

willing to suffer any servitude for them.

V. 2. And he wept aloud. "Gave forth his voice in weeping." Doubtless these brethren were greatly surprised to witness the deep emotions of this Lord of Egyyt, as he wept without restraint It was a demonstration of tenderness on his part that they were not looking for; and the Egyptians and the house of Pharach heard. His expressions of grief were so loud and intense that they became known to the Egyptians outside and to Pharach's household. It was an event never witnessed there before, and so strange in its character as to make it impossible to

V. 3. And Joseph said unto his brethren. I am Jo seph; doth my father yet live? As soon as Joseph was able to command his voice, he declared himself, and inquired again for his father. Judah's address had dwelt almost entirely upon the deep grief of his father. Joseph's mind is full of the thought and he wishes to know assuredly of the present welfare of his aged father, and his brethren could not answer him: for they were troubled at his presence. They had been think ing of their unnatural crime against their brother twenty years before, and of the deep grief that it had brought to their aged father all these iwenty years, and of their concealment of the real facts from the knowledge of their father. Now to find them selves standing in the very presence of that same brother whom they had sold as a slave, now exalted to the position of the lord of Egypt; now that their crime and subsequent falsehood to their father, which had brought such unremitting grief, must all be laid open before that aged father, what could they say? what could they do? No wonder they were troubled and and confounded; filled with terror and dismay.

V. 4. Come near to me, I pray you. Up to this moment he had held them at a respectable distance, but now his affection for them draws them closer to him, and he said, I am Joseph, your brother, whom ye sold into Egypt. He must now prove to them that he was their veritable brother, for they could not at first believe it possible. For this purpose he refers to the incident of their selling him to be carried into Egypt. Of course they knew by that statement that he was the brother, or at least he knew of the transac tion. In this close proximity they could see by his features, by the color of his eyes, that he was the full brother of Benjamin. The proof was con-

V. 5. Now therefore, be not grieved, nor angry with yourselves, that ye sold me hither. They were full of fears and self-reproaches, and Joseph, in his deep sympathy, seeks at once to relieve their troubled hearts. But how can he relieve them? They are justly charged with a soul crime; but he proceeds to show that even out of very sinful transactions God is able to bring great good. For God did send me before you to preserve life. What a revelation was this, that they were permitted, in the cruelty of their wicked and envious hearts, to sell their brother as a slave, and that he is not only preserved, but exalted, by their God, to be their deliverer in the time of sore

V. 6. Here he explains more minutely the design of God in permitting them to sell him into Egypt. He speaks of the famine, how long it had already existed, and how long it is to continue. In this very remark, "and yet there are four more years, in the which there shall neither be earing nor harvest," he indirectly affirms that he is under the immediate guidance of God. The word "earing" signifies "plowing." This brings out the intensity of the famine. There shall be no inducement or encouragement to plow, for there could be no harvest.

V. 7. And God sent me before you, to preserve you a posterity in the earth, and to save your lives by a great deliverance. He immediately insinuates that this famine is so intense that without this provision for their deliverance they, with their posterity, must have utterly perished from the earth; hence that the deliverance is a very great and signal provision-

made for them by the God of heaven. . V. 8. So now it was not you that sent me hither, but God. He does not, by this language justify their wicked act in selling him, but he calls attention in a most emphatic way to the far reaching plan of God in bringing about benificent ends for his children. Thus out of those events, which have justly caused them great sorrow. God brings events of great joy and deliverance. He hath made me a father to Pharach, and lord of all his house. As a proof of the overruling providence of God, he refers to the as tonishing fact that he himself has been elevated well as to themselves. Joseph had finally ordered from the position of a foreign slave to the position of a mighty ruler in the most powerful empire on the earth. Of this they are themselves witnesses.

this had placed his own silver cup in the mouth of cance of all these events, he now hastens them on | W. L. Beeman, Orleans, Nell.,

him without delay into Egypt. Probably Jacob would be reminded, by this surprising turn of af-

fairs, of the promise made to Abraham. 15:13, 14. V. 10. And thou shalt dwell in the land of Goshen, and thou shalt dwell near unto me. The most desirable part of the land was assigned as the home of the family of Jacob. It also had the advantages of being very near to the residence of Joseph, and also adjacent to Palestine. There Jacob could dwell with his entire household and all his descendants. his flocks and herds, and all his possessions.

V. 11. There will I nourish thee, . . . lest thou and thy household, and all that thou kast, come to poo erty. This invitation is accompanied by the urgent reasons, viz., the danger of their coming to poverty. Joseph, he will nourish them and save them from

V. 12. And behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you. He insists upon their knowing, from their own eyesight, from comparing him with Benjamin, that he is the real Joseph; and he desires them to go to their father with this unmistakable as

V. 13. Here he urges them to tell his father at once all about him, every assurance that they have of his identity, and then of his great influence and power in Egypt. And in the light of all these facts, and of his urgent request, they are to hasten and bring down their father at once.

V. 14. And he fell upon his brother Benjamin's neck and wept; and Benjamin wept upon his neck. Here is an expression of perfect recognition between the two brothers. They weep for joy and thankfulness at this unexpected meeting after so many long years of separation.

V. 13. Moreover, he kissed all his brethren, and wept upon them; and after that his brethren talked with him. Their doubts were now all dispelled, their recognition was complete, their restored fellowship was perfect, their fearful sin was forgiven. and they were saved, not only from physical famine. but from that condemnation that had so long rested upon their souls. "Joseph betrayed and sold by his brothers, rising to be lord of the land, and savior from death, and freely forgiving those who had sought his ruin, is a type of God's beloved Son, who came to his own and his own received him not, but who is the Lord of life and salvation.'

#### Books and Magazines.

Useful Information.—We have just received from the publisher a copy of the 1887 edition of Conklin's Handy Manual of Useful Information, a book of 288 pages of closely printed matter, teeming with information on over 2,000 subjects. It contains a million facts, also many tables of practical value for every one in all sorts of business, trades and professions. Its statistics are brought down to date. It will be mailed to any address on receipt of 25 cents, by Geo. W. Ogilvie, Publisher, 216 Lake St., Chicago, Ill.

THE Pulpit Treasury for April closes the fourth yearly volume of this varied and suggestive magazine. Its helpfulness in every department of Christian work renders it indispensable to every preacher, and its future promises to be even brighter than its past. At the close of this year the publisher announces that the magazine has reached a circulation of ten thousand copies, which is one of the best assurances that it will continue to grow in favor. Yearly, \$2 50. Clergymen, \$2. Single copies, 25 cents. E. B. Treat, Publisher, 771 Broadway, New York.

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