

The Sabbath Recorder.

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

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The Sabbath Recorder.

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ARTICLES.

Written on the Death of Mrs. Clarissa Edwards.

BY MRS. L. I. GARDNER.

Oh, softly wave the silver hair
From off that aged brow,
That crown of glory worn so long,
A fitting crown is now,
Fold reverently 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,
That spirited 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 organized, 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, ought to be often reviewed by our ministry of a later date. There was something grand in that spirit which sustained them and filled their meetings with such joy and gladness.

This plan of itinerating ministry was, at the same time, the only mode of communication between our older churches and the newer mission fields. It was a sort of publication by means of living messengers, who could hold sweet communion with the lonely ones, joining with them in their devotions and their songs, and sympathizing in all their trials. Our older people can distinctly 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. Who can tell what would have been the 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 publication as a means of communicating with all the churches regularly.

The Seventh-day Baptist Missionary Magazine was issued in its first number, August, 1831. 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 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, auxiliary to the general Missionary Society, thus uniting to carry on the evangelistic 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 years 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 agricultural appliances are to the manufacturer and farmer. They multiply the powers of the living agent. They do more; they go and work where the living agent cannot go and work. This *Magazine* was discontinued after about four years, but its elevating and propelling influence upon our people did not cease; a new life was generated.

"At the Conference of 1839, 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 live 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 in the denomination." This committee made a recommendation. In conformity with this, the *Seventh-day Baptist Register* was started at DeBryter, 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 sale, the *SABBATH RECORDER* was established in New York City, and edited several years by George B. Utter. Subsequently, Thos. B. Brown became associate editor for a few years, giving very valuable services to the *RECORDER*. At the close of the fifth year of the publication of the *RECORDER*, the Seventh-day Baptist Publishing Society was organized, purchased material for a printing office, and assumed its publication. At

the close of the thirteenth year, Mr. Utter resigned his position as editor, and Wm. B. Maxson, D. D., T. B. Stillman, E. Lyon, L. Crandall and P. L. Berry were appointed a committee, "upon whom shall devolve the duty of managing the publishing interests of the Society." Of this committee, Wm. B. Maxson accepted the chief responsibility of the editorial work, until it was concluded to transfer the *RECORDER* and entire outfit to George B. Utter, who had now settled in Westley, R. I. This was in 1861 or early in 1862. Mr. Utter published the *RECORDER* till 1873, when the Tract Society repurchased it, and on the 27th of June, issued from Alfred Centre, N. Y., their first number under the new administration, with Rev. N. V. Hull, D. D., as editor, and David R. Stillman as financial agent. The number issued was Vol. 28, No. 27. Dr. Hull continued his very able services as editor until his earthly work was closed by death, Sept. 5, 1881, aged 72 years. Dr. Hull and David R. Stillman were succeeded by Rev. L. A. Platts, as editor and financial agent. Two and one-half years later, June 1, 1885, the publishing work having greatly increased, Eld. Platts was relieved of the financial agency by the appointment of Rev. Earl P. Saunders to the position of business manager. More recently, Rev. A. E. Main, D. D., has been united with Dr. Platts, as editor of the Missionary Department.

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 6,556; thus, in the last 55 years, the membership has almost quadrupled the numbers reached at the end of the previous 150 years. Besides, there are many hundreds living isolated and 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 not 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. 2d. They were not readers of our family paper, the *RECORDER*.

No neglect, on the part of parents, will so quickly and surely prepare their children to turn their backs upon the observance of the Sabbath, as the neglect to furnish the 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, and those families of children born with talents, capable of the highest culture and usefulness, are scattered wherever the fickle winds of low life and chance might drive them. The parents die, feeling that life for 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 ought to be in every family. *The Youth's Companion*, *The Century*, *The Scientific Monthly*, and some one of the great dailies, may represent this large class of very valuable publications. But besides any or all of these, every family should take a strictly religious paper, and give to it all due respect in its design for home culture. If only one paper can be taken, such a paper should have the pre-eminence over all other

For Seventh-day Baptists, this family religious paper is a moral necessity. Our convictions as to the Bible Sabbath bring us into a moral conflict with the customs of the world. All worldly and business interests are against us. To maintain our high and true position with Christian dignity, and to hold up the pure light of the Bible before the Christian Church, in her abortive effort to perpetuate the pagan Sunday, requires dauntless courage, well grounded principle, and clear-sighted understanding of the authority of God as revealed in his Word. To secure this is the high and sacred purpose of our family paper—the *SABBATH RECORDER*. We have had a strong and worthy leadership in the line of our editors. Eli S. Bailey, John Maxson, James Bailey, George B. Utter, Wm. B. Maxson, Nathan V. Hull, Lewis A. Platts and Arthur E. Main have done and are doing an educating work for our families and churches that can never be fully estimated in this world. Not only is the *RECORDER* the constant medium of acquaintance and sympathy between all our churches and membership, but it serves to commend, to encourage, and to build up all our denominational work; it unifies sentiment, it stimulates and guides co-operation, and is thus a prolific source of strength to our people and the cause we represent before the world.

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 justice to the founders of the College, should be corrected.

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 trustees. 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, Philmore 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 on conditions of fixing the location of the school where the largest funds should be raised for the school-building. The consequence was, that two vigorous communities became thoroughly committed, each to their own locality." As a result of this movement,

"Albion Academy opened on the 18th of October, 1854." Now, in behalf of the originators and the responsible supporters of Milton Academy, this counter statement should be made: They did not consent to such an arrangement, nor even countenance it, whereby a rivalry should be created between 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 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. W. C. W.

MILTON COLLEGE, March 26, 1887.

BENJAMIN S. CRANDALL.

The pastor is, not infrequently, called upon to perform offices for the dead when he feels that he must be careful in his references 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 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 fellow-men, he never said or did a single thing to which any one did or could rightfully take exception. He was in the mercantile 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 un tarnished reputation. The memory of such a life must prove a solace to his sorrowing wife and children, and sooner or later be followed by gracious results. For "being dead he yet speaketh."

A. M. L.

The Sabbath Recorder.

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 Editor.

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

All other communications, whether on business or for publication, should be addressed to the SABBATH RECORDER, Alfred Centre, Allegany county, N. Y.

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In patience wait, O teacher, wait, The seed long watched shall germinate, When the cold soil in which 'twas sown The warmth of God'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.

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.

Too MUCH PAINS can hardly be taken, by 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.

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.

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 contributions we have made to our Missionary and Tract Societies, has fallen short of what it was last year at this time, by nearly one-third.

time to time, have done. But when such opportunities for missionary and Sabbath reform work as have come to our doors have to pass unheeded because we have not the means to meet them; when men invite us to come into their midst with the Sabbath truth with almost certain prospects of building up Sabbath-keeping interests, only to be told that we cannot come now; if at all; when our missionaries are beset with invitations to go to new fields of gospel labor before they have done little more than open the work where they are,—when these things are so, there is certainly something wrong somewhere.

Again, very few of us have arisen to a proper appreciation of our privilege, not to say duty, to give regularly and systematically to the promotion of our own work. 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.

While we earnestly work and patiently wait for the realization of this ideal method 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 missionaries, and thus give up all part in the fulfillment of our Lord's last commission, "Go ye into all the world, and preach the gospel to every creature"?

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, "My Lord and my God," and sing ever, "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.

No! A hundred times, no! If there is anything in favorable opportunities, in open doors, in pressing invitations to indicate the leadings of Providence, there was never a time in our history when we were more clearly called of God to push out into new fields, to enlarge our work in every direction, than in this year of our Lord, 1887. We must go forward! What then? Until we all come to the regular systematic method of meeting the many demands of our work, these demands must be met by occasional 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.

Communications.

THE PEW TO THE PULPIT, AGAIN.

In home reading, the pew 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 their best development under Christ. Vices had their worst characters out of Christ. Christ was his model of holiness. Christ crucified was the means of ennobling virtues, and removing vices, and was, in all, for spiritual growth.

A modern notion has associated these results with revival meetings, and calls in revival ministers and means, whose labors are

addressed, perhaps, more to the emotional than the spiritual nature, and whose ingathered fruit, having the character of stony-ground hearers, wither, fruitless, awaiting a repetition of the revival agencies. Thus the pew sits and hears, and waits, and may be dies unedified, unbled, 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."

WHAT IS THE REMEDY?

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 183 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 1/2 years.

When people are sick, they usually employ a 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 steadily 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 bestow, not alone his gifts, but his devout 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 Societies terminated with the gift; it shows a lack of principle in our charities and benevolence.

In giving in homeopathic doses, all can contribute, and my all would include any one who has an income of ten cents. As our Secretary suggests, "We need the small rivulets flowing from the 8,000 fountains,

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. Ministers 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 a rich blessing of divine love. Investments 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 time as pastor; therefore, 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 of labor. 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 people of his new charge. L. F. RANDOLPH, Church Clerk. NORTONVILLE, Kan., March 27, 1887.

MEMORIAL FUND.

Table with financial entries: 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. Cash balance, Bi-Centennial Education Fund, Interest, 6 mos., Wm. H. Rogers, mortgage, Note, J. R. Dunham, Balance Dime Savings Institution, Milton College, Interest, 6 months, J. Maxson, mortgage, Bond and mortgage, paid by J. Maxson, Westery, R. I., Interest, 6 months, Catholic church, mort., Mortgage of Elizabeth Phillips, paid, Interest, 9 months, Phillips, Wm. M. Drake, mort., Plainfield Chair of Theology, Rent, Interest, 6 months, Mill, Spicer & Hubbard, Rents of houses, Dividend, City National Bank, Babcock Chair of Physics, Interest, 6 mos., Kenyon & Maxson, North Plainfield Bonds, Dividend, First National Bank, City, 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, \$5,888 84

DISBURSEMENTS.

Table with financial entries: Burdick Farm, Interest, 6 months, Buffalo Savings Bank, Plainfield Chair of Theology, Taxes, house, Fourth street, 8 shares bank stock, Wm. H. Crandall, Treasurer, Invested, 2 shares City National Bank stock, 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 No. 10, Interest account, American Sabbath Tract Society, Invested, New Berlin Bond, New Berlin, N. Y., Bi-Centennial Education Fund, Dime Savings Bank, profit and loss acc't, Expense account, Cash balance, \$5,888 84, Examined and compared with vouchers and found correct, J. A. HUBBARD, J. M. TRISWORTH, Auditors, PLAINFIELD, N. J., March 18, 1887.

MISSIONARY SOCIETY.

Table with financial entries: Receipts in March, Received through the RECORDER Office from Mrs. G. W. Holman, Clayville, N. Y., John J. Goodrich, Wood River, Neb., Mrs. Emeline Crandall, Westery, R. I., Mrs. D. P. Rogers, Waterford, Conn., S. M. S., Mrs. D. P. Rogers, Waterford, Conn., C. M., to apply upon L. M., Mrs. Olivia Maxson, Interest upon Special Ministerial Fund, Mrs. J. A. Kenyon, Rockville, R. I., Mrs. M. E. Kenyon, Mrs. E. C. Kenyon, Rev. J. Clarke, Miss Susie M. Burdick, Alfred Centre, M. M., Hartsville Church, towards L. M. of Schuyler Watford, H. W. Stillman and wife, Edgerton, Wis., Andover Church, collections

Second Brookfield Church, collection, G. I., Second Brookfield Sabbath school, Rev. C. W. Threlkeld, receipts, Rev. J. W. Morton, receipts, Little Genesee Sabbath school primary class, for S. M. S. Carlton Church, Garwin, Iowa, S. A. Millikin, Sherman, Tex. Daytona Church, collections, New Auburn Church, collection, Four months loan, Rev. S. D. Davis, receipts on Hornellsville Church, collection, W. B. Stillman, Saginaw, Michigan, apply upon L. M., Mrs. B. Stillman, First Brookfield Church, G. I., First Brookfield Church, J. A. Pa., C. M., Plainfield Church collections, Sabbath-school, S. J. G. F. Miss Susan Church, Westery, John Congdon, Newport, R. I., Mrs. William Davis, Verona, Y. C. M., 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. Harriet G. Stillman, Mrs. Lydia R. Lyon, Mrs. Sarah S. Lewis, Miss Nancy L. Rogers, Miss Mary G. Stillman, Miss Phoebe A. Stillman, Rev. S. D. Davis, to apply upon L. M. for himself, Rev. C. J. Sincal, 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. WESTERY, R. I., March 31, 1887.

Home

New York INDEPENDENT Sabbath, March 26th, a student in the theological pulpit member of this chapel, discarding upon fresh, "The love of God school on that day no review was made interesting exercises, including biographies, Cain, Abel, Noah, Abraham, Jacob, and a brief mentioned in the quarter W. C. Titworth, of A present, gave an instruction school. The average at quarter just closed has been more than usual. The evening after the Van Fleet, Esq., of A very interesting temper the auspices of our W. license, the present delinquents, received merited Tuesday afternoon, M enjoyable occasion to the Amanda Livermore, widow, a surprise birthday her 77th birthday. Fr and Alfred Centre were tor being present, offering and prayer, after which suitable to the occasion villo Livermore read an ing the life of the aged marriage, nearly sixty ber of presents expressed given, and then Dea. made remarks with reference, and closed with this manifestation of I may enjoy many more and continue to have Heavenly Father.

ADAMS C. Another surprise party E. C. Crosby and wife thirtieth they had on fifth year of their evening of that date s friends, in their absence their house. Valuable upon, and arranged ar table, when the host for and introduced to prize was complete. were served, the past appropriate to the occasion responded to by was then offered, which ant social occasion. But the surprise institution in which t pride. They are just lic school. Although three departments, maintained by com

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.

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 for nearly eighteen and twenty years, most of the time as pastor; therefore,

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 of labor.

Resolved, That we appreciate his work, his services, 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 people of his new charge.

L. F. RANDOLPH, Church Clerk.

NORTONVILLE, Kan., March 27, 1887.

MEMORIAL FUND.

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:

Table with financial entries for Memorial Fund, including interest, payments, and balances.

Table listing church collections and contributions from various locations like Second Brookfield Church, Little Geneese Sabbath-school, etc.

primary and intermediate departments have been in charge of Miss S. M. Stillman and Miss L. M. Ayers, respectively for about four years. Mr. Frank Pelo has been at the head of the school for about two years.

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.

verses, "Shall we gather at the river," "Sweet by and by," etc. 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 them go, still we trust they will find satisfactory compensations for the change.

Condensed News. Domestic. It is estimated at the Treasury Department that there has been a decrease of about \$12,000,000 in the public debt during the month of March.

The total expenditures at Sing Sing prison for the month of March were \$14,203, and the total earnings \$6,406, leaving a deficiency for the month of \$7,797.

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.

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

Advices from Moscow state that a regular campaign has commenced for supremacy in the councils of the Empire between Kerkoff 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 Smyrna. The American legation has asked the Porte to send a man-of-war to Smyrna to protect the missionaries.

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.

MARRIED.

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

DIED.

At her home, in Alfred, N. Y., March 28, 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.

REBELLION.

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.

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.

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.

Home News.

New York.

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."

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.

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.

ADAMS CENTRE.

Another surprise party! This time it was E. C. Crosby and wife who were hit. March thirtieth they had completed the twenty-fifth year of their married life.

But the surprise party is not the only institution in which the Adams people take pride. They are justly proud of their public school. Although the school has but three departments, the grades are rigidly maintained by competent teachers.

Illinois.

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.

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.

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.

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.

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 acknowledged.

On Sabbath-day, Bro. Wheeler gave us an excellent farewell sermon, from the text: "Ye are not your own," full of earnestness and the strong convictions which characterize the man.

Tuesday afternoon, thirty or forty friends gathered at the depot to see them off for their new home, in Dodge Centre, Minn. In the interim of waiting we sang a few

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

At Crumb Hill, N. Y., March 11, 1887, WILLIAM BURDICK, in the eighth 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.

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 in the Lord Jesus. The funeral services were held at the Quaker church, and the text was of her own choosing, Psa. 23: 4.

Mrs. CLARISSA ANN MAXSON CHESTER, wife of C. N. Chester, was born in Hopkinton, R. I., Aug. 8, 1817. She was the daughter of Peleg and Clarissa Maxson, and one of a family of twelve children.

In Janesville, Wis., March 21, 1887, Mrs. GENAULDE 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.

In Dodge Centre, Minn., of scarlet fever, Feb. 1, 1887, LARBY 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.

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

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

THE GREAT AMERICAN Pianist, MR. WM. H. SHERWOOD, WILL GIVE A CONCERT AT ALFRED UNIVERSITY, WEDNESDAY EVENING, MAY 4th.

FOR SALE. I will sell my manufacturing and jobbing business, situated in Alfred Centre, N. Y. The goods are in good demand, with fair profit.

SALARY & expenses to men and women. J. E. Whitney, Nurseryman, Rockville, N. Y.

THE next covenant meeting and communion season of the West Geneese 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.

THE Ministerial Conference of the Western Association will convene with the Church at Nile, N. Y., on the 2d Monday in May, 1887, with the following programme: Introductory Sermon, Geo. W. Hills.

THE New York Seventh-day Baptist Church holds regular Sabbath services in Room No. 3, S. Y. M. C. A. Building, corner 4th Avenue and 2nd St.; entrance on 2d St. (Take elevator.) Divine service at 11 A. M.

CHICAGO MISSION.—Mission Bible-school at the Pacific Garden Mission Rooms, corner of Van Buren St. and 4th Avenue, every Sabbath afternoon at 3 o'clock. Preaching at 8 o'clock.

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

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.

THE Hornellville Seventh day Baptist Church holds regular services at the Hall of the McDougall Protective Association, on Broad St., every Sabbath, at 3 o'clock P. M.

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.

BLUEBERRY. A valuable fruit to grow for pleasure and profit. Price list free to all. Agents wanted to sell plants.

TRADE WELLS ESTABLISHED. Reason for selling: I have business in Richburg that requires all my time and attention.

