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The Sabbath Becorder,

AMERICAN SABBATH TRACT SOCIETY.

ALFRED CENTRE, ALLEGANY CO., N. Y.

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# Sabbath

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

TERMS—82 A YEAR, IN ADVANCE.

Mrs J G Fuller 1 87

VOL. XLIII.-NO. 23.

ALFRED CENTRE, N. Y., FIFTH-DAY, JUNE 9, 1887.

FLITTING SUNWARD.

NUMBER IX

THE CRESCENT CITY.

The next morning, we found ourselves i

weather wherein the shady sides of the

streets were sought for comfort. We could

compare it to no Northern month. The

roses and sunshine were like June, but the

skies were weeping like April. March seem

ed to have completely dropped out of our

calendar. The daily paper, however, being

dated March 7th, convinced us that we had

not had a Rip Van Winkle sleep of two

month's duration, but were simply out of

the realms where old Boreas reigns. We

were in New Orleans, the city of Benville,

and the scene of the victories of O'Reilly, of

Galvez, of Jackson, and of Farragut and

Porter; the city of the Creole, with strange

foreign names to its streets and foreign ac-

cents on its tongues; the city of diverse

architecture, ranging from the Congo,

through the Spanish, French, and nonde-

script American, to the ancient and modern

"classic:" indeed it may be doubted if any

city on the globe can show a greater variety.

some open drains on a few streets. The

rain water has to find its way back into the

swamps, and from there to Lake Pontchar-

train. A smart shower floods all the lower

portions of the city. One morning after a

smart shower, I undertook to walk to one

of the principal railroad stations. Beyond

Poydras Market the streets were submerged

from house to house, and the only way one

could get along was on bricks and planks.

laid down by some thoughtful person for

that purpose. In one place it was neces

sary to enter a building and traverse its

rooms. The water was from 12 to 18 inches

deep in the streets surrounding the depot,

but in an hour or two had disappeared.

We were told that after a long southeast

wind the waters of the Gulf back up into

Lake Pontchartrain so as to flood large sec-

tions, and render communications almost

impossible. As these parts are mostly in-

habited by the poor, much suffering and dis-

tress often occurs, and sometimes loss of life.

The April showers showed us another

WHOLE NO. 2208

# The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

Seventh-day Baptist Missionary Society.—No 13. Jewish Missions.—No. 5.... Ten Dollars of Missionary Money. Correspondence. Frank M. Mayes.
Woman's Medical Work in Foreign Missions.
The English Rhetoric of Chinese Girls. Missionary Work in Africa...

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Education in the Middle Ages.
Popular Astronomy in New York.

Sermon-The Right Use of the World. By Rev. D.

CATALOGUE OF PUBLICATIONS, ETC..... Marriages and Deaths. SPECIAL NOTICES..... Business Directory.....

CHRISTIAN THEOLOGY .- No. 6.

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

BIBLE DOCTRINE CONCERNING MAN.

nature, works, and relation to his works, we now come to speak of man and his relation as discrimination and judgment may be culto God.

he is utterly dependent upon God for every gift of life; yet, in his nature and position, he stands at the head of all created beings in this world. Each individual man is a distinct person, yet he has all the essential attributes of humanity, and is equal to every other person in humanity. As being created in the image and after the likeness of God, he is a moral being, capable of communion with Deity.

Each individual man in the human race, the spirit is the supreme nature of the two, nature of moral beings. while the physical nature sustains this relation of union to the spirit for a very brief time, when a separation takes place, the one material world, and with other earthly be-junction, "Be ye holy, for I am holy."

that he has a distinct personality. Personidentity. This knowledge of personal identity is the knowledge which one has of himself as being the same person in different and successive states. Thus one affirms

the soul must be clearly distinguished from personality, consciousness and identity. These are all presupposed as conditions for mental and moral agency.

We must never suppose that the mind acts in a divided manner. The whole mind, as a unit, acts with an undivided energy: man acts as a person, an agent, not at one time as an intellect, at another time a emotion, but his whole person acts at once The term faculty is used to designate some specific function of the agent, a distinc mode of operation. The mind may be said to act under three different modes, or t have three distinct functions. It may be said to know or to reason, and thus attain to facts and truths. This function of the mind may be termed intellect or reason Again, the mind has the function of volition and choice, determining itself with reference to some object known. This function of the mind is termed the faculty of will Again, the mind has the function of pleasure and sorrow; all those states expressed under the general term of sensibilities. This general function is termed the faculty of sensibility. The three functions, powers or faculties embrace all the activities of the mind. Thus it may be said that the whole mind thinks, feels and wills.

The conscience is a term used to express certain natural operations of the mind, in view of what has moral quality, in view or right and wrong. Conscience is equally active with the intellect, the sensibilities and the will; it is not peculiar nor limited to either one of the faculties, but seems to preside over the activities of the mind in al three of its functions, as they are directed to what has moral quality. Since the con science always acts with reference to the moral quality or character of the personal determinations, it naturally presupposes fixed moral law that should control all activities and states of the human heart. The conscience, therefore, is a revealer in the human heart, of law, and of obligation to that law. It seems to have a two-fold office. Having spoken briefly of God, as to his one of discrimination or judgment, under which it approves or disapproves. Inasmuch tivated, and thus made more exact and Man is a moral being, finite and depend- truthful, it is very evident that conscience is ent. Though created in the image of God, subject to education, and thus may become very active and forceful, or, by neglect, it may become very inoperative, or misleading in its approvals.

Since conscience implies a moral law, it is of first importance to have some clear conception of what law is. The law of God may be defined as rectitude embodied in the form of command. It commands what is right and holy, and prohibits what is wrong and unholv. Such a law is absolute and eternal. The idea of such a law is planted in this life, has two distinct natures—physi- in the very nature of moral being and of cal and spiritual. They are so closely united | moral action. It is not arbitrary and temas to constantly act upon each other, though | porary, but inseparably connected with the

What does such a law require? We cannot conceive a moral law which has no end, requires nothing. This law requires what going to God who gave it, the other to the is right, what ought to be, what is absolutely dust of which it is. The body is the organ just, true and holy. It can never be satisfor the manifestation of the soul, and the fied without holiness. The law, as to its medium for its communication with the requirements, is well expressed in the inhas the highest moral ends of the universe As to the origin of souls, several theories in view; and with this and for this, it seeks have been advanced, but it seems to be the highest moral perfection of every moral clearly taught in Scripture that the entire being. This highest personal good for man, personal individual is begotten, the spiritual | what is it? This question involves the nature as well as the body. The central nature of virtue. What is that in moral fact in respect to man as a moral agent, is, beings which is, in its nature, essentially virtuous? What is that state of mind or ality is that in us which we refer to when heart which is common to, and expressed we say, I, thou, he, and she. It is the real in, all virtuous affections and acts? There self-hood of every personal being; the self are many passages of Scripture which inculas distinguished from the not-self. It is cate the doctrine that love is the fundamencharacteristic of personal beings to have tal principle; love to God and love to men. knowledge of self and of all the activities "True virtue is love of all intelligent and and states of self. This self-knowledge is sentient beings, according to their respective called consciousness. The continued exist- capacities for good, with chief and ultimate ence of the same self or person, in a variety respect to the highest good, or holiness," their highest good. It includes justice, in

view of the highest end of all being. It

New Orleans during the wars of Napoleon, gave another element to the combination. tained a separate existence, language, and have a refined look, and much beauty. I er and seven daughters came in, all dressed for the opera. There was dignity and

Recorder.

provided a channel sufficient to enable such | help of the needy.

level of the river, and has no sewers, except

We were too late for the Mardi-gras, the annual sensation of New Orleans. This. relict of Paganism is celebrated here, as no where else in America, and in some respects as nowhere else in the world. It is the Roman carnival, organized and fitted into an American harness; the Pagan Carnalia divested of much of its carnaltiy and license, serving the truly American purpose of advertising the city and its industries. While it lasts, every place in the city is filled, and strangers are happy if they can find even indifferent lodgings. The great Royal Hotel, so big it won't pay to open it at other times, is then full to overflowing. The show costs the New Orleans merchants no small sum, but it pays as a business venture, and

that is why it is American. of Paganism,—Lent, Sunday, Christmas, &c.,—have been so universally adopted. The very name Mardi-gras tells its history— 'gross or sensual Tuesday." The Latin name carnalia had a similar meaning, but it covered more time. The "church," when she would adopt the feast into her calendar, tried to veil its meaning by re-christening made it a day of license, to precede the austerity of Lent.

The Creoles of New Orleans are the descendants of the old French and Spanish settlers. The word only means "native." It is not an uncommon notion that it necessarily infers an infusion of African blood, but this is not correct. That there may be such an infusion is quite possible. The first of activities or states, is called personal It includes love to the impenitent, seeking settlers took to themselves such wives as were available, and these were at first mostly found among their Indian allies, or African includes faith, which is nothing without slave cargoes, until the King of France sen love. The "first and great commandment," over ship loads of French girls each supof himself, that he existed continuously as enunciated by our Lord, is wonderful for plied with a chest of clothing by royal bounthrough many days and years, and through its completeness and depth of meaning; and ty. These were gladly welcomed and are many changing experiences. This personal the second also covers every possible human proudly referred to by their descendants as member till death. And although he lived

Creole French.

a vessel to reach the wharfs of the city.

It was a great sight to see the river whom he was married in Middletown. in its present swollen condition, roll- Conn., in 1842, and with whom he lived so strange feature of the city. It is below the ing resistlessly on, bearing on its bosom happily, preceded him in death some two the wrecks of trees and frequently of years. buildings which it had picked up in its cars and dummy steam-cars, one bright day. surrounded by ample grounds, and ornamented with a profusion of beautiful roses in full bloom. It reminded us of Plainfield in June. At Carrolton we climbed the flood indeed. Its color was that of the soil, a deep ecru, looking even more solid and resistless than if it were clear. Here we sat us down and watched the floating deadwood and the puffing steamers, and mused on the ever rolling stream of destiny which some strong souls seem to stem for a season. while most are floating downward without an effort to stay their course. And while we mused, voices soft and low, came to us from under the blossom burdened China trees, voices of lovers telling the same old story which has been told since the stream of life began to roll.

G. H. B. THOMAS P. LANPHERE. Hon. Thomas Potter Lanphere was born in Hopkinton, R. I., Jan. 17, 1806. He was the fifth child and second son in a fam-

in 1820, and his older brother being drowned, the care of the family necessarily devolved upon him, although but 14 years of age. cated the movement, and a committee was He did his duty heroically, caring for his chosen to see what can be done for its acmother most faithfully, until her death, which occurred in 1854. At the age of 16 It is not strange that the carnival has he went to learn the trade of a machinist, never gotten much hold in Protestant coun- at Potter Hill, R. I. Subsequently he went in the near future they will secure to themtries. It is only strange that the other relicts to Norwich, Conn., and in 1826 he entered the machine works of Daniel Gorham, of Phenix, R. I. In 1837 he, with others, purchased the business, and under the firm name of Levalley, Lanphere & Co., carried it on. About the time of the opening of the late war, the interest was merged into a stock corporation, and Mr. Lapnhere became President, Treasurer and Agent, and under it carnevale-"farewell to flesh." So she his prudent and energetic management the business prospered. Some five years ago, in consequence of declining health, Mr. Lanphere was compelled to retire from the business. Brother Lanphere possessed rare qualifications as a business man, a clear head, good judgment, honesty and tact. He was a genial and conscientiously principled class of which the deceased brother was a man, always having to do with men in his member, and adopted by the school: employ and in business, and always having their profoundest respect.

Brother Lanphere made a profession of religion at the age of 16, in 1822, in Christian baptism, administered by the late Eld. Matthew Stillman, and united with the First Seventh-day Baptist Church of Hopkinton, of which he continued a worthy identity is the basis for the natural expectation. To fulfill such a law, is to be virtues a la cassette"—the girls with some 40 miles away from his mother church, to the fish their pulfition of future existence. The faculties of tuous.

and the exodus of West India Creoles into he remained loyal and true to the last There was a time in his early business life. when he passed a severe trial upon this and since the cession to the United States in question. He came to think as have many 1803, their descendants have largely main- others under the pressure of his surrounding circumstances, that perhaps his business, famsocial standing. The better class of them lily and social interests would be better subserved by conforming to the popular usage in was in a street-car one evening when a moth- the observance of Sunday. And one Sabbath morning he went to his shop and entered upon work. He staid one hour, and returned grace about them, as well as beauty of face to his house repentant and confessing, and and dress quite noticeable, particularly to has walked with God, in the observance of one accustomed to the street-cars of North- his holy day since, till the Father took him ern cities, and it was a pleasure to listen to to the land where the Sabbath never ends. their musical voices as they chatted in their | One member of his firm said to me, "that no matter what the occasion, no man could One of the great sights of the city, is the induce him to pay out or receive money, or Mississippi River, which winds around as if | transact any secular business during the loath to leave it, forming nearly a half circle, Sabbath. He was emphatically a moral and giving the name of "Crescent" to the light-house and tower of influence in his city. It is here from 1,500 to 3,000 feet community. He was a contributor to the wide, and deep enough to float any ship ever | church and every good work, and the humbuilt, and the recent work on the bar below, | ble poor will rise up in the good time comunder the charge of James C. Eads, has ling and bear testimony to his unostentations

His good wife, Miss Nancy A. Perkins, to

This good man breathed his last at 5.30 P. long journey to the sea. This was seen to M., May 26, 1887, in the home he built more the best advantage at Carrolton, a suburb | than 40 years ago, and in the town in which eight miles above, where we went in horse- he had lived more than 60 years, in the presence of his devoted daughter and other The way was lined with beautiful residences, friends, aged 81 years, 4 months and 12 days. A large company of kindred and friends attended his funeral at his late residence in Phenix, R. I., the 30th inst. Services consisted of addresses by Dr. Talbot, of levee, and found the river nearly on a level | Providence, and the writer, Scripture readwith the low roofs of the houses, a mighty ing and prayer by Rev. Mr. Allen, of Phenix. The remains will be interred to-day at River. Bend Cemetery, Westerly.

J. CLARKE. ROCKVILLE, R. I., May 31, 1887.

# SOUTH-EASTERN ASSOCIATION

The session of this Association, just held at Berea, W. Va., was fully attended, and was excellent in spirit and fruitful in impressions for good. The opening sermon. by Eld. S. D. Davis, was such as to give a spiritual impetus to the business. which was dispatched with efficiency and no lack of harmony.

The various denominational interests were considered with more than usual earnestness. and the wants of the field of West Virginia were not lost sight of in the plans adopted. Steps are being taken to have some of the pastorless churches supplied, and a resolution was passed, providing for the canvass of ily of nine children given to Elisha and the matter of a school at Salem, which shall Betsey Potter Lanphere. His father died afford facilities for a course of study preparatory to college. Several hundred dollars were voluntarily pledged by those who advocomplishment.

There are many signs of progress amongthe people there, and it is to be hoped that. selves advantages, the want of which has been felt so long. The country is rich in resources, not least of which is the multitude. of youth to be seen in every public gathering.

There is much promise for our cause there if the field can be properly cared for and faithfully cultivated. We have never felt so hopeful as now in regard to its prospects, and we bid our brethren there a most hearty; "God speed" in their efforts to hold up the standard of truth, and to save their fellow-

# RESOLUTIONS OF RESPECT.

At a session of the Dodge Centre Sabbathschool, held May 28, 1887, the following resolutions of respect were presented by the

WHEREAS, the Dodge Centre Sabbath-school has affered the loss of a faithful and earnest member in

the death of Frank B. Ellis; therefore. Resolved, That, while we deeply feel his loss, we thus recognize the uncertainty of human life. Resolved. That we recognize in his death the hand

of Him who doeth all things well, hoping that we may be prepared to meet him on the other shore. Resolved, That we express our heartfelt sympathy to the bereaved family and friends, commending

them to the love and mercy of our Heavenly Father for comfort.

Resolved, That copies of these resolutions be given to the father and brothers of the deceased, and that their resolutions in the Samuel Processed.

# Missions.

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

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.

THE Presbyterian Church of England reports a missionary force of 16 ministers, 8 physicians and teachers, 7 female teachers, and 73 native evangelists.

THE American Board has 434 American men and women working in the foreign and 1,964 native laborers. churches report 26,065 members; 56 high schools, 2,352 pupils; and 856 common schools, 32,577 scholars.

THE United Presbyterian Church of England expended in foreign mission work last year \$215,450. It has 89 missionaries—men and women; 494 native preachers and teach ers; 12,777 communicants; and 13,197 scholars in 213 schools.

THE foreign mission revenue of the Free Church of Scotland, last year, was \$486,145. There are 40 missionaries; 4 medical missionaries: 45 teachers; 24 native pastors and teachers; 482 other native helpers; 5,206 communicants; and about 16,875 pupils.

Ar least nine-tenths of the men of Siam can read and write. The temples have been the Geo. B. Utter, 6. schools, and the priests the school-masters. But scarcely one women in ten can read. Here, as everywhere, however, where mission work goes, intelligence is promoted by the gospel workers.

THE income of the missionary society of the English Episcopalians has risen to \$1, 161,095. 27 missionaries were added to its force last year. Laborers are found at 271 stations. European missionaries number 230; lay missionaries, 38; female teachers, 20; Eurasian missionaries, 11; teachers, 25; native clergymen, 250; unordained native Christian teachers of all classes, 3,289; native adherents, 185,878; native communicants, 42,717; schools, 1,868; scholars, 69,256.

THE London Missionary Society of the English Congregationalists, although in debt. decided not to retreat, but to clearly state the case to friends of missions. As a grand result a debt of \$50,000 has been paid; legacies rose from an average of \$50,000 to \$80,000; and ordinary contributions increased by \$20,500. The society reports 146 ordained English missionaries; 23 female missionaries; 1,072 ordained native ministers; 6,. 096 native preachers; 90,561 church members; 2,114 schools; 140,000 scholars.

THE Board of Foreign Missions of the Presbyterian Church report 172 ordained 164 licentiates; 326 lay missionaries, of whom 297 are women; and 731 native helpers,—a total of 1,515. Their field embraces 11 tribes of American Indians, and Chinese and Japanese in this country; Mexico, Guatemala, Columbia, Brazil and Chili; Liberia, Gaboon, and Corisco, in Africa; and important centers of influence in India, Siam, China, Japan, Korea, Persia, and Syria. Certain evangelical societies in papal Europe, are also aided. On this wide field are 288 churches, and 20,294 communicants. Contributions on the field about \$24,000. Pupils of all grades, over 30,000. Nearly 70,000,-

ting small articles to be sent to Shanghai, 'China, through the mails, was recently issued by the Postmaster General: "On and after this date, articles of every kind and nature, which are admitted to the United States domestic mails, shall be admitted to the mails exchanged between the United States and the United States Postal Agency at Shanghai, China, subject, however, to the following rates of postage, which in all cases shall be fully prepaid: Firstclass matter, five cents for each one-half ounce or fraction of one-half. Postal cards, two cents each. Second and third class matter and samples of merchandise.not exounces. Fourth class matter, one cent for care of persons, not under the auspices of Jews as the church has never witnessed each ounce or fraction of an ounce. Registration fee ten cents. No additional charge for return receipt."

SEVENTH-DAY BAPTIST MISSIONARY SOCIET

'NUMBER XIII.

OFFICERS, 1843-1852.

Below are given the names of those who served the Society as officers, during the first ten years. The figure after each name shows the number of years of such service during that period:

President.

Thos. B. Brown, 4. David S. Dunn, 6.

Clark Greenman, 2. Thos. B. Stillman, 9 Randolph Dunham. 1. Wm. B. Maxson, 8. David Dunn, 2. Wm. A. Fahnestock, M. D., 1.

Geo. B. Utter, 1. Isaac D. Titsworth, 2. Geo. Greenman, 2. Samuel Davison, 2. Eli S. Bailey, 6. Maxson Green, 1. Nathan V. Hull, 5. Walter B. Gillette, 1 Leman Andrus. 2. Jas. Bailey, 5.

Joseph Potter, 1. Geo. H. Perry, 2. Isaac Moore, 1. Lester T. Rogers, 2. J. W. Langworthy, 1. Jas. H. Cochran, 4. Wm. F. Randolph, 2.

S. S. Griswold, 3 A. A. F. Randolph, 3. Alfred B. Burdick, 3. Zuriel Campbell, 2. Truman Saunders, 1. O. P. Hull, 1. H. H. Baker, 1

Recording Secretary Walter B. Gillette, 4.

Daniel Babcock, Jr., 1,

Abram D. Titsworth, 9. Corresponding Secretary. Lucius Crandall, 1. Samuel Davison, 3.

Thos. B. Brown, 6.  ${\it Directors.}$ William Potter, 1. W. Stillman, 4. Randolph Dunham, 5. John Whitford, 4. David Dunn, 2. Nathan V. Hull, 1. Soloman Carpenter, 1.

Asa Dunn, 1. Walter B. Gillette, 5. Lucius Crandall, 6. John D. Titsworth, 6. Edwin G. Champlin, 3 Geo. Greenman, 3. Benedict W. Rogers, 2. Isaac D. Titsworth, 1.

# FROM DR. SWINNEY.

I am always glad in making out my estimates, to think that so far I have taken in more than enough to cover the running expenses; though, of course, I fear it might interest to the student of prophecy. The not always be the casa.

You will see that since the winter is over and the numbers have increased, I have been obliged to engage an office boy, though I can dismiss him any time when not needed.

Please give me some criticisms or suggestions about writing to the RECORDER. It is a very hard thing for me to do, and every one says, "Write, write," but I have nothing American missionaries; 122 native ministers; to say or write of but the sick over and over again.

> You may know more of what is expected of me, or of what the people are anxious to hear than any one else.

We pray earnestly that your residence in Florida may be a great benefit to your health.

THE W. B, F. M. S. W.

The Woman's Baptist Foreign Mission Society of the West recently held its sixteenth anniversary in Chicago, and we are indebted to Miss Bailey, the Corresponding 1000 pages of book and tracts printed. About | Secretary of our Woman's Board, for an 75,000 patients treated in medical missions, early copy of the annual report. Schools of whom not a few have been led to Christ. for general education, and for the training ference, to be held at Mildmay. We feel sure of workers, and house to house and more THE following important order, permit- public religious instruction by missionaries and the native Bible women, are the principal kinds of labor performed.

Burma. Ten missionaries, with schools, teachers, and Bible women, under their care. Amount of appropriation, \$8,979 25.

Assam. Two missionaries, with native helpers. Appropriation, \$1,737 47. Telugu Mission. Three missionaries, with

schools and native workers. Appropriation, \$5,011 89. China. Six missionaries, one being a phy-

sician. Appropriation, \$5,259 52. Japan. One missionary in evangelistic

Africa. Two missionaries.

this society. The total receipts of the year were \$32,114 31, of which \$27,876 55 were from contributors. Expenditures: foreign missions, \$23,723 41; home expenses, \$3, 632 59; balance on hand, \$4,438 83. Miss Louise C. Flemming, of Jackson ville, Fla. sailed from Boston, March 17th, for the Congo. She is the first, and so far, the only colored single woman sent from this country to her own people in Africa.

A missionary teacher among the Karens mentions the following as one of several improvements: "The use of betel-nut and tobacco has been almost wholly banished from the school, whereas it was once universal among both boys and girls. This makes a vast difference in the cleanliness, health, and morals of the pupils."

### JEWISH MISSIONS.—NO. 5.

BY CH. TH. LUCKY.

In another place we hear the same report-

"Never since apostolic times have the Jews been so accessible to the gospel or so willing to receive the New Testament Scriptures. Does not this cause tremendous responsibility to rest upon the church of Christ to send that gospel to them?"

In a monthly report we are told that they are earnestly pleading for their works. Rev. I. Wilkinson, the director and missionary tells us:

"We have had our monthly meeting, and after tea we poured out our heart's thanksgiving to God for past mercies, and entreated the Lord to send showers of blessings on all the workers and on all the work. We had over twenty present. Brethren and sisters followed in quick succession, one pleading for the little ones of our night school with 139 on our books, another imploring blessing glorify God." Belle prayed daily in behalf on the 80 Jewesses of our sewing class, another praying for increase of power and wis dom at the medical mission, another pleading for all who enter the convalescent home, another asked for blessings on the children's home, that each child may be converted as a child, and that the Lord's care may preserve them from harm during their fortnight at Clackton-on-Sea; another put in an earnest plea for all converts and inquirers, specially those in our printing house and home; anoth- the cause of God in all the earth. e sought blessing on all Scriptures and tracts distributed, and on all about to be distributed in London and in all our itinerant work, and for blessings on all other missions to the Jews. We specially commended to the Lord our two beloved brothren, Messrs. Baron and Barnett, about to depart for the continent to commence the work of distributing the Hebrew New Testament amongst the Jews, and of preaching Christ to as many as possible. Oh that our God may guide and prosper this work to the salvation of many souls."

Another time we hear him say:

"The signs of the times—'earthquakes in divers places,' and the present state of Bulgari, and Russia's designs, are pregnant with general break up of Turkey in Europe, the restoration of the Jews to Palestine, and the return of our blessed Lord, seem to be events of the near future. Oh that God would arouse the Christian Church to see that judgment is coming on corrupt Christendom, and that priceless blessings are in store for the overcomers!'

"It is a comfort and encouragement to us that Jews are manifesting greater interest in Christ and Christianity than ever was known before; and we rejoice to testify that, during recent years, there has been a decided increase of interest in the salvation of the Jews amongst earnest Christians. But it may be asked-Have those most interested in Israel yet reached that point of interest demanded by their Lord? And are there not even now tens of thousands of Christians in our own land who feel little or no interest in Israel, who neither give, labor, nor pray for Israel's salvation? Surely, in such cases, there must be either culpable ignorance of the revealed will of God, or willful disobedience to

"There is an intimate connection between obedience and blessing; and we are fully persuaded that a revival of interest in the salvation of Israel would bring blessing to the individual Christian, to the church, and to the world. Many prayers are going up to God for blessing on the October conthat the blessing sought would be largely realized as the result of quickened interest in that people, 'still beloved for their father's sakes,' and of whom God has said, 'This people have I formed for myself, they shall show forth my praise; 'Israel shall blossom and bloom and fill the face of the world with fruit. It is right to seek to evangelize the world; but it is wrong to neglect the Jew or even to put him last in our thought and effort: God's order is 'to the Jew first, and also to the Gentile,' and God's assurance is that the gospel shall prove itself to be his power to salvation 'to the Jew first.'"

And then again another time he appeals to the hearts of the people in saying:

"Be it ours to be absolutely surrendered to his blessed will, to be filled with his Spirit, and to seek in all things his glory ceeding eight ounces in weight, one cent for each two ounces or fraction of two made for school and other work, under the fireds of Israel, that we may have such an outpouring of the Holy Spirit on the never heard it; they believe they are keeping the fireds of Israel, and to seek in an things his glory only! We ask the continued prayers of all hold a series of meetings. They want to hear the Sabbath preached. They have a grown-up constituency, civilized, an outpouring of the Holy Spirit on the never heard it; they believe they are keeping the fireds of Israel, that we may have such hear the Sabbath preached. They have a grown-up constituency, civilized, an outpouring of the Holy Spirit on the never heard it; they believe they are keeping the fireds of Israel, that we may have such hear the Sabbath preached. They have and partially or wholly Christianized.

since Pentecost, and that all missionaries to the Jews may receive fresh power in witnessing to a crucified, risen, and speedily returning Lord."

more than could be expected, and a work is going on. I hope, none of the beloved readers will wonder, why I rejoice so much in it. The conversion of Israel has become the subject of my thoughts all the time. I hope and pray for it. Can I help rejoicing? But at the same time my heart is filled with sorrow and grief, that the people, of which household I am a member, is led to forsake, after all, the Bible truth and accept church truths. They are led to reject God's Sabbath and to worship Sunday.

#### TEN DOLLARS OF MISSIONARY MONEY.

Varena Belle Babcock, daughter of H. D. and S. E. R. Babcock, died the last day of last year, and was buried the first day of this year. Her mother gave her up to God as a New Year's offering. She was 13 years, 6 months and 18 days old. At the time of her death, she had money of her own earnings. This was obtained by raising chickens, the way that girls on a farm frequently earn a little money for their own use. She was a Christian, and felt interested that all should become Christians. Being an only child, her death was especially sad to her parents and grandparents, and the family connection. Her mother feels this loss so much that she can hardly bear up to do the duties of life. Yet she writes: "As I consecrated our darling to God, I wish also to consecrate her earnings to him, praying that it may prove a mite in bringing some soul 'out of darkness into light,' and thereby of and for the heathen missionaries; therefore these ten dollars are sent to the foreign mission fund. May our prayers ascend with the mother's that this money may be the means of bringing some soul to a saving knowledge of the Lord Jesus Christ. Now let the living boys and girls make constant efforts to contribute something to advance

S. R. WHEELER.

# CORRESPONDENCE.

Housley, Dallas Co., Texas, May 6, 1887. Dear Brother, -I take pleasure in writing to you this morning that you may know that the Sabbath cause is still progressing. I have raised the five dollars I promised to the Board, and I take pleasure in saying that the Lord has greatly blessed his cause in connection with my work, for which I render thanks to his holy name. Not only has the Lord enabled me to raise the promised money, but has added another to our number, a brother Morris. His wife keeps the Sabbath, and would have joined us when brother Morris did, but she was sick. They live near Anington. Many others of my field are very much interested in the Sabbath of the Lord. I feel that the precious work begun here is of the Lord. Yes, I thank God that the prayers of the little church of Rose Hill have been heard in heaven. It does my soul good to be able to lead some back to my Master. I have my work in good shape at present. I have had good meetings for the last two months; better than common. I have had from 30 to 250 present every time. The great enemy, the Campbellites, are reviewing me at four places at present. They have sent for the best they have in the country to do away with the Sabbath or sign of God, and to establish the sign of the east. Goliath, of Gath has come and hath defied the little army of the living God. He has tried hard to nail the Sabbath to the cross and to establish the First-day. We meet on night after the third Sabbath, the 15th of May, at Fish Creek, Tarrant county, Texas. May God grant that I, like David, shall go and meet Goliath only in the name of the Lord of hosts, the only true and living God, who created the heavens and the earth and all things, and gave us his Sabbath for a sign that he did. Remember me in your prayers, for I need them. The war has commenced, and more than 40 souls on my field are waiting to hear both sides of the Sabbath question before they take another step. Some of the Campbellites told me at Rylic that if their preachers failed to sustain Sunday that they would go with us. I gave to my congregation at Rylic over 1,500 pages of tracts at the last meeting, over 200 being present, and I did not have enough to go around. I also have a call from a number to come into their neighborhood in Kaufman county and

the wrong day. I hope that I can go soon. I cannot go at present for my means are about exhausted, and when they are then my work will be confined at home, with the Rose Hill Church. Without help soon, I can do but very little. May the Lord bless his Thanks be to the Lord, people responded people is the prayer of your brother in Christ and fellow-laborer.

FRANK M. MAYES.

# WOMAN'S MEDICAL WORK IN FOREIGN MISSIONS

Nearly thirty years age my mother called upon her former pastor, and he declined to receive her, for a reason which, I am sure. he would no longer consider valid. From love for the science of medicine, and from sympathy for the suffering of her own sex. she had taken a degree at a medical college, and become the president of another. can receive no call from a woman who has so unsexed herself," was written on her re. turned card at the ,door of this prominent clergyman.

A generation has passed, and women have won for themselves a respectable place in the medical profession, and in no depart. ment more assuredly than in the teeming world of foreign missions.

There are still, indeed, a few relics of former prejudices, who cannot endure so. cially the thoroughly educated and modest woman's going from home to home, feeling of pulse-beats, and prescribing for mothers and children, yet who suffer no qualms of conscience in associating with the women who sing publicly in questionable attire, or give to the drawing-room a more or less air of sensuality. But almost everybody is converted to the idea of sending women phy. sicians to the heathen.

The idea, however, is not enough. Chris. tian people need to be enthused with a de. termination to carry out the idea. They should realize far more the enormous demand among hundreds of millions for female medical missionaries. A much larger measure of information is required.—Mrs. Bainbridge.

# THE ENGLISH RHETORIC OF CHINIESE GIRLS.

Instruction in English has recently been commenced in the Foochow school. Miss Jewell sends some quaint specimens of the girls' expressions of their thought after a few months' study of the new tongue. There is a delightful flavor of simplicity and Oriental.

"God sits upon the sky, and can see if we do good or bad."

"My sin is very much, but Jesus can wash my sin white as snow is.

"My ear enjoys hearing God's Word; my tongue wants to say, 'Jesus loves me;' my eyes want to see Jesus' cross; my hands want to take God's Bible; my feet want to walk the good road; my heart wants to praise God. am God's child, and I only want to be with God altogether."

"I hope my body can be made God's intrument.'

"I hope God's Word will be more quickly "I have seen all birds eat water or food.

The bird can know how to thank God, for it has lifted up its head." "Jesus' name as compared with flowers is

more aromatic; his grace compared with honey is more sweet.' "I ought to praise God, for he has given

me peace. "I think I have the devil to guide me. I

now ask God to make me not do bad, so that can have peace." "The celestial Saviour I want to praise, for his grace is greater than the earth. His sin-

cerity more than the sky." "All the splendors and honors of the world cannot be compared with Jesus' blessing."-Heathen Woman's Friend.

# MISSIONARY WORK IN AFRICA.

The strongest competitors against the missionary in the affectations of the blacks are the traders, and the traders have gin with them. And, if the missionary does anything in the way of trade, he arouses the spirit of jealousy in the breast of the trader. Hence you have all kinds of reports from these traders about the missionaries and many bad reports have only been inspired by trade jealousies. My own opinion is that the missionaries, as a class, are a selfsacrificing lot of men. Some of them may follow in the steps of the traders, and grumble that the traders do not sacrifice what they have gained to the sentiments by which they themselves are governed. As to practical missionary work, the more a mission ary knows when he comes to Africa, the more capable he will be of meeting the hostile agencies by which he will feel himself surrounded. But no missionary society could ask for a better field than Africa; but it requires peculiar methods and means to influence the natives. Wisdom is gained by experience. You cannot expect an ordained minister to enter a new country for the first time, and have a practical knowledge of the conduct of life in a tropical region. But as he acquires a little experience, he adapts himself and his agencies to the people according to the light he gains. The natives themselves are tractable enough, but their cupidity is the great stumbling block Of course it is impossible to teach them theological tenets, or to gain influence over the older blacks. The most that can or done is to instruct the children in the rudi mentary principles of the Christian religion, You cannot reach to any extent the old

Sabbath

"Remember the Sabbath Bix days shalt thou labor, an the seventh day is the Sabbati

OUTLOOK, CORRES

CINCIN To the Editor of the Outlook :

Dear Brother,-I have Outlook for a long time 1 permit me I will say a wd you present. I think yo ing your time, because y for an utterly baseless as lief is, nay, I contend the commanded any one to ke day of the week. In the never can find one comn the seventh day of the we manded to work six days holy the next day; but no week. Now I think I can reasons why God did not to keep the seventh day o

are these: 1. God created the wor one day is with the Lord and no sensible man now days were literal days of were periods. Now, as seventh period, and for th to work six days and rest not, and did not command any day of a week. At was no such thing as a we natural division, like a day year, but purely artificial. world in six eons, and r wherefore, he commands a days, and rest and keep h

is, the seventh.

2. If God had meant th holy a particular day of a have told us how to do it. our holy day with the even Jews did and do, or with knows? How can any one what part of the earth is t gin? If it begins with sun Asia will have Sabbath fi afterwards; but if holy day rise in the Atlantic, then bath first and Asia afterwa whole day's difference to A between Saturday and Now who knows where Sab can tell us? Do you say the was in Asia, and Asia shou first? But remember Ede Asia, and you have the s as to China.

3. Remember that whe around the world, one go other west, the one gain other loses a day in the red two ships meet in the Par calendars were two days ar keeping Sabbath as holy the other on Monday. In world every nation that ke keeping a different time While one part is at worshi

is sound asleep. To my mind it is very o did not command any one seventh day of the week, or a of a week. It would have ties from which we could n selves. If there has been a the Christian Church has al it is on observing or keepin day of the week, because arose. All the Fathers, from testify to this. I feel sure, in eternity you will find you ing time and gifts.

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for honesty. If he were in

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Henry M. Stanley. Sabbath Reform.

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

OUTLOOK. CORRESPONDENCE.

CINCINNATI, April 28, 1887.

Dear Brother,—I have been receiving the Outlook for a long time past, and if you will permit me I will say a word about the issue you present. I think you are utterly wasting your time, because you are contending for an utterly baseless assumption. My belief is, nay, I contend the fact is: God never commanded any one to keep holy the Seventh day of the week. In the whole Bible you never can find one command to keep holy the seventh day of the week. We are commanded to work six days, and rest and keep holy the next day; but nothing said about a week. Now I think I can show very good reasons why God did not command any one to keep the seventh day of the week. They

1. God created the world in six day; but one day is with the Lord as a thousand years. and no sensible man now supposes that these days were literal days of 24 hours. They were periods. Now, as God rested on the seventh period, and for that reason told us to work six days and rest the next, he could not, and did not command us to keep holy any day of a week. At the creation -there was no such thing as a week. It is not a natural division, like a day, or a month, or a vear, but purely artificial. God made the world in six eons, and rested the seventh, wherefore, he commands all men to work six days, and rest and keep holy the next, that is, the seventh.

2. If God had meant that we should keep holy a particular day of a week, he would have told us how to do it. Are we to begin our holy day with the evening before, as the Jews did and do, or with midnight? Who knows? How can any one know? - Again, at what part of the earth is the holy day to begin? If it begins with sunrise in the Pacific, Asia will have Sabbath first, and America afterwards; but if holy day begins with sunrise in the Atlantic, then America has Sabbath first and Asia afterwards? It makes a true progress in theological science, and whole day's difference to Asia: the difference between Saturday and Sunday anyhow. was in Asia, and Asia should have Sabbath work, and But remember Eden was in Western Asia, and you have the same conundrum as to China.

3. Remember that when two ships sail around the world, one going east and the other west, the one gains a day, and the other loses a day in the reckoning. If the two ships meet in the Pacific Ocean, their galendars were two days apart, and the one keeping Sabbath as holy day on Saturday. the other on Monday. In fact all around the world every nation that keeps holy day, is keeping a different time from the rest. While one part is at worship, the other part

is sound asleep. To my mind it is very obvious why God of a week. It would have involved absurdi ties from which we could not extricate ourthe Christian Church has always been agreed, it is on observing or keeping holy the firstday of the week, because on it our Lord arose. All the Fathers, from the beginning, testify to this. I feel sure, my brethern, that in eternity you will find you have been wast- repentance." ing time and gifts.

THOS. J. MELISH.

We give the writer of the foregoing credit for honesty. If he were informed concerning the facts in the case, we could not do this. The substance of his article is, that God could not command men to keep any specific day of the week, and did not. That men could not keep any specific day of the week, if God had commanded it. If the author would consult any standard encyclopedia, or treatise concerning the calendar of the week, or the appendix to Biblical Teachings, issued by the publishers of this paper, and the works therein quoted, or the Chart of the Week, by Dr. Jones of London, and has the ability to recognize the force of univeral facts, he would never write again as he has written above. But when a man ignores facts, and builds on erroneous statements, little or nothing can be said in refutation of his vagaries. An effort to refute them is like overthrowing castles in the air; there is not foundation enough to pry upon. The surpassing inconsistency of the writer appears in his last paragraph, which is as follows: "To my mind it is very obvious why God did not command any one to keep holy the seventh day of the week, or any particular day of a week. It would have involved absurdities from which we could not extricate ourselves. If there has been any-

God did not command men to keep holy the the crown and flower of the middle ages, seventh, or any particular day of the week, because it would have involved absurdities from which we could not extricate ourselves. The conclusion based upon this premise, is that the Christian Church, which of course ought to be obedient to God, to avoid the absurdities which we poor Seventh-day Baptists have fallen into, has always agreed to keep holy the first day of the week, because on it our Lord arose. It is refreshingly consist- were of the practical spirit; what great ent for a man to argue through four pages that a thing is impossible, absurd, unwise, and out of harmony with all of God's plans, and then to insist that the Christian Church has agreed from its earliest existence to do the very thing which has been proven (?) to be thus absurd, erroneous, inconsistent, and essentially disobedient. Surely, if God could not command men to keep the seventh day of the week, he could not justify them for eighteen centuries in keeping the first day of the week. Our correspondent, like many others, in his anxiety to destroy the Sabbath, cuts off the limb on which he stands, and his fabric of Sunday, with himself, falls in the dust. Persisting in error because obedience to truth is unpopular, or inconvenient, is an endless source of ruinous inconsist-

Education.

ency.

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

### HARTFORD THEOLOGY.

At the alumni meeting, during the anniversary exercises of Hartford Theological Seminary (Congregational) the following resolutions were adopted with only three dis-

"W HEREAS, the condition of theological belief and religious thought in New England at this time is such as to present to the Hartford Theological Seminary an enlarged opportunity for service in defense of the Word of God, the work of Christ and

"WHEREAS, the aggressive and persistent public presentation of doctrines and hypotheses common-Now who knows where Sabbath begins? Who can tell us? Do you say the Garden of Eden harm to the ministry, the churches and hypotheses common ly known as 'progressive theology,' 'future probation, new departure,' and the like, threaten great harm to the ministry, the churches and Christian

the membership of our New England churches is still loyal to the Bible as complete in its revelation of the way of salvation and in its final author-

tity, and "Whereas, there is a demand for a common rallying center around which this force can gather and find expression to its loyalty to evangelical truth and Biblical statement, therefore,

"Resolved, 1. That in view of these facts we, the alumni, for Christ's sake, are compelled to take a more decided and pronounced stand against this modern revival of antient rationalistic and semi rationalistic theology. "Resolved 2. That most heartily appreciating

the able and faithful labors of the professors of this seminary we earnestly inquire if it be not feasible and at this juncture very important, for the faculty to adopt some radical and comprehensive plan by which the character and work of this institution did not command any one to keep holy the seventh day of the week, or any particular day present discussion of Bibical interpretation and eschatology, may be brought and kept before the public in a definite and unmistakable manner.

"Resolved, 3. That we most profoundly hope selves. If there has been anything in which | that the trustees will take such immediate and active measures as will make this seminary a rallying point at which this great body of loyal disciples in our churches may concentrate and make itself felt as upholding the unquestionable authority of the Word of God, the Biblical doctrine of the work of Christ, and the necessity in all men of immediate

> Committees were at once appointed to present these resolutions to the trustees and to the Pastoral Union—the body which elects the trustees. The Union adopted them by a unanimous vote.—Independent.

# EDUCATION IN THE MIDDLE AGES.

It is certain (and Professor Laurie has made the facts quite clear) that education as a whole was much more carefully looked after and organized in the middle age, after the very "darkest," than it pleased the selfsufficiency of the eighteenth and early nine- his teeth with rags." "What's that? what teenth centuries to acknowledge. It is also did you say?" she quickly asked. The certain (and here again Professor Laurie has answer came in child-like simplicity: "He done good service in bringing out the facts) garnished his teeth with rags." The teacher that a tradition of the great pagan schools of the empire in which so many of the fathers themselves had learned, persevered to some extent even in the "dark" times. And it is evident that, as Europe settled dewn and redeveloped itself in kingdoms, blind strivings, coming by degrees to be not so blind, were made to put on the structure of ordinary education a coping of university finish. We think ourselves that, with all have never been equalled or approached as engines for the accomplishment of this puralways been agreed, it is on observing or keeping holy the first day of the week, because on it our Lord arose. All the Fathers, from the beginning testify to this. I feel find you have been wasting time and gifts."

We have here, first, the statement that in eternity on always been agreed, it is on observing or they do. We own that, ranking ourselves weekly prayer-meeting in the town. A special feature of the winter was the holding of evangelestic services in six neighboring of evangelestic services

we do not feel very traitorous. To us the great charm of the present book is the way in which it shows, by the hand of a new professor of a new-fangled art, what, indeed all scholars know, but what the general public still ignores, the fact how admirably wise these despised middle ages were; how, instead of trying, like their successors, to spoil the good things they had inherited. they tried to hand on the things they had in better state to their heirs; how full they things they could do with small means; how they loved science before the name science had been specialized into a beggarly outhouse of her vast and glorious palace; how powerless their alleged illiberalism and narrowness were to prevent the expatiation of the intellect in the largest sense—an expatiation encouraged and fostered, not cramped or confined, by the efforts of the church, No lie of the half-truth kind was ever more lying than the stupid chatter of liberals of the Brougham type about the monastic character of universities. Against almost everything bad in the monastic system, universities everywhere, and from the first, see their face; almost everything that was best in the monastic system universities at once absorded and kept, in its goodness, to them- ${f selves.}$  — Standard.

### POPULAR ASTRONOMY IN NEW YORK.

A singular proof of popular ignorance of the starry heavens, as well as of popular curiosity concerning any uncommon celestial phenomena, is furnished by the curious notions prevailing about the planet Venus. When Venus began to attract general attention in the western sky in the early evening some two months ago, speculation quickly became rife about it, particularly on the great Brooklyn Bridge. As the planet hung dazzingly bright over the New Jersey horizon, some people appeared to think it was the light of Liberty's torch, mistaking the bronze goddess' real flambeau for part of the electric light system of the metropolis. Finally, to judge from the letters written to the newspaper, and the questions asked of individuals supposed to know something about the secrets of the sky, the conviction seems to have been pretty widely distributed that the strange light in the west was no less than an electrically illuminated balloon, nightly sent skyward by Mr. Edison, for no other conceivable reason than a wizardly no other conceivable reason than a wizardly of this city, appeared before the Pardon desire to mystify his fellow-men. I have Board last week in the interest of Moyers. positive information that this ridiculous hoping to use him as evidence against the notion has been actually entertained more than one person of intelligence. And it is not improbable that as Venus glows with increasing solendor in the serene evennings of June, she will continue to be mistaken for some petty artificial light instead of the magnificent world that she is, sparkling out there in the sunshine like a globe of burnished silver. —Popular Science Month-

# CLIPPINGS.

The historical library of Prof. Von Ranke, of Berlin, containing 35,000 volumes and 75,000 pamphlets, has been purchased for Syracuse University, and will next summer be brought across the Atlantic.

The largest class ever graduated from the Union Theological Seminary was sent forth on Tuesday, May 10th. It was the fifty-first anniversary of the institution, and fifty-one young men received their diplomas.

The Governor of South Carolina, and other state officials, recently visited Claffin Univer sity, a Methodist Freedmen's institution a Orangebury, S. C., and examined carefully all its departments, and was most favorable impressed. "This," he said "is a great revelation." He addressed the students in the chapel and said that he was surprised and delighted with what he had seen, and that henceforth Classin University would find in him a friend and an earnest advocate.

A very amusing mistake recently occurred class was up, and a bright fellow was reading away with a decided vim. The teacher was listening with admiration, but presently was of their customers, and thus prepares the startled when she heard: "And he garnished | way for prohibition.—Lutheran Observer. could not refrain from laughing outright when she saw her pupil had distorted the sentence: "He gnashed his teeth with

The Seminary at Princeton has just completed the third quarter of its first century of life and usefulness. On May 10th the exercises of the seventy-fifth annual Commencement were held under bright and fav- each pulsation equal to 10 pounds. Now, their shortcomings, Oxford or Cambridge on the Saturday preceding with the final oral two times a minute, 4,320 per hour, or 103,one of study exclusively. Many of the stu- power is equivalent to the enormous sum pose. Professor Laurie, as in duty bound, dents have been faithfully employed in active of 1,036,800 pounds, or more than 500 tons though he comments with great frankness labor in and about Princeton. Fifteen sta- per day, one foot high. Several causes, on the drawbacks of the Scotch universities, tions have been regularly supplied, in each of such as rapid walking, running lifting, and especially their prostitution to mere which a weekly service has been held, and in mental labor, excitement of any kind, may fourth-form teaching, yet fondly impresses many of them Sunday-schools have been increase the heart's action, and thereby bring on us the undoubted fact, that St. Andrews superintended and sermons preached on an extra strain upon it, and produce more and Aberdeen, Edinburgh and Glasgow, re- Sunday evening. Fifty of the students have or less temporary or permanent injury. It thing on which the Christian Church has always been agreed it is on observing or less temporary of permanent in the students have of less temporary of permanent in the students have of less temporary of permanent in the students have of less temporary of permanent in the students have of less temporary of permanent in the students have of less temporary of permanent in the students have of less temporary of permanent in the students have of less temporary of permanent in the students have of less temporary of permanent in the students have of less temporary of permanent in the students have of less temporary of permanent in the students have of less temporary of permanent in the students have of less temporary of permanent in the students have of less temporary of permanent in the students have of less temporary of permanent in the students have of less temporary of permanent in the students have of less temporary of permanent in the students have of less temporary of permanent in the students have of less temporary of permanent in the students have of less temporary of less temporary of permanent in the students have of less temporary of less te

It is stated that the Trustees of the Ohio | course greatly weakens its action, as may be State University have made a proposition to readily discovered in the habitual drinker. ex-President Hayes to take the presidency of | whose pulse is week, feeble, intermittent. the university, and a strong effort is being made to get him to accept it. It is proposed to relieve him of all details, by placing them in the hands of a vice president elected for that purpose.

Massachusetts, the birth-place of the common-school in this country, and where, from the beginning education took deep root among the people is coming to a bad pass in these latter days. It is a sad thing to see a community retrograding towards ignorance; but, as in this case, the influences which have produced these results, and are still producing them, are extraneous, and do not come from any original and internal deterioration among the people. In 1880 the number of illiterates in Massachusetts was 93,000; in 1886, 121,000. This increase is owing almost wholly to the incoming of Irish and French Canadian Catholics, who have flooded the cities and villages of the state—lowering the standard of morals and education everywhere, and advancing that of ignorance, vice and crime. Such a condition of things is deplorable, and it is sad to behold New England gradually sinking away from its former position of educational and moral pre-eminence. But such things always tread in the footsteps of Rome.

# Lemperance.

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

### WHO IS SAFE?

A late confession of a Pennsylvania penitentiary convict has created consternation among sundry liquor men in that state, and suffices to illustrate their lawlessness and desperation. A Meadville telegram of the 20th ult. says: "During the year 1882 and 1883 seven barns, all owned by temperance tion of the internal organs. Owing to the people, near Cochranton, this county, were affinity of alcohol for water, all the memburned. Clayton Moyer, now serving out a six-year sentence in the Western Penitenti- | hard; they shrink upon the sensitive nerves. ary, has confessed to the burning of the causing pain, their thickness and hardness barns, and he says he was hired to do the stiffen the joints and make the muscles weak work by liquor men of Cochranton. The consideration was fifty dollars for each job." | the body feels the change.—Dr. James Gray The telegram adds: "A. B. Richardson, liquor men. It is reported to-night that James Martin and his son, Cochranton hohave fled.'

ly demoralizing to those who engage in it, as well as inimical to the general welfare. It is not surprising that the Pennsylvania liquor-sellers should resort to arson, or those of Iowa to murder, as in the case of Haddock, to intimidate their opponents.—Temperance Advocate.

# HOW SALOONS ARE SUPPORTED.

Kingston City has 160 saloons. At the recent election 3.672 votes were cast in the city. So we have one saloon for every twenty-three voters. As not more than onethird of these voters patronize saloons, it follows that they derive their support from an average of eight customers each. As a matter of fact, there are saloons living and thriving in this city on the trade of two or three regular customers, with the sale of a stray drink now and then. But they take all the earnings of these "regulars," and the families at home live upon the labor of wife and children. Selling rum is a manly him. He grew to manhood and married an trade, isn't it?

Similar facts exist in many other towns where saloons flourish. It requires only a think that all he wanted must be his at few old "regulars" to support a saloon. An | whatever cost to others. efficient high license law would shut up a good many of the saloons, but the "regulars" would still get their liquor at the rein one of the public schools. The reading maining ones. A gospel temperance revival in a town is more efficient, as it converts the liquor drinkers and deprives the saloon men

# EFFECT OF ALCOHOL ON THE HEART.

The heart, when in a healthy condition. as is generally known, is about the size of an ordinary fist, and weighs about eight or nine cunces. It is a hollow muscle, which by contraction, propels the blood to the remotest parts of the extremities. The amount of work performed by this little or- I wondered at the pained expression on the gan is enormous; it beats about 100,000 wife's face; growing deeper rather than othertimes per day, and exhibits a strength at wise. Alas! I was wholly unsophisticated. oring skies. The work of the year ended as a healthy man's heart beats about seventy- no safe-guard, and that great intellect, even examinations. And this work has not been 680 times per day of 24 hours, its lifting al weakness. Years later in a foreign land,

and whose heart is unable to do the work required. All physicians know that alcoholism is a common cause of heart disease. The muscular tissue is turned into fat, and such a person, if much excited or frightened. or caused to run a distance, will suddenly die and be precipitated into a drunkard's grave, because the heart is enfeebled, and cannot lift its 500 tons per day.

Steel's Hygenic Physiology says that two ounces of alcohol (which are equal to about two ordinary drinks of whisky or brandy) increases the heart's action 6,000 beats in twenty-four hours; which is an increase of work for the heart equal to the lifting of a weight of seven tons one foot high. After. the feeling of stimulation at the outset of a debauch has passed away, the drinker feels a terrible reaction, a physicial languor, a letting down; the heart flags, the brain and muscles are exhausted, and rest and sleep are imperatively demanded. The machinery is nearly run down—the patient must have sleep or he dies. After a long continued use of alcohol, or where a quantity has been used in a short time, we find fatty degeneration of the muscular fiber of the heart. so that it loses its power to drive the blood to the extremities, and very soon "fails to respond to the spur that has urged it on to

This fatty degeneration from alcohol is also to be found in the muscles, liver, nerves, and kidneys, in the form of fat cells, unhealthy fat, which show an insufficiency of oxygen in the blood. When you see a flushed face or a bloodshot eye in a person who indulges in alcholic liquors, even in a moderate way, you may put it down as a fact that these superficial appearances indicate positively the condition of the internal organs. The delicate linings of the brain, heart, stomach, liver and lungs, are congested, and are the color of the blushing cheek. When the alcoholic habit has become chronic, the color becomes permanent, and the discolored blotched skin reveals the condibranes become somewhat dry, thick and and flabby, and in this way every organ in-Jewell.

# WASTE.

Not long ago a man was asked by his sister to buy her a very good Bible. All Bibles are tel men implicated by Moyer's confession, good, but some have maps and notes and helps to the understanding of them, and The business of liquor-selling is thorough- they are well bound, to last. Of course they cost more. The young man looked it over, eyed it, "Pretty good price for a book,

> "Yes," said the dealer, "about the price of a box of good cigars.

The young man's overcoat had told the story—they do sometimes, even in church. and you have to breathe your neighbor's stale smoke. It is poor breathing! He bought the Bible!—Nat. Temp. Advocate.

# CAUTION TO BOYS.

My dear boys, I want to tell you a short story, which will be strictly true. It is a sad one and painful to relate; but I tell it with a hope that it may be of use to some of you, by showing you how important it is to avoid the path of temptation. I knew a boy on whom his aged parents

doted. His sisters were also very proud of him. Of course he was greatly petted, and very little self-denial was ever required of affectionate girl, who felt as if she could not do enough for him, and so he grew to

Once when I was visiting at his home he went to the closet just before sitting down to dinner and prepared something for himself in a glass and drank it. I saw his wifeglance at him, with a sad, shy look. He saw it too, whereupon, in a somewhat pompous way, he remarked for the benefit of both wife and visitors, "My father always took a little good brandy before eating. His son does the same. My father never became a drunkard, and his son will never become one either." This remark, with the bold, assured tone

of the speaker, coupled with his noble presence and a consiousness of his intellectual power, also the well-known fact of his father's good character, allayed my fears, while I did not know that such self-confidence was genius, is often accompanied by much mor-I heard occasionally through lapse of years that his health was failing. Overwork, late hours, general debility. By these terms the poor, sorrowful wife sought to keep from her friends the true statement of the case. for in a lower rank of life he would have been called a drunkard—the word he so much despised but so little feared, that he

# The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, June 9, 1887.

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

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

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

"HE who has found a new star in the sky, Is not so fortunate as one who finds A new, deep-hearted friend; the stars must die, They are but creatures of the sun and winds; But friendship throws her firm sheet-anchor deep, Beside the shores of eternity.'

COPIES of the Seventh-day Baptist Hand-Book will be found at the meetings of the Associations in the charge of the General Agent of the Tract Society, Eld. J. B. Clarke; they can also be ordered directly from the office of publication. The price is, in cloth binding, 20 cents, in paper 15 cents. The cloth edition is put up especially for such as may desire to keep it for reference, while the paper is much more convenient to send, by mail, to such as wish to know of our faith and practice. We hope all our people will want the cloth editions, and that .many will think of some friend to whom they would like to send a copy. Send in your orders.

AGAIN the desperate character of the liquor fiend has shown itself,—this time in the murderous assault of three ruffians upon Frank C. Smith, of Bridgeton, N. J., a prominent temperance worker. Their work of murder was prevented by the timely arrival of assistance by which the villians were frightened away, and Mr. Smith was carried to his home. "By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles?" Could we expect anything, in a time of conflict, but cowardly murder of a business whose chief fruit has been widows and orphans, despoiled homes, drunkards' graves, and ruined lives? Shall we keep right on licensing the evil thing?

THE genuine, strong Christian can go out into the world, and make himself felt as a power for good among wicked men. But, if he be weak and uncertain in his Christian character, the chances are that he will be awallowed up by the world and become lost in its worldliness. Jesus told his disciples that they were the salt of the earth, but he immediately reminded them that the salt was in danger of losing its savor, when it would be good for nothing but to be cast out and trodden under foot of men. only safety is in keeping close to him who is the life of those who believe in him. Away from him, there is no safety to the Christian, and no savor for the man of the world. The danger to the careless Christian in the world is illustrated by a little story which Mr. Moody sometimes relates. He says, "When visiting a gentleman in England, I observed a fine canary. Admiring his beauty, the gentleman replied: 'Yes, he is beautiful, but he has lost his voice. He used to be a fine singer; but I was in the habit of hanging his cage out of the window; the sparrows came around with their incessant chirping; gradually he ceased to sing and learned their twitter, and now all he can do is to twitter, twitter.' Oh, how truly does this represent the case of many Christians! They used to delight in the songs of Zion, but they came into close association with those whose notes never rise so high, until, at last, like the canary, they do nothing but twitter, twitter."

In the popular discussion of the Sabbath question, no other position is more generally taken than that the command requires the observance of one of the seven days in each week; but that it is a matter of small consequence which day is observed. The facility with which men satisfy themselves of the soundness of this position is little short of the marvelous. For example, it is proposed, in apparent seriousness and candor, to admit that the commandment requires the observance of the "seventh day of the week." What then? why, it is simple enough. Say these philosophers, "Just begin numbering the days on Monday, calling it the first, Tuesday the second, and so on, until you come to Sunday, when, lo, it is the seventh day of the week!" How easy! There is but one fallacy in the plan, and that is the fallacy of supposing that the calling of one thing something else, makes it something else. We may call Monday the what do they mean to those of us who listen Unfinished business.

irst day of the week, if we so choose; it is still the second day for all that. A little boy was talking to his fatheir in the garden, when he said, "Father, I wish you would give me this tree for my very own." "You may call it yours," the father said somewhat absent mindedly. "But does calling it mine make it mine?" the child persisted. "Well not exactly." "Then I wont call it mine, unless it is mine," said the boy with decision. There is a good lesson for our easy going philosopher who proposes to make the law of God approve of his disobedience, by taking one thing and calling it something else, and then insisting that since he has called it something else, it is something

#### A PEBSONAL MATTER.

One of the most marked characteristics of the gospel of Christ is the fact that all of its addresses to men whether of appeal, privilege, or duty, are to individuals. Primarily nothing is lumped off by communities, churches, or states. There is, indeed, a certain general benefit coming to communities from the prevalence of Christian sentiment and Christian life in them. The most ungodly and worldly man conceivable finds it more agreeable and safer living in a Christian community, than in a heathen community, and so, though he be not a Christian himself, he shares in the general benefits of the prevalence of the Christian life and doctrine. But such blessing is secondary. The great and primary gifts of the gospel are bestowed only upon individuals, as they individually comply with its conditions and accept its benefits. No man becomes a Christian except on his own act of personal repentance and personal faith in Jesus as his Saviour. The fact that he lives in a Christian community, or that he is the child of Christian parents, will avail him nothing until he personally opens the door of his own heart and welcomes there, in personal love and loyalty, a personal Saviour. The Christian influences in the midst of which he was born, and under which he has been reared, may be accounted as among Heaven's best gifts to him to bring him to Jesus, but they can never avail anything for his salvation until by his own act, he accepts it in Jesus.

That which is true in this fundamental act of becoming a Christian, is true of all our Christian duties and activities. In one of the last recorded interviews of Jesus with his disciples, he had been instructing Peter respecting some features of his future service; and Peter, anxious about his intimate friend and fellow-disciple, John, asked about him. Jesus' answer is worthy to be written in letters of gold upon every heart. "If I will that he tarry till I come, what is that to thee? Follow thou me." The most natural thought and concern of Peter for his friend and brother could not be suffered even a moment's place in his mind, if by so doing he should in any wise be made to forget that he, Simon Peter, had a personal call to follow his Lord and Master. It is right that we should have regard to the happiness and welfare of others; it is one of the very first desires of the Christian heart to bring others to Jesus,—but that is a very different thing from the disposition to mark out a course of duty for some one else, to the neglect of one's own duty and personal responsibility. What we need to-day is a type of Christianity in which each one recognizes, and strives to perform his own individual duty as a personal follower of the Lord Jesus Christ. The standard of my duty, then, will not be what somebody else is doing or is not doing, but what my Lord requires of me. On this basis every Christian man should settle the question of the work he shall do, both as to its kind and amount, how much he shall give and in what directions in order that the kingdom of Christ may be built up on the earth. "Lord what wilt thou have me (not my brother) to do?"

This personal characteristic of the claims of the gospel is in striking contrast with a practical heresy which is wide spread throughout Christendom, the heresy that the "church" or "missionary society," or other organizations are the responsible agents for various forms of Christian work. It is easy to say our church ought to contribute more money to missionary work, our Tract Society ought to enlarge its publishing and tract distribution work, etc., and there are many other things which "we as a people" ought to do. These are familiar phrases, we hear them at all our public meetings, and they convey a certain truth, a great and important truth; we have to repeat them, over and over, and they can hardly be spoken with too much emphasis. But

to them from year to year? Where do they locate the responsibility for doing more Christian work? "We as a people" are scattered pretty thinly over a wide extent of territory, reaching from Rhode Island to Nebraska and the territories beyond, and from Northern Wisconsin and Minnesota to the Gulf of Mexico; and when we say, or hear others say, that we, "as a denomination," ought to do this, or that, or the other thing, we allow the responsibility to be scattered about as widely and a hundred times more thin! The fault is not in the phrases we use, but in the way we allow these phrases to absorb our personality and our responsibility in the indefinite, impersonal, irresponsible "We, Us & Co." What makes a church in its effective working force, but the individual members which compose it i How can a church ever do its duty, in any given direction, unless every individual member in that church does his personal duty in that matter? What makes a denomination but the churches of like faith and practice aggregated under some simple form of organization, each of which is made up of individuals? How can a denomination ever reach its full strength and effective ness for any service in the name of the Lord except as each church composing it shall bring to that work the full measure o strength represented by her united individual membership?

We are not pleading for individual, independent counsel and action. This, however well meant and energetically pushed, could only result in interminable confusion and certain defeat. But what we do want to see is such a sense of personal privilege, and of personal responsibility on the part of every individual member among us in respect to the work of the Lord, that each one will stand pledged for all he is worth to every advance movement which those who lead us in) plans and methods of work may decide upon. Only as we get every one back upon this individual, personal basis will we ever do our whole duty in any great work.

# Communications.

# SOUTH-EASTERM ASSOCIATION.

# Sixteenth-Annual Session.

The South-Eastern Seventh-day Baptist Association convened with the Ritchie Church, at Berea, W. Va., at 10 o'clock A M., May 26, 1887, and was called to order by the Moderator, S. D. Davis.

After prayer by H. B. Lewis, and singing fows: by the congregation, "Nearer my God to C. N. MAXSON, thee," the Introductory Sermon was delivered by S. D. Davis, from Gen. 28: 21, 22, followed by prayer by Levi Bond, Jr., and singing "All hail the power of Jesus name," by the congregation.

The report of the Executive Committee was presented and adopted after remarks by H. B. Lewis and J. L. Huffman, as follows: Your Executive Committee would respectfully submit the following report:

1. J. L. Huffman was appointed to fill the vacancy caused by the removal of L. R Swinney from the Association.

2. The Committee on Resolutions was appointed as follows: Preston F. Randolph and the exchange delegates and representatives of denominational interests in attendance.

3. H. B. Lewis, Emza F. Randolph and Ellsworth F. Randolph were appointed to arrange for a Bible service institute.

PROGRAMME: Fifth day morning. 10 o'clock, Introductory Sermon, S. D Davis. Report of Executive Committee. Letters from the churches.

Communications from corresponding bodies. Miscellaneous communications. Appointment of standing committees. Afternoon.

Report of annual and special committees. Report of committee on resolutions,

Sixth-day. morning. Report of standing committees. 10.30 o'clock, essay, Florence M. Randolph. Subject, "Amusements."

1 o'clock, Missionary Society's hour.

Miscellaneous business. 2 o'clock, essay, L. B. Davis, Jr. Subject, "How can we best glorify God with the means he has placed in our hands?" 2.80 o'clock, Bible service institute.

3.30 o'clock, Tract Society's hour.

Religious service. Sabbath morning.

10 o'clock, Bible service, conducted by the Superinintendent of the Ritchie Bible school. 1 o'clock, sermon by the delegate from the Northwestern Association, followed by conference meeting, conducted by J. L. Huffman.

2.30 o'clock, sermon by the delegate from the Eastern Association, followed by communion service, conducted by the pastor of the Ritchie. Church. First-day morning.

Afternoon.

11 o'clock, sermon by the delegate from the Western Association, followed by a joint collection for the Tract and Missionary Societies. Afternoon.

Unfinished business.

30 o'clock, sermon by the delegate from the Central Association. J. L. HUFFMAR

F. F. RANDOLPH, - \ Com. Asa F. Randolph, J. J. LOWTHER.

Letters were read from the Ritchie, Middle Island, Salem, Greenbrier, Roanoke, and Lost Creek Churches.

Communications from corresponding bodies being called for, J. G. Burdick, from the Eastern; J. M. Todd, from the Central; J. B. Clarke (substitute for the delegate), from the Western, and A. McLearn from the North-Western Associations, responded as delegates from those bodiés, reading circular letters, and making very interesting and appropriate remarks concerning the various religious, missionary and educational interests in their respective Associational fields.

Voted that delegates and 'visiting brethern and sisters from sister Associations, and representatives of our Missionary and Tract Societies be cordially invited to take part in the deliberations, and assist in the exercises of this session of the Association.

On motion, it was ordered that the Moderator appoint the standing committees which was done as follows:

On Nomination of Officers—Wm. B. Van Horn, G. H. Davis, Jesse Clark, P. F. Randolph, M. Hevener, E. J. Maxson, G. B. Kagarise, and Wm. Flesh-

On Petitions-J. J. Lowther, Clinton Davis, F. R. Clark. On Education-J. L. Huffman, S. H. Davis udson F. Randolph, Emza F. Randolph, Esther

On Sabbath-schools—J. B. Davis, C. N. Maxson, E. J. Davis, Asa F. Randolph.

On State of Religion. H. B. Lewis, F. M. Swigger, W. H. H. Davis, Mrs. J. L. Huffman. F. L. Bond, Nannie Friend. On Finance-Jesse F. Randolph, F. J. Ehret,

F. M. Kildow, J. A. Polan. It was ordered that fifteen minutes be spent

The pastor of the Ritchie Church extended a hearty welcome to all the brethern and sisters and friends attending this meeting, after which the meeting adjourned until 2 o'clock, after benediction by J. B. Clarke.

AFTERNOON.

Devotional exercises, conducted by J. L. Huffman.

Voted that members of other denominations who may attend this meeting be invited to an honorary seat, and to take part in our deliberations.

The Treasurer's report was adopted as fol-

In account with the South-Eastern Assoc. To cash from former Treasuer.......\$4 95

Lost Creek Geeenbrier Bear Fork	•••••	••••	•••	•••	•••	• • •	• • •	• • •	2 57 2 34	
Ritchie				<i>:</i>					92	ŀ
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By cash to E. P. Saunders, of RECORDER

Balance in Treasury.....\$4 48

AMOUNTS ACCREDITED FOR SPECIAL PURPOSES. Roanoke, for expenses of delegate to sister Associations for the year 1885.....\$2 10

Less apportionment for 1887...... 39—\$ 1 71

Greenbrier Church....... 2 00 Salem....

C. N. MAXSON, Treas.

MAY 26, 1887.

The Corresponding Secretary reported: I would respectfully report that there has been no call for correspondence during the year.

J. F. RANDOLPH, Cor. Sec'y.

The congregation joined in singing, "He leadeth me."

The order of business was, by unanimous agreement, suspended while we listened to a sermon by Eld. J. M. Todd. Heb. 1: 1-2 was used as a text.

The Committee on Resolutions made a par tial report, which was considered by items as follows:

Resolved, That in view of the increasing agitation on the Sabbath question, we are called upon as a people to renew our efforts to spread abroad the truth, and that this great work demands our earnest prayers, our generous gifts, and our consistent and consecrated service in all the relations in which our Lord has placed us.

The resolution was remarked to by P. F Randolph, J. M. Todd, H. B. Lewis, J. G. Burdick, A. McLearn and J. B. Clarke, and adopted.

Resolved, That we urge upon our people the necessity of the concentration of Sabbath keeping families in localities where there is a nucleus, instead of scattering our strength by dispersions to localities where we must build from the foundation a Sabbath. keeping church. Also, that we urge our business men, other things being equal, to give preference in their employment of labor, to Sabbath-keeping

-This resolution was discussed by J. G. Bur. dick, A McLearn, J. L. Huffman, J. B. Clarke, H. B. Lewis, S. H. Davis, Asa F Randolph, F. M. Kildow, P. F. Randolph. C. Davis and G. H. Davis, after which it was voted to divide the resolution.

The first paragraph was then adopted, after which the second paragraph was remarked to by P. F. Randolph, and adopted.

Resolved, That in view of the multitudes of our fellow-men who are unsaved, and the vast hosts without even the knowledge of God and the way of salvation, and also that many of our churches are needing help, we deem it our blessed duty and privilege to be consecrated to the work of sending the gospel to the perishing, and also to aid the financially weak churches; and we believe there is no better way of doing this work than by giving our prayers, influence and material aid to the Seventh day Baptist Missionary Society.

After the reading of the third resolution, it was voted that the further considera. tion of the report of the Committee on Reso. lutions be postponed until 10 o'clock First-

On motion, it was agreed that the sessions of this Association adjourn at 4.30 o'clock in the afternoon.

Voted to adjourn until 9.30 o'clock to. morrow morning, which was done after pray. er, by J. G. Burdick.

SIXTH-DAY MORNING.

Devotional exercises, led by J. G. Burdick. The list of delegates was called and revised, and the minutes of yesterday were read and

The report of the Committee on Nomina. tion of Officers adopted as follows:

The Committee on Nomination of Officers for the ensuing year, would present the following, viz.:

Moderator—H. B. Lewis.

Recording Secretary—C. N. Maxson.

Assistant Recording Secretary—S. A. Davis.

Corresponding Secretary—J. L. Huffman.

Treasurer—G. W. F. Randolph.

W. B. VANHORN,

G. H. DAVIS. P. F. RANDOLPH, E. J. MAXSON,

The following report from the Committee on Education was adopted, after remarks by in devotional exercises at the opening of each | J. L. Huffman, J. G. Burdick, A. McLearn, J. B. Clarke, and Jesse F. Randolph:

> Your Committee on Education would report, that while we have no denominational school within the bounds of this Association, we are glad to know that there is an increasing desire on the part of our young people to obtain a liberal education, and thus prepare themselves for usefulness in the Mas-

Also, that as an Association we are in full sympathy with the educational interests of the denomination nation, as represented by Alfred University, Milton

College, and Albion Academy.

Also, that we would heartly encourage and seek to have a school within the bounds of our Association, in which our young people may be thoroughly prepared to enter college. Respectfully submitted

J.L. HUFFMAN, S. H. DAVIS, EMZA F. RANDOLPH,

To carry out the suggestion of this report, J. L. Huffman, J. F. Randolph, and H. B. Lewis were appointed a committee to canvass the matter and take such steps as they may find practicable, looking to the establishment of a school in the bounds of the Association, in which our young people may be thoroughly prepared to enter college.

The time having arrived for the reading of the essay of Florence M. Randolph, the consideration of the above item was waived to hear the essay, which was read by S. H. Davis.

On motion, the sentiment of the essay was adopted, and a copy was requested for publication in the SABBATH RECORDER.

The consideration of the item following the report of the Committee on Education was taken up and remarked to by J. L. Huffman, A. McLearn, Jesse F. Randolph, P. F. Randolph, H. B. Lewis, and adopted. The report of the Committee on Sabbath. schools was presented and after a motion to adopt, and some remarks, it was recommitted for correction and completion.

The report of the Finance Committee was presented, and after a partial consideration, the missionary hour having arrived, it was waived for the present.

The exercises of the missionary hour were conducted by J. G. Burdick, as follows: Singing by the choir, 'c There's a work for each of us;" prayer by J. M. Todd; J. G. Burdick spoke of the necessity of re-enforcing the China mission; J. L. Huffman, of the evangelization of unsaved mankind; H. B. Lewis, on what can we do for the feeble churches? J. B. Clark, on what will make us a missionary people, and where should the work begin? A. McLearn, Oll open doors and spreading fields; the congre gation sang, "I love to tell the Story," and J. M. Todd spoke on mission work in the

After prayer by J. L. Huffman, the Assor ciation adjourned until 2 o'clock.

# AFTERNOON.

After the fifteen minutes devotional exercises, led by J. M. Todd, the consideration of the report of the Committee on Finance was resumed, and after remarks by J. B. Davis follow The Amour Due C. Roanos Salem. Bear F We 8 sister A follows Lost C

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This resolution was discussed by J. G. Bur. k, A McLearn, J. L. Huffman, J. B. arke, H. B. Lewis, S. H. Davis, Asa F. ndolph, F. M. Kildow, P. F. Randolph. Davis and G. H. Davis, after which it was ted to divide the resolution.

The first paragraph was then adopted, after ich the second paragraph was remarked by P. F. Randolph, and adopted.

Resolved, That in view of the multitudes of our ow-men who are unsaved, and the vast hosts thout even the knowledge of God and the way salvation, and also that many of our churches needing help, we deem it our blessed duty and vilege to be consecrated to the work of sending gospel to the perishing, and also to aid the finanlly weak churches; and we believe there is no bet. way of doing this work than by giving our pray, influence and material aid to the Seventh day ptist Missionary Society.

After the reading of the third resolun, it was voted that the further considera. n of the report of the Committee on Reso. tions be postponed until 10 o'clock First-

On motion, it was agreed that the sessions this Association adjourn at 4.30 o'clock the afternoon.

Voted to adjourn until 9.30 o'clock toprrow morning, which was done after pravby J. G. Burdick.

SIXTH-DAY MORNING.

Devotional exercises, led by J. G. Burdick. The list of delegates was called and revised. d the minutes of yesterday were read and

The report of the Committee on Nomina. on of Officers adopted as follows:

The Committee on Nomination of Officers for the suing year, would present the following, viz.: Moderator—H. B. Lewis.

Recording Secretary—C. N. Maxson.

Assistant Recording Secretary—S. A. Davis.

Corresponding Secretary—J. L. Huffman.

Treasurer—G. W. F. Randolph.

W. B. VANHORN, P. F. RANDOLPH, Com. E. J. MAXSON,

The following report from the Committee Education was adopted, after remarks by L. Huffman, J. G. Burdick, A. McLearn, B. Clarke, and Jesse F. Randolph:

Your Committee on Education would report, that hile we have no denominational school within the unds of this Association, we are glad to know at there is an increasing desire on the part of our ung people to obtain a liberal education, and us prepare themselves for usefulness in the Mas-

Also, that as an Association we are in full symthy with the educational interests of the denomition, as represented by Alfred University, Milton ollege, and Albion Academy. Also, that we would heartily encourage and seek

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On motion, the sentiment of the essay was opted, and a copy was requested for publiion in the Sabbath Recorder.

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After prayer by J. L. Huffman, the Assotion adjourned until 2 o'clock.

AFTERNOON. After the fifteen minutes devotional exere, led by J. M. Todd, the consideration of report of the Committee on Finance summed, and after remarks of at B

Davis and J. L. Huffman, it was adopted as

The Committee on Finance respectfully report: Roanoake Church. 1 71 Greenbier...... 2 00 Bear Fork...... 02—\$4 48

We approximate the expenses of the delegate to sister Associations at \$75, and apportion the same as

Salemville..... 3 72 Roanoke...... 3 19 Bear Fork...... 1 27

J. F. RANDOLPH, )

JOHN A. POLAN.

F.J. EHRET, F. M. KILDOW,

The report of the Committee on Petitions was adopted as follows:

Your Committe on Petitions would respectfully report that there is but one petition for their consideration; that is of the Lost Creek Church, asking for the next session of the Association to be held with

We recommend that their request be granted. J. J. LOWTHER, )

C. H. Davis, F. R. Clarke,

The Committee on the State of Religion reported as follows:

The Committee on the State of Religion would respectfully report, that there is a favorable condition of religious interest in these churches; that five out of the eight churches have been blessed with revival interests, and the adjudication of some mat ters of trial with some of the churches, and the conversion of sinners, viz., Lost Creek, Middle Island, Greenbrier, Bear Fork, W. Va., and Salemville, Pa.; that in some of these, which have not engaged in special revival interest, there is an increasing desire to enjoy such, and a commendable zeal in the discharge of Christian duty. Although two ministers have, within the past few months, come within the bounds of the Association, as pastors of the Lost Creek and Ritchie Churches, with corresponding and increased interest, yet there is a need of at least three more faithful pastors within the bounds of the Association, to hold up the standard of the cross, to strengthen the things that remain, and to win souls to Christ. These, together with personal consecration to God, and earnest prayer for the outpouring of the Holy Spirit, will result in an increased religious interest among us.

H. B. Lewis,

Mrs. J. L. Huffman, Com.

The report was adopted after remarks by J. L. Huffman, H. B. Lewis and S. D. Da-

The essay of L. B. Davis, Jr., was called for but not presented.

The Bible-service Institute was conducted by W. B. Vanhorn, in the following man-

The importance of Sabbath-school work, explained by J. G. Burdick. The best method of holding the attention of the primary class in the Sabbath-school work. P. F.

Randolph. The importance of the attendance of adults, and how secured. J. M. Todd. Singing, "All hail the power of Jesus' name."

led by J. G. Burdick. What helps should be used in the preparation of the Sabbath school lesson, and in teaching it? J.

Methods of teaching; which the best? J. L. Benefits to be obtained by teaching the children

in the Sabbath-school the necessity of giving to the cause of Christ. Mrs. J. L. Huffman. Memorizing the Scripture. H. B. Lewis.

The results to be secured by Sabbath-school work. A. McLearn.

The Tract Society's hour was conducted by J. B. Clarke, after singing by J. G. Burdick, "Happy day that fixed my choice." A few remarks were made on the origin and uses Helping Hand. progress of the Sabbath in America, by J. Sabbath doctrine, by J. M. Todd; on our encouragements in the work, by A. Mc-

The congregation sang, led by J. G. Burdick, "Jesus, keep me near the cross."

Remarks were made on our duty to our publications, and the Jewish mission, by J. G. Burdick; on Sabbath reform in the West, by H. B. Lewis; on denominational loyalty, by J. L. Huffman. Closing remarks were made by J. B. Clarke.

Agreed that J. G. Burdick take charge of the religious services this evening at 7.30

On motion, a committee was appointed by the Chair, consisting of Deacons Asa F. Randolph, Levi Bond and Lloyd F. Randolph, to nominate a preacher of the introductory sermon, a delegate and alternate to sister Associations; also two essayists for

Adjourned, after prayer by J. J. Lowther.

Prayer and praise service, conducted by

# SABBATH MORNING.

After a season of singing, the exercises of the Bible service were introduced with the use of the hymn, "I shall be whiter than snow," and prayer by J. B. Clarke.

The Bible lesson, Gen. 14: 19-31, was read by the Superintendent, H. B. Lewis.

McLearn; text, John 3: 14, 15, followed by singing, "Over the line," by J. G. Burdick,

A season of speaking for Jesus was conducted by J. L. Huffman, and concluded by singing "Praise God from whom all blessings flow," and benediction by the conduct-

#### AFTERNOON.

A sermon by J. G. Burdick, from Gal. 5: 25, was followed by the communion service, led by H. B. Lewis and S. D. Davis.

FIRST-DAY MORNING.

Devotional exercises were conducted by J. The regular order was waived for the

reading of the letter from the Salemville Church. The list of delegates was read, and the

minutes of Sixth-day and Sabbath were read, corrected and approved. The further consideration of the report

of the Committee on Resolutions was resumed. After a motion to adopt, remarks were made by J. M. Todd and A. McLearn, on "the embarrassments of small churches." The motion was carried.

On motion, the Moderator elect was requested to nominate an executive committee, which was done, as follows: H. B. Lewis, ex officio; J. L. Huffman, Jesse F. Randolph, F. F. Randolph, John Hevener, Wm. Flesher, Judson F. Randolph and Geo. B. Kagarise. The appointment was approved.

C. N. Maxson, delegate to sister Associations, was voted an order on the treasuay for \$75 for expenses.

A copy of Mrs. Huffman's essay on "Teaching the children in the Sabbathschool the necessity of giving to the cause of Christ," was requested for publication in the SABBATH RECORDER.

The report of the committee to nominate a preacher of the introductory sermon, etc., was read and adopted as follows:

Preacher of Introductory Sermon—Geo. B. Kagarise; alternate, H. B. Lewis.

Delegate to Sister Associations—H. B. Lewis; alternate, S. D. Davis..

Essayists—L. B. Davis, subject, "How can best glorify God with the means in our hands? Emza F. Randolph, "How can we best educate our people to the support of the gospel?"

LEVI BOND, LLOYD F. RANDOLPH, Com.

The recommitted report of the committee on Bible-schools was presented, and adopted as follows:

STATISTICS OF SCHOOLS.

Ritchie-107 enrolled; held the whole year with increasing interest. Salem-Reports 2 schools-one at Salem, held the year round, with enrollment of 56; and one on Buckeye, enrollment not stated; 4 classes; operated nearly the whole year, a short recess caused by

Greenbrier—52 enrolled; reports progress; school all the year; uses the Helping Hand.

Middle Island—60 enrolled; in session six months; has raised \$3 89 for the Holland mission; school in good working order, with increasing interest;

uses the Helping Hand. Roanoks-30 enrolled; held all the year. Salemville—School all the year; quite interesting; consisting of First-day and Seventh day children; organized last September; 54 scholars, 7 teachers.

Lost Creek-64 enrolled; in session six months increasing interest; Our Sabbath Visitor is taken by part of the scholors, and \$2 has been raised to lessen the indebtedness incurred in publishing the Visitor;

Total number reported, 369. It will be seen that the regular attendance is a B. Clarke; on our duty to propagate the high, if not above that usually reported, and we are glad to note that the interest in some instances is reported increasing. All our churches that have reported have Sabbath-schools. Five of the eight reporting are operated the whole year; the others are discontinued during the winter. In the absence of, and in connection with, pastoral work, our Sab bath-schools are doing a great work in training the youth, and leading its older members into God's

> By a careful inquiry, your committee has learned that in nearly all of the communities in which our schools are located, there are numbers of our people who are not in regular attendance. The membership of our churches, in some cases, is so scattered, tha it may not always be practicable for them to attend a school at the regular place of worship. In view of the importance of this branch of church work we recommend that an effort be made to bring in all who can reasonably attend the regular place of wor ship. Where this is impracticable, let those who can, form themselves into branch schools. We suggest that teachers' meetings be sustained, as they have been found to add much to the interest and efficiency of the school.

> Realizing the benefit of Sabbath School Institutes your committee would recommend that at least one should be held this season at some central point in our Association. Your committee would further recommend that a plan of reporting for the Sabbath schools be adopted so that there may be a uniformity in reports and outline, as they are sent in to our annual meetings.

Respectfully submitted,
J. B. DAVIS, Chairman. S. D. Davis was appointed a Committee

on Obituaries for next year: The Corresponding Letter was read and

approved as follows: BEREA, Ritchie Co., W. Vas

The South-Eastern Seventh-day Baptist Association to Sister Associations, sendeth Christian greetings: Dear Brethren,-Through the mercies of the Great Head of the Church, we have been permitted teenth Session of our Association, which is now about closing. All the meetings of the session have

This was followed with preaching by A. ing from the presence of the Lord. We have been greatly encouraged and helped by the efficient labors f your delegates, J. G. Burdick from the Eastern, J. M. Todd from the Central, J. B. Clarke from the Western, and A. McLearn from the North Western Associations. We have appointed, as our delegate, to represent us in your bodies, Bro. C. N. Maxson. We feel much encouraged by the coming into our midst of Elds. J. L. Huffman and H. B. Lewis, who

have settled as the pastors of the Lost Creek and Ritchie Churches, and we are hoping and praying that the number of settled pastors may be soon in-creased in West Virginia. Though our membership has not been increased the past year as it has in other years, we have been greatly blessed and helped by the earnest and arduous labors of our missionary, Eld. S. D. Davis, who has conducted revival meetings in four of our churches, receiving over thirty members, and is pushing the work into the regions beyond.

Hoping that this your youngest and weakest sister, notwithstanding our many failures to reciprocate your kindness by sending to you a delegate, will still have your sympathy and help,

We are yours fraternally.

By order and in behalf of the Association,

JESSE F. RANDOLPH, Cor. Sec.

A sermon was preached by J. B. Clarke, from John 8: 31, 32, after which a collection was taken for the Missionary and Tract Societies, jointly, amounting to \$17 26.

Adjourned, after benediction by A. Mc-

#### AFTERNOON.

Introductory religious exercises, conducted by H. B. Lewis.

The Committee on Obituaries presented the following, which was adopted after remarks by S. D. Davis, H. B. Lewis and James B. Davis:

Your Committee on Obituaries is happy to report no greater number of deaths of official members than one—that of Dea. Ziba Davis, which occurred Jan. 4, 1887. He was born, in the pioneer days of our people, in Salem. Under the pastoral care of his father, Eld. Peter Davis, the Sabbath-keeping communities of North-western Virginia flourished, and Ziba carly attached himself to the cause of the and Ziba early attached himself to the cause of the Redeemer. To that cause he has been faithful all his life, and, on the organization of the Ritchie Church, he was called to serve it as a deacon. To it he was loyal to the end, attending its services in declining health, when prudence might have suggested otherwise. His end was peaceful and triumphant.

P. F. RANDOLPH, Com.

The Executive Committee was instructed to revise the By-Laws, so as to include all instruction now in force, and such other points as they may deem necessary.

The Executive Committee was further instructed, 1st. To furnish the Recording Secretary a blank form for church and Bibleservice statistics. 2d. To instruct the Recording Secretary to get 200 copies of that form printed, and to annually furnish each church clerk a copy of the form at a proper time to report to the Association.

The Secretaries were instructed to furnish a copy of the minutes of this Association to the SABBATH RECORDER for publication.

It was ordered that when we adjourn, it be to meet with the Lost Creek Church on Fifth-day before the last Sabbath in May, 1888, at 10 o'clock A. M.

The following resolution was passed by a

Resolved, That we, as an Association, return our heart felt thanks to the people of this church and community for their kindness and hospitality, in accommodating the delegates and friends in attendance at this Association.

J. M. Todd preached. Theme, Kingdom of God; text, Matt. 16:28. The following resolution was adopted:

to our sister Associations for sending among us their delegates, who have encouraged and helped us by so cheerfully and earnestly engaging in the work of the Association, and that we ask them to continue to favor us by interchange of delegates.

In order to carry out the resolution presented by the committee on Sabbath-schools, it was voted that J. L. Huffman, P. F. Randolph and E. F. Randolph be a committee to arrange and conduct a Sabbath-School Institute in the bounds of the Association this summer.

Remarks were made by the pastor of the Ritchie Church and others, expressing gratitude for the good sessions enjoyed.

After an invitation by Bro. Huffman, cordially extended to all, to come to Lost Creek next year, and, after prayer by the Moderator, the Association adjourned to meet at Lost Creek, W. Va., at 10 o'clock A. M., on Fifth-day before the last Sabbath in May, S. D. DAVIS, Moderator.

F. F. RANDOLPH, ALVA F. RANDOLPH, Secretaries.

# Home Hews.

New York. ALFRED CENTRE.

On account of other appointments and engagements for May 21st and again May 28th, the Children's day was not observed in this church until Sabbath, June 4th. The room was tastefully decorated with flowers, growing plants and singing birds, all of which harmonized wonderfully well with the lovely to meet with the Ritchie Church, and hold the Six- June day outside. A large congregation thronged the large audience room, reminding

story of the little Jewish maiden, in the honse of Naaman the Syrian, and a collection was taken for the benefit of the Missionary Society. Taken altogether, it was a most delightful service.

#### INDEPENDENCE.

We have been favored with an illustrated lecture, subject "From the Desert to Heav en," by Eld. R. C. Grames, pastor of the Andover, M. E. Church. The large paintings, six feet square, illustrating scenes in the life of Elijah, made a deep and lasting impression upon our minds. No one can fail to see and appreciate the grandeur of that wonderful character when brought out by word and brush, as it was by the converted artist. If any pastor wishes to awaken in his congregation a fresh interest in Bible characters, let him send for Bro. Grames.

Memorial services preceding decoration day, were held at the church, Sabbath, May 28th. A brief review of the late war some results of the same, with present and future duties, made up the sermon. On Monday, the graves of our dead heroes were decorated and then the "Army boys" and others went to Whitesville, the "Town Seat," where appropriate exercises were held on the fair ground, Mr. L. C. Van Fleet, Esq., of Andover, being the speaker of the day.

Children's day was observed June 4th. The exercises were simple and but little display was made, yet we hope good will result. The sermon to the children was from John

A pleasant affair, May 31st, was the union session of the Andover and Independence W. C. T. Unions, the latter entertaining the former at the residence of Bro. Elmer Cottrell. Literary exercises and music, with reports from the workers, made the occasion very profitable.

The Ladies' Aid Society is doing much work this year. It has recently made some improvments about the stove in the church, placed a stair carpet in the parsonage, fur- J. E. Coon. nished baptismal robes, voted \$10 to aid insecuring a helper for Mrs. Davis, our mis- Frank D. Babcock. sionary in China, and is laying plans for Cyrus B. Whitford, other work for the Lord.

H. D. CLARKE.

# Condensed Aews.

The public debt of Mexico is \$151,020,000. The Mexican Senate has ratified the treaty of friendship, commerce and navigation

with France. The Rev. Mr. Knight, author of "Rocked in the Cradle of the Deep," and other popular songs, died in London June 3d.

The British steamer Annie from New Orleans was burned at her wharf in Hamburg, June 1st, with her cargo of cotton.

At Ottawa, Canada, the Senate, by a vote of thirty to thirteen, has decided that a divorce obtained in the United States is not valid in

The Italian Chamber of Deputies, by a vote of 170 to 49, has adopted a naval credit for Resolved, That as an Association we are grateful | 85,000,000 lire. The money will be expended in iron clads, torpedoes and forts. A dispatch from Binhdinh Anam says the

mandarins and 40,000 natives have submitted to the French residents, pledging their allegiance by kissing the earth according to the native custom. Father Tosti, who holds a prominent

position in the Vatican, has published

a pamphlet advocating a reconciliation between Italy and the papacy on the basis that the pope renounce all claims to temporal A special committee of the Austrian War Department has rejected the proposal to

form a balloon corps on the ground that the enormous cost of establishing and maintaining such a corps would counterbalance its slight advantages.

Domestic.

The decrease of the national debt during May was \$8,888,997.

The bodies of six hundred Chinese will be disinterred at San Francisco next week and shipped to China for final interment.

The gross earnings of the Chicago and North-Western railroad for the year ending May 31st were \$26,362,39; expenses, \$20-278,138; surplus, \$2,639,397. O'Donovan Rossa has asked the superin-

tendent of the New York police for police protection. He says a plot has been made to put him out of the way. Ex-Vice President Wheeler is very ill He is in an unconscious state, and his physician save death may occur at any moment,

closing surely. in the Good Hope section of South Carolina | purpose, the following is suggested: in Edgefield county. Both the local physicians are prostrated and medical aid is sadly

All the hotel keepers in Council Bluffs. Iowa, have been summoned to show why injunctions should not be granted against them. All the owners of property where saloons are running are being arrested and placed under bonds to appear in court for contempt. The saloon keepers are closing up. The petitions for injunctions include all the saloons, wholesale houses and breweries in the city. The general feeling is that

they must all go. The pupils in the public schools of Paterson, N. J., recently went into a state of rebellion. When preparations for the observance of Decoration day were begun in Paterson the pupils of all the public schools were counted upon to take part in the parade. They were not consulted and flatly refused. to march. Arguments, entreaties and threats have been exhausted upon what the officials term the "children's stubbornness and lack of patriotism," but, at latest accounts, to no purpose.

TRACT SOCIE	TY.		
Receipts in May,	1887.		
Mrs. Betsy Pardee, West Edme	ston. N.	Y	1 00
Mr. and Mrs. A. B. Felton,	"		5 00
" Morell Coon,	66		5 00
" W. D. Crandall,	"	• • •	5 00
" W. H. Burdick,	46	•	3 50
Church, on L. M.,	"		5 65
R. H. White,	66	•••	1 50
Mr. and Mrs. A. C. Potter,	""	• • •	2 50
" J. S. Coon,	((		2 00
" T. H. Maxson,	"		2 00
" H. H. Williams.	"	• •	2 00
" R. H. Brown,	"		2 00
Emma Pardee,	"	• •	25
A Friend,	"		1 00
Luella Felton,	66		25
E. A. Felton,	(r 🛌 .		2 00
Mrs S. Clarke,	66		25
Mr. and Mrs. H. W. Gates.	"		1 50
R. T. Stillman,	. 66		50
David Burch,	**	•	1 00
T. T. Burdick.	<b>.</b>		1 50
T. T. Burdick, V. R. Crandall,	166	• • •	1 00
N. R. Sprague,	"		1 00
Mr. and Mrs. L. B. Crandall,	**		1 50
D. S. Maxson.	**	• •	1 00
D. S. Maxson, J. H. Burch,	"		1 00
Mrs. F. E. Dresser,			1 00
H. D. Babcock, Leonardsville,	N. Y	mak-	_ 00
ing Agnes E. Babcock, L. M			25 00
1st Brookfield Church, Leonard	sville		6 91
		tlook.	50
Mr. and Mrs. R. Maxson, "	• • •		5 00
Mrs. F. D. Champlin, "			1 00
E. S. Brand,			1 00

1 00 Mrs. Clark Whitford, ...... R. D. Ayers, Mrs. Betsy Bass, 5 00 Ladies' Benevolent Society, "L. M. to name 25 00 Joseph Woods, 2d, Mr. and Mrs. C. Whitford, W. C. Whitford, "5 00 E. D. Whitford, New London, N. Y., making W. C. Whitford, L. M., 5 00-Mr. and Mrs. Geo. C. Lewis, Brookfield, N. Y., M. H. Brown, C. B. Burdick. Mrs. Harriet Saunders, Mrs. Emily C. Main, J. G. Lewis, Mrs. Sarah Cook, Mrs. L. W. Babcock.

Mrs. S. Jordan, Mr. and Mrs. C. M. Whitford. Joel Witter, Leslie Curtis, Mary C. White, Maria H. Crandall, George Stillman, Mrs. M. A. Burdick, Alfred, N. Y..... Mrs. Nancy M. Frank, L. M. Edwin S. Maxson, Syracuse, N. 1st Hopkinton Church, Ashaway, R.I.\$46.00

Ladies' Sewing Society, Y. P. S. C. Endeavor, 30 00 16 51—92 51 The above with \$50 received from Sabbathschool, 1st Hopkinton, to make the following Life Members: H. L. Crandall, John Crandall, Frank Hill, Edwin Crandall, Mrs. P. M. Barber 2d, Marion Field, Mrs. Oscar

Asher M. Babcock, Westerly, R. I.......... 50 00 Y. P. S. C. E., Pawcatuck Church, R. I...... 10 00 Mrs. T. H. Spencer, Suffield, Conn..... Church, Dodge Centre, Minn..... J. A. Baldwin, Beach Pond, Pa.....

R. J. Bonham, Shiloh, N. J. .... 

John Congdon, Newport, R. I., (Outlook and Hannah Wheeler, Salem, N. J., (L. of H.).. J. P. Lundquist, Heber, Kan..... Book sales by J. B. Clarke:

12 Sabbath and Sunday, Hist......\$14 75

J. F. HUBBARD, Treasurer. E. &. O. E.

PLAINFIELD, N. J., June 1, 1887.

BEQUESTS TO TRACT SOCIETY.

\$436 88

# The generous purpose of some persons to aid in

the work of this Society, by gifts of money or other property, after their death, is sometimes defeated by some technical defect in the instrument by which the gift is intended to be made. It is necessary for this purpose that both the Society and the property, if other than cash, shall be accurately described. A yet he may live several days, but his life is 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 A fatal epidemic of some kind is raging convenience of any who may desire a form for this

# FORM OF BEQUEST.

I give, devise and bequeath to the American Sabbath Tract Society, a body corporate and politic un-Verses 19-22 were expounded by A. Mc-Learn; 23-25 by J. M. Todd; 26-28 by J. G. Burdick; 29-31 by J. L. Huffman; closing remarks by the Superintendent, and ing remarks by the Superintendent, and singing, "The light of the world is Jesus."

about closing. All the meetings of the session have been have discussed with session have been and harmonious. We have discussed with seen pleasant and harmonious. We have discussed with interest the various topics in which we are, with you, mutually interested. The hours devoted to the fellowing devices, appropriate with you, mutually interested. The hours devoted to the time and occasion, were spoken and into the street as the horse was passing under into the street as the horse was passing under and under its direction and control forever.

The animal's neck was broken.

The animal's neck was broken.

The animal's neck was broken.

# Sermons and Essays.

SERMON.

The Right Use of the World.

Preached at the Hartsville church, May 14, 1887, by the pastor, Rev. D. E. Maxson, D. D., and fur nished for publication by request of the congrega-

"And they that use this world as not abusing it." 1 Cor. 7:31. Man is greater than the world he inhabits, and the Creator put it into his hands to use for his own well-being, provided always that he use it so as to conwill agree with me that God has created and ordered and related all things in wisdom and love, so that "all things work together for good to them that love God." I know it is difficult for a person filled with selfishness, unbelief and ignorance to enter the arena of nature and absorb its utility and beauty so as to make it in any proper sense his own.

alas that it is the popular view, which robs the world of its highest use and beauty. do not think myself uncharitable when I utter my matured conviction—that by far the greater part of men, including Christians of all names, go starving, poverty-stricken to their graves, with golden clusters of every good thing of this world hanging all over and around them, and for them, but all unused, if not abused. Our idea of ownership, of what is really ours, and how it is ours, are so inadequate and sensual that, with more than the wealth of Cræsus in store for us, we go hungry and ragged, and complainingly through all our "weary pilgrimage," as we are in the hurtful habit of calling this glorious earthly life of ours. If you are disposed, when comparing this present world with the world to come, to look upon it as passing away, and of little worth, I shall not question the correctness of your comparison. thank the Bestower of all good things, the Maker of all worlds, that he "has made everything beautiful and useful in its time and place." And it is with the hope of helping those who are poor to become rich, that I un-God has made it and related it to us.

up the investigation are these:

That this world as it came from the hand | at its own. of God, its great Architect, was good, very good, just as he pronounced it. There is not a rotten stick, or bad joint in the whole wondrous fabric of the physical universe. Not earthquakes, volcanoes, eruptions and upheavals; not storms and tornadoes, symcons and typhoons, not the fall of empires and the By this he conquers. By his dual nature, decadence of nations are evils in the great on the animal and physical side, he touches plan of God. Arsenic, tobacco, and rattle- all below him, while on his spiritual side he good things that a good God throws within snakes are deadly agents when taken out of their place in the divine plan, but when left in that place, they are a part of that grand whole upon which creation's benedictions in the completest subordination of the lowest est tie that holds us in sympathy with God fell. And here you reach the meaning to the highest qualities of his being? It is a and heaven? for selfishness in the use of the of the terms use and abuse of the world as good to man that the earth and the waters used in the text. Comprehensively, then, we may define the use of the world to be such | it is good to the oyster, the spider, the loban appropriation of it as will meet the divine ideal, and accomplish the divine purpose; while the abuse of the world is such an appropriation of it as does violence to the divine ideal, and tends to thwart the divine pur-

of creation, it is his duty at all times to hold it in strict subordination to the rightful purthe Master of the world then is the first element or condition of using it, while to become its subject, to be controlled by it, is the first element, and highest act of abusing it. Infinite violence is done to God's high and perfect order of being when a man, with all surrenders his crown and becomes the slave of a beer barrel, a box of cigars, or a quarter section of land, or any thing else that God that man should be given dominion of all creation. Only man was fit for such domin-The highest abuse possible, then, of the world and of ourselves, is the surrendering of ourselves to it, so that the king beunto what end are men to hold the world right and partly wrong, and so was Zeno, the stoic. I do not intend to entangle myself in | proper reference to the subordinate condition the metaphysical ruts of these rival sects of and function of his vegetable and animal them, and in his doctrine and practices of over them.

all his God-given qualities of being; so that he uses the world most, and abuses it least, who absorbs most of good out of it.

We now come to confront the question, good? and how can he use the world God has given him, so as to enhance his greatest good? And this brings us fairly within truism to affirm that that is the greatest good all good enough students of yourselves to duce to the glory of him who made it. You know that in the human constitution there is a range of qualities, a classification of faculties, to which you have no difficulty in applying the terms, high and low. Man is a wonderful compound of qualities,

ranging from those of the lowest order of animals to those of the highest order of angels. I believe it to be a true idea of the divine proceeding in creation which represents There is a low and selfish view of things, it as proceeding from lower forms to higher ones, and embodying in each higher form all the principles that had been incorporated into the lower ones, so that the complexity of being increased with the enlargement of the series. Thus man closing the series embodies every principle of being that preceded him in the creative process, with whatever superadded quality it is which distinguishes him from all before, and therefore from all below him. There is, therefore, in man the vegetative principle of life, which is the Lord, and so do the cattle on a thousand in the plants, and also there is carried forward into his constitution every principle of animal life which is in all orders of animals, from the molusks up through the radiates and articulates, to the vertebrates where he zoölogically belongs. And then, thank God, there is something else not made in kind with animal nature. Man is not so fleet as the die out. Here are the two faculties of every deer, so strong as the ox. He cannot smell like the hound nor run like him, he cannot see like the eagle nor fly like him, and yet he is more than all of them. With his locomotive he can outrun the horse or the hound, and with his telescopes he can peer away to fully short time. And do you know another claim the privilege of abusing all whom the the stars that the eagle's gaze can never reach. dertake to-day to find out what is the proper | He can chain the elephant and tame the tiger. | world by grasping it selfishly, do you see use, and what the abuse of this world, as There is not an animal in all the jungles of what a corresponding self-abuse is implied? Asia that can withstand the piercing gaze of There stands the Christ-like faculty of be-The ruling ideas or facts which must light | the man who is so much master of himself | nevolence, which when well developed makes that he can throw his undaunted eye fully an angel of a man, all withering away be-

> Thus, almost tremblingly, I reach the stupendous fact that "there is a spirit in man, of a man. Now which is abuse of the world?and the inspiration of the Almighty giveth him understanding." And herein he two-fold blessing, one out to the abodes of towers solitary and alone, away above the want, and a greater one back into the soul, world, and herein derives he his kingly power. | clothing it with its most heavenly investiture; touches all above him. And shall I now say that every just conception of man, and his relation to the world, places his highest good | taken them, and inwardly severing the strongsupply him food for his animal side, and so of all that shrivels the soul and blunts it to stèr and the hyena.

This is the greatest good to them, because their nature has no upper side. I suppose the clam that buries itself in the muddy bottom of the creek, and absorbs water and mud for a living, is using the world as not abusing To begin then with our analysis, let it be it. I suppose the butterfly that dances away proposed that, since man is the crowning the summer hours so gaily, and then dies, work of creation, and the crowned sovereign has used the world as not abusing it. I suppose the *infusoria* that are absorbing carbon from the air and water, and by their shelly poses of his being and sovereignty. To be deposits are building up mountains of chalk and marble, and islands of coral, are using the world as not abusing it. To go still farther back, I suppose the plants of all zones, from the cryptogamous mosses of the polar regions to the towering palms of the luxuriant tropics, are using the world as not abushis godlike attributes and grand possibilities, ing it; as they take from our atmosphere its noxious, smothering, narcotizing, carbonic acid, and supply it with its life-inspiring, fire-inspiring oxygen. It is enough for a has made. It was in the nature of things tree to vegetate and grow to beauty and grandeur. It is enough for a clam to swallow water and spurt it out again from the same mud bottom from generation to generation. But what of man, the godlike? True, he uses the world well when he vegecomes the subject, the master the slave. But | tates by it like the tree, and when he swallows it into his stomach like the clam, prosubject? Epicurus, the sensualist, was partly | vided always that he vegetates and masticates and supplies his animal wants with

life, accepted the true and rejected the false The devil may not have profited by the to abusing him. of both sects. Call my doctrine epicurian- severe rebuke of his Master, when he was In a more general way this abuse of the drive the sea over the land? Are fiery com- ing back of it, and above it, and distinct

tion to make: The world was made for but we may and ought to profit by it. There churches, when, for the sake of decorating ing trails down toward our sun, seeming to man, adapted to his highest needs, and given is a higher side to our being whose wants our own bodies, houses, farms, wives and in subjection to him, for the gratification of | bread cannot supply. The body which bread supplies is its servant, nothing, more in the divine plan of our living. If this be true then, the least important question that can possibly be asked of any physical substance What is good for man, what is his greatest is the one too commonly asked, viz., is it good to eat or wear? And the very least and meanest use of the world is that to which it seems most commonly devoted, the panderthe field of our study. It is little above a ling to the mere animal or lowest wants of our being. True, the body needs food and shelwhich satisfies the highest want. You are | ter and medicine, and so does the spirit that gives it life. There are spirit-hungerings and thirstings, which a proper use of the world may supply; and it is a gross abuse of the world that devotes it to the animal at the expense of the spiritual side of our being. There is an object beyond the mere sustenance of the body for which the world is to be devoted. While by its physical qualities it is adapted for food and raiment, there are above them qualities which adapt the varied world to the spirit's wants, the highest wants of human nature. There is within, the inner life of man, a receptive quality for all without and around him.

> Let us come down with these principles into practical detail and see if we can learn how to use the world more and abuse it less.

1st. It is an abuse of the world to use it selfishly; because it ignores the fact that the world is ours only as stewards of him to whom both it and we belong. We belong to hills, and the hills themselves. Now as God is the almoner of all his children, and seeks their equal good, he could never consent to such a monopoly of the world in the hands of a few as would debar the many from its benefits, and leave the highest quality of the possessor all unused and therefore doomed to human mind to be cared for, viz., acquisitiveness and benevolence. You need no domonstration that the gratification of this lust of gold, unchecked by any counter-faculty, will make a monster of a man in a fearsuch monster as a miser? In abusing the fore the gnawing tooth of acquisitiveness, which by daily use is fast making a demon its generous, benovolent use, which carries a or a penurious grasping and holding in the skinny fingers of a suicidal selfishness, all the our reach—thus piercing with a two-edged sword, outwardly, those from whom we have world is the essence, it not the quintessence, all good and kindly influences. Surely this is the grossest abuse of the world.

2d. We abuse the world, ourselves included, when we leave its higher qualities all unappropriated and seize upon its lower qualities. This abuse in its ultimate effect is not by the things that are made—even his eternal much different from that of a selfish use of power and godhead," and then he goes on the world, for in this as in that we are sub- to say of the heatnen that "they are without ordinating a higher faculty of mind to a lower one. For example, you would have no difficulty in perceiving my abuse of the world, were I to expend my salary upon a life, men might find out enough of God bevy of hound dogs, and let my wife and through the things he had made to render children starve or freeze.

being, and tell me what you think of a man rays, which modern science is sending down who subordinates every human want, both of | into the darkest corners of nature, ought to body and soul, to the stupid passion for reveal God to us who live in this highly favspreading his title deeds over half a township, and then converting it into such a dreary waste, that a careful man feels like There behind that brutal-looking face, deep down below those eyes blank of all look of human kindness, there once throbbed a soul full of capacity for generous culture, for human feeling, for holy loves.

earth to greenness. But he has abused the and grandeur of him whence they eminated? take it to mean that in the reaper may be and manly qualities with which God endowed Grecian philosophers. Christ encountered side, to the spirit that is rightfully dominant him, and he reaps the fit reward of his own what were once living men and women and and wisdom and beneficence of its make,

ism or what you please, I have this proposi- told that "man shall not live by bread alone," world is observed in communities and ets terrible, as they come dashing with sweep- from it, then look at the reaper and you will

children, we suffer the house of God and the | ble is he who holds all worlds and systems of school-house to fall to ruin, until the place, which of all others should be most beautiful and attractive, and suggestive of the beauty beautiful? Then must be beautiful who of holiness, becomes most repulsive, and un- makes them. Is there harmony and order suggestive of anything clean and pure and like the church above. When we suffer the finances of the church to grow sickly and so completely dead that any other corporation in the world stands higher, and the question of procuring competent services for the desk, and other place, stands always balanced on the most critical uncertainty, there is abuse of the world back of this. For if the world were rightly used, the services of God's house would be placed on the soundest basis of financial prosperity.

Indulge me in an illustration of a more objective nature. God has made everything beautiful around us, and planted within us the esthetical idea, or idea of beauty, to be waked up by the beautiful objects around us. He has also given us imitative faculties, and left many things unfinished and in the rough for us to work down to the ideal pattern he has placed within us.

Now it is clearly an abuse of the beautiful world around us, to go about defacing it, and construing its elements into all huge and incongruous forms, while in this indulgence we are all the while degrading and defacing the ideal of beauty God has put in us for a better purpose. There are men in almost every community in whom this esthetical idea is, to say the least, an unknown quantity. The products of their brains and hands are wanting in all the qualities which please the eye of taste. Uncouth forms, incongruous colors, seem to be at home all around them. One will not need to travel far to meet with men so wanting in any true sense of propriety, not to say decency, as to fill the very air decent people have to breathe with the stench of their debauchery, in the use of tobacco and other poisonous substances. They not only abuse the world and themselves, but seem complacently to necessities of travel throw into their company. If, as has been truly said, he is a benefactor of his race who causes a spear of grass to grow where none grew before-he must be a malefactor who deforms or defaces so much as a spear of grass that God has clothed with beauty.

But there remains to be noticed the highest use of the world. It is the medium through which to see the divine architect, and the theater of preparation for a better world, the fashion of which passeth not away

The thoughtful mind will have no difficulty in accepting the proposition that the world which God has made is a fruitful and beautiful illustration of its Maker. If it is true of Christians that, by their fruits, or works, we may know them, it is just as true that we may know God by his fruits, or works. To the narrow-minded searchers after God and truth, such as are disposed to look upon and denounce all scientific study, and all natural religion, as foreign if not inimical to true piety, the statement of Paul, in Rom. invisible things of him from the creation of the world, are clearly seen, being understood excuse." In the dark night of heathenism, when neither science had "shed her lurid ray," nor Christ warmed the human heart to their idolatry and other sins inexcusable. We now carry the idea into our internal | Then indeed, the burning, brilliant, focal

God and his work of creation to conceive of making his will before undertaking a journey him as fashioning the world after his own across it. Look into the face of such a man! ideals directly. He did not work after pat- that seem to half walk and half fly, as they terns furnished from without, but from within. In other words, God in making the for once the power of speech added to its world, objectized his own ideals.

How, then, can we stand nearer to God than when in the sublime and beautiful presence world, have cultivated his own mind and Are the burning suns and careering worlds heart to humaneness, and some spot of God's | majestic and grand? then what of the majesty

threaten a shock of worlds? Then how terriworlds in his almighty right hand! Arethe dew-drops, the flowers and the sunbeams and adaptation to the highest wants of sen. tient beings, pervading all nature; is the wind tempered to the shorn lamb, the night bal anced to the day, and good in everything? then must God be love. No wonder the rapt poet of nature sings:

O nature, how in every charm supreme; Whose votaries feast on raptures ever new: O for the voice and fire of seraphim, To sing thy glories of devotion due!'

No wonder the Psalmist continually exclaims: " Praise ye the Lord; praise him in the firmament of his power: praise him according to his excellent greatness; let everything that hath breath praise the Lord I will praise the Lord with my whole heart. I will show all thy marvelous works."

By thus searching after God in the things he has made, as those things are more and more revealed to us by the untiring and blessed labors of science, and in the search. cultivating the best faculties of our being, and thus being changed more and more into the likeness of God whose presence we approach, nearer by every new truth and beauty discovered in nature; by all this, seeing "through nature to nature's God," we are making the highest use of the world. This travel after God in the footprints he has left behind him, so reveals him to our gaze that we feel a burning desire to see him from before. In nature, true, he is great, and good, and beautiful, but he is always just one step off, and we cherish the trembling wish, that we might meet him on the plain of our own human life, and no longer have to look through inanimate nature, to nature's animate God, We lift up our trembling hand, and wonder if the Father will take it in his own. Then answering the great human want, for some place nearer God, some life medium through which he may flow more abundantly into us, we approach calvary and find our Christ. Behold God in the person of his Son; God on the plane of human nature, all radient with light, all glowing with love, all overflowing with life, and clasping all in his love, sends out the joyous invitation: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Thus God designs his children should follow after him and find him revealed, partially in everything they see, and hear, and feel, and by the impulse thus awakened, they should go up calvary, and find him in his most complete revelation, in the person of his suffering Son; even "God manifest in the flesh."

There are two classes of persons who meet me to contest the doctrine I deduce from the text, concerning this last specified method of using the world, and these shall have my closing paragraph to-day.

1. The pantheist, who studies nature to find God, and in so much as he studies honestly and faithfully, does honor to the intellect with which God has endowed him. But, by a strange somersault of reason, stops with nature and declares that to be God, and finding himself at the head of nature, 1:20, seems incredible. He says: "For the swells up with his conceited divinity, and, in the language of Emerson, says, "If you want to see God, look at, me." Now that boast of the Boston philosopher is ambiguous, containing both a truth and a falsehood, and the danger of all this guilded pantheism lies in the fact, that a falsehood coated over with a truth is so easily and unsuspectingly swallowed. God is to be seen through pature, and that is the Bible truth I urge. But, God is nature, is the pantheistic falsehood, so easily coated over by the Bible truth, that more than one Christian has swallowed it, and never suspected its poison, till it began to work death in all his members. 1 have seldom seen the Christian life killed deader than by this narcotizing dose of pan-It is necessary to any just conception of theism, which forms the main ingredient in all this conglomerate of herisies, called spiritualism. If one of these traveling reapers perform their wonderful task, should have other powers, and swelling up with conceit, should cry out, "If you wish to see McCormick, look at me," the challenges would That man might, by the right use of the of the things wherein he embodies his ideals? contain the same ambiguity. It would be at once true and false according to the interpretation you give the language. If you world, and since abusing the world is self- Are belching volcanoes terrible, whose fiery seen the ideals of McCormick objectized, and abuse, he has been a suicide of all the noble rivers bury splendid cities and turn their in its complete finish, admirable workings, thronging inhabitants to charred forms of and beneficent results, indicated the skill abuse of the world, when the world now turns | children? Are careering tornadoes terrible, | then the boast is true. If you wish to see which go desolating whole islands, as they McCormick through this work of his, stand-

thus behold him! But the not McCormick, no more is on, through, and above find God, the self-existent personal Deity, who existed was, and being the absolute out of which the worlds identical with them. 2. The other class of inc

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honey from even the thist and good everywhere, unp gospel. It is much easier this class of mind deem no pel. They have an indefini ever combination of exhor tion, and passionate appeal stir the sensibility to action that only. While the might have its counterpar of a mouse to the playing o thing, it knew not what, pl ure and excited its sensibilit ed, but when the fiddle asleep in its nest again. I or woman has never had op ure beyond the common mon faculties, it is certain acters of our blessed religio life and comfort for them; of its characteristics, that up heretofore unused energ mant faculties with life, an being in motion toward gre truth, more God, more Chi means of acquisition, and stant cry of a regenerate sp then, imagine themselves s the grace of God can make deem themselves so rich th them richer. Above all, however poor may have b nity for culture by scientifi it God-service to decry the learning of the schools, or they furnish because it c them. Let us all look up, fulness, accept whatever of to us from whatever source let us be careful how we de thing God has made, for ev hand is a glowing testimon goodness, and power. Let wonderful being, and the the wonderful beings arou early what is the right use a of the things God has g throw away that dwarfing which connects it with r deeds, and written engag the lowest kind of possess only the things of the fl may fill your granery with pocket with money, but qualities, which ask not for gratification. Your d from feeding my higher n ties of your fields and i and your buildings, as I i smell of your clover is mi your lake is mine; the bearing of your well kept sit by my window and see best part of what is ours human laws guarantee us heavens, the blue arch ocean, the rivers, the for these and more are ours of possession. Oh how gem to clutch a clod, godlike faculty, at the bi appetite! How strange a place w how unsatisfying the pos enly mansions, to those earthly possessions for a for which the bee uses hi

or the gopher his hole.

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a shout of joy that seemed to rend the skies.

"He is saved!" was echoed from every street

and alley. "He is saved!" cried the young

and the image of her own son flitted before

ing trails down toward our sun, seeming to threaten a shock of worlds? Then how terrible is he who holds all worlds and systems of worlds in his almighty right hand ! Are the dew-drops, the flowers and the sunbeams beautiful? Then must be beautiful who makes them. Is there harmony and order and adaptation to the highest wants of sentient beings, pervading all nature; is the wind tempered to the shorn lamb, the night balanced to the day, and good in everything? then must God be love. No wonder the rapt poet of nature sings:

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back of it, and above it, and distinct rit, then look at the reaper and you will

thus behold him! But the reaper after all is not McCormick, no more is nature God. It is on, through, and above nature we shall find God, the self-existent and all-prevalent, personal Deity, who existed before the world was, and being the absolute causative power, out of which the worlds came, cannot be identical with them. 2. The other class of individuals to whom

I promised a part of my closing paragraph, though not less influential for harm, because constituting a larger class than the former. is, nevertheless, to be treated with more consideration. For, while the pantheist is at fault in the use of his reason, the class now to be mentioned can scarcely be said to have reason in condition of action. I refer to that by far too large class of well meaning, but scantly developed Christians who think they do God service by decrying science and learning, and who, in consequence of their own narrow range of thought, deem that kind of teaching which seeks to build up Christian characters on the broad basis of a generous culture, which is able to express honey from even the thistles and find God and good everywhere, unprofitable and ungospel. It is much easier to ascertain what this class of mind deem not gospel, than gosnel. They have an indefinite idea that whatever combination of exhortation, imprecation, and passionate appeal is calculated to stir the sensibility to action is gospel, and that only. While the whole exhibition might have its counterpart in the dancing of a mouse to the playing of a fiddle. Something, it knew not what, played upon its nature and excited its sensibility, and so it jumped, but when the fiddle was gone it was asleep in its nest again. If a Christian man or woman has never had opportunity for culture beyond the common use of the common faculties, it is certainly one of the characters of our blessed religion that it still has life and comfort for them; and it is another of its characteristics, that it at once wakes up heretofore unused energies, clothes dormant faculties with life, and sets the whole being in motion toward greater light, more truth, more God, more Christ, by whatever means of acquisition, and this is the constant cry of a regenerate spirit. Let none, then, imagine themselves so poor but that deem themselves so rich that it cannot make them richer. Above all, let no Christian, however poor may have been his opportuit God-service to decry the schools, and the learning of the schools, or refuse the light they furnish because it comes from above them. Let us all look up, and with thankfulness, accept whatever of truth may come to us from whatever source, and above all let us be careful how we despise the smallest thing God has made, for every work of his hand is a glowing testimonial of his wisdom, goodness, and power. Let us study our own wonderful being, and the connection with the wonderful beings around it, and learn early what is the right use and what the abuse of the things God has given us. Let us throw away that dwarfing idea of ownership which connects it with possession of titledeeds, and written engagements. 'That is the lowest kind of possession, which secures only the things of the flesh. Your farm may fill your granery with wheat and your pocket with money, but there are higher qualities, which ask not leave of landlord for gratification. Your deed cannot stop me one said, "That is mine;" but the cry was, from feeding my higher nature on the beauties of your fields and forests, your cattle and your buildings, as I ride by them. The smell of your clover is mine; the sparkle of your lake is mine; the beauty and proud bearing of your well kept horse is mine, as I sit by my window and see him go by. The best part of what is ours is not that which human laws guarantee us. The whole starry heavens, the blue arched sky, the great ocean, the rivers, the forests, the mountains, these and more are ours in the highest sense of possession. Oh how often we let go a gem to clutch a clod, how often dwarf a

How strange a place will heaven be, and how unsatisfying the possession of the heavenly mansions, to those who have never used earthly possessions for a purpose above that for which the bee uses his hive and his honey, or the gopher his hole. How strange will the future world be to one who has not used the present world as a stepping stone or means of preparation. I doubt whether heaven can furnish soul-food to one so fastidious that this world can furnish him none. When the mortal body puts on its immortality, by becoming a spiritual body, I take it that it will need no more beef, and pork, and potatoes to keep it in repair. Then, of save him. And he was saved. course, no farm will be required to raise saved! he is saved! went up with \$1.25. Twenty-five per cent discount to clergymen. 588 pages. (Volume Three not yet ready.)

them from, and what will the man do, who neither owns a farm nor eats beef, nor knows how to do anything else, nor feed anything but the body of flesh and blood? Oh, it is ours to begin our heaven on earth, as by the lieved wife and little ones. "He is saved faithful use of this world we begin the culture of that noblest part of us which will survive all dissolutions of body and of the world, and live over beyond the wreck of matter and the crash of worlds. I am no worshiper of nature, and yet with my whole soul I join with the poet in exclaiming:

"Oh! blest of heaven, whom not the languid songs Of luxury, the syren, not the bribes Of sordid wealth, nor all the gaudy spoils Of pageant honor, can seduce to leave Those ever-blooming sweets, which from the store

# Miscellany.

Of nature, the cultured spirit calls

To charm the awakened soul."

BY MAY AGNES OSGOOD.

A furnished tenement to let. Right here in Robin Row: A most convenient, pleasant home, Built just a year ago.

'Tis in a spreading apple tree On Thomas Baxter's farm; He keeps no cat, his boy's at sea, So all is safe from harm.

The water privilege is free, A sparkling brook runs near, The drainage, too, is excellent, The air is pure and clear.

The house and furnishings, you'll find. Are all in good repair; There's not a leak, the beds are soft, The mattresses are hair.

The cost of living would be small, Fine cherries hang close by, Fat worms are plenty on the farm, The grain grows full and high.

The neighborhood is quite select, No sparrows on the tree; In short, a more attractive place You will not often see.

If any one would like to know What rent he'd have to pay, Inquire of Mr. Robin Red. Who lives across the way, -Congregationalist.

THE MAN IN THE WELL.

It was one of those dark, dismal, murky days of February which followed the breaking up of a cold spell of weather.

It did not freeze, but it was cold; as wet. the grace of God can make them richer nor chilly, and disagreeable as one can possibly conceive a day to be. Everybody who could shut the door and sat down by the fire, shivering, "Oh, how disagreeable it is!"

There was a man building a foundry in nity for culture by scientific study, imagine our village, and to supply his engine with water he was having a well dug beside his furnace, which was a heavy pile of stonework. The man engaged in digging it, held a consultation whether they should continue their work. The elder of the two said. "No. the earth is too full of water, the pressure of the stone too great; it will cave in," and he refused to enter. But the other laughed at his fears, descended and began his work. But the burdened earth gave way, and he was buried many feet beneath an avalanche of sand and gravel.

"Fisher's well has caved in and buried Cus-

Wild went the cry over the village.

The storm was forgotten. The merchant dropped his yard stick; the farmer left his wagon in the street; the lawyer threw down his book, the mechanic his tools, the minister his pen. All rushed with throbbing hearts to the rescue. Women caught up their infants and ran amid the storm to sympathize with the frantic wife; and all looked into each other's faces and asked in gasping whispers, "What can we do?" Ropes, ladders. spades and shovels were wanted. No one stopped to ask, "Whose is this?" No

"Take it! take it! make haste!—he will die!" Down they leaped into the dark abyss. None said, "'Tis not my business," but all were so eager that the police had to form a circle to keep off the crowd.

Then there was the stone-work; it was pressing heavily. "Tear it away," cried Fisher; "save him!" and with giant strength, aided by the other men, he hurled the huge rocks from their places. "It will cost him a great deal," said one more prudent than the rest. "Don't talk of cost; we'll all give him something and help him rebuild. Save him! save him! don't let him die for a few dollars expense." They worked like giants, till the big sweat drops rolled from manly brows. and strong hands trembled with fatigue: godlike faculty, at the bidding of an animal then others took their places, and thus the work went on. A tin tube was forced down, through which they shouted and asked the prisoner, if alive, to answer; and his voice came back to them from his grave; "Alive, but make haste; it is fearful here." He was alive, and with a wild joyous shout, they redoubled their zeal to save him. No one said. "He went in himself-let him die;" no one bade the pleading, weeping wife to mind her own business: they had nothing to do with her perishing fool of a husband; let him die." No one urged the matter as to the legal liability of taking this man's spade, that man's ladder, and the other man's boards, or the penalty attached to destroying the masonary and spoiling the works. No, no; there was a man to be saved, all

her. "He is saved!" burst forth as from one voice from the whole village. And yet, this was but one man, a day laborer. Had he died his wife would have shed tears of sorrow. but not of shame. His children would have been fatherless, but no dark stain would have sullied their lives. O men, O women! how strangely inconsistent we are. There are hundreds dying this very day in our Christian land; tens of thousands are being crushed beneath a weight

# Hoyular Science.

more terrible than the earth in the well.

Frantic wives are pleading, frantic mothers

are imploring, "Save them! save them!"

A NEARLY PERFECT SIMPLE PENDULUM. Mr. J. T. Bottomley, of the University of Glasgow, suspends a small shot of about 1-16 of an inch in diameter, by a single silk fiber (half a cocoon fiber) two feet long, in a glass tube three-quarters of an inch in internal diameter and exhausts the latter to about one-tenth of a millionth of an atmosphere. Starting with a vibrational range of one-fourth inch on each side of its middle portion, the vibrations can be easily counted after the lapse of fourteen hours.—Phil.

THE IRON INTERESTS.—The production of the pig iron furnaces throughout the United States continues to show an unabated increase according to late returns. The weekly capacity of the anthracite furnaces on March 1st was over 45 per cent greater than on March 1, 1886, and that of the bituminous or coke, as well as of the charcoal furnaces, over 46 per cent greater. According to the most reliable estimates, it appears that the production for the first two months of the present year was at least 1,000,000 tons, which shows an output unusually close to the full capacity of those furnaces in

LEFT-HANDEDNESS .- Dr. Daniel Wilson, has lately contributed a paper to the proceedings of that society on the subject of lefthandedness. He reviews the various causes to which the general preference of the right hand has been ascribed, and also those to which the occasional causes of left-handednessare to be attributed, and finds them mostly unsatisfactory. A careful review of the evidence gives strong reason for believing that what is now the cause of the preference for the right hand was originally an effect. Neither the apes nor any other of the lower animals show a similar inclination for the special use of the right limbs. It is a purely human attribute, and probably arose gradually from the use, by the earliest races of men, of the right arm in fighting, while the left arm was reserved to cover the left side of the body, where wounds, as their experience showed, were most dangerous. Those who neglected this precaution would be most likely to be killed; and hence in the lapse of time, the natural survival would make the human race in general "right-handed," with occasional reversions, of course, by atavism, to be left-handed, or, more properly, the ambidextrous condition. The more frequent and energetic use of the right limbs would of course react upon the brain, and bring about the excessive development of the left lobe, such as now generally obtains. The conclusions from this course of reasoning are very important. Through the effect of the irregular and abnormal development which has descended to us from our bellicose ancestors, one lobe of our brains and one side of our bodies are left in a neglected and weakened condition. The evidence which Dr. Wilson produces of the injury resulting from this cause is very striking. In the majority of cases the defect, though it cannot be wholly overcome, may be in great part cured by early training, which will strengthen at once both the body and the mind. "Whenever," he writes "the early and persistent cultivation of the full use of both hands has been accomplished, the result is greater efficiency, without any corresponding awkwardness or defect."—Science.

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wife, as with streaming eyes she clasped her This book is a careful review of the arguments in favor infant to her breast, and thought of his reof Sunday, and especially of the work of James Gilfillan, of Scotland, which has been widely circulated among the blessed be God!" murmured the aged mother. clergymen of America.

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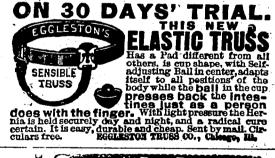
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# The Sabbath School.

Search the Scriptures; for in them ye think y 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: 88-48. April 16. Joseph Makes Himself Known. Gen. 45: 1-15. April 23. Joseph and his Father. Gen. 47: 1-12. April 80. 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 Manna. Exod. 16: 4-12.

June 11. The Commandments. Exod. 20: 1-11. Jane 18. The Commandments. Exod. 20: 12-21 June 25. Review.

LESSON XII.—THE COMMANDMENTS. BY REV. T. R. WILLIAMS, D. D.

For Sabbath-day, June 18th.

SCRIPTURE LESSON.—Exodus 20: 12-21

12. Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.

13. Thou shalt not kill.

14. Thou shalt not steal.

15. Thou shalt not steal. Thou that not bear false witness against thy neighbor

17. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

18. And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking; and when the people saw it, they removed, and stood afar off.

19. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.

20. And Moses said unto the people, Fear not: for God'is come to prove you, and that his fear may be before your faces, that ye sin not.
21. And the people stood afar off, and Moses drew near unto the thick darkness where God was.

GOLDEN TEXT.-Thou shalt love thy neighbor as thyself. Matt. 22: 39.

### BIBLE READINGS.

Duty toward man taught. Exod. 20: 12, Sunday.

Monday. Duty to man retaught. Deut. 5:16-33. Tuesday. Jesus on duty to man. John 15: 1-17. Wednesday. John on duty to man. 1 John 3: 11-24. Thursday. Paul on duty to man. Rom. 12: 1-21. Friday. Duty to man illustrated. Luke 10: 25-37. Sabbath day. Duty to man performed. Acts 20: 17-38

Тъме. —В. С. 1491. Persons.-Lord, Jehovah, God. The supreme being.

PLACES.—Horeb, Sinai.

### OUTLINE.

I. The sacredness of parentage. v. 12.

11. The sacredness of life. V. 13. III. The sacredness of the family. v. 14.

IV. The sacredness of the rights of property. v. 15. V. The sacredness of character and reputation. v. 16.

VI. Purity of heart. v. 17.

VII. The effect upon the people. v. 18-21.

# INTRODUCTION.

As introductory remark we refer to what was said as a preface to the last lesson. That lesson closed with the discussion of the fourth commandment, its significance and its spiritual observance. Cessation from all worldly employment is strictly required, both for the proper spiritual observance of the Sabbath, and also for the unmistakable expression of loyalty to the command and to God, its author. Any neglect of the physical observance of the Sabbath is positive evidence of its spiritual neglect. But on the other hand, men may cease from all labor and require all their servants, and all the strangers within their gates to rest, and yet not keep the Sabbath in the eminent sense required. The proper observance of the Sabbath is intensely a religious observance, a religious act. We pass now to the second table of the Decalogue, which refers to man's duty to his fellow-man.

# EXPLANATORY NOTES.

V. 12. Honor thy father and thy mother. These words formed the climax of the second table, as the fourth precept formed the climax of the first table. The highest human relationship is that of children to parents. Children are more dependent upon parents than upon any or all other human beings. When this relation is as it should be, children receive benefits and culture which go very far to fashion and determine their whole life in its higher and better attainments. Hence every power of the lives of children should be in ready service for the honor, respect and love for parents. Filial duty is one of the most sacred of observations; nothing is more unnatural and universally reprobated than an ungrateful, disrespectful, disobedient child. The correlative duty of parents is that of loving, supporting and protecting their children, and seeking in all ways to promote their highest welfare. This family relation is the very foundation of society and of civil government. That thy days may be long upon the land which the Lord thy God giveth thee. In these words there is clearly implied long life and prosperity as a reward of obedience to parents.

V. 13. Thou shalt not kill. This prohibits all injury to neighbors. This precept seems to be under comment in 1 John 3: 15. Whosoever hateth his brother is a murderer. See also Matt. 5: 21, 22. This command is made on the fact that man is made in God's image, so that it is not only a sin against man but also against God, to needlessly injure a fellow-man. This injunction also prohibits self murder. No man has any more right to destroy his own life than he has to destroy the life of another.

V. 14. Thou shalt not commit adultery. This is a violation of the rights and obligations of marriage. Whatever impugns or violates that sacred institution is prohibited in this command.

V. 15. Thou shall not steal. God has invested man with rights to property and to all legitimate use of property. Whatever, therefore, infringes upon this right, is clearly prohibited by this precept, "thou

shalt not steal " V. 16. Thou shalt not bear false witness against thy Crandall.

neighbor. This has in view all injury to a neighbor by misrepresentation, and distinctly prohibits it. The essence of falsehood lies in the intention to de ceive. Whatever use of language, therefore, may be intended for that result, is equivalent to a falsehood and is bearing false witness.

V. 17. Thou shalt not covet thy neighbor's house To covet is to desire, and to cherish a desire for that which is not our own; it is selfishness which, carried out to its legitimate results, is equal to a spirit of theft, and manifests itself in fraud.

### Books and Magazines.

BABYHOOD for June is received, and contains valuable information for mothers upon timely topics, such as "Summer Diet for Children," "General Sanitary Hints for Summer," "The Preservation of Milk," etc.

THE Swiss Cross, June issue, discusses many things of interest both scientific and practical. The Editorial Notes contain excellent suggestions for the coming summer vacation.

THE JUNE CENTURY opens with "Petersborough | 9.30 to 10.30, Reports of Committees, and miscella-Cathedral," by Mrs. Van Rensselaer. Boat racing finds a place in its columns; the feature of the Lin coln History is the Dred Scott Case; Elizabeth Stuart Phelps has a short story; there are some pleasing poems; the "Open Letters" are full of interest, etc.

ALMIRA MAXSON, widow of Dea. Elias Frink, was born in Brookfield, N. Y., March 19, 1807, and died at her home near Sacketts Harbor, N. Y., May 25, 1887. She was a daughter of Dea. Holly Maxson. who died in Scott many years ago. Her youth and early married life were spent in Scott. Nearly fifty years ago, Dea. Frink moved his home to the town of Hounsfield, where, since, her life was passed Her husband died over twenty years ago. She leaves a brother and two sisters, a son and two daughters on this side. She was a woman of superior intelligence and of great strength of character. She also possessed in a remarkable degree the gentle and sweet spirit of Christ. Religion was the topic which interested her most, and concerning which she talked most. She was looked up to as an example and treated as a counsellor in spiritual things by her children and grandchildren, and indeed, by a large circle of acquaintances. She had been a member of the Scott Church, the Adams Church and the Hounsfield Church. She was, at the time of her death, one of the few surviving members of the lastnamed church. In a good old age she has exchanged the earthly tabernacle for the heavenly mansion, and we are sure is now singing the new song among the white-robed throng.

At his home in Peoria, Ill., May 27, 1887, HENRY | 2 to 2.30, Miscellaneous business. STRANG, in the 76th year of his age. He leaves a 2.30 to 4, Educational conference, conducted by wife, one son and six daughters to mourn his death. Mr. Strang never made a public profession of religion, yet he always seemed to be interested in the work. He and his wife embraced the Sabbath while Eld. Wardner was pastor of Southampton Church. His wife was baptized and united with the church He remained a Sabbath keeper until death, and left to his friends the comforting assurance that he was fully trusting in the Lord.

Near Orleans, Neb., May 19, 1887, SAMUEL C. BEEMAN, son of Wm. L. and Rebecca Beeman, aged 19 years, 11 months and 4 days. Sammy was a young man of good promise and a favorite with his associates. His desires were to go where he might have the privileges of Sabbath society, but death came in an hour unlooked for and claimed his own. Sermon, in the absence of the writer, by E. Rorick, from 1 Cor. 13: 12.

In Emporia, Kansas, May 19, 1887, after a lingering and painful illness, Mrs. EUNICE TARBELL, in the 63d year of her age. She was the eldest daughter of the late Isaac and Orrilla Clarke, whose hos pitable home was so well known for many years in Brookfield, N. Y. In her youth, she united with the First Seventh day Baptist Church at Leonards-ville, where she retained her membership through life. Through many years of widowhood she was sustained by the Christian's faith and trust, bearing her burdens and afflictions with unwonted cheerful ness. She leaves a daughter, in poor health, two sons, a mother, brother and eisters. Funeral services were held at her residence, conducted by Rev. Mr. Ingalls. An elaborate supply of the most beautiful floral tributes were the offerings of sympathiz-

In Eureka, Kansas, May 21', 1887, of apoplexy, Judge F. HAWLEY CLARKE, aged 59 years. He was born in Brookfield, N Y., and resided there, with the exception of a short time in Wisconsin and Pennsylvania, until about seventeen years ago, when he settled in Eureka, where he gained a large circle of friends, by whom he was held in the highest esteem. This was manifested by the several positions of public trust given him. At the time he was stricken down he was holding the office of United States Court Commissioner. During the ten days he lingered, and until laid to rest under beautiful flowers, every attention was lavished upon him and his family that kindly hearts could devise. He leaves a widow and two sons, and other near relatives. Judge Clarke was a brother of Mrs. Tarbell, who died two days before him; thus a double affliction has fallen upon these sorrowing friends.

IRVING SAUNDERS expects to be at his Friend ship studio from June 8th to 14th, inclusive.

A VERY RARE OFFER.—Any one who will read carefully an advertisement in another part of this paper headed "Perfume by Mail," will be attracted at once by the liberal offer therein made by Fleming Bros., Pittsburgh, Pa., who are a thoroughly reliable firm, and will do all they promise in the advertise

# 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 Ser mon, S. D. Davis.

EASTERN ASSOCIATION. With the First Hopkinton Church, at Ashaway, R. I., June 2-5.

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

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

WESTERN ASSOCIATION.

NORTH-WESTERN ASSOCIATION.

With the Church at Dodge Centre, Minn., June

THE WESTERN ASSOCIATION will convene with the Church at Richburg, N. Y., Thursday June 16th. The following general order of exercises has

Fifth day Morning. 10 o'clock, Introductory Sermon,

Geo. W. Burdick. Report of Executive Committee. Appointment of Standing Committees.

2 to 2.15, Devotional exercises. . 2.15 to 4.30, Communications from Churches and Corresponding Bodies. Annual Reports.

Reports of Delegates.

Miscellaneous business. Evening. Devotionals.

Essay, "Suitable Preparation for the Gospel Ministry," E. A. Witter.
Essay, "Inspiration of the Scriptures," W. C. Titsworth. Sixth day Morning. 9 to 9.30, Prayer meeting.

neous business. 10.30, Essay, "The New Theology, T. R. Williams.

2 to 2.15, Devotional exercises. 2.15 to 3, Reports of Committees, and unfinished 3, Missionary conference, conducted by I. L. Cot-

Evening.

Prayer and conference meeting, conducted by H. D. Clarke.

Sabbath Morning.

10.30, Sermon by F. O. Burdick, delegate from the Central Association, followed by joint collection for the Missionary and Tract Societies. Afternoon.

2.30, Sabbath-school, conducted by L. A. Platts. Evening.

7.45, Sermon by I. L. Cottrell, delegate from the Eastern Association, followed by conference First day Morning.

9.15 to 10, Unfinished business. 10 to 10.30, Paper on Woman's Work, by

9 to 9.15, Devotional exercises.

Mrs. C. M. Lewis

10.30 to 12, American Sabbath Tract Society conference, led by J. B. Clarke, followed by a joint collection for the Tract and Missionary Societies.

Afternoon.

D. E. Maxson

Evening. 7.45, Sermon by A. McLearn, delegate from the North-Western Association, followed by closing conference.

ALL delegates and friends who expect to attend the Association at Richburg, are requested to inform the Clerk by postal card or other ways, that early preparations may be made for them during the Association. Many members of this church are praying that God in his great mercy will greatly revive his work in the churches. For this may we pray without ceasing.

In behalf of the church,

J. P. DYE, Church Clerk. CENTRAL ASSOCIATION.—Persons coming to the Central Association, to be held at Scott, N. Y., June 9-12, 1887, and wishing conveyance from the trains, will find teams in waiting at Homer, N.Y. on Fourth-day, June 8th, and Fifth day, June 9th. Those coming via. E. C. & N. R. R. to Cortland, will take street car to Homer, getting off at the Hotel Windsor, where they will find teams in wait ing. Those coming via. the D. L. & W. R. R., will find teams in waiting at the depot of said road. Should any one desire to be met on any other day than those above mentioned, or should any fail to find conveyances on hand, please communicate with the undersigned by telephone to Scott.

F. O. BURDICK, Com.

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

Preston F. Randolph, Salem, W. Va.

It will be seen that this committee is made up of one member for each of the five Associations. Now, if our people who know of any who are interested, will send the names and address of such person or persons, either to the chairman of the committee, or to the member of the committee in whose Association such person or persons would most naturally belong, they will greatly aid the committee, and the

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.

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

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

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

D. R. STILLMAN, Administrator. ALFRED CENTRE, Feb. 21, 1887.



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ISTORY OF CONFERENCE.—Rev. James Bailey has left a few copies of the History of the Seventh-day Baptist General Conference at the Recorder office for sale, at \$1 50. Sent by mail, postage paid, on receipt of price. Address, SABBATH RECORDER, Alfred Centre, N. Y

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Editorial Paragraphs.... Seventh-day Baptist Missiona From S. D. Davis.... Jewish Missions.-No. 6..... Auburndale, Florida...... Missionary Society—Receipts.

How they Mislead..... Sunday, "The Mark of the Be The Sabbath day....

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Tobacco and Alcohol.....

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Welton, Iowa.... 

MARRIAGES AND DEATHS, ..... The Merry Whistler.—Poetry.
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The Present Tense Forever.
A Remarkable Family..... Obey!
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> For the SABBATH R HAGAR'S JOUI

> > BY ARAL AU

It is morning. Hear th Twittering in the tam While the cooling air b Whispering songs of How the little streamlet

As it swiftly glides al

Cheering travelers wi

Heeding not the reeds a

But there is trouble in t It's been brewing man Maid and mistress now One is going far away See! old Hagar now is a

Where the rippling w

She must leave her hon She has heard the ma And she casts one look At each old familiar Then she wipes away a That steals slowly do

Ah! her heart would b Were it not for her b Who bounds swiftly do And she feels a moth As she looks upon her Laughing loudly in I "Mother, I will build

And she smiles at his q As they slowly pass Till the air grows hot It is noon; no shade, n

When we cross this

Trudge, trudge o'er the In the suffocating he The boy complains, ar Sinks in the heat of But his mother cheers

They can hardly lift

Saying, "Soon this On, on, till night at la Hovers them 'neath The boy sinks pillowle To dream of gurgli

But old Hagar now is Though the stars co And the moon, with Takes the place of 1 Her heart still pants w

For the knows that Out in the lonely dese They will be like dr No path in the driftin So day after day par The sack is empty of They shrick, "We

She draws her boy to And kisses his fever He has been wild and But is aleeping softl

She draws him to a st

She cannot see him Then weeps till all the And moans and we