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to foreign countries will be charged 50 of on account of postage.

er discontinued until arrearages are paid, exception of the publisher, ADVERTISING DEPARTMENT.

int advertisements will be inserted for 75 cents all the first insertion; subsequent insertions in 500-30 cents per inch. Special contracts made with ivertising extensively, or for long terms. divertisements inserted at legal rates. Endvertisements may have their advertisements changed without extra charge, extisements of objectionable character will be advertisements of objectionable character will be advertisements of objectionable character will be advertisements.

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PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

TERMS-\$2 A YEAR, IN ADVANCE.

VOL. XLIII.-NO. 29.

ALFRED CENTRE, N. Y., FIFTH-DAY, JULY 21, 1887.

WHOLE NO. 2214.

The Sabbath Becorder.

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

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THE PULSE OF PRAYER.

BY WM. H. HAYNE

The pulse of prayer is faith, that feeds The soul with hope, and conquers fear— It throbs through all our noblest needs— The pulse of prayer!

It keeps God's love forever near, And sows in trustful hearts the seeds Of fruit that grows divinely fair— The pulse of prayer! It moves the soul to mighty deeds, And fills with light the falling tear;

It calms the broken heart that bleeds-The pulse of prayer! -Congregationalist.

NORTH-WESTERN ASSOCIATION Minutes of the Forty-first Annual Session.

The Seventh-day Baptist North-Western ticipate in all the deliberations of the occasion. 1887, at 10 o'clock A. M.

Association to order, and after the usual preliminary devotional exercises, G. J. Crandall preached the Introductory Sermon from 2 Cor. 4:5. The theme of his discourse was "The Object of Preaching."

After the sermon and prayer by J. T. Davis, Orson Stillman was elected assistant

The pastor of the Dodge Centre Church, church, words of welcome.

gramme, S. R. Wheeler, next reported, and after some remarks the report was adopted | with the understanding that the committee supply the vacancies.

Fifth-day—Morning Session. 10 o'clock, Introductory Sermon. G. J. Crandall. Report of the Programme Committee. Communications from churches.

Afternoon Session. 2 to 2.15, Devotional exercises. Communications from churches continued. Report of delegates to sister Associations. Communications from Corresponding Bodies. Appointment of Standing Committees. Hiscellaneous business.

Evening Session. Praise and prayer.
Essay, "Baptism." N. Wardner.
Essay, "What is true Sabbath-observance?" S. H.

Sixth-day—Morning Session.

9 to 9.30, Prayer-meeting, led by the Moderator. Reports of committees. Miscellaneous business. 11 o'clock, sermon by Stephen Burdick.

Afternoon Session. 2 to 2.15. Devotional exercises. Reports of committees. Missionary Conference, led by I. L. Cottrell.

Evening Session.

Prayer and conference, led by S. H. Babcock. Sabbath-Morning Session.

10.30, sermon by I. L. Cottrell, delegate from the Eastern Association, followed by collection for the Missionary and Tract Societies.

Communion, conducted by the pastor of the Dodge
Centre Church, assisted by E. M. Dunn.

Afternoon Session.

2.30 o'clock, Sabbath-school, conducted by the superintendent of the Dodge Centre school. 4 o'clock, sermon by W. W. Ames.

Evening Session.

Praise service, sermon by F. O. Burdick, delegate from the Central Association. First-day—Morning Session. 9 to 9.30 o'clock, prayer-meeting, led by the Moder-

10 o'clock, Tract Society's hour, led by F. O. Bur-

11 o'clock, collection for the Missionary and Trac

11 to 12, Woman's Work in the Associations and the denomination, led by Mary F. Bailey. Afternoon Session.

The Sabbath

Semi-Annual Meeting of Minnesota hour. 3 o'clock, sermon by S. H. Babcock. Evening Session.

Sermon by N. Wardner. Farewell conference.

S. R. WHEELER, Chairman of Com.

Letters were read from the following churches: Utica, Wis.; Welton, Ia.; North Loup, Neb.; Carlton, Ia.; Milton, Wis.

On motion, the President of the Associa tion was instructed to appoint the Standing Committees. F. O. Burdick gave notice that he was re-

quested to act as Agent of the Tract Society in the absence of J. B. Clarke, the Agent The time for adjournment having arrived, after singing, and various announcements, it was voted to adjourn until 2 o'clock P. M., after the benediction by E. M. Dunn.

AFTERNOON SESSION.

The Association convened at 2 o'clock, according to adjournment. A devotional meeting of fifteen minutes was conducted by J. W. Morton.

Letters were read from the following churches: Rock River, Milton Junction, Albion, Wis.; Farmington, Chicago, Ill.; Wood Lake, Wis.; DeWitt, Ark.; Cartwright, Walworth, Wis.; Jackson Centre, O.; Berlin, Wis.: Farina, Ill., New Auburn, Dodge Centre, Minn.; Stone Fort, Ill., Long Branch, Neb., Southampton, Ill.; Nortonville, Kan.; Alden, Minn.; Taney, Idaho; and Marion County, Kan.

On motion, all petitions contained in the letters were referred to Committee on Petitions. After singing, A. McLearn, delegate to sister Associations, made the following report, which was adopted, and the financial part referred to the Committee on Finance:

Your delegate to the South-Eastern, Eastern, Cen-

The South-Eastern Association convened with the Association convened with the Church at Ritchie Church, Berea, W. Va., May 26, 1887. Dodge Centre, Minn., on Fifth-day, June 23, There was a very large representation of the churches composing the Association, by delegation; and The Moderator, A. G. Crofoot, called the grant reported by letter. The sessions began with a manifest devotional spirit, and continued to increase both in numbers and interest till the close of the session. On First-day there was about 800 people in attendance. Out of eight churches, five have been blessed with revival influences. brethren of this Association are wide awake to the demands of the present time. They realize the importance of having settled pastors among them, and the churches of Salem, Middle Island, and Greenbrier are taking the necessary steps to secure pastors as soon as practicable. They also voted to establish a school within the bounds of the Association in clerk, in the absence of the regular appointee. which their young people can be fitted for college; and the prospect of such a school is quite encourag-The pastor of the Dodge Centre Church, ing. They are deeply interested in our denomina-S. R. Wheeler, offered, on behalf of his tional work, both home and foreign. There was no talk of retrenchment, but every one was willing to talk of retrenchment, but every one was willing to make still farther sacrifice for the Master's cause. Great harmony prevailed throughout the entire session, and the business of the Association was performed promptly and intelligently. Our dear brethren Huffman, of Lost Creek, and Lewis, of Berea, are doing excellent work. And, with a re-enforcement of pastors in the three above mentioned churches there is every reason to believe that West Virginia. es, there is every reason to believe that West Virginia is a field of great promise.

The Eastern Association convened with the church in Ashaway, R. I., June 2, 1887, and was, all things considered, a very harmonious, interesting, and profitable occasion. The representation at first was comparatively small; but the numbers increased, and so did the interest, till the session closed. We were most happily disappointed in our expectations in respect to this body. We naturally looked for a degree of coldness and stiffness on the part of churches so advanced; but, instead of this, we were greeted by a class of warm-hearted, godly ministers, brethren and sisters earnestly and deeply interested in the well-being of the cause of our common Lord. It was our misfortune to be laid aside by means of severe sickness for two days of the session of this body. As in the case of the South-Eastern Association, the business meetings were all preceded by seasons of devotion, so that there was a marked spirit of religious interest characterizing the whole session. There have been no extensive revivals throughout the churches, but a healthful growth in several, goodly additions to others, and harmony prevailing in all. The various departments of our denominational work, home and abroad, received due and earnest attention by this body. No thought of backing out; no idea of giving up a foot of ground already gained, but, with renewed zeal, increased giving and redoubled energy to "press the battle to the wall" seems to be the unanimous voice and purpose of our people.

The Central Association convened with the church

in Scott, N. Y., June 9, 1887, and was one of the most profitable seasons of the kind that has ever been our privilege to enjoy. From beginning to end the Spirit of the Lord was evidently present. It was the most harmonious, earnest, and devotional associational gathering that I ever witnessed. The brethren, both pastors and people, seem deeply in earnest in promoting the cause of truth. Out of sixteen churches, twelve reported by letter. To the majority of these churches there have been additions during the associational year. One has been diminished by removals and death, but is hopeful and harmonious. There seems to be one purpose on the part of these brethren; that is, not only to main-tain the ground already occupied, but to advance and re-enforce. And with such earnest spirits, and such harmony between pastors and people, we may reasonably hope for good results the coming year.

The Western Association convened with the church in Richburg, N. Y., June 16th. The church-

EVENING SESSION. es of this Association were quite well represented, and there was a very earnest spirit manifested from the After 30 minutes devoted to a service of

as the meetings progressed. As in all the other bodies, there was a very deep devotional feeling pervaiding the whole body. This Association has been blessed with the reviving influence of God's Spirit during the past year. The reports from the churches show an increase of ninety within the Association during the year. One reason of this encouraging increase is the fact that nearly all the churches are supplied with earnest working pastors. There was great interest shown in all our denominational work. The meetings were interesting, profitable, and har-

From the present outlook of our denominational status, we have no reason to be discouraged, but every reason to believe that God has a great work for our denomination in the future. Bro. I. L. Cot trell will represent the Eastern Association in th present session of this body; Bro. F. O. Burdick will represent the Central Association, and Bro. Geo. W. Hills will represent the Western Association. Bro. Chas. N. Maxson, of Lost Creek, W. Va.. was the representative of the South-Eastern Association, but circumstances have hindered him from proceed g any farther than the Western Association. The expenses of your delegate, chargeable to the

Association, are \$75 39. All of which is respectfully submitted,
A. McLearn, Delegate. DODGE CENTRE, Minn., June 23, 1887.

Under the order of communications from corresponding bodies, I. L. Cottrell present ed the letter of the South-Eastern Associa tion with some remarks upon the desire and efforts of our people in West Virginia t have an academy there preparatory to a col legiate course. I. L. Cottrell, as delegate from the Eastern Association, presented then letter, accompanied with helpful and interesting remarks. F. O. Burdick, as delegate from the Central Association, presented their letter and followed with appropriate remarks. Geo. W. Hills appeared also as delegate from the Western Association and presented their letter with words of cheer.

After remarks by J. W. Morton, it was voted that these brethren from the Associations, also W. W. Ames, from Menomonie, Wis., and all other brethren and sisters of our and other denominations who may be present be cordially invited to participate in our de-

tral, and Western Associations, would respectfully | embraced the Sabbath, and being a minister report that, agreeable to your appointment, he at of the gospel, was called out, introduced to tended the late sessions of these respective bodies, and was most cordially received, and invited to parcount of an interesting Association he had recently attended among the Baptists of Wis-

consin. He complied with the request. The Moderator reposed the appointment which was adopted. of the Standing Committees, as follows:

On Petitions-Geo. J. Crandall, Erastus Brown, On Finances—Ezra Crandall, Henry Bailey, Wm. B. West, On Resolutions—J. T. Davis, J. W. Morton, I. L. Cottrell, F. O. Burdick. On the State of Religion—S. H. Babcock, A. W.

Coon, E. S. Ellis. On Education-N. Wardner, Geo. W. Hills, Wm. On Obituaries-Miss Mary F. Bailey, S. H. Bab-

On Nominating Essayists, Delegates to Sister Associations, Preacher of Introductory Sermon, and Sabbath-School Board—S. R. Wheeler, E. M. Dunn, Stephen Burdick. On Nomination of Officers—A. McLearn, Amos Crandall, Truman Davis.

Voted that when we adjourn, we adjourn to meet at half past seven for prayer and praise, to be followed by the presentation of the papers arranged for.

Report of the Corresponding Secretary of the Sabbath-school Board was presented and referred to S. H. Babcock for correction.

The report of the Engrossing Clerk was presented and adopted, and the part relating to finances was referred to the Committee on Finance.

Your Engrossing Clerk would report as follows: That, as directed by the Association, he prepared a copy, and forwarded to the office of the SABBATH RECORDER, for publication, the minutes of the last session, and ordered 500 copies printed in pamphlet form, and distributed to the churches from the office of publication. (There are clerical errors on the title page, and also in the Corresponding Letter, where the session is called the 49th instead of the 40th Session. The same error was found on the title page the year previous but ascertained in time for correction.) Also, that the minutes were en-grossed in full in Vol. 5 of Association Records, and oaid for by the Treasurer. And further, that he sent out, in proper time, statistical blanks, to all the churches within the bounds of the Association, whose post-office could be ascertained, for a full re-

Expenses, in postage, stationery, and mailing, \$1 All of which is respectfully submitted, L. T. ROGERS, Engrossing Clerk. The Corresponding Secretary reported that

ne had no occasion for correspondence during Voted that the Semi-annual Meeting of the

Minnesota churches have the hour on Firstday afternoon, previous to the Bible Institute. On motion, 12 M. was fixed as the hour of closing the forenoon, and 4.30 as the hour

of closing the afternoon sessions. On motion, adjourned after the benediction by I. L. Cottrell.

beginning of the session, which seemed to increase prayer and praise, which was conducted by

J. T. Davis, N. Wardner presented a paper upon "Baptism."

Recorder.

After singing, S. H. Babcock presented his paper upon the following theme: "What is true Sabbath-observance?" After several announcements and singing, the session closed with the benediction by J. W. Morton.

SIXTH-DAY-MORNING SESSION.

The Association convened at 9 o'clock, and after devotional exercises of Bible-reading and prayer, under the lead of W. H. Ernst, for 30 minutes, and reading and correcting extended to S. R. Wheeler the right hand of the list of delegates, the minutes of previous fellowship, as representative of the Taney sessions were read and approved.

The report of Committee on Petitions was presented, and, on motion, referred back to the Committee for correction.

Bro. A. C. Long, of the Marion county, Iowa, Seventh-day Adventist Church, was in tract form, subject to their approval. introduced to the Association, and presented a letter from that body of Christians, styling | ciation appoint a committee of three to assist themselves the "Church of God." letter addressed to the Association was read and ordered placed on file with the letters of | committee, whereupon he selected the followchurches of this Association. Bro. Long, upon invitation, spoke, giving some account | Morton and A. McLearn. of his people, and clear and condensed statements of their views. The people he represents are Sabbath-keeping Adventsists, who upon "Sanctification through the Truth." reject the visions of Mrs. White, and, in organization, are entirely distinct from the Adventists who have their head-quarters at on motion to adopt, the report was referred Battle Creek, Mich.

their report, and after remarks by A. W. Coon, E. M. Dunn, G. W. Hills, and Stephen Burdick, the report was adopted.

Your Committee on Education would commend to the favorable consideration of all parents and guardians, the institutions of learning established and conducted by our people, which are doing as thorough work as any institutions of the kind. Our Academy located at Albion, our College at Milton, and our University at Alfred, are in a flourishing Bro. Ames having within the past few years | condition, and deserve our sympathy, support and | Albion...... GEO. W. HILLS, W. H. ERNST,

> The Committee to nominate Essayists, Delegate to sister Associations, Preacher of Introductory Sermon, and Sabbath-school Board, presented their report as follows,

Your Committee appointed to Nominate Essayists, Delegate to Sister Associations, Preacher of Introductory Sermon, and Sabbath-school Board, reNortonville. spectfully report as follows:

F. F. Johnson alternate. Introductory Sermon-Stephen Burdick, with S. H. Babcock alternate. Essavists—"What is our duty in order to uphold and strengthen our churches already organized?"

Delegate to Sister Associations-J. T. Davis, with

A. McLearn. "The relation of our schools to the life and prosperity of our churches." Stephen Bur-Sabbath-school Board-M. G. Stillman, T. Saunders, S. G. Burdick, A. B. Spaulding, S. H. Babcock, R. B. Thomas, Wm. B. West, L. T. Rogers, Harriet Clarke, Emma Lanphere, G. M. Cot

trell, O. W. Babcock, Stephen Burdick, Daniel Hakes, T. P. Andrews, S. R. Wheeler, L. D. Seager, Oscar Babcock, G. C. Babcock. All of which is respectfully submitted, S. R. Wheeler, Chairman.

The Committee on Nomination of Officers reported, and the report was referred back to the Committee for correction.

The Committee on State of Religion reported, and the report was adopted.

Your Committee on the State of Religion would respectfully report that they have examined the letters from the various churches, of which 29 have reported, and conclude that, on the whole, there is a more encouraging condition of religious life and activity. Some of the churches have enjoyed seasons of refreshing from the Lord, and a renewed energy for the good work.

The net increase gathered from the statistics of the churches reporting, is 65. The whole number of regular pastors is the same as last year, 18, but under the plan of missionary pastors, some of the smaller churches have been grouped together under one pastor, and are thus supplied. Several of the feebler churches are still without ministerial aid, F. O. Burdick. but, as a rule, are faithfully maintaining public worship and Sabbath-schools in their respective localities. During the year, a missionary circuit, known as the Berlin field, embracing two churches and several other preaching stations, has been established under the efficient care of Bro. A. McLearn, which gives promise of much good.

The growing interest among our young people in organizing and sustaining prayer-meetings, and societies for religious and benevolent work, is occasion for rejoicing. Upon the whole, the outlook is encouraging, and we have reason to hope for better and more efficient work in the future.

S. H. BABCOCK, ) A. W. Coon, E. S. Ellis,

The Committee on Petitions presented their report, which was adopted.

Your Committee on Petitions would respectfully report, that the request of the Milton Junction Church, that the next session of this Association be held with it, be granted; also, that the request of the Taney Church, Idaho, to become a member of this body, accompanied by their Articles of Faith, Covenant, etc., has been carefully considered, their Articles of Faith examined, and we believe them to be in harmony with us in doctrine and practice; we would therefore recommend that this church be received into membership.

G. J. CRANDALL, ERASTUS BROWN, & Com.

The Committee on Nomination of Officers reported, and, after amendment, their report

was adopted. The Committee on Nomination of Officers would recommend the following:

Moderator-E. M. Dunn. Clerk-S. H. Babcock. Assistant Clerk-M. G. Stillman. Treasurer—Wm. B. West. Corresponding Secretary-Wm. H. Ernst. A. McLearn, A. S. CRANDALL, Com.

T. S. DAVIS,

The President, on behalf of the Association. Church, Idaho.

On motion, it was resolved that we ask the American Sabbath Tract Society to request N. Wardner to prepare his paper on Baptism, presented at this Association, for publication

On Bro. Wardner's request that the Assohim in the reviewing of said paper, it was voted that Bro. Wardner himself select such ing named persons: Stephen Burdick, J. W.

The hour having arrived for the special order, Stephen Burdick preached a sermon from John 17: 17.

The Treasurer submitted his report, and to the Committee on Finance, after remarks The Committee on Education presented by N. Wardner and S. R. Wheeler.

> WM. B. WEST, Treasurer, In account with the North-Western Ass'n.

To balance from last year..... \$106 05 Collection for missions..... Collection for Tract Society..... Apportionment from Texarkana Church... Berlin..... Chicago..... Delaware..... Utica New Auburn Garwin..... North Loup..... Welton.... Marion County.....

Associations..... Agent Missionary Society..... Agent Missionary Society.

Agent Tract Society.

L. T. Rogers, Engrossing Clerk.

Bartholf & Hull, for printing blanks.

American Sabbath Tract Society, for printing Minutes. Postage on same.....
L. T. Rogers, for copying and engrossing 5 00 minutes of 1886..... Churches are in arrears as follows: \$14 85 7 00 Albion ..... Jackson Centre..... Long Branch..... 

By paid J. L. Huffman, delegate to sister

Isanti.....Big Sioux, 2 years..... Amount due..... \$34 89; Respectfully submitted, Wм. В. West, Treasurer.

After several announcements and singing, on motion, adjourned, after benediction by

June 24, 1887.

Stone Fort....

.\_ AFTERNOON SESSION. Devotional exercises for 15 minutes were conducted by W. W. Ames.

The Committee on Resolutions presented their report. Your Committee would respectfully submit the

1. Resolved, That we are thankful to God for his blessing upon us during the associational year now past; and further, that we recognize personal obedience and holiness as a fundamental element of success in all Christian work, and that we will

prayerfully seek greater consecration to God and his work during the year to come. 2. Resolved, That we rejoice in the increasing interest and agitation of the Sabbath reform move ment, and that we hereby express our confidence in the work of the American Sabbath Tract Society: and further, that we pledge ourselves anew to give it a full share of our contributions, accompanied

with our prayers.
3. Resolved, That we have reason to be thankful for the high moral and literary grade of our denominational schools; and that, so far as practical, we hold it a privilege, as well as a duty, to patronize our own institutions, by educating in them our youth, and to sustain them by liberal contributions. 4. Resolved, That in view of the abundant temporal blessing which the people of our Association

(Continued on fourth page.)

Milton Junction, Wis.

Missions.

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

It is said that over 30 Cornell students have announced their purpose to enter upon foreign mission work.

THE fruit of fifty years of missionary effort is estimated to be over 3,000,000 of native converts, including both communicants and adherents.

It is a singular, significant and amusing fact that the well-known firm of Messrs Cook & Son, of London, has undertaken to arrange for and personally conduct the usual annual pilgrimage of Mohammedans in India to Mecca.

Or the 324 missionaries, men and women in Japan, 249 went from the United States of 892 in China, 348; while in India, of 791 men missionaries, only 139 went from this country. It is stated that 42 sons and grandsons of missionaries are now laboring in India.

THE Rev. Dr. Hopper has received, in answer to appeals, \$125,000 for the opening of a college in Canton; and he proposes to return to China in October to spend the remainder of his life in missionary work. A remarkable fact is the request of over 400 officers, gentry and scholars of Canton and vicinity, for the location among them of this new Christian institution.

Bro. U. M. BABCOCK, who has closed his Cottrell. labors at Daytona, Florida, and gone to Humboldt (Long Branch), Neb., reports for the present quarter, 4 weeks of labor, 9 sermons, congregations from 5 to 15, and 14 some who do not believe in missions. but we other meetings. For the Conference year he are freed from that soul destroying tendenreports 43 weeks of labor, 62 sermons, con- cy. The Bible commands us to go and disciple gregations from 6 to 30, 166 other meetings, 4 Sabbath-keeping families, and 12 resident | this great commission. Some may be called church members. During the 17 months upon to preach at home, but others are to he has been in the state, he has preached go beyond the confines of civilization. If 96 sermons, attended 250 other religious each one will fill his place, a great grand meetings, and made numerous visits and calls; and adds, "I have tried to do my to go uninformed of our duty if we are faithduty."

the Corresponding Secretary are due those who conducted the "Missionary Hours" at the late annual meetings of the several Associations; to all who added to their interest by remarks, addresses, and papers; and to the brethren that have reported the exercises for publication in this department. We write far from the centers of thought, feeling and action, and miss many inspiring | G. J. Crandall. and helpful influences; but it seems to us that, notwithstanding many discouragements of one kind and another, there is also much to encourage us to push forward our mission enterprises at home and abroad.

had been murdered, under circumstances of great cruelty and treachery, by a trusted warrior, said to the murderer: "You deserve to die, and but for what I heard from the missionary last night, at the camp fire, before this I would have buried my tomahawk in your brains. The missionary told us that if we expected the Great Spirit to away, a lady, by the name of Mrs. E. E. vere opposition on the part of the First-day Sabbath. My congregations have been from forgive us, we must forgive our enemies, even those who have done us the greatest | baptized and joined the North Loup wrong. You have been my worst enemy | Church. He then spoke of two others who and you deserve to die, but as I hope the lived 45 or 50 miles from North Loup, in Great Spirit will forgive me, I forgive you." For years he lived the life of a devoted same church. He made a similar refer-Christian; and was finally vindictively shot | ence to others, and added that there is great by the blood-thirsty Chief of a tribe to whom | need of help to cover this great field more he went fearlessly and unarmed, with his successfully. Our ministers have always Bible in his hand, to tell them the story of a Saviour's love.

# FROM W. K. JOHNSON.

BILLINGS, Mo., June 1, 1887.

ter. I have just returned home from an ion county Church at Ousler, where a man eight days' visit to Mansfield and vicinity, Wright Co. I found Bro. Dennis still advowas very anxious that his brethren should unite with him and organize a Seventh-day addition of three ladies who embraced the other ways has come to us from this mis-Baptist Church, though it could not be effectweek, Saturday or Sunday? There is a considerable number in this condition. Bro. Dennis and some others are satisfied, but do from a man in Arkansas Post. Lately, by a not seem to have the courage to even commence the observance of the Sabbath. By their earnest requests I will go back there in July and hold a protracted meetings, at which time I have hope to organize a church.

I have received information that can be relied upon that Bro. J. S. Buckner of north of Billings) has lately embraced the Sabbath, but still remains in his church at doctrinal preachers in South-west missions the Baptists in this part. I have not seen him since his change. Have written to him, speedily be connected with us. In this word and work of reform.

4 preaching places; 15 sermons; congregations of about 45; 4 other meetings; and 22 visits and calls.

### NORTH-WESTERN ASSOCIATION.

### Missionary Hour.

REPORTED BY W. H. ERNST.

The exercises were conducted by I. L.

Prayer was offered by J. T. Davis.

1. Missions, a Question first of all of Obligation. Eld. J. W. Morton. There are all nations. No child of God is exempt from work will be done. God will not allow us ful to our convictions. We have too many who are unwilling to work in the vineyard THE hearty thanks of the Board and of of the Lord. If there are a few faithful working ones, others will catch the contagion and the whole church will glow with this working fervor. A missionary church is the only one that deserves the name of a church. If all churches were such in their nature, they would soon evangelize the

2. The Nebraska field and its Needs, by made by the speaker.

There are many fields in this state. We have had five churches there, viz., Long Branch, Orleans, Harvard, Davis Creek and North Loup. No two churches are nearer than one hundred miles of each other. He said that three of these churches had been A POWERFUL Indian Chief, whose only son | the field of his labors. His present field covers an area of about 280 square miles, 7 miles wide and 40 miles long. His attempt to cover this immense field must of necessity prove unsuccessful, and he felt obliged to retrench. The North Loup Church has into their hearts, but new faith in God has vis Creek. In Central City, about 70 miles turned from the Sabbath on account of se-Brown, embraced the Sabbath, and was Cameron, Hall county, who also joined the received respectful attention wherever they have proclaimed our views and preached the

3. The Kansas field and the South-West, by Eld. S. R. Wheeler.

Nortonville was organized in 1863 with Dear Brother,—I am still in very poor 40 members, only ten of whom were men, health the greater part of my time. I have and his experience showed that this propornot been able to labor but three weeks of the | tion is the general rule. Dow Creek or Empast quarter, and even that at intervals of a poria is the graveyard of our interests in few days at a time; nor is my prospect very that state. There was land enough owned promising now for anything better in the by our people there for a large church, if next quarter. I have not been able to make | proper work had been performed when Par-

of the same name is the leader of the church. ed. The only trouble that seemed to be in work were extended to him, so that many the way was, which is the Seventh day of the | had to be disregarded. One hundred men would find plenty to do on this field. While he was in De Witt, he received a call letter, he was informed of a man's coming to of the gospel, on account of the higher civthe Sabbath by reading his tract. There are two churches in Missouri which are the centers of interesting fields.

4. Wisconsin field, by Eld. McLearn.

field, in northern Wisconsin, the prospect of that in one place he advised disorganization. Eld. Morton, however, succeeded in inspirthat place. He is one of the most noted ing some life in that section. Then I was sent there to work. Fourteen persons were among the Missionary Baptist churches. It baptized in a year, fifteen preaching stations is causing quite a sensation and stir among were marked out for me. Two Universalist ministers have invited me to preach. There are as many calls as there are preaching stabut have no answer yet. I shall expect in | tions. I have learned to preach to small conhim a power in the hands of God for a great gregations with the same power as to large work in Sabbath reform. I hope he may ones. Sometimes I have preached to two families. I have been helped by the Spirit, so as country it seems the strongest opposition is to reach the souls of men. This was done in among the Baptists. May God bless his part at least by being careful not to arouse opposition, but by preaching Christ. At one -Bro. Johnson reports 3 weeks of labor; place, after preaching on the Sabbath quesverdict of all that mine was the Biblical doctrine, and there was no escape from my conclusions.

5. Minnesota and Iowa field, by Eld.

He referred to the Association of last year, and the good work that followed, which resulted in greatly strengthening the church, Minnesota field is very large, and our inter- in this grand work. ests are quite distant from each other. There are a number of Sabbath-keepers at Austin and some at Albert Lea. At Alden they have been encouraged by having preaching from time to time, but lately once in two weeks, while at Trenton preaching service is held every Sabbath. We have a few Sabbath-keepers at Wells also. Albert Lea, Alden and Wells are situated on the South ern Minnesota Railroad, about twelve miles apart. About 25 miles south of New Au burn, Mr. North and several other Sabbath keepers reside, who belong to the New Auburn Church. At New Auburn there was previously quite a prejudice among the First-day people against our people, but it is giving way to a better state of feeling now. For some time I have preached for a Firstday church with good congregations, about two-thirds of which are unconverted. We have a few Sabbath-keepers at Minneapolis. Reference to some others in that section was

6. Mission among the Scandinavians, by Eld. Sindall.

He regrets that he has not made the advancement in his work which he had hoped to a year ago. He has not traveled as much this of the Lord. year as last. The field of operation was churches here, but their membership is small, and they are not rich in this world's goods, but they are rich in faith toward God. Their meetings are kept up on the Sabbath. Discouragement has more or less entered they thought it almost useless to try to hold meetings, but some of the First-day people were found more willing than they expected they would be. The churches in Burnett and Sundy counties have not received any additions, but they have lost two by death. He always has good congregations here, but while they hear they do not seem to heed. his headquarters. Though not of his own hear than the Danes.

7. Foreign Missions, by Eld. Wardner. home. It gives the needed inspiration to hundred instead of five dollars, and I do insure success. When we talk of foreign hope that the Lord will open the hearts of a visit to Bro. Redwin's, at Carsicana, Barry dee was built up. He found Mr. Jeffrey missions we begin to count the cost and con- his dear people, so that the Board can go on Co., neither have I heard anything of addi- with his family in Chase county. Here there clude that it will not pay. Judson labored with the work of the Lord. Now my dear scale, owing to the lack of qualified preachtional interest from there during this quar- | was a good number for a church, also Mar- | years for one convert and expended thou- | brother remember the cause here in Texas | ers.

ly came. When our China mission was start- but move on to the honor and glory of God. He referred to several others in that vicini- ed, much suffering was endured and much and may souls be saved. May God bless cating the Sabbath cause, and this time he ty who had embraced the Sabbath. The opposition experienced, and our converts you all, is the prayer of your brother and Nortonville Church was strengthened by the truly cost much money, but much good in fellow-laborer in Christ. Sabbath and were baptized. Many calls for sion. The money was well expended for the good it has done our own denomination. But more than this, while we have made converts in foreign lands, they have influenced the government to become more favorable to Christianity, and the propagation ilization which it produces. Let some of the financial accountants figure up the cost of any of our churches here, and it will be a large sum. At one time Judson came When Eld. Morton went on to the Berlin very near being recalled, but one man wished to try it a while longer, and see the Ashgrove, Green Co., Mo., (some 20 miles | building up seemed very small, so much so, | result. All know that this was a fortunate turn of affairs. Christ himself required thirty-three years to convert a very few. A canvass was made of those who were willing. to go as foreign missionaries, and two thousand were found. I believe that some in this congregation could be found to go as missionaries.

8. Conclusion, by I. L. Cottrell.

Statistics show that it costs ten times as much to make a convert at home as abroad. We need to have our missions re-enforced. Those who are there are liable to return at any time, and we could not immediately reenforce the mission. A family is preferred, as a man would give more character to the mission in China. Our medical mission is tion, I was told by some that it was the doing good work. It is thoroughly equipped, with 6,000 patients, through the year. One man has donated largely to a Jewish mission in New York city. He referred to great suffering endured on the part of the families of some of the converts to Christianity among the Jews. Our Missionary Board has great need of money to carry on its opperations. It will require but through manifold temptations and a \$5,000 to carry us through the Conference lack of the preached Word, great discourage- | year and pay our indebtedness. An earnest ment has settled down upon them. The appeal was made to the congregation to help

### FROM F. M. MAYES.

Housley, Texas, May 26, 1887. Dear Brother,—The time has come for me to send you my report. We rejoice and praise the good Lord that the prospects for our success in the Sabbath cause is very favorable, and gradually increasing. We are having considerable opposition at present from the Campbellites, who are doing all in their power to nail the Sabbath of the Lord to the cross, and hold up Sunday. The cause is rapidly gaining in the vicinity of Rylie and Fish Creek Churches. Those who have strongly opposed our cause have made us many dear friends at both these points. Over 40 on this field are now converted to the Sabbath of the Lord, but have not

yet united with us. From the evidences taken all together, the prospects are deepening and widening, which inspires us with the hope of early harvest which will yield a hundredfold increase of the seed sown Last First-day, at Rylie, Eld. Cox, Hard shell Baptist, came up to me and said aloud that the seventh day was the only Sabbath

I have many calls that I have not filled vet. mostly north of Minneapolis. There are two I have five regular preaching places. But I think that even months of continued labor in one place will be attended with more good than to visit a number of places and only stay a few days in a place; and to that end I have tried to work. I have done the best that I could this quarter. I have preached only 32 absorbed two others, viz., Harvard and Da- given new inspiration. Five or six have sermons, and made 85 visits and calls and given away 4,800 pages of tracts on the people. When he went to visit them, he 25 to 250. I have walked to Rylie twice, found that they had lost so much heart that | 15 miles there and 15 miles back, because I had no money to go on the trains. My congregations have been from 100 to 250 every time, and a good many are interested in the Sabbath. I could not disappoint them simply because I had no money. I have also promised a good number to go to Hickory Creek Church, 4 miles below Rylie, 19 miles from here. will have to walk, as I have no means to trav-He intends hereafter to make Minneapolis el with. I can go to Arlington but once more. I regret it very much for the cause is nation, he found the Swedes more ready to progressing on the Arlington field. One has united with us, and others will soon. The Campbellites are making a desperate It seems discouraging to say anything effort to save Sunday at Fish Creek Church about foreign missions after so many de- but the Lord is in the Sabbath cause, and mands being presented from the home field, | who can be against it? I have sent you all but experience has shown us as a people that of the contributions that I have collected up the more we do abroad the more we do at to the present time. I wish it had been five

sands of dollars, but abundant success final- in your prayers that it shall not be hindered

### FROM C. J. SINDALL

MINNAPOLIS, Minn., May 31, 1887. Dear Brother,-In this quarter, which ends to-day, my labors have been in Burnett and Polk counties, Wis., and Isanti coun. ty and Minneapolis, Minn. I have had some very interesting times, and also some afflicting and sorrowful times through this quarter. But I am thankful to God that he gave me hope and courage to go on in the good work for my Master. It sometimes seem to me that it is a hard work to be a missionary among the Scandinavians, for they are slow to receive the Sabbath truth. In the past quarter I have had opportunity to preach the Word of God to many souls that I have never seen before, and some of them I will never see again.

I was in Isanti county in the first part of March; was with our church there two Sabbaths, and had several other meetings which were well attended. Our church there is staying fast in the truth, but it is not in a good working condition.

I next visited Polk county, Wis., but on my way I stopped over at Trade Lake, and held one meeting. In the first place named I had four meetings at four different places, one meeting in a school-house, where there were a good many people. The 14th of March I went to Burnett county, had meetings at Wood Lake and Wood River. April 7th I went again to Isanti, was there to the 12th went home, and four meetings were appointed in Burnett county, but there was such a snowstorm and such very cold weather that we could not go. April 29th I went to Trade Lake; held meetings several days. On Sunday I had a large meeting in the M. E. church, preached some about baptism, which the Methodists don't say amen to. In the same week I was in Spirit Lake school-house and preached one sermon about baptism, and one about the Sabbath. The house was full of people, and there seemed to be very good interest in the meetings.

May 10th I removed to Minneapolis with my family. God only knows what we can do here, but I will try in the name of our Lord to do all I can. It has taken time for us to move and get everything in order, and it will take some time before I can get the mission work in good order, but I hope that the time will come when we will have harvest here also. I have had five meetings here. Four Sabbath-meetings have been held in Dr. Mellville C. Keith's hospital and in my home. Last Sunday we went to the Scandinavians' meeting. Their minister was not there. I was a stranger to them, but they invited me to preach and I did so. We are strangers here in this bright

city, and we feel lonesome in the beginning, but hope that God will bless us and be with us. If any of our Sabbath-keeping brothers and sisters come to Minneapolis, we will be very glad to have them come to see us.

-Bro. Sindall reports 10 weeks of labor; 6 preaching places; 27 sermons; congregations from 6 to 60; 4 other meetings, and 20 visits and calls.

THE following interesting paragraph on the commercial value of Foreign Missions appeared not long ago in the New York Journal of Commerce:

"Setting all religious questions aside, the civilizing power of the missions, the revolutions which have been consequent on their work, the colonization of which they were the pioneers, the growing empires founded on European and American civilization of which they laid the foundations, the enlightening influences which have spread among barbarous nations from their points of labor, all these command the profound respect of all men of sense. The one great fact, that the spread of the power of the English language, of commerce and of advancing civilization, receives an assured impetus from missions of English-speaking people, makes these missions of paramount importance to the spread of British and American com-

IT is estimated that, within the past twenty-five years, over 100,000 copies of the Bible have been circulated in Greece, besides thousands among the Greek residents in Turkey. The government permits the free dissemination of the Scriptures, and affords protection to colporteurs against the opposition of the Greek Church. The Four Gospels are used as a reading-book in the higher classes of the primary schools throughout Greece. Gospel preaching is yet on a limited Sabbath B

"Remember the Sabbath-da Six days shalt thou labor, and d the seventh day is the Sabbath of

"STINDAY OR SAB

A correspondent of th (Episcopalian, New York) ing question in a late issue "Sir,-Will you or son

spondents tell me why w Lord's-day Sunday rather t Is not the latter more sugge as implying rest and devo forming to the original co the latter is only the imita custom? And, further, w ity for the change of the S from the seventh to the first These are somewhat im which are being agitated a friends with whom I asso to be fully equipped for co are the best books on the s matters, the Church Press "With respect and tha

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questions of your corresp School Teacher. "1. We should not cal

"Sabbath,' because it was until the English Puritar confusing title.

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"And St. Ignatius, the oldest of the Christian F D. 106) to the Church in who had walked in ancien unto newness of hope, n Sabbaths, but fashioning Lord's day, on which o through him and through Some early writers have co tian Sabbath,' just as the 'the Christian communion

ist 'the Christian Passov "2. Such a style wo confusion of 'two Sabbat the week.' Saturday is and the Jews, with some still observe it. The Ital Sabado, Sabatto; in Spani the journal of the Engli mons, the custom was (a to mark Saturday, not die other days-but dies Sab Sabbath style is unintellig continent of Europe. I laughed at in Germany thusing it, and asked if I wa

"3. It is a common mi the Christian Church ch from Saturday to Sunday the church did no such both days, giving the Lord's-day, because of the ance of the resurrection. urday) has always been, observed as a festival in the while in the West it h We have only one Sabba the great Sabbath, whi

"The conclusion of this: From the day of ] by the custom of the ho uniform precept of the Feast of the Resurrection Jewish Sabbath. It is t every Christian, on t divine service, and al work.' It should nev Puritan fast day.

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Mr. Anketell speaks bases upon his reference gnatius are less accurat nter upon a discussion time. It is no little make the just and cle tween the Sabbath and Mr. Anketell has done.

OPPOSED TO SI

The following is the hade by the Rev. Bird astor of a Baptist Chi ention of Baptists. athan Wardner, at th ciation, at Dodge Ce quested for publicati e gladly give it place r prayers that it shall not be hindered ove on to the honor and glory of God. nay souls be saved. May God bless ll, is the prayer of your brother and -laborer in Christ.

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Sabbath Beform.

"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."

### "SUNDAY OR SABBATH."

A correspondent of the Church Press (Episcopalian, New York) raises the following question in a late issue:

"Sir,-Will you or some of your correspondents tell me why we should call the ford's-day Sunday rather than the Sabbath Is not the latter more suggestive and correct. as implying rest and devotion, and as conforming to the original command, whereas the latter is only the imitation of heathen eustom? And, further, what is the authority for the change of the Sabbath or Sunday from the seventh to the first day of the week These are somewhat important matters. which are being agitated among some of the friends with whom I associate, and I want to be fully equipped for controversy. What are the best books on the subject? In such matters, the Church Press is our guide.

"With respect and thanks, I am yours,

"A SUNDAY-SCHOOL TEACHER."

The foregoing question elicited a prompt mawer as follows:

"SUNDAY NOT THE SABBATH."

"Sir,-I am very happy to answer the questions of your correspondent, 'Sunday-School Teacher.'

"1. We should not call the Lord's-day "Sabbath,' because it was never so called. confusing title.

"From the beginning, one day in seven has been observed as a day of rest in all reis no passage in the New Testament where the Lord's-day is called the 'Sabbath.' St. Paul expressly says (Col. 2:16): Let no one, therefore, judge you in meat, or in drink, or in respect of a feast, or a new moon, or of Sabbaths: which are a shadow.

oldest of the Christian Fathers, writes (A. D. 106) to the Church in Magnesia: 'Those who had walked in ancient practices attained unto newness of hope, no longer observing Lord's day, on which our life also arose tian Sabbath,' just as they called baptism, 'the Christian communion,' and the Eucharist 'the Christian Passover.'

"2. Such a style would introduce the confusion of 'two Sabbaths in the middle of the week.' Saturday is still the Sabbath, and the Jews, with some Judaizing heretics, still observe it. The Italian for Saturday is Sabado, Sabatto; in Spanish it is Sabado. In the journal of the English House of Commons, the custom was (and I think still is) to mark Saturday, not dies Saturni, like the other days-but dies Sabbati. The Sunday Sabbath style is unintelligible jargon on the continent of Europe. I remember being laughed at in Germany thirty years ago for using it, and asked if I was a Jew.

"3. It is a common mistake to assert that the Christian Church changed the Sabbath from Saturday to Sunday. The fact is, that the church did no such thing. It observed both days, giving the preference to the Lord's-day, because of the superior importance of the resurrection. The Sabbath (Saturday) has always been, and is at this day, observed as a festival in the Oriental Church; while in the West it has become a fast. We have only one Sabbath in our calendar the great Sabbath, which we call Easter

"The conclusion of the whole matter is this: From the day of Pentecost until now, by the custom of the holy apostles and the uniform precept of the church, the Sunday divine service, and abstain from servile work.' It should never be observed as a Puritan fast day.

"If any Christian desires also to keep Sabbath on Saturday he is free to do so, and can plead in his behalf the tradition of the Oriential Church."

J. ANKETELL.

SABBATH, May 7, 1887.

Mr. Anketell speaks with commendable accuracy in regard to the facts concerning the introduction of Sunday, and its distinction from the Sabbath. The conclusions he bases upon his references to Colossians and Ignatius are less accurate. We do no care to enter upon a discussion of these points at this time. It is no little gain when men make the just and clear-cut distinction between the Sabbath and the Sunday, which Mr. Anketell has done.

# OPPOSED TO SUNDAY LAWS.

The following is the report of remarks, hade by the Rev. Bird Wilkins, the colored astor of a Baptist Church, at a recent conention of Baptists. It was read by Eld. athan Wardner, at the North-Western Asciation, at Dodge Centre, Minn., and was quested for publication in the RECORDER. e gladly give it place:

Christ or the church that laws are being en- charming of my life, and I often tell my acted at our state capital to enforce the ob- friends with pleasure and pride of the good servance of Sunday. It is rather a reflection work going on in those ideal scholastic suron the church. I think the church ought to roundings in Western New York. I have oppose these laws with the same power she often promised myself the great pleasure of would an attempt to have all the people bap- a visit, and it has been no lack of inclination tized. I am sorry to see it. Whenever and that has kept me so long away, but simply wherever the church has entered the halls the steady pressure of work since leaving of legislation seeking the recognition of men college. Few students are more loyal to she has lost their respect. She upon entering the political arena lays aside the holy robes of charity and thus loses her influence over men. She may have a majority and thus carry her point, but she will live to regret it. Because it is contrary to the genius libraries more worthy the institution. All of the gospel of Christ. The political sword through the country there is an awakening does not belong to the Christian Church. If on this subject, and there is no room to she forces men to observe her holy days by doubt the vast importance of the step to law she becomes an intolerant factor, a per- the welfare of the school. In all pro- for the library is to be a workshop for every secutor, and a robber of men's consciences, and treads her foot on the poisonous serpent's coming to play a much larger part in the tail instead of his head. I tell you the states | course. It is not so much a department with will lose much when they undertake to make | separate interests, but rather an essential men good by law any day in the week. It is aid to every department, to every teacher, not the business of the state to make men and to every student. With this broader keep holy days. It is wrong. Whenever we | and truer conception, there is no more room put religious injunctions into our law-books | for petty jealousy that the library is getting and put Jesus for Blackstone, then Christ attention and support above some other debecomes a politician; then will come to pass | partment, than if the campus were enlarged the attempt to force men to bear the mark and beautified. It is something that bene-

ling amid the political corruptions of the tution. Whatever difference of policy there day to save her own holy days from desecra- | may be, every interest is served by making tion. Whenever I come to the conclusion the library what it eught to be. Theory that the religion of love taught by Christ and experience alike agree as to what ought any official connection with the library, but start, has long opposed the use of tobacco, by needs the arm of the state to support it, I will to be done there. Scores of colleges have my convictions are decided that no similar students, in any form, but we believe that renounce it. Whenever I believe that the already set an example which we may safely Baptist Church covets secular power to save follow. her holy days I will be a Baptist no more. It until the English Puritans introduced this is a declaration of weakness on our part to all be brought together in one building and ask such legislation. I see that some of our under one management. This is demandclergymen went to the mayor to ask his influ- ed alike for economy and efficiency. It is a ence in enforcing the Sunday laws. Just | wasteful system that tries to maintain a disligions; but the Seventh-day Sabbath is a imagine Jesus asking Pilate to compel the tinct library in a separate room for each of Jewish institution, which was the shadow people to follow him-or St. Paul and the the various literary societies and other interof the coming good things' in Christ. There apostles asking Domitian to see that the ests. No one questions the value of certain isle of Patmos to see Domitian about it. I a mild yet detestible form.

as a church is to indorse one of the festivals | all the resources are merged in one. "And St. Ignatius, the Martyr, one of the of the ancient sun-god and an edict of a secrate a day made holy by the decree of a much time be spent by so many people. the origin of Sunday, but because I do not good. want to see the church creeds put into our law books. No, not a single line or word of step is to greatly lengthen the hours of daiand repeal them."

# Education.

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

# THE NEW DEPARTURE AT ALFRED UNIVERSITY.

To the Editor of the SABBATH RECORDER:

No evidence is needed to prove that a new era has begun at Alfred, beyond the fact of the debt's having been canceled by the citizens before the recent Commencement. The prefection of the organization of the Alumni Association and the provision whereby any person who has been a student at Alfred for one year may be elected a member is another important feature in the new departure. Every alumus and old student should send Feast of the Resurrection has superseded the his application at once to the Secretary (Dr. Jewish Sabbath. It is the bounden duty of | L. A. Platts) at Alfred Centre, and thus asevery Christian, on that day, 'to attend | sist in the noble work of raising the Kenyon-Allen Alumni Fund, which is to be devoted to the endowment of the Presidency.

But the crowning work of the week, in its probable benefits to the University, was the action of the Trustees, in conjunction with the various lyceums, in consolidating the libraries on a good working basis. It is to atory, arranged and administered with the be placed in the beautiful rooms of Memorial Hall, and no library in the state of New York has pleasanter quarters than these will be when properly fitted up. The walls are to be reserved for, specimens belonging to the museum of natural history, but there is room for alcoves holding 50,000 volumes, and suitable accommodations for readers

The following letter, intended for presentation at the Alumni meeting, from Librarian Dewey, of Columbia College, so strongly endorses the plan that I enclose it for vour columns:

Boston, Mass., June 27, 1887, My Dear Dr. Lewis, -It is with great regret that at the last moment I find it impossible to get away in time to reach Alfred.

"It is no advantage to the religion of months I spent there are among the most their old school home than I to Alfred.

This loyalty, coupled with my intense interest in library development as a leading factor in education, gives me a most unusual interest in the proposal to make the Alfred gressive institutions the library is rapidly class in the University. Besides this the fits all alike, and should command the "I am not ready to see the church scramb- | hearty support of every friend of the insti-1. The various scattered libraries should

first day of the week be observed as a holy books as working tools in class-rooms and day. Imagine St. John coming from the laboratories, but these may be lent where needed. If books and money, and time and at Burlington, Vermont, July 8th, adopted say it is suicidal; it is religious intolerance in | space given, are to produce the best methods, we should have one Alfred library. It "To indorse or approve these Sunday laws | will not embarass us by being too large if

It goes without saying that such a library, heathen pope. And how our Protestant and open all the time and crowded as it will come Baptist divines, especially such men as Dr. to be with officers and students doing their Fulton, of Brooklyn, and Dr. P. S. Henson, | best work, demands quarters second to none. of Chicago—I say how such men as these can | There must be room, light, ventilation | Sabbaths, but fashioning their lives after the defend or press a claim that attempts to con- and comfort. In no other rooms will so through him and through his death. c. 9. heathen idolator, I do not understand nor is the intellectual "living room" of the Some early writers have called it the Christian Sabbath, just as they called baptism. I am not opposed to great college family. See to it that it is wor- public schools, dwelling at length upon the the growth of illiteracy in the south at the

> any creed do I want to see there. And I think ly opening. These will never be satisfacthe larger number of candid-minded people tory till the library is as accessible as the in this country, upon sober second thought, | college well, from early morning till ten at will follow the example of California in this night, holidays included. This opening can fitted for the duties of citizenship so sudmatter, should such laws be enacted here, be so arranged as not to be very costly, and the gains from it are enormous. The library should be an attractive center to which student at all hours may turn for study and for recreation of the highest type, in handling freely the best editions of the best

> > Do not make it a bonded warehouse, open from time to time to be sure, but with its normal condition under lock and key. Do not make it a museum for visiting picnics to wander through and gaze at the backs of books behind glass doors. As well try to teach chemistry with apparatus locked up in

than 50,000 as formerly handled. Alfred truth in cheap estimation. He is incapacihas not the money to-day, though I hope she tated from analyzing its nature, for he is inmay have later, to buy the 50,000, but it is capable of feeling it; and he is very liable of what she has.

things. 1. Consolidate the books into a the case in things that relate to the gratifisingle library. 2. Open that freely and dai- cation of his propensity for intoxication. In it in the most attractive quarters of the col- stant resort to some kind of deceit and mislege. 4. Make of it an intellectual labor- representation. has made available.

be of more worth to Alfred than the same there was not likely to be any sudden crisis money spent in any other way, and its bene- or emergency in her case, he informed her in the deeds for perpetual prohibition of fits will be felt by all, officers and students, that he had very pressing business in two or liquor traffic as far as those stores are conmen and women, young and old, collegians and citizens, for surely Alfred would wel- ly declared to her that she need not be un-

As I write, I find how imperfectly my words will convey my meaning, and were it within reason, I should break my business engagements here and come in person so as to make more clear to those interested, how follow from such efforts in so many cases that to me it is as clear as a demonstration. Abundant examples and proof could be ad-For that I gave up my engagement at Am- duced to meet the objections that are sure herst, which I thought important, and now I to occur to some, whatever good thing is am tied here by pressing business, and cannot proposed. I trust it is hardly necessary for that are silly as well as incredible, and that, lies, and go home sober. Prohibition is a get to New York till the last of this week. me to add that it will be a great pleasure, too, with great precision of statement and blessing to the town and surrounding coun-It is 17 years since I left Alfred to enter in case it is decided to go on with this work, detail of circumstance. I knew a physician try. The town has no use for its calaboose, Amherest College, but my memories of the to give my services in planning any details who had for many years tampered with save to imprison for petty thieving."

where my special studies and experiences may be of value to dear old Alfred.

Sincerely, MELVIL DEWEY. Such evidence as the above letter from an authority which the entire college world now recognizes, sets forth the importance of this new library movement in a stronger light than any words of mine can do.

What is needed to carry this plan into execution? There are now nearly 8,000 volumes to be provided for. Shelves of pine will hold as good books as oak ones. Shades are needed for the windows, librarian's desk, and tables for visitors, with chairs, lamps, stationery, and all the conveniences, where a student may not only read, but make notes, specimens belonging to the museum, which are of great value, are not yet provided with cases, and that work 'must be done at the same time, so that the entire building will at least be devoted to the work which its builders originally intended. After a careful canvassing of the whole matter, it seems certain that \$3,000 will do everything required, on building, furnishing, shelving of specimens, and all the surroundings of this new department. I write only as a private outlay can do as much for the cause of edusmall sum named above.

> Very truly yours, DANIEL LEWIS.

62 PARK AVE., New York.

### THE AMERICAN INSTITUTE.

The American Institue of Instruction, held resolutions in favor of federal aid to educa tion, against trades teaching in public schools and expressing satisfaction with the growth of public sentiment in behalf of a higher professional training of school teachers and the development of normal schools, training schools, chairs of pedagogy, teachers institutes, educational literature, etc., and urging the extension of school supervision by experts. W. S. Montgomery, a colored supervisor of schools in Washington, D. C., in an eloquent address, advocated federal aid for present time, and the otherwise unfortunate condition of the colored people, all of which might be removed and prevented by the aid proposed. The great need was financial assistance, and if the government furnished that, the negro would improve so as to be denly imposed on him at the close of war.

# Cemperance.

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

# NO TRUTH IN THEM.

Compunction is impossible in drunkenness, and the inebriate indulges, unrestrain-Make the library a laboratory open at all ed, in a swarm of vices. Among these, working hours, with books free to hand, and none is more audacious or contemptable with such classification, catalogues, indexes than lying. No matter how "fine a fellow" and other aids to readers, that each person the drunkard may be, his word is taken with may be able to do the largest possible suspicion or protest. Yet, it is not presumamount of work in each hour he is happy ed that drunkenness strenuously seeks out enough to spend in its inspiring precincts. | falsehood. It does not take much pains to | literary men, and artists, there is only one In the last three years we have found seek anything. The drunken man simply safety—teetotalism. He should have taken how to increase largely th value of books. | seizes the shortest and easiest way to solve | 10,000 volumes may be so treated by a wise any and every problem presented to him. librarian as to be worth more to a college His moral imbecility is so great that he holds within her power to multiply the efficiency to employ falsehood in all emergencies that | cool. They've got snow and I've got brains: will in his opinion, subserve his interest or To sum up then, I urge that you do four contribute to his ease. This is especially through all the working hours. 3. Put | pursuit of this object, there is a pretty con-

best methods which recent interest and quent and furious spasmodic drunkard, and study in this new profession of libarianship who had recently pledged himself to total abstinence from liquor, called to see his sick If this is done, I am confident that it will mother. Having satisfied his mind that come to such a room any man or woman easy about his drinking, as he had not the who wished to share its good influences. least desire to indulge in liquor. He started for the depot, and before reaching it was well filled with whisky. In two days he returned, bloated, shameless and defiant. His "business" was all a lying pretext. Such men often form their schemes for a season of great a gain to Alfred may come from this drunkenness with great elaboration and cunnew movement. I have seen the best results | ning; beginning their approaches from afar, and never hesitating to employ a mountain says: "I certify that since the closing of the of lies in furtherance of their object.

alcohol, and morphia, and chloral. He lived in the capital city of a Western state. On a visit East he busied himself in recounting wonderful stories. He informed some friends that "it was a curious fact that drugs were cheaper in the Western cities than in the Eastern. Take quinine, as an example,' said he, "I purchased an ounce out West, and I was surprised to learn that the price was only fifty cents. I told the druggist,' he continued, "I would take two ounces at that price, but he replied that if I took a dollar's worth he would make it three ounces for that money"—and much more in the same strain.

This habit seems often to be a kind of automatic representation of the long-existing moral deficiency inseparable from drunkenness. It is the unconscious outcome of prolonged moral hebetude in relation to many essential elements of a useful life, and especially in relation to the cardinal virtues of truthfulness. It is, however, an incident showing the innate tendency of drunken ness to vice and crime. - Journal of Inebriety.

### TOBACCO PROHIBITED.

The University of Pennsylvania has taken

a step that will provoke not less criticism than was called out by the determination of the Princeton authorities, a few years since, to suppress secret college societies. Oberlin individual, for I have not been honored by College, radical and reformatory from the the University of Pennsylvania is the first of the state institutions to forbid it to cation and the good of the college as the any of the students in the schools. Dr. White, supported by the faculty, in his order prohibiting its use, declares that observation has taught him that tobacco not only does no good, and is a useless waste of money, but interferes with the habit of study of students, and is positively injurious to their health. The observations of physiologists all tend to the support of this position. So well known is it that the narcotic poison of tobacco tends to develop certain diseases and weaknesses that the German government has prohibited its use to pupils in the public schools, and in various cities of our own country, school boards are taking steps to prevent the sale of the various preparations of the plant in the vicinity of public school buildings. Nothing is a surer sign of an unhealthy physical and moral developement, and of a failure in life, than to see a boy who has just entered his teens with a cigarette between his lips. Parents, teachers, and school boards should strive by every means to prevent the formation of a habit, on the part of the young, which promises so ill for their future.

# WHAT KILLED ARTEMUS WARD.

James Parton, in writing of "Artemus Ward," gives the cause of his early death in these words: "Whereever he lectured, whether in New England, California, or London, there was sure to be a knot of young fellows gather around him, and go home with him to his hotel, or supper, and spend half the night in telling stories and singing

"To any man this will be fatal in time; but when the nightly carouse follows an evening's performance before an audience, and is succeeded by a journey the next day, the waste of vitality is fearfully rapid. Five years of such a life finished poor Charles

"He was not a deep drinker. He was not a man of strong appetites. It was the nights wasted in conviviality which his system needed for sleep that sent him to his grave forty years before his time.

"For men of his profession, for all editors, the advice of a stage driver on the plains to whom he once offered some whisky, and I commend it strongly to every young man: I don't drink, I won't drink! and I don't like to see anybody else drink. I'm of the opinion of those mountains—keep your top that's all the difference."

# ITEMS.

The dram-shop is a clog on our civilization, and its only effect on society is to Only a few days ago, a man who is a fre- destroy everything that is either good, true, or beautiful.

Cornelius Vanderbilt is an uncompromising total-abstinence man. He will erect a row of stores opposite the Grand Central depot during the summer, and has provided cerned.

The liquor traffic is not to be settled until it is settled right, and the right way is annihilation. Anything short of this will continue the struggle indifinitely; there must be no compromise with this monster evil. The life and best interests of our home, our country, and our religion, demand extermination as the only remedy.

Justice Welborn, of Clarke County, Miss., saloons there has been no case of drunken-The chronic drunkard is apt to become ness on our streets. Old topers, who rarely habitually false on all subjects and on all ever failed to be drunk, now spend their occasions. He is prone to indulge in stories money for something useful for their famithat are silly as well as incredible, and that, lies, and go home sober. Prohibition is a

# The Sabbath Becorder.

Alfred Centre, N. Y., Fifth-day, July 21, 1887.

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

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

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

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

"GIVE words, kind words, to those who err; Remorse doth need a comforter. Though in temptation's wiles they fall, Condemn not—we are sinners all. With the sweet charity of speech,

Give words that heal, and words that teach."

A PRIVATE LETTER from Albion, Wiscon sin, informs us that the work of the Albion Academy for the year just closed has been very successful. The number of students was greater than for the previous year, and the financial exhibit at the close of the year is very satisfactory. We congratulate our friends of the Academy on this good record. May it grow better year by year.

A MOVEMENT has been inaugurated during the past year, by the Trustees of Alfred University, and the several literary socities of the University to consolidate and make more available their libraries. This movement has culminated in the adoption of a plan whereby it is thought this end will be realized. A good library, open at all hours of the day, to which students, especially in the advanced courses, may repair at any time to consult different authorities upon any given subject, make notes of what they read, etc., is coming more and more to be one of the prime requisites in the facilities of the modern college. Alfred has a good foundation for such a library, in the several libraries and postal cards urging the Board to continue now, in various ways, connected with it. The movement to make all these available response to a request published in these colto all students, at all times, is a movement umns expressed an adverse opinion. Some in the right direction. Those who are interested in this subject will read with pleasure the letter of Dr. Daniel Lewis, of New York, including that of Mr. Dewey, Librarian of Columbia College, published in our offers of assistance in procuring names, Education column this week.

sowing the seeds of Sabbath truth is through the Woman's Christian Temperance Union. Many of our own ladies are active and efficient members in these Unions, and in this way they are well and favorably known. The efforts of the Union to favor the Sunday law movement has providentially opened up the Sabbath question in this large and influential body of women. The appeal of Mrs. J. reviewing the whole subject, which he improved, in the same number. It is now pro- imperative necessity. posed to send that number to members of addresses of members in their several localthis purpose we shall have to print an extra possible.

Liberal Arts" at Chautauqua began July with the money, and suggests that if others 11th, under the supervision of Dr. Wm. R. | will do the same the whole problem will be Harper, of Yale University. Thirty profess- | solved. Very true; but every person who ors from leading American colleges are assist- | might send one hundred or more names is ing in the work. A large number of students | not able to pay for the hundred or more was present at the opening; and the new copies. We suggest, then, that at least one buildings, erected to take the place of those person in each church or society be made burned last winter, are large and commo- a committee to gather names from her neighdious, and will add not a little to the attract- | borhood or vicinity and forward them to the iveness of this already famous summer office of publication. Many lone Sabbathschool. For variety and extent, the currictake the place of a full college course; it was language, modern or ancient, or any branch of literature or science, will find ample facilibooks for the entire course, thousands of September, a large list may be made up busy people, all over the country, are acquir- Let us have the names. Our next suggestion ification, are acquiring a fund of valuable be sent with every list sufficient to pay for conducted, by S. H. Babcock.

have remained in perpetual ignorance. Blessings on the man who "invented Chau-

In the Old Testament sacrifices, the animal was required to be perfectly healthy and sound, young and vigorous. Whatever else have money which they can put into this may have been intended by this arrangement, it was certainly a very impressive ob- by all means send the money without the ject lesson on the truth that God will accept | names. no inferior sacrifices; nothing but the best will suitably express the service we owe to pieces were a bright new dime, several shining nickles and some bright pennies. On other countries who have never heard of Jesus, of her own accord she ran and brought her little treasure-house, poured spirit of the gospel. Would that we all had the spirit of this little child. "Of such is the kingdom of heaven."

### THE LIGHT OF HOME.

It will be seen, by the minutes of the late meeting of the Board of the Tract Society, that the proposition to discontinue the publication of the Light of Home was voted down. This action is the result of numerous letters the publication; only one of all who wrote in of those who wrote requesting the continuance of the paper seconded their own motion by enclosing money to help pay the expense, others by pledging money, and still others by while on the part of all there is evidence of sincerity in the expression of the wish to ONE of the doors opened to our people for have the paper go on. The public does not need any assurance that the Board believes in the publication and is anxious to see it continued in enlarged, and continually enlarging, editions. Since, then, the Board desires to continue the publication, and the reople be continued?

The answer to this question, apparently so simple, involves two things which, up to the C. Bateham to Seventh-day Baptists on this present time, have not been very satisfactoquestion, which was published in the Light | rily settled. First, a good list of names of of Home, for March, afforded the editor of persons to whom the paper may be sent is that paper a most favorable opportunity for needed; and second, the funds necessary to pay printing bills, mailing and postage is an

In regard to the first of these needs, it the Union throughout the United States, as | should be borne in mind that the primary far as the names can be obtained. If our object of this publication is to put good ladies will forward at once the names and Sabbath literature into the hands of people who, on the one hand, would not subscribe ities, we shall be glad to supply them. For for it themselves, but who, on the other hand, would probably read it if it were edition. We should be glad to have the lists | placed before them. To obtain large lists of at the earliest practicable moment, that the this class, is no easy matter; it cannot be work may proceed with as little delay as done by the Board, without the systematic and constant co-operation of our own people. One person, writing to the Board on this THE summer session of the "College of subject, promises to send one hundred names keeping women may find themselves in just ulum of Chautauqua is unequalled by any | the right position to do good service in this other similar school. Of course, it cannot direction. These names, of course, should be names of non-Sabbath-keepers, probably never intended to do so; but the student who | mostly women, who, in the judgment of wishes to make a special study of almost any | those sending their names, would be likely to read the papers. From every quarter where our people dwell, either in communities or in ties at Chautauqua for doing so; while in her | isolated homes, these names and addresses systematic course of reading, laid out for should begin at once to come into our publisha series of years, with text and reference ing house, that, before the Anniversaries in

information of which otherwise they must the copies ordered. In cases where this cannot be done, let the names be sent with money less than enough to pay for the papers ordered, or without any money at all, if such a case occurs. Where money more than enough to pay for a given list is raised, send it along; and if persons are found who good work, but who have no names to send,

Thus much we have said in reference to what is popularly stayed our free list. It him. So, also, in the New Testament dis- may be worth while to recapitulate: We pensation, Jesus asks the whole heart of want, 1. A large list of names of non-Sabeveryone who will be a disciple of his. The bath keepers to whom we may send the paper. law of his kingdom is, "If any man will | 2. With every such list we want, if possible, come after me, let him deny himself." But a sufficient sum of money to pay for a year's this law is the expression of a truth, rather subscription for the entire list; where this is than the promulgation of a rule. When the | not possible, we want as much money with soul is in the love of Jesus, it delights to each list as can reasonably be given; where bring him the best; it will be content with names can be sent but no money can be nothing less. This is beautifully illustrated | raised, we want the names without the in the case of the little girl of a friend of | money. 3. We want money, in small sums ours. She had a little bank of savings and in large sums, to help carry forward this which she prized very highly. Among the work, from many persons who, for various reasons, cannot send extended lists of names. Money, without names, is our third want. hearing of the heathen girls in China and | 4. We want ten thousand people, in our denomination, from Rhode Island to California, actively interested in this work; and we want this in the next four or five weeks, that our out its contents and selected the brightest | Corresponding Secretary may give, at the and most valuable pieces, taking by far the Anniversary in September, a definite and greater part of all her store, and said, "Take encouraging report of the work. 5. Our these and send the poor little girls a teacher | fifth and last want, in this matter, is a very to tell them about Jesus." That is the modest one,—we want every member of our denomination to take, pay for and read a copy of this paper. If each one would then take another copy to give to some friend or acquaintance, we should modestly accept the situation, and the extra 10 cents per copy.

> It is certainly no holiday affair to do all we have here suggested. Persevering, systematic work will accomplish it. A large seed-sowing of truth will be the immediate result, and, in the end, an abundant harvest will amply justify the outlay, and bring joy alike to the heart of those who sow and those who reap.

### NORTH-WESTERN ASSOCIATION.

have enjoyed, and are now enjoying, we are doing much less for the missionary work than we ought to do, and are able to do, and we entreat our brethren largely to increase their contributions to our

Missionary Society, especially for the home field which lies so inviting all around us.

5. Resolved, That we carnestly request our people to respond heartily to the call of our Missionary Board for funds to re-enforce our China mission. 6. Resolved. That we instruct the Moderator to appoint a committee, consisting of one from each tate represented in this Association, whose duty it shall be to ascertain the amount our Association should contribute to our denominational interests, and the financial strength of our several churches, and make an estimate of the amount needed for carrying forward our work upon a financial basis, and that we advise the individual churches to urge wish them to continue it, why should it not their members to contribute according to said esti-

7. Resolved, That we bear unqualified testimony against secret societies, and earnestly entreat our brethren to keep aloof from everything of the kind. 8. Resolved, That we earnestly advise all our churches to become total abstinence societies, and to use their influence, as churches, for the promotion of

J. W. MORTON, Com. I. L. COTTRELL, F. O. BURDICK,

On motion, it was voted that we adopt the

report item by item. The first resolution was adopted without

The second was adopted after remarks by J. W. Morton, W. H. Ernst, W. W. Ames, I. L. Cottrell, N. Wardner, A McLearn,

W. Coon. The third was adopted after remarks by

Mrs. Elder Wheeler, Stephen Burdick, A

. L. Cottrell. The consideration of the fourth resolution was waived until First-day morning, as the hour for the Missionary Conference had ar-

The Missionary Conference was conducted by I. L. Cottrell.

Prayer by J. T. Davis.

The following subjects, embraced in missionary work, were presented in the order

"Our Christian obligation to perform mis- | Christ might stand strong and true. sionary service," by J. W. Morton.

"The Nebraska field and its needs," by G. J. Crandall.

"The Kansas field," by S. R. Wheeler. "The Wisconsin field," by A. McLearn.

"The Minnesota and Iowa field," by A. G.

"Our mission among the Scandinavians," by C. J. Sindall.

"Our Foreign missions," by N. Wardner and I. L. Cottrell.

At the close of the Missionary Conference, the Association adjourned after benediction by W. H. Ernst.

EVENING SESSION.

ing a taste for good reading and, in its grat- is that wherever it can be done, money should, consisted of a prayer and conference meet

SABBATH-DAY-MORNING SESSION.

At 10.50 o'clock, preaching by I. L. Cottrell, Text, Ex. 15: 25. Theme of his sermon, "Liberality in Christian giving," followed by a collection for Missionary and Tract Societies, \$34 00, which was followed by the administration of the Lord's Supper, conducted by S. R. Wheeler and E. M

AFTERNOON SESSION.

At 2.30 o'clock a Sabbath-school session was held, conducted by Eugene Ellis, Superintendent of the Dodge Centre school. The lessons of the quarter were reviewed, and interesting addresses were made by W. H. Ernst, A. G. Crofoot, Geo. W. Hills, N. Wardner, and S. H. Babcock, interspersed with choice music.

The Sabbath-school exercises were followed by a sermon by W. W. Ames from word found in Ephesians 5: 25-27.

EVENING SESSION.

Thirty minutes were devoted to a praise service, conducted by S. H. Babcock, after which F. O., Burdick preached from Heb. 11: 4. Theme, "True Living."

FIRST-DAY-MORINING SESSION.

Met at 9 o'clock. Devotional exercises for thirty minutes were led by A. McLearn. The business session was opened with prayer by A. W. Coon.

The minutes of Sixth-day sessions were read, corrected and approved.

A letter from Trenton Church, Minn, was read. The report of the Sabbath-school Societies, amounting to \$23 48. Board was again presented and adopted.

The Sabbath-school Board of the North-Western Association would report the holding of only one Institute during the year, viz.. at Milton, Wis., in onnection with the February Quarterly Meeting. The Institute Committee met at the residence of the Secretary on the 25th day of January, and prepared a programme for the occasion, making the following appointments, which were carried out, it is thought, satisfactorily:

Eld, S. H. Babcock, of Walworth, to conduct the exercises of the Institute.

Prof. W. D. Thomas, of Milton College, to prepare a paper on, "How can Christian character, in any young man or woman, be developed in the Sabbath-school?" to be followed by a paper by Miss Mary F. Bailey, of Milton, on "The best methods of Christian giving, as developed in the Sabbath-

The afternoon session was opened by a normal class exercise, representing the work of teaching as conducted at the Menona Lake Assembly. This was followed by a paper by Prof. M. G. Stillman, of Walworth, on "What should be the chief object in arranging classes in the Sabbath-school, and how can that object be accomplished?"

These papers were discussed with much interest apparently, and we trust with profit to Sabbath-school

The paper by Miss Mary F. Bailey, on "Christian giving," created very much interest; and that the denomination at large might be benefited in contemplating the facts as therein set forth, it was requested for publication in the SABBATH RECORDER. Although Sister Bailey has not as yet consented to give it to the public in that form, we still hope that in the near future she will consent to do so, as her plan, if carried out by our people, would doubtless result in

The singing, consisting of eight well-selected pieces, led by the chorister of the Milton school, added very much to the interest of the occasion.

We should have been glad to have assisted, as far as possible, our brethren and sisters in other localities, and urged them to unite where they were accessible to each other, in institute, but have not learned that any other attempt had been made. We hope to see an increased interest the coming

year. To this end let us labor and pray.

At the close of the Institute, a committee was appointed, with Prof. M. G. Stillman as Chairman, to provide a programme for another Institute to be held at Utica, in connection with the Quarterly Meeting, to convene the last week in August next.

In behalf of the Board,
L. T. ROGERS, Cor. Sec. Mary F. Bailey, of the Committee on Obitu-

aries, reported that the Committee were not able to make complete report, through lack of the necessary sources of information, but would complete it, and furnish the Engrossing Clerk with a copy in time for publica-

tion. On motion she was requested to do so. The Obituary Committee reports the death of three deacons in this Association within the associa-

DEA. A. M. WHITFORD, of Farina, Ill., died of 6 months and 2 days. An extended personal history of him was published in the RECORDER soon after his death, and a brief one was placed on record in the minutes of the General Conference. This Association would also perpetuate his memory as one of the good and true men who have shown an ardent and all-controlling love for the pure and good in the church of Christ. He honored his Christian profession and his office in the church as a deacon, with a faithfulness and zeal that was above reproach, desiring always that righteousness might prevail. He was a constituent member of the Farina Church, and was there accepted as a deacon, having held that office in the church at Adams, N. Y. To the last of his life he felt a deep anxiety that the church of

DEA. CLINTON R. LEWIS. of the North Loup Church, Nebraska, died Feb. 5, 1887, in his 49th year. His early life was spent in Little Genesee, N. ., where he professed religion under the labors of Eld. T. B. Brown. He spent some time in the army | H in the late war. After that he lived some years in ordained a deacon in the Orleans Church in 1879. At the time of his death he was a member of the North Loup Church. He leaves a good record where he lived, and his memory will be blessed in the

Very strong testimonials of regard for him were given at his funeral. He was carried to his rest by his associate deacons, after an appropriate sermon by his pastor, and the impressive rendering of music fitting the occasion, by the choir of which he had been a leader. DEA. BENJAMIN CRANDALL died in Dakota, Wis.

March 11, 1887. A personal history of him is given in the RECORDER of March 24, 1887. His record as a Christian and as a deacon belongs to this Association, and mainly to the church in Dakota, Wis. He The meeting convened at 8 o'clock, and was honored in his home, as a citizen, and business man. Since 1872 he has held the office of deacon in the church. His record for honesty and uprightness, and his faithful Christian life, are a comfort to Voted that when we adjourn, we adjourn

his friends, and will stand as an honor to his Chris. tian profession, and an office bearer in the church. His Teutonic neighbors, at his funeral, with tearful faces, showed their sympathy and respect for him, as in broken English they said of him, "He was a good man." He has left a good name here, and has M. F. BAILEY, S. H. BABCOCK, Com. entered into his rest.

On motion, Mary F. Bailey was appointed the Obituary Committee for the next year.

L. T. Rogers was appointed Engrossing Clerk for the ensuing year.

Ten o'clock having arrived, the hour assigned for the conference in the interest of the Tract Society, prayer was offered by A. McLearn.

The following subjects were presented in the order named:

"The history of the Tract Society," by F O. Burdick.

"View of what the First-day people are doing in Sabbath Reform," by N. Wardner. In closing his remarks, Bro. Wardner read an item clipped from the Chicago Daily News. containing words of Rev. Bird Wilkins, a colored preacher, on "Sunday Laws," which was ordered to be forwarded to the Sabbath RECORDER for publication.

"Obligation to spread Sabbath truth," by Stephen Burdick.

"Our duty in relation to our publications,"

by G. W. Hills. "Denominational loyality," by A. Mc-

The conference closed with remarks by A. W. Coon, S. R. Wheeler, and A. G. Crofoot.

and a collection for the Mission and Tract

Singing by the choir.

The hour from 11 to 12 was devoted to the Woman's Executive Board of the General Conference, under the direction of Mary F. Bailey, who read a paper upon the work of the Woman's Board. Letters were read from Dr. Swinney and Sister Davis, of Shanghai, China.

On motion, Sister Bailey was requested to furnish a copy of her paper for publication in the RECORDER.

The conference closed with prayer by Sister Ernst.

AFTERNOON SESSION.

At two o'clock there was a conference of the Semi-annual Meeting of the Seventh day Baptist Churches of Minnesota, of which A. G. Crofoot was chosen Moderator, and Giles Ellis Secretary, after which the Association was called to order for business, and prayer was offered by F. O. Burdick.

The chairman of the Committee on Finance presented their report, which was

The Committee on Finance submit the following

We have examined the matters referred to us and find there is due, from the Association to Eld. A. McLearn, for expenses as delegate to sister Associations, the sum of \$75 39, and to L. T. Rogers, for postage and stationery, the sum of \$1, and we rec ommend that orders on the Treasurer for the amounts named be given to them.

We have examined the Treasurer's Report, and compared it with his book and vouchers, and find the same correct, and showing a balance in his hands sufficient to pay all indebtedness of the Association, and for recording and printing the minutes of the

We would recommend that the Engrossing Clerk be directed to prepare a copy of the minutes and forward for publication in the SABBATH RECORDER, and also to procure 500 copies of the same in pamphlet form, and distribute them among the churches of this Association. And we would further recom-

mend that \$5 be appropriated to pay the Engrossing Clerk for engrossing the minutes and preparing them for publication, and \$30 for printing them.

We recommend that \$115 be raised for associational expressions the content of the c tional expenses for the ensuing year, and we have apportioned the same upon the churches as follows.

F!14	ልበ ር	25
Milton	\$9 8	
Milton Junction		10
Albion		70
Walworth		35
Jtica	2 9	
Berlin		25
ackson Centre	5 1	
Southampton	4 8	
Farina	9 (	
Rock River	1 8	
Welton	2 8	30
Carlton	4 (	)()
Frenton	18	30
Oodge Centre	5 8	35
New Auburn	3.2	
Alden	7	0
Farmington	4	Ю
Nortonville	10 3	35
Long Branch.		5
Vouth Town	8 8	
North Loup	1 8	
Cartwright		00
Villa Ridge		50
Stone Fort		40
Marion County	1 (	
Delaware		75
Chicago		50
Providence	1	_
Texarkana	_	7(
Wood Lake		5(
Isanti		4(
Big Sioux	1	
Taney, Idaho	1	3
Coloma		
DeWitt		6
	0115	 ^
Total	\$119	U

Respectfully submitted EZRA CRANDALL, HENRY BAILEY, WM. B. WEST,

On motion, the Engrossing Clerk was instructed to send a copy of the minutes to

each pastor in the other Associations. On motion, the Engrossing Clerk was instructed to furnish blanks to the clerks of the several churches, in time to get returns Voted that when we adjourn, we adjourn to

meet with the church at Mil Wis., on Fifth-day before the in June, 1888.

The hour having arrived order, after the usual reading and singing and prayer, S. preached from the Text, 1 Co are not your own."

The letter of the Associatio sociations, as prepared by the Secretary, was then read. In response to the action o

Christians styling themselves of God," who have their he Marion, Iowa, and who sent Bro. Long as delegate to th the following action was taker Resolved, That we have greatly of our esteemed brother, Elder A

gate from the General Conference of God," and deeply regret the fact a member of his charge, necessi home before the close of our session i Resolved, That we approve of the Morton, our missionary agent in the visiting these brethren, and cultiva lations with them.

The report of the Committee tions was next taken up, and r 4, 5, 6, and 7, were adopted wi On motion, the eighth reso

upon the table.

On motion, it was resolvedto the members of the church Dodge Centre this vote of cordial and hearty greeting th us, and the pains they have to

tain us in their homes. On motion, adjourned after R. Wheeler.

EVENING SESSIO List of delegates was read a On motion, the sixth reso in the afternoon session was re ordered laid on the table.

The following resolutions and adopted:

Resolved. That we hail with joy terest in the cause of temperance. Resolved. That we will use our b hibit, by constitutional provision as all traffic in alcoholic drink thro

The minutes were then re

point and approved. After prayer by A. W. Coo

A letter from Mrs. Davis, Sl was read by I. L. Cottrell, farewell conference was held when the meeting closed wit

Sindall, and benediction by A. G. CROFOO E. M. DUNN, Clerk

O. A. STILLMAN, Assistant Clerk

We are celebrating the 41st se ciation under circumstances of weather has been perfect in ev hearts of this peeple have been o into their hearts and homes to p wants. The delegation has bee among the ministry, considering t meeting. Twenty eight of the cl

sociation have reported by letter, While we cannot report all the we would be glad to, we feel ward earnestness in the cause revivals have been beld in our c year. There are eighteen pastors and anxiously longing for the prour churches, A brother minis the Sabbath, but has not yet churches, named W. W. Ames, o was invited to a seat with us, an Eld. Long, of the Marion Adver as a delegate from their body, visit that Eld. Morton made ther We have had the pleasure of

most western church in our den Taney, Idaho. We extend no The cause of missions was girand elicited much interest. The by I. L. Cottrell, delegate of t tion. The Tract Society was given an hour, led by F. O. But the Central Association, in w claims. Brethren were selecte

into our fellowship at this Ass

phases of thought.

We were glad to welcome the respective Associations, I. L. Eastern, who represented also the absence of their regular delefrom the Central; and Geo.
Western. The feeling is common of delegation is doing much go rious sections of our people.

We had a very interesting hoterests of the Woman's Boar reading of a paper by Miss M letters from Shanghai. We restore

We appoint as our delegat bodies, J. T. Davis, with F. I Our next Association will be at Milton Junction, Wis. Yours in the bonds of Chr W. I

Lommunic

WELTON, IC

It was our privilege, at

morning service, Sabbath, to the water and there ad nance of baptism to five school scholars. It was the Welton Church, an ends, and will stand as an honor to his Chris. rofession, and an office bearer in the church eutonic neighbors, at his funeral, with tearful showed their sympathy and respect for him, roken English they said of him, "He was a nan." He has left a good name here, and has M. F. BAILEY, S. H. BABCOCK, Com. I into his rest.

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Wis., on Fifth-day before the fourth Sabbath | step. in June, 1888.

The hour having arrived for the special order, after the usual reading of Scripture. and singing and prayer, S. H. Babcock finely. preached from the Text, 1 Cor. 6: 19, "Ye are not your own."

The letter of the Association to sister As-Secretary, was then read.

In response to the action of the body of Christians styling themselves "The Church of God," who have their headquarters at Marion, Iowa, and who sent a letter with Bro. Long as delegate to this Association, the following action was taken:

Resolved, That we have greatly enjoyed the visit of our esteemed brother, Elder A. C. Long, delegate from the General Conference of the "Church of God," and deeply regret the fact that the death of member of his charge, necessitated his return home before the close of our sessions; and further, Resolved, That we approve of the action of Bro. Morton, our missionary agent in the North-west, in visiting these brethren, and cultivating friendly re-

The report of the Committee on Resolutions was next taken up, and resolutions Nos. upon the table.

to the members of the church and society at cordial and hearty greeting they have given us, and the pains they have taken to entertain us in their homes.

On motion, adjourned after prayer by S. R. Wheeler.

EVENING SESSION.

List of delegates was read and corrected. On motion, the sixth resolution adopted in the afternoon session was reconsidered and ordered laid on the table.

The following resolutions were presented and adopted:

Resolved, That we hail with joy the increase of inerest in the cause of temperance. Resolved, That we will use our best efforts to prohibit, by constitutional provision and statuatory law,

all traffic in alcoholic drink throughout all these The minutes were then read up to this

point and approved. After prayer by A. W. Coon, and singing,

A letter from Mrs. Davis, Shanghai, China, was read by I. L. Cottrell. after which a farewell conference was held until 10 o'clock, when the meeting closed with prayer by Eld. Sindall, and benediction by A. G. Crofoot.

A. G. CROFOOT, Moderator.

O. A. STILLMAN, Assistant Clerk.

CORRESPONDING LETTER. The Seventh-day Baptist North-Western Association, as-sembled at Dodge Centre, Minn., to sister Associations, sendeth Christian greeting:

We are celebrating the 41st session of this Association under circumstances of great favor. The weather has been perfect in every respect. The hearts of this peeple have been open to receive us into their hearts and homes to provide for all our wants. The delegation has been large, especially among the ministry, considering the isolation of the meeting. Twenty eight of the churches of this Association have reported by letter, an increase of two

While we cannot report all the religious activity we would be glad to, we feel that we have an inward earnestness in the cause of Christ. Several revivals have been beld in our churches during the year. There are eighteen pastors earnestly working and anxiously longing for the prosperity of Zion in our churches, A brother minister, who turned to the Sabbath, but has not yet joined any of our churches, named W. W. Ames, of Menomonie, Wis., was invited to a seat with us, and also given a place to preach, who was listened to with pleasure. Also, Eld. Long, of the Marion Adventists, who was sen as a delegate from their body, on account of the

visit that Eld. Morton made them last fall. We have had the pleasure of receiving a church into our fellowship at this Association. It is the most western church in our denomination, found in Taney, Idaho. We extend now almost to the Pa

The cause of missions was given full discussion and elicited much interest. The conference was led by I. L. Cottrell, delegate of the Eastern Association. The Tract Society was not neglected, but given an hour, led by F. O. Burdick, delegate from the Central Association, in which to present its claims. Brethren were selected to present various

We were glad to welcome the delegates from your respective Associations, I. L. Cottrell, from the Eastern, who represented also the South-Eastern, in the absence of their regular delegate; F. O. Burdick, from the Central; and Geo. W. Hills, from the The feeling is common that this system of delegation is doing much good in uniting the va-

rious sections of our people.

We had a very interesting hour devoted to the interests of the Woman's Board, consisting of the reading of a paper by Miss M. F. Bailey, and two letters from Shanghai. We regard this an advance

We appoint as our delegate to your respective bodies, J. T. Davis, with F. F. Johnson alternate. Our next Association will be held with the church at Milton Junction, Wis. Yours in the bonds of Christian fellowship,

W. H. ERNST, Cor. Sec.

# Lommunications.

# WELTON, IOWA.

It was our privilege, at the close of the morning service, Sabbath, July 9th, to repair to the water and there administer the ordithe Welton Church, and yet we feel that have been delightful could we have remained Matthew Stillman, Bro. Burdick was bap meeting. Many friends during his sickness

We are having a time of general health, for a long, hot, dusty ride. except Dea. J. W. Loofboro, who is suffering from cancer, but at last report was doing

mitted again to grasp the hand of several who have been away for school privileges. sociations, as prepared by the Corresponding | We hope they may soon return permanently.

J. T. D. FLITTING SUNWARD.

> NUMBER XV. FLORIDA.

Our night's ride carried us along the coast of what is now parts of four states, but which, one hundred and twenty-five years ago, was all comprised in Florida. When in 1763 the Spaniards ceded Florida to the English in exchange for Havana, which they had captured, it extended from the Atlantic to the Mississippi. It did not remain long under Anglo-Saxon rule, however, for the Spanish governor of Louisana, Galvez, considering 4. 5. 6, and 7, were adopted without remarks. it proper game for conquest, notwithstanding On motion, the eighth resolution was laid his government had formally ceded it in fair exchange, recaptured all west of and includ-On motion, it was resolved that we extend ing Pensacola, so that when twenty years later, Florida had again been given up to the Dodge Centre this vote of thanks for the | Spaniards by the English, and after another score of years, Spain had sold Louisiana to the United States, through the medium of the French, that portion between the Perdito River and the Mississippi became disputed territory. It was claimed both by Spain and by the United States, though the latter took possession and maintained it by force of arms. After sixteen years, however, this dispute was settled by the United States purchasing the whole of Florida from Spain, and the present boundaries were established.

As far as Mobile and farther, in fact to the Escambia River, we run over the same road by which we came a week before, so that we lose little by our night's ride. Here to Pensacola, where Uncle Sam has his southernmost Navy yard. This city has the distinction of having been twice captured by Gen. Jackson, once from the British in 1814, and again four years later from the Spanish. We saw little of Pensacola, as we passed through it in the early morning light The Scribe resigned himself again to sleep, and dreamed that the land through which we were traveling was full of hills, vales and villages like the Belgian valleys of the Meuse or the Vesdre, or anon like the magic Vale of St. John, where, by mystic arts, Gyneth was put to sleep for five centuries until the kiss of de Vaux waked her to life and love. It was a pleasant dream, all too rudely dispelled when he waked to find naught but sand, and swamps, and pines, and damp and drooping moss to engage one's attention.

One by one the berths were emptied, one by one were toilets made, and when, finally, noses were counted, we found ourselves all living, notwithstanding the ventilators had been closed, and we had been breathing each other's breaths all the night long. It is astonishing how much abuse the human mechanism will stand and still maintain the regular beat of its life-pulses. When we reflect that if only four per cent of our atmosphere be changed from oxygen to carbonic acid, the product of combustion or breathing, we should drown in it as surely as if we were sunk in the sea, we wonder we do not all "die every once in awhile" for the want of ventilation.

We stop at DeFuniac Springs for breakfast. This is the "Chautauqua of the South," and as we desire fresh air more than breakfast, we improve the twenty minutes in a ramble over the place. We found a beautiful round lake situated in one of those curious depressions or "sinks" so common in Florida, surrounded by a grove, and board walks, and smart cottages and tents, with great tabernacles and meeting halls, quite in the camp-meeting style. The streets and walks, and lake shore were encumbered with frames and arches and other debris of last night's spectacular show of fire works which had not yet been removed, while the great blackboards before the tabernacles still held the list of vesterday's good things, coupled with familiar names of Chautauqua fame. This showed us that we were in the midst of the great Sunday-school Assembly, which annually convenes here while the more northern assembly grounds have scarcely escaped from winter's embrace. Here the woods were alive with white dog-woods, yellow jasmines, and pink azalias, the air was laden with the breath of summer, and the nance of baptism to five of our Sabbath- cool water of the lake lay temptingly ready

meet with the church at Milton Junction, there are others who ought to take the same a few days, but it was not on the programme, and so, reluctantly, we returned to the train

> Soon after crossing the Choctawhatchee River, which name we suppose means some-Our hearts are made glad as we are per- of two or three houses and a saw mill, but which is of interest because it is the point from which a railroad is projected to St. Andrews Bay, that land of great expectations and buried hopes, forty-five miles to the south. At Cottondale we notice spots of a pure white clay mixed with the red soil. This had been utilized to make sunburned bricks, with which chimneys had been built, standing up lank and white as if made of marble. At night they would make capital

We now entered upon the best part of Florida, a rolling country almost approaching to hills, and good soil quite like land. After crossing the Chattahooche, which is as yellow here as it is at Atlanta, our train divided, part going to Thomasville and Savannah, and part via Tallahassa to Jacksonville. The latter was our course, by which we surrounded, if we did not capture, the capital of the state. Tallahassee is in the midst of low hills covered with verdure, and looked like a pleasant place, as we ran around three sides of it. In the vicinity were some nice farms. and general evidences of thrift. Twenty miles from Tallahassee is St. Marks, on the gulf, an old town now gone to decay, and half way between the wonderful spring of Wakulla, which bursts suddenly from a imestone cavern, with a torrent of ice cold water.

This whole section is situated on a bed of imestone, which is hollowed into caverns by the action of subterranean streams, that sometimes burst into the light of day, as a "sink," where the earth has dropped into one of these caverns, a hundred feet deep or | death. more. In this region, it is said that even the bottom of the wells drop out. Prof. Ober tells the following: "A native was once we turn almost directly southward and run | digging a well here when, reaching the coral | Carpenter, where he seems to have made ledge, he struck it hard with his crow-bar, and the bar disappeared followed by all the the colleges were concerned he may be called water in the well. The frightened cracker a self-made man. His natural abilities were ever after swore that the devil himself had hold of the crow-bar, for he felt him tugging at the other end!"

It was at or near old St. Marks where ocolden times, quite as remarkable as any of ly second to any in the land. His voice was the modern miracles. It was about 1530. Narvaez had left a small colony of Spaniards | ions then in bondage in the Southern states, from his ill-fated expedition, at the head of Appalachee Bay, where they had endured such misery that they named the place Malhado. They found no way to escape, and their troubles were increased by the fact that a fatal disorder had broken out amon g the Indians, which the latter attributed to the presence of the Spaniards in the country. Now it cannot be supposed that these Indians had heard of Hahnemann, nor of his celebrated motto "similia similibus curantur," as neither became famous until some three hundred years later; but their fine native instinct seems to have led them to a similar conclusion, for they decided that the best remedy would be an application of a Spaniard to the seat of the disease. So with dire threats in case of refusal or failure, they demanded that the white men should lay their hand upon the stomachs of the sick, and exorcise the evil spirit. Now a Spaniard was never known to hesitate to call on Deity, or even a saint, in any emergency good or bad, so with the feeling, that

"I can but perish if I fail, I am resolved to try!"

they went through the ceremony, calling on the three persons of the Trinity, and all the saints, as well as repeating the Lord's prayer. To their relief as well as that of their patients, they found that in nearly every case the remedy proved effective! And so great did their reputation become in consequence, that in all their subsequent journey. ings through the wilderness, until a remnant of them reached their countrymen in Mexico, they found themselves greeted "Great Medicine Men" by the different tribes whom they met with on the way. G. H. B.

# REV. A. B. BURDICK.

Alfred Bailey Burdick, son of Rowland and Martha Chester Burdick, was born in Westerly, R. I., Febuary 1, 1819, and died in the same town, July 3, 1887, aged 68 years, 5 months and 2 days. He was the last one of a family of six sons and two daughters. The widows of three of the brothers now survive them.

school scholars. It was truly a day of joy to for a bath. It is a lovely place, and it would Nathan V. Hull, in the pasterate of Elder he was much interested to hear about the

tized, with 22 others, August 23, 1834, and either called, or wrote him, expressing their united with the First Seventh-day Baptist sympathy and assuring him of their prayers Church of Hopkinton. Eight of this num- in his behalf. Among them was Bro. A. E. ber are still living, only two of them being | Main, now in Florida. Some days before still members of the church which they thing in Choctaw, we stop at Chipley, a town | joined 58 years ago. It is interesting to | spoke (referring to his little boy who died note that of the 144 that came into the at twelve years of age, leaving bright evichurch, as an outcome of this revival, two, our departed brother and L. M Cottrell, were called into the gospel ministry, and seven, his voice." The last evening he was here. Albert B. Langworthy, Alfred Lewis, Nathan after prayers with his wife, he bade her re-Saunders, Josiah W. Langworthy, Oliver | tire for rest, though she might be needed Langworthy, Daniel B. Irish and George before morning, saying, "I shall not be T. Collins have been called to the office of alone; Jesus is with me." He lingered until

> to preach the gospel, February 24, 1843. He was called to ordination, February, 1844; and, at a session of the Eastern Association held with the church the 26th of the following May, was ordained. He was called to the pastorate of the Rockville Seventh-day Baptist Church, where he continued four years. October 18, 1846, he was married to Lucy Conn., where his remains rest under the C. Rogers, a daughter of Elder Lester Rogers, of Waterford, Connecticut. To them three children were born, only one of whom, Lester Rogers, survives his parents. Sister Lucy Burdick died September 14, 1851.

About 1849. Bro. Burdick became the third pastor of the Pawcatuck Seventh-day Baptist Church, of Westerly, where he continued eleven years and a half. March 13, 1859, he was married to Sarah Content Lewis, daughter of Deacon Daniel and Content Lewis, who survives him. After the close of his pastorate at Westerly, he labored as missionary one year in Wisconsin, Minnesota and Illinois. In 1864 he was called to the pastorate of the church which he joined when a boy of fifteen years, the First Seventh-day Baptist Church of Hophere, and again they suddenly disappear in kinton, which he served seven years, and of which he was a member at the time of his

Our brother had the advantages of a common school education, and later attended a select school at Westerly, taught by Solomon good progress in the languages, yet as far as good. In voice, in figure, in personal bearing, in power to persuade and lead men, he had the orator's gifts, and gained a reputation in this part of the country, especially as curred an instance of "faith cure," in the an extemporanous speaker, which was scarceoften heard in behalf of the oppressed millin behalf of temperance and other reforms. In Rhode Island and Connecticut and elsewhere, others, as well as his own people, bear testimony to his wonderful power to electrify an audience. His admirers were numerous, not the least on account of his pleasing manners and entertaining faculties in home life. He was able to put his friends at ease and make them feel welcome by his conversational abilities, which were indeed

We cannot regret more than did he, that Bro. Burdick ever departed from his Father's house, but the joy, the humility and the peace which he manifested in returning to his spiritual home has been proportionately great, and afforded much satisfaction to his friends. The redeemed of heaven will sing a song of praise to the "Lamb of God, that taketh away the sins of the world," in which angels cannot join. We feel that he loved much, that he has been ripening for this change, as the field of wheat takes on its golden hues as the harvest approaches. During the past year, and especially through the winter, he made the Bible a study, as perhaps never before. On coming into the house he would take it up and read it eagerly, with evident delight. On the 17th of May, a month and a half before his death, he came home after some very hard work in court, and said to his companion, "Sarah, I believe I have tried my last case, and I don't know as I care ever to try another." He took his bed about 6 o'clock in the evening, and was never off from it, and never sat up afterwards except as he was helped.

The writer has received much encouragement the past year by his sympathy and cooperation in church work, also by his preaching at different times. During his sickness he enjoyed very much his friends' praying with him. At one time, when so low that visitors were not allowed to call on him, he requested the pastor to engage in prayer in the adjoining room. Amid all, he manifested great trust and patience. He had anticipated much in attending the Eastern Associa tion, held with his church, yet he yielded patiently to the disappointment, and sug-During the revival interest under Elder | gested it was doubtless for the best, though

the end came, when alone with his wife, he dence of his acceptance with God), and said: "Did you hear Allie? He is here, I heard the next day, when his heart ceased to beat, Bro. Burdick was licensed by the church and he evidently died a triumphant death. His faculties and consicousness were mercifully spared to the last.

The pastor, assisted by Dr. A. G. Palmer, of Stonington, Conn., and Rev. L. C. Rogers, of Nile, N. Y., conducted the funeral services at his late residence near Westerly, and interment was made at Waterford, shadow of the family monument.

I. L. COTTRELL.

### TRACT BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular monthly meeting, at the Seventh-day Baptist church, in Plainfield, N. J., July 10, 1887, at 2 P. M. Vice President I. D. Titsworth, in the chair. Present, 8 members, and 1 visitor.

Prayer was offered by J. B. Clarke.

After the reading, of the minutes of the last meeting, the committee on adjusting scale of prices at the Publishing House reported a satisfactory adjustment, which report was adopted.

The committee on Hebrew paper, in a report of progress, stated that the type had been ordered, and that the paper was progressing as rapidly as possible towards the

The Board then took from the table the resolution to discontinue the publication of the Light of Home, which had been laid over until this meeting for consideration. The Corresponding Secretary read communications from quite a number of persons in response to the RECORDER'S call for expression of opinions as to the advisability of continuing its publication. In every instance but one the expressions were in favor of continuance, several enclosing lager or smaller sums of money to assist in the work. J. B. Clarke stated that in his experience he found that those of our people who were most interested in our denominational success were most in favor of its publication. After a general discussion, the resolution was lost, and the following was adopted:

Resolved, That this Board hereby express its continued confidence in the value of the Light of Home as a means of circulating Sabbath truth; and in view of the responses refer to continue to the denomination in force of its continues. denomination in favor of its continuance, we hereby express our readiness to not only continue to publlsh it, but to enlarge its circulation as rapidly as names can be procured of suitable parties to whom

Rssolved, That we call upon the people for the means and lists of names necessary for that purpose, with the hope that it may soon reach a circulation of 100,000 copies.

Correspondence was presented from W. H. Ernst in reference to the publication of tract on "Baptism," enclosing the following resolution, which was adopted at the late meeting of the North-Western Association: Resolved, That we ask the Publication Society to request N. Wardner to prepare his paper on "Baptism," presented at this Association, for publication in tract form, subject to their approval.

The Board voted to request the manuscript for examination.

Correspondence was presented from E. P. Saunders on office matters generally. Also from J. P. Lundquist, concerning publishing in tract form the article recently published in the RECORDER on "The Feast of

This matter was referred A. H. Lewis and G. H. Babcock, to be reported upon at next

J. B. Clarke being in attendance, gave some general ideas concerning his work, past, present and future, and the Board indulged in an informal discussion of the same.

The Treasurer reported the following as the present financial standing of the Society. 

Bills due, \$101 78, which was ordered

Board adjourned.

RÉCORDING SECRETARY.

# Essaus. Sermons and

What do the Scriptures Teach as to the Work of Christ in the Holy of Holies in Heaven?

BY REV. JOS. W. MORTON.

An Essay read before the Quarterly Meeting of the Seventh day Baptist Churches of Wisconsin, at Walworth, Wis., and published by request.

The Lord Jesus Christ, as our Mediator, exercises three distinct offices—that of a Prophet, that of a Priest, and that of a King. As a Prophet, he is the revealer of God and his will in reference to man. In respect to this office, he is emphatically "the Word of God." He is not only the inspirer and real author of the book of written revelation, but he is also the great interpreter of the book of nature. As a Priest, he atones for sin, reconciles God and man, and pours out continual intercessions in behalf of his own redeemed ones. As a King, he rules in heaven and earth and under the earth, over the entire kingdom of nature and of grace. To a great extent, his prophetic work has been accomplished, while his kingdom may almost be said to be in its infancy. In his true church on earth and among the hosts of heaven, he is an actual reigning king, bearing an un questioned sway. Among the masses of unregenerate men and of fallen angels, his sway is not yet fully recognized, but is ranked among the glorious promises of the future. He began the exercise of his priestly office as soon as man became a sinner, interceding with the Almighty Father for the redemption of his fallen child. Through this intercession, man was delivered "from going down to the pit," which must at once have been his doom but for the promised ransom, and was placed within reach of a full and free salvation. Then began the work of our divine Redeemer in good earnest. He revealed the will of God in respect to the plan of salvation in various ways, for some four thousand years, and then came into this revolted world ar rayed in human flesh, as a victim on the altar of God's avenging justice. This part of his priestly office was finished when, hanging on the cross, he yielded up his spirit. After lying in the grave three days and three nights, he triumphantly rose from the dead, and, about forty days afterwards, he "ascended on high, led captivity captive and received gifts for men." One of the foremost among these gifts was that of the Holy Spirit, who descended on the apostles and other disciples, about ten days after his ascension. This appears to have been the primary object of his ascension to heaven. "It is expedient for von," says he to his disciples, "that I go away: for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you." John 16: 7. But Jesus had other reasons for returning to the Father. He had a great work to perform in heaven for his church; and it is our purpose now to inquire what that work was, and under what circumstances it was, and continues to be, performed.

Our first inquiry is: Whither did Jesus go at his ascension, and what was his first act after that event?

The general answer to this inquiry is easily given: He went to his Father and our Father—his God and our God. See John 20: 17. In other words he went to heaven, where God dwells and reigns. But there is a seeming discrepancy in the testimony of the Scriptures as to his first act after his ascension. First, it is said that he "sat down (or "stands," or "is," or "is set") at the right hand of God." Rom. 8: 34. "It is Christ Jesus that died, yea, rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us." Col. 3: 1. "Seek the things that are above, where Christ is seated on the right hand of God." Eph. 1: 20. When he (God) raised him (Christ) from the dead, and made him to sit at his right hand in the heavenly places." See also Acts 7: 55, 56; Heb. 10: 12, and other passages. With slight changes of verbiage, he is said to have "sat down on the throne of the Majesty on high." Heb. 1: 3: also, to have "sat down on the right hand of the throne of the Majesty in the heavens." Heb. 8: 1. All these statements are in accordance with the Psalmist's prophetic declaration: "The Lord said unto my Lord Sit thou at my right hand, until I make thine enemies thy footstool." Psa. 110: 1. Secondly, he is said to have entered "within the veil," or simply to have gone "into the holy place," with his own blood, as the highpriest went once a year into the most holy place in the earthly sanctuary. Heb. 6: 19, 20; 9: 12, 24-26, etc.

Christ's official work. We would do well to remember that our Mediator is both a priest and a king. As a king, he sits upon a throne; as a priest, he stands before the mercy-seat n the holy of holies, presents his own blood and makes an atonement for his people. His priestly work, moreover, is, and ever since his ascension has been, his most important work. Indeed, it may be said, that it is the only practical work in which he has been engaged, in his own person, for more than eighteen hundred years. As a king, he is "expecting until his enemies be made the foctstool of his feet." Heb. 10:3. He is a king a large part of whose kingdom is in a state of open revolt. But, as a priest, he is constantly exercising his functions, "seeing he ever liveth to make intercession" for his people. And this he does in "the true tabernacle which the Lord pitched, not men." Heb 8: 2. In this heavenly sanctuary God dwells There is his throne. This fact was beaut fully set forth by the "Shekinah," or visible symbol of the divine presence, which was so conspicuous in the earthly sanctuary. By means of this symbol, God "dwelt between the cherubim," over the mercy-seat. So then, whether the glorified Redeemer sits a the right hand of God, on "the throne of the Majesty in the heavens," or appears, as high-priest, before God in the holy place, he is equally in the heavenly holy of holies; for there is the central dwelling-place of the Most High, whence he administers the government of the universe. Into this "holy place," that is, "into heaven itself," the very place typified by the inner sanctuary of the earthly be, any shedding of blood or sacrifice of life tabernacle, "now to appear before the face of God for us"—even into this true "holy of holies"—did Jesus enter when he ascended on high. How much of the inspired description is figurative, it would be hard to determine, but we may rest assured that all of it, whether literal or figurative, is real. And I see no good reason why the priestly and kingly offices of Christ may not be exeecuted simultaneously; especially as the descriptions are at least partly figurative. But. secondly, in the natural order of things, the atonement preceded the session of Christ on the mediatorial throne. It was after he had obtained eternal redemption, not before, that he had an undisputed right to sit on that throne. His very first act, therefore, after his ascension, was to present his atoning blood in the holy of holies; there he sat down by the Father's side. This is plain from the following, among other passages: Heb. 1: 3. "When he (the Son) had made purification of sins, sat down on the right hand of the Majesty on high." Heb. 10: 12. "But he, when he had offered one sacrifice for sins forever, set down on the right hand of God." These passages can refer to nothing but the presentation of his atoning blood to the Father. This is not all of his priestly work in the heavenly sanctuary, but it is the epening chapter of that wonderful story that no human tongue can ever fully unfold.

Our second inquiry is: What has Jesus been doing since his session at the right hand of God, and what is he doing now?

A general answer to this question is, that he is ministering in the heavenly sanctuary, in the immediate presence of God, and "expecting till his enemies be made his foot-

Before attempting to give a more explicit answer, let us gather what light we can from the structure and uses of the earthly tabernacle, which was typical of the heavenly. And what we may say of the tabernacle is equally true of the temple, which was, in all essential points, the same with the tabernacle, and had the same meaning and symbolical uses.

We have a full description of this symbolical structure in the last five chapters of the book of Exodus. The special services that were to be performed in the holy place are detailed in the sixteenth chapter of Leviticus. We have, however, from the pen of an inspired apostle, in Hebrews 9: 2-10, an account that is sufficiently full for our pres-

"For there was a tabernacle prepared, the first, wherein was the candlestick, and the table, and the shew-bread; which is called the holy place. And after the second veil, the tabernacle, which is called the holy of holies; having a golden censer, and the ark of the covenant overlaid round about with gold, wherein was a golden pot holding the manna, and Aaron's rod that budded, and the tables of the covenant; and above it cherubim of of human redemption. "He ever liveth to glory overshadowing the mercy-seat, of which make intercession for them," that is, for the the greater and more perfect tabernacle, not for his own information? Does not the things we cannot now speak severally. Now these things having been thus prepared, the priests go in continually into the first tabernacle, accomplishing the services, but into the second the high priest alone, once in the year, not without blood, which he offereth The above statements, however, though seemingly at variance, are not contradictory.

All of them are probably figuretize and are

present, according to which are offered both gifts and sacrifices that cannot, as touching the conscience, make the worshiper perfect, being only (with meats and drinks and divers washings) cardinal ordinances, imposed until a time of reformation."—Revised Version.

In considering this passage, I would invite attention to the following points:

1. The services performed by the priests in the court of the tabernacle, and in the first tabernacle itself, were all typical of the work of Christ on earth, and were completely fulfilled when he expired on the cross. Heb. 7: 26, 27. "For such a high priest became us, holy, guileless, undefiled, separated from sinners, and made higher than the heavens; who needeth not daily, like those high priests, to offer up sacrifices, first for his own sins and then for the sins of the people; for this he did once for all, when he offered up himself." No more shedding of blood, no more burning of sacrificial flesh? The antitype of all these sacrificial victims was slain on earth, and dieth no more. Even the goat of the sin offering, "on which the lot of the Lord fell" (see Lev. 16: 9), was slain in the antitype when Jesus was crucified; and it only remained to sprinkle the blood "upon the mercy-seat and before the mercy-seat" in the holy of holies.

2. The services performed by the high priest in the second tabernacle, or holy of holies, were typical of the work of Christ in the heavenly sanctuary; that is, "in heaven itself," "before the face of God." Heb. 9: 24-26. There was no blood shed in the inner tabernacle, nor was there, nor will there even in heaven, the antitypical holy of holies. The last sin-offering that could ever be acceptable to God was slain on Calvary. But the blood of that sacrifice was to be presented before God in heaven. This Jesus did, as our high-priest, when he ascended on high.

3. Though the earthly tabernacle bore

strong general resemblance to the heavenly, it was not like it in every particular. Indeed, the type is seldom precisely like the antitype. The earthly tabernacle was divided into two apartments, which were separated by a veil that completely hid from those in the first apartment whatever was contained in the second. There was a reason for this veil in the earthly sanctuary. None of the people, except the priests, were allowed to enter the outer apartment, and no one except the highpriest was allowed even to look into the inner one, and he could enter it but once a year. The veil, therefore, was an essential part of the earthly sanctuary. This veil represented Christ's human nature—his flesh. Heb. 10: 20. When this human nature was lacerated on the cross, and he was in the agonies of death, "the veil of the temple was rent in twain." The mortal flesh was thenceforward to be replaced by the glorified and immortal body, in which the worshiper might approach into the very presence of God. Even the man Christ Jesus could not penetrate that veil, and appear in the presence of God, till his mortal body had been glorified; that is, till the veil of the temple had been "rent in twain from the top to the bottom." That veil was not rent, until it had fully served its purpose; and it has either disappeared entirely, or is so effectually drawn aside that it no longer conceals anything. Heb. 9:8. "The Holy Ghost this signifying, (by the veil) that the way into the holy place hath not yet been made manifest, while as the first tabernacle is yet standing." The heavenly sanctuary is a unit, and needs no separating veil. The "Shekinah" is replaced by the real presence of the glorious Father; the ark, with the enclosed tables of friends, and against none of them do I bring | vealed? There is not one solitary passage of the law, by Jesus, the representative of redeemed humanity, in whose heart is written the divine law, in all its length, and breadth, and height, and depth; the cherubim, by an innumerable company of angels and the general assembly and church of the first born who are enrolled in heaven; while the unceasing prayers of God's people, presented by the great High Priest, form the perpetual where he continued to minister till the au- this one? Jesus, we are told, is now, and cloud of incense that hovers over the mercy-

4. There is nowhere in the Scriptures any intimation that Christ will ever leave the holy place, for any purpose, till he shall come "a second time without sin unto salvation." Heb. 9:23. From the nature of the case. one important part of the work he is doing there must continue till the consummation | 24-26. "But Christ having come a high | cannot be for the information of his Father, heirs of salvation. Heb. 7:25.

I conclude that Jesus, as a priest, having epresented his own blood in a holy place, and obtained eternal redemption for all believers, in all ages, past, present and to come, has having obtained eternal redemption." "For doubt that he does. How unreasonable, continued from that time till the present to Christ entered not into a holy place made therefore, is this new doctrine of the "Inintercede for all who need his intercession. with hands, like in pattern to the true; but vestigative Judgment." It is not only a

the only way of life, in so far as they are offer himself often; as the high priest enter. willing to be taught. As a king, he gives eth into the holy place year by year with direction, by the same word and spirit, to the blood not his own; else must he often have affairs of his church, and even exercises an suffered since the foundation of the world. indirect control over the ungodly world, making the wrath of man to praise him and he been manifested to put away sin by the restraining the remainder of wrath. Doubtless, this is a very important sketch of the work of our glorified Saviour; but I trust it will be found to be, as far as it goes, in accordance with what is revealed.

are familiar with the Scriptures and have no pet theories to maintain, there are those who hold and teach an entirely different view of the subject. They maintain, that Jesus, when he ascended, did not enter into the holy of holies at all, but sat down in the outer apartment of the heavenly sanctuary, where he remained for more than eighteen hundred years, or, to speak more accurately, the earthly sanctuary, with the blood of till the autumn of 1844 A. D.; that he then goats and calves, so Jesus entered the holy rose up from his place in the outer sanctu- | place of the heavenly tabernacle, once for ary and entered for the first time into the all, with his own blood, there to appear be. most holy place, where he has been ever since; fore God for us. He is not here contrasted that he entered there for the special purpose of cleansing the sanctuary, which had been defiled by the accumulated sins of God's | high priest, who alone had the right to min. people, from Adam downward; that, as part of this cleansing process, he immediately entered upon an examination of the recorded actions of the dead and the living, the place which he had occupied for more for the purpose of ascertaining the moral than eighteen hundred years, and enter for standing of each individual; that he began the first time into the holy of holies. This this investigation with Adam and Eve, and theory is a mere figment of some humanim. proceeded in chronological order from them agination, which might be borne with as a to their posterity; that he will, probably, soon reach the cases of those now living, and flict with God's testimony concerning his that, as soon as the last record shall have been examined, the end will come, the Lord will be revealed in flaming fire, the living sinners will be destroyed, the righteous dead will be raised and with the living saints will that he declared on the cross: "It is finbe caught up to meet the Lord in the air, ished!" there has never been an earthly and the earth will be desolated for a thousand years. This judgment, which, according God. Consequently, the services in the to this theory, has been going on for more temple at Jerusalem, even the solemn rites than forty-two years, they call "The Inves- of the great day of atonement, were from tigative Judgment."

Scriptural support?" Now both history tament teaching. and our own observation assure us that it is no uncommon thing for even good men to into the holy place, it was not for the puradvocate a theory, or maintain an alleged pose of presenting his blood, and thus makfact, that has no solid foundation, either in ling an atonement for the sins of his people, history, science or revelation; and, when the | but rather that he might enter upon what alleged fact or theory has nothing in it they call "The Investigative Judgment," that contradicts the Scriptures, we may well for the purpose of ascertaining, from the refrain from severe criticism. For example, books of God's remembrance, the actual, it is alleged by some that Jesus was born on moral and spiritual condition and character the 25th day of December. I do not credit of those who, in all ages, have professed to the statement; perhaps you do not; but, as be his people. This theory is unscriptural, it is not contrary to any Scripture, we may inasmuch as it grossly misrepresents the well tolerate those who are credulous enough | meaning and design of the holy place. In to believe it. Some of these new doctrines, all the Scriptural representations, that aparthowever, are so diametriacally opposed to ment of the tabernacle was designed only the facts of Scripture and history, and for priestly uses, and we may say that it was are withal so unreasonable, that it becomes used exclusively for the making of the great difficult to explain how any one, with the atonement. The word they assign to it-Bible in the hand, the head and the heart, the so-called "Investigative Judgment"could ever give them any countenance. With | pertains exclusively to his kingly office; for those who belong to what they are pleased to it is as a king that he shall judge his people. call the "Remnant Church," I have no person- And what do we know about this "Investial controversy. Many of them are my personal | gative Judgment" anyway? When is it reany charge of dishonesty. It is their pecu- Scripture that even hints that there will ever liar teachings alone that I arraign. That be such a judgment. Well, as this doctrine some of them—even such as are regarded as is entirely outside of the Scriptures, and fundamental—are unscriptural, I shall endeavor to show.

1. They assert that, when Jesus ascended A doctrine that is not taught in the Bible to heaven, he did not enter into the holy of holies, but sat down in the outer sanctuary, tumn of 1844 A. D. This statement is con- has been since 1844, in the most holy place, trary to the following scriptures: Heb. 6: investigating the characters of the dead and 19, 20. "Which we have as an anchor of the living." Of the peoples there is no soul, a hope both sure and steadfast and man with him," with the possible exception entering into that which is within the veil, whither as a forerunner, Jesus entered for us long ago been "investigated." It cannot, having become a high priest forever after therefore, be for man's benefit or satisfacthe order of Melchizedek." Heb. 9: 11, 12, tion that he is doing this work. It surely priest of the good things to come, through for he knows all about it already. Is it then made with hands, that is to say, not of this glorified Son of man, the God-man, know creation, nor yet through the blood of goats to a certainty the moral and spiritual condiand calves, but through his own blood, entered in once for all into the holy place, All of them are probably figurative, and are manifest, while as the first tabernacle is yet. As a prophet, through the agency of his into heaven itself, now to appear before the mere human invention, but a very clumsy intended to convey to our minds an idea of standing which is a northly facility this.

but now once at the end of the ages hath sacrifice of himself. Heb. 10: 19-22 "Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus, by the way which he dedicated for us. a new and living way, through the veil, that Plain as these things appear, to those who is to say, his flesh; and having a great priest over the house of God; let us draw near with a true heart in fullness of faith; having our hearts sprinkled from an evil conscience and our body washed with pure water,"

. It is scarcely necessary to comment on these passages. If they mean anything at all, they teach that, as the high priest went once every year into the inner apartment of with the ordinary priests, who ministered daily in the outer apartment, but with the ister in the holy of holies. According to these express testimonies of the Scriptures. therefore, he did not rise up in 1844, from harmless fancy, if it were not in direct con. Son, and if it did not further destroy the very foundations of Christian hope. On what do we depend for salvation, but on the atonement of Christ? Now from the time priest that could offer sacrifices acceptable to that time forward but an empty form. Now There are, I presume, a great many people | if Jesus, the only true priest, did not enter who have read or heard this theory, put | the holy of holies till 1844, it follows that forth as it is with a vast amount of assurance | the church and the world were left without without the least doubt of its truth, and who any atonement for more than eighteen centtake for granted that. it must have some uries! Not one drop of his blood was, durfoundation in the Scriptures. "Why," it is | ing all those ages, sprinkled upon or before confidently asked, "should men and women | the mercy-seat! For it could be offered only of good intelligence and right Christian feel- in the inner tabernacle where God resides. ing give out these doctrines, as fundamental This is the plain teaching of the Levitical truths of religion, if they are destitute of law, and is in full harmony with New Tes-2. They teach that, when Jesus did enter

independent of them, it is certainly in order to raise the question: "Is it reasonable?" may be quite innocent, especially if there is a probability that it is true. How is it with of Enoch and Elijah, both of whom have tion of every human creature? Surely, 29 one that believes in his true divinity can intended to convey to our minds an idea of standing, which is a parable for the time now, word, and spirit, he is teaching the nations face of God for us: nor yet that he should one at that. If Jesus is conducting this

"Investigative Judgment" as with man's limited powers, he forty or fifty years alone, but n thousand years, in which to If he is doing it as God, he cal well in one day, one hour, on even in the one-millionth part as in a million years! Thus is which has no support from S demned by sound reason. It God, and is an implied ins why should it not be rejected? These two doctrines, taken

of Christ's entrance into the in 1844, and that of the Judgment"—are the foundation styled "Remnant Church." away, or either of them, and tion falls to pieces. True, the doctrine, or group of doctri them "The Third Angel's Men also fundamental; but as this is dinate to those above mentione is not closely connected with theme, I pass it over witho One of their ablest expounders that these doctrines are basal v cannot be surrendered withou ing their denominational life. claim that their doctrines are

As might be expected, these Scripture, and especially on the The central text on which t proof is Danial 8:13, 14. "T holy one speaking; and another unto that certain one which long shall be the vision concern tinual burnt offering, and the that maketh desolate, to give h tuary and the host to be trodde And he said unto me, Unto and three hundred evenings a then shall the sanctuary be c vised Version.) On this scri they profess to found their do "Cleansing of the Sanctuary," vestigative Judgment." I ha of their so-called expositions, strained to say, that a more umn of assumptions I have up. Bear with me while I en of these assumptions:

1. The "little horn" of ver the Roman power. (Very im) 2. The "daily," or "con fice represents pagan Rome, a gression of desolation," pap

more improbable.) 3. The "host of heaven," presents the Jewish rulers. ble.)

4. The "Prince of the ho represents Christ. (A very six tion, especially as the assume Jewish rulers utterly rejected 5. The "host" of verse 12

"Barbarians" who overthre Empire. (An assumption b absurdity). 6. The "two thousand t

days [evenings and morning so many years. (An assump by any means, but without a dation. See below.)

7. The "two thousand days [years]" began when ment went forth for the rebu salem. (Plainly contrary t They began when the sand host were "trodden under fo

8. The "Sanctuary" of v ents the holy places in heaven tion contrary to the context sound principle of interp sanctuary that was to be clea justified or reconsecrated, that was said, in verse 11, to and in verse 13 to be

9. The "Cleansing of the verse 14, refers to the atoning as high priest, in the he holies. (An assumption with

est warrant in text or contex There are other assump are surely enough. They a a good deal of ingenuity; an Scriptural and reasonable, no hesitancy in accepting th of time and space, I must b my further criticisms. stronger than its weakest li to demonstrate the weakness link in the chain that suspe national faith of the "Re In reference to the 2,300 d dently asserted, that we authority for understandin mean 2,300 years. Two pas two so far as I have observe rather mentioned, to prov Numbers 14:34, and Ezel

er himself often; as the high priest enter. h into the holy place year by year with ood not his own; else must he often have ffered since the foundation of the world: t now once at the end of the ages hath been manifested to put away sin by the erifice of himself. Heb. 10: 19-22. Having therefore, brethren, boldness to ter into the holy place by the blood of sus, by the way which he dedicated for us. new and living way, through the veil, that to say, his flesh; and having a great priest er the house of God; let us draw near with rue heart in fullness of faith; having our arts sprinkled from an evil conscience. d our body washed with pure water."

It is scarcely necessary to comment on ese passages. If they mean anything at , they teach that, as the high priest went ce every year into the inner apartment of e earthly sanctuary, with the blood of ats and calves, so Jesus entered the holy ce of the heavenly tabernacle, once for , with his own blood, there to appear bee God for us. He is not here contrasted th the ordinary priests, who ministered ly in the outer apartment, but with the th priest, who alone had the right to miner in the holy of holies. According to ese express testimonies of the Scriptures, erefore, he did not rise up in 1844, from place which he had occupied for more an eighteen hundred years, and enter for first time into the holy of holies. This cory is a mere figment of some human imnation, which might be borne with as a rmless fancy, if it were not in direct cont with God's testimony concerning his n, and if it did not further destroy the y foundations of Christian hope. On at do we depend for salvation, but on the nement of Christ? Now from the time it he declared on the cross: "It is fined!" there has never been an earthly est that could offer sacrifices acceptable to d. Consequently, the services in the aple at Jerusalem, even the solemn rites the great day of atonement, were from t time forward but an empty form. Now esus, the only true priest, did not enter holy of holies till 1844, it follows that church and the world were left without atonement for more than eighteen centes! Not one drop of his blood was, durall those ages, sprinkled upon or before

mercy-seat! For it could be offered only the inner tabernacle where God resides. is is the plain teaching of the Levitical , and is in full harmony with New Tesnent teaching. 2. They teach that, when Jesus did enter o the holy place, it was not for the purse of presenting his blood, and thus makan atonement for the sins of his people, t rather that he might enter upon what y call "The Investigative Judgment," the purpose of ascertaining, from the ks of God's remembrance, the actual, ral and spiritual condition and character those who, in all ages, have professed to his people. This theory is unscriptural, smuch as it grossly misrepresents the aning and design of the holy place. In the Scriptural representations, that apartnt of the tabernacle was designed only priestly uses, and we may say that it was d exclusively for the making of the great nement. The word they assign to itso-called "Investigative Judgment" tains exclusively to his kingly office; for s as a king that he shall judge his people. d what do we know about this "Investiive Judgment" anyway? When is it reled? There is not one solitary passage of pture that even hints that there will ever uch a judgment. Well, as this doctrine entirely outside of the Scriptures, and ependent of them, it is certainly in order raise the question: "Is it reasonable?" octrine that is not taught in the Bible be quite innocent, especially if there is obability that it is true. How is it with one? Jesus, we are told, is now, and been since 1844, in the most holy place, stigating the characters of the dead and living. "Of the peoples there is no with him," with the possible exception Enoch and Elijah, both of whom have ago been "investigated." It cannot, efore, be for man's benefit or satisfacthat he is doing this work. It surely ot be for the information of his Father, e knows all about it already. Is it then his own information? Does not the fied Son of man, the God-man, know

certainty the moral and spiritual condi-

of every human creature? Surely, no

that believes in his true divinity can

t that he does. How unreasonable,

fore, is this new doctrine of the "In-

gative Judgment." It is not only a

human invention, but a very clumsy

at that. If Jesus is conducting this

"Investigative Judgment" as a mere man, thousand years, in which to do the work. If he is doing it as God, he can do it just as well in one day, one hour, one minute, or as in a million years! Thus is this doctrine, which has no support from Scripture, condemned by sound reason. It is unworthy of why should it not be rejected?

in 1844, and that of the "Investigative Judgment"—are the foundation of the selfstyled "Remnant Church." Take them away, or either of them, and the denomination falls to pieces. True, there is another them "The Third Angel's Message," that is also fundamental; but as this is really subordinate to those above mentioned, and as it is not closely connected with our present theme, I pass it over without comment. One of their ablest expounders has admitted, that these doctrines are basal with them and cannot be surrendered without surrendering their denominational life.

As might be expected, these new teachers claim that their doctrines are founded on Scripture, and especially on the prophecies. The central text on which they rely for proof is Danial 8:13, 14. "Then I heard a holy one speaking; and another holy one said unto that certain one which spake, How long shall be the vision concerning the continual burnt offering, and the transgression that maketh desolate, to give both the sanc-And he said unto me, Unto two thousand and three hundred evenings and mornings: "Cleansing of the Sanctuary," and the "Investigative Judgment." I have read many of their so-called expositions, and am constrained to say, that a more complete col umn of assumptions I have never seen set up. Bear with me while I enumerate a few of these assumptions:

- 1. The "little horn" of verse 9 represents the Roman power. (Very improbable).
- 2. The "daily," or "continual," [sacrifice | represents pagan Rome, and "the transgression of desolation," papal Rome (still more improbable.)
- 3. The "host of heaven," verse 10, re presents the Jewish rulers. (Barely possi-
- 4. The "Prince of the host," verse 11, represents Christ. (A very singular assumption, especially as the assumed "host," the Jewish rulers utterly rejected Christ.)
- 5. The "host" of verse 12 represents the "Barbarians" who overthrew the Roman Empire. (An assumption bordering upon absurdity).
- 6. The "two thousand three hundred days [evenings and mornings]" represents 80 many years. (An assumption, not new by any means, but without any solid foundation. See below.)
- 7. The "two thousand three hundred days [years]" began when the commandment went forth for the rebuilding of Jerugalem. (Plainly contrary to the context. They began when the sanctuary and the host were "trodden under foot.")
- 8. The "Sanctuary" of verse 14 represents the holy places in heaven. (An assumption contrary to the context and to every sound principle of interpretation. The sanctuary that was to be cleansed, or rather, justified or reconsecrated, was the same that was said, in verse 11, to be "cast down," and in verse 13 to be "trodden under
- 9. The "Cleansing of the Sanctuary," in Verse 14, refers to the atoning work of Christ, as high priest, in the heavenly holy of holies. (An assumption without the slightest warrant in text or context.)

There are other assumptions, but these are surely enough. They are defended with a good deal of ingenuity; and if they were Scriptural and reasonable, there should be no hesitancy in accepting them. For want of time and space, I must be very brief in my further criticisms. As no chain is stronger than its weakest link, I need only to demonstrate the weakness of the initial link in the chain that suspends the denominational faith of the "Remnant Church." In reference to the 2,300 days, it is confidently asserted, that we have Scriptural authority for understanding the phrase to mean 2,300 years. Two passages, and only

former passage reads as follows: "After the with man's limited powers, he will need, not number of the days in which ye spied out forty or fifty years alone, but more than fifty the land, even forty days, for every day a year, shall ye bear your iniquities, even forty years, and ye shall know my alienation.' The latter passage reads thus: "Moreover even in the one-millionth part of one second, lie thou upon thy left side, and lay the iniquity of the house of Israel upon it; according to the number of the days that thou shall lie upon it, thou shalt bear their iniquity. God, and is an implied insult to Christ; For I have appointed the years of their iniquity to be unto thee a number of days, even These two doctrines, taken together—that | three hundred and ninety days; so shalt thou of Christ's entrance into the holy of holies bear the iniquity of the house of Israel. And again, when thou hast accomplished these, thou shalt lie on thy right side, and shalt bear the iniquity of the house of Judah forty days, each day for a year, have I ap pointed it unto thee." These passages, indoctrine, or group of doctrines, called by stead of proving what is sought to be proved, rather prove the contrary, inasmuch as, though in them a day is used to represent a year, yet the two words are constantly used in their proper sense; one is never used for the other. Moses intimates that forty days were employed in spying out the land, and this was literally true. He also intimates that the people should "bear their iniquities," that is, wander in the desert, forty years; and this was literally true. He does not reverse the order, by saying that they should wander forty days, or that they had spent forty years in searching the land When he meant days, he said days; and when he meant years, he said years. The same is true of the other passage. The Lord directed the prophet to lie on his left side three hundred and ninety days, and then on his right side forty days; and he meant tuary and the host to be trodden under foot? literal days. He intimated besides, that It is an innocent, palatable, nutritious luxthe children of Israel and those of Judah ury for everybody at all times.—N. Y. should bear their iniquity an equal number then shall the sanctuary be cleansed." (Re- of years, and then these were also literal vised Version.) On this scripture, mainly, | years. Ezekiel's days represented their they profess to found their doctrines of the | years, and there is no confusion of terms. The word day, in its singular and plural forms, occurs in the Bible more than 2,200 times. In a majority of cases, it means time or times in general, as in the phrase, "in the days of Uzziah." There are about a dozen cases in which some commentators understand it to mean years, as in the pasage under consideration. I am perfectly satisfied, on the contrary, that there is not a single passage in God's Word in which it is clear, from the context, that this word has any such meaning.

iel 8: 13, 14? I answer, plainly this: "The sanctuary—the literal earthly sanctuaryand the host-whatever that may be-was, at some time then future, to be trodden under foot, that is, profaned and rendered unfit for holy uses. At the end of 2,300 days -between six and seven years from the commencement of this profanation—this same sanctuary was to be "justified," that is, reconsecrated, restored to its former purity and holy uses. I have no doubt this prophecy was fulfilled to the very letter; but just when and how the fulfillment took place, in my ignorance of history, I may be unable to say. Inasmuch, however, as the fulfillment is now long past, I can but consider the question of minor importance. Of one thing we may heaven was never "trodden under foot," or profaned, as this one was; and, if that heavenly sanctuary ever needed "cleansing," doubtless it was thoroughly cleansed when our glorified High Priest entered with his atoning blood. See Heb. 9:22-24.

What I have written above respecting the teachings of the self-styled "Remnant Church," I have written in all sincerity and good will, but with very little hope that any member of that body will be influenced thereby. I know full well, that, though the doctrines criticised above are diametrically opposed to the Bible, they are in perfect accord with the teachings of their Prophetess, whose so-called relations are permanent with those who believe in her inspiration. If the apostles contradict her "Visions" and "Testemonies," so much the worse for the apostles! But I do most earnestly entreat those of God's dear people who still believe in the Bible, and the Bible alone, as the rule of faith and manners, to pause and weigh the matter carefully before plunging into this miry pool of human inventions.

Brethren, are your sins washed in the blood of the Lamb? If so, fear not to approach the very mercy-seat. The veil is rent in twain, and no longer hides the ark of God's testimony. By the blood of Jesus, by the way which he dedicated for us, the new and living way, through the veil, let us boldly enter the Holy of holies, "whither, as a two so far as I have observed, are quoted, or forerunner, Jesus entered for us, having berather mentioned, to prove this assertion; come a high priest forever after the order of The Sabbath Question Considered. A review of a series of articles in the American Baptist Flag. By Rev. S. R. Numbers 14: 34, and Ezekiel 4: 4-6. The Melchizedek."

# Mopular Science.

LIQUID PARAFFINE AS A REAGENT.—This

substance dissolves in all proportions in al- | 52 pp. cohol and ether, if perfectly anhydrous, forming a clear liquid, which is rendered turbid by the smallest quantity of water or aqueos alcohol. Absolute alcohol takes up only a certain quantity of paraffine oil, and if brought in contact with a larger quantity of paraffine two clear liquids separate out—pure paraffine oil and a saturated solution of it in the alcohol. If a small quantity of aqueous alcohol is brought in contact with the latter, an immediate turbidity is produced. If 20 c. c. of chloroform or absolute alcohol, are mixed with 0.04 c. c. of a 50 per cent alcohol, and a few drops of paraffine oil are added, a dissinct turbidity appears. The author finds further that paraffine oil freely dissolves chlorine, iodine, and bromine.—L. Crismer.

CREAM AS FOOD AND MEDICINE. - Persons consumptively inclined, those with feeble digestion, aged people, and those inclined to chilliness and cold extremities, are especially benefited by a liberal use of sweet cream. No other article of food or medicine will give them results equally satisfactory, and either as a food or med cine it is not bad to take. As an antidote for a tendency to consumption it acts like a charm and serves all the purposes intended to be served by cod-liver oil with on application, to all who wish to investigate the subject. much greater certainty and effect. Where sweet cream can be had, cod-liver oil is never needed. The volatile and easily appropriated unctuous matter in cream, besides contributing directly to warmth and vigor, aids indirectly by promoting digestion, for the same reason and in the same way that other aromatic and attenuated oils aid the digestive unction. While cream has special merits or certain kinds of invalids, there are no 50 objections to its use by any or all persons. 100 "

Uses of Slate.—Slate is not confined to

its use as a roofing material by any means,

but, on the contrary, is probably more universally used than any other stone. In composition and texture, it is admirably adapted to the reception of carved and molded designs, is susceptible of a high polish, and possesses great power of resistance to the principal destructive elements, besides having the additional merit of wide range of color, embracing black, dark blue, purple clouded green, gray clouded green, light green, and a clear bright red. The scope of consumption is rapidly expanding, and among the uses to which slate is applied the following may be enumerated: Flagging, flooring, floor tiles, molding for tiles, vesti-bule trimmings, slabs, ktc., wainscoting, What, then, is the true meaning of Dan- mantels, hearthstones, aleps, risers, platforms, sills and lintels, turned balusters, laundry and bath tubs, sinks and wash trays, meat and water tanks, refrigerator and cooling room shelves, cistern linings, brewers' vats, mangers, butchers' and curriers' tables, bar fixtures, billiard table beds, urinals, school slates and blackboards, countertops, vault work, grave linings and covers, and memorial tablets. Of the above, no record of production or value can be obtained that would prove at all useful as a basis for estimates. Possibly, a faint idea of the proportions devoted to these various uses might be obtained from the production of the Slatington (Pa.) section, where, besides an output of 108,000 squares\* of roofing slate, there were alsomade (in1885), in roud numbers, 39,900 cases of school slates, 31,850 pieces, or 1,430 cases, or 27 carloads, of flagging, 5,900 cases of blackboards, 30 cases of mantels and hearths, and 47 carloads of be perfectly sure: The holy of holies in shaved slate.—Mineral Resources of United

\* A "square" is 100 square feet, weighs 600 1b and covers the same area as 1,000 shingles.

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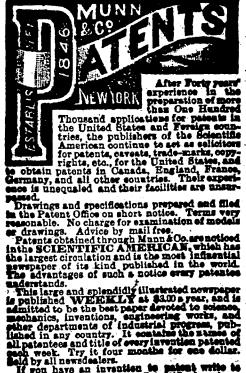
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### INTERNATIONAL LESSONS, 1887.

THIRD QUARTER. July 2. The Infant Jesus. Matt. 2: 1-12.

July 9 The Flight into Egypt. Matt. 2: 13-23-July 16. John the Baptist. Matt. 3: 1-12. July 23. The Baptism of Jesus. Matt. 3: 13-17. July 30. The Temptation of Jesus. Matt. 4: 1-11.

Aug. 6. Jesus in Galilee. Matt. 4: 17-25. Aug. 13. The Beatitudes. Matt. 5: 1-16. Aug. 20. Jesus and the Law. Matt. 5: 17-26.

Aug. 27. Piety Without Display. Matt. 6: 1-15. Sept. 3. Trust in our Heavenly Father. Matt. 6: 24-34. Sept. 10. Golden Precepts. Matt. 7: 1-12. Sept. 17. Solemn Warnings. Matt. 7: 13-29.

Sept. 24. Review.

LESSON V.—THE TEMPTATION OF JESUS.

For Sabbath-day, July 30th.

SCRIPTURE LESSON.-MATTHEW 4: 1-11. 1. Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.
2. And when he had fasted forty days and forty nights, he was afterwards an hungered.
3. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.
4. But he answered and said, It is written, Man shall not

live by bread alone, but by every word that proceedeth out of the mouth of God.
5. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,
6. And saith unto him, If thou be the Son of God, cast
thyself down, for it is written, He shall give his angels
charge concerning thee: and in their hands they shall bear
thee up, lest at any time thou dash thy foot against a stone.

7. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.
8. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and sheweth him all the kingdoms of the world, and the glory of them;
9. And saith unto him, All these things will I give thee, if
thou wilt fall down and worship me.
10. Then saith Jesus unto him, Get thee hence, Satan: for
it is written, Thou shalt worship the Lord thy God, and him

only shalt thou serve.

11. Then the devil leaveth him, and behold, angels came

# GOLDEN TEXT.—He is able to succor them that are tempted. Heb. 2: 18.

TIME.—January and February, A. D. 27; immediately after Christ's baptism.

PLACES. - Wilderness, The exact locality is not known. The wilderness of Judea is mentioned in chap. 3, as the place where John was preaching. "Tradition points to a higher mountain west of Jericho, overlooking the plain of the Jordan."—Andrews. The word "wilderness" refers to a sparsely settled country, and not necessarily to a vast forest, as in our day. The holy city. v. 5. Jerusalem. Called holy because the temple was there, and it was the place where God had manifested himself in a special manner. Pinnacle of the temple. The word may mean "a wing," or "gable," or "pointed roof." Probably the "royal porch" that overlooked the certainly known. See above on "Wilderness." There are several high peaks not far from Jerusalem where one could see the greater portion of Palestine, and even beyond her borders.

PERSONS. - Jesus. The Son of God. Satan. The adversary, prince of the evil spirits, who is called "the tempter." because he it was who tempted our first parents, and wrought their ruin; and has always tried to tempt men to sin.

# OUTLINE.

I. The first temptation. v. 1-4. II. The second temptation. v. 5-7. III. The third temptation. v. 8-10. IV. Ministering angels. v. 11.

# INTRODUCTION.

This lesson follows immediately after the last lesson. From baptism, Jesus went quickly forth to meet and conquer the tempter. Everything in the story forbids the theory of parable or myth, but shows that Jesus was actually tempted. We should us over and over again. 2. "But to be forewarned, regard it, then, as a literal history of the conflict between the "Son of man," and the "enemy of all righteousness." Satan met, tempted, and ruined the "first man Adam," and now we shall see in this lesson how the "second Adam," who came "to destroy the wrought, meets and conquers Satan. We shall here see the "Captain of our salvation," "tempted in all points like as we are," learn what weapons to use against the tempter, and find that "he is able to succor them that are tempted."

# EXPLANATORY NOTES.

V. 1. "Up." From the low Jordan valley to the hill country. "Led . . . of the Spirit." The same blessed Spirit that ascended like a dove to attest his Sonship, now impels him to the conflict. Luke says he was "full of the Holy Ghost." And it was he that led Jesus to meet Satan. "Tempted." The Greek word means to try or test, and when ascribed to God's dealings with man, is always used in this sense. But for the most part, in Scripture, it is used in a bad sense, and means to entice, or solicit, or provoke to sin."—J., F. & B. Hence, in this case, it stands for both meanings. The Spirit led him forth to test him, and when the devil acts, he tries to entice him to sin.

V. 2. "Fasted." Entire abstinence from food. Luke 4: 2. On the "forty days," see Helpful Scriptures. "The feature which characterized this solemn fast, distinguishing it from any other, was that the Saviour was wholly absorbed in spiritual realities. This state, even when reached in a modified degree by men, renders them, for a considerable time, independent of the necessaries of life."-Lange. "Afterward . . . hungered." "The sensation of hunger was unfelt during the forty days."-J., F. & B. "The wants of the body finally asserted themselves, for our Lord shared in our physical needs," and when the pangs of hunger came, then

V. 3. "the tempter came." We are not told in what form he came, but we are told that he was the devil, and whatever instrument he used, it became a real personal conflict between Jesus and the embodiment of evil. He who can come as an "angel of | and was a constant attendant as long as her health

tion was through appetite. The idea was, that he who had just been attested as the "Son of God" need not go hungry, but might "speak," and make bread even out of the stones. And this would set the whole question at rest about his sonship; it would prove it beyond a doubt. How plausible! Why thou really art the Son of God?

V. 4. "He answered, . . . It is written." Jesus said, "the sword of the Spirit, which is the Word of God." "Man." So he identified himself with us. The thought he wanted to demonstrate, was, what is man's duty in time of extremity, and not what the Son of God is able to do. "By every word," etc. The "real life is sustained by the Word of God. If man is not absolutely dependent upon the meat that perisheth, how much more the Son of God."-Lange. "True, the Son of God is able enough to turn stones into bread." But God fed Israel in their wilderness, and now, "as man, I will await the divine supply, nothing doubting that, at the fitting time, it will arrive."—J., F. & B.

V. 5. Second temptation. "Taketh him." "Conducteth him." Same word is used where it says: 'Jesus taketh Peter, James and John;" and, 'He taketh his disciples apart." He induced them to go.

V. 6. "If . . . cast thyself down." This temptation starts with the same "if" as the first, and for a similar reason. The temptation was to be presumptous, and to overtrust God, in order to show the people of the holy city that he was really the Son of God. This would have made him king no doubt, but it would have been denying God's plan for the Messiah. Here we see the craftiness of Satan. He saw, by the first temptation, that Jesus had great regard for what was "written." So nowhere he comes 'with a Bible under his arm, and a text of Scripture in his mouth." First he tempts to distrust God, and now he tempts to trust him foolishly.

V. 7. "Written again." "True, it is written as you say, but there is another passage that I must not forget, while I rely upon this: 'i. c., 'Thou shalt not tempt the Lord,' etc. Preservation in danger is divinely pledged. But shall I create danger to skep tically prove the promise true, or wantonly display it? That would be tempting God."—J., F. & B.

V. 8. Third temptation. "Taketh . . . up." Same meaning as in verse 5. "High mountain." See Places above. "Sheweth him." Luke says: "In a moment of time." "All the kingdoms," etc. Not that all the kingdoms of the world could be seen from any high mountain with the natural eye, but the vast panorama presented to view from such a commanding height, undoubtedly gave "appropriate basis for a rhetorical description of all the kingdoms and their glory." Satan held sway over these, especially over the heathen world. Christ came to make them his own, and the tempter offers him an easy way to obtain his end. But to accept these terms would defeat him. Yet it would deep valley of Hinnom. It was over 300 feet to the | be a temptation to the suffering Man Christ Jesus to bottom of the valley High mountains. v. 8. Not avoid the suffering, by accepting such an apparently easy conquest. The appeal is made here to his am-

> V. 10. "Hence," etc. Begone! The sword of the Spirit is again used and the tempter is gone.

V. 11. "Angels." Pure unfallen spirits. "Min istered." Usually means to supply with food (Eli jah, 1 Kings 19:5). "They ministered not food only, but supernatural support and cheer also."—J.,

Doctrines.—1. Christ had a true human nature. and could be tempted. 2, Though tempted he was sinless. 3. There is a crafty, persistent, personal devil. 4. No man is holy enough to escape his on slaughts. 5. Whoever does God's will, and is loya to his Word, may be sure of his protection.

DUTIES.—1. We ought to study to know God's Word in order to be armed against the tempter. 2. We must resist the devil, by using the sword of the Spirit. 3 We ought to rebuke blasphemy.

SUGGESTED THOUGHTS.—1. If the devil ventured to approach the Son of God, and press him so per sistently, then must we expect that he will attack is to be forearmed," and we have exactly the same weapons that Christ had. 3. Satan assails us still through (a) our wants, (b) spiritual delusion, (c) worldly prospects and hopes, 4. He brings many a man to do him homage, by showing him only a very works of the devil," and repair the ruin he had small portion of the world. 5. To pervert and misapply Scripture is to follow in the work and ways of the devil.

# QUESTIONS.

How many temptations did Jesus suffer? Describe them. To what did the first appeal? The second? The third? With what weapon did Jesus meet the tempter? With what result? What sign of approval did he receive from God? Compare the temptation of Jesus with the first temptation in Eden. What encouragement for us in this lesson? Doctrines?

IRVING SAUNDERS makes his last trip to Friendship before fall from July 28th to August 8d.

# MARRIED.

In Berlin, N. Y., July 9, 1887, by Rev. B. F. Rogers, Mr. Cyrus F. Dennis, of Hartford, Conn., and Miss Susie L. Green, of Berlin.

# DIED.

In Wellsville, N. Y., July 13, 1887, JOSEPH WIL-LIAMSON, aged 77 years and 8 months. For several years he had been in poor health. A few days be-fore his death he was taken with paralysis of the throat, preventing him from taking any nourishment. The neighbors speak of him as a kind and industrous man. He has left a wife, two children and other relatives, who will much miss him.

In Plainfield, N. J., July 11, 1887, of cholera infantum, HARRIET ELIZABETH, only child of Frederic Latham and Anna Matilda Stillman, aged 8 months and 13 days.

Mrs. Lucy Darrow, wife of Capt. John Darrow, died in Waterford, Conn., June 29, 1887, aged 80 years and 6 months. She was born and reared in a Christian home, and at the early age of seven years, gave her heart to God. When but a child she united with the Seventh-day Baptist Church of Waterford, where she remained a member until called to join the church above. She ever adorned her profession by a well ordered life. She loved the house of God,

example and influence must be strongly felt by her family, and her loving counsel they cannot forget. She has bequeathed to them, and to the world, the precious memory and influence of a godly life. When we looked for the last time on her placid face, a hallowed presence seemed to pervade the place. As we think of the home she has reached, of the Saviour linger for weeks in this obscurity, and suffer thus if she has greeted, of the end of all care and pain, and of the meeting of loved ones on the other shore, we would thank God for giving his beloved rest. May the Lord comfort the aged husband and children in their sorrow.

In Utica, Wis., June 24, 1887, after a lingering illness of nearly three years, Dora A. Randolph, daughter of Dayton F., and Clarinda G. Randolph, aged 19 years, 8 months and 17 days. She made a profession of religion in early childhood, and at fouryears of age was baptized, and united with the Sev enth day Baptist Church of Utica, of which she has been a faithful member ever since. She made all the preparations for her funeral, as if she were getting ready to attend church service. From her heart full of precious hope, she often tried to comfort her widowed mother, telling her not to grieve for her, for she soon would be so happy with Jesus and the angels. After minutely directing about all her affairs, and praying with her friends, exhorting each of them as she had opportunity, she passed joyfully away to her rest, in the fullest assurance of the faith of Jesus.

### BEQUESTS TO TRACT SOCIETY.

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

### FORM OF BEQUEST.

I give, devise and bequeath to the American Sabbath Tract Society, a body corporate and politic under the general laws of the state of New York, the sum of......dollars, (or the following described property to wit.... ) to be applied to the uses and purposes of said Society, and under its direction and control forever.

### SPECIAL NOTICES.

THE Quarterly Meeting composed of the Otselic, Lincklaen, Cuyler, DeRuyter and Scott Churches, will be held with the Cuyler Hill Church, July 29-31. The following order of exercise has been arranged: Preaching. Sixth-day night, by L. R. Swinney; Sabbath morning, by Perie Fitz Randolph, to be followed by communion. In the afternoon by L. R. Swinney, followed by conference meeting. At night by Perie Fitz Randolph, and on First-day morning and afternoon by F. O. Burdick.

Brethren and sisters, come and help this feeble church, with your presence, your prayers and your words of Christian encouragement.

REV. A. H. Lewis, having been compelled to leave home with his invalid daughter, requests his correspondents to address him at Spring Lake,

HISTORY OF THE WESTERN ASSOCIATION. The pamphlet containing the Semi Centennial Papers of this Association are in the hands of the pastors of the churches, for sale, at 20 cents each. Call on your pastor immediately, and secure one. G. W. LEWIS, Secretary.

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

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

O. U. Whitford, Westerly, R. I. Perie F. Randolph, Lincklaen Centre, N. Y. L. A. Platts, Alfred Centre, N. Y.

E. M. Dunn, Milton, Wis. Preston F. Randolph, Salem, W. Va.

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

respond in the Swedish language, should be sent to L. A. Platts, Alfred Centre, N. Y.

O. U. WHITFORD, Chairman.

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 invited 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.

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.

# Legal.

A LLEGANY COUNTY COURT.—Samantha Potter, Plaintiff, against Perry Sweet, Caroline his wife; Joseph G. Sweet, Rosetta his wife; Nathaniel Sweet, Dorotha his wife; Ralph Sweet, Martha his wife: Romain Shaw, Elizabeth his wife; Phineas A. Shaw, Fanny his wife; Milo Shaw, Alzina his wife; John R. Porter, Cora Belle his wife; Delia Estee. Cornelia P. Nve. Emely Davis.—Hannah R. Jaiment of evil. He who can come as an "angel of light," chose some appropriate form by which to hide, if possible, his real self, and true design. Stones . . . bread." Loaves. The first tempts and strue wife and affectionate mother. Her lightly structured in our meetings, urging Christians to greater dilible structured to repentance and faith. She was a true wife and affectionate mother. Her lightly structured in our meetings, urging Christians to greater dilible structured in our meetings, urging Christians to greater dilible wife; Phineas A. Shaw, Fanny his wife; Blizabeth his wife; Phineas A. Shaw, Fanny his wife; Shaw, Alzina his wife; John R. Porter, Cora Belle his wife; Della Estee, Cornella P. Nye, Emely Davis, Hannah R. Jaques, Otella Merkt, Idelle Hood, Charles Langley, Lucy Bar-

ber, Lydia Kenyon, Laura Rounds, Gertrude Sweet, Dudley T. Sweet, Charles Pierce, Marcelia Collins, Vienna Collins, and Lottie R. Jones as sole Executrix of the last Will and Testament of Alexander Jones, deceased, late of Hornells-ville, N. Y., Defendants, Summons in Partition.

To the above named Defendants: You are hereby summoned to answer the complaint in this action, and to serve a copy of your Answer on the Plaintiff's Attorney within moned to answer the complaint in this action, and to serve a copy or your Answer on the Plaintiff's Attorney, within twenty days after the service of this Summons, exclusive of the day of service; and in case of your failure to appear or answer, judgment will be taken against you by default for the relief demanded in the complaint HENRY L. JONES, Plaintiff's Attorney, Wellsville, N. Y.

Dated May 24, 1887.

To Perry Sweet, Caroline his wife; Joseph G. Sweet, Rosetta his wife, Nathaniel Sweet, Dorotha his wife; Ralph Sweet, Martha his wife; John R. Porter, Cora Belle his wife; Delia Estee, Cornelia P. Nye, Laura Rounds and Charles Pierce, Defendants: The foregoing summons is served upon you, by publication, pursuant to an order of Hon Clarence A. Farmum County Judge of Allegany County served upon you, by publication, pursuant to an order of Hon. Clarence A. Farnum, County Judge of Allegany County, N. Y., dated June 8, 1887, and filed with the complaint in the office of the Clerk of Allegany County at Belmont, N. Y., on the 9th day of June, 1887.

HENRY L. JONES, Plaintiff's Attorney,

Wellsville, N. Y.

Dated June 10, 1887.

OTICE 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.

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PUBLISHED BY THE AMERIC

VOL. XLIII.-NO. 80.

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

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> THE MISSION OF THE BY CARRIE H. BR

I awakened in the morning. In the early dawn of da When the dew was on the When the birdies in the Set up such an awful clat As to all ones som will They were giving forth the

For their long songs of The matin ceased and all Save the sighing of the And I smelled the wild flo Wafted by the morning Then a song of liquid swe

Traveling through the op Brought me words of a And I listened there in rain To the singing of the b Till their harmonious mel All came forth into wor And their little, plaintive Rang out sweetly, loud And I knew that they we Songs of earnest cheer,

Such as mortals seldom

They sang. "Glory, glor To the Father up in he To him let praise and hor Forever more be given. And my soul was lifted. And my God seemed He had sent me through Tokens blest of love as

I have learned from them
To be happy all day lo
What tho' my path be th 'Twill not make me ce For I know that Father So my song shall be m And I will speak to othe Words of love, their p

PREPARATION FOR THE G No mistake is more fata

relates to the source of po ment is the medium through is applied; if the power is strument is worthless. try is the instrument through which he has ord ating power of the Holy S world. No mistake in rel ministry is so fatal as a mi the true source of its pow from God, and the more that comes from any other certainly we prepare for fa In the needful preparat

ministry we must know o quired of those who enter what obligations is the placed, and what is expec enter it? The demands l istry are not made by the church, but by their Lord ministry does not belong t is the property of the church, who has bough price, called and ordained work; and Christ alone ha scribs what its work shall important question is, W