

The Sabbath Recorder.

W. Ayars & Co. 87

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

TERMS—\$3 A YEAR, IN ADVANCE.

VOL. XLIII.—NO. 29.

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

WHOLE NO. 2214.

The Sabbath Recorder.

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

CONTENTS.

The Pulse of Prayer.—Poetry.....	1
North-Western Association.—Minutes.....	1
MISSIONS.	
Editorial Paragraphs.....	2
From W. R. Johnson.....	2
North-Western Association.—Missionary Hour.....	2
From F. M. Mayes.....	2
From C. J. Sindall.....	2
SABBATH REPORTS.	
"Sunday or Sabbath".....	3
Opposed to Sunday Laws.....	3
EDUCATION.	
The New Departure at Alfred University.....	3
The American Institute.....	3
TEMPERANCE.	
No Truth in Them.....	3
Tobacco Prohibited.....	3
What Killed Artemus Ward.....	3
Items.....	3
EDITORIALS.	
Paragraphs.....	4
The Light of Home.....	4
COMMUNICATIONS.	
Welton, Iowa.....	5
Fitting Sunward.—No. 15.....	5
Rev. A. B. Burdick.....	5
Tract Board Meeting.....	5
SERMONS AND ESSAYS.	
Essay, by Rev. Jos. W. Morton.....	6
POPULAR SCIENCE.....	7
CATALOGUE OF PUBLICATIONS, ETC.....	7
THE SABBATH-SCHOOL.....	7
MARRIAGES AND DEATHS.....	8
SPECIAL NOTICES.....	8
BUSINESS DIRECTORY.....	8

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 Association convened with the Church at Dodge Centre, Minn., on Fifth-day, June 23, 1887, at 10 o'clock A. M.

The Moderator, A. G. Crofoot, called the 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 clerk, in the absence of the regular appointee.

The pastor of the Dodge Centre Church, S. R. Wheeler, offered, on behalf of his church, words of welcome.

The chairman of the Committee on Programme, 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. Welcome. Report of the Programme Committee. Communications from churches. Notices. Adjournment.

Afternoon Session.

2 to 2.15, Devotional exercises. Communications from churches continued. Report of delegates to sister Associations. Appointment of Standing Committees. Miscellaneous business.

Evening Session.

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

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. Communication, 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 Moderator.

Unfinished business.

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

11 o'clock, collection for the Missionary and Tract Societies.

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

Afternoon Session.

Prayer. Semi-Annual Meeting of Minnesota hour. 8 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 Association was instructed to appoint the Standing Committees.

F. O. Burdick gave notice that he was requested 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 Chicago, 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, Central, and Western Associations, would respectfully report that, agreeable to your appointment, he attended the late sessions of these respective bodies, and was most cordially received, and invited to participate in all the deliberations of the occasion.

The South-Eastern Association convened with the Ritchie Church, Berea, W. Va., May 26, 1887. There was a very large representation of the churches composing the Association, by delegation; and the greater part 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. The brethren of this Association are 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 which their young people can be fitted for college; and the prospect of such a school is quite encouraging. They are deeply interested in our denominational work, both home and foreign. There was no 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 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 fighting 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 earnest in promoting the cause of truth. Out of sixteen churches, twelve reported by letter. The majority of these churches have been added 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 maintain 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 churches of this Association were quite well represented, and there was a very earnest spirit manifested from the beginning of the session, which seemed to increase as the meetings progressed. As in all the other bodies, there was a very deep devotional feeling pervading 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 harmonious.

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. Cottrell will represent the Eastern Association in the 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 proceeding 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 presented the letter of the South-Eastern Association with some remarks upon the desire and efforts of our people in West Virginia to have an academy there preparatory to a collegiate course. I. L. Cottrell, as delegate from the Eastern Association, presented their 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 Menomonic, Wis., and all other brethren and sisters of our and other denominations who may be present, be cordially invited to participate in our deliberations.

Bro. Ames having within the past few years embraced the Sabbath, and being a minister of the gospel, was called out, introduced to the audience, and requested to give some account of an interesting Association he had recently attended among the Baptists of Wisconsin. He complied with the request.

The Moderator reported the appointment of the Standing Committees, as follows:

On Petitions—Geo. J. Crandall, Erastus Brown, Henry Ernst.

On Finance—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. H. Ernst.

On Obituaries—Miss Mary F. Bailey, S. H. Babcock.

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 office pages, 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 engrossed in full in Vol. 5 of Association Records, and paid 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 report.

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

The Corresponding Secretary reported that he had no occasion for correspondence during the year.

Voted that the Semi-annual Meeting of the Minnesota churches have the hour on First-day 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.

EVENING SESSION.

After 30 minutes devoted to a service of prayer and praise, which was conducted by

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

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 the list of delegates, the minutes of previous 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 introduced to the Association, and presented a letter from that body of Christians, styling themselves the "Church of God." The letter addressed to the Association was read and ordered placed on file with the letters of churches of this Association. Bro. Long, upon invitation, spoke, giving some account of his people, and clear and condensed statements of their views. The people he represents are Sabbath-keeping Adventists, who reject the visions of Mrs. White, and, in organization, are entirely distinct from the Adventists who have their head-quarters at Battle Creek, Mich.

The Committee on Education presented 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 condition, and deserve our sympathy, support and prayers.

N. WARDNER, }
Geo. W. HILLS, } Com.
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, which was adopted.

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

Delegate to Sister Associations—J. T. Davis, with F. F. Johnson alternate.

Introductory Sermon—Stephen Burdick, with S. H. Babcock alternate.

Essayists—"What is our duty in order to uphold and strengthen our churches already organized?" A. McLearn. "The relation of our schools to the life and prosperity of our churches." Stephen Burdick.

Sabbath-school Board—M. G. Stillman, T. A. Saunders, S. G. Burdick, A. B. Spaulding, S. H. Babcock, R. B. Thomas, Wm. B. West, L. T. Rogers, Harriet Clarke, Emma Laupher, G. M. Cottrell, 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, 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, } Com.
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, that he 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.
HENRY ERNST, }

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. CHANDALL, } Com.
T. S. DAVIS, }

The President, on behalf of the Association, extended to S. R. Wheeler the right hand of fellowship, as representative of the Taney 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 in tract form, subject to their approval.

On Bro. Wardner's request that the Association appoint a committee of three to assist him in the reviewing of said paper, it was voted that Bro. Wardner himself select such committee, whereupon he selected the following named persons: Stephen Burdick, J. W. Morton and A. McLearn.

The hour having arrived for the special order, Stephen Burdick preached a sermon upon "Sanctification through the Truth," from John 17: 17.

The Treasurer submitted his report, and on motion to adopt, the report was referred to the Committee on Finance, after remarks by N. Wardner and S. R. Wheeler.

WM. B. WEST, Treasurer,
In account with the NORTH-WESTERN ASS'N.
DR.

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. CHANDALL, } Com.
T. S. DAVIS, }

The President, on behalf of the Association, extended to S. R. Wheeler the right hand of fellowship, as representative of the Taney 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 in tract form, subject to their approval.

On Bro. Wardner's request that the Association appoint a committee of three to assist him in the reviewing of said paper, it was voted that Bro. Wardner himself select such committee, whereupon he selected the following named persons: Stephen Burdick, J. W. Morton and A. McLearn.

The hour having arrived for the special order, Stephen Burdick preached a sermon upon "Sanctification through the Truth," from John 17: 17.

The Treasurer submitted his report, and on motion to adopt, the report was referred to the Committee on Finance, after remarks by N. Wardner and S. R. Wheeler.

WM. B. WEST, Treasurer,
In account with the NORTH-WESTERN ASS'N.
DR.

To balance from last year..... \$108 05
Collection for missions..... 16 27
Collection for Tract Society..... 15 00
Apportionment from Texarkana Church..... 1 49
Berlin..... 75
Chicago..... 85
Alden..... 50
Rock River, \$25, \$25..... 4 50
Albion..... 26 72
Trenton, \$3 20, 84 cents..... 4 04
Delaware..... 1 70
Milton Junction..... 11 15
Milton..... 10 90
Farina..... 10 45
Cartwright..... 1 80
Wood Lake..... 1 49
Walworth..... 7 20
Utica..... 3 24
New Auburn..... 2 65
Garwin..... 3 24
Southampton..... 5 74
Dodge Centre..... 7 26
Nortonville..... 10 21
North Loup..... 9 21
Welton..... 8 74
Marion County..... 35

By paid J. L. Huffman, delegate to sister Associations..... \$70 79
Agent Missionary Society..... 16 27
Agent Tract Society..... 15 00
L. T. Rogers, Engrossing Clerk..... 11 30
Barthol & Hull, for printing blanks..... 3 50
American Sabbath Tract Society, for printing Minutes..... 80 00
Postage on same..... 1 90
L. T. Rogers, for copying and engrossing minutes of 1886..... 5 00
Postage..... 40
Balance on hand..... 112 55

Ch.
Churches are in arrears as follows:

Albion..... \$14 85
Jackson Centre..... 7 00
Long Branch..... 3 65
Delaware..... 1 20
Texarkana..... 1 00
Villa Ridge, 2 years..... 3 50
Stonewall, 1 year..... 1 51
Isanti..... 50
Big Sioux, 2 years..... 18
Providence..... 50

Amount due..... \$34 89
Respectfully submitted,
WM. B. WEST, Treasurer.

JUNE 24, 1887.

After several announcements and singing, on motion, adjourned, after benediction by F. O. Burdick.

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 following:

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 movement, 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.)

Sisco, Florida.

ISCO FLORIDA.—For information concerning land in this part of Fruitland Peninsula, Putnam county, good for Florida homes, groves and fields, address Pine Ridge Company, Sisco, Fla.

Ardover, N. Y.

B. WOODARD, DENTIST, IS MAKING Rubber Plates by a new process. His own invention. The best thing out. Send for circular.

A. COTTRELL, Breeder of Percheron Horses. Six State Fair premiums out of 14 exhibits.

Berlin, N. Y.

R. GREEN & SON, DEALERS IN GENERAL MERCHANDISE, Drugs and Paints.

New York City.

THE BABCOCK & WILCOX CO. Patent Water-tube Steam Boilers. No. H. BABCOCK, Pres. 80 Cortlandt St.

M. TITSWORTH, MANUFACTURER OF FINE CLOTHING. Custom Work a Specialty. L. TITSWORTH. 800 Canal St.

POTTER, JR. & CO. PRINTING PRESSES. 12 & 14 Spruce St.

POTTER, JR. H. W. FISKE. JOE M. TITSWORTH.

Leonardsville, N. Y.

STRONG HEATER, LIME EXTRACTOR, and CONDENSER for Steam Engines. STRONG HEATER CO., Leonardsville, N. Y.

Plainfield, N. J.

AMERICAN SABBATH TRACT SOCIETY. EXECUTIVE BOARD. POTTER, JR., Pres., J. F. HUBBARD, Treas., TITSWORTH, Sec., G. H. BABCOCK, Cor. Sec., Plainfield, N. J. Regular meeting of the Board, at Plainfield, N. J. the second First-day of each month, at 2 P. M.

THE SEVENTH-DAY BAPTIST MEMORIAL BOARD.

J. POTTER, JR., President, Plainfield, N. J., J. F. HUBBARD, Treasurer, Plainfield, N. J., J. F. HUBB

Missions.

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

The Corresponding Secretary having temporarily changed his place of residence, all communications not designed for the Treasurer should be addressed, until further notice, A. E. Main, Sisco, Putnam Co., Fla. Regular quarterly meetings 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.

Of 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 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 other meetings. For the Conference year he reports 43 weeks of labor, 62 sermons, congregations from 6 to 30, 166 other meetings, 4 Sabbath-keeping families, and 12 resident church members. During the 17 months he has been in the state, he has preached 96 sermons, attended 250 other religious meetings, and made numerous visits and calls; and adds, "I have tried to do my duty."

THE hearty thanks of the Board and of 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 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.

A POWERFUL Indian Chief, whose only son 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 forgive us, we must forgive our enemies, even those who have done us the greatest wrong. You have been my worst enemy and you deserve to die, but as I hope the Great Spirit will forgive me, I forgive you." For years he lived the life of a devoted Christian; and was finally vindictively shot by the blood-thirsty Chief of a tribe to whom he went fearlessly and unarmed, with his Bible in his hand, to tell them the story of a Saviour's love.

FROM W. K. JOHNSON.

BILLINGS, MO., June 1, 1887.

Dear Brother,—I am still in very poor health the greater part of my time. I have not been able to labor but three weeks of the past quarter, and even that at intervals of a few days at a time; nor is my prospect very promising now for anything better in the next quarter. I have not been able to make a visit to Bro. Redwin's, at Carsicana, Barry Co., neither have I heard anything of additional interest from there during this quar-

ter. I have just returned home from an eight days' visit to Mansfield and vicinity, Wright Co. I found Bro. Dennis still advocating the Sabbath cause, and this time he was very anxious that his brethren should unite with him and organize a Seventh-day Baptist Church, though it could not be effected. The only trouble that seemed to be in the way was, which is the Seventh day of the week, Saturday or Sunday? There is a considerable number in this condition. Bro. Dennis and some others are satisfied, but do 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 Ashgrove, Green Co., Mo., (some 20 miles north of Billings) has lately embraced the Sabbath, but still remains in his church at that place. He is one of the most noted doctrinal preachers in South-west missions among the Missionary Baptist churches. It is causing quite a sensation and stir among the Baptists in this part. I have not seen him since his change. Have written to him, but have no answer yet. I shall expect in him a power in the hands of God for a great work in Sabbath reform. I hope he may speedily be connected with us. In this country it seems the strongest opposition is among the Baptists. May God bless his word, and work of reform.

—Bro. Johnson reports 3 weeks of labor; 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. Cottrell.

Prayer was offered by J. T. Davis.

1. Missions, a Question first of all of Obligation. Eld. J. W. Morton. There are some who do not believe in missions, but we are freed from that soul-destroying tendency. The Bible commands us to go and disciple all nations. No child of God is exempt from this great commission. Some may be called upon to preach at home, but others are to go beyond the confines of civilization. If each one will fill his place, a great grand work will be done. God will not allow us to go uninformed of our duty if we are faithful to our convictions. We have too many who are unwilling to work in the vineyard 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 world.

2. The Nebraska field and its Needs, by G. J. Crandall.

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 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 retreat. The North Loup Church has absorbed two others, viz., Harvard and Davis Creek. In Central City, about 70 miles away, a lady, by the name of Mrs. E. E. Brown, embraced the Sabbath, and was baptized and joined the North Loup Church. He then spoke of two others who lived 45 or 50 miles from North Loup, in Cameron, Hall county, who also joined the same church. He made a similar reference to others, and added that there is great need of help to cover this great field more successfully. Our ministers have always received respectful attention wherever they have proclaimed our views and preached the gospel.

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

Nortonville was organized in 1863 with 40 members, only ten of whom were men, and his experience showed that this proportion is the general rule. Dow Creek or Emporia is the graveyard of our interests in that state. There was land enough owned by our people there for a large church, if proper work had been performed when Pardee was built up. He found Mr. Jeffrey with his family in Chase county. Here there was a good number for a church, also Mar-

ion county Church at Ousler, where a man of the same name is the leader of the church. He referred to several others in that vicinity who had embraced the Sabbath. The Nortonville Church was strengthened by the addition of three ladies who embraced the Sabbath and were baptized. Many calls for work were extended to him, so that many 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 from a man in Arkansas Post. Lately, by a letter, he was informed of a man's coming to the Sabbath by reading his tract. There are two churches in Missouri which are the centers of interesting fields.

4. Wisconsin field, by Eld. McLearn.

When Eld. Morton went on to the Berlin field, in northern Wisconsin, the prospect of building up seemed very small, so much so, that in one place he advised disorganization. Eld. Morton, however, succeeded in inspiring some life in that section. Then I was sent there to work. Fourteen persons were baptized in a year, fifteen preaching stations were marked out for me. Two Universalist ministers have invited me to preach. There are as many calls as there are preaching stations. I have learned to preach to small congregations with the same power as to large ones. Sometimes I have preached to two families. I have been helped by the Spirit, so as to reach the souls of men. This was done in part at least by being careful not to arouse opposition, but by preaching Christ. At one place, after preaching on the Sabbath question, I was told by some that it was the verdict of all that mine was the Biblical doctrine, and there was no escape from my conclusions.

5. Minnesota and Iowa field, by Eld. Crofoot.

He referred to the Association of last year, and the good work that followed, which resulted in greatly strengthening the church, but through manifold temptations and a lack of the preached Word, great discouragement has settled down upon them. The Minnesota field is very large, and our interests 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 Southern Minnesota Railroad, about twelve miles apart. About 25 miles south of New Auburn, 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 First-day 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 made by the speaker.

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 year as last. The field of operation was mostly north of Minneapolis. There are two 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 into their hearts, but new faith in God has given new inspiration. Five or six have turned from the Sabbath on account of severe opposition on the part of the First-day people. When he went to visit them, he found that they had lost so much heart that 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 Sundry 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. He intends hereafter to make Minneapolis his headquarters. Though not of his own nation, he found the Swedes more ready to hear than the Danes.

7. Foreign Missions, by Eld. Wardner.

It seems discouraging to say anything about foreign missions after so many demands being presented from the home field, but experience has shown us as a people that the more we do abroad the more we do at home. It gives the needed inspiration to insure success. When we talk of foreign missions we begin to count the cost and conclude that it will not pay. Judson labored years for one convert and expended thou-

sands of dollars, but abundant success finally came. When our China mission was started, much suffering was endured and much opposition experienced, and our converts truly cost much money, but much good in other ways has come to us from this mission. 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 of the gospel, on account of the higher civilization 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 very near being recalled, but one man wished to try it a while longer, and see the 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 re-enforce the mission. A family is preferred, as a man would give more character to the mission in China. Our medical mission is 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 operations. It will require \$5,000 to carry us through the Conference year and pay our indebtedness. An earnest appeal was made to the congregation to help in this grand work.

FROM F. M. MAYES.

HOUSTON, 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, Hardshell Baptist, came up to me and said aloud that the seventh day was the only Sabbath of the Lord.

I have many calls that I have not filled yet. 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 sermons, and made 85 visits and calls and given away 4,800 pages of tracts on the Sabbath. My congregations have been from 25 to 250. I have walked to Rylie twice, 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. I will have to walk, as I have no means to travel with. I can go to Arlington but once more. I regret it very much for the cause is progressing on the Arlington field. One has united with us, and others will soon. The Campbellites are making a desperate effort to save Sunday at Fish Creek Church; but the Lord is in the Sabbath cause, and who can be against it? I have sent you all of the contributions that I have collected up to the present time. I wish it had been five hundred instead of five dollars, and I do hope that the Lord will open the hearts of his dear people, so that the Board can go on with the work of the Lord. Now my dear brother remember the cause here in Texas

in your prayers that it shall not be hindered, but move on to the honor and glory of God, and may souls be saved. May God bless you all, is the prayer of your brother and fellow-laborer in Christ.

FROM C. J. SINDALL

MINNEAPOLIS, 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 county 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. Melville 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 empire 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 commerce."

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 scale, owing to the lack of qualified preachers.

Sabbath

"Remember the Sabbath-day, six days shalt thou labor, and the seventh day is the Sabbath of the Lord thy God."

"SUNDAY OR SABBATH?"

A correspondent of the (Episcopalian, New York) ining question in a late issue

"Sir,—Will you or some spondents tell me why w Lord's-day Sunday rather t Is not the latter more sugg as implying rest and devo forming to the original cu the latter is only the imi 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 ass to be fully equipped for co are the best books on the matters, the *Church Press* "With respect and the etc.,

"A SUNDAY-SCH

The foregoing question answer as follows:

"SUNDAY NOT THE

"Sir,—I am very hap questions of your correep School Teacher."

"1. We should not cal 'Sabbath,' because it was until the English Puritan confusing title.

"From the beginning, has been observed as a day ligions; but the Seventh-Jewish institution, which of the coming good things is no passage in the New the Lord's-day is called t Paul expressly says (Col one, therefore, judge y drink, or in respect of moon, or of Sabbaths: wh etc.

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

"2. Such a style wou confusion of 'two Sabbath the week.' Saturday is and the Jews, with some still observe it. The Ital. *Sabado, Sabatos*, in Spani the journal of the Engli mons, the custom was (a to mark Saturday, not die other days—but *dies Sabi Sabbath style is unintelligi continent of Europe. I laughed at in Germany t using it, and asked if I w*

"3. It is a common m the Christian Church ch from Saturday to Sunday the church did no such both days, giving the Lord's-day, because of t ance of the resurrection. urday) has always been, observed as a festival in th while in the West it ha We have only one Sabbat the great Sabbath, whi Even.

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

"If any 'Christian o Sabbath on Saturday he can plead in his behaf Oriental Church."

SABBATH, May 7, 1887.

Mr. Anketell speaks accuracy in regard to the introduction of Sun tion from the Sabbath. bases upon his referenc Ignatius are less accurat enter upon a discussion time. It is no littl make the just and cle tween the Sabbath and Mr. Anketell has done.

OPPOSED TO SU

The following is the made by the Rev. Bird pastor of a Baptist Chu ention of Baptists. athan Wardner, at the ciation, at Dodge Ce requested for publicati e gladly give it place

Sabbath Reform.

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

"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 Lord'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 custom? 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, etc.,

"A SUNDAY-SCHOOL TEACHER."

The foregoing question elicited a prompt answer 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, until the English Puritans introduced this confusing title.

"From the beginning, one day in seven has been observed as a day of rest in all religions; but the Seventh-day Sabbath is a Jewish institution, which was 'the shadow of the coming good things' in Christ. There is 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,' etc.

"And St. Ignatius, the Martyr, one of the 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 Sabbaths, but fashioning their lives after the Lord's day, on which our life also arose through him and through his death.' c. 9. Some early writers have called it 'the Christian 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 Even.

"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 Feast of the Resurrection has superseded the Jewish Sabbath. It is the bounden duty of every Christian, on that day, to attend 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 Oriental 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 not 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, made by the Rev. Bird Wilkins, the colored pastor of a Baptist Church, at a recent convention of Baptists. It was read by Eld. Nathan Gardner, at the North-Western Association, at Dodge Centre, Minn., and was quoted for publication in the *Recorder*. He gladly give it place:

"It is no advantage to the religion of Christ or the church that laws are being enacted at our state capital to enforce the observance of Sunday. It is rather a reflection on the church. I think the church ought to oppose these laws with the same power she would an attempt to have all the people baptized. I am sorry to see it. Whenever and wherever the church has entered the halls of legislation seeking the recognition of men 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 of the gospel of Christ. The political sword does not belong to the Christian Church. If she forces men to observe her holy days by law she becomes an intolerant factor, a persecutor, and a robber of men's consciences, and treads her foot on the poisonous serpent's tail instead of his head. I tell you the states will lose much when they undertake to make men good by law any day in the week. It is not the business of the state to make men keep holy days. It is wrong. Whenever we put religious injunctions into our law-books and put Jesus for Blackstone, then Christ becomes a politician; then will come to pass the attempt to force men to bear the mark of the beast.

"I am not ready to see the church scrambling amid the political corruptions of the day to save her own holy days from desecration. Whenever I come to the conclusion that the religion of love taught by Christ needs the arm of the state to support it, I will renounce it. Whenever I believe that the Baptist Church covets secular power to save her holy days I will be a Baptist no more. It is a declaration of weakness on our part to ask such legislation. I see that some of our clergymen went to the mayor to ask his influence in enforcing the Sunday laws. Just imagine Jesus asking Pilate to compel the people to follow him—or St. Paul and the apostles asking Domitian to see that the first day of the week be observed as a holy day. Imagine St. John coming from the isle of Patmos to see Domitian about it. I say it is suicidal; it is religious intolerance in a mild yet detestable form.

"To indorse or approve these Sunday laws as a church is to indorse one of the festivals of the ancient sun-god and an edict of a heathen pope. And how our Protestant and Baptist divines, especially such men as Dr. Fulton, of Brooklyn, and Dr. P. S. Henson, of Chicago—I say how such men as these can defend or press a claim that attempts to consecrate a day made holy by the decree of a heathen idolator, I do not understand nor can they explain it. I am not opposed to these Sunday laws, however, on account of the origin of Sunday, but because I do not want to see the church creeds put into our law-books. No, not a single line or word of any creed do I want to see there. And I think the larger number of candid-minded people in this country, upon sober second thought, will follow the example of California in this matter, should such laws be enacted here, and repeal them."

Education.

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

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 prefecture 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 alumnus and old student should send his application at once to the Secretary (Dr. L. A. Platts) at Alfred Centre, and thus assist 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 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 also.

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 your 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. For that I gave up my engagement at Amherst, which I thought important, and now I am tied here by pressing business, and cannot get to New York till the last of this week. It is 17 years since I left Alfred to enter Amherst College, but my memories of the

months I spent there are among the most charming of my life, and I often tell my friends with pleasure and pride of the good work going on in those ideal scholastic surroundings in Western New York. I have often promised myself the great pleasure of a visit, and it has been no lack of inclination that has kept me so long away, but simply the steady pressure of work since leaving college. Few students are more loyal to 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 libraries more worthy the institution. All through the country there is an awakening on this subject, and there is no room to doubt the vast importance of the step to the welfare of the school. In all progressive institutions the library is rapidly coming to play a much larger part in the course. It is not so much a department with separate interests, but rather an essential aid to every department, to every teacher, and to every student. With this broader and truer conception, there is no more room for petty jealousy that the library is getting attention and support above some other department, than if the campus were enlarged and beautified. It is something that benefits all alike, and should command the hearty support of every friend of the institution. Whatever difference of policy there may be, every interest is served by making the library what it ought to be. Theory and experience alike agree as to what ought to be done there. Scores of colleges have already set an example which we may safely follow.

1. The various scattered libraries should all be brought together in one building and under one management. This is demanded alike for economy and efficiency. It is a wasteful system that tries to maintain a distinct library in a separate room for each of the various literary societies and other interests. No one questions the value of certain books as working tools in class-rooms and laboratories, but these may be lent where needed. If books and money, and time and space given, are to produce the best methods, we should have one Alfred library. It will not embarrass us by being too large if all the resources are merged in one.

It goes without saying that such a library, open all the time and crowded as it will come to be with officers and students doing their best work, demands quarters second to none. There must be room, light, ventilation and comfort. In no other rooms will so much time be spent by so many people. It is the intellectual "living room" of the great college family. See to it that it is worthy these high uses. The best is not too good.

With all the libraries in one, the next step is to greatly lengthen the hours of daily opening. These will never be satisfactory till the library is as accessible as the college well, from early morning till ten at night, holidays included. This opening can 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 authors.

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 closed cases.

Make the library a laboratory open at all working hours, with books free to hand, and with such classification, catalogues, indexes and other aids to readers, that each person may be able to do the largest possible amount of work in each hour he is happy enough to spend in its inspiring precincts.

In the last three years we have found how to increase largely the value of books. 10,000 volumes may be so treated by a wise librarian as to be worth more to a college than 50,000 as formerly handled. Alfred has not the money to-day, though I hope she may have later, to buy the 50,000, but it is within her power to multiply the efficiency of what she has.

To sum up then, I urge that you do four things. 1. Consolidate the books into a single library. 2. Open that freely and daily through all the working hours. 3. Put it in the most attractive quarters of the college. 4. Make it of an intellectual laboratory, arranged and administered with the best methods which recent interest and study in this new profession of librarianship has made available.

If this is done, I am confident that it will be of more worth to Alfred than the same money spent in any other way, and its benefits will be felt by all, officers and students, men and women, young and old, collegians and citizens, for surely Alfred would welcome to such a room any man or woman who wished to share its good influences.

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 great a gain to Alfred may come from this new movement. I have seen the best results follow from such efforts in so many cases that to me it is as clear as a demonstration. Abundant examples and proof could be adduced to meet the objections that are sure to occur to some, whatever good thing is proposed. I trust it is hardly necessary for me to add that it will be a great pleasure, in case it is decided to go on with this work, to give my services in planning any details

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, for the library is to be a workshop for every class in the University. Besides this the 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 individual, for I have not been honored by any official connection with the library, but my convictions are decided that no similar outlay can do as much for the cause of education and the good of the college as the small sum named above.

Very truly yours,

DANIEL LEWIS.

69 PARK AVE., New York.

THE AMERICAN INSTITUTE.

The American Institute of Instruction, held at Burlington, Vermont, July 8th, adopted resolutions in favor of federal aid to education, 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 public schools, dwelling at length upon the growth of illiteracy in the south at the 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 fitted for the duties of citizenship so suddenly imposed on him at the close of war.

Temperance.

"Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright."

"At least it biteth like a serpent, and stingeth like an adder."

NO TRUTH IN THEM.

Compunction is impossible in drunkenness, and the inebriate indulges, unrestrained, in a swarm of vices. Among these, none is more audacious or contemptible than lying. No matter how "fine a fellow" the drunkard may be, his word is taken with suspicion or protest. Yet, it is not presumed that drunkenness strenuously seeks out falsehood. It does not take much pains to seek anything. The drunken man simply seizes the shortest and easiest way to solve any and every problem presented to him. His moral imbecility is so great that he holds truth in cheap estimation. He is incapacitated from analyzing its nature, for he is incapable of feeling it; and he is very liable to employ falsehood in all emergencies that will in his opinion, subserve his interest or contribute to his ease. This is especially the case in things that relate to the gratification of his propensity for intoxication. In pursuit of this object, there is a pretty constant resort to some kind of deceit and misrepresentation.

Only a few days ago, a man who is a frequent and furious spasmodic drunkard, and who had recently pledged himself to total abstinence from liquor, called to see his sick mother. Having satisfied his mind that there was not likely to be any sudden crisis or emergency in her case, he informed her that he had very pressing business in two or three of the neighboring town. He solemnly declared to her that she need not be uneasy about his drinking, as he had not the 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 drunkenness with great elaboration and cunning; beginning their approaches from afar, and never hesitating to employ a mountain of lies in furtherance of their object.

The chronic drunkard is apt to become habitually false on all subjects and on all occasions. He is prone to indulge in stories that are silly as well as incredible, and that, too, with great precision of statement and detail of circumstance. I knew a physician who had for many years tampered with

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 drunkenness 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 College, radical and reformatory from the start, has long opposed the use of tobacco, by students, in any form, but we believe that the University of Pennsylvania is the first of the state institutions to forbid it to 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 development, 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: "Wherever 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 songs.

"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 Browne.

"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, literary men, and artists, there is only one safety—teetotalism. He should have taken 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 cool. They've got snow and I've got brains: that's all the difference.'"

ITEMS.

The dram-shop is a clog on our civilization, and its only effect on society is to 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 in the deeds for perpetual prohibition of liquor traffic as far as those stores are concerned.

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 indefinitely; 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., says: "I certify that since the closing of the saloons there has been no case of drunkenness on our streets. Old toppers, who rarely ever failed to be drunk, now spend their money for something useful for their families, and go home sober. Prohibition is a blessing to the town and surrounding country. The town has no use for its calaboose, save to imprison for petty thieving."

and will stand as an honor to his Christian profession, and an office bearer in the church. His neighbors, at his funeral, with tearful sympathy and respect for him, spoken English they said of him, "He was a man." He has left a good name here, and has left into his rest.

M. F. BAILEY, {
S. H. BABCOCK, } Com.
Mary F. Bailey was appointed Engraving Committee for the next year. F. Rogers was appointed Engraving for the ensuing year.

At 10 o'clock having arrived, the hour as for the conference in the interest of Tract Society, prayer was offered by A. Burdick.

The following subjects were presented in order named:
The history of the Tract Society," by F. Burdick.

Review of what the First-day people are in Sabbath Reform," by N. Wardner. Singing his remarks, Bro. Wardner read a clipped from the *Chicago Daily News*, containing words of Rev. Bird Wilkins, a well known preacher, on "Sunday Laws," which were ordered to be forwarded to the SABBATH RECORDER for publication.

Resolution to spread Sabbath truth," by A. Burdick.
Our duty in relation to our publications," by W. Hills.

Denominational loyalty," by A. McConfernce closed with remarks by A. Burdick, S. R. Wheeler, and A. G. Crofoot. Collection for the Mission and Tract Societies, amounting to \$23 48.

Singing by the choir.

From 11 to 12 was devoted to the Executive Board of the General Conference, under the direction of Mary Burdick, 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 send a copy of her paper for publication in the RECORDER.

The conference closed with prayer by Ernest.

AFTERNOON SESSION.

At 2 o'clock there was a conference of the Semi-annual Meeting of the Seventh-day Churches of Minnesota, of which A. Burdick was chosen Moderator, and Giles Crofoot, after which the Association proceeded to order for business, and prayer offered by F. O. Burdick.

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

The Committee on Finance submit the following

have examined the matters referred to us and here is due, from the Association to Eld. A. Burdick, for expenses as delegate to sister Association, the sum of \$75 89, and to L. T. Rogers, for stationery, the sum of \$1, and we recd that orders on the Treasurer for the amounts be given to them.

Union	\$9 85
Ch...	9 40
th...	11 70
...	5 85
...	2 90
...	1 25
Centre	5 10
Ap...	4 80
...	9 05
Ver...	1 80
...	2 20
...	4 00
...	1 80
Centre	5 85
Burn	3 25
...	70
...	40
...	10 85
...	2 75
...	8 85
...	1 80
...	1 00
...	1 80
County	40
...	1 00
...	75
...	20
...	1 50
...	75
...	50
...	40
...	1 60
...	80
...	60
Total	\$115 00

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

On motion, the Engraving Clerk was ordered to send a copy of the minutes to the other Associations.

On motion, the Engraving Clerk was instructed to furnish blanks to the clerks of the churches, in time to get returns for the next meeting of the Association.

When we adjourn, we adjourn to

meet with the church at Milton Junction, Wis., on Fifth-day before the fourth Sabbath in June, 1888.

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

The letter of the Association to sister Associations, as prepared by the Corresponding 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 a 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 relations with them.

The report of the Committee on Resolutions was next taken up, and resolutions Nos. 4, 5, 6, and 7, were adopted without remarks. On motion, the eighth resolution was laid upon the table.

On motion, it was resolved that we extend to the members of the church and society at Dodge Centre this vote of thanks for the 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 interest in the cause of temperance.

Resolved, That we will use our best efforts to prohibit, by constitutional provision and statutory law, all traffic in alcoholic drink throughout all these United States.

The minutes were then read up to this point and approved.

After prayer by A. W. Coon, and singing, N. Wardner preached a sermon from 2 Cor. 3: 18.

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.
E. M. DUNN, Clerk
O. A. STILLMAN, Assistant Clerk.

CORRESPONDING LETTER.

The Seventh-day Baptist North-Western Association, assembled at Dodge Centre, Minn., to sister Associations, and Christian workers.

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 these people 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 over last year.

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 held 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 sent 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 Tamey, Idaho. We extend now almost to the Pacific Ocean.

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 phases of thought.

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 Western. The feeling is common that this system of delegation is doing much good in uniting the various 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 step.

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.

Communications.

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 ordinance of baptism to five of our Sabbath-school scholars. It was truly a day of joy to the Welton Church, and yet we feel that

there are others who ought to take the same step.

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

Our hearts are made glad as we are permitted again to grasp the hand of several who have been away for school privileges. 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 Louisiana, Galvez, considering it proper game for conquest, notwithstanding his government had formally ceded it in fair exchange, recaptured all west of and including Pensacola, so that when twenty years later, Florida had again been given up to 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 Perdido 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 we turn almost directly southward and run 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 Vedre, 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 yesterday'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 cool water of the lake lay temptingly ready for a bath. It is a lovely place, and it would have been delightful could we have remained

a few days, but it was not on the programme, and so, reluctantly, we returned to the train for a long, hot, dusty ride.

Soon after crossing the Choctawhatchee River, which name we suppose means something in Choctaw, we stop at Chipley, a town 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 ghosts.

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 Chattahoochee, which is as yellow here as it is at Atlanta, our train divided, part going to Thomasville and Savannah, and part via Tallahassee 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 limestone cavern, with a torrent of ice cold water.

This whole section is situated on a bed of limestone, which is hollowed into caverns by the action of subterranean streams, that sometimes burst into the light of day, as here, and again they suddenly disappear in a "sink," where the earth has dropped into one of these caverns, a hundred feet deep or 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 digging a well here when, reaching the coral ledge, he struck it hard with his crow-bar, and the bar disappeared followed by all the water in the well. The frightened cracker 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 occurred an instance of "faith cure," in the olden times, quite as remarkable as any of the modern miracles. It was about 1530, Narvaez had left a small colony of Spaniards 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 among 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 journeyings 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., February 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.

During the revival interest under Elder Nathan V. Hull, in the pastorate of Elder Matthew Stillman, Bro. Burdick was bap-

tized, with 22 others, August 23, 1834, and united with the First Seventh-day Baptist Church of Hopkinton. Eight of this number are still living, only two of them being still members of the church which they joined 58 years ago. It is interesting to note that of the 144 that came into the church, as an outcome of this revival, two, our departed brother and L. M. Cottrell, were called into the gospel ministry, and seven, Albert B. Langworthy, Alfred Lewis, Nathan Saunders, Josiah W. Langworthy, Oliver Langworthy, Daniel B. Irish and George T. Collins have been called to the office of deacon.

Bro. Burdick was licensed by the church 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 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 Hopkinton, which he served seven years, and of which he was a member at the time of his death.

Our brother had the advantages of a common school education, and later attended a select school at Westerly, taught by Solomon Carpenter, where he seems to have made good progress in the languages, yet as far as the colleges were concerned he may be called a self-made man. His natural abilities were 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 an extemporaneous speaker, which was scarcely second to any in the land. His voice was often heard in behalf of the oppressed millions then in bondage in the Southern states, in 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 very fine.

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 co-operation in church work, also by his sickness 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 Association, held with his church, yet he yielded patiently to the disappointment, and suggested it was doubtless for the best, though he was much interested to hear about the meeting. Many friends during his sickness

either called, or wrote him, expressing their sympathy and assuring him of their prayers in his behalf. Among them was Bro. A. E. Main, now in Florida. Some days before the end came, when alone with his wife, he spoke (referring to his little boy who died at twelve years of age, leaving bright evidence of his acceptance with God), and said: "Did you hear Allie? He is here, I heard his voice." The last evening he was here, after prayers with his wife, he bade her retire for rest, though she might be needed before morning, saying, "I shall not be alone; Jesus is with me." He lingered until the next day, when his heart ceased to beat, and he evidently died a triumphant death. His faculties and consciousness 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, Conn., where his remains rest under the 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. Titworth, 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 first issue.

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 larger 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 received from members of the denomination in favor of its continuance, we hereby express our readiness to not only continue to publish it, but to enlarge its circulation as rapidly as names can be procured of suitable parties to whom to send it.

Resolved, 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 Saturn."

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

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.

Balance, June 1st, \$329 46
Received in June, 589 94—\$919 40
Disbursements in June, 889 49

Balance July 1st, \$79 91
Received in July, 36 04

Balance July 10, 1887, \$115 95

Bills due, \$101 78, which was ordered paid.

Board adjourned.

RECORDING SECRETARY.

The Sabbath School.

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

INTERNATIONAL LESSONS, 1887.

- 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: 17-38.
Aug. 27. Piety Without Display. Matt. 6: 1-18.
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: 13-23.
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 hungred.

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."

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 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 works of the devil," and repair the ruin he had 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.

MARRIED.

In Berlin, N. Y., July 9, 1887, by Rev. B. F. Rogers, Mr. CYRUS F. DENNIS, of Hartford, Conn., and Miss SUZIE L. GREEN, of Berlin.

DIED.

In Wellsville, N. Y., July 13, 1887, JOSEPH WILLIAMSON, aged 77 years and 8 months. For several years he had been in poor health. A few days before 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 industrious man. He has left a wife, two children and other relatives, who will much miss him.

LEGAL.

ALLEGANY COUNTY COURT.—Samantha Potter, Elizabeth Perry Sweet, Caroline with wife; Joseph G. Sweet, Rosetta his wife; Nathaniel Sweet, Dorothea his wife; Ralph Sweet, Martha his wife; Roman Shaw, Elizabeth his wife; Phineas A. Shaw, Fanny his wife; Milo Sweet, Cora Belle his wife; John Porter, Cora Belle his wife; Della Este, Corneilia P. Nye, Emily Davie, Hannah B. Jacques, Otella Merkt, Idelle Hood, Charles Langley, Lucy Bar-

tion was through appetite. The idea was, that he who had just been atested 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 linger for weeks in this obscurity, and suffer thus if 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. "Takesh him." "Conducteth him." Same word is used where it says: "Jesus takesh Peter, James and John;" and, "He takesh 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 presumptuous, 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 now here 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: 's. s., 'Thou shalt not tempt the Lord,' etc. Preservation in danger is divinely pledged. But shall I create danger to skeptically prove the promise true, or wantonly display it? That would be tempting God."—J. F. & B.

V. 8. Third temptation. "Takesh . . . 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 be a temptation to the suffering Man Christ Jesus to avoid the suffering, by accepting such an apparently easy conquest. The appeal is made here to his ambition.

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

V. 11. "Angels." Pure unfallen spirits. "Ministered." Usually means to supply with food (Elijah, 1 Kings 19: 5). "They ministered not food only, but supernatural support and cheer also."—J. F. & B.

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 onslaughts. 5. Whoever does God's will, and is loyal 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 persistently, then must we expect that he will attack us over and over again. 2. "But to be forewarned, 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 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? Duties?

IRVING SAUNDERS makes his last trip to Friendship before fall from July 28th to August 3d.

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 sending the Sabbath in Hornellsville are especially invited to attend. All strangers will be most cordially welcomed.

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.

ALLEGANY COUNTY COURT.—Samantha Potter, Elizabeth Perry Sweet, Caroline with wife; Joseph G. Sweet, Rosetta his wife; Nathaniel Sweet, Dorothea his wife; Ralph Sweet, Martha his wife; Roman Shaw, Elizabeth his wife; Phineas A. Shaw, Fanny his wife; Milo Sweet, Cora Belle his wife; John Porter, Cora Belle his wife; Della Este, Corneilia P. Nye, Emily Davie, Hannah B. Jacques, Otella Merkt, Idelle Hood, Charles Langley, Lucy Bar-

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 haloed presence seemed to pervade the place. As we thought of the home she has reached, of the Saviour she has met, of the end of all care and pain, and of the greeting 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. E. D.

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 four years of age was baptized, and united with the Seventh 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. S. L. M.

REQUESTS TO TRACT SOCIETY.

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

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.

This Quarterly Meeting composed of the Otsego, Lincolnae, Cuyler, DeRuyter and Scott Churches, will be held with the Cuyler Hill Church, July 29-31. The following order of exercises has been arranged: Preaching, Sixth-day night, by L. R. Swinney; Sabbath morning, by Perle Fitz Randolph, to be followed by communion. In the afternoon by L. R. Swinney, followed by conference meeting. At night by Perle 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. L. R. S.

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

HISTORY OF THE WRITERS 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 Sabbath-keepers 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 follows: O. U. Whitford, Westerly, R. I. Perle F. Randolph, Lincolnae Centre, N. Y. L. A. Platts, Alfred Centre, N. Y. E. M. Dunn, Milton, Wis. Preston F. Randolph, Salem, W. Va.

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

The names of all persons who would wish to correspond 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 sending the Sabbath in Hornellsville are especially invited to attend. All strangers will be most cordially welcomed.

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.

ALLEGANY COUNTY COURT.—Samantha Potter, Elizabeth Perry Sweet, Caroline with wife; Joseph G. Sweet, Rosetta his wife; Nathaniel Sweet, Dorothea his wife; Ralph Sweet, Martha his wife; Roman Shaw, Elizabeth his wife; Phineas A. Shaw, Fanny his wife; Milo Sweet, Cora Belle his wife; John Porter, Cora Belle his wife; Della Este, Corneilia P. Nye, Emily Davie, Hannah B. Jacques, Otella Merkt, Idelle Hood, Charles Langley, Lucy Bar-

Lydia Kenyon, Laura Rounds, Gertrude Sweet, Dudley T. Sweet, Charles Pierce, Marcella Collins, Vienna Collins, and Lottie R. Jones as sole Executrix of the last will and Testament of Alexander Jones, deceased, late of Hornellsville, 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 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, Dorothea his wife; Ralph Sweet, Martha his wife; John R. Porter, Cora Belle his wife; Della Este, Corneilia 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. Farnum, Surrogate of the County of Allegany, 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.

NOTICE 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 thereon, to the undersigned, at his residence in the town of Alfred, on or before the 25th day of August, 1887. D. R. STILLMAN, Administrator. ALFRED CENTRE, Feb. 21, 1887.

ROYAL BAKING POWDER Absolutely Pure. This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and can not be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO., 106 Wall St., New York.

WANTED.—The undersigned is desirous of a position as teacher of German in some school, or he would act as clerk for some merchant. Would like a place among Seventh-day Baptists. JOSEPH P. LANDON. Address in care of SABBATH RECORDER, Alfred Centre, N. Y.

Business Directory. It is desired to make this as complete a directory as possible, so that it may become a DENOMINATIONAL DIRECTORY. Price of Cards (3 lines), per annum, \$3. Alfred Centre, N. Y.

ALFRED UNIVERSITY, ALFRED CENTRE, N. Y. Equal privileges for Gentlemen and Ladies. Spring Term opens March 30, 1887. Rev. J. ALLEN, D. D., LL.D., PH. D., PRESIDENT.

THE ALFRED SUN, Published at Alfred Centre, Allegany County, N. Y. Devoted to University and local news. Terms: \$1 per year.

UNIVERSITY BANK, ALFRED CENTRE, N. Y. E. S. BLISS, President, WILL H. CRANDALL, Vice President, E. E. HAMILTON, Cashier.

This Institution offers to the public absolute security, is prepared to do a general banking business, and invites accounts from all desiring such accommodations. New York correspondent, Importers and Traders National Bank.

W. W. COON, D. D. S., ALFRED CENTRE, DENTIST. OFFICE HOURS.—8 A. M. to 12 M.; 1 to 5 P. M.

M. BOURDON COTTRELL, DENTIST. HORNELLSVILLE AND ALFRED CENTRE, N. Y. At Alfred Centre Mondays.

SILAS C. BURDICK, Books, Stationery, Drugs, Groceries, etc. Canned MAPLE SYRUP a Specialty.

A. A. SHAW, JEWELER, AND DEALER IN WATCHES, SILVER WARE, JEWELRY, etc.

J. M. HUFF, PIANO TUNER, will be in town J. once in three months. Charges reasonable. Satisfaction guaranteed. Leave orders at Shaw's.

BURDICK AND GREEN, Manufacturers of Tinware, and Dealers in Stoves, Agricultural Implements, and Hardware.

BUSINESS DEPARTMENT, ALFRED UNIVERSITY, A thorough Business Course for Ladies and Gentlemen. For circular, address T. M. DAVIS.

THE SEVENTH-DAY BAPTIST QUARTERLY. A Repository of Biography, History, Literature, and Doctrine. \$2 per year. Alfred Centre, N. Y.

SABBATH-SCHOOL BOARD OF GENERAL CONFERENCE. H. C. COON, President, Alfred Centre, N. Y. T. R. WILLIAMS, Cor. Sec., Alfred Centre, N. Y. E. S. BLISS, Treasurer, Richburg, N. Y.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY. E. P. LARKIN, President, Alfred Centre, N. Y. D. E. MAXSON, Corresponding Secretary, Alfred Centre, N. Y. L. E. LIVERMORE, Recording Secretary, Alfred Centre, N. Y. W. C. BURDICK, Treasurer, Alfred Centre, N. Y. Alfred, N. Y.

Sisco, Florida. SISCO FLORIDA.—For information concerning stand in this part of Fruitland Peninsula, Putnam county, good for Florida homes, groves and gardens, address Pine Ridge Company, Sisco, Fla. Andover, N. Y. A. B. WOODARD, DENTIST, IS MAKING Rubber Plates by a new process. His own invention. The best thing out. Send for circular. E. A. COTTRELL, Breeder of Percheron Horses. Six State Fair premiums out of eight exhibits. Berlin, N. Y. E. R. GREEN & SON, DEALERS IN GENERAL MERCHANDISE, Drugs and Paints. New York City.

THE BABCOCK & WILCOX CO. Patent Water-tube Steam Boilers, Geo. H. BABCOCK, Pres. 30 Cortlandt St.

B. M. TITSWORTH, MANUFACTURER OF FINE CLOTHING. Custom Work a Specialty. A. L. TITSWORTH. 300 Canal St.

C. POTTER, JR. & CO. PRINTING PRESSES. 12 & 14 Spruce St. C. POTTER, JR. H. W. FISKE. JOS. M. TITSWORTH. Leonardsville, N. Y.

ARMSTRONG HEATER, LIME EXTRACTOR, and CONDENSER for Steam Engines. ARMSTRONG HEATER CO., Leonardsville, N. Y.

AMERICAN SABBATH TRACT SOCIETY. EXECUTIVE BOARD. C. POTTER, JR., Pres., J. F. HUBBARD, Treas. D. E. FITZWORTH, Sec., G. H. BABCOCK, Cor. Sec. Plainfield, N. J. Plainfield, N. J.

THE SEVENTH-DAY BAPTIST MEMORIAL BOARD. CHAS. POTTER, JR., President, Plainfield, N. J., E. R. POPE, Treasurer, Plainfield, N. J., J. F. HUBBARD, Secretary, Plainfield, N. J. Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

POTTER PRESS WORKS. Builders of Printing Presses. C. POTTER, JR., Proprietor.

W. M. STILLMAN, ATTORNEY AT LAW, Supreme Court Commissioner, etc. Westerly, R. I.

A. L. BARBOUR & CO., DRUGGISTS and PHARMACISTS. No. 1, Bridge Block.

E. N. DENISON & CO., JEWELLERS. RELIABLE GOODS at FAIR PRICES. Finest Repairing Solicited. Please try us. J. F. STILLMAN & SON, MANUFACTURERS OF STILLMAN'S AXLE OIL. The only axle oil made which is ENTIRELY FREE from gumming substances.

PHENIX MUTUAL LIFE INSURANCE CO. OF HARTFORD, CONN. WM. C. STANTON, General Agent, 5 Custom House St., Providence, R. I. Westerly, R. I.

Correspondence with Seventh day Baptist young men with a view to establishing agencies solicited. Policies written on reasonable terms. All correspondence respecting agencies or policies receive prompt attention. Address at Westerly, or Providence, as above.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY. GEORGE GREENMAN, President, Mystic Bridge, Ct. O. U. WHITFORD, Recording Secretary, Westerly, R. I. A. E. MAIN, Corresponding Secretary, Sisco, Fla. ALBERT L. CHESTER, Treasurer, Westerly, R. I. Chicago, Ill.

ORDWAY & CO. MERCHANT TAILORS. 205 West Madison St.

FRED. D. ROGERS, M. D., PHYSICIAN AND PHARMACIST. Office, 2384 Prairie av. Store, 2406 Cottage Grove av.

C. B. COTTRELL & SONS, CYLINDER PRINTING PRESSES, for Hand and Steam Power. Factory at Westerly, R. I. 112 Monroe St. Milton, Wis.

W. W. CLARKE, DEALER IN BOOKS. Stationery, Jewelry, Musical Instruments, FANCY and HOLIDAY GOODS. Milton, Wis.

W. P. CLARKE, REGISTERED PHARMACIST, Post-Office Building, Milton, Wis.

J. M. STILLMAN, Principal of the Musical Department of Milton College. Tuition for Piano, Voice Culture, Harmony, etc., \$16 per term (24 lessons). Harmony taught by mail at \$1 per lesson.

Milton Junction, Wis. L. T. ROGERS, Notary Public, Conveyancer, and Town Clerk. Office at residence, Milton Junction, Wis.

The Sabbath Recorder, PUBLISHED WEEKLY AMERICAN SABBATH TRACT SOCIETY. — AT — ALFRED CENTRE, ALLEGANY CO., N. Y. TERMS OF SUBSCRIPTION. Per year, in advance . . . \$2 00 Papers to foreign countries will be charged 50 cents additional, on account of postage. No paper discontinued until arrearages are paid, except at the option of the publisher. ADVERTISING DEPARTMENT. Transient advertisements will be inserted for 75 cents an inch for the first insertion; subsequent insertions in succession, 30 cents per inch. Special contracts made with parties advertising extensively, or for long terms. Legal advertisements inserted at legal rates. Yearly advertisers may have their advertisements changed quarterly without extra charge. No advertisements of objectionable character will be admitted. JOB PRINTING. The office is furnished with a supply of jobbing material, and more will be added as the business may demand, so that all work in that line can be executed with neatness and dispatch. ADDRESS. All communications, whether on business or for publication, should be addressed to "THE SABBATH RECORDER, Alfred Centre, Allegany Co., N. Y."

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY. VOL. XLIII.—NO. 30. The Sabbath. Entered as second-class mail office at Alfred Centre, N. Y.

CONTENTS. The Mission of the Birds.—Poet Washington Letter. Editorial Paragraphs. From Dr. Swinney. From G. Veltthuyzen. SABBATH REFORM. Connecticut and the Sabbath. Sunday Legislation in New York. TEMPERANCE. Allegany County W. C. T. U. Labor and the Drink Habit. Moderate Drinking. EDUCATION. Teacher Training. Clippings. EDITORIALS. Paragraph How to Speak. COMMUNICATIONS. Filling Forward.—No. 16. China Christmas Box. In Memoriam. Correspondence. Albion Academy. Resolutions of Respect. HOME NEWS. Alfred Centre, N. Y. Shiloh, N. J. Hillsdale—Barre, W. Va. Garwin, Iowa. Walworth, Wis. Carwright, Wis. CONDENSED NEWS. MARRIAGES AND DEATHS. SERMONS AND ESSAYS. A Paper by Mrs. Mary B. Clark. MISCELLANY. Alone with God.—Poetry. Mary Ann Hopkins. Childhood.—Poetry. How to Know Her. Her Smile.—Poetry. Too Dignified by Half. Cheering the Out. Pulpit Reading. For Christ's Sake. Mr. Evans Got a Reply. POPULAR SCIENCE. CATALOGUE OF PUBLICATIONS, ETC. THE SABBATH-SCHOOL. BOOKS AND MAGAZINES. SPECIAL NOTICES. BUSINESS DIRECTORY.

THE MISSION OF THE BIRDS. BY CARRIE H. ERB. I awakened in the morning In the early dawn of day When the dew was on the grass And the birds in the sky. When the birds in the sky, in the early dawn of day, When the dew was on the grass, And the birds in the sky, They were giving forth their songs. For their long songs of the matin ceased and all save the singing of the And I smalled the wild fire. Then a song of liquid sweet Such as mortals seldom hear. Travelling through the open Brought me words of joy. And I listened there in rapt To the singing of the bird Till their harmonious melody All came forth into word. And their little, plaintive Rang out sweetly, loud And I knew that they were Songs of earnest cheer. They sang, "Glory, glory, To the Father up in heaven To him let praise and honor Forever more be given. And my soul was lifted up. And my God seemed to He had sent me through Tokens blest of love and I have learned from them To be happy all day long. What tho' my path be thorny 'Twill not make me cease For I know that Father's So my song shall be to And I will speak to other Words of love, their pe-

PREPARATION FOR THE GO. No mistake is more fatal relates to the source of power is the instrument through which he has ordaining power of the Holy Spirit. No mistake in religion is so fatal as a mistaken source of its power from God, and the more that comes from any other source, the more we are certainly we prepare for failure. In the needful preparation for the ministry we must know what obligations are placed, and what is expected of us. The demands of the ministry are not made by the church, but by their Lord. The ministry does not belong to the property of the church, who has bought it with his blood, and called and ordained it; and Christ alone has the right to prescribe what its work shall be. The important question is, will