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Sabbath

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

TERMS—48 A YEAR, IN ADVANCE

VOL. XLIII.-NO. 8.

ALFRED CENTRE, N. Y., FIFTH-DAY, FEBRUARY 24, 1887.

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DENOMINATIONAL SKETCHES .- NO. 3.

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

Our China Mission. Was it Wise to Establish

It! Is it Wise to Reinforce It? On the evening after the Sabbath, Oct. 27. 1883, after appropriate farewell services at Plainfield, N. J., Dr. Swinney left New York City, reaching San Francisco November 3d.

She sailed from that port on the steamer, "City of Tokio," November 7th; and, after quite a stormy voyage, reached Yokohama. Japan, on the 28th. Sailing from there the next day, she arrived at Shanghai, Dec. 7,

The report from the mission, made in the month of June following, shows that she had already an extensive medical practice. She reports 420 prescriptions, 166 free and 254 paid for; 247 patients; 1 surgical operation; 16 extra cases; 23 visits. On the same date, Dr. Swinney and Mr. Davis joined in asking fer funds to erect a medical mission building, in which to receive patients and attend them professionally, and with a waiting-room, where religious conversation and instruction could take place. These statements show very clearly that the medical department is a very important addition to our China mission. It not only ministers to the physical diseases, but it opens the way to present the divine remedy to many perishing souls. And we may be sure that our missionaries will

The report that year represents three misnative teachers in the day-schools. Mr. Davis had printed 2,000 tracts, and distributed 100 gospels, and preached nearly 70 times. The native preachers had preached 140 ser-(I'wo day-schools had been maintained, with 63 scholars. That our people at home have taken a lively interest in these day-schools is clearly manifest by the fact that, during the year 1884, at least \$640 were pledged, mostly by our Sabbath schools, for our mission-school work in China. Means were also provided to purchase a bell, weighing 126 pounds, for one of the school buildings, and also a small organ.

our China mission workers, during that year, consisted of Rev D. H. Davis and wife, Dr. Ella F. Swinney, 1 native medical assistpreacher. In addition to 100 sermons and addresses, Bro. Davis assisted in the Sabbath-school and day-schools, sold 2,000 calsuperintendence of the entire work.

Under date of Shanghai, July 3, 1885 Brother Davis, in a very interesting letter, ваув :

"I feel that I can say, of a truth, that the field here looks more hopeful than ever before. Not that there is any sign of immediate accession to our numbers, but the mission has been put on a better working basis. We are now in a position for doing more effectual work in bringing the gospel we preach to bear upon the Chinese, and I pray that all the departments of our work may be very near the hearts of the people, so as to enable us to go on to perfection with the Lord's work in this land."

various departments and the necessary conditions for the best success.

Under date of Shanghai, China, June 30, 1885, Dr. Swinney gives an interesting sketch of her work. She says:

"In all the arduous tasks devolving on me there is one great joy—the pleasure of doing something for the women, both physically and spiritually. The growth of the work can be seen by a comparison of my semi-yearly reports. First report, six months and three weeks: number of patients, 420; second report, six months: patients, 2,293 third report, six months. patients, 3,589. It seems that very many patients need to be visited in their homes, and this opens the way to tell the story of the Saviour in many

homes where it was never heard before." speak words of comfort to their dark and

helpers in the medical mission.

The last report of Bro. Davis opens with words worthy of our deliberate thought.

"While we have not been exempt from many of the minor ills common to this climate, we have been most graciously preserved from continued and serious illness. When we note the depletion of workers in other missions, we feel that God has most graciously remembered us. Should any of us spectively engaged would of necessity cease. Realizing this fact to some extent, we feel doubly our dependence upon God, and our gratitude for his care."

He says further:

"A preaching service has been continued in the dity chapel twice a week. Some days there are only a few, while on other days the room is well filled. Our Sabbath services school is held in the chapel room of the girls' boarding-school building. After the teaching of the lesson of the day, the older ones remain to study the lesson for the next week. At about four o'clock P. M., your missionaries gather in our parlor to spend a little time in prayer for our work, and for our brethren and sisters in the home land. This An English lady by the name of Meirer has, within a few months, embraced the Sabbath and now meets with us in our little prayer meeting whenever it is possible. Upon each evening of the week we hold a service of reading the Scriptures, singing and prayer, hear about Jesus. with the children, teachers and those in the employ of the mission—all who are able upon the subject matter of the reading, en-550; Sabbath calendars, 4,000; small tracts, 1.700. There is certainly an open door for us to spread abroad in this heathen land me void.' The school-work is a very important and promising department of our mission. The children are making rapid im-

Dr. Swinney writes, June 30, 1886. After mentioning many reasons for thankfulness.

provement."

"This has been a year of great pleasure in my work, particularly when the number of patients was not so great but that I had time to speak to almost every one personally the joy in bearing the Word of Life to this, From the report of 1885, we learn that or any other, needy people but those who have participated in similar work. The majority of the sick coming each day have never known of the true God and of his love through Christ, and sometimes, when sadant, 3 teachers, 1 regular and 1 occasional dened by their continuous reply, 'I have never yet heard,' I still have the consolation that God has given to me the pleasure of being the first to tell them of 'the good news.' endars, 250 gospels, and had the general my coming to this country, and I hope ever to give it the prominent place in my work. We may not see great results, vet I have confidence in God that he will see that his truth prospers in his own good time and way. The work has been steadily increasing from the beginning. My most earnest desire is for greater consecration and fitness for the work on my part, and for the presence of the Holy Spirit to enlighten the hearts of the

"Total number of patients this year, 8,122; number of visits made, 138. The blind preacher talks to the people each day an hour and sometimes two hours, or more. If the groups of sick come very rapidly, the Bible-woman takes the women into the operating room to talk with them. The number He then speaks more particularly of the to be very great. Since the first of July, I have been treating only women and children; men accompanied by their wives may come in for treatment. I must either make this change, or continue to do more than I really in the work, if possible, I have been driven to this plan."

Now, my dear brethren and sisters, I have been giving this rapid sketch of our China mission so as to ask you the question, Was it wise to establish that mission? Is it wise to reinforce it? As much as I believe that Christ has fulfilled his promise to send the Holy Spirit into this world to enlighten. guide and strengthen his disciples, as they go forth to preach the gospel to all men, so intensely do I believe the Divine Spirit was Mrs. Davis often accompanies her, to moving forty years ago, the hearts of our fathers: T. B. Brown, David Dunn, Lucius

4 teachers, and 4 regular and 2 occasional felt that it was our daty, as loyal disciples paid, of rewards to be received, for actions are brethren," says Jesus. "But be ye not of Christ. to accept some small part in the | done or left undone. Yet, notwithstanding | called Rabbi; for one is your master. even great commission. They had experienced this free agency, this freedom of thought | Christ." We, in our day, are so familiar the inexpressible joys of salvation in their and action in the individual, Providence with this great truth that we look upon own hearts, and they were impelled by the holds the guiding rein, overruling all for the it as almost self-evident, but we are to Divine Spirit to offer that salvation to those sitting in the moral darkness and under the cruel bondage of idolatry. That missionary leading, guiding and disciplining it for that lears of the people to whom it was addressed. spirit inspired the songs and prayers in hun- lofty destiny to which the ages will surely | "Behold," said the angel to the shepherds. dreds of our homes. The little children bring it. To accomplish his purposes and "I bring you good tidings of great joy, which learned to sing missionary hymns as never be disabled, the work in which we are re- before. Who will ever forget those mission- frequent means made use of by Diety is ary concerts of prayers and tender communchurches? How this commitment to the churches in all our little, feeble societies and scattered members! Nothing will open the doors of a church or denomination so invitingly for the Lord to come in and pour out are as follows: Preaching in the city chapel his Spirit, as this engagement to proclaim in the morning. In the afternoon, Sabbath- the words of life to the perishing; it is

need such a deep revival in all our churches. But there is another consideration. It is for some of those poor, struggling children in peoples possessed of many sterling qualities, little prayer-meeting was organized at the or they never could have endured the shocks ets to the world, of Jesus the Christ. suggestion of Mrs. Fryer, who has usually of the ages and maintained such a solid unity been with us to aid and cheer us in our work. and national life. Probably few idolatrous nations in the world are so ready now to receive the religion of Jesus Christ. As you have observed, let the missionaries go anywhere, and they will find persons ready to advanced the standard of human thought,

take part in the reading. We then discourse | be encouraged to maintain and enlarge our | and skeptical with regard to theories which work there. Who can say that we have not for centuries had been accepted without a use every such opportunity to the best ad- deavoring to impress the truth upon their a strong mission already? Some, if not all, of question. There was a rustling in the tops minds and hearts. Number of gospels sold, those Chinese brethren and sisters are as loyal of the mulberry trees of human thought—a and true as we at home, and they are be- kind of mental epidemic, and the world had coming efficient labors. Who can measure arrived at the completion of a chapter in huthe law of God and the gospel of Christ. It the outcome of those schools twenty and man history; when lo! a star was seen in the is written. 'My word shall not return unto thirty years hence? And then again think east; unto the nations a child was born of the seed-sowing in that wonderful medical | whose name was to be Immanuel, Prince of day to receive treatment, and then listening flesh. Of the mission of this Prince of Peace, to the words of life. It seems to me that a as it appears to us from his own teaching. success could not be looked for in the wide | briefly to speak. world. What we need most is to have our hearts filled with that yearning love for lost men, that filled the blessed Redeemer's soul, then we could find the means to send more of the gospel message. No one can realize laborers into the great harvest. The waiting millions are perishing for the very light and spiritual life we enjoy. Christ says, "Let your light shine." We have young men and women longing to be engaged in this blessed work. Our faithful missionaries there are pleading for more help to extend and carry on the growing interests. Will our churches see the grand possibilities The spreading of the gospel is the object of of saving men in China, and not augment our forces there? Let us assure ourselves that we will take this to our hearts and before the throne of the world's Redeemer ask him, "What wilt thou have me to do?"

THE MISSION OF CHRIST.

BY I. GATES.

The workings of Providence, though not as a rule, perceived by the race at large, are nevertheless, in the aggregate, plainly visible, and their outlines sharply defined. All thinking minds that have not run off into a belief in a blind chance, are agreed that the of the sick at the dispensary is coming great events that mark the progress of the human race are bound together in one great chain of cause and effect, of which both ends are held by him, the Master of life and intelligence, who "knoweth the end from the should do; and as I want to last a long time | beginning," and who from seeming confusion and contradiction evolves his wise and beneficent purposes. Well and truly did the poet write-

"God moves in a mysterious way, His wonders to perform."

hidden, silent workers the name Parcament of the world at large.

Crandall, Wm. B. Maxson, Wm. M. Fahn- move, act, and go astray with perfect free- also declared that God is no respecter of per- The interest in the various places in the For the year ending June 30, 1886, the estock, Randolph Dunham, W. B. Gillette, dom in the choice of good or evil, in his sons, but in every nation, kindred and country is such that it appears I can never workers were Rev. D. H. Davis and wife, S. Davison, N. V. Hull, John Whitford, sphere of action; knowing, moreover, that tongue, he that feareth God and worketh get through

general welfare of the race, making even the remember that when Jesus propounded it. bring about his designs, one of the most shall be to all men." uries away down in the future. They promost conspicuous instance of this is the ap-

Recorder.

The age in which this extraordinary individual, this God-man, appeared was in many respects an extraordinary and exceptional one. Within a few centuries of. the immediate past, master minds had arisen who had It seems to me we have every reason to a degree that men began to be dissatisfied In the first place, while he did not disap-

> prove or contradict the teachings of Moses and the prophets concerning God, yet he presented him in a new and more lovable light, one adapted to the instinct and intuitions of men and whose character appealed to their hearts and emotional nature as well as to their judgment and reason. Moses taught the people of God; Jesus teaches us of the Father. While Moses ascribed to him the attributes of justice, wisdom, mercy and benevolence; yet he kept steadily in view the central idea that he is a stern and relentless judge. Such a God may inspire fear and awe, but not love. On the other hand, Jesus teaches us to look to and love God as our Father, and with more trust and confidence than earthly children look to an earthly father. He himself always speaks of God by the endearing name of Father. In his prayers he says, "My Father." In that supreme agony of Gethsemane he cries, "O my Father, if it be possible let this cup pass be done." He teaches his disciples to say, "Our Father who art in heaven," with the children, so the Lord pitieth those who trust any people. There is a strong line of thought in him. In a word, he reveals to mankind the all-loving, all-pitying, all-merciful Fa-

sequence, the universal brotherhood of man. if he had been faithful in keeping the law, where I first became a Sabbath-keeper, The heathen philosophers gave to the and against his enemies, whom he himself re- have been here nearly a week, have presched garded as little better than wild beasts. He eight discourses, and have never been anythree sisters who were continually weaving took the life of an enemy and appropriated where I was more cordially and earthe web of fate. The Hebrews were the his property without the least compunction, neatly received in the gospel work than at only people of the ancient world who recog- believing that God sanctioned and approved this point. I see, all through the country, nized the hand of the "One" in the govern- the act. Jesus, on the other hand, bade his the influence of the meetings I conducted Let us concede that man, as an individ- the gospel to every creature, declaring he that of persons that I had forgotten tell me they ual, is a free moral agent; that he is left to believed should be saved. The Apostle Peter professed faith in Christ under my work Dr. Ella F. Swinney, 3 native preschere, Clark Greenman, F. W. Stillman. They there is a logical sequence of penalties to be righteonimen is accepted of him. "All ye Hope to be at Alfred soon for a visit.

wrath of man to praise him," and is ever it was new and startling, especially to the

Thirdly, to sympathize with and save the sending into the world great leaders, proph- outcast, the afflicted and the oppressed. ings of the brethren and sisters in all our ets, apostles, seers—geniuses to whom comes those from whom men turned with leathing the inspiration for the time and needs of the and contempt, the poor, the weak, the sorforeign mission deepened the interest of the age in which they appear, who startle the rowful in spirit, the weary and heavy laden, world with their ideas, teachings and appar- this was the mission of Christ. To such he ent audacity; the end of which is often dis- appeared as indeed a shining angel, bright astrons to themselves. Such men do not as the golden day. To such, and to all, his seem to belong to the age in which they ap- revelation is the revelation of truth, breaking pear, but live and speak and act for the cent- down the accursed slavery of intellectual servitude, ignorance, superstitution and caste, working with our Master to save souls. We pound religious, social, or political truths of and mehering in the dawn of that golden which their contemporaries never dreamed, age, when the nations of the earth will dwell and with a force that is irresistible. The peaceably together, weaving with unbroken harmony of aim and friendship the web of China. There is a great empire made up of pearance, "in the fullness of time," among universal civilization. "He saw with open that people who had given so many proph- eyes the mystery of the soul. Drawn by its harmony, ravished with its beauty, he lived in it and had his being there. Alone in all history he estimated the greatness of man. One man was true to what is in all. He saw that God incarnates himself in man and evermore goes forth to take possession of his world. He said in this jubilee of divine in religion, in ethics, and in politics, to such emotion, 'I am divine.' Through me God acts and speaks. Would you see God. look at me, or look at thyself when thou also thinkest as I now think." He came to announce that no one is great save as he lifts himself up into benevolence and love—that in living and suffering and laboring for others, man should surely find his supreme joy and happiness—that that spotless dove which descended upon him when he came up from the waters of Jordan, love for our feldepartment. Hundreds coming day after Peace, the everliving God manifested in the low-man, with all which that implies, must be taken to the heart of every one who would manifest in his own being the God-princimore promising field for great missionary as recorded by his disciples, it is our task | ple which alone fits him to enjoy the presence of the Most High. Before this all-conquering principle, one by one the creeds of earth are passing. The idols are crumbling. The few, that defy the ravages of time and the influence of this great principle, yet sadly write the destiny of barbarism and my-

Let us, then, with the new year, ring out the old dead past in our hearts and lives, and ring in the new and living present, striving, for the universal good, to remove, as much as in us lies, all the errors and mistakes and sins, which bring in their train sorrow and tears, and anguish, and, like the dear Saviour, wherever we move, to inspire only joy and hope.

FROM C. W. THRELKELD.

To the Editor of the SABBATH RECORDER:

SOUTH AMERICA, Ill., Feb. 15, 1887.

Perhaps a number of our people would have some interest in knowing of my whereabouts and success in this great field. I am now in Saline county, Illinois, a new field, from me; nevertheless, not my will but thine or new point in this great field, never reached by any of our people before in the way of any extended effort. I have never seen a assurance that like as a father pitieth his deeper interest manifested upon the part of on the Sabbath question. The people are Baptists, as a rule, in this community. ther, not of the Hebrews alone, but of all The only apparent trouble now is the extreme bad weather. I am holding meetings Secondly, Jesus came to reveal to men not | in a large school-house, where the organisaonly the fatherhood of God, but as a natural tion of a church is contemplated in the future. It is about six miles from our church The "Hebrew was emphatically exclusive. at Crab Orchard. I find one Sabbath-keeper He believed that his God was the God of the here, an aged sister, who was in the organ-Jew only—that in war he fought for him, ization of the Seventh-day Baptist church disciples to go into all the world and preach here eleven and twelve years ago. A number

"Go ye into all the world; and preach the gosp

FROM D. H. DAVIS.

VISIT TO THE HOME OF TSAU-TSUNG-LAN. For some days we had been thinking of trying to make a trip into the country, to the home of our brother Tsau-Tsung-Lan, to see the members of his family living there, and also to ascertain more particularly what opportunities the surrounding country offered for mission work. I informed Tsung-Lan of my wish regarding the matter, with which he was much pleased, and he officeed to make the necessary arrangements to secure a boat for the journey. Passage was engaged on a small boat, which was making regular trips from Shanghai into the country. Fortunately we were the only persons on board se that we had ample room for ourselves and all of our luggage. A short distance from Shanghai we leave the Wong-Poo River and enter a branch by the name of Pah-Le-Kiung, up whose quiet waters we wind our way as though following some serpent track. The first place we came to was Loh-Le-Kian (the six-le'bridge). The next place was Nic-Kin-Kian. Here there is a Le-Kin station. There were many boats waiting to be examined by the officer in charge, to see if they had any dutiable goods on board. I informed them that we had nothing of the kind, and asked if we might be allowed to pass on, to which sick and evidently very near death's door. they readily gave consent. The next place was a small hamlet by the name of Pah-Tsah, twelve le from Shanghai. The next gathered. We tried to impress upon their place we passed was Tsang-Kong-Tsah. This is the largest town on the route, and is twenty-four le from Shanghai. Six le farther and we are at the home of Tsau-Tsung-Lan. It was five o'clock when we arrived, and the evening twilight at this early hour was fast fading away. We had been over four hours on the way. Before our boat had touched at the back steps leading to the house, we were accosted by Tsung-Lan's youngest daughter, then by his wife and eldest son, all of whom are now living in the country. I was assigned a room which I could have for my personal use while I stopped with them. The room was divided with a board partition; one part had a floor while the there. Here we sold a good number of other had none. My bed and trunk were deposited in the part having the floor; my oil stove, etc., were put in the other part. After the custom of Chinese politeness Tsau-Tsung-Lan made a great many apologies about the room. It was such a miserable, poor place for me, he said; but I, on the the truth and become a Christian. I tried other hand, praised it as being a very fine room. I was sure I should find it very comfortable; and so I did, for the weather was pleasant and very mild. On Wednesday, the pardon of his sins. I ask all our breththe first day after my arrival, Tsung-Lan | ren and sisters to pray for this man, that he accompanied me in calling on the various may become a true disciple of the Lord. families living in the neighborhood. We were kindly received, and, in several in- le to the south-west, one by the name of stances, had long conversations regarding Wong-Me, the other Lur-Au. We found the object of our visit and the doctrine we both of these places very poor towns. For believed and taught. I did not keep an accurate count of the number of places we visited, but persume we called on as many as twenty different families during the day. On Thursday we went to a small walled city to the south-east, distant ten le. In consequence of our making several stops on the way, we did not arrive at this place until noon. The walls of the city were in a life to come; that the only way to escape this very dilapidated condition, and the interior impending ruin was to reform their manner had nothing indicative of much wealth. We changed to pass the court of the city magistrate just at the time he was passing must not rely on his own strength, lest he and is. I fear, wearing himself out with sentence on a man. The sentence was given that the man should be publicly whipped. He was stretched on the ground with his face downward, one man holding his head and another his feet. Then his body was laid bare, and several other persons, provided with strips of bamboo, came along, striking him twenty or thirty blows each, and passed on. We did not remain to see how long this the court, where several criminals were confined in their dismal rooms. We were told that if they or their friends had money they dollars they would be allowed to come out during the day. We passed along all the main streets of the city, selling books; but the people were not as ready to buy as usual. As often as occasion would permit, we would talk to the groups of people that would gather about us. We closed our labors just in time to return before night. On Friday we visited several hamlets to the north. In this section there are many Catholics. We to be very much opposed to Christianity. told them that we were Christians. They would ask us to tell them about our doctrine; united in one one true God.

like their doctrine; sometimes that it did not agree with theirs. One young man wished to know if we believed that God, Christ and the Holy Spirit were one person. He said, "Here are three boys, I cannot unite them into one person." "No," I said, "you are not able to unite three into one person. But do you see that tree?" As I lifted up my eyes I saw a tree standing in front of the house, whose trunk, about ten feet from the ground, divided into three branches of equal size. "That tree is only one tree; its three branches are parts of the same tree, and are of the same nature. The trunk may be taken as representing the Godhead, through which all the activities of the three persons flow and in which all life is centered. It is the branches that unfold to us the foliage, the blossoms and the fruit. So it is God the Father, the Son and the Holy Spirit, that presents to us and the world the beauties and blessings of the Godhead. Were it not for the branches, we would see no beauty in the tree and would not derive full benefit from it. So the Godhead, without the three manifestations, would be almost, if not entirely, without benefit to man. But with these manifestations we have the fullness of the blessing of God. The wisest man cannot explain why this tree divided itself into these three equal branches; neither can we explain how it is that there are three personalities united in one person, God. We can only know the fact."

We also called at a little village, the home of the sister of Tsau-Tsung-Lan, who was We spent some little time here talking to the numerous relatives and friends who had minds the necessity of being prepared for the event of death. Tsung-Lan urged them not to perform any heathen rites. That night the poor woman died, and the next day (Sabbath) her funeral was held. Tsung-Lan said he did not wish to go, as it was Sabbath, and their services would be heathen, and we were to have meeting in the afternoon at 2 o'clock. When the hour for meeting had arrived, there were fifty or more persons present. There were two who seemed to take special interest in the doctrine they heard, with whom, after meeting, we had much conversation.

On Sunday we hoped to go toward the south, but we could not secure a small are Sabbath-keepers—some of them, it boat with which to go on the canal; consequently we concluded to walk to a small village to the westward, and spend the day gospels, and preached twice during the day. Tsau-Tsung-Lan returned to Shanghai to day. I decided to remain a day or two

This afternoon I had a private talk with our cook, who was with me, and who had given in his name as one who desired to know to show him the way of salvation through Christ, and then had a season of private prayer with him. I trust that he is a sincere seeker and that he will ere long rejoice in On Monday we secured a small boat and went to two small villages ten and thirteen places of their size I think that opium shops were more numerous than in any other places I have been in. As might be expected, fewer gospels were sold here than in other places. I preached in the street of one of these places, telling the people the consequence of such dissipated living, that the carnal pleasure which they now were enjoying would only bring to them sorrow and woe in this life and eternal misery in the of life. One man asked if it were possible to give up the use of opium? I said it was possible; but if one would truly reform he fail in the attempt. He needs the help of hard work. There ought to be at least an infinite God. Whoever relies on the another worker on that fold. and it crossed power of God may break all the bonds of Satan, and be able to live pure and holy pay. There are fifteen points, on that field, lives, and after death enter into everlasting when there should be preaching at least once jov in heaven.

Tuesday I decided to return to Shanghai. I expected to come on a wheelbarrow; but after I had started out on my way, a boatman hailed me, asking if I did not wish to go to Shanghai, and saying that he would take process of cruel torture was kept up. We me for 500 cash, so I decided to go on the passed out and came to another section of boat as it was more convenient for taking our things. We arrived home just at evening, having been absent from home eight days. The weather during the whole time was most delightful. We feel that this seccould purchase their liberty; and for a few tion offers to us a very favorable field for labor. The fact, that we have one member whose home is there gives us an opportunity to enter in and labor among the people as we could not if we had no one there. Having now been introduced by Tsung-Lan, I feel that I can go and work there with greater freedom. I found the wife of our brother very friendly and willing to listen to the preaching. She and the daughter came into evening prayers, but the wife of the son did not come in once during my stay; she seemed

cometimes they would say that it was most | DECEMBER 29, 1886.

PROM J. W. MORTON.

CHICAGO, 439 Ogden Avenue, Jan. 31, 1887. Dear Bro. Main,-As I have returned from my trip to Wisconsin and Eastern Minnesota, I feel like giving you an account of it, without waiting for the close of the quarter. Though the weather has been cold most of the time, it has been a very pleasant trip, and I trust not altogether unprofitable.

I remained at home, doing routine work in the mission till Dec. 22d, when I went to Cartwright, Wisconsin. I found the brethren there in their usual health, both physically and spiritually. They have had some three additions, by letter, within the past year, and have held their ground in most respects. Satisfied as I was, that they would be better off with a good pastor, I proposed to circulate a subscription for them, to which they assented. The effort resulted in obtaining pledges to the amount of \$10 per month, or \$120 per year. There were also conditional pledges to the amount of \$10 for the year. This subscription, together with the parsonage, which rents readily for \$3 per month, they offer to their pastor elect for one-half his time; he being expected to spend the other half in missionary work in the vicinity. When the pledges had been secured, they unanimously chose Elder Amos W. Coon, of Union Dale, Pa., as their pastor. He has, I believe, accepted the call, and expects to commence his labors about March 1st. I think the neighborhood of Cartwright is a good field of labor for a missionary. went twice to a school-house at LaReville, seven miles from Cartwright, where I had a good and respectful hearing; and I am satisfied there are several other places equally promising.

From Cartwright, I went to Minneapolis, Minn., by way of St. Paul. I stopped two days in the latter place with friends, but did not find any opportunity for public labor. In Minneapolis, I made my home with Dr. M. C. Keith, who is an earnest Christian and Sabbath-keeper. He is the proprietor of a hospital for the treatment, especially, of chronic diseases, in which he is said to be very successful. The doctor, with all his employees, to the number of ten or twelve. may be, for convenience sake, but others for conscience's sake. Besides the Doctor's household, there are quite a number of Sabbath-keepers, mostly Swedes, who meet with them in one of the wards every Sabbath for public worship. The Sabbath I spent there, there were over twenty persons at the meeting, including a few of the patients. Here I met Bro. Raese, a German brother, who is known to some of our brethren of the Tract Society, as a colporteur and gospel worker. He was originally a Firstday Baptist, but became a convert to the Now I imagine you may wish to know more Sabbath some years ago, and joined the Adventists. Subsequently, he became disgusted | ance of those that have been already received with the "Visions," and withdrew from Well, I am glad to give you information. them. He is now engaged in evangelistic work mainly on his own responsibility. He is a preacher, but spends most of the time in colporteur work. I like his spirit very

much, and trust he may do great good. Having received an urgent request from Bro. McLearn, on the Berlin field, for a little assistance, I resolved to call on my way back and spend one Sabbath at a shool-house near Princeton, Wis. I expected to find Bro. McLearn there, but he had gone before my arrival, not knowing just when to expect me. I remained, however, and preached four times. The last evening, Bro. McLearn was present and assisted. This excellent brother is doing a noble work on this field, another worker on that field; and it would a month; and it is too much for one man. There is a good state of feeling at Berlin, some half-dozen young people seeming just ready to yield their hearts to God in Christ; and there is interest on the subject of religion on every part of the field. Several persons in Princeton are investigating, the

Sabbath question. From Princeton I went to Glen Beulah, Sheboygan county, and spent the Sabbath, Jan. 22d, with several days before and after that date. While there, I preached four times at Sister Baldwin's, and twice in the hall at the village—Sunday afternoon and evening. These services (in the hall) were well attended, though the weatheriwas unfavorable. Evidently a good impression was made. There is one sister at Glen Beulah, among the most active and spiritual Christians of the neighborhood, who is entirely convinced that the seventh day is the Sabbath, and would like to keep it, if her Let us pray that this family may all be husband, who does not profess to be a Chris-

missionary effort. There is a good nucleus there, and plenty of material to work upon. At one of my meetings a large proportion of the hearers were Roman Catholies, and they were very attentive listeners.

When I arrived at Fond du Lac, I found that, owing to a change in the time-table, I should have to wait about twelve hours. therefore determined to see if I could find any Seventh-day Baptists in the place. soon found a sister whose name had been mentioned to me at Glen Beulah; but she was so sick that I could not see her. I then learned that an aged sister, widow of the late Abram Coon, was living about three miles out. I at once determined to visit her. and set off on foot through the snow, which had recently fallen and was imperfectly beaten. I found her, with an adopted daughter, living in a thickly settled farming neighborhood, and proposed that we should hold a meeting that evening, to which she assented. I went out immediately and notified twelve families of the intended meeting. At the time appointed, some of the nearest neighbors came in, and we had a precious time. Here is another nucleus. and there ought to be an effort to build up round it. My audience was in part made up of the children of a French Canadian Roman Catholic. At half-past nine I started back to the city, to take a midnight train for home. I expect to remain at home till our quarterly meeting, the last Sabbath of ebruary.

In regard to future work in Wisconsin, I have a few suggestions to make.

1. There might be a circuit formed in North-eastern Wisconsin, with Oconomowoc. Fond du Lac, Glen Beulah, Oshkosh and Little Rapids for the first points of labor. Fond du Lac would be a good place for

2. Another circuit could be organized in the central northern part of the state, with headquarters at Stephens' Point, and embracing that place, Grand Rapids or Centralia, Auburndale, Wausau and Merrill.

There is a nucleus at each of these places. There ought also to be some organized work done in Southern Illinois, with Villa Ridge for headquarters; a good deal of the same kind of work in Missouri (as yet I know but little about that field), and some in Kansas and Nebraska. Dakota also promises well and would repay careful cultivation. The work at Minneapolis should by all means be attended to. But where are the reapers? I shall probably give, in my quarterly report, some suggestions as to my own future

PROM MR. LUCKY.

New Market, N. J., Feb. 3, 1887. Dear Brother, -My friends, that had spent a few months at London, have come to us. London is a beautiful city, yet not many can find possibilities to live there. My friends could not have stayed so long, if not for the Millyard Church. I brought them over to New Market. Both will be received into the Piscataway Church, but only one will settle here, and the other, I hope, will go to Alfred Centre, to take a course of theology. He is desirious to work for the Master. of them, after having formed the acquaint-

1. James (or Jacob) Morris Carman, twenty-five years of age, a very finely educated nebrew. He was seeking after God, he told us in his testimony, a long time. But he was groping in darkness all the years of his past life. The different phases of his life are almost impossible for me to describe. I know that he was highly respected of his former fellow-believers. They looked at him as to a rabbi, and a leader in religious questions. But the rabbinical follies could not satisfy the longings of his soul. His attention was then turned to modern ideas, but he could not find any satisfaction in this either. His struggles and agonies about the question of "Hereafter," those only can estimate who are familiar with the ways and modes of thinking that prevail among that class of Jews. He soon got displeased with nationalism, and became a national enthusiast. In that state I found him. It was a very cold day, glittering snow all around the growing very fast in New Market. Rev. J. fields, when we met first. There on the ice-cover of the river Dniestr we stood. A conversation began, and I used the opportunity to present to him the offer our Lord makes since his manifestation on earth to all that labor and are heavy laden. The dear name of Jesus made him shrink back at first. but the power of the Holy Spirit came to aid. He got more and more interested in the subject. We had then entirely forgotten that we were cold. Since that time we have become the best of friends. He is an earnest scription. It has many doors, and whosoever Christian now. He understands Christianitv. and his heart is wholly given to the faith: but he is desirous to be humble now. He is trying to live a life of work and toil; his choice is farming. He is desirous to live among faithful Christians, to commune with them and benefit, as well as be benefited by Allen has sent something for my personal them. I hope the Lord will lead him in the way of grace, as he has led him thus far. He

never forsake him, I hope. Please include him in your prayers, too.

2. Joseph Paul Landow, also twenty five years of age, the second Carman in many directions. He was also brought up in rah. binical lore. The aspiration of his parents was the same as the desire of Carman's Dar. ents. and as the desire of nearly all Jewish parents in that country; that is, that their sons should become rabbis. He is a good scholar, versed in Scriptures and also in Dro. fane learning. According to his own public confession, he was also groping in darkness all the years of his former life. He belonged like Carman, to the Chassidic or Jewish mys. tic school. In the main street of Userno. witz, the capitol of Bakowina, I formed his acquaintance. He came there to take a course in the business department; his anpearance on the street called my attention: began a conversation, and soon we came to speak of the center of life, of him who is the truth, the way, and the everlasting life He, as a sharp reasoner and a good logician followed with attention all the evidences of our truth. Since that time he began to earnestly inquire into the truth as it is in Jesus and not long after that he became a faithful follower of Christ. He is earnest in all his doings and dealings; his very nature is religious, his desire is to serve the Lord with all he can. He intends to go to Alfred to prepare for the ministry, and in time, if it be the Lord's will, he will preach to people of the household of Israel. May the Lord guide him and bring about all his wishes for it is for the Lord. He has forsaken father, friends, a good home, and cleaves to him who had no home on earth, who came to his own, and his own received him not. May our people not forget to sympathize with those who find no sympathy among their own. Both Carman and Landow have spent a few months in London, and have won the affections of many friends. The many letters of high esteem that friends sent me from London have cheered my heart greatly. Bro. W. M. Jones, of Mildmay Park, writes of them very favorably. Another friend writes as follows:

"My very dear Mr. Lucky,—I am glad to have another opportunity to write to you as your two "dear boys," and perhaps the best of all your "children," I had the pleasure of knowing are now on their way to you. They have indeed given me much pleasure during their stay in London, and they carry with them my best wishes for their welfare, and, what is still more, my high esteem and respect for them. I fondly hope they will prove in after life a blessing to our cause and a help to your work, giving joy with their success." Another writes: "Their behavior is a model." Another again: "All I have on my part to ask you for your two sons in the Lord is, that you may keep them as the worthiest among all. You have not very many of such converts. I tell you, I almost envy you in that glorious work, if in God's work we could speak of envy and jealousy. Among all the proselytes of the Hebrew nations there are but few like Carman and Landow. Give thanks unto God, for he granted you such children, and do with them like St. John did with his con-(Eusebius, etc.)" Such are the letters. Can I help rejoicing?

Next Sabbath, the 5th of this month, they will be received into the church. Now we can sav. we have a Hebrew Christian congregation if we accept the idea of the Talmud [i. e. that ten form a congregation]. Eight members of the Piscataway Church, one of the New York, and one of the Marlboro Church, make ten. Blessed be the name of the Lord, for all his mercy he has shown to us in bringing about a Seventh-day Baptist Hebrew Christian congregation. I hope this will be a mustard seed out of which multitudes will spring up. I wished we would unite all ten in one bond of prayers to pray and wrestle for the salvation of the nation we come from. There is one such prayer-union in existence, of which I will

write you some time after. I cannot finish the letter before I communicate to you a few more facts that are

worth knowing. 1. The interest for the Jewish mission is G. Burdick is doing excellent work in this direction. I am greatly indebted to him for many, many things. The whole church here gets wide awake to it, and I must thank all, for all are ready to do something. Ispecially deserving my thanks from the bottom of my heart is the good Mrs. Abram Dunham, a real mother in Israel. I am sure the good Lord will reward her there above, and will bless Abram Dunham's home with many blessings here on earth. The Lord is faithful, and the reward is sure. Mr. Abram Dunham's house is like our forefather Abram's house, according to the rabbinic deis hungry can be satisfied there.

2. Alfred Centre was also not idle. Moved by a letter from here, sent by Mrs. H. V. Dunham, the Ladies' Society sent some valuable and very useful things, for which we are greatly indebted. Mrs. L. A. Platts and Mrs. Allen deserve my personal thanks. Mrs. use. May the Lord write all in the book of life. I might write more, but the third sheet tian, would keep it with her. Pray for her, that she may have the needed strength. I has forsaken home, friends and an old mother more. Please accept my best wishes for you consider Glen Beulah a promising field for Jesus' sake; but the love of Jesus will and your house. Educat

THEN AND NOW Thirty-five Years of Ha BY LILLA V. P.

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Education.

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

THEN AND NOW .- No. 2.

Thirty-five Years of Harper's Magazine.

BY LILLA V. P. COTTRELL.

In December, 1855, the spirit-rappers and table-movers are two engrossing Easy Chair topics. The influence of these former troub lers of Israel has nearly passed away, for the Lord he is God, and hath triumphed most gloriously over the king of darkness, lo! these many times. Satan deceiveth not the chil dren of God.

Two editorials on the death of Danie Webster and a long illustrated article or the life of the statesman occupy a prominent place in the same number, December, 1855 How "the great heart of the nation" throbbed at the portals of Daniel Webster's grave! "Who now shall guide our Ship of | State?" trembled on every lip. Such a spectacle can never again be seen. And is it not a much nobler sight to behold "the people" roused to the generalship of its own priceless freedom? Do we regret that the day is past of towering intellect in public service, such to-day catch gleams of its radiance from afar? This is an age of "the reign of the common people." Any one man is as a drop in the bucket.

Christianity drew her select apostleship from "the people," and statesmanship has followed wisely in her train. "The people" now give impulse to everything good. When Peter, John and James cast aside their fisher's nets and entered on the work of reforming the world, a prophecy was uttered that all future time has been fulfilling, that "the people" should direct the thought and life of the human race. Of the people! Such have been the true men of earth. And now that the people are warming their hands for life's toil by the fire which divine breath has kindled, let us rest in the assurance that our country will fulfill its noblest mission.

In 1856 Rev. Dr. Cummings, the Scotch preacher, prophesied the end of the world in nine years, which revived the excitement and discussion of "Miller"-days. Men now would scarcely believe or tremble to see the heavens rolled as a scroll, so incredulous have they become of such prophets. And why not, since it is written, "no man knoweth the day or the hour when the Son of Man cometh?"

Current Events for August, 1858, in September Harper's, are memorable concerning "The boy of four years ago cannot help wonthe success of Cyrus W. Field's enterprise, to link the continents with electric bands, after repeated failures. August 16th, the first dispatches were sent over the Atlantic Telegraph—a congratulatory message from the Queen of England to the President of the United States, James Buchanan, and the President's reply. The first regular business dispatch communicated the intelligence of the treaty entered into with China. On the day of its opening for business, 15,000 people listened to an address by David Dudley Field, giving the history of the enterprise.

In 1858, the leading topic on the Editor's Table is a ten-column article on panics and investments which give evidence that ruin is conducive to reflection. The financial storm which swept so pitilessly over the commercial world gave rise to many speculations. Both economist and moralist explored the subject with energy, proving with equal truth that "the violation of the laws of trade are ever preceded by a violation of the laws of

Judging from subsequent history, it is to be feared that the greatest lesson of all was unapplied—that the virtues are the only sure possessions. Justice, truthfulness, temperance and charity give to business and life all it has worth having of permanency. These all unto it. One word as to the Fourth-day take selfish ambition out of politics, business, literature and science; and in an age active in commercial, industrial and educational interests, the Golden Rule needs to be the pervading influence and guiding spirit.

reviewed in these days. We, like the prodigal son, need to "come to ourselves," and. learn the value of the indestructible. Every- and not coming till the first day with their thing gained in moral principles is a possession forever-good for both worlds-property, real, everlasting, satisfying. O, the exceeding riches of His grace!

The memorable events of the war are recorded in the Current Events of April, 1861, to April, 1865. But even to name the inter-

Garfield, history repeats that sad, shameful

In 1863 there was general joy over the return of Dr. Kane from the North Pole. where he went to find Sir John Franklin. Years have passed. The North Pole still sits in solitude and mystery, though other names are added to those brave men of the past whose heroism is recorded in glowing letters. Perhaps the Arctic Sphinx of ice will one day confess her secret, and some brave man. yet unknown, find the long-looked-for passage she holds in mysterious silence in her cold

The same year there is rejoicing over the verdict of the Court of Industry which gave America first honors in the list of inventive industry. This was when our reapers, threshers and plows were the pride of the land; when Mr. Theo. R. Timby received patent for the revolving tower for land and water fortifications, and Prof. Morse's invention of the electric telegraph, attracting much attention, though Congress and scientists were not fully awakened to the beneficent fact of its practicability. We are glad to find, in the records of after time, the inventor's patience was rewarded seven years later, and the statue of the yet living man unveiled in the Central Park, of New York city.

During the thrilling events of the Chicago as shone so splendidly in Webster, that we of fire, in 1871, many tributes are paid the inventor of the telegraph, which then enabled the whole country to suffer with the suffering, and to extend the full hand of bounty before it was too late to relieve want. Since the invention of the telephone, it is more than ever true that none can suffer in this broad land without all suffering, be it from cyclone, flood, or earthquake.

> In February, 1867, we find notice of the publication of the 9th Vol. of the History of the United States: when Bancroft published his first volume, Emerson, Longfellow, Prescott, Hawthorne, Motly, Lowell, and Holmes were names unknown. Irving, Percival and Bryant were at their height, and Willis just becoming known. Bancroft, at "Men may come and men may go," but he resting on the fifth, sixth and seventh days goes on with unabated vigor.

June, 1869, records the completion of the Pacific Railway, which work grew out of the war. In proportion as the North and South were divided, it became necessary to link together the East and West, which was done more effectively than men knew when the Pacific and Atlantic were joined.

Among the book notices in December, 1869, we find several notices of illustrated children's books, which seemed almost a new thing and attracted much notice. Mr. Editor says: dering what the boys of to-day have done to deserve the attractive literature and periodicals of the present."

Books and magazines have so multiplied that it is now more than ever a desirable thing to be a child with a taste for pictures them, return to the sepulcher at an early and a power to read English.

So much the tides of remembrance sweep up on the shore of the mind, during the decades of life most wonderful for breadth and

WEST HALLOCK, Ill., Dec. 13, 1886.

Sabbath Beform.

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

OUTLOOK COBBESPONDENCE.

BEAUMONT, Pa.

REV. A. H. LEWIS, D. D.: Dear Brother,—I have been in receipt of the Outlook for some time. At first it went its advent, so do not discontinue Bro. Dosker's copy. Truth is mighty and must prevail. Hold it up, and it must draw burial of the dear Lord. You say that Sabbath was the Passover Sabbath, and not the Seventh-day Sabbath. John says it was the Passover Sabbath (19: 14, 31); but Luke says that Sabbath occurred that year on the 7th day and not on the 5th, as you attempt to The lesson of The Great Panic needs to be prove. Luke 23: 54-56. They rested that day, the Passover Sabbath, and then (24:1) begins with the first day. How do you explain the resting the fifth, sixth, and seventh, spices, when they were prepared between the burial and the Sabbath, which was drawing on, at his sepulcher? Luke 23: 54. Their waiting at all was on the authority of, and in loyalty to, the Sabbath. If that Sabbath was not the Seventh-day Sabbath, why did they not come with their spices on Friday morning? On the Fourth-day burial, how do

In the assassination of President statements made by Luke, just referred to. eight signatures were acquired. Yesterday I want to know the truth, the whole truth, and nothing but the truth. And I am not afraid of the truth, nor ashamed to be conformed to it.

Your brother in him who is the Truth.

REPLY PLAINFIELD, N. J., Feb. 9, 1887.

Dear Brother,—Your earnest letter of innuiry is before me. I commend you in that you seek to know the whole truth. The difficulties which appear to exist when comparing Luke 23: 54-56 with John's account, are satisfactorily explained on the following considerations. If it be assumed that Luke's account indicates the entombing at a point just before sunset on Friday, there remains no time for the preparing of spices, which certainly took place before the women visited the sepulcher. If, on the other hand, it be understood that Luke covers the entire period between the entombing and the visit to the sepulcher on the morning of the first day of the week, in one or two general statements, the case becomes clear. We apprehend that, the entombment being on Wednes day evening, and the following day being the Passover, that the work of preparing the spices was not done until the next day, that is, Friday, which intervened between the Passover and the weekly Sabbath. That, meantime, the guard having been set, the women knew that the sepulcher could not be approached until the guard was removed. This could not take place until just before the close of the Sabbath, so that, naturally, no visit would be attempted until that time. Here comes in the important explanation commandment of the said divine Law; likemade in Matthew 28: 1. I do not wonder that you find difficulty in harmonizing Matthew's statement with the other Evangelists'. It is not possible to harmonize it, according to the popular theory, but upon the theory advanced in our columns—that, in 28:1, Matthew tells of a first visit made by only two women, a visit of inquiry, so to speak, and that Luke (24:1) tells of a second visit which occurred on the following morning, the diserepancy is removed, and the Evangelists are according to his Word, also by laboring on the eighty-six, is still at work at Washington. | harmonized. You ask how I explain the of the week. As indicated above, the fifth was the Passover Sabbath; upon this the devout Jew would rest: the sixth was used in preparing spices; the seventh was the Sabbath according to the commandment. Knowing that the guard would be removed at the expiration of the three days and three nights, the visit told by Matthew, made by the two eager women, at that hour on the Sabbath, was a most natural one.

The confusion which existed everywhere, and the doubt of, or absolute disbelief in, the resurrection which prevailed everywhere, was sufficient reason why these two women made no report of the visit. Early on the following morning, seeking confirmation of the hopes awakened by the scenes of the previous visit, these two women, taking others with hour, and find their hopes realized, and the fact made plain that he whom they mourned as dead, and sought to embalm, walked again among the living.

It is not possible to make a "harmony" of the Gospels which is absolute. Such forced uniformity would weaken them. We have settled upon the conviction that the prophecy of Christ, in Matthew 12: 40, and the statement of Matthew, 28: 1, must be taken as the fixed points in this inquiry. Whatever may seem to be doubtful must be brought into accord with these fixed points. The prophecy of Christ is certainly the authoritative element of the whole problem. The effort to set it aside upon the ordinary usus loquendi robs the prophecy of its meaning, and Christ of the specific proof he gave of his Messiahship. We cannot treat his prointo the waste-basket unread, now I welcome | phetic words thus lightly, and hence the conclusions to which we have arrived. Accept our thanks for your inquiries, and command us if we can give you further aid.

> Yours truly, A. H. LEWIS.

THE CAUSE IN HOLLAND.

The following letter and copy of petition to the second Chamber of States-General will show the status of the Sabbath question HAARLEM, Holland, Jan. 28, 1887.

To the Editor of the SABBATH RECORDER: Dear Brother, -Because our government

had sent to our Parliament a proposal for a law concerning the advancement of Sunday rest, we judged it our duty to send a request | passed is wise and Christian. "Physiology | Carolina correspondent we have the gratifyto the Second Chamber of the States-Genyou harmonize the different accounts given eral of our kingdom, the Lower House or subject shall include special instruction as to of the law prohibiting bar-rooms outside of esting topics of those days would fill quite a by Matthew and the other Evangelists? I book. President Lincoln's election in 1861, famous emancipation proclamation in 1862, and assassination in 1865, follow in rapid suc-

the request was presented. Perhaps it will come soon in consideration. Perhaps you may judge it desirable to have it in your valuable paper. I will try to translate it as well as I can do it, asking you to be so kind as to make faults good.

We had a joyful Sabbath last week, having the pleasure to receive a brother living at Amsterdam in our church. He is a carpenter man. Our little chapel was crowded with people, when the said brother was baptized, and not the least disorder was seen. Such was in former times not always the case.

Praying our Heavenly Father to bestow on you and your labors his rich blessings, I remain, dear brother.

Yours in the Saviour, G. VELTHUYSEN.

To the Second Chamber of the States General:

Noble and Mighty Lords,-The undersigned, inhabitants of the kingdom, residing at the places named, with their signatures, inform you with due respect that they, hav- life brings special temptation to stimuing understood, that our High-government lants. The familiarity with the drinkhas presented to your Assembly a law con- ing habits of the age, the leading of people. cerning the promotion of Sunday rest, feel into places away from home, make it a crime bound to be seech you, Noble and Mighty not to give our school-children ample in-Lords, earnestly and urgently, to withhold struction and warning. your approval from said proposal; and such

for the following reasons: The undersigned, confessors of the Christian religion, believe it every man's duty to health, habits, morals and future of the obey God before and above all; they feel as. | young. A sacred trust is given to the teachpired, that therefore the holy Law of God, commonly called the Law of the Ten Com- | Rev. J. E. Fullerton, in Journal of Educamandments, should be acknowledged as the tion. rule and line of conduct to all mankind; they therefore, feel bound in their conscience before God and men, to keep weekly that day of rest, which is pointed out in the fourth wise they know by the same reason the first day of the week, Sunday, as a day destined by God unto the common daily labor; for which reasons they should see in the acceptation of the Law concerning the promotion of Sunday rest, proposed by High government, which doubtless should hinder the complete liberty to common daily labor; a shortening of the divine right; a, be it unintentioned, violation of the liberty of conscience; a suppression of their civil rights. For certainly those, who wish to serve God, first day of the week, after his commandment, by virtue of this law might be opposed in an unallowed way, their lawful time to work might be shortened and they be hindered thus (in as much as the said Proposal, being made a Law, might do so) to perform what they may find to do in order to the honest and dutiful promotion of their temporal

In case your Assembly, however, might ndge, that limiting rules on the absolute liberty of Sunday work are to be introduced by the Law of the kingdom, so the undersigned beg, that it may please you to leave free from the pressure of said rules, those who keep the Sabbath after God's command-

ment, namely, the seventh day of the week. Which doing, Noble and Mighty Lords, we are your most obedient servants.

Cemperance.

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

A TIME.

BY RACHEL BAY.

There'll be a time. There'll be a time When beer and ale and whisky stale, By working hands and Christian bands, Will be swept from our land.

There'll be a time; Not very far, I see the star That hangs aloft, A star so bright with shining light, And dazzling ray tells of the day. There'll be a time, When ale and beer with loudest cheer Will be swept from our land.

Thére'll be a time; The bugle horn at early morn, With echo loud, From every hill from every crowd, Tells of a day not far away, There'll be a time When drink so strong with all its wrong Will be swept from our land. -Baptist Gleaner

TEACHING THE YOUNG.

It has probably occurred to many teachers, as an intuition of genius, or a tradition from the ancients, that "as the twig is bent and joy to the labor—the consciousness that which homily is to appeal to all the teachers the armor of alcohol."—Signs of the Times. in our common schools where instruction in the effects of stimulants is given, to be honest and faithful in the instruction. The law

part by public money," except art or special schools. Now does not this mean that "instruction as to the effects of alcohol" shall be lifted to the dignity of a "regular branch?" Many parents and pastors and friends of the young do most earnestly hope that no teacher, by pushing the study into a corner will practically instruct the pupils that the effect of alcohol and narcotics is of small importance. That is not carrying out the spirit of the law.

The new branch comes into our curricuum representing the most passionate interests. earnest endeavor and most noble prayer of a host of noble men and women. Their motive in pushing its introduction is the loftiest philanthropy. A thoughtful teacher might feel a baptism of the most disinterested desire to do good as he received the opportunity to shield the young from the drink habit, or enlist them on the side of temperance, as a high and sacred trust

The new study represents the conviction that there is special need because special danger to the young. Our high-wrought, exhausting life brings special danger to the young. Our high-wrought, exhausting

What is true education, if not a preparation for life? The hygienic temperance instruction has surely a practical bearing on ers. May they be earnest and faithful.—

A BLAST AGAINST BEER.

For some years a decided inclination has been apparent all over the country to give up the use of whisky and other strong alcools, using as a substitute beer and other compounds. This is evidently founded on the idea that beer is not harmful, and contains a large amount of nutriment; also that bitters may have some medical quality which will neutralize the alcohol which it conceals. These theories are without confirmation in the observation of physicians. The use of beer is found to produce a species of degeneration of all the organs; profound and deceptive fatty deposits, diminished circulation, condition of congestion and perversion of functional activities, local inflammation of both the liver and kidneys, are constantly present. Intellectually a stupor amounting almost to paralysis arrests the reason, changing all the higher faculties into a mere animalism, sensual, selfish, sluggish, varied only with paroxysms of anger that are senseless and brutal. In appearance the beerdrinker may be the picture of health, but in reality he is most incapable of resisting disease. A slight injury, a severe cold, or a shock to the body or mind will commonly provoke acute disease ending fatally.

Compared with inebriates who use different kinds of alcohol, he is more incurable and more generally diseased. The constant use of beer every day gives the system no recuperation, but steadily lowers the vital forces. It is our observation that beer-drinking in this country produces the very lowest kind of inebriety, closely allied to criminal insanity. The most dangerous class of ruffians in our cities are beer-drinkers.— Scientific American.

A trial has just been concluded in San Francisco of a man charged with murder, a part of whose defense was that he was drunk when he committed the crime. In the charge to the jury the judge said:

"The law provides that no act committed by a person while in a state of voluntary intoxication is less criminal by reason of his having been in such condition. The evidence upon this subject is made admissible, however, upon the question of the intent with which the act was committed. Insanity produced by intoxication does not destroy responsibility, if the party, when sane and responsible, made himself voluntarily intoxicated, and drunkeness forms no defense whatever to the fact of guilt, for when a crime is committed by a party in a state of intoxication, the law will not allow him to avail himself of his own gross vice and misconduct to shelter himself from the legal consequences of such crime. Even for the purpose of determining the degree of crime, evidence of drunkeness must be received with great caution."

Upon this charge, the Sacramento Record-Union very sensibly remarks:

"Even this charge, justified by the law. is too mild. The law should be such that the tree's inclined." This lifts the teacher's the man who dethrones his reason by use of calling into a profession, and gives dignity strong drink should be held as accountable for the result of his acts while in the intoxithe faithful teacher is forming the convic- cated state, as if he were sober, and of perin relation to civil legislation in that country: tions, molding the character, shaping the feetly clear mind. Such a rule would result habits and so controlling, in a great measure, in an immediate decadence of many crimes the future of the pupil. The moral of which now boldly stalk about, safe within

> THE saloon is going. From a South and hygiene, which in both divisions of the ing information that owing to the operation

Alfred Contro, N. Y., Fifth-day, February 24, 1887.

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

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

Editor. TERMS: \$2 per year in advance.

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

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

Drafts, Checks and Money Orders should be made payable to E. P. SAUNDERS, AGENT.

Some time since we spoke of a farm for sale, advertised in these columns, at Oursler, Kan. This property is still unsold, although the advertisement is taken out of the RE-CORDER. Brother Oursler will be glad to furnish information concerning it, to any who may wish to inquire.

THE longest step a man ever took toward a drunkard's grave was when he went from total abstinence to the first glass. So in every course of sin, the longest step is at the beginning. It is hard for a man, who knows what is right, to begin a wrong course; but when the course has been once begun, it is comparatively easy to continue in it. Such is the force of habit, and such the importance of avoiding the first wrong step.

BROTHER VELTHUYSEN requests us to say to the readers of the RECORDER that it is now more than three trimesters (nine months) since the Haarlem Church elected a new clerk, Bro. J. M. Spaan, Orangestraat, 75 Haarlem. The circumstances connected with this change, Bro. Velthuysen thinks, will explain why no report came from that church to our General Conference last fall, the former clerk being in a bad mood toward the Sabbath cause. Corresponding Secretary of General Conference, and others interested, will please notice this change.

ARKANSAS has done herself credit in the passage of an act amendatory of her late Sunday law, by which all people who observe the Sabbath are exempt from the penalties of Sunday labor. It will be remembered that the law was amended in 1885, for the purpose, as it appears, of stopping the Sunday traffic of certain parties who claimed to be Jews, and so claimed the right to keep open their disreputable business on Sunday. But a very short time sufficed to show that the law was practically inoperative for the end sought; and that it worked hardships for those who conscientiously observed the Sabbath, and desired, quietly, to pursue their legitimate labor on Sunday. It is an evidence of the sincerity of these Arkansas lawmakers that they have so promptly corrected the blunder of 1885. Last week, in our Sabbath Reform column, we gave a little account of the passage of the bill in the Senate. The following letter announces the passage of the bill in the House:

TEXARKANA, Ark., Feb. 13, 1887. Arkansas has once more acknowledged the rights of Sabbatarians to worship God according to conscience, giving them legal protection to keep the Sabbath and work on Sundays. The bill passed the House on the 17th, and became a law at once. Such a revolution of public sentiment as has come the act of 1885, is truly surprising. papers everywhere are lauding the present act, even those that a few months ago were loud in denouncing Sabbatarians. Praise to God! Fraternally,
J. F. Shaw.

THIS number of the RECORDER completes the fifth year since the present Editor began writing for its columns. The first seven months of this time he wrote as an editorial correspondent, and the remainder of the five time, no issue of the paper has been made which did not contain something from his that it is considerable, we are quite sure. pen. In response to the continued demands the paper every week in the year, is a much work in the world, and whenever we stop unto I sent it." From these considerations, Read in your devotional meetings, or in the missionary work, if you will put upon your mind and body. If the reader will add to where they are needed to carry on that work, some humble part in the great and good work ties, or read by yourselves the papers of the ance with the work.

this the work of editing the Swedish month- | we stop the work. The work may, indeed, ly, writing almost all the original matter for "be over with," but not so our responsibility. it, and editing the whole without assistance; and then will add the entire editorial work of the Helping Hand, our Sabbath-school quarterly, he may well conclude that the Editor is a busy man. Nevertheless, he finds | and necessary to it is a deep and abiding love upon the Sabbath, which he has done now for nearly two years, without interruption, General Conference. Yet there are some people who continue to regret that he has left the ministry and settled in Alfred, where so many of our ministers go to get-fat salaries and a life of leisure!

VOLUME V. of Our Sabbath Visitor closes with the issue of this week. All who are in arrears to the close of this volume should give immediate attention to the matter. Subscriptions for next year should also be promptly made, the money accompanying the order if possible. Our Sabbath Visitor should go into every Sabbath-school, in sufficient numbers to supply every family with a copy. We could mention some schools in which children take an extra copy for their neightheir own. There are now less than 2,000 to be increased to at least 3,000. With this number taken, and promptly paid for, it would be possible, with the income from the Bliss fund for this object, to make this already excellent paper one of the best children's papers in the land, just what it ought

NOT YET "OVER WITH."

Dr. J. H. Vincent sometimes tells the story of a fashionable lady who found herself under social obligations to a lady whom she could not help regarding as a very disagreeable acquaintance, but one whom it would not do, for social considerations, to drop. She accordingly arranged to invite her, with others, to a tea-party, and sent her little girl to convey the invitation. The little girl, knowing more of her mother's feelings than the mother suspected, gave the message in a very impressive manner. As instructed, she said, "Mrs. B--, my mamma says she would be delighted to have your company at her house to tea to-morrow afternoon," and added, out of her own uncon-

scious, childish honesty, "and then, she

says, it will be over with." The story, of course, is a pointed thrust at the insincerity of certain society notions and manners, but it is capable of a much wider application. The desire to have a disagreeable duty off one's hands is by no means an uncommon one, nor is it one to be reprehended if only we are always strictly honest about it. But the disposition to regard any duty which does not accord with the tastes and desires of our own carnal natures as a disagreeable one, to be gotten rid of as cheaply and as quickly as possible, is altogether too common. We sometimes fear that the support of our denominational work is regarded by some of our people in some such light. There are some who love that work and give of their evident that, as a body, we have not yet come to an appreciation of our great privilege. Near the close of last Conference year, some of us felt constrained to make a special appeal to the denomination at large to reover Arkansas in the last thirty-five days, on lieve our Societies of financial embarrass. the unconstitutionality, as well as infamy, of ments. This appeal was responded to promptly and generously. A few cases are mentioned in which the donors at the time said, "There, I hope I shall not be called on again soon for such a purpose." That a much larger number inwardly said, "And then it will be over with," appears from the fact that the receipts of the Tract Society, for the first five months of the current Conference year, have fallen considerably below one-half of what they were for the corresponding period | sinful, mortal man, and the true church of of the previous year. How much the receipts years as Editor-in-chief. During the entire the Missionary Society have fallen short of or distracted with so many divisions and disthose of last year, we have not estimated;

Brethren, we cannot afford to treat our which these five years have thus made upon | work and our opportunities in this way. It him, he has written about 350 full articles, is not so soon or so easily "over with." God harvest truly is great, but the laborers are and 1,300 editorial paragraphs, the latter gives us a life time in which to do our life's few," and the means of extending evangelivarying from one inch to six or seven inches work. We cannot do that work in a day cal knowledge comparatively small in proin length, making in all 1,650 different arti- and have it "over with." He gives portion to the Macedonian cries which exicles and paragraphs. This, however, by no us daily opportunities, and, only by the gencies of our fellow-mortals utter. Not means represents the greater part of the ed- daily performance of those duties which only does the situation of things solicit our itorial work of the paper. The selecting of they bring can they ever be fully improved. miscellaneous matter, the revising and adapt- | Every hour we spend with folded hands, ing of selections and contributions to the feeling that the duty is "over with," we lose various departments, and the general super- ground which can never be recovered. God ror, inasmuch as the decree has gone forth, vision of the entire literary department of gives us means with which to carry on his | "My word shall prosper in the things wheregreater tax upon time, and energy both of the flow of these means into the channels we feel it our indispensable duty to bear working meetings of your Benevolent Socie, heart the culture that will come of acquaint-

What is needed is a constant, generous inflow of funds to the treasuries of our Societies, that their growing work may go forward with a steady, strong hand. Back of this, time to fill a regular preaching appointment for that work; a love which, instead of regarding it as something to be gotten rid of as speedily and as easily as possible, will find and the uttermost parts of the earth for his except when in attendance at Associations or its joy in doing the Master's bidding. And for possession." Should the Lord in his mercy this love of our work let us go one step crown the united endeavors to the facilitatfurther back still and get the spirit and love | ing of this delightful event, Heaven will of God into our hearts, in boundless measure. Jesus bade his disciples tarry at Jerusalem until they were filled with the Holy Ghost. Can it be that we went too soon from Jerusa-

AN OLD MISSIONARY SOCIETY.

A brother in Shiloh, N. J., sends us the constitution of a society, and some facts concerning it which will be of interest to our readers. It was called "The Seventh-day Baptist Missionary and Bible Society of the County of Cumberland, in the State of New Jersey." It was organized in 1816, and seems bors who do not have any such paper of to have disbanded about 1842. Eighty-six names appear upon the books as members copies of this paper taken. The list ought during that time. Of these only five are still living: John T. Davis, now in his ninety-sixth year was one of the organic members; Dr. George Tomlinson joined in 1833. Joseph P. Allen, in 1834, I. D. Titsworth and Horace B. Davis, in 1838.

> The first payment of money made by the society, so far as the record shows, was \$10, June 25, 1819, to Eld. Amos R. Wells, missionary, for the benefit of the general mission. In 1838 and in 1840, the Society paid \$10 and \$20, respectively, to aid in promoting Christianity among the Jews.

Eld. John Davis, V. D. M., was the first President of the Society; Jacob West was the first 1st Vice President: Jedediah Davis, the first 2d Vice President; Charles Davis, first Treasurer; John Swinney first Recording Secretary: Ephriam Bonham, first Corresponding Secretary; and Caleb Sheppard, Enos F. Randolph and Phineas Ayars were th first Assistants.

It will thus be seen that our fathers of two generations ago, in Cumberland county, at least, were in the front ranks of missionary spirit and enterprise. Is it any wonder that out of that church, and out of that mission ary atmosphere, came our first China missionary, Elder Solomon Carpenter? that later came our missionary to Palestine Dr Wm. M. Jones, now of London? that later still the same church gave its pastor, L H. Davis, and wife, to reinforce the China mission? and that two years later it fur nished our medical missionary, Dr. Ella F Swinney?

We give below the "Preface" and "Constitution," as kindly furnished by Bro. Micajah Ayars:

PREFACE.

Notwithstanding the great things which ive meetings. have been done, and are still doing, through the agency of the British and Foreign, the American and the Russian Bible Sociesubstance, liberally, to its support; but it is | ties, in diffusing the Scriptures of truth. in conjunction with the various missions both foreign and domestic, now in actual operation, there is still ample scope for the exercise of Christian benevolence, and the greatest possible encouragement to come forth "to the help of the Lord against the mighty."

When we think of great empires yet remaining under the influence of Mahometan imposition or pagan superstition, yea thousands and tens of thousands of immortal souls, each more precious than the whole material system, absorbed in ignorance respecting the way of salvation, and totally unacquainted with the Word of God and the means of grace, while many are arrogating to themselves more than can belong to fallible. Christ confined within such narrow limits. putes—who that wishes for the prosperity of the Redeemer's kingdom can hesitate for a moment respecting the propriety of aiding in Bible and missionary institutions? "The benevolence, but we have the animating language of prophecy assuring us of the universal triumph of truth over the dragon of er-

of "holding forth the word of life." in which almost all Christians are engaged.

Impressed with the foregoing view of the subject, we have adopted the following constitutions and cheerfully cast our bread upon the waters, believing that the Lord will perform his promise that it shall be seen after many days, even when the heathen shall be given to the Redeemer "for his inheritance, rejoice, and in that joy we may hope to be favored sharers.

CONSTITUTION.

ARTICLE 1.—This Society shall be styled The Seventh-day Baptist Missionary and Bible Society of the County of Cumberland, in the State of New Jersey.

ARTICLE 2.—Any person shall be admissible to membership by paying the sum of fifty cents in advance and subscribing to the Constitution and paying the same sum annually for the support of the Institution. Contributions of a larger or smaller amount will be thankfully received.

ARTICLE 3.—Any person paying the sum of ten dollars at one time and complying with the rules of this Society, shall have the privilege of membership during life.

ARTICLE 4.—This Society shall meet on the second First-day in November and May and at their meeting in November annually choose by ballots, or otherwise, one President, two Vice Presidents, a Treasurer, a Recording and a Corresponding Secretary; and three Assistants—who shall constitute the Board of Managers,—a majority of whom shall have power to form by-laws for themselves, and call special meetings of the Society by advertisement, and transact all business that is not otherwise provided for in this Constitu-

ARTICLE 5.—The President, or in his abence or at his request, the next senior officer shall preside in all meetings of business. All orders for moneys on the Treasurer, shall be signed by the acting President, and countersigned by the Secretary.

ARTICLE 6.' - Any vacancy occurring amongst the officers either by death or re moval, the Board shall have power to elect one or more (as the case be) to supply the vacancy till the next annual meeting.

the members of this Society, with the sum each one hath paid, and keep an account of all the money, Bibles, or other property that (as the case may be) and submit his book and vouchers to the inspection of the Board at their meetings and lay the same before the Society at their stated meetings.

ARTICLE 8.—The Recording Secretary shall keep a book in which this Constitution shall be recorded with the by-laws which may be enacted, and the names of all the members of the Society, and record the proceedings of this Society, or of the Board, as the case may require, and be ready to make report of the same to the Society at their stated meetings.

ARTICLE 9.—The Corresponding Secretary shall, under the direction of this Society or their representatives, maintain intercourse with other missionary or Bible societies, which are at a distance, and lay all communications before the Society at their respect

ARTICLE 10.—No appropriations of the funds of this Society shall be made without the approbation of a majority of the members present at one of their stated meetings, except the Society at said meetings shall vest the Board of Managers with authority to appropriate the same.

ARTICLE 11,—Any member of this society shall have liberty to withdraw at any time, by signifying the same to the Treasurer; and paying up his arrearages if any there be.

ARTICLE 12.—No alterations in this Constitutions shall be made, unless reduced to writing and laid before the Society at a stated meeting, and approved by three-fourths of the members present.

Communications.

TO OUR LADIES.

NUMBER I.

A circular letter has just been issued by the Woman's Board to our Ladies' Benevolent Societies. The RECORDER is our best agent for the carrying of the desire of this letter to non-co-operating societies or individuals and to our isolated Sabbath-keeping women. We are, by virtue of our organization, the pledged helpers of our Missionary and Tract Boards. We are, by virtue of our relation to the Master, obligated to help to sustain his cause. What can we do for these Boards? Be intelligently interested in them, pray for them, give them money. A higher type of Christian womanhood will be our own reward.

How can we help our Missionary Society? Inform yourselves upon missionary interests.

Woman's Missionary Boards of various evangelical denominations. They cost but little and are easily obtained. They will feed your souls by putting you into more intimate relations with that great life-current which flows from the heart of Christ to the sin-sick bodies of his suffering daughters of earth Have you lost track of your purse, they will find it for you, and will, by virtue of their magnetic charm, loose the strings of that purse, and, aided by sanctified hearts, will put your fingers unerringly upon the Lord's money still lying there.

The Missionary Link is the organ of the

Union Missionary Society, bi-monthly, price 50 cents. Miss Sarah Daremus, Correspond. ing Secretary, 47 E. 21st St., N. Y.; Woman's Work For Women, and Our Mission Field, have been united and are now published at 23 Centre St., N.Y., under the auspices of the five W. F. M. organizations of the Presbyterian Church; Children's Work For Children, is the juvenile paper, monthly: Life and Light is the missionary organ of the Congregational women, 60 cents, monthly, Sec. 1, Congregational House, Beacon St., Boston; The Dayspring, juvenile, 20 cents. Mission Studies is issued by the Board of the Interior (Congregational), monthly, 25 cents, Sec. W. B. M. I., 53 Dearborn St., Chicago; The Helping Hand is the organ of the Baptist women, 40 cents, monthly, W. G. Corthell, Missionary Rooms, Tremont Temple, Boston; Little Helpers. uvenile, 20 cents; The Heathen Woman's Friend is published by the Methodist women, contains a children's department, monthly, 50 cents, Miss Pauline J. Walden, 36 Broomfield St., Boston; The Evangel is issued by the women of the United Brethren Church; Missionary Journal, by the Lutherans; The Advocate is the organ of the Friends, which is the youngest of the Missionary Societies, organized in 1881, their work being still in a formative period, Esther T. Prichard, Cor. Sec., 56 Wabash Ave., Chicago. The publication of the oldest of all European societies, organized in 1834, are the Female Missionary Intelligen-ARTICLE 7.—The Treasurer shall keep a | cer, monthly, and the Missionary Pages, book, and regularly enter the names of all the juvenile paper, Miss R. A. Webb, Cor. Sec., 267 Vauxhill, Bridge Road, London S. W., England. Let societies subscribe for he may receive, and also of the expenditures any of these. The Woman's Missionary of the Society or of the Board of Managers, Boards also publish many leaflets, so cheap and so helpful that our women would do themselves a favor to get them, read them, and send them on for some one else to read. Any Board, upon call, will give a printed list of their publications. The Annual Reports of these Boards are also of great value. Our own Annual Reports should be read by our women. Our RECORDER should find no cold shoulders, but only interested readers, who will thus post themselves as to the condition of our own missionary interests.

> If you please, let us suggest one other line of reading, the beautiful gems penned by our dear old friend, Mrs. Lucy Carpenter. These, had she not expressly desired should never see reprint, should have been put into more tangible and more accessible shape than RECORDER files. But turn to them, all of you who can. Select from amongst them, if you will, her papers on "Glimpses of Domestic Life in China," of which there are nine, possibly more, beginning with Ru-CORDER of April 4, 1850. She was the queen of the pen amongst all our women. A rereading of these papers, written so long ago, may be of itself sufficient to awaken a keen interest in our China field as it is today. Interest your daughters in the reading of them, while those of you who knew her are still living, that by this double means a double good may be accomplished—a love for the memory of this dear woman, and an acquaintance made with the beauty in the spirit, in the thought, in the word, as her words slipped gracefully from her pen, as it also tripped with grace back and forth upon her paper. Said a lady of rare intelligence, of uncommon acquaintance with books and literary people, when speaking to a young friend of her old-time and much beloved friend, Mrs. Carpenter, "If you could do that, interest your young people in Lucy Carpenter's writings, you would do a good work; you might do nothing more this season, and yet feel that you have done a good summer's work. But few writers equal her, and very few surpass her."

Accompany any reading of papers with a question box, or by a more informal discussion of the topics therein contained, or of interests growing out of them. Your child grows interested in these studies in which he has his perfect lessons. So will you grow interested, and useful, too, in work, even SECRETARY.

DEACON C. R. LI Clinton R. Lewis was b gany Co., N. Y., Nov. 30, 1 Cook County Hospital, Chi 1887, in the 49th year of h

When quite young, Brotl

live with Deacon E. R. Cr Genesee, N. Y., where he; In his youth he sought and Saviour of sinners, and p his faith in him by uniting Genesee Seventh-day Bapti under the pastoral care of B. Brown. In 1861 he enli and, becoming disabled, service, he was discharged 1865, in that hour of the need, he again enlisted and close of [the war. After t West, first to Minnesota, tl Neb., thence to North Lou His church relations wer

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After the funeral, some riages and wagons follow brother to his last resting glad to have known Brot have had his counsel and e by the grace of God, he wa most clearly the power of sustain in sickness and gr we believe he is now enjoy of the blessed.

FROM THE "BERLI

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an's Missionary Boards of various evani denominations. They cost but little re easily obtained. They will feed your by putting you into more intimate rewith that great life-current which from the heart of Christ to the sin-sick of his suffering daughters of earth. you lost track of your purse, they will for you, and will, by virtue of their etic charm, loose the strings of that and, aided by sanctified hearts, will our fingers unerringly upon the Lord's still lying there.

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DEACON C. R. LEWIS.

Clinton R. Lewis was born in Scio, Allegany Co., N. Y., Nov. 30, 1838, and died in Cook County Hospital, Chicago, Ill., Feb. 5, 1887, in the 49th year of his age.

When quite young, Brother Lewis went to live with Deacon E. R. Crandall, of Little Genesee, N. Y., where he grew to manhood. In his youth he sought and found Christ the Saviour of sinners, and publicly expressed his faith in him by uniting with the First Genesee Seventh-day Baptist Church, then under the pastoral care of the late Thomas B. Brown. In 1861 he enlisted in the army, and, becoming disabled, after six months' gervice, he was discharged. In February, 1865, in that hour of the country's greatest need, he again enlisted and served till the close of the war. After the war he came West, first to Minnesota, thence to Orleans, Neb., thence to North Loup, Neb.

His church relations were as follows: First Genesee, N. Y., New Auburn, Minn., Carlton, Minn., Orleans, Neb., and North Loup Neb. In February, 1879, he was appointed and ordained deacon of the Orleans Seventhday Baptist Church, which he served faith fully in this capacity, while he remained

Brother Lewis was a very pleasant man, beloved by his general acquaintances as well as by those more intimate with him. As a Christian he was faithful, always showing his interest in the prosperity of the Master's kingdom. He leaves a wife and four children in sad bereavement, to mourn the loss of a noble and affectionate husband and father. The church, also, has lost an earnest worker, and the community an upright man.

His body was brought home for interment. The funeral was held at the Seventh-day Baptist church at North Loup, February 9th, at 2 o'clock P. M. The house, which will seat about three hundred, was crowded. Six of the brethren, who were deacons, or had served churches in that capacity, acted as bearers. The choir, which had formerly been led by Bro. Lewis, but now led by Bro. J. H. Babcock, and assisted by T. Martin Towne, of Chicago, presented some very fine by the pastor, from 1 John 3: 2.

riages and wagons followed our departed brother to his last resting place. We are have had his counsel and example; glad that, by the grace of God, he was enabled to show sustain in sickness and great suffering, and we believe he is now enjoying the association G. J. C.

FROM THE "BERLIN FIELD."

To the Editor of the SARBATE RECORDER: We are having very calm, cold weather, with about a foot or 14 inches of snow and good sleighing. As a general thing, there is but little sickness.

In religious matters we are making some progress. Our church in Berlin is certainly in advance of many bodies of like numbers. We have almost all the church to our Sixthday evening meeting, and there is a manifest spiritual advancement. Our Sixth-day evening meetings are looked forward to with much interest, and they are seasons of great spiritual advantage. We have been holding a young people's meeting for several weeks, and several of our young people are concerned for the salvation of their souls. Our Sabbath-school is decidedly interesting. Brother Eaglesfield, who has recently come to us from the Adventists, is superintendent and is very efficient.

ress. The brethren are cheerful and hopeful. They are attentive and prompt in atthe preaching of the Word. Recently a lady united with the church, and her husband was received as a candidate for baptism. There are several others in Deerfield contemplating uniting with the church. There is much interest manifested by the people on this field. The harvest truly is great, but be possible that our people will stand so much in their own light as to neglect to give proper attention to this matter? "How can they hear without a preacher, and how can they preach except they be sent?"

in the minds of some of our brethren, re- is still flourishing. On the evening of Jancieved from the article of brother J. W. uary 29th, there was a public entertainment Morton, in relation to the union of the Ma- given by the scholars of the school, under

object or purport of that communication. The people intended by brother Morton are the Seventh-day Adventist brethren who reject Ellen G. White's so called visions as a from the "visionists" in regard to their views of the "sanctuary" and other fatal errors. We most ardently hope that the way may be made plain for the speedy union of this most exellent people with us. Of course, some of them hold opinions different from ours on some points; but a few friendly conferences would go a long way in reconciling differences and effecting a harmonious a letter from an Adventist minister, now his people in the near future. And this is church. a feeling by no means local, but is everywhere manifest wherever this people are found. It is certain that nothing but the Word of the living God can meet the wants of the human heart, and no body of people can hold together long without a living and Almighty Saviour.

A. McLearn.

CORRECTION.

In consequence of the shortness of time given, and the necessary haste in preparing the lesson helps for the Helping Hand, I find that some errors have crept in the notes prepared by me. In the notes on the lesson of Feb. 12th, commenting on Gen. 15: 9, the following question is asked: "Is there not some significance in the fact that the age of each animal to be sacrificed was three years, the length of time that Christ was bodily on earth?" It was in my mind to ask "if the ages of the animals were not typical of the three years of Christ's ministry in the flesh."

F. O. BURDICK.

GROWTH IN GRACE.

Growth in grace is something that belongs selections, and rendered them in an exceed-lonly to Christians. A man having never ingly impressive manner. The sermon was tasted the grace of God can never grow in it. But a man who has the grace of God wrought After the funeral, some twenty-five car- in his heart, must grow in it, if he abides in Christ, or else he will lose this precious gem. The grace of God in the hearts of Christians glad to have known Brother Lewis; glad to is like the rising sun, which at first is dim, but increases in illuminating power until it reaches its meridian height of glory; so with most clearly the power of Christian faith to the Christian, who has the grace of God planted in his heart. At first it is feeble, but gradually develops until it reaches its fullness in the time to come. And as the rising sun scatters the darkness of night, so the grace of God, as it develops in the hearts of men, dispels the gloom of life into a perfect day, which will increase in radiance as we draw near the borders of the other world.

Home Hews.

New York.

At our town-meeting, held the 15th inst., the chief interest was the license question. Last year a goodly number of ladies attended the polls, and, with no-license tickets in their hands, labored personally with the voters, and furnished a free dinner to all who would partake. Thus reinforced, we changed a previous adverse majority to eighty-two for no-license, and secured s majority of the excise board. Consequently, no licenses were granted in the town the past year to either druggist or hotel. As The church at Coloma is also making prog- the time for town-meeting approached this year, many savage threats were floating in the air to the effect that if the ladies were at tendance, and earnest in their attention to the polls they would see trouble. But as could go to Philadelphia and back for \$4, they could see no reason why a man's wife and she did so, carrying her securities in a was addicted to the use of tobacco. She became or daughter might not accompany him where it was proper for him to go, they turned out in greater force than they did the year before. The result was, that, though a very large vote was polled, we had one of the quietest and pleasantest town-meetings ever the laborers are few. "Oh! where are the held in town; and a no-license majority of reapers?" Is there not some good man who 123, an increase of 50 per cent on last year's can be sent to this important field? Can it majority. We praise the Lord. A. B. P. FEBRUARY 18, 1887.

Illinois. CHICAGO.

The Mission Sabbath-school, conducted by There is an impression I wish to correct the brothers and sisters of our little church,

consisted mainly of singing, but there was some good speaking besides.

A large class received presents for learning all the "Golden Texts" of the past quarter. rule of faith and practice, and who differ A still larger class received presents for general attendance and good behavior; while one girl, Miss Myers, received a special prize for perfect attendance and behavior. Every member of the school received a prize in the shape of refreshments, consisting of oranges, nuts and candies. A large crowd, chiefly relatives of the scholars, were present as spectators.

We sincerely hope and trust that this union. And, if we are not greatly mistaken, school, under the blessing of the great Head the time is not distant when the hindering of the church, may produce good results barriers between Sabbath-keepers will all be among the families who enjoy its oppor taken out of the way. I am now in receipt of tunities. The children have certainly been much benefited by their attendance; and the active among them, stating that it is his sol- officers and teachers have found it to be goodemn conviction that serious changes await for them as individuals, and for our little

> This church has received another member by letter, and we hope that several others who are members of sister churches will soon connect themselves with us.

There are many of the evangelical churches of Chicago and vicinity that are now enjoying times of refreshing. Many have lately professed conversion. Brethren Moody and Murphy are doing a good work for Christianity, and for temperance as well-God speed them in their labors!

J. W. M.

Condensed Aews.

Domestic.

The Hon. E. R. Hoar has resigned the presidency of the board of overseers of Harvard College.

The Allegheny, Pa., tanners who struck three weeks ago for an advance of twentyfive cents per day, have decided to resume work at the old wages.

William T. Brigham, a prominent lawyer of Boston, Mass., has been arrested, charged with embezzling \$17,000 from the estate of two ladies, his personal friends.

A fire on Staten Island, caused by a lightning stroke, February 18th, consumed thirty passed away almost immediately. He was 78 years thousand bales of cotton, and destroyed of age. other property, valued in all at \$350,000.

A span of the iron bridge over the Genesee River at Rochester, N. Y., on Court Street, was carried away by the wind on Friday last, and several persons were thrown into the river and drowned.

In the Lower House of the Missouri Legislature the joint resolution providing that the question of prohibition be submitted to a July 1, 1866. She was married to Mr. Ansley M vote of the people of the state has been passed by a vote of 76 to 53.

The great rolling-mill at Wheatland, Pa. is being repaired by Pittsburg capitalists, and will be converted into an immense pipe-iron for a large amount of iron.

The storm of Feb. 11th, throughout the country, was one of the severest of the season. Ice gorges, floods from rain and melting snows, and terrific winds, caused much damage to dwellings, business houses, and rail road property, and the loss of some human

It is stated that a number of Englishmen have recently been circulating through Pennsylvania; Ohio, Illinois and Kentucky, purchasing horses. These men are believed to home in which she had such perfect faith. She was be secret agents sent out by the English govbe secret agents sent out by the English gov-

Sharpe, Marshall county, Tennessee, in which, thus far, have been found two human skeletons, \$500 or \$600 in gold and silver, some silverware and other valuables. It is supposed to have been the rendezvous of a band of guerrillas, during the war, and perhaps of a band of robbers previous to that

Mrs. Hetty Green, of New York, went to Philadelphia from New York Feb. 18th, deposited \$1,000,000 in Philadelphia and Reading Railroad securities under the requirements of the reorganization plan. A New York firm, to whom Mrs. Green applied, wanted to charge her \$100 to transfer her securities, but Mrs. Green replied that she well illustrates her will-power and loyalty to her

surplus of 175,000 tons.

says the government buys police bludgeons. Two American missionaries have been ex-

pelled from Monastir, Turkey, on the charge of distributing books inverghing against The Bayarian rifle factory at Amberg is

ment every week.

The North German Gazette of Berlin says the German Reichstag will be again dis solved unless the government secures a majority in the elections. Advices from India say that news of a

conceived the idea that it meant the Seventh- which is considered, in some respects, the are visiting Mandalay! The Gasette and Pio- ligits, devise and bequests to the American Sab of Angest, 1967.

Alvano Central Feb. 31, 1867.

Alvano Central Feb. 31, 1867.

Mrs. Maria Reyes Hernandez, of Venales. in the province of Pshar, Del Rio, has just died at the age of 138 years.

It is semi-officialy stated that the relations petween Austria and Russia are so much improved that it is no longer expected that Austria would make a Russian occupation of Bulgaria a casus belli.

The Vossische Zeitung has a dispatch from Moscow saying that the Indian authorities have concluded to extend the Quetta C. A. Building, corner 4th Avenue and 28d St.: en-Railway to Northwest Afghanistan in order | trance on 23d St. (Take elevator.) Divine service to secure an outlet for British commerce in Central Asia, and that the Czar has sent a number of Russian officers to Afghanistan to city over the Sabbath are especially invited to atinvestigate the matter.

Mr. Gladstone has written a letter in which he says he believes that many members of the House of Commons are ignorant of the fact that down to the time of the union with England the Irish Protestants were the most prominent supporters of Irish nationality. The letter adds: "They now have an opportunity of supporting nationality within safe bounds, giving peace to Ireland and comfort to the whole kingdom."

MARRIED.

At the Seventh day Baptist parsonage, in Independence, N. Y., Feb. 15, 1887, by Eld. H. D. Clarke, GEORGE N. BLOSS and MARTHA E. BASSETT, both of Independence.

DIED.

In the town of Wirt, Allegany county, N. Y., ERASTUS BROWN, aged 74 years. Mr. Brown was known as one of the early settlers of this county, where he had spent the greater part of his life. Hi death occurred Feb. 2, 1887. Funeral and burial at

In the town of Wirt, Allegany county, N. Y. Dec. 13, 1886, Achsa Messenger Randolph, in the 78th year of her age. When a child she moved with her parents from Scott, N. Y., to the place where the remainder of her life was spent. In her youth she gave her heart to God, and was baptized by Eld. John Greene, and became one of the constituent members of the Seventh-day Baptist Church at Rich burg. In 1833 she was married to John R. Randolph who, with two children, survives her. The remains were interred at Nile. During her life, Sister Randolph was a consistent and exemplary Christian, and, at the approach of death, gave evidence that her faith was not exercised in vain, for she seemed waiting anxiously to receive her reward. The words of Paul, 2 Tim. 8:7, seemed specially appropriate, and were chosen as a text for her funeral service.

WILLIAM HARRISON McINTYRE died at West Edmeston, N. Y., Feb. 11, 1887. The deceased was subject to fits, from which he died. He had gone to the woods to haul logs, when he was taken sick and

In the Willard Asylum, N. Y., Feb. 12, 1887, Iva, wife of Stephen P. Coats, about 37 or 38 years old. She had been deranged nearly ten years, and had been in the asylum about six years. She was brought to Whitesville for her funeral and burial, Feb. 15th. She has left a husband and one daughter.

At Milton Junction, Wis., Feb. 10, 1887, Mrs. LULU S. THORP. She was the youngest daughter of B. F. and Mattie C. Clarke, born in Chicago, Ill. Thorp, Feb. 24, 1886. She leaves an infant son fourteen days old, an affectionate husband and a large circle of relatives and friends to mourn their loss. She professed religion in the winter of 1884. and was baptized by Dr. Goodspeed into the Baptist church of which he was then pastor, in Chicago. Though very cheerful and even jovial in temperamill. Members of the firm have arranged ment, she was firm in her religious principles and was universally beloved by those who knew her. A very large audience gathered at her funeral, which was addressed, briefly, by the writer, from Psa. 90:12. "So teach us to number our days that we may apply our hearts unto wisdom.'

In Attica, Harper county, Kan., at the residence of her son. S. Burdick, Jan. 16, 1887, PRUDENCE, wife of the late Samuel Burdick, of Hartsville, N. Y., aged 77 years, 9 months and 25 days. "Aunt Prudy" united with the Hartsville Seventh-day Baptist Church in 1885, and was an earnest Christian until death called her up higher, where she could more fully realize the glories of that blessed ernment to secure horses for use in the event of war.

Secure by the ringhish goving the 16th Psalm, often telling her children that a voice once spoke to her saying, "Read the 16th Psalm." It was read at the funeral. Sermon from A cave has been discovered in the town of 1 Peter 1:3, 4. The home of her birth was in Orleans county, N. Y., where she resided until her marriage. Then she accompanied her husband to Steuben county, and was ever a true and devoted wife and mother. After the death of her husband. she spent her remaining years with one of her sons, and went with him and family to Kansas in 1879. A Kansas paper says, "Grandmother' Burdick, as we all loved to call her, was truly great in all that makes a humble servant of the Master great. The cry of pain or suffering, even from a bird of the field, stirred her breast with pity; and to afford relief was her earnest endeavor. She could not hear of persons in want without devising some means to show them that they were not forgotten. without giving some substantial token of true sympathy. This was her happy mission, and never did her eyes shine with a truer luster nor was her spirit more contented than when performing these little acts of charity and love. An instance is mentioned, which faith. Like most of the dames of former times, she resolved to use it no more. And she faithfully kep The wheat crop of South Australia shows surplus of 175,000 tons.

The wheat crop of South Australia shows surplus of 175,000 tons. Archbishop Croke, of Dublin, advocates through life. Three of her children remain to mourn the non-payment of taxes, with which he her loss, Matilda Hadley, Sylvester and William Burdick."

BEQUESTS 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 working with feverish haste on government by some technical defect in the instrument by which orders. It supplies repeaters for one regi- 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 Chinese invasion of Burmah has been con purpose, the following is suggested:

der the general laws of the state of New York, th sum of......dollars, (or the following de scribed property to wit......) to be applied to the uses and purposes of said Society, and under its direction and control forever.

SPECIAL NOTICES.

THE New York Seventh-day Baptist Church holds regular Sabbath services in Room No. 8, Y. M. at 11 A. M.. Sabbath school at 10.15 A. M. Strangers are cordially welcomed, and any friends in the end the service.

CHICAGO Mission.—Mission Bible-school at the Pacific Garden Mission Rooms, corner of Van Buren St. and 4th Avenue, every Sabbath afternoon at 2 o'clock. Preaching at 3 o'clock. All Sabbathkeepers in the city, over the Sabbath, are cordially mvited to attend.

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

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

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

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

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

O. U. WHITFORD, Chairman.

Persons in Milton, Wis., and vicinity, who may wish to procure copies of the new book, Sabbath and Sunday, by Dr. Lewis, or numbers of the Seventh day Baptist Quarterly, and other Tract Society publications, will find them on sale at the store of Robert Williams, in the care of F. C. Dunn.

PLEDGE CARDS and printed envelopes for all who will use them in making systematic contributions to either the Tract Society or Missionary Bociety, or both, will be furnished, free of charge, on application to the SARBATH RECORDER, Alfred Cen-

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

THE Chicago, Burlington & Quincy Railroad Co. has published a pronouncing dictionary con taining 320 pages, 32,000 words and 670 engravings It teaches everybody how to pronounce correctly. Send sixteen cents in stamps to Paul Morton, G. P. and T. A., C. B. & Q. R. R., Chicago, Ill., and get a copy of the dictionary—the cheapest book issued.

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheen etc., for the week ending Feb. 18, 1887, reported for the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, Nos. 49 and 51 Pearl Street, New York. Marking plates furnished

BUTTER.—Receipts for the week, 19,281 packages exports, 3,282 packages. The bulk of the held but ter and some accumulation of present week's receipts remain here unsold. Receipts are not heavy, but the demand is very weak. We hear of good honorable state dairy firkins being offered at 18c., and 16c, being bid for the same. There was also a sale of 200 New York state June creamery tube at 18c.

Fine New milchs creamery make. Good to fair Western creamery, early makes... Butter, poor to common.....

CHERSE.—Receipts for the week, 9,895 boxes; ex ports, 8,598 boxes. Market is selling skimmed cheese to export from 4008c., a few fine full stocks at 13@18fc., and home trade is moderate. We

Factory, colored full-cream, finest.....

Eggs.—Receipts for the week 15,665 barrels There have been free receipts of Southern eggs Sales yesterday on 'Change at 18c. Lent com mences next Wednesday, and there will be good de

Fresh Near by eggs. 171-6184 Southern and Western. 17 617 BUTTER, CHESSE, EGGS, BRASS, ETC.

Buchusicely and Entirely on Com Cash advances will be made on receipt of property where needed, and account of sales and re for the same sent promptly as soon as goods are sold.
We have no agents, make no purchases whatever foour own account, and solicit consignments of prime

DAVID W. LEWIS & Co., NEW YORK.

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, it said county, deceased, that they are required to present the same, with the youchest thereof, to the undendigated, at his same, with the youchest thereof, to the undendigated, at his same, with the youchest thereof, to the undendigated, at his said out to the town of Alfred on or history the

Miscellany.

TALKING IN THEIR SLEEP.

"You think I am dead." The apple tree said "Because I have never a leaf to show-Because I stoop, And my branches droop,

And the dull gray mosses over me grow, But I'm all alive in trunk and shoot; The buds of next May I fold away-

But I pity the withered grass at my roots.'

"You think I am dead," The quick grass said, "Because I have parted with stem and blade! But under the ground

I am safe and sound With the snow's thick blanket over me laid. I'm all alive and ready to shoot, Should the spring of the year

Come dancing here-But I pity the flowers without branch or root."

"You think I am dead," A soft voice said. Because not a branch or root I own! I never have died, But close I hide

In a plumy seed that the wind has sown. Patient I wait through the long winter hours; You will see me again-I shall laugh at you then, Out of the eyes of a hundred flowers!"

—St. Nicholas.

TWO HONORABLE WOMEN.

BY MARGARET SIDNEY.

It was the same old story. Brother John, their only visible means of support, had died. When they looked around on the settled estate, nothing remained but the house, the little one and a half storied brown affair handed down from their parents, and the simple furniture it contained. Clearly a serious state of affairs.

Miss Mehitabel shut her lips tight, and looked at her sister.

"Don't, Hitty!" exclaimed Miss Maria. "You make me as nervous as a witch."

".I didn't say anything," cried Miss Hitty. "Of course you didn't; but you looked whole volumes. Why didn't you say something? You should, I'm sure; you're the oldest.'

"Because I've nothing to say. The Lord only knows what we're to do. We can't go on the town, M'ria."

All the blood in Miss Maria's face deserted it at that, to come back in an angry flood at the mere thought of the thing. She caught her breath.

"I sh'd think not," she gasped. "If you can't say anything more sensible than that, you better not talk at all."

"I've been thinking," said Miss Hitty, passing over all personalities, "that, as we can't go on the town, M'ria, we must do something."

"Of course," assented Miss Maria briefly, and a trifle sarcastically, "Now, what That is the question."

"I might make cake, and you could do preserving and jells; but that cuts right into Mis' Simmons's trade. Her husband died first, and there's all those children to feed We can't do that, M'ria.'

Miss Maria coughed suddenly, and walked to the window. She didn't say, "Hitty, that's just what I was going to propose that we should do." It seemed dreadfully mean out in the broad daylight, such a thought, and she hastened to put herself on the Sim mon's side, and protect their interests.

"Well, do you think of anything else Hitty?" she asked, turning back again to the tall, square figure by the fireplace.

"You won't like what I'm going to say replied Miss Mehitabel, thoughtfully; "but | question." there's nothing left, as I see, but for me to go out to mending, six days in the week, to different families; a day in each house," announced Miss Mehitabel, slowly.

"Me-hit a-bel Prouty!" These syllables long drawn out, gave Miss Maria sufficient time to recover herself a bit. "Only to think of it is dreadful. I never heard of a Prouty, way back, doing such a thing. Why, I couldn't set in my pew Sunday, and think of folks talking it all over behind our backs."

"I don't know as we can have any pew to set in," observed Miss Mehitabel, coolly. "We better think of that. We haven't any time to spare, M'ria," continued the tall woman, turning her black eyes full on the excited little face before her, "in useless talking, and bolstering up our pride. It's got to come down, now there isn't a cent to Hitchcock's sermons." spend, and the sooner the better. And, while I'm about it, I may as well tell what's in my mind that you might do."

backed chair, and peered over.

"It can't be worse than what you propose for yourself." "It is; much worse," declared Miss Mehitabel, shortly.

"Well, let's have it!" demanded Miss Maria. "I'm prepared for it; go on." The only thing I see that you could do | But it was only when Miss Prouty had the

is to go into Dr. Fairchild's family and do six names fairly entered in her book, engagtheir cooking.'

hear the plan, Miss Maria gave an indignant | with a smile. "Mercy I" and began to hurry up and down the old room, fuming an angry protest at Miria," she said, "and be independent." every step. When there was a prospect of being heard, Miss Mehitabel began again.

wants a cook, that Miss Beecher told us of "The snub won't hurt any if we don't see and thoughts for nothing but a gown they this must be true, or Christ would be an im- ing but hard crusts and bare bones? Let us M'ria, instead of grumbling."

what she was going to utter. .

"If I could cook, I'd do it," said Miss Mehitabel, in a sorry way. "But I can't: so what's the use in talking and wishing. I can do mending as well as the next one, if I do say it; and there are six families in Bereach week. That you know, M'ria."

She did and at that moment almost preferred to starve rather than to face the alter-"If we could go away," she made haste to

utter, "and earn money somewhere else." "Go away!" cried Miss Mehitabel in scorn. "As if we'd done something we were ashamed of instead of staying where folks know us, and showing that we are capable

had more sense, M'ria." This was the best thing she could have said. Maria was willing to fall from grace a bit as to temper, but to be told that her mental powers were held in light esteem

of taking care of ourselves! I did think you

humbled her excessively, and she made haste to come around to her elder sister's way of

"Now get on your things, and let's strike while the iron's hot," said Miss Mehitabel, who, for the sake of her sister's feelings, put on her Sunday shawl, and spent much time in arranging the Sunday bonnet, though she would have much preferred her plainer attire. She was ready long before Miss Maria emerged from the best room looking as if she were going to immediate execution. Hurrying her off, with a fear in her heart that at the last moment the little woman's courage would fail her, Miss Mehitabel led the way with a determined step to old Dr. Fairchild's office, in the wing of the comfortable homestead adorning the most conspicuous corner of the village street. Rapping vigorously on the green door, they were rewarded by the little doctor's opening it himself.

"How d'ye do, Miss Pronty and Miss Maria?" he asked, waving them into the office. "Now it can't be that either of you want me to prescribe. You're looking un-

commonly well to-day."

"It's a collapse of the purse, as you very well know, Dr. Fairchild," said Miss Mehitabel, grimly. "Now, to come to the point, I believe my sister wants me to speak first." she went on rapidly, Miss Maria being past speaking at all. ("To think," she said to her sister afterward, over their tea, "of our sitting there, asking work of those Fairchilds that father used to lend money to, to keep their heads above water. It all came over me so that I thought I should jump and run right out of the door.") "We heard that you wanted some one to do your cooking for you." "So I do," said the old doctor. "My wife isn't so young as she used to be, and place but a saloon to go to, and who could

Do you know any one who can come to us?" "M'ria can," pointing to her sister.

The little doctor hitched forward on his chair, unfolded his hands, and looked sharply at them both.

"You surprise me!" he exclaimed. "! heard there wasn't much left, now John's affairs are settled, but I didn't suppose you'd —ahem! want to do this."

"When there isn't but one thing to do," said Miss Prouty, dryly, "I take it it's a poor way to sit down to wait on the Lord. Get up and do that one thing, I say."

"Yes, yes, to be sure," assented Dr. Fairchild. "Well, I'm pleased at your grit, I

"We don't want to be praised," said Miss Mehitabel, shortly. "I'm free to confess, the life ahead don't charm either of us. But it's what we've got to face, nevertheless. Can M'ria do your cooking—come in every morning and go home at night?—that's the hand!"

"Can she? We should be delighted to have her," cried Dr. Fairchild in enthusiasm. "Come to-morrow morning. My wife's away now, but she's coming home tonight. If there were only more women like you to see their duty to work for an honorable living!" he added.

"We haven't got to look out for other women's duties," said Miss Prouty, rising. "Thank the Lord, it's hard enough to do our own. Come, M'ria."

"She's as proud as ever," declared the old doctor, standing in the doorway to see the sisters pass down the street, "only it's Proutys can do what she's engaged to this afternoon, other women will find that they can do housework, and support themselves. She's done more good than ten of Parson

But Miss Mehitabel passing down Berryfield main street, her head erect as usual, was all unconscious of posing for an exam-The small woman came up to the high- | ple. To find six housekeepers, who would desire her services to preside over the weekly basket of mending, was so entirely occupying her mind that all other things were crowded out. Miss Maria trotted meekly by her side, with a new feeling of elation, quite surprising to her when she came to reflect that she was really going out to service. ing her at fifty cents a day with board, to To prove that she was fully prepared to do their mending, that she turned homeward

> "I guess we can keep the old home now, "We shall be looked down upon," ven-

tured Miss Maria, with something of the old call it a special providence that he fear returning, "and snubbed awfully."

yesterday. We better thank the Lord, it," said Miss Mehitabel, philosophically; "and if we're tending to our business, as we her illness, even to the thought of her death. But Miss Maria, not being so far along mean to, there won't be much time to go I walked out with them through a great for- tionalistic speculations concerning the in- strength-giving they might be. Let us quit

HOW MRS. RAPPERTY LERT A HAND.

BY KATE S. GATES.

"An' it's a foine card is it, an' mighty of Biddy Rafferty, but sure an' faith, an' howwurrds."

and bonnet as she talked to herself in default I begin to fear that the soul within is cold and of a better audience, Mrs. Rafferty with great | dead beyond recall." care fastened the dainty, hand-painted little the mantel-piece.

bed, and from the windy; but it's no good at | while the great world opened around him all, at all, it will do, for it's after borrying a and the wind blew, and the sun shone, and hand I'll have to be instid of linding."

greeting her eyes at every turn, and some- - Companion. how Mrs. Rafferty found herself thinking considerable about it, at one time and another. As the days went by, and she failed to perform its bidding, she fancied that it looked reproachfully at her.

One night she sat toasting herself before her fire, waiting for the tea-kettle to boil. She was unusually tired, she had worked all day, and then had a long walk home. It was a bitter night; the wind blew, and the rain fell in torrents; it seemed to Biddy that she was too tired to make even the cup of tea which was her greatest solace.

Out in the passage there was the sound of angry voices, but that was nothing unusual in Green Street Alley. Biddy was not aware that she paid any heed, but unconsciously

she heard the words distinctly. "Don't turn the boy out, Pete! He won't get in your way; he's cold, and wet, and hungry; he will go to the bad, maybe, if we turn him out."

It was Mrs. Connelly pleading for her son with his step-father, Pete Connelly. Pete was intoxicated evidently, and was always ugly when in that condition.

"He may go where he plazes, he'll not stop the night in my house," answered Pete with an oath

Biddy heard this unconsiously, as I said, but as the door across the passage-way was shut with a bang, her eyes fell on the little card, and the conversation that she had heard mechanically, suddenly impressed itself on her mind. "Lend a hand," the little card said. Was

this her opportunity? This boy had can't spring around when the cook goes. tell what the result would be? She had alwavs rather liked him; he was better disposed "Yes, I do," said Miss Mehitabel, quietly. than most of the alley boys; but Pete was hard with him when he was under the influence of liquor, which, truth to tell, was most of the time.

Cold, and wet, and hungry his mother had said he was. The saloon would be warm and pleasant, and perhaps he could pick up a supper in some way. Yes, of course he would go to the saloon; but what place could be worse for him? "Lend a hand! Lend a hand!" How the words danced before her eyes and rang in her ears! But she was cold and tired, and besides, it took some planning and contriving for Biddy to get along; if he came in, she must give him some supper, and there wan't so very much in ly predicted, and it may be clearly seen by

Biddy's pantry. "He'll ate me out of house and home, I warrant," she grumbled to herself; but over | tered witnessess in protest and testimony. and over again the words rang in her ears: We might quote most of the New Testament, "Lend a hand! Lend a hand! Lend a but leave others to search the Scriptures and

"An' I will that," she said, after a few minutes' conflict. "An' I'm an ongrateful al lawlessness of thinking, confusion of sinner for hesitating. 'Tisn't much me poor | thought, and laxity of belief in pulpit and ould hands can be after doin', but if they pew. We testify to the certainty, perspicuican hould back any one from going to the tv and unchangeableness of the faith once evil one, they need better be after doin' it."

It was but the beginning of a grand work. Those who saw Biddy going and coming Redemption, Regeneration and Resurrecfrom her day's work saw nothing but a tion! poorly-clad, plain-featured, hard-working woman; but to many a tempted, erring lad in that alley she was an angel of mercy, reaching out after them and winning them from their evil haunts, putting them in the broken out in a new spot. If one of the way of honest employment, and rousing their ambition to become earnest and true-hearted

> But of them all she asked one favor: "There isn't much a poor ould woman like me can do, but there'll be chances enough for the likes of you, and whiniver ye can, be sure to 'lind a hand.'"—Zion's Herald.

DEAD SOULS.

An old physician remarked lately: "There is no study in human nature so difficult to me as a certain class of young girls. I spent capacity for observing, understanding, and feeling. They had been educated at much cost to their parents; both were constant attendants at church. I saw nothing in their faces or bearing to argue that they were imbecile. Their mother was an invalid, nearing the grave. Nothing could be more touching than the patient, appealing gaze with which her eyes followed them, watching for some signal of affection; but they had eyes were making. They were used to her love.

bonnets. They were used to the meaning of the trees and stars. The only thing apparently to which they were not used were the in the very words that the Holy Ghost de changes in ribbons, puffs, and flounces. I went to church with them and listened to ryfield who'll be glad to get me for a day foine in the young leddy to give it to the likes the great 'Te Denm' which has come down to us through the ages, and lifted the hearts iver be I goin' to lind a hand? Not but of countless worshipers to God. They there's plinty as needs it under me very nudged each other while they sang it, to nose, but I'm not knowledgable how to do look at a beaded cloak in the next pew. We it. 'Would I place be after puttin' it where physicians now test the temperature of a pa-I can see it handy?' Shure I will that, for indeed its a foine little card, regardless of the degree, know that death is already in the heart. When I find so low a degree in the for certain "manly virtues," on consider. And having divested herself of her shawl words, thoughts and actions of a human body,

> Old John Bunyan taught us the same lescard, with the motto, "Lend a Hand," over | son in the man with the muck-rake, who incessantly scraped together the foul, perish-"There," she said; "I can see it from me able stuff, and kept his eyes bent on it. God waited behind them all. Do we, too, But there was the card with it's message use this rake, and what is that we gather?

UNANSWERED PRAYER.

BY VIRGINIA B. HARRISON.

Against the frozen face Of earth, I lay my own, And seftly pleading, make My longing known.

Sweet mother earth, give me, I beg, one little spray Of perfumed flower to cheer This wintry day.

She answers not, nor opes Her eyes. But well I know That Nature's heart still beats Beneath the snow.

Then, of the stream I ask One water lily bud; To deck the dreary hour. The ice bound flood

Makes no reply, nor stirs His crystal sheet, but know well, that still, deep down, His life tides flow. My spirit oft, on wings

Of some impatient prayer. Soars up to heaven's gate And clamors there And though no opening door

Lets me his countenance see, I know my Father's love Yet burns for me.

-Independent

PROTEST AND TESTIMONY.

The several periods of man's past history have severally begun in divine mercy, pro- box of 45-75 Winchester cartridges." I gressed in human apostasy, and ended in divine judgment. In none of these successive periods of man's redemption has God staked his truth upon its prevalence among men. Any intelligent infidel can easily show that the universal prevalence of truth and righteousness in the present church period would be the positive refutation of the New Testament.

As we draw near the close of this outcalling of the Gentiles, all moral forces intensify; men are better and worse, and a kind of "mixed multitude is filling up the moral chasm between the church and the world." The lukewarmness lawlessness and apostasy of a great part of the professing church is plainmen with their eyes open. Voices therefore should be lifted everywhere by God's scatsee if these things are so.

1. We solemnly protest against the generdelivered to the saints, and the solemn duty of the preacher with an open Bible in hand, to ring out clearly the four great Rs-Ruin,

2. We protest against all vain and false speculations of science, upon the brutal origin of man and his progressive development by the inherent forces of nature. We testify that revelation, history and true science point to a supernatural origin of man, and that except where some influence has come from without, especially the truth and grace of God, individuals and nations have deteriorated by an inherent and overpowering bent toward corruption and destruction.

3. We protest against the denial or neglect of truth concerning the exceeding sinfulness of sin and its exceeding dreadful penalty, and the teaching or holding a baseless, sentimental hope of probation after death.

We testify that revelation is clear and emphatic upon sin and penalty, and that these solemn and awful utterances should have no this class. They had the usual amount of ty, and their blood will be required at the and mine? watchman's hands.

4. We protest against the popular, moral and sentimental view of the atonement of | the King's Highway of Holiness? Have we-Christ, and all modifications of his true and sufficient expiation for sin.

toward gratitude as the expression of thanks, spying round to find out what other folks complaining to one another, "O, my least an experimental man and the spying round to find out what other folks complaining to one another, "O, my least an experimental man and the spying round to find out what other folks complaining to one another, "O, my least an experimental man and the spiration of Scripture, either to hormonize complaining to one another, "O, my least an experimental man and the spiration of Scripture, either to hormonize complaining to one another, "O, my least an experimental man and the spiration of Scripture, either to hormonize complaining to one another, "O, my least an experimental man and the spiration of Scripture, either to hormonize complaining to one another, "O, my least an experimental man and the spiration of Scripture, either to hormonize complaining to one another, "O, my least an experimental man and the spiration of Scripture, either to hormonize complaining to one another, "O, my least an experimental man and the spiration of Scripture, either to hormonize complaining to one another, "O, my least an experimental man and the spiration of Scripture, either to hormonize complaining to one another, "O, my least an experimental man and the spiration of Scripture, either to hormonize complaining to one another, "O, my least an experimental man and the spiration of Scripture, either to hormonize complaining to one another, and the spiration of Scripture, either to hormonize complaining to one another, and the spiration of Scripture, either to hormonize complaining to one another, and the spiration of Scripture, either to hormonize complaining to one another, and the spiration of Scripture, either to hormonize complaining to one another the spiration of Scripture, either to hormonize complaining to one another the spiration of Scripture, either to hormonize complaining to one another the spiration of Scripture, either the spiration of Scripture, either the spiration of Scripture, either the

We testify that revelation not only contains the mind of the Spirit, but that it is given viseth, as Christ and the apostles teach.

6. We protest against the transfer of fait from divinely appointed to humanly devised agencies, in propagating the gospel. We testify our undiminished confidence in

the truth and Spirit of Ged to do all that can be done for man's salvation.

7. We protest against that false charity and false peace, in which fatal errors are tol erated, and fatal errorists are complimented ations of expediency.—Rev. E. P. Marvin

THE TRADING RATE:

Studies in natural history, calculated to excite the wonder of a young student abound in the western regions of America I know I was vastly entertained during a trip through Arizona and New Mexico. hv my own observation of the mountain rats. popularly known there as "trading rate" I used to lie awake sometimes in order to watch their pranks by the light of my campfire. Their antics and gambols reminded me of young kittens at play. They often appeared to be at a game of "tag." They look like common rats, save that they are lighter in color, their tails shorter and thicker, and their noses less pointed. They live in hollow trees and in the rocks.

But the very funny thing is that though they are born thieves, like kleptomaniacs every one, they always return something in the place of every article taken away; and a queer thing, too, is the fact that they rarely steal articles of food. One night I felt a slight stir about my head. Cautiously opening my eyes I saw one of these rate tugging manfully at my saddle, which I was using as a pillow. As the saddle was one of the California style, and weighed about thirty pounds the efforts of the little rarscal seemed to be very ambitious for an animal of his size. They take away cartridges, knives and forks, or anything else they can carry. I have been told by an old prospector that he had a whole outfit of such things "rustled" (stolen) in one night, and that various objects were returned in their place.

Articles taken from one place have been found in a shanty twenty miles distant. I met one day at a railway station an old ranchman who lived at least twenty miles from the road; chancing to speak of these rats, he said: "I found in my 'shack' the other day quite a collection of spoons, forks, and knives hid under a pile of rubbish that had been brought there by the little thieves. Where they came from I don't know, but I do know that they carried off in turn a whole laughed and replied, "well I have your cartridges; and you probably have my spoons, for out of a dozen I have only two left. And as the cartridges will not fit my Sharps 40-70, they are of no use to me; so if you will bring the spoons to Flynn's store, I'll see that the cartridges are left there, and you can get them. The exchange was effected in a few days, and the spoons proved to be mine and the cartridges his .- C. W. Conant, in January Wide Awake.

DO IT NOW.

This is for you, boys and girls. It is a bad habit, the habit of putting off. If you have something that you are to do, do it now; then it will be done. That is one advantage. If you put it off, very likely you will forget it and not do it all; or else—what for you is almost as bad-you will not forget, but keep thinking of it and dreading it, and so, as it were, be doing it all the time. "The valiant never taste death but once;" never but once do the alert and active have their work

I once read of a boy who drooped so in health that his mother thought she must have the doctor to see him. The doctor could find nothing the matter with him. But there the fact was; he was pining away, losing his appetite, creeping about languidly, and his mother was distressed.

your son do? Has he any work?" "No; he has only to bring a pail of water every day from the spring, but that he dreads

The doctor was nonplussed: "What does

all day long, and does not bring it until just before dark." "Have him bring it the first thing in the morning," was the doctor's prescription.

The mother tried it, and the boy got well.

Putting it off made his task prey on the boy's

mind. "Do it now" relieved him. Boys and girls, "do it now."—Christian Standard.

SPIRITUAL STARVATION.

"A friend of mine in his journey is come inferior place in preaching, since sinners who lunto me and I have nothing to set before a part of this summer with two specimens of are not thus warned will die in their iniqui- him." Luke 2-6. Is that your condition

Have we none of the Bread of Life to offer to the lonely and benighted traveler on nothing in the way of doctrine, experience, privilege, promise or practice? Are we in We testify in the Spirit and by the repeat- a state of spiritual starvation ourselves? Is ed and unmistakable Word of God to the our religious larder lean and bare and wellproper deity of Christ, and his vicarious night empty? Has it been so long since we death in the sinner's place, to provide a visited the divine store-house, where is righteous basis of pardoning mercy, and that "enough and to spare," that we have nothbe ashamed to confess it. Our preaching, 5. We protest against all lax views and ra- profession, our conversation-how rich and

TRESCRAPE IN CHINA. tilities with France in 188 Government appears to have for the first time of the fact of the telegraph it is possib administration to keep a m trol over provincial authori

Hopular Z

damental fact having once h authorities are busily engage lines in all directions between great provincial towns. Th purchased either in Englan but the work of construction almost entirely by the Chin The first lines were built by l and workmen, but the Chine selves such apt pupils, that time they felt competent to the aid of the Danes. It me the manifold advantages of become so evident to the only to induce them to throughout their vast and p but also to pay some little than they have ever yet don other little dodges which c would be only too pleased to

NEW TRETH IN OLD AGE. eral cases on record of aged a new set of teeth. In the Hon. Edward Progers, died eixth year "of anguish of c having cut four new teeth, ready to cut, which so infl that he died thereof." Ther instances on record of old p more fortunate than this, an plete sets of teeth after hav time of life when they could be toothless. In some cases teeth appeared after the old without a tooth for twenty y

ACCORDING to a recent amount of paper annually me from all kinds of material, pounds, of which half is us purposes; a sixth for writin the remainder for miscellar For government purposes, 200 are used; for instruction, 180, for commerce, 240,000,000 dustrial manufacture, 180,0 for private correspondence, 1, and for printing, 9,000,000. 000,000 pounds are produced factories, employing 90,000 000 women.

TREATMENT OF WHOOPIN following method of disinfe and dwelling apartments an emmended by M. Mohn in t whooping cough. It is as cases immediately. The chil and clothed in clean article removed to another part of bedroom and sitting room then hermetically sealed; playthings, and other article washed are exposed freely i which sulphur is burnt in th twenty-five grammes to the space. The room remain with sulphurous acid for fiv then freely ventilated. The the same day, and may sleep disinfected room. - Lancet.

IMPROVED TELEPHONE V man post-office is now usin able extent, the new anti-ind cables made by Messrs. Felt and others. The usual cab circuits contains wires of diam., each separately inst ped on the outside with time thus formed is surrounded copper wires, and sheathed ering. The whole is prote taping and bitumen. The used for overhead circuits enough to support themsel suspended from cast-steel w naked copper wires, as well of tin-foil, are all connec smaller cable, containing wires, is also manufactured ber of these cables are now out Berlin, and are used

THE WAY A DIAMOND I has to be out it is placed in attached to a ferrule, wh holds the stone tight. Anot in a like manner in anothe diamond is ground agains tools being held by the emall oblong box, in w sieve, through which the mond dust is sifted, to be in the process of polish hour the patient craften against diamond, now most ed surfaces, now heating th ing emother angle to the turn becomes a perfect required number of facet stone it is pessed on to the steam power comes into pla et site before a disc revi a disput with times e testify that revelation not only contains mind of the Spirit, but that it is given e very words that the Holy Ghost deth, as Christ and the apostles teach We protest against the transfer of faith divinely appointed to humanly deviate cies, in propagating the gospel. e testify our undiminished confidence in ruth and Spirit of God to do all that

be done for man's salvation. We protest against that false charity false peace, in which fatal errors are told, and fatal errorists are complimented certain "manly virtues," on consider 18 of expediency.—Rev. E. P. Marvie.

THE TRADING RATE.

ndies in natural history, calculated to e the wonder of a young student nd in the western regions of America ow I was vastly entertained during through Arizons and New Mexico. by wn observation of the mountain rate larly known there as "trading rate." ed to lie awake sometimes in order to h their pranks by the light of my camp-Their antics and gambols reminded of young kittens at play. They often aped to be at a game of "tag." They like common rats, save that they are er in color, their tails shorter and thicknd their noses less pointed. They live

blow trees and in the rocks.

it the very funny thing is that though are born thieves, like kleptomaniacs one, they always return something in place of every article taken away; and er thing, too, is the fact that they rare eal articles of food. One night I felt a t stir about my head. Cautiously openny eyes I saw one of these rate tugging fully at my saddle, which I was using ow. As the saddle was one of the Calis style, and weighed about thirty ds the efforts of the little rarscal seemed very ambitious for an animal of his size. take away cartridges, knives and forks. ything else they can carry. I have told by an old prospector that he had nole outfit of such things "rustled" en) in one night, and that various

ts were returned in their place. ticles taken from one place have been d in a shanty twenty miles distant. I one day at a railway station an old man who lived at least twenty miles the road; chancing to speak of these he said: "I found in my 'shack' the day quite a collection of spoons, forks, inives hid under a pile of rubbish that en prought there by the little thieves. e they came from I don't know, but I low that they carried off in turn a whole of 45-75 Winchester cartridges." I ed and replied, "well I have your cares; and you probably have my spoons, t of a dozen I have only two left. a the cartridges will not fit my Sharps they are of no use to me; so if you will the spoons to Flynn's store, I'll see that artridges are left there, and you can get The exchange was effected in a few and the spoons proved to be mine and ertridges his .- C. W. Conant, in Jan-Wide Awake.

DO IT NOW.

s is for you, boys and girls. It is a bad the habit of putting off. If you have hing that you are to do, do it now; then be done. That is one advantage. put it off, very likely you will forget not do it all; or else—what for you is t as bad-you will not forget, but keep ing of it and dreading it, and so, as it be doing it all the time. "The valever taste death but once; " never but do the alert and active have their work

ree read of a boy who drooped so in that his mother thought she must he doctor to see him. The doctor find nothing the matter with him. here the fact was; he was pining away, his appetite, creeping about languidly, s mother was distressed. doctor was nonplussed: "What does

on do? Has he any work?" o; he has only to bring a pail of water lay from the spring, but that he dreads long, and does not bring it until just

ave him bring it the first thing in the ig," was the doctor's prescription. mother tried it, and the boy got well. g it off made his task prey on the boy's "Do it now" relieved him. and girls, "do it now."-Chris-

SPIRITUAL STARVATION.

andard.

friend of mine in his journey is come e and I have nothing to set before Luke 2-6. Is that your condition

we none of the Bread of Life to the lonely and benighted traveler on ng's Highway of Holiness? Have we in the way of doctrine, experience, e, promise or practice? Are we in of spiritual starvation ourselves? Is gious larder lean and bare and wellapty? Has it been so long since we the divine store-house, where is h and to spare," that we have nothhard crusts and bare bones? Let us med to confer it. Our preaching, m, our conversation—how rich and

Hoyalar Science.

TELEGRAPH IN CHINA.—During the hos-

tilities with France in 1884, the Celestial Government appears to have become aware for the first time of the fact that by the aid of the telegraph it is possible for a central administration to keep a much firmer control over provincial authorities. This fundamental fact having once been realized, the authorities are busily engaged in extending fines in all directions between Pekin and the great provincial towns. The material is all purchased either in England or Denmark, almost entirely by the Chinese themselves. The first lines were built by Danish engineers and workmen, but the Chinese proved themselves such apt pupils, that in a very short time they felt competent to dispense with the aid of the Danes. It may be hoped that the manifold advantages of telegraphs will become so evident to the Chinese as not only to induce them to extend the wires throughout their vast and populous empire. but also to pay some little more attention than they have ever yet done to the many other little dodges which outer barbarians would be only too pleased to put them up

NEW TEETH IN OLD AGE.-There are seva new set of teeth. In the last century the ready to cut, which so inflamed his gums without a tooth for twenty years or more.

ACCORDING to a recent calculation the amount of paper annually made in the world, from all kinds of material, is 1,800,000,000 pounds, of which half is used for printing purposes; a sixth for writing purposes, and the remainder for miscellaneous purposes. For government purposes, 200,000,000 pounds for commerce, 240,000,000 pounds; for industrial manufacture, 180,000,000 pounds; for private correspondence, 1,000,000 pounds, and for printing, 9,000,000. These 1,800, 000,000 pounds are produced in 3,960 manufactories, employing 30,000 men and 181,-000 women.

TREATMENT OF WHOOPING COUGH.—The following method of disinfection of sleeping and dwelling apartments and clothes is recemmended by M. Mohn in the treatment of whooping cough. It is said to cure the cases immediately. The children are washed and clothed in clean articles of dress, and removed to another part of the town. bedroom and sitting room or nursery are then hermetically sealed; all the bedding playthings, and other articles that cannot be washed are exposed freely in the room, in which sulphur is burnt in the proportion of twenty-five grammes to the cubic meter of space. The room remains thus charged with sulphurous acid for five hours, and is then freely ventilated. The children return the same day, and may sleep and play in the disinfected room.—Lancet.

IMPROVED TELEPHONE WIRES.-The German post-office is now using, to a considerable extent, the new anti-induction telephone cables made by Messrs. Felten & Guilleaume and others. The usual cable for overhead circuits contains wires of 27 to 30 mm. diam., each separately insulated, and wrapped on the outside with tin-foil. The cable thus formed is surrounded with three naked copper wires, and sheathed with a lead covering. The whole is protected by a hemp taping and bitumen. These cables, when used for overhead circuits, are not strong enough to support themselves, and must be suspended from cast steel wires. The three naked copper wires, as well as the wrappings of tin-foil, are all connected to earth. smaller cable, containing only fourteen wires, is also manufactured. A large number of these cables are now erected through out Berlin, and are used with satisfactory

THE WAY A DIAMOND IS CUT.-If a stone has to be cut it is placed in a matrix of lead attached to a ferrule, which, on cooling, holds the stone tight. Another stone is placed in a like manner in another ferrule, and one diamond is ground against the other, the lonely, wishing for the restful sympathy of tools being held by the workmen over a these people, hungering for the human aid sieve, through which the invaluable dia- me, I found only the helper to whom my mond dust is sifted, to be used up as a paste heart called. Was it a wonder that faith in the process of polishing. Hour after grew dim after awhile? Is it a wonder that ed surfaces, now heating the matrix and turn- ing in after it? ing another angle to the top, which in its . I know another little church where, as a turn becomes a perfect facet. When the stranger, many a hand was extended me in required number of facets are put on the his name. Now, though far away, though stone it is passed on to the polisher. Now scarcely acquainted with many of its memsteam power comes into play. Every polishor aits before a disc revolving on the darkest hour I find some little

been embodied. By an adjusting screw Lord love them! the facet, which is being polished, rests at | I have written this to urge everywhere that -Pall Mall Gazette.

"HE SHALL TAKE OF MINE."

Are we diligent students of the lessons of history? Do we daily trace the progress of the human race, to decipher the obscure past but the work of construction is carried out of the great nations of the earth, to mark their development, to follow the ever-widening range of intellectual thought, to discern everywhere the stream of life broadening slowly down with the course of the ages ? Then let us see the finger of Christ not less in the progress of history than in the laws of

traced Christ's footprints in the process of that dead man to "stand before God." nature, if you have heard Christ's voice in are used; for instruction, 180,000,000 pounds; the words not less operative than the works. ly; the everlasting goodness seems to look in from the sepalchre in which you have lain many days, will cast off the grave-clothes, and will breathe the pure air of God's presence once more. Though in the world, you will be no longer of the world; notwithstanding all the sins, all the disabilities, you will live—live even now as full citizens of the kingdom of heaven, which is righteousness and peace and joy in the Holy Ghost.-

SPEAK TO THE STRANGER.

Bishop Lightfoot.

Some years ago, on leaving home for the first long separation from the familiar scenes of youth, I found myself an entire stranger in a city quite remote from the scenes of my earlier life. I soon found my way to church, and, presenting my letter, became one of them. The bookstore which I frequented was owned by one of the deacons, and I sometimes called at the parsonage, but in the course of two years not one member of that church came forward to greet me and become acquainted in the name of the Mas

From this I went to a larger city, and there, too, I looked for a church home. I was a working woman and my time was much occupied. The church was at that time without a pastor, and excepting two or three persons with whom I boarded, and perhaps two with whom professional duties led me to associate, I made no acquaintances there. I went into the place of worship on the Sabbath, and when the service ended I walked out, receiving not a glance, nor a word of recognition from any one. When I went into the evening prayer-meeting in the middle of the week, weary, discouraged, small oblong box, in which is placed a our mutual relations might have brought hour the patient craftsman rubs diamond the cold tide of indifference was followed by against diamond, now moistening their heat- the great waves of unbelief which came surg-

er sits before a disc revolving on a steel messenger often floating to me, seeming to spindle tipped with lignumvite, at a rate of bring the spirit of that entire church with

seventy-five miles an hour, and resting on it; and were I to write an epistle to that its smooth surface are three or four clips; church, it would only be this: "Little chileach holds a ferrule at the end of which is dren, love one another." But the spirit of the matrix, in which the diamond has again | the Master's words they have heard. The

a certain angle on the lubricated disc, and | we see to it that there are no strangers left every few minutes each one is lifted off and in our church to feel that not one of God's examined, in order to see whether it "is people cares a thought for his welfare or nearly done," or "how it is getting on." spiritual growth. In all our large cities there is a mass of moving humanity, men and women, who have left their homes at the very verge of childhood, thrown out to drift or struggle along upon the world's tossing billows, and it may be that, entering the house of worship, many of them may meet the first true, earnest greeting from a kindly heart that has been given for years. Shall we let them go away uncheered?

STANDING BEFORE GOD.

Just think of it. A man who, all his life on earth since he was a child, has never science. He was in the world, and the world once asked himself about any action, about knew him not; he was the true light that any plan of his, is this right? Suddenly, lighteth every land, the light burning ever when he is dead, behold he finds himself in brighter and clearer through all the ages, till a new world, where that is the only question it attained its full glory in the incarnation about everything. His old question as to of the divine Word. Therefore the school whether a thing was comfortable, or was of human history is also the school of the popular, or was profitable, are all gone. The Holy Spirit, because it is a setting forth of | very atmosphere of this new world kills them. Christ. He that hath eyes to see, let him | And upon the amazed soul, from every side, there pours this new, strange, searching ques-"He shall take of mine." If you have tion, "is it right?" That is what it is for

But, then, there is another soul which. the teaching of history, then surely you will before it passed through death, while it was not fail to see and to hear him in your do- in this world, had always been struggling eral cases on record of aged people cutting mestic and social relations. That pure affect after higher presences. Refusing to ask tion which has been to you a perennial fount- whether acts were popular and profitable. re-Hon. Edward Progers died in his ninety- ain of benediction, that noble friendship fusing even to care much whether they were sixth year "of anguish of cutting teeth, he | which has been a crown of glory to life—can | comfortable or beautiful, it had insisted uphaving cut four new teeth, and had several you, dare do, think of it apart from Christ? on asking whether each act was right. It If you find not Christ here, assuredly you had always struggled to keep its moral vision that he died thereof." There are many other | will call him in vain elsewhere. What was clear. It had climbed to heights of selfinstances on record of old people who were that nobility, that truthfulness, that purity, sacrifice that it might get above the miasma more fortunate than this, and who cut com- that unselfishness, that devotion which at- of low standards which lay upon the earth. plete sets of teeth after having reached the tracted you, but the broken light of the In every darkness about what was right, it time of life when they could only expect to great light, a reflected ray from the central had been true to the best light it could see. be toothless. In some cases this third set of | Sun himself? Yes, the Spirit took of Christ | It grew into a greater and greater incapacity teeth appeared after the old person had been and showed it unto you, when through that to live in any other presence, as it had strugaffection, through that friendship, through | gled higher and higher for this highest comthat love, he held unto you a nobler cause, pany. Think what it must be for that a more Christ-like idea of life, shaming you soul, when for it, too, death sweeps every out of your baser life. "He shall take of other chamber back and lifts the nature into mine." He shall bring all things to your re- the pure light of the unclouded righteousmembrance whatsoever I have said unto you. | ness. Now, for it, too, the question, "is it Last and chiefest is that which gives their right?" rings from every side; but in that thoughts, their meaning, to all the other les- question the soul hears the echo of its own sons. He shall set before you the full signifi- best loved standard. Not in mockery, but cance of these words and works of Christ, in invitation; not tauntingly, but tempting-He shall lead you to understand, to apply, to upon the soul from all that touches it. That extend them to all the varying needs of your is what it is for that soul to "stand before daily life; he shall teach you the lesson of the God." God opens his own to that soul, and incarnation; he shall burn into your souls the is both judgment and love. They are not tremendous power of those words which pass separate. He is love because he is judgthrough your lives. "He was made man." | ment; for to be judged by him, to meet his He shall teach you the lesson of the passion; judgment, is what the soul has been long and he shall remind you day and night of the per- ardently desiring. Tell me when two such manent obligation which he lays upon you souls as these stand together 'before God,' till the life of Christ shall constrain you are they not judged by their very standing wholly, shall bind you hand and foot, shall there? Are not the deep content of one tied to 1,000 pages annually. Sample packages will be sent, lead you captive to the will of God. He and the perplexed distress of the other alshall teach you the lesson of the resurrection, | ready their heaven and their hell? Do you shall lead you to know, as St. Paul desired need a pit of fire and a city of gold to emto know, the power of the resurrection, for phasize their difference? When the dead, tifying, strengthening, exalting, till he makes small and great, stand before God, is not you conformable thereunto. You will rise the book already opened, and are they not already judged?"—Phillips Brooks.

SELF-HUMBLING.

"Learn of me, for I am meek and lowly in heart." Observe the argument here, men are unwilling to come to Jesus because it involves the self-humbling. They think they sacrifice their manhood by becoming meek and lowly, that is by laying aside pride and self-sufficiency, and by becoming submissive to God in all things. Such Jesus addresses with an argument unanswerable.

He, the man Christ Jesus, was meek and lowly. Did he lack any element of true manhood? Nay, he was the truest specimen of man that ever trod the earth. Even infidels have confessed this, and admired this sole perfect specimen of humanity. To you, O proud man, Jesus speaks and says: 'Come unto me and humble yourself. By doing so you will not lose, but gain, true manhood, for I am meek and lowly." Surely it is no mark of manhood to swear, to drink, to give way to passion, to live a selfish life. Any fool can do those things with as great a facility as you. It is no sign of manhood to swell with pride. Satan can beat you at that business. When you swell with pride you are most like the devil.—H. M. Scudder.

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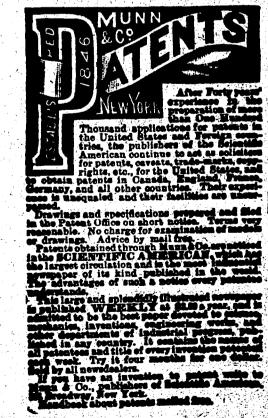


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"Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of

INTERNATIONAL LESSONS, 1887.

FIRST QUARTER.

Jan. 1. The Beginning. Gen. 1: 26-31, and 2: 1-3.

Jan. 8. Sin and Death. Gen. 8: 1-6, 17-19. Jan. 15. Cain and Abel. Gen, 4: 3-16. Jan. 22. Noah and the Ark. Gen. 6: 9-22. Jan. 29. The Call of Abram. Gen. 12: 1-9. Feb. 5. Lot's Choice. Gen. 18: 1-13. Feb. 12. God's Covenant with Abram. Gen. 15:5-18. Feb. 19. Abraham Pleading for Sodom. Gen. 18: 23-38. Feb. 26. Destruction of Sodom Gen. 19: 12-26. March 5. Abraham offering Isaac. Gen. 22: 1-14 March 12. Jacob at Bethel. Gen. 28: 10-22.

LESSON X -ABRAHAM OFFERING ISAAC.

March 19. Jacob's New Name. Gen. 32: 9-12, 24-30.

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

For Sabbath-day, Mar. 5th.

SCRIPTURE LESSON.—Gen. 22:1-14.

1. And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Rehold, Aere I am.

2. And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of.

3. And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt-offering, and rose up, and went unto the place of which God had told him.

4. There on the third day Abraham lifted up his eyes, and saw the place afar off.

saw the place afar off.

5. And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.

6. And Abraham took the wood of the burnt-offering, and haid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

7. And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt-offering?

8. And Abraham said, My son, God will provide himself a lamb for a burnt-offering; so they went both of them to gether.

9. And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar

upon the wood.

10 And Abraham stretched forth his hand, and took the knife to slay his son.
11. And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here

12. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only 78. And Abraham lifted up his eyes, and looked, and beold, behind him a ram caught in a thicket by his horns, and

Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son.

14. And Abraham called the name of that place Jehovahjirch: as it is said to this day, In the mount of the Lord it shall be seen.

GOLDEN TEXT.—God will provide himself a lamb for a burnt offering. Gen. 22: 8.

BIBLE READINGS.

Gen. 22: 1-14. The beginning of divine testing.

Monday. Job 1:1-22. Job tested. Tuesday. Dan. 6: 1-17. Daniel tested. Wednesday. Luke 22: 31-62. Peter tested. Thursday. Matt. 4:1-11. Jesus tested.

Friday. 1 Peter 4: 12-19. Comfort under test

Sabbath-day. James 1:1-12. Honor after test-

vears after our last lesson.

PLACE.—Abraham's home was now Beersheba, on the southern border of Palestine, forty five miles stood as the ungent voice of the Lord who is speaksouth of Jerusalem. Abraham was now one hundred | ing. and twenty five years old. Isaac, born at Beersheba, was probably twenty-five years old at the time.

OUTLINE.

I. The requirement. v. 1, 2. II. The response. v. 8-10. III. The release. v. 11-14.

INTRODUCTION.

Soon after the events of the last lesson, Abraham moved into the extreme south of Palestine. Here for some time he had no settled place of abode. Some of the time he was in the territory of Egypt, and some of the time in Canaan. But finally he was permitted to make his abode wherever he chose. Abraham now fixed his residence permanently at a place where he dug a well and entered into a covenant with Abimelech, from which circumstance the place took its name Beersheba. This was the birthplace of Isaac, and is known at the present day to travelers by the wells still in use there. These wells were dug into the solid rock, and walled about the top with hewn stones. On the top layer of these stones the modern traveler sees numerous furrows. some of which are four inches deep, worn by the ropes of water-drawers in the course of thousands of years.

EXPLANATORY NOTES.

Abraham had passed through some very severe tests, and each test seemed to prepare him for still more severe tests or trials. It had now been a long time since God's first promise was made to him concerning the multitude of his posterity. He had reached the age of one hundred years when his first son was born. Now it seemed possible that the wonderful promises of God might be fulfilled. And in these days of his highest and most hopeful exnectations he is suddenly placed under a new trial.

V. 1. And it came to pass after these things, that God did tempt Abraham. Some years had passed since the birth of Isaac and the dismissal of Hagar and Ishmael. The word "tempt" is better rendered "prove" in the revised edition. Satan tempts men to do evil, but God does not tempt men in that sense; he proves men for good; not that he may learn of their strength, but that they may develop strength and may know what their strength is. These tests are, therefore, for the good of those tried.

V. 2. Take now thy son, thine only son Isaac. whom thou lovest. The test is very definite; he says thy son, thine only son Isaac. There is no alternative left for Abraham; he cannot in this emergency take lahmael; he' must take Issac, and again he must take him, who is the object of his most intimes love. These specifications suggest the very

of Moriah. This land is that in which is situated the mountain on which the temple was built many hundred years later. And offer him there for a burnt offering upon one of the mountains which I will tell thee of. To make such an offering under any circumstances would naturally be very revolting to Abraham, so similar to the pagan rites, but intensely more revolting to think of taking this child of promise, in whom all his hopes of future blessedness to his posterity centered.

V. 3. And Abraham rose up early in the morning This shows his prompt action in obeying the divine will, distressing as it was to his natural feelings. Delay at such a moment as this would beget doubt and disobedience. Abraham must not delay a single hour. And took two of his young men with him. Abraham had a large number of servants; of these he employs (wo to accompany him on this solemn journey. Went unto the place of which God had told him. Directed his course toward that place.

eyes and saw the place afar off. Their mode of travel was necessarily slow, but was prosecuted without any unnecessary haltings.

V. 5. Abide ye here with the ass; and I and the lad will go yonder and worship. Abraham desired no Then again, possibly if these servants were permitted to be present at the offering, they might interfere. It was such a service as could be performed accept ably in the presence of God alone. The presence of other spectators would only weaken him.

V. 6. Here Abraham relieves the servants of their burdens and places the bundle of wood for the burntoffering upon the shoulder of the boy, and takes the fire and the knife in his own hand, and thus he with Isaac proceeds to the summit of the mountain.

V. 7. Where is the lamb for a burnt offering? Walking together, the father's heart filled with thoughts too deep for utterance, but Isaac all unconscious of what was before him, asks the artless question. He saw everything else provided except the lamb for a burnt offering. They had made a long journey; they had the wood, the fire and the knife, but where was the lamb?

V. 8. God will provide himself a lamb for a burnt offering. That question of the trusting boy pierced his father's loving heart. What could he say? As quick as a flash God gives him the answer, and he replies to Isaac, God will provide himself a lamb. In this answer Abraham was fully conscious of being in the hands of God, directed by him, helped by him, and provided by him. Such an answer would satisfy the mind of Isaac better than any other reply

V. 9-10. They have arrived at the spot designated, the rude alter is built, the wood is laid upon the altar, Isaac assisting in all this. Now comes the supreme moment. The dear child must be bound and laid upon the altar, Isaac as well as the father submits to that divine behest. Abraham stretched E. N. Backus, G. H. Lyon, Mrs. E. R. Maxson, F. forth his hand and took the knife to slav his son. The spirit of obedience had sustained him through all the preparation up to this critical moment; there is no divine interposition, and he proceeds with the E. Whitford, M. Ayars, Mrs. A. Page, F. A. Witter same firmness to execute the final act.

V. 11. To all intents and purposes the sacrifice is complete. The surrender was absolute. To have slain Isaac could have added nothing to the perfection of the test to which Abraham had already been Time.—Probably about B. C. 1871, twenty-six put. And the angel of the Lord called unto him out of heaven, and said, Abraham! Abraham! The name is repeated that it may be distinctly under-

> V. 12. Lay not thine hand upon the lad. The act has gone sufficiently far to demonstrate the unqualified obedience of Abraham in the surrender of his

V. 13. And Abraham lifted up his eyes and looked. He discovers for the first time a substitute provided. and provided by the Lord. The sacrifice is made in the offering of Isaac. It was a spiritual surrender. Now here in the substitute is the physical emblem of that sacrifice which has already been made. This is the order in which God requires offerings to be made; first and supremely the offering of heart and of the life, and then the emblem of such an offering. The worship must be spiritually a reality and externally a reality.

V: 14. And Abraham called the name of that place Jehovah-jireh. That is, the Lord will provide. There is a beautiful lesson taught here and fulfilled in the great plan of redemption. The Lord requires an offering, the most precious that it is possible to make, and then he himself provides the offering. No true Christian to-day can worship God truly without presenting an offering; and that offering can be nothing less than the most precious object of his own affections, his entire life with its hopes and promises. When he is disposed to make such an offering the Lord provides the lamb, spotless and pure. But even the Lamb of God cannot be offered by sinful man until he has surrendered himself, soul and body, to the service of God.

Books and Magazines.

THE Swiss Gross, the monthly magazine of the Agassiz Association, for February, presents an interesting and instructive table of contents. The young student of natural history will find it especially stimulating and helpful to him, though it is not confined to that one line of investigation. 21 50 a year. 15 cents a number. M. D. C. Hodges, 47 Lafayette Place, New York.

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sharp points made in the demand—the surrender of WE acknowledge also the receipt of the "Seventh- Amanda Loyeland, Corry, Pa. the dearest object in the world. Get thee into the land day Adventist Year Book," the "Catalogue of the Agnes Burdick, Nortonville, Kan,

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No LITTLE speculation has been indulged from time to time as to the possible whereabouts of the ten tribes of Israel, popularly called the "lost tribes." The question appears to be settled at last, V. 4. Then on the third day Abraham lifted up his to the satisfaction of one mind at least, as indicated by the following title of a little book now lying before us "Lost Israel found: or the Promises made to Abraham, to Isaac, and to Jacob, all fulfilled in the Anglo-Saxon Race. Established by History, confirmed by Prophecy." The author, the Rev. E. spectators to witness this solemn scene except God. | P. Ingersoll, has evidently studied thoroughly the prophecies relating to the kingdom of Israel, and his arguments, based upon those prophecies and upon well established facts of history, will be found difficult to answer, if not always convincing. The student of this subject will find this little volume interesting and suggestive. 84 pages, 12 mo. 50 cents in paper; 75 cents in cloth. To be had of the author, Springfield, Clay Co., Kansas.

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VOL. XLIII.—NO. 10.

The Sabbath

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

THE VALLEY OF

"Who, passing through the V from strength to strength, every appeareth before God." Psa. 84 Mourn we the desolation of our

The dreary, sun-parched vale of Erowe can reach the city, far aw Where dwelleth light and love Complaining that no trees, fruit l Above the path to our Jerusale

Nor fount, nor stream, their swee To speed us on to where its spi Faint we, as nears the noontide. And long for rest, in fragrant, And fret, and send to heaven our

power ?" Nay, let us rather, while we seel Belong to those whose "strengt Who, forward press, sustained by And "make a well" of "Baca,

That "thirst and hunger, all

And drink great draughts, and to strength Until, in Zion we with joy appe Before our God, who giveth us at The bliss we early sought, but f

Oh! happy they, who journey to t With hearts clate, despite the il Who find the sizes, in heaven's mo And sweetness draw from all his Who in the valley bare, of Baca,

And in the and waste, discern the Of silver streams, that wondrous And quickly learn to touch the sec Invisible, of God's abounding lo And feel the peace his blessed press The strength and grace that all I

With light, clastic step and joyi

And so they make the wilderness t With joyous brightness, as they Diffusing, from the cradle to the t The incesse sweet, of worship, p

Denominational beetch

BY REV. THOS. R. WILLI

Liucational Kovens Of the many colleges found try, Brown University was the der of time, and the first Ba in 1764. At this time the Sever Church at Newport was 93 ye Hopkinton Church was 56 ye church in Piscataway, 57 y church at Shiloh was 27 ye

church at Berlin, N. Y., was zed. We mention these something of the extent of ou time when the Baptists began college. The Baptists, in th this time were 126 years old come quite numerous in the se Yet our people were equally them in the subject of educat to co-operate with them as Among the incorporating me University, were included se day Baptist. Rev. John Maxeo or Samuel Ward were among They were men of great foro and of sound learning. Th Maxson and his successor, E

were the two grandfathers of Wm. B. Maxson. They had their deep interest in the work and William, in his younger. been thoroughly inspired with carning. Thirty years pass, trong manhood; and with suc Satteries, E. S. Bailey, John Green, Daniel Coon, Alexand Btillman Coon, Lucius Cranda R. Irich, T. B. Brown, V ames Bailey, T. B. Stillman Corposter and others, so younger, he moved the ducational institution of lea

stablished among our people. very small and financially po re had made our protest again agan usages of the Christian re had made it on the ground eachings of the Bible. Havi cuition, we were bound to me pervettem of the world. ponsibilities on Biblical gro in the spirit and energy of s

enlines, we needed to be decated people. Our falls bos many I have mentioned nd was impired with the