R. GREEN Manufacturer of White Shirts. "BERLIN CHAMPION SHIRTS" TO ORDER

New York City.

HE BABCOCK & WILCOX CO. Patent Water-tube Steam Boilers. BO. H. BABCOUK, Pres.

M. TITSWORTH, MANUFACTURER OF FINE CLOTHING. Custom Work a Specialty.

L. TITSWORTH. 800 Canal St. POTTER, JR. & CO. PRINTING PRESSES.

12 & 14 Spruce St. POTTER, JR. H. W. FISH. JOS. M. TITSWORTE. Leonardsville, N. Y.

RMSTRONG HEATER, LINE EXTRACTOR, and CONDENSER for Steam Engines.

ESTRONG HEATER Co., Leonardsville, N. Y.

Plainfield, N. J.

MERICAN SABBATH TRACT SOCIETY. EXECUTIVE BOARD. TTER, JR., Pres., J. F. HUBBARD, Trees L. TITSWOTRH, Sec., G. H. BABCOCK, Cor. Sec. Plainfield, N. J. Plainfield, N. J. egular meeting of the Board, at Plainfield, N he second First day of each month, at 3 P. M.

BEVENTH-DAY BAPTIST MEMORIAL BOARD. POTTER, JR., President, Plainfield, N. J., Pore, Treasurer, Plainfield, N. J., HUBBARD, Secretary, Plainfield, N. J. for all Denominational Interests solicited. apt payment of all obligations requested.

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

M. STILLMAN. ATTORNEY AT LAW. Supreme Court Commissioner, etc.

Westerly, R. I.

L BARBOUR & CO., DRUGGISTS AND PHARMACISTS. b No. 1, Bridge Block.

N. DENISON & CO., JEWELERS. RELIABLE GOODS AT FAIR PRICES Repairing Solicited. Please try us.

P STILLMAN & SON. MANUFACTURERS OF STILLMAN'S AXLE OIL. only axle oil made which is ENTIRELY FREE gumming substances.

CENIX MUTUAL LIFE INSURANCE CO. WM. C. STANTON, General Agent,

respondence with Seventh day Baptist young with a view to establishing agencies solicited. written on reasonable terms. All correace respecting agencies or policies receive attention. Address at Westerly, or Previ-

SEVENTH-DAY BAPTIST MISSION ARY SOCIETY GREENMAN, President, Mystic Bridge, Ct. WHITPORD, Recording Secretary, Westerly,

MAIN, Corresponding Secretary, Sisco, Fla. Tr. L. Chester, Treasurer, Westerly, R. L.

Chicago, Ill.

DWAY & CO. MERCHANT TAILORS. D. D. ROGERS, M. D.

PHYSICIAN AND PHARMACIST 2634 Prairie av. Store, 2406 Cottage Grove av

COTTRELL & SONS, CYLINDER PRINTING Presses, for Hand and Steam Power. at Westerly, R. I.

Milton, Wis.

W. CLARKE, DEALER IN BOOKS. Mationery, Jewelry, Musical Instruments and Holiday Goods. Milton, Wis.

P. CLARKE,

REGISTERED PHARMACIST, Milton. Wu STILLMAN, Principal of the Musical Defor Culture, Harmony, etc., \$16 per term (34)

Harmony taught by mail at \$1 per lesson.

Milton Junction, Wis.

Selectory Public, Conceyancer, and Town Clark.

Sabbath Becorder,

PUBLISHED WEEKLY

METCAN SABBATH TRACT SOCIETY

FRED CENTRE, ALLEGANY CO., N. Y. TERMS OF SUBSCRIPTION

investing countries will be charged 50 cents for postage.

Associtiated until arrearages are paid, except of the publisher. ADVERTISING DEPARTMENT.

sments will be inserted for 75 cents an mertion: subsequent insertions in sucinsertion; subsequent insertions in successive per inch. Special contracts made with the section of the section

finalished with a supply of jobbing may dome

Allegany Co., R. Y."

Sabbath Recorder,

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

TERMS-\$2 A YEAR, IN ADVANCE.

VOL. XLIII.-NO. 9.

ALFRED CENTRE, N. Y., FIFTH-DAY, MARCH 8, 1887.

WHOLE NO. 2194.

The Sabbath Recorder.

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

JESU VITA ET MORS.

BY REV. W. C. DALAND.

"Glory be to God on high And on earth be peace! Sang the angels in the sky, Bidding sin to cease— Jesus Christ to earth came down. Born a babe in Bethle'em town-Glory be to God on high. On earth be peace!

Jesus lived a holy life In this world of sin. There was neither cry nor strife, Like our earthly din. Then he died that we might be Saved from wrath, from guilt set free, Likewise such a holy life On earth begin.

Jesus went back home to heaven From this world of strife. Now his grace doth work like leaven Where all guilt was rife. Shall we then not trust his grace, Hoping soon to have a place With him in his home in heaven-Eternal life?

DENOMINATIONAL SKETCHES.—NO. 4.

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

Educational Movements.

While calling attention to our foreign mission, we have by no means forgotten our home mission work and its great impor-We hope to speak of that in another connection. Nor have we overlooked the invaluable service of the successive members of the Missionary Board. Much of our success in missions, both our home and foreign, must be credited to the long and faithful services of such men as David Dunn, A. D. Titsworth, Geo. B. Utter, Eli S. Bailey, 8. S. Griswold, James Bailey, J. R. Irish, I. D. Titsworth, Geo. Greenman, and others. It is worthy of note that two of the early members are still spared, now over forty years, in the service of the Missionary Board. One is still the President, and the other has been, until recently, the Treasurer for many years. Through the unremitting care and sound practical judgment of such men, our work has been conducted with harmony and continued success.

But the great work of spreading the gospel, whether at home or abroad, depends very directly upon men and women qualified to teach and to proclaim the way of life to those who are in darkness. This leads us to review the efforts of our people to establish schools of higher education among themselves. We open this paper with the questions, Was it wise in our fathers to plant such schools? Is it wise in us to strengthen and sustain these schools?

Modern Seventh-day Baptists are, strictly, Protestants. They purpose to take the clearly attested Word of divine revelation as the ultimate rule of faith and practice. Roger Williams was the first man in this country to protest against the traditional mode of baptism, and to accept the Biblical form. Originally a clergyman in the Church of England, he became a rigid separatist and an advocate of soul liberty in the widest acceptation of the term. In quest of this soul liberty, he, with his wife, Mary, reached from the colony of Massachusetts in October, 1635. In June, 1636, he founded, with five families who adhered to him, the and its moral claims. town of Providence, having purchased the land from the Indians. In 1638, he became Hollyman, and in turn immersed Hollyman church on the American continent.

churches multiply, and in some of them the to be an issue of immense proportions. men and women to apprehend and embrace a large church in Newport, and six power in the world. By a growing disre- law in nature that never varies, that "like Decalogue, five out of the six begin with day for the sending out of the light of the members senseting the church must lose its vitality and quently, to all that is good, for the sending out of the light of the members senseting the church must lose its vitality and quently, to all that is good, for the six begin with day for the sending out of the light of the members senseting the church must lose its vitality and quently, to all that is begin with day for the sending out of the light of the members senseting the church must lose its vitality and quently, to all that is begin with day for the sending out of the light of the members senseting the church must lose its vitality and quently, to all that is a senseting the church must lose its vitality and quently, to all that is a senseting the church must lose its vitality and quently, to all that is a senseting the church must lose its vitality and quently, to all that is a senseting that is a senseting the church must lose its vitality and quently.

was organized in 1671. These members Roger Baster, Tacy Hubbard, Rachel Langworthy, and another sister whose name is not now known. William Hiscox was their first pastor. He died in 1704, in the 66th year of his age. William Gibson served them as pastor till his death, in 1717, at the served the church till he died in 1737. Joseph Maxson and Thomas Hiscox were evangelists. John Maxson was chosen pastor in 1754, and served till 1778. William Bliss 81 years.

We shall need to stop and soberly think, and then compare our own depth of convictions and strength of loyalty to God's revealed truth, before we can fully measure the force of character represented in the seven constituent members of that first Seventh-day Baptist Church. Church ties, religious associations, and family friendships were as precious to them as to us; yet they felt that the claims of God's truth were paramount to all these, and hence, to be just to their best convictions, they must break fellowship with every known form of religious error. Thus, alone with God, they take his Word as the law of life. Their numbers rapidly increased, and they soon began to plant societies in the western part of the state, which became very large and influential. These members were organized into a church in 1708, now known as the First Hopkinton Church. This church, in the course of the next seventy-five years, became the mother of several other churches in New England and New York.

Abel Noble, a Seventh-day Baptist minister, arrived in this country, and located near Philadelphia. Through his labors, several small churches were organized. Members of these churches moved south and established churches in Maryland. The church at Lost Creek, Va., and several others in that state, were planted by the descendants of these churches organized by Abel Noble.

Edmund Dunham, the third leader in the Sabbath-reformation, was instrumental in organizing a Seventh-day Baptist Church in Piscataway, N. J., in the year 1705. He was chosen pastor, and sent to Rhode Island to receive ordination. This he received at the hands of Eld. Gibson. The church at Shiloh was organized in 1735, from members of the Piscataway Church. The church at Plainfield was organized in 1838, from members of the same church.

Now, from these several points on the Atlantic seaboard have gone out families and small colonies into the newer portions of our great country, forming settlements here and there, until, to-day, our people are found in most of the states of the Union. Very many are too widely scattered to be organized into churches. Still their conviction is deep and abiding, that the plain teaching of the Bible is the only infallible rule of faith and practice. They never will accept any authority in tradition over conscience, however much it might suit their worldly interests. No other Christian people in the civilized world have to meet so many limitations in all the business relations this country in February, 1631. Here he of life, on account of any religious doctrine found church and state still united, hence they may hold, as do the Seventh-day Bapcivil law dictating in matters of piety. He tists. This doctrine of the Sabbath is so took the position that civil law could have unmistakable, that when a man has once no jurisdiction in the sphere of the first emerged from the fogs of tradition, and has table of the Decalogue; could not legislate seen it in the clear light of the Bible, it is on worship or Sabbath-observance. For impossible for him ever after to deny its these reasons the court banished Williams divine authority. He may lose his communion with God by disobeying his command, but he can never deny the command

Again, this honest conviction of our people brings them into moral conflict with the a Baptist. He was immersed by Ezekiel traditions and general customs of the religious world. They have to meet the learnand ten others. This was the first Baptist ing of the world on the authority of the Holy Scriptures relative to the Sabbath and More than a hundred years pass. Baptist its proper observance. And this is coming spirit of soul liberty has led a few brave Without the Sabbath religiously observed, there can be no stated public worship mainthe first Baptist church was founded, we gospel; the church must lose its vitality and quently, to all that is good, for there is one Stephen Mumford, organizing the first Sev- lenging the Christian church for the divine eth that shall he also reap."

were William Hiscox, Samuel Hubbard, tian observance of Sunday by the masses. ish all that he is displeased with sin; and if human government and human society. If The church is being driven to plant herself | these admonitions fail to reform the sinner | there is any divinity for human government, on Bible authority, or lose her bulwark of who suffers for his doings, it may have a it is found here in this command; while the defense and strength.

these United States; and we must witness government in nature is in harmony with age of 79 years. Next, Joseph Crandall and take part in this great struggle for his moral government. One is the prelude only for natural parents, but for all rulers. sioned, in common with all other Christian | relates to matter, and the other to mind, yet peoples, to go and preach the gospel to all are they so connected that conformity to the nations, seeking to win and save men. But one leads to the other, while the willful served till his death in 1808, at the age of we have a special mission, or we have no disobedience of either incurs the penalty of right to exist as a separate people. It seems | both. to us that that mission is very clearly indicated. We are committed to a reform that is vital to the perpetuity and saving power of the Christian church. For such a mission we need to be thoroughly furnished unto every good work.

Here, then, is the ground for our argument for the most thorough education and training of all our sons and daughters. We shall endeavor first to give a brief sketch of the work already done, and then suggest some of the needs for the further prosecution of the work.

DIVINE GOVERNMENT.

The power of God, as controller of al things, includes all his attributes, and embraces the past, the present, and the future of all that transpires. So minutely does he reign over all his works, that not a sparrow falls to the ground without his notice, and the very hairs on our head are all numbered In presenting the subject, notice, first, physical, and second, moral government.

1. The physical relates to things that come in contact with our natural senses, the material universe. Our knowledge of this is limited to the laws of nature which speak to us through our natural faculties, through what is called cause and effect. These laws of nature are so many sequences that intervene between causes and their appropriate effects; so that, if we are disposed to investigate, we shall generally find the cause that produced a given effect to be but the effect of another cause, and so on to other causes and their legitimate effects, until we find our investigations come to an end; and then, if we are wise, we must acknowledge God as the first great cause of all things. In the language of Aristotle, who lived three hundred and fifty years before Christ, "although every single movement and existence in the world has a finite cause, and back of it, yet infinite series of finite causes, there must be

an infinite, all moving, pure energy, abso-

lute God." In this way, all God's creative works, in his government, become indexes pointing up to him. All true science is founded on these laws of nature, the knowledge of which, when sanctified, becomes a great source of enjoyment, by expanding the mind, purifying the heart, bringing us, by faith, to see God, the Creator, in all created things, verifying the words of Christ, "Blessed are the pure in heart, for they shall see God." It matters not how limited our scientific knowledge may be, it is the privilege of every one to find and acknowledge God. The difference between the learned and the unlearned, in regard to enjoyment, is in the capacity of each to be filled with that favor that God bestows on the pious; for sanctified knowledge expands the mind, and makes it capable of holding more, while the ignorant hold less of this favor; so that God is no respecter of persons in his government over men, in blessings bestowed, enjoyment of which depends more upon the state of mind we cultivate than upon the arbitrary will of God. Hence we conclude that man, being a part of God's stupendous works. must harmonize with the laws of nature, to secure the good he needs to make him happy even in this life; for our happiness does not depend upon the amount possessed, but upon the right use we make of the same. If we acknowledge God and conform to his will. by acting God-like in doing good, as we have opportunity, to all men, we shall find our happiness here; for this is a law of the Bible Sabbath. Thirty-two years after tained, and no regular ministration of the nature that binds us to God, and, consettle sained, and no regular ministration of the nature that binds us to God, and, consettle sained.

no power on earth to re-establish the Chris- out to man sufficient in this life to admon- marriage institution, as the foundation of

2. Moral government is God's method of controlling beings endowed with a free moral agency, the exercise of which, in obedience to moral law, will always result in good, while disobedience will always result in evil; so that good and evil, as moral qualities, exhibited in men, should not be regarded as arbitrary arrangements of God. by which some men, of necessity, must be good or bad; but God makes his will known by revealing moral law, connecting with it inducements or motives, such as promises of favor to the obedient and threatenings of displeasure to the disobedient, and then gives a probation, or state of trial, to every person, thus affording opportunity to every one to form character, either good or bad, with the assurance that he will reward the good and punish the bad, at the same time moving in mercy towards the transgressor to reform, and bring him back to favor, by extending power to save, when the sinner has no power to save himself. This is God's method of governing man in his free moral agency. However much we may throw off this restraint, and live as though there was no God that reigned over us, yet, having had a state of trial, and having formed our character in evil. in the end we shall have to acknowledge that God is just in rewarding "indignation and wrath upon and every

3. God gave to man, in his primeval state,

soul that doeth evil."

two institutions and one prohibitory command. These were, first, the Sabbath; second, marriage; and, third, a prohibition to restrain or govern man in the lower propensities of his nature, so that man might be a self governed being. These three laws would have been sufficient to have governed man, in his relations to God, in his relations to his fellow-creatures, and in relation to himself, if he had continued in a state of moral rectitude; hence, when man sinned, he lost the government of himself, his mind became carnal, and at enmity against God, not subject to that law of love which bound him to his Maker and to his fellow-creatures as expressed in the Sabbath and the institution of marriage. When God wrote, with his finger, the ten commandments, and gave them to Moses, on the first table, three out of four commence with prohibitions, which would not have been needed if man had not violated that law of love upon which Christ hung all the law and the prophets. But the fourth commandment does not begin with a prohibition like the others, but is instructive, which shows that it was a primitive institution, for unfallen man, and was sufficient to cover man's original relations to God; and now every time it occurs, which is none too often, its observance is a safeguard against the commission of any of those things prohibited in the other three; for. I verily believe that, if the Sabbath was observed as God designed it should be, it would bring man into harmony with his Maker and with his fellow-creatures. Hence the Sabbath is not peculiar to any dispensation. but, as Christ said (Mark 28: 27), "The Sabbath was made for man," meaning all mankind, founded on reasons expressed in the law itself; hence it will not admit of a change so long as God is the maker of the heavens and the earth, for when we take away the reason upon which a law is founded we destroy the law itself. It is plain, then, that the Christian world is drifting to the no-Sabbath doctrine, as the result of taking out God's reason for the Sabbath, and changing the day for reasons who are agitating the public mind in favor that God never gave.

members separating themselves, and, with gard, the irreligious world is to-day chalbegets its like." "Whatsoever a man sowmarriage, the fifth commandment, is in Sabbath observance. enth-day Baptist Church in America. This authority of Sunday-observance. There is Now, in regard to violated law, God meets structive, its obligation growing out of the Richburg, N. Y., Feb. 16, 1887.

salutary effect in teaching others to shun the child is bound in love to honor the parents, Now, here we are, a small people; by the course pursued by the sufferer, lest they come the same law of love binds the parents to providence of God, scattered throughout to the same sorrowful results. Hence God's love the child, by governing it for its best good. This is the divine arrangement, not truth and for the church. We are commis- to the other. While the one more especially in human government, viz., to use power vested in them for the good of the governed. Hence the name of a government is not so much to be thought of as the principle carried out in its administration; for sometimes the best-named government may abuse its power to oppress its subjects. There is no divine right to use power to oppress, whether in the family or in the nation.

Again, the gospel, as a remedy to save the guilty sinner, is a part of the divine government. Its object is to save all who come, by faith and repentance, to God, through Christ, granting pardon for sin and justification from guilt. This is the power of God unto salvation to every one that believeth, restoring men to God's favor. by which the believer becomes able to obey the law of God as written upon the renewed heart. "I will put my laws into their minds, and write them on their hearts." Hence the Apostle Paul says, "The law of the spirit in Christ hath made me free from the law of sin and death." That is, when the believer comes to have the law written upon the heart, he is made free, not from obligation to obey law, but from the condemnation of law, having received pardon of sin through Christ; and that law which convicted him of sin now becomes the law of love and loyalty that binds him to his Redeemer.

WAYSIDE NOTES.

BY REV. J. B. CLARKE

In "Notes" from Hebron, Pa., closing sentence, the writer was made to say "tired ones", when he said "tried ones shall enter the inheritance," etc.

On the way to Little Genesee we enjoyed the generous hospitality of Dr. H. A. Place and family, at Ceres, who are loyal adherents to the Sabbath, and thoroughly denominational in their sympathies and efforts. The doctor has an extensive practice, having gained already more than ordinary success in his profession.

At Little Genesee we found pastor and

people well united in some special efforts for revival, with highly encouraging indications. They have done a noble work recently in building and paying for a nice parsonage, and they seemed to be blessed with increased spirituality as the result. The response to the call for aid for the Tract Society has been hearty and fully up to the average of their former contributions. Seldom have we spent a more enjoyable week, and we feel grateful to them all, especially to Bro. D. E. Bliss for numerous favors, not least the hospitality of his pleasant home. More and more we are impressed that our people are favored of God in many ways, and that really they suffer no lose in separating themselves from the rest of the world for the sake of the Sabbath. Spiritual gain is the certain reward to every one who is willing to make sacrifices for the truth, and possessing this, the much or little he may have of earthly riches will give him the highest happiness. The pruning we get in our peculiar trials should greatly increase, and doubtless does increase, our spiritual fruitfulness. The ladies of the church of Little Genesee

are doing a praiseworthy work in sending packages of Sabbath tracts to the officers of the various Woman's Christian Temperance Unions in this state. As the Unions are committed to the effort to promote Sunday reform as well as temperance, this work is timely, and should be followed up until the women of the country shall see that if a Sabhath should be protected by the law of the land it should be the Seventh-day, which is appointed by the law of God. Will not the Seventh-day Baptist women of other states take this matter in hand, and scatter Sabbath publications among their sisters of legislation for a better observance of Sun-Again, we see in the second table of the day? The times are growing riper every

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

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

FOR many years Bro. S. R. Wheeler has been connected, more or less of the time, with the home mission work of our Society. His field has been a large and important one, and the Board has esteemed him as a faithful and efficient laborer. He is sound in the faith of our people, clear and vigorous in thought and expression, fervent in zeal, and thoroughly alive to the importance of missions. May he be greatly prospered in his new, interesting and important field of labor, at Dodge Centre, Minn.

A BROTHER studying for the ministry writes: "When I look out over our little denomination, struggling as if for life against the mighty odds, and hear the calls from every quarter of the destitute sufferers for God's eternal truth, I am so moved upon at times as to shed tears, that I am not able to help supply the hungry, longing souls with the Bread of Life. Dear brother, I would to God I could do ten men's work in this direction. But I must subdue this feeling for a time at least. I need your prayers for consecration, patience and meekness, with abiding faith and trust in him who doeth all things well."

FROM DR. SWINNEY.

SHANGHAL, China, Dec. 13, 1886.

During the last two or three weeks, while on the mountains, I was able to ride and occasionally to walk with the rest of the friends.

called "Cape Horn," that looked directly idols shall be cast away, and these beautiful down into two narrow valleys, we had a ride hills, and indeed, all China, shall resound of marvelous beauty, with the terraces of with the praise of the one true God. rice in every direction like waving fields of wheat. On first going out, there was to be heard, far and near, the sound of gongs and musical instruments of various kinds, such as the Chinese use when one of their number dies. We thought little of it, but on returning, two or three hours later, the same sounds were continued along the brow of the hill and about our yard. We then learned the ferry-boat, I noticed on the other side that the chief man in the village of Kien | the man, in leading the donkey used by the Tsok, near us, was quite ill, and it was said an evil spirit possessed him. The family had called in the priests at the temple, who said, for such and such a price, they could drive the spirit out of him. They commenced immediately with their enchantments and instruments of music, and towards evening declared the evil spirit had left him and gone out into the yard. They then increased the noise, the din sounding much like the besting of tin pans, and moved about in different directions, hoping to drive it entirely away. We went to sleep at night with these doleful attempting to drive the cattle into the stream; noises all about us, and wakened in the but failing so many times, a happy thought morning with the same. We then saw them but not inclosed in the yard. It was a terrace or two below us, a shady nook we were often pleased to enjoy. Now the priests said the evil spirit was lodged in this beautiful grove of the foreigners, so their attention and efforts were turned in that direction. We were quite glad, on account of the excitedeclared that the evil spirit had entirely left the neighborhood. So the sick man and his family came out from under their great dread make-believe play, it might not have been strange. But when we consider they were men grown to the years of understanding, things, it seems marvelous that the actors could ever do so, and that the people could looking." ever be so blinded by superstition and fear.

here at this great height above the level of you were here." the sea, is much better than that of those living in the plains below. We asked one of the always as healthy, and he replied, "Some-

one of the members in the mission became noised abroad among the servants. Then the sick came from great distances, and I lived among the aches and pains of humanity | the farthest outpost of this mission, suronce more. When taking our walks and en-| rounded by heathen, but working and praytering their homes to treat them. we took great pleasure in telling them of the great Physician, who could heal the body and the

soul. One woman from one of these homes came several times to hear more of him who loves and can forgive our sine. Thus the thing to do; but not long after this, word days passed quickly, until nearly all the families had left the hills, and our time came to

ing, having suffered much the last three weeks with the cold mountain air. Our chairs first passed out of the yard followed therly heart was so full of joy, that before we watchman locked the front gate after us. we were here before. until another season should bring the foreigners to this cool retreat again. We went down and swept along the edge of one of the terraces, around the head of this little valley in front of the buildings, along a gap, then down into another and another valley, unto the first resting house or shed.

The morning air was fresh and cold; the dew-laden flowers and ferns were all about our path; cascades and waterfalls were dashing down here and there, while the peaks all about us rose higher and higher, as we descended from one valley to another, causing our hearts to overflow with praise to the Creator who made these beautiful places; also with thanksgiving to our Heavenly Father boys above girls so strongly, yet suppose it for our many blessings and restored health. and with many expressed and silent prayers | too long entertained to be easily overcome. Going out one morning to visit a high point | for the speedy coming of the time when the

After many rides and walks through various scenes, we turned a sharp rock and came down suddenly to the edge of a wide stream, just below a falls, where we overtook the companies of the previous day bringing down the cattle that had been taken up to supply the need of the foreigners. While we were waiting for our chairs to be safely stowed in children on the hills, had a hard time to get it to climb up the stone steps from the water's edge to mount the opposite hill. It would go up a dozen steps or more, then following its natural propensity, refuse to move. The man would then return it to the cold water, letting it stand there until it was willing to make another attempt. We were ferried over, then, stepping upon the stone steps, ascended the winding path to a high promontory, and looked down upon the ferry directly below us. Here the foolish Chinamen were came to them to use their better judgment, walking round about and examining the bam- | when, seizing the calves, and placing them in boo grove belonging to the mission property, the boat, the mother-love prompted the cows to immediately plunge in and swim after them. A short rest, with one more mile down, and we finished the mountain; then a short ride | six days in the week, as heretofore. Therethrough cultivated fields, where the heat was oppressive, and we entered the town of Da-Tsian about half-past nine o'clock.

ment and noise, when these same crafty men | at this station, we were shown into the guest room up stairs. Having gone over the items of the burden-bearers and settled their bill, we inquired after the preacher's wife, whom and fright. If these had been children in a | we remembered so well on our previous journey. We were taken into a room, where one came forward to greet us, with feeble gait and pale face. "Oh no, not this woman," I tions paid, 1,094; prescriptions not paid. and who are wise and prudent in many other | said, "I am looking for the pastor's wife, | 313; number of visits, 59. one with a round, full face and very different

"I am the one," she said, "I am the The general health of the people living preacher's wife, but I have been very ill since

"What was the illness?"

principal men of the village one day, if it was advantage of the prices in assisting the for- time, and I need to apologize for not comeigners, and were very angry at my husband municating with the Board about the mattimes the people die, but not very often." for opposing them, and also for his believing in ter. I trust I may be pardoned for the ap-I was spared the entreaties of the sick by the | the foreigner's God. Hearing the noise in | parent neglect. It was not altogether thoughtfulness of the doctor's wife in Ning- our yard, I came to the door to see what was throughtlessness. And now, if it would po, giving my servant strict orders not to the matter, when one struck me, and from not cause too much suspense, and if I did

time may soon come when our neighbors and and ask you to release me from the two seriously ill, and my attentions were soon all about us may believe truly in their hearts menths' work which you asked me to do. and accept the gospel."

> ing with her husband for the good of their souls. It well accorded with the spirit she | could hardly live through it. This was manifested on my former visit, and which I doubtless, caused by change of diet. But oh ! cannot soon forget. Entering more into the this great, wide, needy field! Oh that some particulars of her illness. I had here somecame in that all things were packed in the received but little attention. It causes sadboats and ready for starting.

It was a little after six o'clock Wednesday afternoon, our three little boats were rushing There were two for each of our chairs, two underthe immense arch of the stone bridge, we smaller articles and bedding of our servants. we stopped when going up to the hills. Here the men were transferring our goods, we of the pastor. were asked into the guest room. His faby the train of men, and as we were the last left the boats he told us that he had been company leaving the mission property, the greatly blessed by the gift of a little son since

"Have you no other boys?" we asked. "Not any," he said; "all my other children are girls, but God has been very good and merciful to give me this one boy."

He took us in, saying the child was a month old to day, and according to their custom, he had made a feast, and invited his relatives and friends, who were now here and rejoicing with him, and congratulating him. We asked if we could see the child; when, on turning aside the embroidered silk coverings, we saw a puny, sickly, little face, and feared they would have the grief of losing him before long. We had not thought that Christians would hold this préference for is a natural trait from their heathen customs

On leaving at 3 o'clock, we chose to go down by the canal instead of the river, and thus avoid the tides. We reached the doc traveled the entire distance down in one day. Resting a few days from the journey, and enjoying the society of these worthy workers in the missionary cause, I was then unexpectquest of the sick.

So, after more than seven weeks' absence. came back with regained health, and with thanksgiving and praises to God for his goodness and mercies.

DECEMBER 31, 1886.

My work during this past six months has been sadly marred by illness, but since my recovery, and while active among the sick again, I have much cause for gratitude to God for his goodness in permitting me to work still among this people.

In striving to lessen the number of patients, as I mentioned in my last report, I find my field for personal influence has enlarged in my ability to spend more time in talking with the sick when presenting the gospel to

In consultation with other physicians, and with the members of the mission, Mr. and Mrs. Davis, it was thought best, on my recovery, to follow the plan of nearly all others in treating the sick; that is, to open the dispensary on certain days, instead of the entire fore, four consecutive days in the week have been selected to see the sick, beginning with Monday; the other two days I devote to study, Going directly to the home of the preacher | which is so necessary to my progress in the work. My helpers are, an assistant, a Biblewoman, a gate-man, and on crowded days an extra gate-man Besides the Bible-woman's talk with the women, there is daily preaching in the waiting-room by the blind preacher.

For the six months ending to-day I report Total number of patients, 1,407; prescrip-

FROM BRO. WHEELER.

NORTONVILLE, Kan., Feb. 9, 1887.

The Dodge Centre (Minnesota) Church has invited me to become its pastor. The "Some of the coolies were anxious to take | negotiations have been going on some little he carefully observed during the whole time. But do what they may, we still believe in the one true and living God. I am suffering all this for Jesus' mountains, when I was greatly improved, and bear it patiently, praying the living God. I am suffering all this for Jesus' sake, and bear it patiently, praying the living God. I am suffering all this for Jesus' and bear it patiently, praying the living God. I am suffering all this for Jesus' livin

Last October's experience confirmed my Beautiful words from this suffering one, in former conviction, that I am not able to do much general missionary work. I had one night's sickness in that last work which Shanghai is situated, the Chinese are discaused much suffering. It seemed to me I active, young minister could come out to this work. For two years these interests have ness to think over the work on this field, and

The suggestion by Bro. Huffman about bition of their action. On certain "rascals morning, Sept. 29th, that Miss S. and my- down the rapids in an alarming way, though keeping a man in one place until a church self came down into the yard, and saw the the little skiffs were skillfully guided by expe- is built up, is a good one. Marion county, men lifting our goods upon their shoulders, rienced boatmen. Passing the last rapids in the Kansas, is one of those places. Probably governor adds, would be taken. "Bear in for their long march down the mountain. | midst of the town of Niung-Kong-Jau, then | the new Sabbath-keeping colony in Scott | county is another. There are also many aries live in the midst of your villages, you for our trunks and two for our bedding, mak- moored in front of the Baptist chapel, with individual families here and there who need ing twelve, and four others for carrying the pastor's house in the same yard, where the encouragement of an occasional visit from a missionary, even morethan a family contrasting their spirit with the manner in We were well wrapped up this chilly morn- he had a large boat waiting for us, and while in any given church needs the pastoral visits

THE CONVERSION OF CHINA.

At a missionary meeting held in this city few days ago, one of the speakers on foreign missions briefly alluded to the important step lately taken by the Chinese author- day for work in foreign lands. - Providence ities, in allowing complete religious toleration throughout the empire. It is a step of so much importance to the large number of our readers, of all denominations, who are interested in the missionary work, that no apology is needed for giving detailed in formation regarding it. The moral and spiritual power of Christianity is beginning to be recognized by the enlightened and ruling classes of China as it never has been before. Proclamations have been issued during the past few months in almost every province, calling on the people not only to live in peace with Christian missionaries and their converts, but also explaining that the Christian religion teaches men to do right, and should, therefore, be respected. This imperial and official testimony to the beneficent nature of Christianity may prove the seed of a vast and far-reach ing change of public opinion in regard to our religion. It is not impossible that it may rank, in the history of the Christian church, with the conversion of the Roman emperor, Constantine. Opinions stamped with the a tor's home at nine in the evening, having proval of an Eastern court gain among the people an importance and receive a measure of attention, which would not otherwise be the case. If only the prejudices of the Chinese are removed, and their intelligence aroused to the unbiased study of the teachings edly called to Shanghai by the urgent re- of the missionaries by these proclamations, the grandest results may be confidently looked for. China converted would mean the triumph of Christianity throughout the Eas-

> The Chinese are not intolerant or bigoted; they are more like that Gallio in St. Paul's time "who cared for none of these things." They are too intent upon getting the good things of this world to care about laying up treasures in heaven. Their dislike of missionaries has sprung from the fear of those whom France has sent out, and who have been thought to be only the advanced guard of an invading army. In Cochin China it was this fear which led, undoubtedly, to outrages and persecution. Sometimes want of discretion, modesty and common sense has caused lamentable results. Thus at Chung Kiung a color was issued in the decoration of missionary buildings which had from time immemorial been limited to the use of the Sovereign alone. The local author- fields. ities warned the missionaries not to employ it, but their advice was disregarded, and an outbreak was the natural consequence. But so far as the toleration of religious opinion and worship goes, the Chinese set an example which some states considered more civilized would do well to imitate. Taoists and Buddhists fill high places as well as Confucianists, and not many years ago the viceroyalty of Nankin was conferred upon a Mohammedan. Chinese Christians, if their loyalty and patriotism are above suspicion, may now also confidently expect that their religious belief will neither hinder their social elevation nor subject them to persecution. But if the proclamations should lead also, as seems likely, to a general quiet and serious study of the grounds of the Christian faith, much more than mere toleration will be se-

The governor of the populous province of Chekiang, in which is the important treaty port of Ningpo-the district, by the way, from which most of the Chinese who are in our own country have come-tells the people that "the sole object of establishing chapels is to exhort men to do right; " and then follows the patriotic advice, "those who embrace Christianity do not cease to be Chinese; and both sides should therefore continue to live in peace, and not let mutual that he may shed forth anew the spirit of jealousies be the cause of strife between them." A better spirit than is shown by this proclamation of the Chinese governor can in the complete evangelization of all nahardly be found anywhere. But the caution that the adoption of the Christian faith does not destroy the nationality of Chinese subjects, or release them from the duties of citisenship, is worth being noted. China now feels tory; not only on individuals and families, herself to be strong enough, not only to protect | but on the Emperor and all lower officials, those of her people who may become Chris- No one can occupy a government position

tried to place their converts under French protection, and so to obtain for them immunity of taxation. Foreign interference of this kind will no longer be allowed.

In another proclamation issued by Kung. the governor of the province in which tinctly told that the missionaries have the right to lease ground and houses, and to travel about to preach, "their sole aim," 80 runs the proclamation, "being the inculea. tion of the practice of virtue, and having no design of interfering with the people." Then follows the authoritative permission that "such of the subjects of China as wish to be come converts may lawfully do so, and as long as they abstain from evil-doing there is From this time till half-past two in the then think of the prospect of its being done. no law prescribing inquisition into or prohiwho delighted in mischief," and who had been the ring leaders in the destruction of chapels and houses, summary vengeance, the mind," he further says, "that when mission. and they are in the mutual relationship of host and guest." We must confess to a feel. ing of shame on reading such words, and which the defenseless Chinese are treated in some parts of this Christian land. When a sufficient number of that people have been converted to the true faith it might not be a bad idea to import them as missionaries to California.

Looking at the whole question seriously it seems to us that the Christian church never had such a chance as presents itself to. (R. I.) Journal.

APPEAL OF MISSIONARY WORKERS.

The International Missionary Union, to all Evan gelical Churches, Greeting

A convention of missionaries of all evangelical denominations having been called to assemble at Wesley Park, Niagara Falls. Ont., some sixty workers, male and female, representing nearly all the larger denomina. tions and from almost every important mission field on the globe, met and having com. pared notes of varied struggles and remarkable triumphs for Christ's kingdom, beg to lay before you the following consensus of sentiments impressed upon us as the outcome of ten days of prayerful deliberation:

1. We ask you to unite with us in heartfelt gratitude to Almighty God that of his grace he has caused us to triumph in every place, that tens of thousands, until very lately in dense darkness, now gladly receive the Word of Life in the love of it; that revivals of experimental religion in many lands attest the gospel character and spiritual power of the work of modern evangelical missions.

2. We would call attention to the fact that numerous doors are being opened on every hand; new spheres of usefulness loudly call for additional laborers and larger plans; established missions everywhere plead for enlargement; the more favorable attitude of many governments and peoples towards Christianity opens everywhere to the Christian church wide and effectual doors of un-

bounded possibilities. 3. We would plead earnestly with all who love the Lord Jesus and his kingdom to consecrate more largely than ever of their means to the furtherance of various missionary agencies, particularly in the matter of training a godly native ministry, through whom alone large native populations can be evangelized; in giving the means of a high Christian culture to the various peoples opened to western civilization and western infidelity; and in sending out speedily a force of men and women of eminent gifts and culture, but above all of great faith and full of the Holy Ghost and of power to extend the work already begun, and to enter new and promising

4. In order to lessen the evils arising from numerous denomination's laboring in the same field, and to turn a source of weakness into an element of power, we strongly recommend that on mission fields there be union as far as possible in evangelestic work and ecclesiastical organization wherever doctrinal differences do not intervene; and a still wider co-operation of all in efforts to furnish high intellectual culture in the formation of a Christian literature and in the

circulation of the Bible. 5. Nothing has impressed us so profoundly during our ten days of conversation and prayer as the conviction growing in every heart of the need of renewed consecration on the part of the Christian world, and of the effusion of the Holy Spirit on the church at home and abroad. Without this baptism of the Holy Spirit we despair of longed-for and promised success in heathen lands and of the missionary revival absolutely needed at home before the churches can come as they should "to the help of the Lord, to the help of the Lord against the mighty." We ask you therefore, over and above all tangible means that may be furnished for the furtherance of this work, to unite your prayers with ours and the myriad-voice wail that goes up unceasingly from all lands to the Lord of Hosts pentecostal power until our Redeemer shall see of the travail of his soul and be satisfied tions and kindred and people and tongues.

THE worship of idols in China is obliga-

"Remember the Sabbath-day, to keep Bix days shalt thou labor, and do all thy the seventh day is the Sabbath of the Lord

Sabbath Beform.

THE TIME OF CHRIST'S RESURRECT

BY REV. A. H. LEWIS, D. D.

In the year 1865 there appeared in t umns of the RECORDER a series of concerning the origin and nature of th bath. In that series the writer laid the proposition that Christ's entom occurred on the fourth day of the wee his resurrection on the Sabbath, "late day." The appearance of this prop induced a somewhat extended storm o cism, and resulted in considerable disc between various correspondents of th CORDER and the writer. Since that the writer has enunciated the same in different works, and at various ti his editorial capacity, until, with few tions, the exegesis has been accepts only by the readers of the RECORDER, many others. The writer does not op subject again with any view to discu If any polemist feels called upon to ma ply to these lines, he may be assured the answer will be forthcoming. It is, however, due to the cause of

Sabbath, and to the writer, to state that 1865 the combined scholarship repres in New Testament criticism has fully ported the propositions then laid down. the revisers of the New Testament have absolute sanction, by their translati Matt. 28: 1, which is as follows: "Now late on the Sabbath-day, as it

to dawn toward the first day of the came Mary Magdalene and the other M see the sepulchre."

The scholarship represented in the E and American committees, giving this lation, added such support to the accepted truth, that the writer consider position fully vindicated. But as the still further authority were needed, the lately appeared a Greek-English Lexic the New Testament, (it being) Gr Wilke's Clavis Novi Testamenti. Trans Revised and Enlarged, by Joseph 1 Thayer, D. D., Bussey Professor of New tament Criticism and Interpretation Divinity School of Harvard Univers Harper & Bro., New York, 1887-in the construction of Matthew 28: 1 is discussed. After giving the references have been adduced in support of the tr tion "after the Sabbath," Prof. T

cited (and others) will show that they sustain the rendering after (although it ognized by Passow, Pape, Schenkel and lexicographers): Οψέ followed by a go seems always to be parative, denoting in the period specified by the genitive consequently still belonging to it.) sec. 132, 7 Rem. Kuehner sec. 414, Hence in Matthew [1. c, 28: 1] late Sabbath. Keim [III. p. 552, Seq. Eng. VI.303. Seq.] endeavors to relieve the differently by adopting the Vulg., Sabbati: on the evening of the Sabba without success. Compare Keil, ueber Matt. Ad. loc.

These facts are set forth in vindic

"But an examination of the instance

an important truth connected with N tament exegesis, as well as with the question. The experience of years work of Sabbath reform shows that ner-stone of the Sunday structure re the assumed resurrection of Christ first day of the week. And althou not claimed by the friends of Sund the Bible associates that event with bath question, or commands any ob of Sunday because of Christ's resurr is, nevertheless, held to be of suffic son for the practice. Under such stances, no one can fail to see how claim is to any pretended divine for Sunday-observance. We have, urged these facts upon our reader cause they have any rightful place i cussion, but because the rubbish o ence" must be cleared away before dation can be laid for building correct However slow the popular mind appreciate the force of these fact importance of this truth, it is no duty of those who seek a broad for Sabbath reform to insist upon whether it be accepted at once or Having the support of the Re

sion, and the unqualified approve Thayer, the writer feels gratified, ing twenty-two years, with such tion of what was at first looked distrust by some, and was met w denial by many. The first le learned in defending an unpopul the lesson of patience. "Learn to wait."

place their converts under French son, and so to obtain for them imof taxation. Foreign interference of ind will no longer be allowed.

mother proclamation issued by Kung. overnor of the province in which hai is situated, the Chinese are distold that the missionaries have the to lease ground and houses, and to about to preach, "their sole aim," 80 he proclamation, "being the inculcathe practice of virtue, and having no of interfering with the people." Then the authoritative permission that of the subjects of China as wish to beconverts may lawfully do so, and as they abstain from evil-doing there is prescribing inquisition into or prohiof their action. On certain "rascals delighted in mischief," and who had he ring leaders in the destruction of s and houses, summary vengeance, the or adds, would be taken. "Bear in he further says, "that when missionive in the midst of your villages, you iey are in the mutual relationship of nd guest." We must confess to a feelf shame on reading such words, and sting their spirit with the manner in the defenseless Chinese are treated in parts of this Christian land. When a ent number of that people have been rted to the true faith it might not be idea to import them as missionaries to

king at the whole question seriously. ms to us that the Christian church had such a chance as presents itself towork in foreign lands. - Providence

APPRAL OF MISSIONARY WORKERS.

aternational Missionary Union, to all Evan d Churches, Greeting:

onvention of missionaries of all evandenominations having been called to ole at Wesley Park, Niagara Falls, some sixty workers, male and female, enting nearly all the larger denominaand from almost every important misald on the globe, met and having comnotes of varied struggles and remarksumphs for Christ's kingdom, beg to lay you the following consensus of sentiimpressed upon us as the outcome of ys of prayerful deliberation :

We ask you to unite with us in heart. ratitude to Almighty God that of his he has caused us to triumph in every that tens of thousands, until very lateense darkness, now gladly receive the of Life in the love of it; that revivals frimental religion in many lands attest spel character and spiritual power of k of modern evangelical missions.

would call attention to the fact that bus doors are being opened on every new spheres of usefulness londly call ditional laborers and larger plans; esmissions everywhere plead for enent; the more favorable attitude of governments and peoples towards enity opens everywhere to the Chrisurch wide and effectual doors of un-

d possibilities. le would plead earnestly with all who e Lord Jesus and his kingdom to conmore largely than ever of their means furtherance of various missionary e, particularly in the matter of train-odly native ministry, through whom arge native populations can be evan-in giving the means of a high Chrislture to the various peoples opened to civilization and western infidelity; sending out speedily a force of men men of eminent gifts and culture, but Il of great faith and full of the Holy and of power to extend the work al-

order to lessen the evils arising from ms denomination's laboring in the ild, and to turn a source of weakness clement of power, we strongly recd that on mission fields there be s far as possible in evangelestic work legiastical organization wherever docdifferences do not intervene; and a der co-operation of all in efforts to high intellectual culture in the forof a Christian literature and in the

egun, and to enter new and promising

ion of the Bible. thing has impressed us so profoundly our ten days of conversation and the conviction growing in every the need of renewed consecration on of the Christian world, and of the of the Holy Spirit on the church at id abroad. Without this baptism of Spirit we despair of longed-for and d success in heathen lands and of the be churches can come as they should help of the Lord, to the help of the minst the mighty." We sak you over and above all tangible means be furnished for the furtherance of the to unite your prayers with ours From all lands to the Lord of Hosts may shed forth anew the spirit of tal power until our Redeemer shall travail of his soul and be satisfied somplete evangelization of all nakindred and people and tongues.

forship of idols in China is obliga-Emperor and all lower officials. occupy a government position ming an idolater. He must go spice on certain days, or send some Christian is to lose his position.

Sabbath Beform.

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

THE TIME OF CHRIST'S RESURRECTION.

BY REV. A. H. LEWIS, D. D.

In the year 1865 there appeared in the col nmns of the RECORDER a series of papers concerning the origin and nature of the Sabbath. In that series the writer laid down the proposition that Christ's entombment occurred on the fourth day of the week, and his resurrection on the Sabbath, "late in the day." The appearance of this proposition induced a somewhat extended storm of criticism, and resulted in considerable discussion between various correspondents of the RE-CORDER and the writer. Since that time, the writer has enunciated the same theory, in different works, and at various times in his editorial capacity, until, with few exceptions, the exegesis has been accepted, not only by the readers of the RECORDER, but by many others. The writer does not open the subject again with any view to discussion. If any polemist feels called upon to make reply to these lines, he may be assured that no answer will be forthcoming.

It is, however, due to the cause of the Sabbath, and to the writer, to state that since in New Testament criticism has fully supported the propositions then laid down. First. the revisers of the New Testament have given Matt. 28: 1, which is as follows:

"Now late on the Sabbath-day, as it began to dawn toward the first day of the week. came Mary Magdalene and the other Mary to see the sepulchre."

The scholarship represented in the English and American committees, giving this translation, added such support to the slowly accepted truth, that the writer considered his position fully vindicated. But as though still further authority were needed, there has lately appeared a Greek-English Lexicon of the New Testament, (it being) Grimm's Wilke's Clavis Novi Testamenti. Translated, Divinity School of Harvard University-Harper & Bro., New York, 1887-in which

"But an examination of the instances just in the period specified by the genitive, (and consequently still belonging to it.) cf. B. ueber Matt. Ad. loc.

an important truth connected with New Testament exegesis, as well as with the Sabbath ner-stone of the Sunday structure rests upon the assumed resurrection of Christ upon the first day of the week. And although it is the Bible associates that event with the Sabbath question, or commands any observance of Sunday because of Christ's resurrection, it 18, nevertheless, held to be of sufficient reason for the practice. Under such circum. stances, no one can fail to see how vital this claim is to any pretended divine authority for Sunday-observance. We have, therefore, urged these facts upon our readers, not because they have any rightful place in the discussion, but because the rubbish of "inference" must be cleared away before firm foundation can be laid for building correct opinion. However slow the popular mind may be to appreciate the force of these facts, and the importance of this truth, it is not less the duty of those who seek a broad foundation for Sabbath reform to insist upon the truth,

whether it be accepted at once or not. Having the support of the Revised Version, and the unqualified approval of Prof. Thayer, the writer feels gratified, after waiting twenty-two years, with such a vindicalearned in defending an unpopular truth is

FOR RELIGIOUS LIBERTY.

sire to see a fuller report of the speech of Senator Crockett, of the Arkansas Legislature, on his bill, granting the rights of Sabbath keepers in that state, than was given in these columns two weeks ago. therefore gladly reprint the following from the Arkansas Gazette. As before stated, the bill passed both houses by large major, these people, for whom I am pleading, came ities, and is now the law of the state. In saying that all other states in the United States grant protection to Sabbath-keepers; the Senator evidently overlooked Pennsyl-

Mr. President.—I had hoped, before saying anything myself in support of this bill, to have heard the clarion tones of my friend Williams, of Pulaski, and the silvery voice of Senator Byrne, of Meller, in its favor, as I know their sentiments are in full accord with its provisions, and they are not wont to be backward in couching a lance to right a wrong. But, sir, before you put the question I feel impelled to say a few words in its behalf, not only as the introducer, but because for interested in its passage.

the New England States upon the United northern state and settled a farm in -States Senate "to prevent the carrying and county. His farm was four miles from town the construction of Matthew 28: 1 is fully delivery of the mails man Sunday discussed. After giving the references which they declared was set aside by "divine auden day Adventists and, after having sacredly ob-

religious observances." material resources of Arkansas, and the inducements held out by her to those who desired homes in a new state. I told them of her cloudless skips and tropical climes, and bird songs as sweet as vesper chimes. I told miles of navigable waters, her gushing law under which their prosperity and hapsprings, her broad, flower-decked and grass- phess had had its growth was repealed! tion of what was at first looked upon with carpeted prairies, sleeping in the golden sun. Acursed be the day which brought such a distrust by some, and was met with flippant shine of unsettled solitude. I told them, sir, foll blot upon our state's fair fame! A denial by many. The first lesson to be of the rich stores of mineral wealth sleeping change, sudden, cold and blasting as an artic in the sunless depth of her bosom. I told storp came ver their lives and pitilessly, them of our God inspired liquor laws, of winered all their bright flowers of hope. the first day of the week; therefore, the lesson of patience. "Learn to labor and to wait."

them of our God-inspired fiquor laws, of winder this repeal, persecution lifted its repeal, persecut

them that our constitution and laws protected sad story was observed by an envious, jeal- promote "Sabbath-observance," extend to all men equally in the goyment and exercise ous neighbor, quietly working, as he believed, Some of our readers have expressed a de- of their religious convictions. I told them God had commanded him, on Sunday, in all the other departments of our W. C. T. that the sectional feeling engendered by the He was reported to that inquisitorial relic of U., the assurance that we by no means wish war was a thing of the last, and that her citi- barbarism, the grand jury-indicted, tried, zens, through me, cordally invited them to convicted and thrown into jul because his privileges; and that in accordance with the come and share this glotious land with us and conscience would not let him pay the fine. aid us to develop it. Many came and settled Week after week dragged its slow length not directed against those who differ from up our wild lands and plairies, and where but along. Day after day the young wife, with us as to the day, but against those who would a few years ago was heard in the stillness of baby in her arms, watched at the gate for observe no day, and who would, if possible, the night the howl of the wolf, the scream of his coming, and like Tennyson's Mariannathe panther and the vail of the wildcat. and settled, and behold the change. Instead of the savage sounds incident to the wilderness, now is heard the tap, tap, tap of the mechanic's hammer, the rattle and roar of the railroad, the busy lum of industry, and softer, sweeter far than all these, is heard the music of the church bells as they ring in sil- from her cheeks and planted in their stead very chimes across the prairies and valleys her own pallid hue. Sir, how can I go on? and are echoed back from the hillsides At length the cruel law was appeared and throughout the borders of our whole state. this inoffensive citizen (except that he had These people are, many of them, Seventh-day Adventists and Seventh-day Baptists. They are people who religiously and conscientiously keep Saturday, the seventh day, as the Sab- | short weeks before. He met his neighbors | bath, in accordance with the fourth com- at the gate bearing a coffin. He asked no mandment. They find no authority in the questions, his heart told him all. No, not Scripture for keeping Sunday, the first day all! He knew not-he could never knowreasons which will develop as I proceed, of the week, nor can any one else. All com- of lonely hours, of her bitter tears, of the the Senate will realize that I am personally mentators agree that Saturday is and was weary watching and waiting, of the appeals the Scriptural Sabbath, and that the keeping to God, that God for whom she had suffered Sir, I take shame to myself as a member of Sunday, the first day of the week, as the so much, for help in the hour of her ex of the General Assembly of 1885, which re- Sabbath, is of human origin and not by di- tremity, of baby's sickness and death. pealed the act of religious protection which vine injunction. The Catholic writers and He cold not know of these. But he went this bill is intended to restore. It was hasty all theologians agree in this. These people with them to the quiet country burial place and ill-advised legislation, and like all such, understand the Decologue to be as binding and saw beside the open grave a little mound has been only productive of oppressive per- upon them to-day as when handed down with dirt freshly heaped upon it, and then secution upon many of our best citizens and amid the thunders of Sinai. They do not he knew that God had taken both of his

1865 the combined scholarship represented of shame to the fair fame of our young and feel at liberty to abstain from their usual avo- heart's idols, and he was left alone. His glorious state. Wrong in conception, it has cations, because they read the commandment grief was too deep for tears. With staring proven infamous in execution, and under it | "Six days shalt thou labor" as mandatory, eyes he saw them lower the body of his since 1885, have stood back from the consuch ill deeds and foul oppressions have and they believe that they have no more right young wife into the grave. He heard the flict with the saloon power, and other evils, been perpetrated upon an inoffensive class to abstain from labor on the first day of the clods rattle upon the coffin and, it seemed absolute sanction, by their translation of of free American citizens in Arkansas, for week than they have to neglect the observ- as it they were falling upon his heart. The conscience's sake, which should mantle the ance of Saturday as their Sabbath. They work was done and they left him with his cheek of every lover of his state and coun- agree with their Christian brethren of other dead, and then he threw himself down be try with indignant shame. For nearly a denominations in all essential points of doc- tween the graves with an arm across each half century the laws of our state, constitu- | trine, the one great difference being upon the | little mound, and the tears came in torrents tional and statutory, were in accord with day to be kept as the Sabbath. They follow no and kept his heart from breaking. And our national constitution in guaranteeing avocations tending to demoralize the com- then he sobbed his broken farewell to hi to every citizen the right to worship God in | munity in which they live. They came | darling and left Arkansas forever. Left it, the manner prescribed by his own conscience, among us expecting the same protection in sir, as hundreds of others are preparing to and that alone. The noble patriots who the exercise of their religious faith as is leave if this General Assembly fails to restore does not the Christian or gospel element of framed our nation's fundamental law with accorded to them in all the states of Europe, to them the protection of their rights under that work have a claim upon us to sacrifice? the wisdom taught by the history of disas in South Africa, Australia, the Sandwich Isl- the constitution, nation and the state. On trous results in other nations from joining and and every state the Union except, alas! church and state; and fully alive to so great | that I should say it, Arkansas! Sir, under the | and virtuous citizens as live in Arkansas are | convenience or even peril? a danger to our republican institutions and existing law there have been in Aakansas, to be tried as criminals for daring to worship

have been adduced in support of the transla- thority as a day to be kept holy." The pe- day Adventists and, after having sacredly obtion "after the Sabbath," Prof. Thayer titions were referred to the Committee on served the Sabbath of his people (Saturday) postal matters, and the report was made by by abstaining from all secular work, he and Hon. Richard M. Johnson, one of the fa- his son, a lad of seventeen, on the first day thers of the Democratic party. I quote the of the week, went quietly about their usual cited (and others) will show that they fail to following from that report, which was adopt- avocation. They disturbed no one-intersustain the rendering after (although it is rece ed unanimously and "committee discharged." fered with the rights of no one. But they ognized by Passow, Pape, Schenkel and other . Among all the religious persecutions with were observed and reported to the grand jury lexicographers): Οψέ followed by a genitive | which almost every page of modern history | —indicted, arrested, tried, convicted, fined seems always to be parative, denoting late is stained, no victim ever suffered but for and, having no money to pay the fine, these violation of what government denominated moral. Christian citizens of Arkansas were the law of God. To prevent a similar train dragged to the county jail and imprisoned, 8ec. 132, 7 Rem. Kuehner sec. 414, 5 c. β. of evils in this country, the constitution like felons for twenty-five days—and for Hence in Matthew [1. c. 28:1] late on the has withheld the power of defining the what? For daring in this so-called land of Sabbath. Keim [III. p. 552, Seq. Eng. Trans. divine law. It is a right reserved to each liberty in the year of our Lord 1887 to wor-VI.303. Seq.] endeavors to relieve the passage citizen. And while he respects the rights ship God. Was this the end of the story? differently by adopting the Vulg., vespere of others he cannot be held amenable to any Alas, no, sir! They were turned out and Sabbati: on the evening of the Sabbath] but human tribunal for his conclusions." . . . and the old man's only horse—his sole rewithout success. Compare Keil, Com. "The obligation of the government is the liance to make bread for his children—was same on both these classes;" (those who levied on to pay the fine and costs, amountciple on which the claims of one should be came again and demanded \$36-\$11 balance more respected than those of the other; un- due on five and costs and \$25 for board for question. The experience of years in the less it be admitted that the consciences of himself and son while in jail. And when

These facts are set forth in vindication of keep Saturday and those who keep Sunday) ing to \$38. The horse sold at auction for "and the committee can discover no prin- \$27. A few days afterward the sheriff work of Sabbath reform shows that the cor- the minority are less sacred than those of the poor old man—a Christian, mind you the majority." Listen to that last sentence told him with tears that he had no money, -but again I quote: "What other nations he pomptly levied on his only cow, but was call religious toleration we call religious persuaded to accept bonds, and the amount rights. They are not exercised in virtue was paid bycontributions from his friends of not claimed by the friends of Sunday that of governmental indulgence, but as rights, he same faith. Sir, my heart swells to burstof which government cannot deprive any of ing with indignation as I repeat to you the that either of the organizations above menits citizens, however small. Despotic power infamous story. Another, and I am done. may invade these rights, but justice sill Sir, I beg you and these Senators to believe confirms them." And again: "Let the that these are neither fancy nor exaggerated national legislature once perform at act sketches. Five years ago a young man newwhich involves the decision of a raigious ly married came to — county from Ohio. controversy, and it will have presed its He and his wife were Seventh-day Baptists. legitimate bounds. The preceden will then The young girl had left father and mother, be established, and the foundation laid for brothers and sisters, and all the dear friends the usurpation of the devine progative in of her childhood to follow her young husband this country which has been the desolating to Arkansas—to them the land of promise. scourge to the fairest portions of the old The light of love sparkled in her bright, world. Our constitution recognizes no other young eyes. The roses of health were upon power than that of persuanon for enforcing her cheeks, and her silvery laugh was sweet music, of which her young husband never Sir, it was my privilege, during the last wearied. They purchased a little farm, and two years, two travel hrough our north- soon, by tireless industry and frugal thrift, western states in the interest of immigra heir home blossomed like a rose in the tion. I delivered public lectures upon the wilderness. After a while a fair young babe ame to them to brighten the sunshine and weeten the bird songs. They were happy in ach other's affection and their love for the ittle one. For them "all things worked tobird songs as sweet as vesper chimes. I told sether for good/" for, in their humble, them of her mountains and valleys, of her tusting way, they worshiped God and forests of valuable timber, her thousands of lived their felloy-men. Two years ago the matter of conscience, observe the seventh

She only said: "My life is dreary-He cometh not," she said. She said: "I am aweary-aweary-I would that I were dead."

Then baby sickened and died-the light in the young wife's eyes faded out in tearsher silvery laugh changed to low wailing sobs. Pale faced misery snatched the roses loved God and sought to obey him) was released from prison and dragged his weary feet to the happy home he had left a few next Monday, at Malvern, six as honest, good their perpetuity, so wisely constructed that within the last two years, three times as many God in accordance with the dictates of their enth-day Adventists would so unitedly and safeguard of our American liberties that for cases of persecution for conscience's sake, own conscience. For exercising a right forty years after its ratification there was no as there have been in all the other states which this government, under the constitu-Revised and Enlarged, by Joseph Henry effort to interfere with its grand principle combined since the adoption of our national tion, has no power to abridge. Sir, I plead Thayer, D. D., Bussey Professor of New Tes- of equal protection to all, in the full enjoy- constitution. Let me sir, illustrate the op- in the name of justice, in the name of our tament Criticism and Interpretation in the ment and exercise of their religious convictoration of the present law by one or two ex- republican constitution, in the name of these tions. Then petitions began to pour in from amples. A Mr. Swearigen came from a inoffensive, God-fearing, God-serving people—our fellow-citizens, and last, sir, in the name of Arkansas, I plead that this bill may the escutcheon of our blot be wiped from wealth.

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.'

THE W. C. T. U. AND THE SABBATH.

Some seem to be apprehensive that the Woman's Christian Temperance Union, in its department that "seeks to promote Sabbath-observance," and also the Prohibition party organization, will seek to secure legislative action that would infringe upon the liberties of Sabbath-keepers, and so they are doubtful as to the practicability or advisability of Sabbath-keepers' joining and working with them. As bearing on that question, I copy from The Illinois Workshop the following resolutions, which were adopted by the Executive Committee of the Illinois State W.C. T. U., at a meeting held in Chicago, Jan. 26, 1887. For one, I have had no fears tioned will commit itself to any line of action that can injure us, whatever may be the purpose or desire of individual members; while I believe that any efforts that are made in that direction will serve to increase agitation upon the Sabbath question, I hope that there may be a liberal representation of Sabbathkeepers in both of these organization; enough Sabbath-keepers to make their voice heard whenever the question of Sabbath legislation may be raised in their conventions or in their papers. These questions of moral reform are "in the wind." Let them be thoroughly aired. The minutes of the meeting of the Executive Committee, mentioned above. show that the resolutions which follow were offered by Mrs. L. S. Rounds, President of the state organization.

WHEREAS, there are earnest Christian people in this state who religiously and, as a day of the week as the Sabbath; and,

WHEREAS, a statute of the state provides that all such persons shall be protected in their religious belief and practice by exemption from the penalties imposed upon those

these, our Christian friends and co-workers or intend to deprive them of their rights and spirit of the law of the state, our efforts are destroy and break down all Sabbath laws. In these efforts we earnestly invite our Seventh-day friends to join, and put away the great evil of Sabbath desecration from our

Resolved, That a copy of these resolutions be sent to the Executive Committee of the National W. C. T. U., and published in the Union Signal."

WHAT IS OUR DUTY!

The article "Do and Dare," in RECORDER of December 30th, has confirmed some who were in doubt as to connection with the W. C. T. U. "A worker" seems to be in the liberty of conscious right. While we hold religious liberty and rights of conscience more important than political policy or mere organization, is it not the privilege and duty of Sabbath-keepers to work in so efficient an organization as the W. C. T. U., and for national prohibition, until the danger referred to is more fully defined? Suppose the time should come when our rights are seriously threatened, and we protest, and it shall be asked, Who are you and what is your record as citizens? are you of those who, through fear of professed Christians? Nay, let it appear that we are "made of sterner stuff." While it may become necessary to call a halt, it may not be best to fly at sight of the enemy's skirmish line. As the drink-traffic issue has the precedence of the Sabbath or Sunday reformers by having already gained the attention of the masses, Am I not my brother's keeper at my own in-

Would that Seventh-day Baptists and Sevearnestly take up these two lines of temperance work, that their numbers and influence could not well de spared; that when their record is called for, it may be said, "They are loyal to their government in peace and furnished their share of blood and treasure in war, have sought for good laws and their ment have rained the marrest of communities in which they live, and must have their rights which are so wisely guaranteed by the first amendment to the Federal Constitution and by the Golden Rule."

The situation of the temperance worker is compared with that of Lot, who chose the plain with its wicked society for personal ends, rather than as a missionary of righteousness. He does not, like Abraham, appear to have built an altar "as a wedge of truth," neither do we see a reason for Dainel to join in idolatry. He exposed his life for the truth. It does not seem like a stretch of Christian charity to trust that the Horatio Gates Joneses will out number those who say that "the minority must suffer," and serve notice of "No quarter given." I met one who urged that the National Prohibition Party declare for legal supression of Sundaydesecration. After a feeble presentation of our claims, he said, "I cannot consent to any measure that would oppress your people." The "Society" may avow its purpose this year, and make proper exceptions the next, and, of course, has no power in the case. The amendment question seems to have been discussed mostly from one side as yet. The American Sentinel is ably presenting the other side. How shall light on this subject be spread all through the Union? M. E. MALTBY.

ADAMS CENTRE, N. Y., Jan. 16, 1887.

WAR AND RUM.-In the territory now known as the United States there have been killed during 150 years in war, 600,000 persons. Yearly average, 4,000. Rum kills (at a low estimate) 50.000 yearly, or during the past 150 years, 7,500,000. The great wars of the world for 25 years, from 1852 to 1877, including the Franco-German war and our own civil war, cost a fraction over \$12,-000,000,000. The cost of intoxicants for the same period in the United States was more than \$15,000,000,000, or \$3,000,000,-000 more than all the wars of the world. For every thousand killed in battle rum kills twelve and one-half thousands. The sword has slain thousands, but rum its tens of thousands.—California Voice.

THERE is a growing interest in Stockholm and throughout Sweden in temperance. A general committee, with Rev. Erickson at who desecrate the legal Sabbath, known as its head, has a petition, asking total prohibition of the liquor traffic, to be presented

The Sabbath Becorden.

Alfred Contre, N. Y., Fifth-day, March 8, 1887.

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

TERMS: \$2 per year in advance.

Department should be addressed to REV. A. E. MAIN, D. D., Sisco, Putnam Co., Fla.

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

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

> "Daily living seemeth weary To him who never works; Duty always seemeth dreary To him who duty shirks.

Only after hardest striving lomes sweet and perfect rest; Life is found to be worth living To him who does his best."

In an editorial, last week, on the Shiloh (N. J.) Missionary Society, we spoke of Brother John T. Davis as the only living. organic member of that society. This week we publish an account of his death, in his 96th year, which occurred at his home, in Shiloh, on the very day on which we wrote the editorial above mentioned. Thus the old landmarks are being removed.

THE New York Observer tells this story, which well illustrates the bold spirit of the true minister of the gospel of Christ. Early in the history of missions in Turkey, a con troversey arose between Dr. Schauffler, the missionary, and the Russian ambassador. The latter said, "My master, the emperor, will never consent to the establishment of Protestant Christianity in the Turkish Empire," to which the missionary replied, "The kingdom of Christ, my Master, will never ask the emperor of all the Russias where it may set its foot."

It is gratifying to read, at last, that the President has approved the act to indemnify subjects of the Chinese empire for losses sustained by them, through the violence of a mob, at Rock Springs, Wyoming Territory, some time ago. The President's approval of this measure will be most heartily approved by all Christian citizens. It will take a good many such acts to make good all the wrongs our government has done or suffered to be done, against the people of the Celestial empire. Now that a beginning has been made in the way of making indemnity for such wrongs, let us hope that it will be followed up.

THE grace of God in the heart of a man is a matter of personal experience; and, in so far as this is so, it is the height of absurdity to talk of making it a matter of mathematical, or even of philosophical, demonstration. To a man born blind it is utterly impossible to convey any conception of color, and to one who has never eaten an orange no man living can demonstrate the richness of its flavor; he can only place the fruit before him and ask him to "taste and see" for himself. In like manner, the Christian may speak his joys abroad, but no man can know what he means until he opens his own heart and receives therein the sweet experience of sins forgiven. "Oh that men would taste and see that the Lord is good."

THE figures given by the Treasurer of the Tract Society, in another column, are truly alarming. What do they mean? Read them again. From September 1, 1885, to February 13, 1886, the receipts were \$3, 251 58; from September 1, 1886 to Febru ary 13, 1887, they were \$1,420 97, or a falling off of \$1,830 61, during the first five months of the current Conference year. Will not our readers compare these figures carefully and ponder their significance? Does it mean that we are actually giving up our effort to propagate the truth respecting God's holy Sabbath? It looks like it, and vet it cannot be. We have been sowing the seed during the years past, the seed is growing, and the first fruits of the harvest are being seen more clearly and more abundantly than they have ever been seen before. Is this a time to cease our labors, to call in our men and our agencies from the field? We cannot mean it. And yet what is the meaning of the figures as quoted above?

THE report of the New York State Labor Commissioner shows that the number of strikes in 1886 was 1,900, against 222 in 1885, or an increase of over 750 per cent. In fifty-eight of these the aggregate loss inflict. or later, be materially modified, or suffer an ed was about \$3,000,000. Taking these fig overwhelming defeat on American soil.

ed would amount to the enormous sum of \$98,000,000. While the larger part of this loss is sustained by the owners of mills, shops, etc., the direct loss to the laborers themselves, in the suspension of their wages, is very great; and the indirect loss to them by reason of the injury done to the various branches of industry from which all their subsistence must come, is even greater. In proportion to their ability to sustain loss, the | under his control. mly each and all be eximmediate effect upon the laborers themselves is far greater than upon the employers. And what have been the ultimate results? In a few cases, the advance in wages, or her adherents may be enforced by the bishother favors sought have been granted; but op, even at the expense of the health or in the majority of cases, either the old basis has been substantially maintained, or the discipline! If this were not the testimony strikers have been thrown permanently out of an adherent, it would seem like an unof employment. Why, then, will men in- warrantable attack of an enemy. And yet dulge in such expensive and unsatisfactory experiments? Because, so far, they are experiments, and because the mass of working men are under the leadership of those tective" associations. When they have saying what the "layman" says, as quoted rie grass. No better opportunity is offered see the church out of debt. He also helped been duped long enough, and their eyes have been opened by the experiences of a few more years like 1886, the laboring men trary to the tender care of Jesus for individito drive a team in any direction he may oldest people were little children then. bind them to a machine which compels them to go out on a strike at the word of a dictal and, if necessary, of the individual himself. tor, whether they have any grievances to re- | Christ died to save souls, not in indiscrimidress or not. Such despotism may thrive nate masses, but by individuals. His appeals | chooses to own a few thousand acres, as many some two years his senior. For more than in lands of despotism, but not in free and are personal appeals, to individual men, and do, it can be had at from \$1 to \$3 per acre. enlightened America.

THE CASE OF FATHER MCGLYNN.

Our readers have seen much in the news papers lately about this case; but perhaps not all of them know the meaning of it. Dr. McGlynn, or to use the Catholic term. Father McGlynn, was priest, or pastor, of a Catholic order, in the city of New York. He is a man of independent thought and action, and through many years has been infusing his spirit into his congregation, which openly espoused the Henry George land doctrine, and advocated it in his pulpit and on the platform, and worked for it at the polls. For this heresy, he was deposed from the priesthood, dismissed from his congregation, and, later, was cited to appear before the Pope at Rome and answer for his heresy and insubordination, which he refuses to do. In the meantime, a new pastor has been appointed in his place, whom the congregation teruse to support, not because of any controversy with the new man, but because of their attachment to, and sympathy for, Dr. Mc Glynn, whose reinstatement they persistently demand. This is the case stated as briefly and simply as possible. It is a very interesting case for a variety of reasons.

1. It gives a clear and unmistakable defini tion to the land doctrine, which is the ostensible ground of all the difficulty, though it is not at all improbable that the independent spirit of Dr. McGlynn, which was continually showing itself and which he was so surely breathing into his people, was not pleasing to the "head of the church" at Rome. Replying to the Archbishop, by whose hand he was deposed, he says:

I have taught, and I shall continue to teach, in speeches and writings, as long as l live, that land is rightfully the property of the people in common, and that private ownership of land is against natural justice, no matter by what civil or ecclesiastical laws it may be sanctioned, and I would bring about instantly, if I could, such changes of laws all the world over as would confiscate private property in land without one penny of compensation to the miscalled owner.

There can be no mistake as to the meaning of that utterance. Its doctrine is at total variance with the fundamental principles of our American government, and its spirit is that of the most heartless communism. But we may thank the parties to this controversy for this clear and authoritative statement of the heresy.

2. The case is an interesting one because at Rome to discipline an American citizen for a political heresy as we would to accept the doctrine of the condemned priest concerning the ownership of land. Therefore, however much we may regret the error of his teachings, we cannot but rejoice at the stubborn resistance which he and his people are making against papal power. It is another evidence that Romanism is not American, and a plain indication that Rome's system of dictation in the matters of the faith and practice of her communicants must, sooner

3. The controversy is an interesting of

because out of it have ome some authoritative statements of the fundamental principles and methods of the Catholic Church. "A Roman Catholic laynan," writing of this case in the Independent, says, "The power of a Catholic bishop is practically unlimited. His power to ac in the most arbitrary manner, to crush, inflict the keenest pain, to break down the sprit and health of those ercised without even he least suspicion of injustice." That is, the dogmas of the church and her decrees as to the practice of life of any on whom he may see fit to inflict it is perfectly consistent with the fundament. Mississippi. al principle of the church, as declared by the bishop himself. He says, "The church does not care for individuals, it only cares who control their secret, oath-bound "pro- for obedience;" which is only another way of is hard to distinguish from our Northern prai- my pastorate he contributed \$500 in cash to above, that the bishop has, practically, unlimited power. Nothing can be more conof this country will break the fetters which ual souls than this assumed power to enforce chose. obedience at the sacrifice of individual rights as such they come to him and are saved, or Very little feeding is done in winter. doctrine of his personal care for his own by for sheep it is not so needful. the use of the most striking language. without your Father. But the very hairs of your head are all numbered." No wider departure from this spirit and personal care large and wealthy church of the Roman for souls could possibly be imagined than does not care for individuals."

was devotedly attached to him. Last fall he | Church, we are indebted to the Dr. McGlynn

Communications.

HAMMOND, LA.

At the request of numerous friends in Illinois and Wisconsin, I take this way of saving a fam words mont this nort of the

Hammond is a small town on the Illinois Central Railroad, 640 miles due south of Chicago. One can take the train at Chicago and reach here without change of cars. We are 53 miles north of New Orleans, in the midst of the great Pine Belt of this state. A small settlement was made here at the beginning of the late war, which has not increased much in size until within a year or two. During that time, a number of Northern families have settled here, some from Wisconsin, Minnesota, Iowa, Illinois and Nebraska. The original settlers are the leading business men of the place, being quite extensive land-holders, engaged in the timber trade. They also own extensive brick-yards with capacity of 35,000 per day, also tile works. These people were originally from New Hampshire. The population numbers about 400, which includes whites and blacks. about equally divided. We find the white church organization—the Episcopal. Thy | 95 years, 8 months and 17 days. have a very neat house of worship, also an He was the son of Ebenezer and Margaret dists and Baptists hold union service at the of this church. hall occasionally, having no church organization as yet, but with prospect of one soon.

The place has a good modern-style schoolit shows the restlessness of priest and people house, with four months public school each and shared in the primitive simplicity of a under the assumed authority of the Pope year, with as many of subscription as patrons life of which the present generation has commanded the respect of those who knew and his minions. We would be as slow to are willing to pay for at moderate expense. little conception, except in story. acknowledge the right or power of the Pope A select school is soon to begin, taught by Prof. Nicols, of Boston, in which pupils may school, which profession he followed for prepare for college.

hall, nicely finished and furnshed, in which ing helper, even before his conversion. religious and literary meetings are held. It was not until 1823, when in his 32d and thoughtful. And as I read and repeated literary exceptionally good.

a heavily timbered pine forest, extending the hand of fellowship with him as members north nearly one hundred miles and as far of this church, in May of that year, all but or farther east and west. The surface of the four have preceded him to the spirit land. country is undulating, soil thin, good what there is, but not much of it compared to Northern prairies, from four to six inches of Sheppard. And of all the hundreds who vegetable mould with clay subsoil, water soft joined this church before him, only one reand abundant by boring fifty to sixty feet, and not so cold as in the North. There are some artesian wells in the vicinity. The climate in the winter is delightful—the limit as a professed Christian would have been of our experience here. The thermometer sixty-four. For fourteen years he faithfully for the month of January just passed regis- discharged the duties of trustee, and at the tered an average of 45°. Ordinarily the same time treasurer of this church. And limit is in winter 20° above and summer 94°

two rivers—one east six miles and one west six miles and about seventy miles east of the For thirty years he served the church as chor.

under all these giant pines, so far as they singing-school. He was always a generous extend. It is one vast stretch of grass that for grazing anywhere than here. Practically, there is no underbrush, which enables one here, the roll of which shows that our very

These vast tracts are common domain, so manhood, we find that at the age of 20 years that one does not need to own any land to grow all the stock he can manage. If he the daughter of Jonathan Davis, who was reject him and are lost. He teaches the would be better if cattle were fed more, but gether did they establish their home, and

"Are not two sparrows sold for a farthing? | berries have been profitably raised two years. and one of them shall not fall on the ground | For every kind of crop, except, perhaps, sweet | home. God gave them seven children, one potatoes and sugar-cane, the soil needs fer- son and six daughters. Three of these, the tilizing; it needs less for these. Cotton-seed son and two daughters, died in childhood. meal is most used and cheapest, but other sorts are used. Tomatoes will be tried quite that indicated in the statement, "The church extensively this season, also cucumbers and angel's knock was heard at their door. Aftcantilopes. Cabbages grow finely—are be-For this clear and authoritative statement | ing shipped at this writing, from the fields. | wedded hearts were severed by death in 1865, of this fundamental error of the Catholic The markets are Chicago, St. Louis, Cincin- some twenty-two years ago. In the follownati, Kansas City and all Northern points ing year he was again married to Mrs. Masome shipping even to New York. Freight lita Robinson, who was his companion for rates are comparatively low. A very pleasant | nine years, when she, too, was called home in feature of this South land is the abundance 1875, and our brother was a second time left of flowers; along the streams the trees are la- alone. At the age of 84 years he was marden with them now, and the yards are assum- | ried a third time, to Mrs. Ann Maria West ing various hues, while the atmosphere, morn- who still survives him, having been his faithing and evening especially, is fragrant with | ful and tender companion for the last twelve their sweet perfume.

> are occurring every week, or nearly so. sickness, from which, one week ago, she con-Lands are continually charging hands, large | fidently expected to precede him to the spirit and small tracts. Hammond will soon be a land, and there await his coming. But a Southern society with Northern principles, as | wise Providence has ordered differently, and Eld. Andrus used to say about the winters she is left, while he was summoned quickly, in Farina.

> There are twelve Seventh-day Baptists her coming. here, adults, who hold a regular service each Sabbath as well as a Sabbath-school. The place, as with all this pine region, has an excellent reputation for healthfulness, especially for such as have throat or lung And in my search among old documents I troubles. The fact that there is no physician here may have something to do with it. W. R. POTTER.

IN MEMORIAM.

BY REV. T. L. GARDINER.

Read at the funeral of Mr. John T. Davis. Shiloh, N. J. John Tomlinson Davis was born at Shi-

people very friendly. They are cultured, loh, Cumberland county, New Jersey, on refined and social. As yet, there is but one June 4, 1791, and died Feb. 21, 1887, aged

interesting Sunday-school. They hold what Comlinson Davis, and was the eldest of five they term a "lay service" three Sundays in children. His whole life was spent within each month; on the other there is preaching two miles of Shiloh. His father was a farmby their pastor. An excellent literary socie- er, and when John T. was born, he dwelt And now he "comes to his grave in a full ty is maintained, in which old and young are in a house, long since destroyed, that stood equally interested and active. The Metho- near the well known walnut trees just east

all the hardships and struggles that were so common with the forefathers of our nation, At the age of 19 years, he began teaching any father in Israel.

some years. He was always interested in repeated, and loved, was this: "Now, Lord The state is doing far too little for its public work of his church; and, as his name ap. what wait I for? My hope is in thee." He lic schools, a statement that holds good with pears upon the church records as early as most of the Southern states, Texas perhaps 1819, when he was in active vervice in its inexcepted. The town has a very attractive terests, we may safely say that he was a will- I visited him the last time. In view of the

Among the furnishings might be mentioned year, that he was baptized by Eld. John quite an ample and attractive larary, piano, Davis, and publicly put on Christ before the them in prayer, I was greatly impressed with fine tables and chandeliers. The musical world. Of the ten persons who were bap- the unusual fervency of his responses. Inability of the place is considerabl, and the tized with him on April 12, 1823, only two deed he seemed then very near to Heaven's are now living, viz., Dr. Geo. Tomlinson, gate. His heavy head was indeed a crown of As to the physical appearance of the country senior deacon, and Mrs. Ann. F. Swin- glory, for it was "found in the way of right-

These are the two names just mentioned and sisters Lois Tomlinson and Melissa R. mains, viz., our sister, Mrs. Phebe West. You will see by this record that, had he lived until April, the years of his pilgrimage when this house was built, he showed his superior ability, as chairman of the building Hammond is situated half way between committee, in superintending and pushing the work. He was an industrious toiler. ister, and gained some note as a teacher of There is a rank growth of pasturage lying vocal music in the leadership of the old-time supporter of the church, and once during organize the first Sabbath-school ever held Going back now to the days of his young

he was married, in March, 1812, to Beulah, half a century did this worthy couple go hand in hand in their pilgrim journey. Toshared alike in all the privations of young Agriculture is in its infancy here. Straw- beginners in those early days. Together did they strive to keep their home a Christian Thus three times were they called to mourn and share each other's griefs when the death er a life of fifty-three years together, their years of his life. She now lies at her lonely Additions to the society from the North! home, weak and prostrated upon her bed of and quickly took his flight, and now awaits

Brother Davis was also found in the front ranks of the moral reforms that have for their end the bettering of humanity. He early espoused the cause of freedom. found the constitution of the first totalabstinence society ever formed here, with his name standing first on a list of ninety who signed the pledge. It cost something of an effort for one to step out from the social drinking habits of those days and lead a movement in favor of a total-abstinence pledge. And many times within the last few years have I heard him speak with great satisfaction of the step he then took, and he attributed his wonderfully good health and the extension of his life to so full an age, so much beyond man's allotted years, to the temperance principles and habits that he began then and there. His last years were full of trust. He was humble in all his talk. He was indeed ripe and ready for the harvest. age, like as a shock of corn cometh in his season. He has received all the honors due to old age, and was worthy to receive them. In his borhood days he was familiar with | For indeed has the Scripture command been fulfilled, wherein it was said: "Thou shalt rise up before the heavy head, and honor the face of the old man." "Uncle John" has him in a degree that is seldom enjoyed by

The passage of Scripture that he often was only waiting God's call to pass over this Jordan. It was one week ago yesterday that serious illness of his wife, he seemed lonely passage after passage of God's Word, and led try, as was said before, it is in the midst of ne. And of all the thirty-five who received eousness." And so the days of the years of

his life were all numbered, even four and fifteen. And he "gave up the and died in a good old age, an old man full of years; and was gathered to his

TRACT SOCIETY.

The Executive Board of the Ame Sabbath Tract Society met in regular me meeting, at the Seventh-day B Church, Plainfield, N. J., Feb. 13, 186 2 o'clock P. M. The President in the o Prayer by E. P. Saunders.

E. P. Saunders was chosen Reco Secretary pro tem. Ten members and visitors were present The visitors well vited to participate in the deliberation the meeting. After reading the minutes of last me

the Corresponding Secretary, reported ress in the matter of the position of W. C. T. U. on the Saturday or Su Sabbath. A. H. Lewis stated that he received a pamphlet written by Mrs. 2 Bateham, Superintendent Sabbath Ob ance Department W. C. T. U., being appeal to Seventh-day observers, which was preparing for the Light of Home letter was presented from Rev. W. M. J concerning his "Chart of the Week," an marks were made concerning its imports J. F. Hubbard read a letter from J. Cros New Haven, Conn., on the same subject Correspondence was presented from J

Clarke, giving a report of work done and ure plans; from D. C. Burdick, appro the action of the Board in appropriating for publication of one number of Hebrer per; from E. P. Saunders, Agent, regar G. W. McCready's tract, purchase of tpye, job facilities, etc. The Publis Agent was instructed to purchase ne type after consultation with members of Board. Further correspondence was from Mrs. L. A. Platts, concerning scription lists for the Light of Home; Dr. C. D. Potter, concerning quality o per used for the Outlook and Light of h A. H. Lewis presented some interest

statements concerning correspondence or Sabbath question and the situation in The Committee on Denominational H

Book having reported the copy all re was instructed to have electrotypes made the book as soon as practicable.

The meeting indulged in an informal cussion about a second edition of Vol. "Sabbath and Sunday."

J. F. Hubbard presented a letter J. B. Wells, executor of the estate of D Hubbard, relative to her bequest to Tract Society.

The Treasurer reported having sec the loan of \$500 authorized at January ing. He also reported present financial dition as follows:

Demand Loan 500 00—\$1 Bills paid in January. Balance, Feb. 1..... Received to date in Feb..... Balance on hand to day

The treasurer stated that the receipts Sept. 1, 1885, to Feb. 13, 1886, were \$ 58, while those from Sept. 1, 1886, to Fe 1887, were only \$1,420 97—less than

The treasurer reported having a Berlin Township bond for \$100, whi was authorized to sell.

The matter of purchase of Hebrew and publication of Hebrew paper we

on the table. After approving the minutes, the adjourned.

SISCO, FLA.

"Fruitland Peninsula" is in the eastern part of Putnam county, Fl toward the northern part of this pen on the Jacksonville, Tampa & Key Railway, is a new station named Sisc its founder, Mr. H. W. Sisco, form Boston, Mass. He has erected a lar substantial building, now used as sto road depot, post-office, and tenement. is laid out in building lots, and a ger from Plymouth, Mass., is now bui good house. Mr. Sisco's fine orange and others near there, show what ca complished in that line, and illustration value of forest protection for the tree golden fruit. The station is about one-laif hours south of Jacksonvi one-lalf hour from Palatka, the Ch line of steamers running to the lat on the river. More inhabitants, me improvements, and a saw-mill are Fom one mile to a mile and a

from Sieco is a small settlement, tw

ad of fellowship with him as members Monarch, in May of that year, all but preceded him to the spirit land. are the two names just mentioned. Mere Lois Tomlinson and Melissa B. And of all the hundreds who this church before him, only one rewist, our sister, Mrs. Phebe West. will see by this record that, had he until April, the years of his pilgrimage professed Christian would have been four. For fourteen years he faithfully arged the duties of trustee, and at the time treasurer of this church. And this house was built, he showed his ior ability, as chairman of the building sittee, in superintending and pushing erk. He was an industrious toiler. hirty years he served the church as chorand gained some note as a teacher of music in the leadership of the old-time rechool. He was always a generous ster of the church, and once during setorate he contributed \$500 in cash to church out of debt. He also helped ise the first Sabbath-school ever held the roll of which shows that our very people were little children then.

ng back now to the days of his young sod, we find that at the age of 20 years married, in March, 1812, to Beulah, ughter of Jonathan Davis, who was two years his senior. For more than century did this worthy couple go in hand in their pilgrim journey. Todid they establish their home, and alike in all the privations of young ers in those early days. Together did trive to keep their home a Christian God gave them seven children, one d six daughters. Three of these, the d two daughters; died in childhood. three times were they called to mourn are each other's griefs when the death knock was heard at their door. Afte of fifty-three years together, their d hearts were severed by death in 1865. wenty-two years ago. In the followir he was again married to Mrs. Mabinson, who was his companion for ers, when she, too, was called home in and our brother was a second time left At the age of 84 years he was marthird time, to Mrs. Ann Maria West. Ill survives him, having been his faithtender companion for the last twelve Chis life. She now lies at her lonely week and prostrated upon her bed of From which, one week ago, she conexpected to precede him to the spirit ad there await his coming. But a rovidence has ordered differently, and t, while he was summoned quickly,

her Davis was also found in the front f the moral reforms that have for id the bettering of humanity. He espoused the cause of freedom. my search among old documents I he constitution of the first totalsee society ever formed here, with his anding first on a list of ninety who he pledge. It cost something of an one to step out from the social habits of those days and lead a in favor of a total-abstinence And many times within the last few To I heard him speak with great satisof the step he then took, and he athis wonderfully good health and the of his life to so full an age, so much man's allotted years, to the tempersciples and habits that he began there. His last years were full of He was humble in all his talk. He ed ripe and ready for the harvest. he "comes to his grave in a full s shock of corn cometh in his He has received all the honors due and was worthy to receive them. has the Scripture command been wherein it was said: "Thou shalt fore the heavy head, and honor the old man." "Uncle John " has ad the respect of those who knew degree that is seldom enjoyed by rin Largel.

okly took his flight, and now awaits

of Scripture that he often and loved, was this: " Now, Lord I for? My hope is in thee." He raiting God's call to pass over this Is was one week ago yesterday that in the last time. In view of the of his wife, he seemed lonely atful. And as I read and repeated passage of God's Word, and led wer, I was greatly impressed with fervency of his responses. Inmed then very near to Heaven's head was indeed a crown of was "found in the way of right-And so the days of the years of

and fifteen. And he "gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his peo-

TRACT SOCIETY.

The Executive Board of the American Sabbath Tract Society met in regular monthof meeting, at the Seventh-day Baptist Church, Plainfield, N. J., Feb. 13, 1887, at 2 o'clock P. M. The President in the chair. Prayer by E. P. Saunders.

E. P. Saunders was chosen Recording Secretary pro tem. Ten members and three visitors were present The visitors were invited to participate in the deliberations of the meeting.

After reading the minutes of last meeting the Corresponding Secretary, reported progress in the matter of the position of the W. C. T. U. on the Saturday or Sunday Sabbath. A. H. Lewis stated that he had received a pamphlet written by Mrs. J. C Bateham, Superintendent Sabbath Observance Department W. C. T. U., being an appeal to Seventh-day observers, which he was preparing for the Light of Home. A letter was presented from Rev. W. M. Jones concerning his "Chart of the Week," and remarks were made concerning its importance. J. F. Hubbard read a letter from J. Crossett New Haven, Conn., on the same subject. Correspondence was presented from J. B.

Clarke, giving a report of work done and future plans; from D. C. Burdick, approving the action of the Board in appropriating \$25 for publication of one number of Hebrew pa per: from E. P. Saunders, Agent, regarding 6. W. McCready's tract, purchase of new tpye, job facilities, etc. The Publishing Agent was instructed to purchase needed type after consultation with members of the Board. Further correspondence was read from Mrs. L. A. Platts, concerning sub scription lists for the Light of Home; from Dr. C. D. Potter, concerning quality of paper used for the Outlook and Light of home.

A. H. Lewis presented some interesting statements concerning correspondence on the Sabbath question and the situation in Ar-

The Committee on Denominational Hand-Book having reported the copy all ready, was instructed to have electrotypes made for the book as soon as practicable.

The meeting indulged in an informal discussion about a second edition of Vol. I of "Sabbath and Sunday."

J. F. Hubbard presented a letter from J. B. Wells, executor of the estate of Diana Hubbard, relative to her bequest to the Tract Society.

The Treasurer reported having secured the loan of \$500 authorized at January meeting. He also reported present financial condition as follows:

,			
Cash on hand, Jan. 1, 1887. Receipts in January.	\$ 9 78 817 78		
Demond TORU	- 500 no	2827	K1
Bills paid in January	• • • • • • • • •	670	79
Balance, Feb. 1		2158	79
Received to date in Feb	• • • • • • • • • • •	23	81
Balance on hand to day		2179	03
Bills ordered paid.	••••••	386	10

1887, were only \$1,420 97—less than one-

was authorized to sell.

The matter of purchase of Hebrew type and publication of Hebrew paper was laid on the table.

After approving the minutes, the Board REC. SEC.

SISCO, FLA.

"Fruitland Peninsula" is in the southsastern part of Putnam county, Fla., and toward the northern part of this peninsula, on the Jacksonville, Tampa & Key West Railway, is a new station named Sisco, after its founder, Mr. H. W. Sisco, formerly of Boston, Mass. He has erected a large and substantial building, now used as store, railroad depot, post-office, and tenement. Land is laid out in building lots, and a gentleman from Plymouth, Mass., is now building a good house. Mr. Sisco's fine orange grove, and others near there, show what can be accomplished in that line, and illustrate the value of forest protection for the trees of the golden fruit. The station is about two and one-half hours south of Jacksonville, and

his life were all numbered, even four score families being Sabbath-keepers. "Pine Ridge," said to be from 75 to 100 feet above the St. Johns, contains some 250 or 300 acres. The quality of the land is good; the natural drainage excellent; and the location pleastroubles. Of the ten recent purchasers of land on the "Ridge," eight are Seventh-day Baptists, and represent the states of Rhode Island. Connecticut, and New York.

Land can be bought for from \$25 to \$30 an acre and upwards; the cost of clearing is \$30 \$12 to \$16 per thousand, at the mills.

fruit, shaddock, peach, plum, guava, pear, have the beautiful magnolia, the bay, and giving valuable help. umbrella trees, the jessamine (now bloomlily, etc. The peach is now set, Japan plum ing), myrtle, rose, honeysuckle, hydrangea, in bloom, and the orange budding. Garden vegetables are looking well; and, in the woods, the huckleberry, besides wild flowers, are in blossom.

There are some land frauds and much poor land in this state; but the resources and possibilities of Florida are many and are many places in this remarkably fine climate that are desirable as winter or perma nent homes having good advantages and prospects, pleasant and healthful in location, land satisfactory in quality and price, with railroad, mail, and shipping facilities, and with opportunities for raising fruits, vegetables, and flowers.

Our meeting for Bible-study on Sabbath afternoons are kept up with good interest, and we trust, with splendid profit. The average attendance has been over ten.

A. E. MAIN. Sisco, Fla., Feb. 18, 1887.

Home Mews.

New York.

Our Sabbath meeting, on Feb. 26th, was of more than usual interest. The Sabbath evening prayer-meeting was well attended, there being at least three hundred present. After singing several select pieces, our pastor presented the importance of setting our faces toward a Christian life, with faith in our heavenly home. After the conference. several young persons came forward and declared their Christian purpose, and asked for baptism and church membership. Sabbath morning the church was well filled at an early hour. Good attention was given to the sermon from Phil. 3: 20, "For our conversation is in heaven." Immediately after the preaching service, the baptistry was arranged, the candidates prepared, and the congregation sang at intervals, "He leadeth me," while seven willing converts (three of them under eleven years of age) confessed their faith in Christ by being buried with The treasurer stated that the receipts from | him in baptism. Many were deeply moved Sept. 1, 1885, to Feb. 13, 1886, were \$3, 251 by the beauty and power of this Christian 58, while those from Sept. 1, 1886, to Feb. 13, ordinance. May such sweet and joyful occasions be often repeated.

Our village has enjoyed two evenings, The treasurer reported having a New during the past ten days, with Walter Thom-Berlin Township bond for \$100, which he as Mills, a young lecturer sent out under the auspices of the Inter-Collegiate Prohibition Association. Mr. Mills is a man of small stature, but a master in argument and vigor of statement. He is accompanied by Mr. Rollo Kirk Bryan, whose chalk-talks are unsurpassed by anything we have ever seen. It is simply marvelous what vivid scenes a few strokes of chalk in his hands will depict.

> It will doubtless be a matter of pleasure to many of the readers of the RECORDER to know that the Court of Appeals, in the case of Wm. M. Alberti, who was injured by an accident on the Eric Railroad some twenty months ago, sustains the decision of the lower court; this gives him judgment against the company for \$25,000 and costs.

We are having typical March weather Warm and sunny, chilly winds, snow, rain, ice, sleet, mud, blizzards, with constant variations—take your choice in any twentyfour hours. Still the sun steadily climbs toward the zenith, and the steady warm weather comes daily nearer to us.

LINCKLAEN CENTRE.

We have been enjoying a gracious outpouring of the Holy Spirit during the last line if steamers running to the latter point the Saviour as their Saviour; eleven who had of good crops in store for us. on the river. More inhabitants, more land left their first love, have confessed and re-From one mile to a mile and a quarter ers have been awakened, and have expressed looking for other fields of labor. m Sisco is a small settlement, two of the a desire to become Christians. Many luke-

warm ones have felt the heating power of the Spirit, and have become diligent workers in the Master's vineyard. Our Adventist and Sanday-keeping friends have come in and shared in the work as well as in the blessings. ant and healthful for throat, lung and liver Right in the midst of the work we were called upon to bury one of the earnest workers, brother Welcome Burdick. The work has been quiet, but earnest. Most of those who have found the Saviour made their first move in the conference meeting, which were held at the close of each service. In these or \$40; and the expense of planting with fruit | meetings they would speak; a few manifested trees about as much more. Common labor their desire first by rising. A great work is from \$1 25 to \$1 50 a day. Carpenters has been done in unifying professed Chrisget from \$1 50 to \$2 50. Lumber is about | tians. Those who have known the condition of this church and community for years can The following are among the kinds of fruit join with us in praising the Lord for his trees planted: Orange, lemon, lime, grape goodness. There are still others for whom we are working and praying. Pray for us pomegranates, persimmons, pecan, banana, that the good work begun may continue. fig and mulberry. By way of ornament we Eld. L. R. Swinney has assisted occasionally,

PERIE FITZ RANDOLPH.

A very precious work of grace has been going on here since the Quarterly Meeting, the last of January. The cold was severe and the snow deep, but the attendence was good and a general anxiety seemed to prevail that God would revive his work among his people. And what added greatly to this was the coming of a large company from the Scott Church, who, with their pastor, drove great, and rapidly developing. And there 30 miles to be present at the meeting. From the first the sermons, the prayers and tender exhortations blended in one great longing for the out pouring of the Holy Spirit, and God, in his mercy, graciously sent the blessing. The meetings continued more than two weeks to the joy of the church and the glory of God. During these precious meetings, backsliders were reclaimed, sinners converted and Christians generally revived. And what seemed so pleasant was the brotherly love and fellowship that filled all hearts and united the different denominations in the good work of the Lord.

But the beginning of this precious work of grace may be traced farther back than the Quarterly Meeting. It had its beginning, we think, in the earnest sermons, the prayers. and tears and faithful visitation, from house to house, of the devoted pastor, whom God has blessed in this precious harvest of souls. May God bless her more and more, and especially in the present meetings at Otselic.

It may be a surprise to many living farther south to learn that we have had good sleigh ng here since the first of December. There have been slight thaws, but, excepting four or five days, we have had excellent sleighing for twelve consecutive weeks. It looks strange to see the horses trotting right along with large loads of hav or wood, but the good snow enables them to do so easily.

Among our aged members, Uncle Elias Rogers ranks as the oldest, and his many friends, out of respect to him and his family, gathered there a few evenings ago and made a pleasant surprise, which closed with a few kind words spoken by the pastor. The pastor's home, also, on another cold and stormylnight. was crowded with kind friends, and the kitchen filled with the good things of life, expressive of the good will and sympathy of those about us. May God's blessing rest upon them all.

In the church and in our homes the faithful ones are watching and praying and trusting for the coming blessing.

New Jersey.

PLAINFIELD.

C. Potter, and George H. Babcock have just started on a trip to Cuba, to be gone a month or more. It is understood that business calls both these gentlemen to this sunny isle; but if they cannot get some pleasure out of such a trip, it would hardly be worth while for any other two men to andertake it.

Our church affairs are moving on in a quiet but prosperous way. The sermons of the pastor are instructive and inspiring, and Sabbath-school and social meetings are well sustained.

California.

LOYALTON.

Our winter to date has been unusually warm and pleasant, free from cold, disagreeable storms, so frequent in the mountainous districts of California. A few inches of snow covers the ground, which is free from frost, and absorbs the moisture from one-last hour from Palatka, the Charleston three weeks. Twenty have come to hope in the melting snows—a favorable indication

The health of the country is very good. improvements, and a saw-mill are needed. turned to resume Christian duties. Some oth- Physicians, having but little business, are

Condensed Hews.

Benjamin F. Taylor poet, and journalist, died at Cleveland, Ohio, Feb. 20th.

The New Jersey Assembly, hy a vote of 37 to 20, passed a bill reducing the legal rate of interest to five per cent.

Five mummied bodies have been found in cave in the Bad Lands of Dakota. It is supposed they were buried centuries ago. The House Committee on Public Build-

ings has agreed to report a bill appropriating \$1,200,000 for the erection of a public building at Milwaukee, Wis.

The Texas Senate by a vote, of twenty-one to eight, has passed a prohibitory amendment to the constitution, which will be submitted to the people in August.

Mary E. Austin, of New York who was found guilty of abducting young girls for immoral purposes, has been sentenced to four and one-half years in the penitentiary.

The President has approved the act to prohibit the importation and immigration of foreigners and aliens under contract or agreement to perform labor in the United States.

Mrs. General Logan has selected the center of the circle of the north end of South Park, Chicago, as a burial place for herself and General Logan and a site for the monument to General Logan.

At Scranton, Pa., Judge Archbald has sent the members of the election board of the second district of the Twelfth ward to iail, in default of \$1,000 bail each, for tampering with the returns.

The Secretary of the Interior has transmitted to Congress a recommendation of the Commissioner of Indian Affairs that Congress appropriates \$50,000 for the subsistence of the remnant of Sitting Bull's band of Sioux Indians, now in Canada, for the ensuing fiscal when, starting for camp, on the evening of January year, when they shall return to their reservation in Dakota.

The supreme court of Connecticut has rendered a decision in the celebrated New Haven boycott case of the state vs. Glidden and others, who undertook to enforce a boycott against the New Haven Journal and eighteenth year of his age, and united with the Wal Courier for refusing to discharge certain compositors. The superior court found them guilty of conspiracy, and the supreme universally loved and respected where known. His court confirms the decision. This is the first remains were brought back to Walworth for burial. case of the kind in the state.

Fereign.

Henry M. Stanley has arrived at Zanzibar. All the French troops have been recalled from Madagascar except four companies. Steamer advices report the loss of sixty

lives by the recent floods in Brisbane, Queensland. The property loss was enor-

Queen Victoria's authority has been exended over Eastern Zululand with the assent

The government of Costa Rica has prohibted absolutely the entry of Chinamen into the republic. Richard Caulfield, LL.D., editor of the

Journal of the Royal Historical and Archæoogical Association of Ireland, is dead. The Austrian government has decided to forego the usual spring mobilization of the

artillery and calvary so as not to awaken The lower house of the Hungarian diet, by

unanimous vote, has passed the extra credit of \$3,110,000 for the equipment of the Hungarian landweihr.

French and German government agents are visiting all the fairs in the north of England, and making large purchases of horses suitable for military purposes.

The government is trying to induce representatives abroad to return to Spain and accept amnesty, the object being to put a stop to revolutionary propaganda. The military party and conservatives stoutly

oppose the government's course.

February 19th being the seventeenth anniversary of the birth of King William, the inhabitants of Holland made a holiday of it. Early in the morning the people of the Hague presented his majesty with a casket, an address and a Bible. The day was celebrated with great enthusiasm.

A fearful earthquake shock was experienced in Italy on the morning of February 23d. At latest accounts the loss of life is estimated at over 2.000. The cities of Genoa and Nice seem to have suffered most, while some villages and hamlets have been almost totally destroyed. 20,000 people have fled from Genoa by rail and 15,000 from Nice. The loss of property is simply ncalculable.

MARRIED:

At the residence of the bride's father, James Rainear, in the town of Stowe Creek, near Shiloh, N. J., Feb. 18, 1887, by Rev. T. L. Gardiner, Jo-SEPH H. Fogg, of Stowe Creek, and LOUIS RAI-

At the residence of the bride's father, Mr. Theo. Sanley, near Welton, Is., on the evening of Feb 16, 1887, by Eld. J. T. Davis, Mr. HENRY H. BURGOYNE and Miss Harrier O. Sanley, both of Welton.

DIED.

At his home in Lincklaen, N. Y., Feb. 8, 1887, Welcome Burdick, aged 50 years, 4 months and 7 days. He was sick a few hours less than a week, but his sufferings were intense during that time, all of which he bore with Christian patience. He came to hope in the Saviour in early manhood, and has tried to live a consistent Christian life ever since; for the past six months he has been very devoted. He E. P. Barker, Swampscott, Mass., pecially in the prayer-meetings, where he was an | D. E. Babcock, Wirt Centre

earnest worker. He left the comforting assurance that for him to die was gain. He leaves a devoted wife, an adopted son and many friends to mourn their loss. Funeral on the 10th ult. Text, "Surely the bitterness of death is past."

ALBERT MUNCY was born in Brookfield, N. Y. March 4, 1817, and died in Cuyler, N. Y., Jan. 27 When he was one year old, his parents moved to the town of Truxton, now Cuyler, and there he continued a resident through life. In his twentieth year, Eld. Eli S. Bailey assisted Eld. Sib beus Burdick in a great revival of religion at Lincklaen, and Bro. Muncy was baptized, with sixte n others, and united with the Cuylor Church. In his twenty-fourth year he married Miss Prudence A. Mooney, and God blessed them with five sons, two of whom gave their lives for their country. For many years ie has been troubled with heart disease, from which he told the writer he expected to die suddenly, but. he was trying to be faithful and be prepared to meet the Lord at his coming. The funeral services were held at the house, and the text selected. "There is but a step between me and death."

At Greenbrier, Doddridge Co., W. Va., Feb. 10 1887, WHETZEL W. DAVIS, aged 17 years 8 months and 15 days. He was a son of Cornelius R. and Louisa M. Davis. He embraced religion a short time before his death, in a meeting conducted by Eld. S. D. Davis. He lived a faithful Christian until called away. He leaves a father, mother, and three brothers to mourn their loss.

In the town of Milton, Wis., Feb. 19, 1887, Mr. ALONZO BURDICK. He was born in Alfred, N. Y. Oct. 8, 1822, and with his parents moved to Milton over forty years ago. He professed faith in Christ when quite young, and was baptized into the First Alfred Church, and has never changed his member ship. He was honest, industrious, peace-loving and generous, a faithful attendant at church, and died trusting in Christ

At Frascati Park, on Lake Geneva, Wis., Feb. 16, 1887, Mrs. Jane S. Parker, in the 52d year of her

CHARLES D. AYERS was born in Edgerton, Wis. Jan. 12, 1861, and died in Cheyenne, Wyoming Territory, Feb. 8, 1887. When about five years of age, nis parents moved to Walworth, Wis., where he lived until 1882, when he and a young man by the name of Burdick went to Wyoming, bought a 'ranch," and stocked it with sheep. His partner took the supervision of the ranch while he worked at his trade (painter), in Cheyenne, the greater part of the time. About two weeks prior to his death, he, with others, were out on a hunting expedition 24th, his gun was accidentally discharged, wound ing him in the arm. The wound itself was not dangerous, but being fifty miles from the nearest physician, he did not obtain needed aid until it was too late, and blood poisoning set in and soon did its work. His mother, who lives in Delevan, Wis., was summoned, and reached his bedside but a few hours before his death. He experienced religion in the worth Seventh-day Baptist Church, of which he was a member in good standing at the time of his death. He was a young man of sterling integrity, and was His funeral sermon was preached by the writer on Sabbath day, Feb. 2d, to a large congregation of sympathizing relatives and friends, "What is your

LETTERS.

G. D. McLean, Mrs. L. May, J. G. Burdick, J. Langworthy, Mrs. W. E. Marson, J. S. F'int, Mrs. W. A. Truman, Farmer, Little & Co., G. E. Stillman, Oscar Babcock, W. H. Hydorn A. V. Tracy, Mrs. J. H. Kenyon, Mrs. Kether Fenner, N. J Read, M. T. Jones, Mrs. Ursula Green, A. R. Crandall, S. H. Maxson, D. Babcock, C. A. S. Temple, Geo. Greenman & Co. 3, O. J. Sheldon. Mrs. R. B. Lenning, Geo. W. Weeden, Thos. W. Potter, J. B. Clarke, R. H. Emerson, Jas. Pierce, E. R. Green, Rev. J. Hubbel, The H. P. Hubbard Co., L. P. Lanphear, A. McLearn, J. W. Morton, C. A. Burdick, Loretta Clawson, J. F. Stilson, J. O. Babcock, F. T. Woodward, W. R. Potter, John S. Potter, Nettie A. Coon, L. V. P. Cottrell, C. Bentley, D. T. Rounseville, 2d, J. E. Mosher, Geo. C. Lanphear O. D. Green, Rev. Ph. Schmidt, Berthens Cross, J. C. Zoerb Daniel Warner, C. B. Cottrell & Sons, Mrs. G. N. Brown, H. M. Maxson, A. S. Titsworth, E. P. Barker, W. S. Bonham, W. Hill, Geo. H. Babcock, A. H. Lewis, Martin Barber, E. D. Richmond, D. H. Davis, L. A. Loofboro.

RECEIPTS.

All payments for the SARBATH RECORDER, are ac knowledged from week to week in the paper. Per sons sending money, the receipt of which is not duly acknowledged, should give us early notice of the

H.M. Maxson, North Attleboro, Mass. \$4 00 48 52 E. P. Barker, Swampsoott, 2 00 48 52 Geo. C. Lanphear, Westerly, R. I. 2 00 48 52 James Warner, River Point, 6 00 48 52 James Warner, River Point, 2 00 48 52 Mrs. Minnie E. Vars, Niantic, 4 00 48 52 Mrs. Sadie Emmons, Harrison, N. J. 2 00 44 52 Mrs. Sadie Emmons, Harrison, N. J. 2 00 44 52 Mrs. Elizabeth Dunham, NewMarket, 2 00 43 52 Mrs. Elizabeth Dunham, NewMarket, 2 00 43 52 Mrs. Elizabeth Dunham, NewMarket, 2 00 43 52 Maxson Dunham, 2 00 43 52 Mrs. A. R. Jones. Shiloh, 2 4 48 6 J. H. Maxson, Copenhagen, N. Y. 2 00 44 52 J. C. Burdick, Alfred, 2 00 43 52 J. C. Burdick, Alfred Centre, 2 00 43 52 J. C. Burdick, Alfred Centre, 2 00 43 52 J. C. Burdick, Mirt Centre, 2 00 43 52 J. C. Burdick, Mirt Centre, 2 00 43 52 J. C. Burdick, Mirt Centre, 2 00 43 52 J. C. Babcock, Wirt Centre, 2 00 43 52 J. O. Hamilton, 3 00 old acc't M. M. Allen, 7 50	Othussion.	Daws to	Wal.	37.
E. P. Barker, Swampscott, Geo. C. Lanphear, Westerly, R. I., James Warner, River Point, Geo. W. Weeden, Jamestown, Daniel Babcock, Phenix, Mrs. Minnie E. Vars, Niantic, Mrs. W. E. Maxson, Mystic River, Ct.2, 00 Mrs. Sadie Emmons, Harrison, N. J., 2, 00 Mrs. Sadie Emmons, Harrison, N. J., 2, 00 Mrs. Sadie Emmons, Harrison, N. J., 2, 00 Mrs. Elizabeth Dunham, NewMarket, 2, 00 Maxson Dunham, Maxson Dunham, Maxson, Copenhagen, N. Y., 2, 00 Mrs. Alfred Bennett, Verona Mills, Mrs. Alfred Bennett, Verona Mills, Mrs. G. N. Brown, Rapids, J. C. Burdick, Alfred, John Woolwoth, Alfred Centre, G. H. F. Randolph, Mrs. Esther Fenner, Cuba, D. E. Babcock, Wirt Centre, J. O. Hamilton, M. M. Allen, M.	H M Mayson North Attlehous Mass	#4 00	401	
Geo. C. Lanphear, Westerly, R. I., 2 00 48 52 James Warner, River Point, 6 00 48 8 Geo. W. Weeden. Jamestown, 2 00 48 52 Mrs. Minnie E. Vars, Niantic, 4 00 43 52 Mrs. Minnie E. Vars, Niantic, 4 00 43 52 Mrs. Sadie Emmons, Harrison, N. J., 2 00 44 8 Mrs. Sadie Emmons, Harrison, N. J., 2 00 44 8 Mrs. Elizabeth Dunham, NewMarket, 2 00 43 52 Mrs. Elizabeth Dunham, NewMarket, 2 00 43 52 Mrs. A. R. Jones. Shiloh, 2 00 43 52 O. J. Sheldon, Redfield, 3 00 43 14 Mrs. Alfred Bennett, Verona Mills, 1 00 43 26 Mrs. Louisa May, Alden, 64 43 8 Mrs. Louisa May, Alden, 64 43 8 Mrs. Louisa May, Alden, 64 43 52 J. C. Burdick, Alfred, 2 00 43 52 J. C. Burdick, Alfred, 2 00 43 52 J. C. Burdick, Alfred Centre, 2 00 43 52 J. S. Flint, 6 00 43 52 J. S. Flint, 7 50 43 52 J. J. S. Flint, 6 00 43 52 J. J. S. Flint, 6 00 43 52 J. J. S. Flint, 7 50 43 52 J. J. J. S. Flint, 7 50 43 52 J. J. J. S. Flint, 7 50 43 52 J.	E P Rarker Swampoott	92.00	40	
James Warner, River Point, Geo. W. Weeden. Jamestown, 2 00 43 52	Geo C Lannhear Westerly R T			- 000 - KO
Geo. W. Weeden, Jamestown, Daniel Babcock, Phenix, Mrs. Minnie E. Vars, Niantic, Mrs. W. E. Maxson, Mystic River, Ct.2 00 48 52 Mrs. Sadie Emmons, Harrison, N. J., 2 00 44 8 Annie Smith, Plainfield, Mrs. Elizabeth Dunham, NewMarket, Maxson Dunham, A. R. Jones. Shiloh, J. H. Maxson, Copenhagen, N. Y., O. J. Sheldon, Redfield, Mrs. Alfred Bennett, Verona Mills, Mrs. Louisa May, Alden, Mrs. G. N. Brown, Rapids, J. C. Burdick, Alfred, John Woolworth, Alfred Centre, G. H. F. Randolph, Mrs. S. G. Bliven, Scio, J. S. Flint, Mrs. Esther Fenner, Cuba, D. E. Rabcock, Wirt Centre, D. E. Rabcock, Wirt Centre, E. P. Rogers, Richburg. B. O. Coon, Little Genesee, E. P. Burdick, M. T. Jones, Jones, Mich., John B. Paugh, Lost Creek, W. Va., Mrs. E. Potter, Dunlap, J. Langworthy, Albion, Wis., Mrs. E. Potter, Dunlap, J. Langworthy, Albion, Wis., Mrs. S. A. Simons, Mrs. S. A. Simons, Mrs. S. A. Simons, Mrs. S. Sarah Hurley, Welton, Iowa, Mrs. S. Sarah Hurley, Welton, Iowa, Mrs. S. M. Perrine, Mrs. G. D. McLean, Topeka, Kan., Mrs. S. M. Serinam Neb., Mrs. S. M. Serinam	James Warner River Point			
Daniel Babcock, Phenix,	Geo. W. Weeden, Jamestown			
Mrs. Minnie E. Vars, Niantic, 4 00 43 52 Mrs. W. E. Maxson, Mystic River, Ct. 2 00 44 52 Mrs. Sadie Emmons, Harrison, N. J., 2 00 44 8 Annie Smith, Plainfield, 2 00 44 8 Mrs. Elizabeth Dunham, 2 00 43 52 Maxson Dunham, 2 00 43 52 A. R. Jones Shiloh, 2 4 43 6 J. H. Maxson, Copenhagen, N. Y., 2 00 43 52 O. J. Sheldon, Redfield, 3 00 43 52 Mrs. Alfred Bennett, Verona Mills, 1 00 43 26 Mrs. Louisa May, Alden, 64 43 8 Mrs. Louisa May, Alden, 64 43 8 J. C. Burdick, Alfred, 2 00 43 52 J. C. Burdick, Alfred, 2 00 43 52 John Woolworth, Alfred Centre, 2 00 43 52 Mrs. S. G. Bliven, Scio, 2 00 43 52 J. O. Hamilton, 3 00 64	Daniel Rebcock Phanix			
Mrs. W. E. Maxson, Mystic River, Ct.2 00 48 52 Mrs. Sadie Emmons, Harrison, N. J., 2 00 44 8 Annie Smith, Planfield, 2 00 44 8 Annie Smith, Planfield, 2 00 44 8 Mrs. Elizabeth Dunham, NewMarket, 2 00 43 52 Maxson Dunham, 2 00 43 52 A. R. Jones. Shiloh, 2 4 43 6 J. H. Maxson, Copenhagen, N. Y., 2 00 43 52 O. J. Sheldon, Redfield, 3 00 43 14 Mrs. Alfred Bennett, Verona Mills, 1 00 43 26 Mrs. Louisa May, Alden, 64 43 8 Mrs. G. N. Brown, Rapids, 1 56 43 52 J. C. Burdick, Alfred, 2 00 43 52 John Woolworth, Alfred Centre, 2 00 43 52 John Woolworth, Alfred Centre, 2 00 43 52 Mrs. S. G. Bliven, Scio, 2 00 43 13 J. S. Flint, 3 28 43 7 Mrs. Esther Fenner, Cuba, 2 00 43 52 J. O. Hamilton, 3 00 old acc't M. M. Allen, 7 50 E. Babcock, Wirt Centre, 2 00 43 52 J. O. Hamilton, 3 00 old acc't M. M. Allen, 7 50 E. P. Rogers, Richburg. 2 00 43 52 E. P. Burdick. 4 20 43 52 Mrs. R. B. Lenning, Ingle Side, 2 00 44 52 Mrs. R. B. Lenning, Ingle Side, 2 00 44 52 Mrs. R. B. Lenning, Ingle Side, 2 00 44 52 Mrs. R. B. Lenning, Ingle Side, 2 00 44 52 Mrs. R. Potter, Farina, Ill., 2 40 44 6 Mrs. E. Potter, Dunlap, 4 00 43 52 John B. Paugh, Loot Creek, W. Va., 4 00 44 6 Mrs. E. Potter, Dunlap, 4 00 43 52 Mrs. E. B. Swinney, 4 00 44 52 Mrs. E. B. Swinney, 4 00 44 52 Mrs. E. B. Swinney, 4 20 44 52 Mrs. E. B. Swinney, 4 20 44 52 Mrs. Sarah Hurley, Welton, Iowa, 2 00 48 52 Mrs. Sarah Hurley, Welton, Iowa, 2 00 48 52 L. A. Hurley, 4 52 Mrs. S. M. Perrine, 4 00 48 52 L. A. Hurley, 4 52 Mrs. S. M. Perrine, 4 00 48 52 Leonard Woolworth, Orleans, Neb., 2 00 48 52	Mrs Minnie E Vers Nuentic			
Mrs. Sadie Emmons, Harrison, N. J., 2 00 44 8 Annie Smith, Planfield, 2 00 44 8 Mrs. Elizabeth Dunham, NewMarket, 2 00 43 52 Maxson Dunham, 2 00 43 52 A. R. Jones. Shiloh, 24 48 6 J. H. Maxson, Copenhagen, N. Y., 2 00 43 52 O. J. Sheldon, Redfield, 3 00 43 14 Mrs. Alfred Bennett, Verona Mills, 1 00 43 26 Mrs. Louisa May, Alden, 64 43 8 Mrs. G. N. Brown, Rapids, 1 56 43 52 J. C. Burdick, Alfred, 2 00 43 52 J. C. Burdick, Alfred, 2 00 43 52 J. C. Burdick, Alfred, 2 00 43 52 Mrs. S. G. Bliven, Scio, 2 00 43 52 Mrs. Esther Fenner, Cuba, 2 00 43 52 J. S. Flint, 2 28 43 7 Mrs. Esther Fenner, Cuba, 2 00 43 52 J. O. Hamilton, 3 00 old acc't M. M. Allen, 3 00 old acc't M. T. Jones, Jones, Mich., 4 00 44 6 Wm. Hill, Rochester, Ind., 4 00 43 52 John B. Paugh, Lost Creek, W. Va., 4 00 44 6 Wm. Hill, Rochester, Ind., 4 00 43 52 J. Langworthy, Albion, Wis., 2 00 43 52 Mrs. E. P. Otter, Dunlap, 4 00 43 52 Mrs. E. B. Swinney, 4 00 44 5 Mrs. S. A. Simons, 4 00 43 52 Mrs. S. A. Simons, 4 00 43 52 Mrs. S. A. Simons, 4 00 44 5 Mrs. S. A. Simons, 5 00 44 5 Mrs. Sarah Hurley, Welton, Iowa, 2 00 43 52 Mrs. Sarah Hurley, Welton, Iowa, 2 00 43 52 Mrs. Sarah Hurley, Welton, Iowa, 2 00 43 52 Mrs. S. M. Perrine, 6 2 00 43 52 L. A. Hurley, 5 00 43 52 Leonard Woolworth, Orleans, Neb., 2 00 48 52	Mrs W E Mayon Mystic River C	4 0 00 +	40	
Annie Smith, Plainfield, Mrs. Elizabeth Dunham, NewMarket, 2 00 43 52 Maxson Dunham, A. R. Jones. Shiloh, J. H. Maxson, Copenhagen, N. Y., 2 00 43 52 O. J. Sheldon, Redfield, Mrs. Alfred Bennett, Verona Mills, Mrs. Louisa May, Alden, Mrs. G. N. Brown, Rapids, J. C. Burdick, Alfred, John Woolworth, Alfred Centre, G. H. F. Randolph, Mrs. S. G. Bliven, Scio, J. S. Flint, Mrs. Esther Fenner, Cuba, D. E. Babcock, Wirt Centre, J. O. Hamilton, M. M. Allen, E. P. Rogers, Richburg. B. O. Coon, Little Genesee, E. P. Burdick. Orville D. Green, Scranton, Pa., Mrs. R. B. Lenning, Ingle Side, Mrs. R. B. Lenning, Ingle Side, Mrs. E. Potter, Dunlap, J. Langworthy, Albion, Wis., R. A. Crandall, Walworth, Mrs. E. B. Swinney, Mrs. E. D. Richmond, Coloma, D. T. Rounseville, 2d, St. Peter, Minn., Mrs. S. A. Simons, Mrs. S. A. Simons, Mrs. S. M. Perrine, M	Mrs Sadio Emmons Harrison N I	00 00	44	
Mrs. Elizabeth Dunham, NewMarket, 2 00 43 52 Maxson Dunham, 2 00 43 52 A. R. Jones. Shiloh, 24 48 6 J. H. Maxson, Copenhagen, N. Y., 2 00 43 52 J. H. Maxson, Copenhagen, N. Y., 2 00 43 52 O. J. Sheldon, Redfield, 3 00 43 14 Mrs. Alfred Bennett, Verona Mills, 1 00 43 26 Mrs. Louisa May, Alden, 64 43 8 Mrs. G. N. Brown, Rapids, 1 56 43 52 J. C. Burdick, Alfred, 2 00 43 52 John Woolworth, Alfred Centre, 2 00 43 52 J. H. F. Randolph, 2 00 43 52 Mrs. S. G. Bliven, Scio, 2 00 43 52 Mrs. Esther Fenner, Cuba, 2 00 43 52 D. E. Babcock, Wirt Centre, 2 00 43 52 J. O. Hamilton, 3 00 old acc't M. M. Allen, 7 750 " E. P. Rogers, Richburg. 2 00 43 52 <td>Annie Smith Pleinfield</td> <td></td> <td></td> <td></td>	Annie Smith Pleinfield			
Maxson Dunham,	Mrs. Elizabeth Dunham, NowMorket	000	40-	
A. R. Jones. Shiloh, J. H. Maxson, Copenhagen, N. Y., O. J. Sheldon, Redfield, Mrs. Alfred Bennett, Verona Mills, Mrs. Louisa May. Alden, Mrs. Louisa May. Alden, Mrs. G. N. Brown, Rapids, J. C. Burdick, Alfred, John Woolworth, Alfred Centre, G. H. F. Randolph, J. S. Flint, Mrs. Esther Fenner, Cuba, D. E. Babcock, Wirt Centre, J. O. Hamilton, M. M. Allen, M. M. Allen, M. M. Allen, M. M. Allen, Mrs. R. B. Lenning, Ingle Side, Mrs. R. B. Lenning, Ingle Side, Mrs. R. B. Lenning, Ingle Side, Mrs. E. Potter, Dunlap, J. Langworthy, Albion, Wis,, Mrs. E. B. Swinney, Mrs. S. A. Simons, Mrs. S. A. Simons, Mrs. S. A. Simons, Mrs. Sarah Hurley, Welton, Iowa, Mrs. Sarah Hurley, Welton, Iowa, Mrs. G. D. McLean, Topeka, Kan., Mrs. G. D. Waller, Mr	Mayon Dunham	0.00		
J. H. Maxson, Copenhagen, N. Y., O. J. Sheldon, Redfield, Mrs. Alfred Bennett, Verona Mills, Mrs. Alfred Bennett, Verona Mills, Mrs. Louisa May, Alden, Mrs. G. N. Brown, Rapids, J. C. Burdick, Alfred, John Woolwotth, Alfred Centre, G. H. F. Randolph, Mrs. S. G. Bliven, Scio, J. S. Flint, Mrs. Esther Fenner, Cuba, D. E. Babcock, Wirt Centre, J. O. Hamilton, M. M. Allen, M. M. Allen, M. M. Allen, M. M. Allen, M. T. Jones, Richburg. D. Green, Scranton, Pa., John B. Paugh, Lost Creek, W. Va., John B. Paugh, Lost Creek, W. Va., Mrs. E. Potter, Dunlap, J. Langworthy, Albion, Wis., Mrs. E. B. Swinney, Mrs. S. A. Simons, Mrs. S. A. Simons, Mrs. S. A. Simons, Mrs. Sarah Hurley, Welton, Iowa, Mrs. S. M. Perrine, Mrs. G. D. McLean, Topeka, Kan.,				
O. J. Sheldon, Redfield, Mrs. Alfred Bennett, Verona Mills, Mrs. Alfred Bennett, Verona Mills, Mrs. G. N. Brown, Rapids, J. C. Burdick, Alfred, John Woolwotth, Alfred Centre, G. H. F. Randolph, Mrs. S. G. Bliven, Scio, J. S. Flint, Mrs. Esther Fenner, Cuba, D. E. Babcock, Wirt Centre, J. O. Hamilton, M. M. Allen, M. Allen, M. T. Jones, Boranton, Pa., John B. Paugh, Lost Creek, W. Va., John B. Paugh, Lost Creek, W. Va., M. M. Allen, M. R. B. Lenning, Ingle Side, M. M. T. Jones, Jones, Mich., John B. Paugh, Lost Creek, W. Va., Mrs. E. Potter, Farina, Ill., Mrs. E. Potter, Dunlap, J. Langworthy, Albion, Wis., Mrs. S. A. Simons, Mrs. E. B. Swinney, Mrs. E. B. Swinney, Mrs. E. B. Swinney, Mrs. E. B. Swinney, Mrs. Sarah Hurley, Welton, Iowa, L. A. Hurley, J. B. Van Horn, J. W. Lootboro, Mrs. G. D. McLean, Topeka, Kan., Mrs. G. D. McLea				
Mrs. Alfred Bennett, Verona Mills, 1 00 43 26 Mrs. Louisa May, Alden, 64 43 8 Mrs. G. N. Brown, Rapids, 1 56 43 52 J. C. Burdick, Alfred, 2 00 43 52 John Woolworth, Alfred Centre, 3 00 43 52 G. H. F. Randolph, 2 00 43 52 G. H. F. Randolph, 3 00 43 52 J. S. Flint, 3 28 43 7 Mrs. Esther Fenner, Cuba, 2 00 43 52 D. E. Babcock, Wirt Centre, 2 00 43 52 J. O. Hamilton, 3 00 old acc't M. M. Allen, 7 50 1	O I Shaldon Radfold			
Mrs. Louisa May, Alden, Mrs. G. N. Brown, Rapids, J. C. Burdick, Alfred, John Woolworth, Alfred Centre, G. H. F. Randolph, Mrs. S. G. Bliven, Scio, J. S. Flint, Mrs. Esther Fenner, Cuba, D. E. Babcock, Wirt Centre, J. O. Hamilton, M. Allen, Mrs. E. P. Rogers, Richburg. E. P. Rogers, Richburg. D. Coon, Little Genesee, E. P. Burdick, Mrs. R. B. Lenning, Ingle Side, Mrs. R. B. Lenning, Ingle Side, Mrs. R. Potter, Farina, Ill., Mrs. E. Potter, Dunlap, J. Langworthy, Albion, Wis,, R. A. Crandall, Walworth, Mrs. E. B. Swinney, Mrs. S. A. Simons, Mrs. E. B. Swinney, Mrs. S. A. Simons, Mrs. S. A. Simons, Mrs. Sarah Hurley, Welton, Iowa, Mrs. S. M. Perrine, Mrs. G. D. McLean, Topeka, Kan., Mrs	Mrs Alfred Rennett Verens Mills			
Mrs. G. N. Brown, Rapids, 1 56 43 52 J. C. Burdick, Alfred, 2 00 43 52 J. C. Burdick, Alfred, 2 00 43 52 G. H. F. Randolph, 2 00 43 52 Mrs. S. G. Bliven, Scio, 2 00 43 13 J. S. Flint, 2 28 43 7 Mrs. Esther Fenner, Cuba, 2 00 43 52 J. D. E. Babcock, Wirt Centre, 2 00 43 52 J. O. Hamilton, 3 00 old acc't M. M. Allen, 7 50 1 1 1 1 1 1 1 1 1	Mrs. Louise May Alden			
J. C. Burdick, Alfred, John Woolworth, Alfred Centre, G. H. F. Randolph, Mrs. S. G. Bliven, Scio, J. S. Flint, Mrs. Esther Fenner, Cuba, D. E. Babcock, Wirt Centre, J. O. Hamilton, M. M. Allen, M. M. Allen, Mrs. R. B. Lenning, Ingle Side, Mrs. R. B. Lenning, Ingle Side, Mrs. R. B. Lenning, Ingle Side, Mrs. R. Potter, Farina, Ill., Mrs. E. Potter, Dunlap, J. Langworthy, Albion, Wis., Mrs. S. A. Simons, Mrs. E. B. Swinney, Mrs. E. B. Swinney, Mrs. S. A. Simons, Mrs. Sarah Hurley, Mrs. Sarah Hurley, Mrs. Sarah Hurley, Mrs. S. M. Perrine, Mrs. G. D. McLean, Topeka, Kan., Mrs. G. D. McLean, T	Mrs G N Brown Panids			
John Woolworth, Alfred Centre, 3 00 43 52 G. H. F. Randolph, 3 00 43 52 Mrs. S. G. Bliven, Scio, 2 00 43 13 J. S. Flint, 3 28 43 7 Mrs. Esther Fenner, Cuba, 2 00 43 52 D. E. Babcock, Wirt Centre, 2 00 43 52 J. O. Hamilton, 3 00 old acc't. M. M. Allen, 7 50 1	T C Russick Alfred			
G. H. F. Randolph, " 2 00 43 52 Mrs. S. G. Bliven, Scio, 2 00 43 13 J. S. Flint, " 2 28 43 7 Mrs. Esther Fenner, Cuba, 2 00 43 52 D. E. Babcock, Wirt Centre, 3 00 old acc't M. M. Allen, " 3 00 old acc't M. M. Allen, " 7 50 " E. P. Rogers, Richburg. 2 00 43 52 B. O. Coon, Little Genesee, 2 00 43 52 E. P. Burdick, " 2 00 43 52 G. P. Burdick, " 2 00 43 52 Mrs. R. B. Lenning, Ingle Side, 3 00 44 8 M. T. Jones, Jones, Mich., 4 00 44 6 Wm. Hill, Rochester, Ind., 3 00 48 52 J. Langworthy, Albion, Wis., 3 00 48 52 J. Langworthy, Albion, Wis., 3 00 48 52 Mrs. S. A. Simons, " 3 00 48 52 Mrs. E. B. Swinney," 3 00 44 52 Mrs. Sarah Hurley, Welton, 1 40 44 5 Mrs. Sarah Hurley, Welton, Iowa, 3 00 48 52 Mrs. Sarah Hurley, Welton, Iowa, 3 00 48 52 Mrs. Sarah Hurley, Welton, Iowa, 3 00 48 52 Mrs. Sarah Hurley, Welton, Iowa, 3 00 48 52 Mrs. Sarah Hurley, Welton, Iowa, 3 00 48 52 Mrs. S. M. Perrine, " 3 00 48 52 Mrs. S. M. Perrine, " 3 00 48 52 Mrs. S. M. Perrine, " 3 00 48 52 Mrs. S. M. Perrine, " 3 00 48 52 Mrs. S. M. Perrine, " 3 00 48 52 Mrs. S. M. Perrine, " 3 00 48 52 Mrs. S. M. Perrine, " 3 00 48 52 Mrs. S. M. Perrine, " 3 00 48 52 Mrs. S. M. Perrine, " 3 00 48 52 Mrs. S. M. Perrine, " 3 00 48 52 Mrs. S. M. Perrine, " 3 00 48 52 Mrs. S. M. Perrine, " 3 00 48 52 Mrs. S. M. Perrine, " 3 00 48 52 Mrs. G. D. McLean, Topeka, Kan., 3 00 48 52 Mrs. G. D. McLean, Topeka, Kan., 3 00 48 52 Mrs. G. D. McLean, Topeka, Kan., 3 00 48 52 Mrs. G. D. McLean, Topeka, Kan., 3 00 48 52 Mrs. G. D. McLean, Topeka, Kan., 3 00 48 52 Mrs. G. D. McLean, Topeka, Kan., 3 00 48 52 Mrs. G. D. McLean, Topeka, Kan., 3 00 48 52 Mrs. G. D. McLean, Topeka, Kan., 3 00 48 52 Mrs. G. D. McLean, Topeka, Kan., 3 00 48 52 Mrs. G. D. McLean, Topeka, Kan., 3 00 48 52 Mrs. G. D. McLean, Topeka, Kan., 3 00 48 52 Mrs. G. D. McLean, Topeka, Kan., 3 00 48 52 Mrs. C. D. McLean, Topeka, Kan., 3 00 48 52 Mrs. Mrs. G. D. McLean, Topeka, Kan., 3 00 48 52 Mrs. Mrs. G. D. McLean, Top	Tohn Woolworth Alfred Contro			
Mrs. S. G. Bliven, Scio, J. S. Flint, Mrs. Esther Fenner, Cuba, D. E. Babcock, Wirt Centre, J. O. Hamilton, M. Allen, E. P. Rogers, Richburg. B. O. Coon, Little Genesee. E. P. Burdick, Orville D. Græn, Scranton, Pa., John B. Paugh, Lost Creek, W. Va., John B. Paugh, Lost Creek, W. Va., John B. Paugh, Lost Creek, W. Va., John B. Potter, Farina, Ill., W. R. Potter, Farina, Ill., W. R. Potter, Farina, Ill., J. Langworthy, Albion, Wis., J. Langworthy, Albion, Wis., J. Langworthy, Albion, Wis., Mrs. S. A. Simons, Mrs. E. B. Swinney, J. B. Sarah Hurley, Welton, Iowa, J. W. Loofboro, Mrs. S. M. Perrine, Mrs. G. D. McLean, Topeka, Kan., Mrs. G. D. McLean, Topeka, Kan., Leonard Woolworth, Orleans, Neb., J. W. Loofboro, Mrs. G. D. McLean, Topeka, Kan., Leonard Woolworth, Orleans, Neb., J. W. Loofboro, Mrs. G. D. McLean, Topeka, Kan., Leonard Woolworth, Orleans, Neb., J. W. Loofboro, Mrs. G. D. McLean, Topeka, Kan., Leonard Woolworth, Orleans, Neb., J. W. Loofboro, Mrs. G. D. McLean, Topeka, Kan., Leonard Woolworth, Orleans, Neb., J. W. Loofboro, Mrs. G. D. McLean, Topeka, Kan., Leonard Woolworth, Orleans, Neb., J. W. Loofboro, Mrs. G. D. McLean, Topeka, Kan., Leonard Woolworth, Orleans, Neb., J. W. Loofboro, Mrs. G. D. McLean, Topeka, Kan., Leonard Woolworth, Orleans, Neb.,	G H F Rendelph			
J. S. Flint, Mrs. Esther Fenner, Cuba, D. E. Babcock, Wirt Centre, J. O. Hamilton, M. M. Allen, E. P. Rogers, Richburg. B. O. Coon, Little Genesee, E. P. Burdick. Orville D. Green, Scranton, Pa., Mrs. R. B. Lenning, Ingle Side, M. T. Jones, Jones, Mich., John B. Paugh, Lost Creek, W. Va., 400 44 6 Wm. Hill, Rochester, Ind., W. R. Potter, Farina, Ill., W. R. Potter, Farina, Ill., Mrs. E. Potter, Dunlap, J. Langworthy, Albion, Wis., J. Langworthy, Albion, Wis., Mrs. E. B. Swinney, Mrs. E. B. Swinney, James Pierce, Milton, E. D. Richmond, Coloma, D. T. Rounseville, 2d, St. Peter, Minn. 200 48 52 Mrs. Sarah Hurley, Welton, Iowa, J. W. Loofboro, Mrs. S. M. Perrine, Mrs. G. D. McLean, Topeka, Kan., Mrs. G. D. McLean, Topeka, Kan., Leonard Woolworth, Orleans, Neb., 2 00 48 52 Leonard Woolworth, Orleans, Neb., 3 00 48 52 Leonard Woolworth, Orleans, Neb., 3 00 48 52	Mrs S G Bliven Soio			
Mrs. Esther Fenner, Cuba, 2 00 43 52 D. E. Babcock, Wirt Centre, 3 00 old acc't M. M. Allen, 7 50 1	T & Wint			
D. E. Babcock, Wirt Centre, J. O. Hamilton, M. M. Allen, E. P. Rogers, Richburg. B. O. Coon, Little Genesee, E. P. Burdick. Orville D. Green, Scranton, Pa., Mrs. R. B. Lenning, Ingle Side, M. T. Jones, Jones, Mich., John B. Paugh, Lost Creek, W. Va., 400 44 6 Wm. Hill, Rochester, Ind., W. R. Potter, Farina, Ill., Mrs. E. Potter, Dunlap, J. Langworthy, Albion, Wis,, Mrs. S. A. Simons, Mrs. E. B. Swinney, Mrs. Sarah Hurley, Welton, Iowa, J. W. Loofboro, Mrs. S. M. Perrine, Mrs. G. D. McLean, Topeka, Kan., Mrs. G. D. McLean, Topeka, Kan., Leonard Woolworth, Orleans, Neb., Moderate Medical Colorate Moderate Mod	Mrs Esther Forner Cube			
J. O. Hamilton, " 7 50 " M. M. Allen, " 7 50 " E. P. Rogers, Richburg. 2 00 48 52 B. O. Coon, Little Genesee. 2 00 48 52 E. P. Burdick. " 2 00 48 52 Orville D. Green, Scranton, Pa., 1 80 43 52 Mrs. R. B. Lenning, Ingle Side, 2 00 44 8 M. T. Jones, Jones, Mich., 4 90 43 52 John B. Paugh, Lost Creek, W. Va., 4 00 44 6 Wm. Hill, Rochester, Ind., 2 00 48 52 W. R. Potter, Farina, Ill., 25 48 6 Mrs. E. Potter, Dunlap, 4 00 48 52 J. Langworthy, Albion, Wis., 2 00 48 52 R. A. Crandall, Walworth, 1 00 48 32 Mrs. S. A. Simons, " 2 00 44 3 James Pierce, Milton, 1 40 44 5 E. D. Richmond, Coloma, 5 00 44 13 D. T. Rounseville, 2d, St. Peter, Minn. 2 00 48 52 Mrs. Sarah Hurley, Welton, Iowa, 2 00 48 52 Mrs. Sarah Hurley, Welton, Iowa, 3 00 48 52 Mrs. S. M. Perrine, " 2 00 48 52 Mrs. G. D. McLean, Topeka, Kan., 8 00 48 52 Leonard Woolworth, Orleans, Neb., 3 00 48 52	D E Rahasak Wist Contro			
M. M. Allen, E. P. Rogers, Richburg. B. O. Coon, Little Genesee. E. P. Burdick. Corville D. Green, Scranton, Pa., Mrs. R. B. Lenning, Ingle Side, Mrs. T. Jones, Jones, Mich., John B. Paugh, Lost Creek, W. Va., 4 00 44 6 Wm. Hill, Rochester, Ind., Wr. R. Potter, Farina, Ill., Mrs. E. Potter, Dunlap, J. Langworthy, Albion, Wis., Mrs. S. A. Simons, Mrs. S. A. Simons, Mrs. E. B. Swinney, Mrs. E. B. Swinney, Mrs. E. B. Swinney, Mrs. E. B. Swinney, Mrs. S. A. Simons, Mrs. E. B. Swinney, Mrs. Sarah Hurley, Welton, Iowa, Mrs. Sarah Hurley, Welton, Iowa, Mrs. Sarah Hurley, Welton, Iowa, Mrs. S. M. Perrine, Mrs. G. D. McLean, Topeka, Kan., Mrs. G. D. McLean, Topeka, Kan., Mrs. G. D. McLean, Topeka, Kan., Mrs. S. Sarah Woolworth, Orleans, Neb., Mrs. Sarah Horl, Orleans, Neb.,	I A Hamilton	9 00		
E. P. Rogers, Richburg. B. O. Coon, Little Genesee, E. P. Burdick. Orville D. Green, Scranton, Pa., Mrs. R. B. Lenning, Ingle Side, M. T. Jones, Jones, Mich., John B. Paugh, Lost Creek, W. Va., 4 00 44 6 Wm. Hill, Rochester, Ind., W. R. Potter, Farina, Ill., Mrs. E. Potter, Dunlap, J. Langworthy, Albion, Wis., R. A. Crandall, Walworth, Mrs. E. B. Swinney, Mrs. S. A. Simons, Mrs. E. D. Richmond, Coloma, D. T. Rounseville, 2d, St. Peter, Minn., Mrs. Sarah Hurley, Welton, Iowa, J. W. Loofboro, Mrs. S. M. Perrine, Mrs. G. D. McLean, Topeka, Kan., Mrs. G. D. McLean, Topeka, Kan., Leonard Woolworth, Orleans, Neb., Mrs. 52 Mrs. G. D. McLean, Topeka, Kan., Mrs. G. D. McLean, Topeka, Neb., Mrs. G. D. McLean, Topeka, Neb., Mrs. G. D. McLean, Topeka, Kan., Mrs. G. D. McLean, Topeka, Neb., Mrs. G. D. McLean, To	M M Allan "			CC v
B. O. Coon, Little Genesee. 2 00 43 52 E. P. Burdick. 2 00 43 52 Orville D. Green, Scranton, Pa., 1 80 43 52 Mrs. R. B. Lenning, Ingle Side, 2 00 44 8 M. T. Jones, Jones, Mich., 4 90 43 52 John B. Paugh, Lost Creek, W. Va., 4 00 44 6 Wm. Hill, Rochester, Ind., 2 00 48 52 W. R. Potter, Farina, Ill., 25 48 6 Mrs. E. Potter, Dunlap, 4 00 48 52 J. Langworthy, Albion, Wis., 2 00 48 52 R. A. Crandall, Walworth, 1 00 48 32 Mrs. E. B. Swinney, 3 00 44 3 James Pierce, Milton, 1 40 44 5 E. D. Richmond, Coloma, 5 00 44 13 D. T. Rounseville, 2d, St. Peter, Minn. 2 00 48 52 Mrs. Sarah Hurley, Welton, Iowa, 2 00 48 52 Mrs. Sarah Hurley, Welton, Iowa, 3 00 48 52 L. A. Hurley, 3 00 48 52 Mrs. S. M. Perrine, 3 00 48 52 Mrs. S. M. Perrine, 3 00 48 52 Mrs. G. D. McLean, Topeka, Kan., 8 00 48 52 Leonard Woolworth, Orleans, Neb., 3 00 48 52	E P Rogers Richburg			80
E. P. Burdick. "2 00 43 52 Orville D. Green, Scranton, Pa., 1 80 43 52 Mrs. R. B. Lenning, Ingle Side, 2 00 44 8 M. T. Jones, Jones, Mich., 4 90 43 52 John B. Paugh, Lost Creek, W. Va., 4 00 44 6 Wm. Hill, Rochester, Ind., 2 00 48 52 W. R. Potter, Farina, Ill., 25 48 6 Mrs. E. Potter, Dunlap, 4 00 48 52 J. Langworthy, Albion, Wis., 2 00 48 52 R. A. Crandall, Walworth, 1 00 48 82 Mrs. S. A. Simons, "2 00 44 3 James Pierce, Milton, 1 40 44 5 E. D. Richmond, Coloma, 5 00 44 13 D. T. Rounseville, 2d, St. Peter, Minn. 2 00 48 52 Mrs. Sarah Hurley, Welton, Iowa, 2 00 48 52 Mrs. Sarah Hurley, Welton, Iowa, 2 00 48 52 L. A. Hurley, "2 00 48 52 J. W. Loofboro, "2 00 48 52 Mrs. S. M. Perrine, "3 00 48 52 Mrs. G. D. McLean, Topeka, Kan., 3 00 48 52 Leonard Woolworth, Orleans, Neb., 3 00 48 52	B O Coon Little General			
Orville D. Green, Scranton, Pa., 1 80 43 52 Mrs. R. B. Lenning, Ingle Side, 2 00 44 8 M. T. Jones, Jones, Mich., 4 90 43 52 John B. Paugh, Lost Creek, W. Va., 4 00 44 6 Wm. Hill, Rochester, Ind., 2 00 48 52 W. R. Potter, Farina, Ill., 25 48 6 Mrs. E. Potter, Dunlap, 4 00 48 52 J. Langworthy, Albion, Wis., 2 00 48 52 R. A. Crandall, Walworth, 1 00 48 32 Mrs. S. A. Simons, 2 00 48 52 Mrs. E. B. Swinney, 2 00 44 3 James Pierce, Milton, 1 40 44 5 E. D. Richmond, Coloma, 5 00 44 13 D. T. Rounseville, 2d, St. Peter, Minn., 2 00 48 52 Mrs. Sarah Hurley, Welton, Iowa, 2 00 48 52 L. A. Hurley, 2 00 48 52 J. W. Loofboro, 2 00 48 52 Mrs. S. M. Perrine, 30 48 52 Mrs. G. D. McLean, Topeka, Kan., 8 00 48 52 Leonard Woolworth, Orleans, Neb., 2 00 48 52	E P Rurdick "			
Mrs. R. B. Lenning, Ingle Side, M. T. Jones, Jones, Mich., John B. Paugh, Lost Creek, W. Va., 4 00 44 6 Wm. Hill, Rochester, Ind., W. R. Potter, Farina, Ill., Mrs. E. Potter, Dunlap, J. Langworthy, Albion, Wis., R. A. Crandall, Walworth, Mrs. S. A. Simons, Mrs. E. B. Swinney, Mrs. E. B. Swinney, Mrs. E. B. Swinney, Mrs. E. B. Swinney, Mrs. E. D. Richmond, Coloma, D. T. Rounseville, 2d, St. Peter, Minn., Mrs. Sarah Hurley, Welton, Iowa, J. B. Van Horn, J. W. Loofboro, Mrs. S. M. Perrine, Mrs. G. D. McLean, Topeka, Kan., Mrs. G. D. McLean, Topeka, Neb., Mrs. S. M. 52				
M. T. Jones, Jones, Mich., John B. Paugh, Lost Creek, W. Va., 4 00 44 6 Wm. Hill, Rochester, Ind., W. R. Potter, Farina, Ill., J. Langworthy, Albion, Wis., J. Langworthy, Albion, Wis., Mrs. S. A. Simons, Mrs. E. B. Swinney, Mrs. E. B. Swinney, James Pierce, Milton, E. D. Richmond, Coloma, D. T. Rounseville, 2d, St. Peter, Minn., Mrs. Sarah Hurley, Welton, Iowa, J. B. Van Horn, J. W. Loofboro, Mrs. S. M. Perrine, Mrs. G. D. McLean, Topeka, Kan., Mrs. G. D. Mc	Mrs R R Lenning Ingle Side	2 00	A A	
John B. Paugh, Lost Creek, W. Va., 4 00 44 6 Wm. Hill, Rochester, Ind., 20 48 52 W. R. Potter, Farina, Ill., 25 48 6 Mrs. E. Potter, Dunlap, 4 00 48 52 J. Langworthy, Albion, Wis., 2 00 48 52 R. A. Crandall, Walworth, 1 00 48 82 Mrs. S. A. Simons, 3 200 48 52 Mrs. E. B. Swinney, 3 200 44 3 James Pierce, Milton, 1 40 44 5 E. D. Richmond, Coloma, 5 00 44 13 D. T. Rounseville, 2d, St. Peter, Minn. 2 00 48 52 Mrs. Sarah Hurley, Welton, Iowa, 2 00 48 52 L. A. Hurley, 3 200 48 52 J. W. Loofboro, 3 200 48 52 Mrs. S. M. Perrine, 3 300 48 52 Mrs. G. D. McLean, Topeka, Kan., 3 30 48 52 Leonard Woolworth, Orleans, Neb., 3 30 48 52	M. T. Jones Jones Mich	4 00	4R	
Wm. Hill, Rochester, Ind., W. R. Potter, Farina, Ill., Mrs. E. Potter, Dunlap, J. Langworthy, Albion, Wis., R. A. Crandall, Walworth, Mrs. S. A. Simons, Mrs. E. B. Swinney, Mrs. E. B. Swinney, James Pierce, Milton, E. D. Richmond, Coloma, D. T. Rounseville, 2d, St. Peter, Minn. Mrs. Sarah Hurley, Welton, Iowa, J. B. Van Horn, J. W. Loofboro, Mrs. S. M. Perrine, Mrs. G. D. McLean, Topeka, Kan., Leonard Woolworth, Orleans, Neb., 25 48 6 48 52 48 52 48 52 48 52 48 52 48 52 48 52 48 52 48 52 48 52 48 52 48 52 48 52 66 67 68 68 68 68 68 68 68 68	John B. Paugh Lost Creek W Va			
W. R. Potter, Farina, Ill., Mrs. E. Potter, Dunlap, J. Langworthy, Albion, Wis., R. A. Crandall, Walworth, Mrs. S. A. Simons, Mrs. E. B. Swinney, Mrs. E. B. Swinney, Mrs. E. B. Swinney, James Pierce, Milton, E. D. Richmond, Coloma, D. T. Rounseville, 2d, St. Peter, Minn. Mrs. Sarah Hurley, Welton, Iowa, J. B. Van Horn, J. B. Van Horn, J. W. Loofboro, Mrs. S. M. Perrine, Mrs. G. D. McLean, Topeka, Kan., Mrs. G. D. McLean, Orleans, Neb.,	Wm. Hill Rochester Ind			
Mrs. E. Potter, Dunlap, 4 00 48 52 J. Langworthy, Albion, Wis., 2 00 48 52 R. A. Crandall, Walworth, 1 00 48 89 Mrs. S. A. Simons, 4 200 48 52 Mrs. E. B. Swinney, 4 200 48 52 Mrs. E. B. Swinney, 5 200 44 3 James Pierce, Milton, 1 40 44 5 E. D. Richmond, Coloma, 5 00 44 13 D. T. Rounseville, 2d, St. Peter, Minn. 2 00 48 52 Mrs. Sarah Hurley, Welton, Iowa, 2 00 48 52 L. A. Hurley, 5 2 00 48 52 J. W. Loofboro, 5 2 00 48 52 Mrs. S. M. Perrine, 6 2 00 48 52 Mrs. G. D. McLean, Topeka, Kan., 8 00 48 52 Leonard Woolworth, Orleans, Neb., 2 00 48 52	W. R. Potter Faring III			
J. Langworthy, Albion, Wis., R. A. Crandall, Walworth, Mrs. S. A. Simons, Mrs. E. B. Swinney, Mrs. E. B. Swinney, Mrs. E. D. Richmond, Coloma, D. T. Rounseville, 2d, St. Peter, Minn. Mrs. Sarah Hurley, Welton, Iowa, J. B. Van Horn, J. B. Van Horn, Mrs. S. M. Perrine, Mrs. G. D. McLean, Topeka, Kan., Mrs. G. D. McLean, Topeka, Kan., Leonard Woolworth, Orleans, Neb., Mrs. S. M. 200 48 52 Leonard Woolworth, Orleans, Neb., Mrs. G. D. McLean, Topeka, Kan., Mrs. G	Mrs. E. Potter, Dunlan			
R. A. Crandall, Walworth, 1 00 48 82 Mrs. S. A. Simons, " 2 00 48 52 Mrs. E. B. Swinney," 2 00 44 3 James Pierce, Milton, 1 40 44 5 E. D. Richmond, Coloma, 5 00 44 13 D. T. Rounseville, 2d, St. Peter, Minn. 2 00 48 52 Mrs. Sarah Hurley, Welton, Iowa, 2 00 48 52 L. A. Hurley, " 2 00 48 52 J. W. Loofboro, " 2 00 48 52 Mrs. S. M. Perrine, " 2 00 48 52 Mrs. S. M. Perrine, " 30 48 52 Mrs. G. D. McLean, Topeka, Kan., 8 00 48 52 Leonard Woolworth, Orleans, Neb., 2 00 48 52	J. Langworthy, Albion, Wis.			
Mrs. S. A. Simons, " 2 00 48 52 Mrs. E. B. Swinney," 2 00 44 3 James Pierce, Milton, 1 40 44 5 E. D. Richmond, Coloma, 5 00 44 13 D. T. Rounseville, 2d, St. Peter, Minn. 2 00 48 52 Mrs. Sarah Hurley, Welton, Iowa, 2 00 48 52 L. A. Hurley, " 2 00 48 52 J. W. Lootboro, " 2 00 48 52 J. W. Lootboro, " 2 00 48 52 Mrs. S. M. Perrine, " 80 48 8 Mrs. G. D. McLean, Topeka, Kan., 8 00 48 52 Leonard Woolworth, Orleans, Neb., 2 00 48 52	R. A. Crandall. Walworth.			
Mrs. E. B. Swinney," James Pierce, Milton, E. D. Richmond, Coloma, D. T. Rounseville, 2d, St. Peter, Minn.2 00 48 52 Mrs. Sarah Hurley, Welton, Iowa, L. A. Hurley, J. B. Van Horn, J. W. Loofboro, Mrs. S. M. Perrine, Mrs. G. D. McLean, Topeka, Kan., Leonard Woolworth, Orleans, Neb., 2 00 48 52 3 00 48 52 48 52 48 52	Mrs. S. A. Simons.			
James Pierce, Milton, 1 40 44 5 E. D. Richmond, Coloma, 5 00 44 13 D. T. Rounseville, 2d, St. Peter, Minn.2 00 48 52 Mrs. Sarah Hurley, Welton, Iowa, 2 00 48 52 L. A. Hurley, 2 00 48 52 J. W. Loofboro, 2 00 48 52 Mrs. S. M. Perrine, 3 200 48 52 Mrs. G. D. McLean, Topeka, Kan., 8 00 48 52 Leonard Woolworth, Orleans, Neb., 2 00 48 52	Mrs. E. B. Swinney.			
E. D. Richmond, Coloma, D. T. Rounseville, 2d, St. Peter, Minn.2 00 48 52 Mrs. Sarah Hurley, Welton, Iowa, J. B. Van Horn, J. W. Loofboro, Mrs. S. M. Perrine, Mrs. G. D. McLean, Topeka, Kan., Leonard Woolworth, Orleans, Neb., 2 00 48 52 2 00 48 52 3 00 48 52 3 00 48 52 4 52				
D. T. Rounseville, 2d, St. Peter, Minn. 2 00 48 52 Mrs. Sarah Hurley, Welton, Iowa, 2 00 48 52 L. A. Hurley, 2 00 48 52 J. W. Loofboro, 2 00 48 52 Mrs. S. M. Perrine, 3 00 48 52 Mrs. G. D. McLean, Topeka, Kan., 2 00 48 52 Leonard Woolworth, Orleans, Neb., 2 00 48 52	E. D. Richmond, Coloma			
Mrs. Sarah Hurley, Welton, Iowa, 2 00 48 52 L. A. Hurley, 2 00 48 52 J. B. Van Horn, 2 00 48 52 J. W. Lootboro, 2 00 48 52 Mrs. S. M. Perrine, 3 00 48 52 Mrs. G. D. McLean, Topeka, Kan., 2 00 48 52 Leonard Woolworth, Orleans, Neb., 2 00 48 52	D. T. Rounseville, 2d. St. Peter, Mini	n.2 00		
L. A. Hurley,	Mrs. Sarah Hurley, Welton, Iowa.	8 00		
J. W. Lootboro, 2 00 48 52 Mrs. S. M. Perrine, 3 80 48 8 Mrs. G. D. McLean, Topeka, Kan., Leonard Woolworth, Orleans, Neb., 2 00 48 52	L. A. Hurley.			
J. W. Lootboro, 2 00 48 52 Mrs. S. M. Perrine, 3 80 48 8 Mrs. G. D. McLean, Topeka, Kan., Leonard Woolworth, Orleans, Neb., 2 00 48 52	J. B. Van Horn. "			
Mrs. S. M. Perrine, . " 80 48 8 Mrs. G. D. McLean, Topeka, Kan., 8 00 48 52 Leonard Woolworth, Orleans, Neb., 2 00 48 52	J. W. Lootboro, "			
Mrs. G. D. McLean, Topeka, Kan., 8 00 48 52 Leonard Woolworth, Orleans, Neb., 2 00 48 52				
Leonard Woolworth, Orleans, Neb., 2 00 48 52	Mrs. G. D. McLean, Topeka, Kan.			
	Leonard Woolworth, Orleans, Neb.	2 00		
	T. F. West, Loyalton, Cal.,			

2 00 44 8 C. F. Hurley, Lake, Wash, Ter.,

Miscellany.

FOR TROUBLE-BORROWERS.

There's many a trouble Would break like a bubble. And into the waters of Lethe depart, Did we not release it. And tenderly nurse it. And give it a permanent place in the heart.

There's many a sorrow Would vanish to morrow. Were we but willing to furnish the wings. So sadly intruding, And quietly brooding It hatches out all sorts of horrible things.

How welcome the seeming Of looks that are beaming Whether one's wealthy or whether one's poor Eyes bright as a berry, Cheeks red as a cherry

The groan and the curse and the heartache can cure

Resolved to be merry, All worry to ferry Across the fair waters that bid us forget, And no longer fearful, But happy and cheerful, We feel life has much that's worth living for yet.

IKE JONES.

-Tinsley's Magazine.

You don't know Ike. I am sorry to say that I do. He is the nuisance of our neigh borhood. He is the result of an idea. Hi father, Solomon Jones, does not believe with Solomon, the King of Israel, that he who spares the rod spoils the child. He is not an old fogy, but a modern Solomon. His theory is, "You musn't work agin natur. Natur will train up a child better than you can. You must give it what it hankers after. You must let it do what it wants to. You musn't make it do what it don't want to. To whip a boy because he don't learn his lessons is cruel. If it ain't nat'ral for him to atudy, you've no business to make him do it." Acting on his theory, Mr. Jones would say to Isaac: "I want you to go to school to-day." "But I don't want to go," replied the boy. "Very well, then, stay at home." His mother was enjoined not to insist upon the young hopeful's doing unything against his will. When he condescended to go to school the teachers were notified that they must, in no case, chastise him or try to curb his free spirit. The result was that Isaac did not go to school very often, or learn much when he did go.

gawky, saucy fellow. He spends his time question, we want to say there is nothing loating about the blacksmith shop and the more easy. No expression is more common grocery. He is ready for any kind of mis- on the lips of people laboring under apparchief. He has very vague ideas in regard to ent discouragement than: "Our field is peother people's rights. He thinks it is a good | culiar." But it seems to us that if these peojoke to shoot the neighbor's chickens, pre- ple were more peculiar, all their troubles in tending that they are game. He comes into | this respect would vanish. Take any church our orchards and vineyards, and helps him- as a sample and let it show a marked contrast self, and insults us as if we try to drive him to all other surrounding churches, and it will out. He thinks it's "agin natur" for us to attract attention. claim all the fruit we raise.

Folks would think that Old Solomon Jones, what are you doing? Isn't that plow- the question we are discussing. ing agin natur? Natur wants these thistles natur. They would rather have thistles than wheat here." But he went on without any gregation will be the inevitable result. explanation.

to go agin natur, and cut them down as fast enlarge the congregation which, if sought for we can only fully accomplish, and in which. as they sprout." He muttered "Trees ain't with holy purpose will, in addition, surely as we have received mercy, we faint not. poys," and that was all the answer I could result in enlarged hearts. For when we see Our ministry as wives, mothers, and houseget out of him.

But soon after I saw him breaking a colt. It didn't want to be bitted and made to ing up to honest and fervent prayer. work. But Mr. Jones was agin natur, in laughed; how could I help it?

don't know and we have to teach them."

most popular lawyer in my native state, and man of splendid intellect. He used to talk

to lay them in drunkard's graves. I used to ing the joys of the Master's banqueting puzzles in your life, no experience is without borough, as well as a Duke of Marborough. pity that grey haired, childless old man, and table, be it the preaching service, the prayer them, and I find such comfort in trusting He is not called Lord Churchill, for that New England father was right after all. Is minister because he does not fill the house, remember how, when Jonah was cast into a baron or viscount, if not an earl, and had New England father was right after all. 18 minister because he does not the beat of family government a great keep at it till you have driven him off, too, the sea, God 'prepared' a great fish to dropped his Christian name to signify the not the want of family government a great keep at it till you have driven him off, too, and growing evil in the land? Our children and after you have done that awhile, try the gourd and an east wind. He is not only full name, Lord Randolph Churchill, or, is as true now as it was then: "Foolishness is bound in the heart of a child, but the rod of correction shall drive it far from him." Proverbs 22: 15.—Obadiah Oldschool, in In-

HOW HE WAS CONVINCED.

The able lawyer and distinguished writer, George Ticknor Curtis, in a volume recently published, relates his experience in dealing with a subject which of late raised a great deal of clatter in our Southern church. Among other things, his experience goes to show how the agitation of wild speculation | will account for the almost universal belief | "Whatever work thou hast for me to do, is providentially useful in settling the minds in it in the poorer classes, even of nations of thinkers and cummunities upon questions which otherwise might be neglected, and no warning thereby be raised for the protection of the unwary. He says:

"I some years ago took up the study of the modern doctrine of animal evolution. Until after the death of Mr. Charles Darwin, has power to cast a malignant spell is sup-I had not given very close attention to this | plemented by faith in some unpleasant ob subject. The honor paid to his memory, ject to ward it off. Usually this is the sign and due to his indefatigable research and ex of a bloody hand. In Turkey, Arabia, Hintensive knowledge, led me to examine his dostan and Malabar, children are decorated Descent of Man and his Origin of Species, with some brilliant jewel to attract the eye both of which I studied with care, and I of the spectator, and so to divert its possible trust with candor. I was next induced to examine the writings of Mr. Hebert belong to wealthy people, they are sent upon Spencer. The result of my study of the hypothesis of evolution is that it is an ingenious but delusive mode of accounting for the existence of either the body or the mind of for the jewelers, so many costly charms do man; and it employs a kind of reasoning they sell to ward off the ominous power of which no person of sound judgment would apply to anything that might affect his welfare, his happiness, his estate, or his conduct in the practical affairs of life."—S. W. Presbuterian.

"HOW TO ENLARGE THE CONGREGATION."

BY REV. W. B. VASSAR.

Such is the title of the little tract issued by the Baptist Publication Society, and this is what many would like to see done. For Isaac is now nearly sixteen. He is a tall, the comfort of all sadly perplexed by this

People will flock to it for a trivial cause. "Straws show which way the wind blows." would begin to see the folly of his theory, and it takes only a glance to see the tendency But he don't. He contends that Isaac will in the life, social and spiritual, of a congrecome out all right. I found him plowing in gation. Ore visit will determine if the peoone of his fields the other day. There was a ple are cordial or not, and cordiality is so tine young growth of thistles which he was painfully rare in these days that a peculiarly urning aside. I said to him: "Why, Mr. | cordial people will never be troubled with

People who are filled with the Lord's spirit to grow, and you won't let them. Natur are always cordial, but because we are lackdon't want wheat there, and you have no ling in that, as we all are, it is no reason why right to try to raise it." He didn't know | we should be short of the grace of cordiality. what to say; so he yelled at his horses and And next to the power of the Spirit we need cracked his whip over them. "Stop, stop," this. For if people are cold towards each I cried. "These horses do not want to drag other in addition to their coldness to the are warm towards the Master, and a slim con- the ministry God offers them."

Far be it from us to speak of human agencies Next day I saw him pruning in his or. first, in urging advance in the Lord's work, the people come in we will be constrained to keepers is often a harder service than that thank the Lord, which is the first step lead- of our good pastors."

the case of the colt, with might and main. or church can be prosperous unless its social said Mrs. Ashland thoughtfully. "If my He used both curb and whip freely. I life exhibits cordiality on the part of all to daily cares constitute my ministry. I have wards her. Let no stranger come for once no right to complain or shirk them. He was nettled, and said: "Look here, within your circle and miss seeing or feeling colts is colts and boys is boys. Natur gives it. I remembered my honored father's saying boys brains to tell them what to do, but colt's that "some of our churches are dying of re- ing that she was indeed sorely tried and spectability." Not, I judge, because he relitested, prayed that her words might be None of my neighbors have adopted Solo- probated respectability, but because he saw mon Jones's theory of family government, the false show it made, and the barrier it out and out, but I am afraid that some of placed between brothers and sisters, and them act upon it. Boys and girls are not those who might soon become such. Deacon the full light of God's Word, you will not we can afford to take a little pains to avoid. coverned as they used to be. Fifty years Jones would be glad to say to the stranger want to shirk or complain. You have just For instance, it is doubtful whether there ago we little folks got more whippings than how glad he was to see him present at the sweetmeats. We were not coddled, and service, but he has never been "introduced," coaxed to be good. We were taught to obey, and how can he speak? Sister Smith sees and if we didn't we were punished. I don't the wife and daughters of the new neighbor believe that the new system of training up in the pew opposite—the stranger's pew. children with toys, and candy, and picture- She wishes she might tell them they are more as plainly as you long to we call him. To an instructed English ear, know their business, but usually know that books will make as likely men and women as than welcome, but how can she? for the inhe old system of King Solomon and our fa- troduction fetish bids her wait till some one portant a ministry." pronounce the "cabalistic words," breaking I knew a man, years ago, who was sort of the silence which must reign till then. From istering.' I never noticed how that text ages and titles of courtesy. But a peer is much of themselves on that account. Arforerunner of Solomon Jones. He was the all such folly we pray with uplifted hands: might apply! Why, you have made it such distinguished by the circumstance that his nolfo knows that he can build a good come "Good Lord deliver us."

titterly about his father's strictness with him in the all-comprehensive word Welcome! and to be patient with my poor husband. I when a boy, and to say that he wouldn't Let nothing hinder you, my brother, my sis- had been trying to see a way out dukes, marquises, and earls, are by courtesy he has worked out a problem or two that reat his children as he was treated. He ter, from burning this thought as regards your of it all, and so many give me such advice! designated as if they were actual peers. would have puzzled anybody else; only they had' three beautiful boys. They were my welcome and Christ's on the hearts of all, Every one seems to think I should get rid But as the younger sons of dukes and mar- do not expect their fellow-men, therefore, to playmates and schoolmates. They were in- and your church house will be full. How of this or that burden! Yet I never can quises are also by courtesy called lords, but fall down and worship them. They have a dulged in everything. They were never pun- anxiou we are if we are in doubt over the see that I ought; and if it is my ministry, I without the titles of peerages, their rank is curious undersense of powerlessness, feeling ished for anything. How we used to envy acceptability of the call we are making. | would not." those boys and wish we had as good a time How we are received will determine how

rom his father's table. They all became brethren, sisters, strangers and all in the is such a wonderful rest in accepting our lot Lord Marlborough, for that would imply er man they meet, and are endlessly, fooishing the strangers and all in the is such a wonderful rest in accepting our lot.

to be so, and will come again to find his sermon as well as his greeting bright; and you will gather to your hive many busy workers. -Baptist Weekly.

"THE EVIL EYE."

An English writer, Mr. Hodden Westropp, recently traced the singular superstition of the Evil Eye back to the Aryan race. This now widely separated. The ignorant, not only in all European countries, but the Arabs, ing," will not our life be one of peace, even the Hindoos, the Maoris in Australia, the Romany, all African tribes, and our own Indians hold this absurd superstition.

In many cases, too, the belief that the eye evil influence. In Egypt, even when they the street in ragged and filthy garments for the same purpose. Lord Lytton says:

"At Naples the superstition works well the mal occhio. A coral ornament among the ancient Greeks, as now in modern Italy. was a favorite averter of this evil influence.'

This malignant power, according to the Italians, may belong to a person of good, even holy, character. Pope Pius IX., al though revered by his people, was popularly believed to have the mal occhio, and it is stated that the more ignorant of the Romans, while receiving his benediction for their souls' health, would hold up a cross, lest his glance might accidently fall upon them and wither their bodies.

There is a basis of truth in the most groveling superstition, and the germ of this one was probably the perception among the earliest dwellers on the globe of the strong personal magnetism possessed by many men of evil nature. It was natural for ignorant men to attribute this to some physical power of the eye.

While no educated American believes in the power of any man to shrivel his limbs, or infuse a deadly poison into his blood by the mere glance of his eye, it is nevertheless true that a man of strong will and magnetic manner can and dues exercise a strong influence over every person who comes near him. In every community, church, or school this power is possessed by one or more persons. They are the leaders; the others follow. Sometimes their influence is as malign to the soul as the mal occhio was believed to be to the budy.—Ex.

"THIS MINISTRY."

"Only one?" was her friend's reply. "I that plow. They are agin you, and with Master, it will be a long time before hearts ask that all my children may early accept impressible part of her young life, and this can command. Sheridan was so prompt to

understand.'

"I am sure it is! But these daily duties The church is not a social club, but no club seem quite transfigured in such a light,

Her friend, who knew her circumstances better than Mrs. Ashland supposed, knowguided with descretion as she replied:

"I won't say you have no right, dear. I only think that when you see your life in | in view of our close connection with England, this ministry, this man boarding with you, are a dozen even of the leading American this sickly husband, this family of growing papers which do not indifferently designate boys, this untrained, careless servant. Seeing, then, you have this ministry, as you have received mercy, you faint not. You But it is not by any means indifferent which and doings. All the great men not only have your son called, and to quite as im- the latter conveys a misstatement. This they know it; and are not only right in their

"'Or ministry, let us wait on our min- bility are divided into titles of actual peer- are right in them, only they do not think a different matter to plan for to morrow's Christian name is never prefixed to his title, at Florence; Albert Durer writes to one who The genius of the gospel is well expressed meals, to try to make things run smoothly, whether the title is the same as his family has found fault with his work, "It cannot name or not. And the heirs apparent of be better done;" Sir Isaac Newton knowsthat the title is the same or not. And the heirs apparent of be better done; "Sir Isaac Newton knowsthat had been true that

they had! Well, one of them became a soon, if ever, we go again.

| A street of the soon o

I often won lered if he didn't think his stern meeting or the social gathering. Blame the to what God is preparing for us. You would imply that he had been created at least See that all are detained till they meet able but willing to prepare what we need of after he has been once mentioned, Lord Ran. him and receive his cordial grasp, and, my trial and blessing, and to give us his mercy, dolph, never Lord Churchill. In like man. word for it, though they may think his ser- that we faint not. I fear we too often weak- ner his wife is never called Lady Churchill. mon a little dry [for all men will be that en each other by our sympathy for trials as if she were a peeress, but Lady Randolph sometimes] they will not feel his greetings which, if seen as part of each one's ministry, Churchill. A neglect of this distinction is would not seem trials, but blessings."

thought of my little daily cares and duties fact. There is no such person as Lord as a ministry; but I shall not forget it, I Churchill. The Tories have lately been hope. And now I must go home, for it is tempted to wish there was no such person as nearly dinner time, and 'wait' on my Lord Randolph Churchill. ministering."

reader? Are you accepting your daily cares scribes him as "Lord George Angustus and duties as a ministry to be entered into Howe," as if he were merely the younger for God? If day by day we say to him, give it into my hands, and give me grace to ory of George' Augustus Howe, Viscount do it," and then just "wait on our minister- Howe." The name and the title may be though full of trial and seeming perplexity?

WEARY IN WELL-DOING.

-Hope Ledyard.

I would have gone; God bade me stay. I would have worked: God made me rest. He broke my will from day to day; He read my yearnings unexpressed, And said them nay.

Now I would stay, God bids me go; Now I would rest, God bids me work. He breaks my heart, tossed to and fro, My soul is wrung with doubts that lurk And vex it so.

I go, Lord, where thou sendest me; Day after day I plod and moil; But Christ, my God, when will it be That I may let alone my toil, And rest with thee?

-Christiana Rossetti.

HAPPY CHILDHOOD.

is, or ought to be, the happiest part of must obey our parents, then the teachers, human life, and most people act on this then laws, and, over and above all, the laws theory by endeavoring to give little folks of God. pleasure, and smoothing away every discomfort and difficulty in their opening path, sometimes very injudiciously. The happiest obeying something else. The boy who rechild is not the one most indulged, but the bels against the authority of his father obeys best managed and most reasonably treated. his own ungoverned nature, or the sugges-

seized with ambition to follow her older steals or murders disobeys law, but he obeys sister's example, and write a few lines in his own wicked propensities. Which, then response to a competitive subject in a juve- is wiser—to yield to the just authority of parnile magazine. The question asked was, ents, teachers, laws of man and God, or to "Who is the most agreeable person you the evil influences which oppose them? know? and Mary was provided with paper and pencil, and after considerable effort greatest men have been those most obedient wrote in printing letters, "Why, mother to to proper authority. General Grant was one

especially for a girl. Perfect trust in was not allowed there. Grant did not rebel, 'mother," the endeavor to help her, the because he was a general, and the command desire for her praise, the emulation to follow had been given him by a subordinate; he at her example and walk in her footsteps, once threw away his cigar, remarking that it which though it often takes the form of was a very good order. You see he knew the semi comical mimicry, is in reality the out- dignity of obedience. come of Mary's devotion, and her conviction that whatever "mother" does or says, must | eral Grant's plan for taking Vicksburg, and be perfectly right.

Fortunate is it for the child if her mother orders as heartily as if he himself had con-"I do hope that one of my boys will be is able to take charge of her education and ceived the plan, and Grant said that Shercalled to the ministry," said Mrs. Ashland. training, and keep her within the sacred man was a hero. Boys think it grand to be precincts of her home during the most soldiers, but soldiers must obey before they is less difficult than it appears, at first sight. obey orders that he was advanced to the "The ministry God offers? I do not When old enough to be emancipated from command of a large part of the Army of the the nursery, during the greater part of the Potomac, and Warren, who did not obey "I mean just this. 'Even as the Son | day she may find plenty of pleasant and usechard, and I said to him: "How is this? but inasmuch as the Lord honors all honora of man came not to be ministered unto, but ful occupation at her mother's knee, and Natur wants all those suckers to grow, for | ble means, we feel constrained to urge on all | to minister,' so to each one of us is given a | may there drink in the refinement and their father's commands, but they should she has started them. What right have you this very simple method of helping to ministering) in this world which courtesy that characterize her parents as obey cheerfully, and in after years they may well as the atmosphere of culture that sur- | see that the command was good and wise. rounds her.—Cassell's Family Magazine for | Perhaps you have never thought that your

ENGLISH TITLES.

BY THE REV CHAS. C. STARBUCK.

Americans are not bound to be familiar with all the intricacies of English titles. Few Englishmen are. But there are a few fixed idioms of use, the neglect of which makes well informed Englishmen smile, and are really as misleading as any other use of the wrong term for the right. These blunders, the enfant terrible of Toryism as Lord standing of the relation between what he can Randolph Chuchill, or Lord Churchill. do and say, and the rest of the world's sayings rest upon the fact that English titles of no- main opinion, but usually know that they signified by prefixing lord, not to a title, that the greatness is not in them, but through "Take heed to the ministry which thou but to the full name. For instance, Lord them; that they could not do or be anything drunkards, and their father lived long enough | community feel as to their welcome, in shar- as a gift from our dear Lord. As to the | that there was a Baron, or a Viscount Mari- | ly, incredibly merciful.—John Ruskin.

not only a violation of idiom, but, to a cul-"I am sure we do. I never before tivated English ear, a direct contradiction of

The reverse error occurs in Joseph Cook's Is there not a suggestion here for you, dear memorial inscription to Lord Howe. It deson of a duke or marquis, whereas he was an actual peer. It should run, "To the memused together, but must not be confused to gether. Dean Stanley, however, has no right to call this, as he does, an "American error," for Charles Dickens, the Londoner, and for a while editor of The Daily News, could never master the distinction. In "Nicholas Nickleby" he calls one of his characters, evidently meant for a courteous lord, sometimes Lord Frederick Verisopht, and sometimes Lord Verisopht. An Americon could do no worse -- Morning Star.

LEARN TO OBBY CHEERFULLY.

"When I get to be a man, I mean to do just as I please."

I suppose every boy thinks that, but I wonder how many men will say that they do, or ever have done, just as they please. The truth is that as long as we live—and that is forever-we shall have to obey. That is the reason, doubtless, why we have to begin life as helpless babes, so that we can learn obedience the first thing.

If we shall always have to obey, it will be It is universally conceded that childhood | well to learn to do it gracefully. At first we

"But we can disobey these."

Certainly, and if we do, we are only A little girl under seven was recently tions of evil companions. The man who

Boys often think it manly to rebel, but the day walking on a government wharf smoking. That is the secret of happy childhood, when the guard said to him that smoking

General Sherman did not approve of Genwrote a protest. Then he obeyed Grant's

promptly, was superseded. Boys sometimes question the wisdom of son will be apt to be like yourself, even in your faults. Aristotle said that a man accused of filial disrespect excused himself by saying, "My father beat his father, and he his father, and my son will beat me when he is a man, for it runs in our family."

Don't let disobedience run in your family. Stop it right now and here, in your own person. Resolve that, as obedience is a necessity of existence, you will choose to obey God, rather than evil.—Congregationalist.

HUMILITY.

. I believe the first test of a truly great man is his humility. I do not mean by humility doubt of his own power, or hesitation in speaking his opinion; but a right under-

Noyular Zcience.

OCEAN STEAMERS WITH PETROLEU FUEL.-The Cunard Steamship Comp piqued by the withdrawal from their lin the English mail service, are preparin build steamers larger and faster than now running. The new steamers are to low the style of those of the North Ger Lloyd as to capacity, both as regards fre and passengers, and are to have twin acr A radical change is talked of as regards the design being to use gas instead of Experiments with gas manufactured grude petroleum have been in progre the principal steel works at Glasgow for months, and it is asserted that such a de of perfection has been reached that this may be safely trusted to take the place soal, where the latter is used in large q A BICYCLE FOR THE RIVER'S SURFAC

Lying just above the East Hartfe bridge the other day was a new craft attracted the attention of all who pas Its base is a very light catamaran with hoats about six inches broad. Near the ter is a frame, and in the centre of the fr are two seats. The rear seat is like that a bicycle, and has at a proper distance ular bicycle cranks. Between the cra are two beveled gears, and to the second attached a long shaft, terminating in bright brass propeller wheel about two inches in diameter. This wheel can raised or lowered to suit the depth of water. In front of the bicycle seat is iron standard with a handle bar like that a bicycle, and attached to the rudder. front seat is not attached to the machine and is simply for a passenger. The lit craft runs very easily, and with no great ertion can be made to go fully twice as 1 as an ordinary light rowboat.—Hartfi Courant.

GRAFTING FROG'S FLESH ON A MAN An interesting operation of flesh grafting which was one of the discoveries of M. P. Bert, has recently been performed by a you French surgeon, named Dr. Dubonsqu Labordiere. A workman had his fe scorched by molten iron, and the skin destroyed over a surface of about eight inc by four. Dr. Dubousquet took four str of flesh from the thigh of a young man four from a frog and transferred them the wound. By great care the would healed in a few days. The cicatrice obtain by the frog's skin was soft, elastic and odorous; that from human flesh was a lit strained, harder, and produced irritation some points. The patient has now be able to resume his occupation. The res of the operation is of great importance showing the superiority of frog skin, wh on the other hand human flesh is not always to be had in sufficient quantities for bu and wounds of any size, and the dissect of strips is very painful.—Galignani's M

RESTORATION OF FADED MANUSCRIPT. It often happens that the ink with whi old records were written, upon either pa or parchment, has faded and rendered characters entirely undecipherable. It well, therefore, to know that such writing may easily be rendered legible by moisteni the paper with water and then passing o the lines in writing a brush which has be dipped in a solution of sulphide of ammo The writing will immediately app quite dark in color, and this color, in case of parchment, it will preserve. R ords which were treated in this way in Germanic Museum in Nuremburg ten ye ago are still in the same condition as imp diately after the application of the proce On paper, however, the color gradus fades again, but it may be restored at ple ure by the application of the sulphi The explanation of the action of this s stance is very simple; the iron which ent into the composition of the ink is tra formed by the reaction into] the black s phide.—Exchange.

ELECTRIC LIGHT AND PLANT GROWTH Mr. Charles E. Putnam, of Davenport, Iov writes to Science: "The following item, whi first appeared in The Democrat, of this ci has a substantial basis of fact:- 'The lig from an electric-lamp tower in Davenpo lowa, falls full upon a flower-garden abo one hundred feet away; and during the p summer the owner has observed that lil which have usually bloomed only in the have opened in the night, and that mornir glories have unclosed their blossoms as so as the electric light fell on them.' 'T "Jenney" system of electric lighting v introduced into this city early this p spring, and across the street from the re dence of Mr. Henry W. Kerker is situat one of its towers. This tower is 125 fe high, and contains five are lights, each 2,000 candlepower. During the past su mer, Mr. Kerker's attention was attract to the singular effect these lights produ apon some day-lilies blooming in his garde These flowers closed as night came on, b as soon as the electric lamps were started they re-opened, and while the lights were peration continued in full bloom. As t street is about 80 feet wide, the lights w distant some 200 feet from the flower ther similar observations here are reporte but, as they are less accurately verified pass them for the present without spec

sough, as well as a Duke of Marborough se not called Lord Churchill, for the smald imply that he had been created at least baron or viscount, if not an earl, and had repped his Christian name to signify the the Therefore he is always known by his all name, Lord Randolph Churchill, or,

ther he has been once mentioned, Lord Ran elph, never Lord Churchill. In like man. his wife is never called Lady Churchill if she were a peeress, but Lady Randolph hurchill. A neglect of this distinction is of only a violation of idiom, but, to a culvated English ear, a direct contradiction of There is no such person as Lord hurchill. The Tories have lately been sapted to wish there was no such person as ord Randolph Churchill.

The reverse error occurs in Joseph Cooks semorial inscription to Lord Howe. It deribes him as "Lord George Angustus lowe," as if he were merely the younger se of a duke or marquis, whereas he was an ctual peer. It should run, "To the memy of George' Augustus Howe, Viscount lowe." The name and the title may be sed together, but must not be confused to ther. Dean Stanley, however, has no ght to call this, as he does, an "American ror," for Charles Dickens, the Londoner, d for a while editor of The Daily News ald never master the distinction. In Nicholas Nickleby" he calls one of his aracters, evidently meant for a courteous rd, sometimes Lord Frederick Verisopht, d sometimes Lord Verisopht. An Amerin could do no worse -- Morning Star.

LEARN TO OBEY CHERRFULLY.

When I get to be a man, I mean to do et as I please."

suppose every boy thinks that, but I ader how many men will say that they or ever have done, just as they please. truth is that as long as we live—and at is forever—we shall have to obey. at is the reason, doubtless, why we have begin life as helpless babes, so that we can ra obedience the first thing.

If we shall always have to obey, it will be Il to learn to do it gracefully. At first we st obey our parents, then the teachers, n laws, and, over and above all, the laws God.

But we can disobey these."

Dertainly, and if we do, we are only ying comething else. The boy who reagainst the authority of his father obeys own ungoverned nature, or the suggesof evil companions. The man who els or murders disobeys law, but he obeys own wicked propensities. Which, then, vicer—to yield to the just authority of par s, teachers, laws of man and God, or to evil influences which oppose them? love often think it manly to rebel, but the

stat men have been those most obedient was one walking on a government wharf smoking, in the guard said to him that smoking not allowed there. Grant did not rebel, name he was a general, and the command been given him by a subordinate; he at e threw away his cigar, remarking that it a very good order. You see he knew the nity of obedience.

eneral Sherman did not approve of Gen-Grant's plan for taking Vicksburg, and te a protest. Then he obeyed Grant's ers as heartily as if he himself had coned the plan, and Grant said that Sherwas a hero. Boys think it grand to be iers, but soldiers must obey before they command. Sheridan was so prompt to orders that he was advanced to the mand of a large part of the Army of the omac, and Warren, who did not obey

mptly, was superseded. oys sometimes question the wisdom of riather's commands, but they should cheerfully, and in after years they may that the command was good and wise. saps you have never thought that your will be apt to be like yourself, even in faults. Aristotle said that a man acd of filial disrespect excused himself by g, "My father beat his father, and he his

n, for it runs in our family." on't let disobedience run in your family. itright now and here, in your own person. lve that, as obedience is a necessity of ence, you will choose to obey God, rathan evil. — Congregationalist.

er, and my son will beat me when he is

HUMILITY.

believe the first test of a truly great man humility. I do not mean by humility t of his own power, or hesitation in ting his opinion; but a right undering of the relation between what he can id say, and the rest of the world's sayings doings. All the great men not only their business, but usually know that know it; and are not only right in their opinion, but usually know that they ght in them, only they do not think of themselves on that account. Ar-Enows that he can build a good dome crence; Albert Durer writes to one who ound fault with his work, "It camo tter done;" Sir Isaac Newton knows that worked out a problem or two that d have puzzled anybody else; only they expect their fellow-men, therefore to own and worship them. They have a undersense of powerlessness, feding the greatness is not in them, but through that they could not do or be anything than God made them—and they see thing divine and God-made in any ththey meet, and are endlessly, foolsh-medibly merciful.—John Ruskin.

Hopular Science.

OCEAN STEAMERS WITH PETROLEUM AS FUEL.-The Cunard Steamship Company, piqued by the withdrawal from their line of the English mail service, are preparing to build steamers larger and faster than any now running. The new steamers are to follow the style of those of the North German Lloyd as to capacity, both as regards freight and passengers, and are to have twin screws. A radical change is talked of as regards fuel. the design being to use gas instead of coal. Experiments with gas manufactured from crude petroleum have been in progress at the principal steel works at Glasgow for some months, and it is asserted that such a degree of perfection has been reached that this gas

A BICYCLE FOR THE RIVER'S SURFACE. Lying just above the East Hartfords bridge the other day was a new craft that attracted the attention of all who passed. Its base is a very light catamaran with side hoats about six inches broad. Near the center is a frame, and in the centre of the frame are two seats. The rear seat is like that of a bicycle, and has at a proper distance regare two beveled gears, and to the second is Ann goes too." attached a long shaft, terminating in a bright brass propeller wheel about twenty inches in diameter. This wheel can be raised or lowered to suit the depth of the water. In front of the bicycle seat is an iron standard with a handle bar like that of a bicycle, and attached to the rudder. The front seat is not attached to the machinery. and is simply for a passenger. The little | pipe." craft runs very easily, and with no great exertion can be made to go fully twice as fast as an ordinary light rowboat.—Hartford Courant.

GRAFTING FROG'S FLESH ON A MAN.-An interesting operation of flesh grafting, which was one of the discoveries of M. Paul Bert, has recently been performed by a young French surgeon, named Dr. Dubousquet-Labordiere. A workman had his foot scorched by molten iron, and the skin was destroyed over a surface of about eight inches by four. Dr. Dubousquet took four strips girl." of flesh from the thigh of a young man and four from a frog and transferred them to the wound. By great care the wounds healed in a few days. The cicatrice obtained by the frog's skin was soft. elastic and inodorous; that from human flesh was a little strained, harder, and produced irritation on some points. The patient has now been able to resume his occupation. The result of the operation is of great importance in showing the superiority of frog skin, while on the other hand human flesh is not always to be had in sufficient quantities for burns and wounds of any size, and the dissection of strips is very painful.—Galignani's Mes-

RESTORATION OF FADED MANUSCRIPT. t often happens that the ink with which old records were written, upon either paper or parchment, has faded and rendered the characters entirely undecipherable. It is well, therefore, to know that such writings may easily be rendered legible by moistening the paper with water and then passing over the lines in writing a brush which has been dipped in a solution of sulphide of ammonium. The writing will immediately appear quite dark in color, and this color, in the case of parchment, it will preserve. Records which were treated in this way in the Germanic Museum in Nuremburg ten years ago are still in the same condition as immediately after the application of the process. On paper, however, the color gradually fades again, but it may be restored at pleasure by the application of the sulphide. The explanation of the action of this substance is very simple; the iron which enters into the composition of the ink is transformed by the reaction into | the black sulphide. - Exchange.

ELECTRIC LIGHT AND PLANT GROWTH.-Mr. Charles E. Putnam, of Davenport, Iowa, writes to Science: "The following item, which first appeared in The Democrat, of this city, has a substantial basis of fact:- 'The light from an electric-lamp tower in Davenport, lows, falls full upon a flower-garden about one hundred feet away; and during the past summer the owner has observed that lilies which have usually bloomed only in the day have opened in the night, and that morningglories have unclosed their blossoms as soon

OUR PRATER.

BY B. P. KNOWLES.

Father of love, of light and life. To thee our hearts we bring: Thy Spirit grant to guide aright, And make us pure within.

For all the sin that we commit Against thy Son and thee, Send forth thy Spirit to convict; With "truth" to make us free.

Thy lamb-like nature, Lord, we pray, May find a place with us: And as we live from day to day, Learn more in thee to trust. -Star and Crown

ONE STANDARD FOR BOTH SEXES.

SAMANTHA ALLEN.

Josiah Allen's children have been brought may be safely trusted to take the place of up to think that sin of any kind is just and, where the latter is used in large quan- as bad in a man as in a woman; and any place of amusement that was bad for a woman to go to was bad for a man.

Now, when Thomas Jefferson was a little feller, he was bewitched to go to circuses, and Josiah said:

"Better let him go, Samantha, it hain't no place for wimmen or girls, but it won't hurt a boy."

Says I, "Josiah Allen, the Lord made Thomas Jefferson with jest as pure a heart | which endures from age to age, and allows as Tirzah Ann, and no bigger ears and eyes, plar bicycle cranks. Between the cranks and if Thomas J. goes to the circus, Tirzah iquity, but assure him that for all these

That stopped that. And then he was bewitched to get with other boys that smoked and chewed tobacco, and Josiah was just that easy turn that he would have let him go with 'em. But says I:

"Josiah Allen, if Thomas Jefferson goes with those boys and gets to chewin' and smokin' tobacco, I shall buy Tirzah Ann a

And that stopped that.

Jefferson, if it should be the will of Providence to change you into a wild bear, I will chain you up, and do the best I can by you. But if you ever do it yourself, turn yourself into a wild beast by drinkin', I will run away; for I never could stand it, never! And," I continued, "if I ever see you hangin' round bar-rooms and tavern doors, Tirzah Ann shall hang too."

Josiah argued with me. Says he: "It

to ask about sex, it makes a wild beast and idiot of a man or woman, and to look down from heaven, I guess a man looks as bad layin' dead drunk as a woman does."

Says I, "Things look differently from up there than what they do to us-it is a more sightly place. And you talk about looks, Josiah Allen. I don't go on clear looks, I go on principle. Will the Lord say to me in the last day, 'Josiah Allen's wife, how is it with the soul of Tirzah Annas for Thomas Jefferson's soul, he bein's boy, it hain't of no account?' No! I shall have to give an account to him for my deal. in's with both of these souls, male and female. And I should feel guilty if I brought him up to think that what was impure for a woman was pure for a man. If a man has a Single Copies, per year..... 60 cents greater desire to do wrong-which I won't dispute," says I, lookin' keenly onto Josiah. "he has greater strength to resist temptation. And so," says I, in mild accents, but firm as old l'lymouth Rock, "if Thomas Jefferson

hangs, Tirzah Ann shall hang too.' I have brought Thomas Jefferson up to think that it was just as bad for him to listen to a bad story or song as for a girl, or worse, for he had more strength to run away, and that it was a disgrace for him to talk or EASY TO ADJUST! listen to any stuff that he would be ashamed to have Tirzah Ann or me to hear. I have brought him up to think that manliness didn't consist in having a cigar in his mouth, and his hat on one side, and swearin' and slang phrases, and a knowledge of questionable amusements, but in layin, holt of every duty that comes to him, with a brave heart and a cheerful face; and helpin' to right the wrong, and protect the weak, and makin' the most and the best of the mind and the soul God had given him. In short, I have brought him up to think that purity and virtue are both feminine and masculine, and that God's angels are not necessarily all she ones.

A MISTAKEN ESTIMATE.

the electric light fell on them.' 'The God would do as they do, while he has plain-"Jenney" system of electric lighting was ly said: "My thoughts are not your thoughts, introduced into this city early this past neither are your ways my ways." He high, and contains five arc lights, each of God shall come and shall not keep silence," 2,000 candlepower. During the past sum- he shall sternly rebuke the presumption of mer, Mr. Kerker's attention was attracted those who have thus dishonored him. "Unto to the singular effect these lights produce the wicked God saith, what hast thou to do apon some day-lilies blooming in his garden. to declare my statutes, or that thou should-These flowers closed as night came on, but, est take my covenant in thy mouth? Seeas soon as the electric lamps were started up, ing thou hatest instruction, and castest my they re-opened, and while the lights were in words behind thee. When thou sawest a operation continued in full bloom. As the thief, then thou consentedest with him, and street is about 80 feet wide, the lights were hast been partaker with adulterers. Thou distant some 200 feet from the flowers. givest thy mouth to evil, and thy tongue Other similar observations here are reported, frameth deceit. Thou sittest and seekest but, as they are less accurately verified, I pass them for the present without special mother's son. These things hast thou done, and I kept silence; thou thoughtest that I

was altogues such an one as thyself. But I will reprove thee, and set them in order before thine year." Psa. 50: 16-21.

The great mistake of the wicked has been

in thinking that God was altogether such an one as they, and that they, in their wrongdoing and cowardly conniving at inquity, incurred no responsibility or danger. "These things thou hast done, and I kept silence." And this silence of God, in the midst of abounding and prevailing iniquity, has been misinterpreted to signify acquiescence in wrong and indifference to right.

The mistake is a most fatal one. God has magnified his Word; and he will have men pay attention to his commands, not with the timidity of an eye-servant, but with honest obedience and strict devotion to principles of truth and righteousness. If sentence against evil work was speedily executed. if ever liar shared the fate of Ananias and Sapphira; if every imitator of Korah, Dathan and Abiram, went down like them into the depths; if every sinner like Nadab and Abihu was smitten by the fire of God; if the flames of wrath were continually blazing out against all iniquity; if the thunder-bolts were smiting on the right and the left; there would be little room for the exercise of conscience and moral principle, but simple brute fear would control the conduct of mankind. But the silence, the long-suffering, the patience, the composure of the Almighty, the godless man to go on in his sins and inthings God will bring him into judgment, leaves room for the exercise of other motives beside fear, and fosters the development and growth of character for good or for evil.

Let the guilty take warning from the Word of God and the judgments of ages past, and flee from the wrath to come while time and opportunity is granted them, assured that God will bring every work into judgment; that he will not at all acquit the wicked; but that, though hand join in hand, "And about drinkin'," says I, "Thomas the wicked shall not be unpunished.—Ar-

A PURB HEART MAKES PURB SPEECH.

The true way to make pure and wholesome our own share in the ceaseless tide of words which is forever flowing around us, is to strive to make pure and wholesome the heart within: "Keep thy heart," says the wise man—"keep thy heart with all diligence, for out of it are the issues of life." If once our hearts have been trained to care very deeply for what is best and purest in life, for what is beautiful and true in thought, our heartiest mirth, our freest jest, or hasty words. The sabbath of the Decalogue?

Swedish language.

Topical Series.—By Rev. James Balley.—No. 1, My Holy Day, 28 pp.; No. 2, The Moral Law, 28 pp.; No. 3, The Sabbath under Christ, 16 pp.; No. 4. The Sabbath under Christ, 16 pp.; No. 5, Time of Commencing the Sabbath, 4 pp.; No. 6, The Sabbath, 20 pp.; No. 6, The Day of the Sabbath, 20 pp.; No. 7, The Day of the Sabbath, 20 pp.; No. 6, The Day of the Sabbath, 20 pp.; No. 6, The Day of the Sabbath, 20 pp.; No. 7, The Day of the Sabbath, 20 pp.; No. 6, The Day of the Sabbath, 20 pp.; No. 6, The Day of the Sabbath, 20 pp.; No. 6, The Day of the Sabbath, 20 pp.; No. 6, The Day of the Sabbath, 20 pp.; No. 6, The Day of the Sabbath, 20 pp.; No. 6, The Day of the Sabbath, 20 pp.; No. 6, The Day of the Sabbath, 20 pp.; No. 6, The Day of the Sabbath, 20 pp.; No. 6, The Day of the Sabbath, 20 pp.; No. 6, The Day of the Sabbath, 20 pp.; No. 6, The Day of the Sabbath, 20 pp.; No. 6, The Day of the Sabbath, 20 pp.; No. 6, The Day of the Sabbath, 20 pp.; No. 6, The Day of the Sabbath, 20 pp.; No. 6, The Day of the Sabbath, 20 pp.; No. 6, The Day of the Sabbath, 20 pp.; No. 6, The Day of the Sabbath, 20 pp.; No. 6, The Day of the Sabbath, 20 pp.; No. 6, The Sabbath, 20 pp.; No. 6, The Sabbath, 20 pp.; No. 6, The Day of the Sabbath, 20 pp.; No. 6, The Sabbath, 20 pp.; No. our own share in the ceaseless tide of words doesn't look so bad for a boy as it does for a for out of it are the issues of life." If once Says I, "Custom makes the difference; deeply for what is best and purest in life, we are more used to seeing men." "But" for what is beautiful and true in thought, says I, "when liquor goes to work to make our heartiest mirth, our freest jest, or hasty a fool and a brute of anybody, it don't stop words, will not be those of men and women who are indifferent, who care nothing for noble living, nothing for a Christian life, nothing for a Christian spirit. - Dean Brad. suare.

> TT BLPING HAND BIBLE SCHOOL WORK.

A 32-page quarterly, containing carefully prepared helps on the International Lessons. Conducted by L. A. Platts. Published at the RECORDER office. Price 25 cents a copy per year; 7 cents a quarter. Address all orders to the AMERICAN SABBATH TRACT SOCIETY, Alfred Centre, N. Y.

UR SABBATH VISITOR Is Published Weekly at ALFRED CENTRE, N. Y.

TERMS. Ten Copies and upwards, per copy.... 50 cents.

CURRESPONDENCE. All communications relating to business should be ad dressed to OUR SABBATH VISITOR.
All communications for the Editor should be addressed to
MRS. L T. STANTON, Alfred Centre N. Y.

HOUSEKEEPER

HOUSEKEEPERS WHO WANT SOMETHING

SIMPLE TO OPERATE! WILL NEVER GET OUT OF ORDER!

CAN BE OPERATED BY A CHILD!

GAGE'S PATENT PILLOW SHAM HOLDER.

Enclose 20 cents for an enameled pair, or 30 cents for a nickle-plated pair to

GAGE NOVELTY MFG. CO., BUFFALO N. Y.

GRATEFUL-COMFORTING.

EPPS'S COCOA'.

BREAKFAST.

Men form their ideas of the Divine Being "By a thorough knowledge of the natural laws which govern the operations of digestion and nutriupon the basis of their own character, experience, and observation. They think that our breakfast tables with a delicately flavored beverage which may save us many heavy doctor's bills. It is by the judicious use of such articles of spring, and across the street from the resi- who judges the Almighty by himself will until strong enough to resist every tendency to disdence of Mr. Henry W. Kerker is situated find in the great day that he has made a lease. Hundreds of subtle maladies are floating One of its towers. This tower is 125 feet terrible mistake. In that day when "Our around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—Civil Service Gasette. Made simply with boiling water or milk. Sold only

in half pound tins, by Grocers, labelled thus:

JAMES EPPS & Co., Homosopathic Chemists, London, England



MATALOGUE OF BOOKS AND TRACTS

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY. ALFRED CENTRE, N. Y.

THE SABBATH AND THE SUNDAY. By Rev. A. H. Lewis, A. M., D. D. Part First, Argument. Part Second, History. 16mo. 268 pp. Fine Cloth, \$1 26. This volume is an earnest and able presentation of the Sabbath question, argumentatively and historically. This edition of this work is nearly exhausted; but is being re-

Vol. 1.—Biblical Trachings concerning the Sabbath and the Sunday. Price, in fine muslin, 60 cents. Paper, 30 cents. 166 pages.

vised by the author, and enlarged, and will be published in

three volumes, as follows:

Vol. II.—A CRITICAL HISTORY OF THE SABBATE AND THE SUNDAY IN THE CHRISTIAN CHURCH. Price, in fine muslin, \$1 25. Twenty-five per cent discount to clergymen. 583 pages. (Volume Three not yet ready.) THOUGHTS SUGGESTED BY THE PERUSAL OF GILFILLAR AND

OTHER AUTHORS ON THE SABBATH. By the late Rev. Thos. B. Brown, Pastor of the Seventh-day Baptist Church at Little Genesee, N. Y. Second Edition, 125 pp. Fine Cloth, 35 cents. Paper, 10 cents.

This book is a careful review of the arguments in favor of Sunday, and especially of the work of James Gilfillan, of Scotland, which has been widely circulated among the clergymen of America

VINDICATION OF THE TRUE SABBATH, in 2 parts. Part First, Narrative of Recent Events. Part Second, Divine Ap-pointment of the Seventh Day. By Rev. J. W. Morton, formerly Missionary of the Reformed Presbyterian Church. 66 pp. Paper, 5 cents.

THE ROYAL LAW CONTENDED FOR. By Edward Stennet.
First printed in London, in 1658. 64 pp. Paper, 10 cents.
LIFE AND DEATH. By the late Rev. Alexander Campbell,
of Bethany, Va. Reprinted from the "Millennial Harbinger Extra." 50 pp. Price, 6 cents.

COMMUNION, OR LORD'S SUPPER. A Sermon delivered at Milton Junction, Wis., June 15, 1878. By Rev. N. Ward-ner, D. D. 20 pp.

THE SABBATH QUESTION CONSIDERED. A review of a series of articles in the *American Baptist Flag*. By Rev. S. R. Wheeler, A. M., Missionary for Kansas, Nebraska, and Missouri. 32 pp. 7 cents.

A PASTOR'S LETTER TO AN ABSENT MEMBER, on the Abrogation of the Moral Law. By Rev. Nathan Wardner, D. 8 pp. 2 cents. SUNDAY: ISIT God's SABRATH OR MAN'S? A letter addressed to Chicago Ministers. By Rev. E. Ronayne. 13 pp.

Moral Nature and Scriptural Observance of the Sabbath Religious Liberty Endangered by Legislative Enactments

An Appeal for the Restoration of the Bible Sabbath

The Sabbath and its Lord. 28 pp. The True Sabbath Embraced and Observed. 16 pp. The Bible Doctrine of the Weekly Sabbath. 20 pp. The last two Tracts in this list are also published in the Swedish language.

Which Day of the Week did Christians Keep as the Sab bath during 300 years after Christ? This four-page series is also published in the German lan-

Why Sunday is observed as the Sabbath. By C. D. Potter, M. D., 4 pp.

Apostolic Example. By C. D. Potter, M. D., 4 pp. Tracts are sent by mail postpaid at the rate of 800 pages for \$1. Annual members of the Tract Society are entitled to tracts equal in value to one-half the amount of their annual contributions to the Society. Life Members are entitled to 1,000 pages annually. Sample packages will be sent, on application, to all who wish to investigate the subject. Address all communications to the SABBATH RECORDER

Alfred Centre, N. Y.

LFRED UNIVERSITY.

CONSERVATORY OF MUSIC. For circulars and information address.

N. WARDNER WILLIAMS.

DE BOODSCHAPPER, A SIXTEEN-PAGE RELIGIOUS MONTHLY

-IN THE-

HOLLAND LANGUAGE.

Subscription price...... 75 cents per year. PUBLISHED BY G. VELTHUYSEN.

DE BOODSCHAPPER (The Messenger) is an able exponent of the Bible Sabbath (the Seventh-day), Baptism, Temperance, etc., and is an excellent paper to place in the hands of Hollanders in this country, to call their attention to these important truths. The undersigned is authorized to receive subscriptions and contributions for its support, and would be pleased to receive names and addresses of Hollanders, that sample copies may be furnished them.

C. DE VOS,

No. 1419 Commerce Street, Dallas, Texas.

E VANGELII HAROLD, A FOUR-PAGE RELIGIOUS MONTHLY

SWEDES OF AMERICA.

Three copies, to one address, one year..... \$1 00

Published by the AMERICAN SABBATH TRACT SOCIETY, Alfred Centre, N. Y. L. A. PLATTS, Editor.

Subscriptions to the paper, and contributions to the fund for its publication, are solicited.

Persons having the names and addresses of Swedes who do not take this paper will please send them to this office, that sample copies may be furnished.

SITUATIONS FREE,

To our subscribers only—can be obtained through the School Bureau department of the OHICAGO CORRESPONDENCE UNIVERSITY

An institution furnishing instruction to "eny per-

son in any study."

THROUGH DIRECT CORRESPONDENCE

WITH EMINENT SPECIALISTS (College Professors). To learn of present courses of study and vacancies to teach, send 10 cents for sample copy of our first-class Literary and Educational Journal.

N. B.—Schools and families supplied with teach ers FREE. Address

THE CORRESPONDENCE UNIVERSITY JOURNAL (AGENTS WANTED.) 162 La Salle St., Chicago

BOOK BINDING. In any Style

- OF -

CLOTH OR LEATHER, DONE AT THE

RECORDER OFFICE

ALFRED CENTRE, N. Y., at the following prices:

*Seventh-day Baptist Quarterly, and books of came size half sheep, paper sides, 50 cents; half roan, cloth sides, cents; half imitation morocco, cloth sides, \$1. Harper's, Century, † Outlook and Sabbath Quarterly, and books of same size, half sheep, paper sides, 75 cents; half roan, cloth sides, \$1; half imitation morocco, cloth side.

Leslie's and Demorest's Magazines, Appleton's Journal and books of same size, half sheep, paper sides \$1; half roan, cloth sides, \$1 25; half imitation morocce, electisides, \$1 50.

Harper's Weekly, Leslie's Newspaper, Graphic, and paper of same size, half sheep, paper sides, \$1 50; half roan cloth sides, \$1 75; half imitation morocco, cloth sides, \$2 Newspaper Flies, half sheep, paper sides, \$2; half rear cloth sides, \$2 50; half imitation morocco, cloth sides, \$3 Special prices for special jobs.

Postage or expressage extra. Several books can be sen it a less rate proportionately than one book. Club tegeth r and send in your work.

People having magazines will do well, before any man bers are lost, to have them neatly bound.

* Quarterlies furnished for \$2 additions.
† Outlooks (Vois. 8 and 4) furnished for 30 cents additions.

THE SECOND COMING OF CHRIST AT HAND.—Note in those days wherein the Lord will gather His Intend out of both Jew and Christian Churches, that their spirit, soul and body may be preserved blameless to receive the Lord at his coming. Rom. ix. 4; Isa. xi. 11, 12; Rev. vii. 4; Rom. viii. 29; Rev. xiv. 1; 1 Thees. v. 20, 21, 23; 1 Cov. xv. 52, 53; Phi. iii. 21; Mark xiii. 20; Math. xxiv. 14; Rom. viii. 11, 22; 33; Rev. xxi. 1, 4, 5; John xiv. 16, 17, 36. Further information can be obtained in two different books at 12c. each. Mention this paper. Address:

J. WIELE, 143 N. Sixth St., Brooklyn. N. Y.

A GENTS WANTED for our new Religious book A the greatest success of the year. Send for illutrated circular, if you want to make money. FORSHEE & McMAKIN, Cincinnati, Ohio.



opposite the U.S. Patent Office, and we can obtain Patents in less time than those remote from WASHINGTON. Send MODEL, DRAWING or PHOTO of invention. We advise as to patent abuity free of charge and we make NO CHARGE UNLESS PATENT IS SECURED

For circular, advice, terms and references to actual clients in your own State, County, City of Town, write to C A SNOW & CO



VANDUZEN & TIFT, Cincinnati, O.



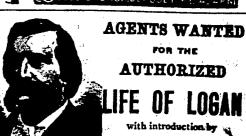


BIC OFFER. To introduce them, will Give Away 1.2. Self-Operating Washing Machines. If you war, one send my your name, P. O. and express office at once. The National Co., 28 Dep St., S. E.



WE WANT YOU alive energetic man profitable employment to represent us in every county. Salary \$75 per month and expenses, or large commission on sales if preferred. Goods staple. Every one buys. Outfit and particulars Free. STANDARD SILVERWARE CO., BOSTON, MASS.





AUTHORIZED OF LOGAN MRS. LOGAN.

This Biography has been more than two years in preparation. Gen, Logan himself furnished the data to the author, Gioo. Francis Dawson, his intimate friend and associate; and before his death he read all but the closing chapters of the work, and gave it his unqualified endorsement. Mrs. Logan states this in the introduction. A million admirers of the dead Chieftain want this thrilling story of his great career in peace and war. Splendidly illustrated with portraits and battle scenes. Send quick &t for outfit and get choice of territory. Address

PHILIP J. FLEMING & CO., Publishers, 69 University Place, New York.



The Sabbath School.

"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: 28-31, and 2: 1-8. Jan. 8. Sin and Death. Gen. 8: 1-8, 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: 1-18. Feb. 12. God's Covenant with Abram. Gen. 15:5-18. Peb. 19. Abraham Pleading for Sodom. Gen. 18: 28-88. Feb. 26. Destruction of Sodom Gen. 19: 12-26. March 5. Abraham offering Isaac. Gen. 22: 1-14. March 19. Jacob at Bethel. Gen. 28: 10-22. March 19. Jacob's New Name. Gen. 32: 9-12, 24-30. March 26. Review.

LESSON XI.—JACOB AT BETHEL.

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

For Sabbath-day, Mar. 12th.

SCRIPTURE LESSON.—Gen. 25:10-22.

10. And Jacob went out from Beer-sheba, and went to ward Haran.

11. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in

that place to sleep.

12. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

18. And behold, the Lorn stood above it, and said, I am the Lorn God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy 14. And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and

thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.

15. And behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land: for I will not leave thee, until I have done that which I have spoken to thee of.

16. And Jacob awaked out of his sleep, and he said, Surely the Lozn is in this place; and I knew it not.

17. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven.

place! this is none other but the house of God, and this is the gate of heaven.

18. And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it.

19. And he called the name of that place Beth-el: but the name of that city was called Luz at the first.

20. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

21. So that I come again to my father's house in peace; then shall the Lord be my God:

22. And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me, I will surely give the tenth unto thee.

GOLDEN TEXT.—Surely the Lord is in this

BIBLE READINGS.

Sunday. Gen. 28: 10-22. The beginning of fuller disclosures.

Monday. John 3: 1-17. Heavenly truths. Tuesday. John 14: 1-14. The heavenly way. Wednesday. 2 Kings 6: 1-17. Heavenly helpers. Thursday. Rev. 21: 9-27; 22: 1-5. Heavenly glo-

Friday. Rom. 5: 1-11. God's grace. Sabbath-day. 1 Peter 2:1-12. Human consecra-

TIME.—About B. C. 1760. PLACE.—Bethel, twelve miles north of Jerusalem.

OUTLINE.

I. Heaven's nearness. v. 10-12. III. God's grace. v. 13-15.

III. Man's advancement. v. 16-22.

INTRODUCTION. We now pass over a space of more than one hundred years, from the event of the last lesson to the event recorded in this lesson. All that interesting history of Isaac's early life: the story of his marriage to Rebekah; the young life of their two sons, Esau and Jacob, the alienation that sprang up between the two brothers, form simply a connection between the covenant made with Abraham and the covenant now made with Jacob. Esau, in a moment of hunger, had sold his birthright to Jacob. On the part of Jacob this transaction was exceedingly unworthy. It was taking advantage of E-au's necessity to rob him of his most valuable possession. Jacob's mother was also an accomplice in this unfair transaction. She contrived a plan sometime after the above transaction to secure the blessing of Isaac upon Jacob, which Isaac had intended to confer upon Esau. On account of this dishonest transaction, Esau was deep ly enraged against his brother Jacob, which made it unsafe for Jacob to remain at home. Esau was dis. Jacob had come to feel that he was really in the very posed to take his life, and Isaac was also greatly of- presence of God; in the very place where God fended at the deception that Jacob and his mother dwelled; it was a sacred place; the divine presence had practiced upon him. In this emergency of unhappy affairs at home, Jacob's mother sent him away to his kindred, her brother's family, who lived purpose of securing a wife among his kindred. This brings us to the lesson of to day.

EXPLANATORY NOTES.

V. 10. And Jacob went out from Beer-sheba, his father's home. This place had been the residence of Abraham a hundred years before, and was named by him Beer-shebs, which, interpreted, is "the well of seven," or again "the well of the oath." The place was remarkable chiefly for the wells of living water. It still retains its ancient name, and its two old wells may possibly date back to patriarchal times. From this place Jacob goes forth an exile from his home no more to return. He goes unat- will come again to my father's house in peace; then has no accommodation for his journey, except a staff | of being sometime restored to his father's house. He to walk with. His journey was not only a lonely | had not before thought that it was possible, but new sought his secluded way apart from the common | up and a higher and nobler life has been born in his highway; his conscientious soul was troubled, on soul. He is now told that he is himself in the line account of his sins, which had provoked the resent- of that ancient divine promise which the Lord had ment of his brother, by which he was driven from | made to Abraham and to Isaac. In view of all these home, and went toward Haran. This was in Padan-things, he greatly desires and hopes to be again rearam or Mesopotamia, where Abraham's father had stored to his father's family; and what deeply condied, and where his relations had remained and set- cerns him is, can he be restored in peace. If the tled when he, by divine direction, set out for Cansan. Lord will only do that for him, he makes a most sol-Jacob's mother, Rebekah, had lived there before her emn vow, "then shall the Lord be my God." He en-

cerning his grandfather. It was about forty five thee. This giving of tithes has been mentioned bemiles from Beer-sheba, in a north-easterly direction, fore. It is a sacred renewal of one's vows to God and probably required two or three days' travel to repeated as often as God gives to the one making the reach it. It was near Bethel. Here he halted for the vow. In this age of the world there are some who night, and he took of the stones of that place, and put make no vows, and of course give no tithes. But it them for his pillows. More strictly, he took one of the would be much better for men to come into such stones and placed it for his pillow. It was no pe. personal communion with God as to feel their utter culiar hardship for him, as a traveler, to sleep on the ground, indeed, it was the common method in that warm climate. Thus, wrapped in his mantle, with head on a stone for a pillow, he slept. The anxieties which had filled his mind during these last days, had prepared him for new revelations from

V. 12. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven. There are a number of instances recorded in Scripture in which God revealed himself or some of his purposes to his trusting children, in dreams or night visions. But it is by no means to be inferred that every dream has some particular divine significance. They generally originate from some physical or mental discomfort. In this instance the Lord was Jacob's companion, so to speak; and was seeking, through the medium of a dream, to lift up his desponding soul, and help him to take a distinct and higher views of God's plans before him a view of the ascent from earth to heaven. he recognized himself as on the earth, he saw the successive steps reaching higher and higher from the earth until they seemed to reach the threshold of heaven. Though the way was rugged, and required one struggle after another, yet it was all connected and had a distinct determination in the portals of light, where no earthly enmity could ever overtake him nor was he to travel all this rugged way alone, for angels of God were ascending and descending on it, and they were at his service, carrying his petitions and bringing back answers of peace.

V. 13. And behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: As he beheld, he saw in his vimon. and distinctly recognized the Lord standing at the head of the lofty ascent; not only did he behold the Lord, but the Lord was beholding and speaking to him. Surely, here was a conference such as he had never been permitted to enjoy before; though he was destitute of earthly companionship, he had the attendants of the Lord ministering directly to his lonely heart. He heard the voice of the Lord God. who had so often spoken to his father and to his grandfather, and had made such wonderful promises to them, many of which had already been fulfilled. Some of those promises could not vet be fulfilled. and hence they were repeated to him as in the direct line of the promise made to Abraham. The land whereon thou liest, to thee will I give it, and to thy seed. Jacob is fleeing from Canaan to escape the fury of his brother, he thinks to leave all this land to his brother, but here he is told that this same land is to be for a possession to him and to his posterity through the coming ages.

V. 14. And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, etc. As yet Jacob had no wife, no posterity, and still he is told that he shall spread abroad in his posterity, and they shall become so numerous as not to be numbered. And in thee and in thy seed shall all the families of the earth be blessed. The remarkable feature of these repeated promises is that the blessings are not only to be very great in their own posterity, but to be very great to all the families of the earth. They are thus constantly reminded in these wonderful promises that as a family and a people they are, not blessed for themselves alone, but that through the promise to them there is a promise to the whole human race. Such a wonderful communication made to Jacob. as he lay there alone, contemplating the vast signifi cance of the promise, must have lifted his heart from the fears and sorrows that had hitherto weighed upon him so heavily, and prepared him to go on his journey more trustingly and hopefully.

V. 15. And behold, I am with thee, and will keep thee in all places. Here the Lord assures Jacob that he shall not be left alone nor without guidance; until the utmost of this promise shall be fulfilled.

V. 16. And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place. Jacob had a general trust in the presence of God everywhere; he believed that he had been present with Abraham and with Isaac, but he had never been so intensely sensible before of his personal presence with him.

V. 17. And he was afraid, and said, How dreadful is this place! this is none other but the house of God. filled his soul with awe.

V. 18. And took the stone that he had put for his pillows and set it up for a pillar, and poured oil upon in Padan-aram. He went away for the nominal | the top of it. He made this stone a monument of the promise and the covenant which the Lord had made to him there. The act of pouring oil upon the stone was an act of consecration which was repeated many 9-20; 24: 26; 1 Sam. 7: 12; Exod. 40: 9-11.

V. 19. And he called the name of that place Beth el. This name signifies "the house of God." It is very | respond in the Swedish language, should be sent to natural that Jacob should give to it this name, for L. A. Platts, Alfred Centre, N. Y. he felt that really it was the abiding place of the

V. 20, 21. And Jacob vowed a vow, saying, If God will be with me, and will keep me . . . So that Itended by a servant or even a beast to carry him; shall the Lord be my God. Jacob now begins to think one, but his heart was filled with sorrow, as he light has come to his mind; new hopes have sprung

gages to serve him and him only. V. 11. And he lighted in a certain place, and tarried V. 22. And this stone which I have set for a pillar, lows the preaching service. Sabbath-keepers spend. there all night, because the sun was set. It was no acci shall be God's house. The fulfillment of what he ing the Sabbath in Hornellsville are especially in. dent that he stopped at this place. It was a place well here engages is recorded in the 85: 1-15. And of all vited to attend. All strangers will be most cordially known in the traditions that had come to him con- that thou shall give me, I will surely give the tenth to welcomed.

dependence upon him for all the blessings of life, and be willing in their hearts to make sacred vows to him, to be constantly renewed by giving a tithe of all that they have.

Books and Magazines.

Joseph Cook's Boston Lectures.—The Rev. Joseph Cook has arranged with the Rand Avery Company for the exclusive right to publish the Boston Monday Lectures for the present course. They are to appear once a week in handsome pamphlet form, magazine size, in large type, on fine paper. They are to be thoroughly revised and copyrighted by Mr. Cook, and are to be the only authentic reports of his lectures. Just as the course of lectures has been given for twelve years without any aim at pecuniary remuneration, so these lec tures are to be published at a merely nominal price, and mercies awaiting him. In this vision was brought | 10 cents a copy, or 50 cents for the set of eight lectures, to pay only the bare cost of publishing. The present course is probably the most important, and most interesting, of all that have been delivered within the past twelve years, covering, as it does, the general topic of "Current Religious Perils."

> In these lectures, Mr. Cook is to interpret, in his most eloquent and powerful manner, the many theological signs of the times, and review such vital topics as the Andover Controversy, the debate at Des Moines, the attitude of secular journalism, the new religious efforts on the colleges, and the general feeling of anxiety in the churches.

No doubt the multitude of readers of the former reports in the religious and daily newspapers, will be pleased to learn of this new arrangement for the publication of Mr. Cook's lectures, especially so as they are to be issued in a cheap form that will reflect creditably on the old printing house of Rand Avery Company, of Boston.

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

FORM OF BEQUEST.

I give, devise and bequeath to the American Sabbath Tract Society, a body corporate and politic under the general laws of the state of New York, the sum of......dollars, (or the following 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 C. A. Building, corner 4th Avenue and 23d St.; entrance on 23d St. (Take elevator.) Divine service at 11 A. M. Sabbath school at 10.15 A. M. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to at-

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

THE Committee appointed by the Genera Conference to correspond with interested persons in reference to the Sabbath question, and with refer ence 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 o 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 times by the patriarchs. See Gen. 31: 45; Josh. 4: | belong, they will greatly aid the committee, and the cause of truth.

The names of all persons who would wish to cor-

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 Musionary Society, or both, will be furnished, free of charge, on application to the SABBATH RECORDER, Alfred Cen-

THE Hornellsville Seventh day Baptist Church holds regular services at the Hall of the McDougal Protective Association, on Broad St., every Sab bath, at 2 o'clock P. M. The Sabbath school fol-

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

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



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

Salesmen Wanted.

WE are in want of a few more good men to canvass for the sale of CHOICE VARIETIES of NURSERY STOCK. To men who can make a success of the business, we can pay good salaries, or commission, and give permanent employment. We have many new and choice specialties, both in the Fruit and Ornamental line, which

Address, at once, with references,
MAY BROTHERS, NURSERYMEN,

FOR SALE. I will sell my manufacturing and job bing business, situated in Alfred Cestre, N. Y. The goods are in good demand, with fair profits. TRADE WELL ESTABLISHED.

Reason for selling: I have business in Richburg that requires all my time and attention. This is a grand chance for a live man. For further particulars, address, E. S. BLISS, Richburg, N. Y.

WANTED, A Harness maker, to take a half interest in a Harness shop, and to take charge of the same. I will sell Blankets, and Wnips AT Cost, for Thirty days.

J. S. FLINT. Thirty day. Scio, N. Y., Feb, 8, 1887.

SALARY & expenses to men and women ag'ts. J. E. Whitney, Nurseryman, Rochester, N. Y.

MANTED.—A Sabbath-keeping painter, a man of good waddress and wide awake, a first-class sign-writer, to take a half interest in a general house and sign painting business, in a city of 4,000 inhabitants. Business thoroughly established by a painter of over twenty years experience. Three different societies of Sabbath-keepors in the vicinity. Address C. E. GREGG, Marion, Linn Co, Iowa.

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

HE CHEAPEST AND BEST ANTHEM BOOK PUBLISHED. I have a lot of ANTHEM TREASURES, which I will sell for \$7 20 per dozen. Cannot be had from the publishers for less than \$12 00 per dozen. Sample copy sent for 60 cents, and 12 cents to pay postage.

Address,

J. M. STILLMAN,

Milton, Rock Co., Wis.

Business Directory.

It is desired to make this as complete a directory a possible, so that it may become a DENOMINATIONAL DIREC rory. Price of Cards (3 lines), per annum, \$3.

Alfred Centre, N. Y.

LFRED UNIVERSITY, ALFRED CENTRE, N. Y. Equal privileges for Gentlemen and Ladies. Winter Term opens Dec. 15, 1886. REV. J. ALLEN, D. D., LL.D., PH. D.,

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

TYNIVERSITY BANK, ALFRED CENTRE, N. Y. E. S. BLISS, President,

WILL. H. CRANDALL, Vice President, E. E. HAMILTON, Cashier. This Institution offers to the public absolute secur

ty, is prepared to do a general banking business, and invites accounts from all desiring such accommodations. New York correspondent, Importers and Traders National Bank.

BOURDON COTTRELL, FRIENDSHIP AND ALFRED CENTRE, N. Y. At Friendship, 1st-7th, and 15th-22d of each month.

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

A. SHAW, JEWELER. AND DRALER IN WATCHES, SILVER WARE, JEWELRY, &c.

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

TO USINESS DEPARTMENT. ALFRED UNIVER-D sirry. A thorough Business Course for Ledies and Gentlemen. For circular, address T. M. Davis THE SEVENTH DAY BAPTIST QUARTER

LY. A Repository of Biography, History, Literature, and Doctrine. \$2 per year. Alfred Centre, N.Y. DEVENTH-DAY BAPTIST EDUCATION SO

E. P. LARKIN, President, Alfred Centre, N. Y. D. E. Maxson, Corresponding Secretary, Alfred Centre, N. Y. LIVERMORE, Recording Secretary, Alfred Cen-

tre. N. Y. W. C. BURDICK, Treasurer, Alfred Centre, N. Y.

CONFERENCE. H. C. Coon, President, Alfred Centre, N. Y. T. R. WILLIAMS, Cor. Sec., Alfred Centre, N. Y. E. S. Bliss, Treasurer, Richburg, N. Y.

Alfred, N. Y.

C. BURDICK WATCHMAKER and ENGRAVER AURORA WATCHES A SPECIALTY.

Andover, N. Y.

B. WOODARD, DENTIST, IS MAKING A. Rubber Plates by a new process. His own invention. The best thing out. Send for circular COTTRELL, Breeder of Percheron A. COTTRELL, Breeder of Percheron Horses. Six State Fair premiums out of eight exhibits.

Berlin, N. Y.

R. GREEN & SON. DEALERS IN GENERAL MERCHANDISK Drugs and Paints.

New York City.

THE BABCOCK & WILCOX CO. Patent Water-tube Steam Boilers. GEO. H. BABCO JK, Pres. R. TITS NORTH, MANUFACTUREN UP. FINE CLOTHING. Ouston Work a Specially 2011 Canal St. M. TITS WORTH, MANUFACTURER OF

300 Canal St. POTTER, JR. & CO. PRINTING PRESSES. 12 & 14 Spruce St. C. Potter, Jr. H. W. Fish. Jos. M. Titsworte.

Leonardsville, N. Y.

A. L. TITSWORTH.

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

Plainfield, N. J.

MERICAN SABBATH TRACT SOCIETY EXECUTIVE BOARD. C. POTTER, JR., Pres., J. F. HUBBARD, Tress D. E. TITSWOTRH, Sec., G. H. BABCOCK, Cor. Sec. Plainfield, N. J. Plainfield, N. J. Regular meeting of the Board, at Plainfield, N.

, the second First-day of each month, at 2 P. M. TITHE SEVENTH-DAY BAPTIST MEMORIAL BOARD. CHAS. POTTER, JR., President, Plainfield, N. J. E. R. Pope, Treasurer, Plainfield, N. J., J. F. Hubbard, Secretary, Plainfield, N. J.

Gifts for all Denominational Interests solicited Prompt payment of all obligations requested. TOOTTER PRESS WORKS. Builders of Printing Presses.

C. POTTER, JR., - - Proprietor M. STILLMAN, ATTORNEY AT LAW.

Supreme Court Commissioner, etc. Westerly, R. I.

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

RELIABLE CO., JEWELERS. RELIABLE GOODS AT FAIR PRICES Finest Repairing Solicited.

F STILLMAN & SON, MANUFACTURERS OF STILLMAN'S ARLE OIL. The only axle oil made which is ENTIRELY FREE from gumming substances.

DHŒNIX MUTUAL LIFE INSURANCE CO. OF HARTFORD, CONN.

WM. C. STANTON, General Agent,

R. I. 5 Custom House St., Providence, R. I.

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

TTHE SEVENTH-DAY BAPTIST MISSION GEORGE GREENMAN, President, Mystic Bridge, Ca. O. U. WHITFORD, Recording Secretary, Westerly, L. E. MAIN, Corresponding Secretary, Sisco, Fla.

ALBERT L. CHESTER, Treasurer, Westerly, R. L.

Chicago, Ill.

RDWAY & CO. MERCHANT TAILORS. 205 West Madison St. TRED. D. ROGERS, M. D.,

PHYSICIAN AND PHARMACIST, Office, 2884 Prairie av. Store, 2406 Cottage Grove av B. COTTRELL & SONS, CYLINDER PRINTING PRESSES, for Hand and Steam Power.

Factory at Westerly, R. I.

Milton, Wis.

112 Monroe St.

W. CLARKE, DEALER IN BOOKS. W. CLARKE, DEALER IN BOUKS.

Stationery, Jewelry, Musical Instruments.

FANCY AND HOLIDAY GOODS. Milton, Wis.

P. CLARK REGISTE Post-Office Building, REGISTERED PHARMACIST,

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

Milton Junction, Wis.

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

Sabbath Becorder.

AMERICAN SABBATH TRACT SOCIETY. ALFRED CENTRE, ALLEGANY CO., N. Y. TERMS OF SUBSCRIPTION,

Papers to foreign countries will be charged 50 cents additional, on account of postage. No paper discontinued until arrearages are paid, except it the option of the publisher.

Transient advertisements will be inserted for 75 cents at inch for the first insertion; subsequent insertions in 520 cession, 30 cents per inch. Special contracts made with parties advertising extensively, or for long terms.

Legal advertisements inserted at legal rates.

Yearly advertisers may have their advertisements changed quarterly without extra charge.

No advertisements of objectionable character will be admitted. ADVERTISING DEPARTMENT.

JOB PRINTING. The office is furnished with a supply of jobbing material, and more will be added as the business may demand, so ABBATH-DUHOOL BOARD OF GENERAL | that all work in that line can be

> ADDEDOS All communications, whether on business or for publica-tion, should be addressed to "THE SABBATH RECORDER Alfred Centre, Allegany Co., N. Y."

PUBLICATED BY THE AMERICAN SAB

VOL. XLIII.-NO. 10.

The Sabbath Beco

Entered as second-class mail matter

office at Alfred Centre. N. Y.

THE VALLEY OF BACA.

BY M. A. D. "Who, passing through the Valley of B it a well; the rain, also filled the pools.

from strength to strength, every one of the appeareth before God." Pss. 84:6, 7. Mourn we the desolation of our way? The dreary, sun-parched vale our feet m

Ere we can reach the city, far away, Where dwelleth light and love and holis Complaining that no trees, fruit laden, ber Above the path to our Jerusalem,

Nor fount, nor stream, their sweet refresh

To speed us on to where its spires gleam Paint we, as nears the noontide, hot and d And long for rest, in fragrant, sylvan be And fret, and send to heaven our bitter cry That 'thirst and hunger, all our street

Nay, let us rather, while we seek this clim Belong to those whose "strength is all Who, forward press, sustained by trust su And "make a well" of "Baca." deep as And drink great draughts, and "go from

nower ?'

to strength

Until, in Zion we with joy appear, Before our God, who giveth us at length, The bliss we early sought, but found not Oh! happy they, who journey to their hom With hearts elate, despite the ills of life!

And sweetness draw from all life's bitter Who in the valley bare, of Baca, tread With light, elastic step and joyful hope, And in the and waste, discern the thread

Who find the stars, in heaven's most cloude

Of silver streams, that wondrous fountain And quickly learn to touch the secret sprin Invisible, of God's abounding love, And feel the peace his blessed presence brin The strength and grace that all his fullner

And so they make the wilderness to bloom With joyous brightness, as they pass along Diffusing, from the cradle to the tomb. The incense sweet, of worship, prayer and

DENOMINATIONAL SKETCHES .-- NO

BY REV. THOS. R. WILLIAMS, D.

Educational Movements. Of the many colleges founded in thi

try, Brown University was the sevent der of time, and the first Baptist-f in 1764. At this time the Seventh-day Church at Newport was 93 years old Hopkinton Church was 56 years old church in Piscataway, 57 years old church at Shiloh was 27 years old church at Berlin, N. Y., was not yet ized. We mention these facts t something of the extent of our people time when the Baptists began to pla college. The Baptists, in this cour this time were 126 years old, and l come quite numerous in the sea-board Yet our people were equally interest them in the subject of education, and to co-operate with them as far as r Among the incorporating members University, were included several S day Baptist. Rev. John Maxson and or Samuel Ward were among the n They were men of great force of cl and of sound learning. This Eld Maxson and his successor, Eld. Wn were the two grandfathers of our la Wm. B. Maxson. They had often ex

their deep interest in the work of edu and William, in his younger boyhou been thoroughly inspired with the d learning. Thirty years pass, he has strong manhood; and with such men Satterlee, E. S. Bailey, John Davis Green, Daniel Coon, Alexander Ca Stillman Coon. Lucius Crandall, N. V J. R. Irish, T. B. Brown, W. B. James Bailey, T. B. Stillman, G. B 8. Carpenter and others, some old some younger, he moved the question educational institution of learning established among our people. We a very small and financially poor peo we had made our protest against som Pagan usages of the Christian church we had made it on the ground of t teachings of the Bible. Having tak position, we were bound to meet the r conservatism of the world. To me responsibilities on Biblical grounds, it in the spirit and energy of true C manliness, we needed to be a tho educated people. Our fathers, whose names I have mentioned, saw i and were inspired with the resolu prepare for the grand mission before

of the first articles on the subject of