

The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

TERMS—\$2 A YEAR, IN ADVANCE.

VOL. XLI.—NO. 36.

ALFRED CENTRE, N. Y., FIFTH-DAY, SEPTEMBER 3, 1888.

WHOLE NO. 2117.

The Sabbath Recorder.

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

(FOR THE SABBATH RECORDER.)

ONWARD.

BY DELLA CHAPMAN.

Time is fleeting, swiftly fleeting;
Oh, the years, how fast they roll!
Onward march, disdain retreating,
If you would obtain the goal.

We must work while life is given,
Ere the night of death doth come;
We must live for God and heaven,
If to us 'tis said "Well done."

Falter not, then, pilgrim brother,
Onward! let your watchword be;
Seek to aid, and cheer another,
Thus obeying, "Follow me."

"Though 'tis but 'a cup of water,"
Yet, if given in His name,
He will count you son, or daughter,
When He comes his own to claim.

GOD'S SPIRIT IN THE CHURCH.

BY W. C. DALAND.

Our Saviour in his last discourse to the disciples said to them:

"It is expedient for you that I go away; for, if I go not away, the Comforter will not come unto you; but, if I depart, I will send him unto you. And when he is come, he will reprove (R. V., convict) the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged." John 16: 8-11.

We are expecting this work of the Holy Spirit. We hope for it; we pray for it. Be it said truly to our credit that we earnestly and sincerely desire it. In a revival of religion we desire the arrows of conviction to strike the heart of the sinner. It is a source of complacent satisfaction for us to sit by and see the bolts come down and do the work around us. We look out upon the world and see there sin, unrestrained, unheeded, increasing day by day, and doing its terrible work of destruction. We discern, in the minds of those steeped in sin, no thought of its terrible nature, nor of the reality of righteousness and judgment. We wonder how long the Lord can let it go on. Our faith fails us, and our prayers that he may send his spirit to do his office work are weak.

In all this we are apt to forget that it is to us that the spirit is to come: "If I depart I will send him unto you." When the Holy Spirit is come to us, the church, to us, Christians, to us, the redeemed, then, and not till then, will he convince the world. We are the medium through which the divine influence is to accomplish its purpose upon the world outside. While one stands waiting to see God transform the world by his omnipotence, God is waiting for his own people to realize their part in this matter. In this we do not refer to evangelical work, to mission work, etc., which the church so faithfully does, but to the practical matters of "sin," "righteousness" and "judgment" in our own lives.

"Of sin, because they believe not on me," said the Saviour. How shall the world know that they believe not, except there be in the world a body of men who do believe. If the Spirit is to convince the world of sin because they do not believe on Christ, we must believe ourselves. As a matter of fact Christians generally do not believe more than twenty-five per cent of their profession and the world knows it. If Christians believed the 16th verse of the 16th chapter of Mark, they would be anxious almost to a frenzy about those dear to them who are unbelievers; we would have a good deal more genuine preaching. But we do not believe it; our conduct proves that we do not. We see a man in danger from a passing train. We shout, and run to warn him of his perilous position. We see our friends and acquaintances in danger of eternal destruction and we never raise a finger to save them. Why this difference? John the Baptist rushed from the desert with a message which he believed, and said, "Repent ye, for the kingdom of heaven is at hand," and all Judea and Jerusalem were baptized by him in Jordan, confessing their sins. Peter on the day of Pentecost believed what he

preached to the people of Judaea, and with him were one hundred and twenty other men who believed as he did, and three thousand were converted in a day; and "fear came upon every soul." Luther believed, with all his mighty heart, the gospel of Christ, in a time when its power had been well nigh extinguished, and the result was a revolution which affected the whole world. What means it that multitudes of learned and excellent ministers have handfuls of tired and thoroughly "bored" listeners in their congregations, and a man called Sam Jones, now going about in the South like a new John the Baptist, can get 5,000 people to come to hear him at six o'clock in the morning in a town where every one was at first against him, and in few days has 2,000 conversions, one of the converts being a judge on the bench? That man, uncouth though he be, is animated by a mighty faith. When the church of God believes the truth of Scripture, God's spirit will convict the sinner.

"Of righteousness, because I go to my Father and ye see me no more." The one perfect life lived on earth had been to human eyes a failure. Christ, the gentle and lovely one, had been foully slain as a malefactor. Could such a life meet such an end, and justice reign in heaven? Not till we see Jesus triumphant on the right hand of the Father do we know that justice is done. Righteousness is done; but if to-day the world is to know it, the church must show it. Christ's righteousness must appear in our lives ere the world will believe it. Truth must appear in our lives ere the world will refuse to regard all men as hypocrites. It would require a microscope of a thousand diameters to detect the difference between the average Christian and the average man of the world nowadays. St. Paul himself, would be puzzled to tell the difference. We fancy we have no duty to any man. We say, "The gospel is free to all men, why don't they accept it?" While we by our own lives are proving that the gospel is a farce. Christ has gone to his Father, and we see him no more. Practically we forget that he exists. If we cannot see him, shall we expect the world to have a keener spiritual vision? Let us purify our lives; let us be upright, honest, truthful and holy in our daily actions, and see if God will not rebuke sinners and convict them of sin "and righteousness."

"Of judgment, because the prince of this world is judged." Verily we serve the devil more than we serve Christ. We do not confess it. We perhaps have only a kind of half belief that there is a personal devil. But there is. If there is no devil there is no Christ (Luke 22: 31, 32). The Bible speaks of one as much as the other. If Satan be a mere principle of evil, Christ is a mere principle of good. The prince of this world rules our lives, our actions, our minds. He was judged when he found the Son of God impregnable against his wiles. He has, however, found less trouble with the followers of the Son of God. Until we come out from under our allegiance to Satan, until we separate ourselves from sin and the sinner's master, the world will have no regard for past, present or future judgment. They will say, "Why fear a judgment or a hell? If we go, and justice is done, we shall have good company; ministers, deacons and pious people shall, no doubt, roast alongside of us." When the world sees the Christian church pure, holy, and free from Satanic influence, then will they begin to tremble; but while they see Christians serenely doing as they themselves do, they will go on calmly without fear.

Let us believe God's truth; let us act up to our belief; let us seek righteousness; let us say, as did the Saviour, "Get thee behind me Satan;" let us look for God's Spirit to come to us, to our own hearts, to make us pure like unto God our Father. "And when he is come, he will convict the world of sin and of righteousness, and of judgment."

MY BOY, DO YOU SMOKE?

The United States Navy annually takes into its service a large number of apprentice boys, who are sent all over the world and taught to be thorough sailors. It has been the policy of the government since the war to educate the "blue jacket," upon the principle that the more intelligent a man is, the better sailor he is likely to become. There is no lack of candidates for these positions. Hundreds of boys apply, but many are rejected because they cannot pass the

physical examination. Major Houston, one of the Marine Corps who is in charge of the Washington Navy Yard barracks, is the authority for the statement that one-fifth of all the boys examined are rejected on account of heart disease.

His first question to a boy who desires to enlist is: "Do you smoke?" The invariable response is "No sir," but the tell-tale discoloration of the fingers at once shows the truth. The surgeons say that cigarette smoking by boys produces heart disease, and that in ninety-nine cases in a hundred the rejection of would be apprentices on account of this defect comes from excessive use of the milder form of this weed. This is a remarkable statement, coming, as it does, from so high an authority and based upon the results of actual examinations going on day after day, month after month. It should be a warning to parents that the deadly cigarette is sure to bring about incalculable injury to the young. A law passed restricting its use to the 'ludes would not, perhaps, bring popular disfavor, because it might reduce the number of these objects about our streets, but boys indulging in the cigarette ought to be treated to liberal doses of "rod in pickle" until the habit is thoroughly eradicated.—Scientific American.

THE WAY.

BY E. R. CHAMPLIN.

God's love is great and wise and pure,
And only of all loves secure.
List to His voice:
Make it thy choice
Of all the tones in life that bid thee "come"
And thou shalt no more homeless, loveless roam,
Earth-home thou'lt know.
So with love's glow
Alight, it oft will seem the dearest place
In all the world, despite the frequent trace
Of hate's black stain,
And Heaven, great gain.

Delight thy heart in friends and lore,
But ever keep the greater store
Of love for Him,
Nor let grow dim
The light love's heart sends out to all around,
Whereby the light of all the world is found;
But by thy prayer,
Thy toil and care,
Make purer, stronger as thy days increase.
Be glad to bear ill burdens, since His peace
Is thine, and strength
To bear at length.

So shall thy days be limitless—
So vast is time to them that bless—
And life mean more,
Since love's the lore
Most deep and true of all men learn on earth;
So wilt thou daily feel and sing new birth;
Love's hosts will be
Thy company:
With Jesus and with Paul thou'lt hold discourse:
The secret learn of the illimitable force
Men's hearts to move
Of lives of love.

—Morning Star.

TIME OF THE CRUCIFIXION AND RESURRECTION OF CHRIST.

NUMBER III.

BY ALBERT WHITFORD.

According to Matthew, Christ was crucified on the sixth day of the week, for it was "the day of the preparation" (27: 62), defined by Mark (15: 42) to be "the day before the Sabbath." It was also the fifteenth of the first month, the day of holy convocation, sometimes called the passover Sabbath, for Jesus ate the passover at the legal time, the evening preceding this day. 26: 17. Compare Mark 14: 12. The account of the betrayal, arrest, and accusation during that night is substantially the same as that of Mark and Luke, as well as that of the arraignment, condemnation, and crucifixion on the following morning, and the death and burial in the afternoon of the same day. Each of the Gospels gives particulars not found in the others, as we might expect from independent witnesses, which, before an impartial tribunal, would not militate against the evidence, but rather strengthen it, since it would appear there was no collusion. So Matthew alone mentions the watch at the sepulchre, the great earthquake, and the rolling away of the stone from the door by the angel, before the visit of the women, facts that are not contradicted by the other evangelists.

The visit to the sepulchre was "in the end of the Sabbath as it began to dawn towards the first day of the week." 28: 1. Here is an apparent contradiction, unless we suppose that Matthew follows in this place the natural division of the day from sunrise to sunrise, contrary to the Jewish custom, a supposition quite improbable. According to Jewish custom the Sabbath ended at sunset and the first day of the week did not begin to dawn until twelve hours later. The word *ἐπιφωσκουση*, translated in both the old and new versions "as it began to dawn,"

literally signifies to grow light upon; but in its tropical use it may signify to approach, as appears in Luke 23: 54, where it is said *σάββατον ἐπέφωσκε*, "the Sabbath drew on." Again, *ὄψε*, translated "in the end of," commonly means late, and is so translated in the new version: *ὄψε σαββάτων*, "late in the Sabbath." Taking this translation of the first phrase, and the tropical use of the second, the two would then read, *late in the Sabbath, as the first day of the week drew on*, an expression that would be consistent with the Jewish method of beginning the day. But the serious question now arises will it harmonize with the other facts mentioned in this Gospel? At the time of this visit of the women to the sepulchre, Jesus was risen and gone; and, if he rose on the afternoon of the Sabbath, and was crucified as we have seen above on Friday afternoon, he did not rise upon the third day as he said he would (16: 21, 17: 23 and 20: 19), but upon the second day. So, in attempting to harmonize one apparent contradiction, we have fallen into another. No one imagines that Matthew contradicts himself, whatever may be his theory of plenary inspiration, and therefore we will look for another explanation of this difficult passage. *ὄψε*, according to Donnegan's Greek Lexicon, and according to Liddell and Scott's and Robinson's, signifies not only late, but also after. I find in them these references to its second proper use: *ὄψε μυστηρίων*, after the mysteries; *ὄψε τούτων*, after these things; *ὄψε τῆς ἑορτῆς* after the festival; *ὄψε τροικῶν*, after the Trojan war, and *ὄψε τῶν βασιλέων χρόνων*, after the times of the king. Taking this proper use of *ὄψε* and the literal signification of *ἐπιφωσκουση*, the first verse of the last chapter of Matthew would read as follows: "Now after the Sabbath, as it began to dawn towards the first day of the week: came Mary Magdalene and the other Mary to see the sepulchre." So Lange translates it. And this rendering entirely harmonizes with the prediction. Friday is the first day, the Sabbath is the second, and Sunday, the day of the visit, is the third, and the day on which Christ prophesied he would rise from the dead.

I have so far considered the testimony of each of the evangelists, Luke, Mark, and Matthew, separately and have proven, I think, from them all that Christ was crucified on Friday and rose from the dead on Sunday. But lest there may be some misgivings in the minds of some of my readers as to the time of the visit of the two Marys, narrated by Matthew, and, therefore as to the time of the resurrection, let us compare the account given of this visit in this Gospel with that of Mark. According to the second Gospel Salome accompanies the two Marys, but Matthew does not say the two Marys were alone; both Gospels say that the women found the stone rolled away from the sepulchre; both Gospels mention the angel, Mark saying that he was within the sepulchre, Matthew that he was on the outside, but invites the women to go within, with these words, "Come, see the place where the Lord lay;" and the words of the angel are the same in substance and almost the same in phraseology. They are as follows:

Matthew. "Fear not ye; for I know that ye seek Jesus, which was crucified. He is not here: for he is risen as he said. Come see the place where the Lord lay. And go quickly, and tell his disciples, and Peter, that he goeth before you into Galilee; there shall you see him; lo, I have told you."

Mark. "Be not affrighted; ye seek Jesus of Nazareth, which was crucified; he is risen; he is not here behold the place where they laid him. But go your way, tell his disciples and Peter, that he goeth before you into Galilee; there shall you see him, as he said unto you."

In each Gospel the angel:
1. Exhorts the women not to fear.
2. Acknowledges that they are seeking Jesus.
3. Declares that he is not here, but risen.
4. Shows the place where the Lord lay.
5. Bids them go and tell his disciples.
6. Informs them that Jesus will go before them into Galilee.
7. Promises that they shall there see him.
It is incredible to suppose that this announcement of the angel was made at the same place, in almost the same words, and to the same women on two different visits, and it is absurd to imagine that, if the women had visited the grave on Sabbath evening and had heard from the angel that Jesus had risen from the dead, and had seen the opened

grave and the body gone, and, besides all this, while running to tell the wonderful news should meet Jesus in person, should embrace his feet and worship him and hear again his loved voice, as Matthew says they did (28: 9, 10) it is absurd, I say, to imagine that they should visit the sepulchre early in the morning of the following day for the purpose of anointing the body. The visit mentioned by Matthew must be admitted to be the same as that narrated by Mark, but the latter says that it was "very early in the morning the first day of the week" 16: 2. The first Gospel cannot be harmonized with the second except on the hypothesis that the visit was on that day, nor can it be harmonized with itself except on the same hypothesis. Therefore "at the end of the Sabbath" should either read "after the Sabbath" or be so explained for the sake of the credibility of the narrative.

EXPECT IT AND PROFIT BY IT.

Jesus expected the cross when he came to testify to the truth. His followers must expect to pass through somewhat of his own experience. According to their measure of earnestness, and depth of devotion, they must expect difficulties, oppositions and crosses. And sometimes "a man's foes shall be they of his own household." A wounding, sorrowful, trying (as by fire) experience—and yet the purest and choicest and most useful spirits have had, again and again, to drink this bitter cup to the dregs. Oft-times it can not be avoided save by an unjustifiable neglect of duty.

It is to be expected, then, that in the straits and darkness of this life, though we toil with the best of intentions, men will oppose us. Nay; more; we should not be surprised if, when we not only act with good intentions but actually do well the very things that need to be done, men should oppose and hinder us. They may not have the light we have. In some respects indeed they may have more. They are surely not to be harshly judged." No, not harshly judged. "Judge not that ye be not judged." But must we to some extent judge? Then consider that Jesus would rebuke a spirit. Let your judging be without harshness, censoriousness, uncharity. If you suffer, suffer patiently, without vengeful retaliation, rejoicing that you may bear even in such degree the cross which the Saviour bore for you. Learn and show "how sublime a thing it is to suffer and be strong." "For what glory is it," asks Peter (1 Peter 2: 3) "if, when ye are buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God." To be misunderstood, misrepresented, and made to suffer unjustly, is hard to bear; but we have made little progress in the Christian life if we are not able to a considerable extent to endure even this calmly, patiently, and forgivingly. Should we not strive hard to be able to pray as Jesus did, "Father, forgive them; for they know not what they do"? This is to be "more than conquerors through him that loved us."

Let us consider withal that we are sometimes—a paradox—more helped by our hindrances than by what we hail as favoring circumstances. Adversities make us quick-witted and strong—provided they do not crush us. How strangely at times has God helped us in what we had to do, even more than by any other thing prearranged or permitted by his providence. And above all, what a spiritual advantage has accrued. It is well said in the "Imitation of Christ": "It is good that we be sometimes contradicted, and men think ill or inadequately; and this, although we do and intend well." Among other good results, "these things help often to the attaining of humility, and defend us from vain glory; for then we are more inclined to seek God for our inward witness, when outwardly we are contemned of men, and when there is no credit given unto us."

WHAT WE WANT.

Strength and beauty were in the old sanctuary. In that other holy of mansions we want united the same strength and beauty. We would win by honest fight and wear, as the highest order of an eternal nobility, characters combining and harmonizing "whatsoever things are true, whatsoever things are honorable, just, pure, lovely and gracious." To this holy end we need ideally broad principles, deep humility, life long honesty, inmost purity, solid worth and inspiring examples, and for ideal, God comes, saying, Be ye holy for I am holy, pure and merciful as your Father; for broad principle we hear, whatsoever ye do, do all to the glory of God; for humility we hear, Christ made himself of no reputation; for honesty, Owe no man anything, but love one another; for purity, Let love be without dissimulation; for solid worth, Serve your generation according to the will of God, and for example, Christ's "Follow me." Thus we shall be powers for good, ever breathing forth sweetness, ever shedding light.—MacIntosh.

Missions.

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

CHRIST TRIUMPHANT.

BY RAY PALMER, D. D.

"That at the name of Jesus every knee should bow." Phil. 2: 10.

Tune—"Silver Street."

'Tis thy triumphal car,
O mighty King of kings!
Thy glorious coming sounds afar
That earth's redemption brings.

Now dawns the longed-for day,
When, from his throne cast down,
The prince of darkness, with dismay,
Shall see thee wear thy crown.

Then shall the nations own
Thy sway from shore to shore;
And, ralled loyal round thy throne,
Resist thy love no more.

Haste, haste the joyful hour,
O Christ, all conquering, come!
And in thy heart-subduing power,
Bring earth's lost millions home.
—Missionary Herald.

A RECENT letter from Sherman, Texas, speaks very highly of Bro. J. F. Shaw and his labors.

THE adherents of corrupt Roman Catholicism, over 300 years old, with much of ignorance, superstition, and vice are said to constitute the numerical and social force in New Mexico, Southern Colorado and Arizona.

WE wish to repeat our request that general missionaries and missionary pastors send in their reports at the earliest practicable day. Some have already finished their year's work, and can at once make their annual report. To do this would confer a favor upon the Secretary. An early remittance of missionary funds will also greatly accommodate the Treasurer.

SHANGHAI MISSION SCHOOLS.

There are three ways in which our young people, through Bible-schools or other organizations, can help support our mission school work at Shanghai. (1) They can send their contributions to our treasury, simply requesting that the funds be used for the benefit of our education work in China. (2) A Bible-school, or a Mission or Excel Band could assume the support of a particular girl or boy, named by Mr. Davis. (3) They could endow a scholarship; that is, they could furnish enough money each year to support a scholar, the scholar to receive the benefit to be chosen by Mr. Davis or the manager of the school, from time to time, according to circumstances.

For some reasons the first plan is the best of all; but it lacks the personal and direct interest created by either of the other two. In the second plan there are some objections that missionaries have mentioned. The *protége* may prove unworthy; and this would tend to discourage those who had assumed the scholar's support, or the support itself might fail to come, after awhile, and the scholar feel neglected. It is said to cause a feeling of pride and superiority on the part of those whose personal support is thus directly undertaken by Christian friends in this country. The third plan has fewer objections. The funds donated, support not a particular scholar, but a scholarship. Should it become vacant, through unworthiness, removal or death, it can at once be filled by the teachers with another scholar. Whatever scholar, for the time being, has the benefit of the scholarship, is the *protége* of those who furnish the funds. The first scholarship to be established is to be known as "The Milton, Wis. Excel. Band Scholarship;" and will be kept up by the annual payment of \$30 to our Shanghai Mission School Fund. We invite Bible Schools, Mission Bands, and other Excel Bands, to follow this excellent example.

OF IMPORTANCE.

All home missionaries and missionary pastors are requested to send their yearly reports to the Corresponding Secretary, at the earliest possible day after August 31st. And any other information or suggestion pertaining to the Annual Report of the Board of Managers should be sent equally early. If one report is late, as has sometimes been the case, it makes it as impossible to complete the Board's report in due time, as it would were there delay in sending one-half of them. A little painstaking on the part of each one to whom these words are addressed, would greatly aid the Secretary.

All the Board's appropriations for home mission work expire with the 31st of August. It is necessary, therefore, for churches that

desire aid in the support of pastors, for the year beginning September 1st to make application according to the rules of the Board, as published in connection with the Minutes and Annual Report of last year. We would call the attention of missionaries, missionary pastors, and missionary churches to these Rules and By-laws of the Board of Managers of our Missionary Society.

If all the members of our churches and of Seventh-day Baptist families would give regularly and as the Lord prospers them, the means for carrying on our missionary operations would not belacking. Some, no doubt, give according to this rule, or may even go beyond its requirements; some ought, probably, to donate more than they are now giving; and some who do not give, ought, we think, to become contributors. And until there shall be a more general and practical recognition of our Lord's right to a regular portion of our income, special appeals will have to be made occasionally to meet unforeseen emergencies.

The Missionary Board tries to duly consider questions relating to opportunities, duty, laborers and means, and to plan for the year's work accordingly. This year has been one of business depression; and, as in the case of other Missionary Societies, this has affected the receipts of our own treasury. We are consequently threatened with a debt. In order to avoid this or to reduce it to a minimum, we appeal to individuals and to churches for help; and we suggest, (1) that persons who are able to do so make special donations; (2) that, due notice having been given, the first Sabbath in September be devoted to a missionary sermon and a special collection for missions; (3) that all mission funds be promptly forwarded to our Treasurer. Twenty-five dollars make a person a life member of the Missionary Society; and \$1 an annual member. Two thousand and two hundred dollars can be raised if one person will give \$100, two \$50 each, four \$25 each, five \$20, ten \$15, twenty-five \$10, fifty \$5, one hundred \$3, one hundred and fifty \$2, three hundred \$1, three hundred 50 cts. and four hundred 25 cts each. We believe it is not exaggeration to say that no small part of this sum could be actually saved by us in a short time, and without any very severe self-denials. An act like this would be one good preparation for days of fasting humiliation and prayer, and for the services and worship—the inspiration and consecration of the coming Conference Anniversaries.

But let us not forget that when one year closes the next begins; and the coming year ought to witness wider plans, more laborers, larger contributions, than ever before. The Providence of God is opening doors of usefulness, whitening harvest fields, and bidding us go forth and forward. And it sometimes seems that the Grace of God is preparing us as a people for better things than we have ever yet experienced, in work, sacrifice, and reward; but how far short we still come of the glory of the Lord!

FROM BROTHER LUCKY.

NEW YORK CITY, Aug. 14, 1885.

I beg pardon for my neglecting to send any report till now. Although neither the field nor the work was new to me, yet because I felt myself being employed, I worked more zealously and gave all my time. As a matter of course, I was every day so tired that I could not take up other work. Besides, I wished and prayed to have something, not only of sowing seed, but also of budding. But it is all the Lord's work, one planteth, another watereth, etc. God will surely bless us. I am sorry to tell you that I was very liberal at first. I have already distributed 6108 pages, but had a good talk about the Sabbath with only 73 persons. These talks have taken a good time of my work, but have given me a moment of rest. The best talk I had was with an active German pastor, who is an Evangelical Lutheran. He preaches in German, but speaks and reads English. His whole defense for the Sunday is that the Bible does not decide which is the seventh day. It has been forgotten. All my arguments did not help, because he wanted the Bible should show which is the seventh. I have not yet converted this man, but it was a good work I did. Such talks are very useful and the Lord will harvest in due time. I am thinking of being more careful in distributing tracts and of trying to sell at first, but where there is nothing to get, there I give any how. Now, dear brother, I have a question for you: I have now a good opportunity to go to Germany and Besserabia. A man offers me the passage to go there. I am very anxious to go, because I would like to stir up Germany, on the Sabbath question. I am very anxious to be spreading the Besserabian movement as far as I can. But most of all

I can revive the connections I had once and make new connections which would be helpful in spreading truth in all those countries. I would raise agencies to spread the Hebrew paper and the Sabbath literature in German language. I must decide very soon. I postponed it day after day, but the man urges me. Now I ask your opinion. I will work till the very moment I sail. But if you consent and let me know before next Wednesday I will be very glad. The earlier the better. I wished to be back before the 15th of October. I am anxious to see the Conference, but the work is very pressing. It would be very helpful in my later work. Please answer me soon. If you answer before Wednesday I can act next Thursday. In my absence I hope you and all my good friends will bring up the matter at the Conference and plead the good cause of mission. To-morrow is Sabbath-day and I feel very lonesome. But Sunday I can use for writing. Please, dear brother, consider the matter, and answer. Your invitation to give items of Jewish mission work is very welcome. This has been, I can say, my desire for a long time. I will respond in every respect. I could do nothing till now, but I hope to do it in the future. Next First-day more. Yours truly,

CH. TH. LUCKY.

IMPORTANT FROM CHINA.

We publish the following letter, kindly referred to us by Bro. Platts, first, because we think that, in most particulars, it correctly represents the situation, in respect to the condition, need, and prospects of our mission; and second, because, as a whole, it is of exceeding interest and importance. Another missionary family is greatly needed, for help in the school, and that preaching stations may be established at points adjacent to Shanghai. Who will go?

A. E. M.

SHANGHAI, June 29, 1885.

To the Editor of the Sabbath Recorder:

It has occurred to me, that a communication from a non-Seventh-day Baptist in reference to your Society's mission work in China, would be of some interest to your readers. Of course I can only speak of what I personally know, after an intimate acquaintance with your friends, covering the period of their residence in the field.

I will first speak of a matter that will claim the immediate attention of your church, because the result of your mission work depends upon it. I refer to additional help. Since Mr. and Mrs. Davis' arrival, they have striven hard to recuperate a moribund church. In the interval between the departure of Dr. Carpenter and the arrival of Mr. Davis and family—about four years—the mission was virtually left to take care of itself, superintended by a Chinese pastor only. Now any one who has the slightest knowledge of the native character will readily understand the difficulties Mr. Davis met with. Mr. Davis has now, after five years, got the work on a good solid basis and is pushing ahead. For the means he has had at his command, you can safely congratulate yourselves on having accomplished a great deal in the field. Now shall all the labor of the past be lost? Such would undoubtedly be the case if Mr. Davis was obliged to return home on account of sickness, and leave the mission in the hands of no one. To conduct a mission in China by a single person is simply an impossibility, and a waste of time and money. During the interval between Mr. Davis' departure and his successor's arrival, what would become of the converts? Those who stood by the doctrine would go elsewhere, and others not fully persuaded, would fall back to heathenism. There would be an actual loss of time of about three years before another man would be able to fill Mr. Davis' place. Men cannot be readily found at home, who will give up comforts, for duty in a missionary field and it takes years to grapple the language. Selected men are wanted, those possessing push and health. The essentials are not less necessary for a missionary for success; than they are for a business man. The position of a faithful missionary is not a sinecure by any means. It is a mistaken idea that any kind of preaching will do for the heathen; it is as necessary to study the subject for these people, as it is for a home congregation. In calling for men, the society ought to be careful to impress upon the minds of candidates, the disappointments and trials missionaries are subject to. I think it would be well before finally determining upon a person, that the candidate correspond with the missionary on the field and thereby get a clearer idea of missionary work. Will the Seventh-day Baptists come to the front and give tangible proof that their China mission is a continuous and not a spasmodic one. I believe the mission has been left to take care of itself three or four times since it was

started. I think one of the intervals covered a period of NINE YEARS.

Having dwelt somewhat at length on the most urgent needs of the mission, I will now write of a work that will commend itself particularly to the wives, mothers and daughters of the church—namely, the *Girls' Boarding School*, just about to be opened. I can write stronger on this branch of missionary work, than on any other. I am a firm believer in boarding schools, if properly managed. "Bring up a child in the way he should go, and when he is old, he will not depart from it," is as true to-day as when it was first written. Mrs. Davis will have charge of the school. With the very limited means she has had at her command, she has been unable to arrange to take more than about twelve or thirteen girls, although there is room enough to accommodate twenty. Who will help in educating those who will, at some future day, be wives and mothers in this heathen land, by subscribing \$8 00 for a bed? This sum includes bed and bedding complete; about ten more beds are needed. Let every Sabbath school have a band of "The Little Missionary Bees" and raise \$80 for ten beds, the beds to be known by the name of its donor. This letter will be read in ample time to allow "The Little Missionary Bees" to get to work and collect money enough to furnish ten beds, and have the funds with Mrs. Davis in good time to have everything ready by Christmas. What a fine Christmas present to ten little heathen Chinese girls. Let the little girls in America work quickly for their less fortunate little sisters in China.

Taking it for granted that the little ones will respond promptly, I will now say a word to the older folks. As has been already stated, Mrs. Davis can accommodate 20 girls. Now it is of the utmost importance that the funds for the support of the children should be forthcoming at stated periods, any cessation of remittances would result in the dismissal of some, if not all of the scholars, such action would have a most demoralizing effect upon the mission. The girls are accepted (as they are at almost all the missions) for a period of years, and if you accept a girl and then dismiss her, you "lose face" as the Chinese call it, or in other words have broken a contract. Mrs. Davis goes to work very modestly, with only ten scholars, (she is guaranteed support for these) shall that number be the limit? Will not some of those who are abundantly able, offer to support one girl, or let several who are not so well off in this world's goods, join hands and support a scholar. The cost is only \$30 per year, and this includes everything. Allow me to impress upon the minds of intending givers, that to support a girl for one year will not do, because, as has already been stated, it is not advisable to dismiss a girl, unless for some act on her part which affects the good government of the school, therefore, those wishing to help in the good work must expect to continue their subscriptions from year to year. It is upon this plan that a number of scholars are supported in my own church's (Episcopal) mission. The managers must know how much to depend upon for a certainty, so as to be guided thereby in their plans. Let all feel that they have a personal interest in the work and a share of it to perform. Who will endow a scholarship? Only \$30 per year.

The day schools connected with the mission are well attended, and the children well looked after. It seems too bad that a boarding school for boys cannot be started. It could be made in a few years to materially assist in its own support. Mr. Davis and myself have often discussed the subject of a boys' boarding school, and with but one result—that it is a necessity for the proper work of a mission and that it can be made, after a few years, to reduce the expense of its support. It has been the rule in my church mission to educate boys without teaching them the means of earning a livelihood, and the result is when the boys leave school all want to be gentlemen and are unfit for work. It is but a reflection of what is done at home, when a young man would rather work in an office for \$6 per week, than learn a trade and get \$18 per week. The former is the most *gentle*. Mr. Davis and myself believe in industrial schools, where the boys are taught to work for themselves. A boys' school in conjunction with the girls, is the thing the mission wants. It gives an opportunity for Christian young men and women to marry. The wisdom of this plan will be understood and appreciated by the most superficial observer. Before closing this portion of my letter I would suggest that some friend would donate to the mission a printing press, to print a sheet about 12 by 18 inches, this would be of great service to Mr.

Davis for printing tracts, whereas now, he is almost entirely dependent upon other denominations for them.

There is great work in this country for your church. Let your people be up and doing. Although our views are different on some points of doctrine, yet we are all striving for the same goal. I only wish your church was represented by a far greater number of workers. There is room for all.

I cannot close without saying a word in behalf of the Medical Department of your mission. It is already making itself felt and is likely to produce results far in excess of what its most sanguine friends dare hope for. Although a magnificent hospital, costing about \$12,000, (the greater portion the gift of one lady) has just been opened within a short distance of your mission premises, yet it has not affected Dr. Swinney's practice in the least. Dr. Swinney's modest dispensary, costing about \$800 (this does not include furnishing), is about finished, and a good building it is for the money. Dr. Swinney will now be able to work with some degree of comfort and satisfaction. It is not pleasant to have 75 or 100 dirty Chinese thronging the veranda and one's room for hours. Such as this the Doctor has had to tolerate for the furtherance of her work amongst this, the most distressed of people. Happily the Doctor will be in her own building shortly. In planning her dispensary, the Doctor took great care that no money should be expended in fancies, but made every cent tell on such work as would make the building suitable for its intended purpose. It faces the east and is two stories high; the lower floor is the dispensary department. The reception room is on the south end of the building and extends the full width. It is entered by a door at the south-west corner, and will comfortably accommodate about 35 persons. In this room the patients are preached to, while awaiting their turn to see the Doctor. As each patient's number is called out, she enters the Doctor's room through a small hall; after receiving attention the patients leave the building by a door in the west side. This prevents crowding and confusion. At the farther end of the hall just mentioned is the operating room, this, like the reception room, extends the full width of the building and is on the north side.

By a wide pair of stairs the second floor is reached. This, I believe, will be the hospital department. The first room at the top of the stairs will be the assistant's room. This is at the north end. The south room and middle room will be the wards. These two are connected with large folding doors which will allow a good circulation of pure air. On the west side of the hall is a large bath room. Running the entire length of the east side of the building is a spacious veranda for the use of patients. Altogether the dispensary is a large showing for the money expended.

In closing it has occurred to me to say, that adjacent to the Mission's property, there is a lot of land measuring about 1½ acres, the owner of which has recently died, it can doubtless be purchased for about \$2,500 (Mexican). The property is the best on the road and should be secured by the mission. *There is not room enough on your present property to build a small house 15 by 15.* From my experience as a business man in Shanghai, I should urgently advise the securing of the above property. If it is allowed to pass, there is not another piece to be had to equal it. Let some one come to the front and buy it. It is not often a member of one church will advocate the work of another denomination, but there are cases when I think it ought to be done, if it is to further the cause of Christianity and it is for that reason that I have written to you at such length.

Trusting your people will awaken to the work that is before them

I remain yours faithfully,

FERDINAND M. KEISEL.

BRIEFS.

The British and Foreign Bible Society distributed, in nine months of its last financial year, 955,000 copies of the penny Testament.

Of the \$700,000 contributed by the Presbyterians, last year, for foreign missions, nearly one third was given through the organizations of the women.

There are in Italy some 300 churches and mission stations of the Evangelical order, and it is estimated that 10,000 of the members have been converted from Roman Catholicism.

Michigan is now the third State in the Union in the number of its Congregational churches, next after Massachusetts and Connecticut. Half of 277 churches have been organized in the last fifteen years.

Sabbath Rest

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

SHOULD WE OBSERVE SATURDAY?

Answered According to the Holy Scriptures, According to Church History, and the Practice of the Germanological Seminary, Rochester, N. Y.

BY CH. TH. LUCKY.

I am sorry to have read the of the German Professor. My German ingenuity has received a blow; there is not a bit of ingenuity in Prof. Rauchenbusch's hobbles that others have to death. It can't be my intention in the RECORDER, because German, and directed it to Germany, must be answered in German, to do soon. All I am intending is to give to the beloved reader an idea of the position takes. His central idea is that commanded to observe a seventh day. This we do by observing Sunday. The ground for observing day we find by inference drawn that the resurrection which, sure 5 o'clock on Sunday morning, particularly reported by all the lists, while of other important details, took pains to tell the day or of the month in which the Lord was among his disciples, them concerning the kingdom according to the idea of the Prophet to instruct the apostles in observing day. He is kind enough to the apostles used to observe the Sabbath the Sunday, but, as he says, "Jews." He admits also, that the Jewish Christian, as well as the Christian community, as observed, but he says it was not the only bath was secondary to Sunday. The pamphlet is divided in 7 sections.

SECTION 1. In which day of Christ rise? This is answered 1, Mark 16: 1, 2, 7, Luke 24: 1, 19 compared with Matt. 12: Luke 24: 29, 36-48, John 20: 1.

Sec. 2. In which day used the congregation to convene? Answered 20: 9. But here I can't help the Professor betrays a great Bibliology. While he is blowing out whistle, in supposition that ready gulped down all the "Sabbatists," as the Germans used to the "Samotagschristen," as the christened us; while he ridicules fashioned-expositors," and assertion of the old commentators had even such an explanation, he seems to see or heard of Vitringa and of old commentators, to whom he debted for our "new" explanation has other passages to his support also 1 Cor. 16: 2. Of our use of this passage he seems not to when writing; he is silent about of course Rev. 1: 10 could be omitted, because the Professor lost the opportunity to display his of Greek.

Sec. 3. Why did the apostles Sabbath besides? Because the But "what are we?" asks the Professor, "We are Christians, Heathens. Our forefathers were dumb idols, etc." Here the idiom prevail that the Jewish Christian to observe the Sabbath, but not Christians.

Sec. 4. How do we observe the commandment acceptably to God? Sunday. The commandment says work six days and rest in the seventh. We do so. Who can say that God Saturday? God may have begun Monday and rested on Sunday practicable in general, says that that all the inhabitants of the earth observe one and the same day, but we have, in America, noon, then midnight. But in this section, became sympathetic, and turning to commiserating. He prays God have mercy upon these "deluded" He is sorry for us deluded spirits, way we observe the fourth commandment have great disturbances in our May God enlighten us, he prays.

Sec. 5. What did Jesus do on days from the resurrection to the He taught about Sunday.

Sec. 6. What does church history about the observance of Sabbath

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, September 3, 1885.

REV. L. A. PLATTS, Editor.
REV. A. E. MAIN, Ashaway, R. I., Missionary
Editor.
REV. E. P. SAUNDERS, Business Agent.

TERMS: \$2 per year in advance; 50c. additional may be charged where payment is delayed beyond the middle of the year.

Communications designed for the Missionary Department should be addressed to Rev. A. E. MAIN, Ashaway, R. I.

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

THERE is a world of wisdom in the sayings of Burdett and others who are sometimes supposed to be nothing if not funny. In a recent newspaper article he utters some very sensible things on swearing which young men, and older ones too, would do well to seriously consider, he says: "I know of some good men, some of the best in the world, who will 'confound' it, and even 'dog-on' it, and in New England even a deacon has been known, under a terrible strain, to 'condemn' it. But as a rule, my boy don't do it. It is not an evidence of smartness or worldly wisdom. Any fool can swear. And a good many fools do it. Ah! if you could only gather up all the useless, uncalculated, ineffective oaths that have dropped along the pathway of my life, I know it would remove stumbling blocks from many inexperienced feet, and my heart would be lighter by a ton than it is to-day. But, if you are going to be a fool just because other men have been, oh, my son, what a hopeless fool you will be!"

AMONG the various reports usually made to the General Conference, this year there will be that from the Woman's Executive Board, which was organized by the Conference last year for the purpose of unifying, and if possible, making more effective the work of the women of the denomination, as auxiliary to the work of our several societies. Notwithstanding all that has been said about it there still appears to be some misapprehension of the aims and methods of work of this Board. There will probably be some time given somewhere during the Conference session where these matters can be talked over, plans more fully explained, and objections to it considered. The ladies especially are invited to come prepared to sift the subject thoroughly. We do not speak officially, but we are sure we speak truly, when we say that the only object of this appointment is to promote the unity and power of our work. If this Board is a good way to do this it ought to be heartily supported. If it is not a good way, it should be abandoned for something that is a good way.

THE crazy spirit of communism which cries for the equal division of property among all men, received a practical challenge at a public meeting, on a recent Sunday, in Chicago, which ought to have proved to all who heard it, the insincerity and utter selfishness of those who make such loud professions. The speaker, as is common on such occasions, was declaiming against property-holders as enemies and oppressors of the poor, affirming that one man could not acquire any rights in property that would exclude other men from equal rights in the same property, and demanding that the wealthy men of the country should be compelled to divide their possessions with the impecunious and shiftless. For the purpose of illustrating this principle, the speaker drew from his pocket an elegant gold watch and, flourishing it in the face of his audience, exclaimed, "This watch belongs to me no more than it does to you." Whereupon a gruff voice from the crowd called out, "Pass it around then." The speaker replied, "No sir, this watch cost me hard earned money, no hod-carrier ever carried such a watch as this." Thus it appears that it makes a difference whose hard-earned property it is that is proposed to be divided, and given to the "poor working man." The wonder is that any class of men will allow themselves to be duped by leaders whose insincerity betrays itself on so slight a provocation.

LAST week a copy of the *Light of Home* was sent to each RECORDER subscriber. One hundred thousand copies of this paper have already been printed, and over sixty thousand have already been sent, gratuitously, to as many Christian men and women of the country. It is the hope of the Board to do, by means of this paper, for the laity, what the *Outlook* has done and is still doing for the clergy. As its prospectus states, the *Light of Home* is to be published monthly at the very

modest sum of 10 cents per year. It would not require a very great sacrifice on the part of many of our people to pay for ten or more copies, and there is scarcely a woman in the denomination who could not think of that many persons to each of whom she could hand or send a copy of this little paper. But if this were found impracticable, the 10 cents, or the \$1, or the \$5 a year which many persons can afford to give to this work will wonderfully help to send this little messenger forth on its mission of light and love; and none may know how much good it will do. Let us be wide awake to our privilege, do our work faithfully, and leave results to God who knows how to estimate them properly, and who will reward them bountifully.

EXTEND ITS CIRCULATION.

Somewhere between New England's rocky shores and the Golden Gate, there is a Seventh-day Baptist church and society in which the number of members who do not take the SABBATH RECORDER compared with the number of those who do take it, is in the exact ratio of two to one. In other words, two-thirds of that church and society have absolutely no regular source of information as to what their own brethren are doing in the line of missionary work, tract and periodical distribution, or by the agency of their schools of learning; they have no means of keeping pace with the progress of our cause at home or abroad; they know nothing of the widely opening fields of usefulness that are constantly offering themselves to us; they gather to themselves none of those grander inspirations that come to the hearts of a Christian people in the contemplation of the world's work and a participation in it, in company with those of like precious faith. In a word they voluntarily consent to remain separated from the heart of their denomination by refusing to take the only existing medium of communication with the body—its denominational, religious paper. This would not be so unfortunate were it not the aim of this paper to build up the churches, as such, and their members as members of the churches, in those truths and practices which make a people strong, and individuals most Christ-like. It further appears, that these good people do not live in the back woods, as to other matters, they have the best country within the limits above mentioned, and have been solicited, most of them personally, to take their denominational paper, but cannot afford it; the price is too high; they can get "more reading for less money." This last statement we do not feel at all disposed to dispute. We have seen some dollar-a-year papers which furnish two or three times the amount of reading that is furnished by the RECORDER; but we should not prefer them on that account. For family reading they would be expensive at any price. We can buy a two horse wagon load of sand for a dollar, while the amount of flour which the same money would buy could easily be carried home on a man's shoulder; yet, in spite of its inferior bulk, we prefer, for table use, the flour. The question in either case is not so much a question of quantity as it is one of quality. Now, we do not claim that the RECORDER is the best paper in the world, but we do aim to make it instructive and helpful to all who will read it, while as a medium of communication between our own people, upon all matters pertaining to denominational faith and practice, social and religious life, it is simply invaluable to every one who cares anything about such things. When, therefore, so large a proportion of any society as that mentioned above, refuses to take the RECORDER for the reason given, it must indicate that the interest of that society in the cause of Christ as represented by our churches and by our denominational societies, is at a very low ebb; for this we mourn. We do not deny that we want the RECORDER list enlarged for the sake of the greater income; but we are far more anxious to send it into every Seventh-day Baptist family in the country for the sake of the good we believe it will do the families themselves, and that it will do the world through them. Indeed, every dollar that the RECORDER receives in the way of subscriptions it gives back to its subscribers in better work and in more valuable reading matter. This would still be done if its income were two or three times what it now is. When, therefore, we seek to extend the circulation of the RECORDER we seek not our own good, but the good of all our subscribers both old and new. It would, therefore, seem to be a not unreasonable request to ask our subscribers to use their personal influence to aid us in the endeavor to place the RECORDER in every family. Look over your society and see if two-thirds of them are without their home paper because they can get a larger amount

of reading from some large concern for less money, or for any other cause, and do what you can for our common work by introducing the RECORDER.

Communications.

WHAT SHALL WE DO WITH CHURCH MEMBERS WHO LEAVE THE SABBATH?

On the first reading of the article in the SABBATH RECORDER of last week under the above heading, I was unable to decide whether the suggestion it contains was made in seriousness, or made for the purpose of emphasizing the inconsistency of inviting into our pulpits those who have been rejected from some of our churches for apostasy from the Sabbath. Even a second careful reading would have left me in doubt as to the intention of the writer but for this sentence near the close: "I sincerely trust that our church records will not hereafter contain the record: 'John Smith, excluded; cause, leaving the Sabbath,' which occurs so often in the roll of members in many of our churches." The "suggestion" is, "that the coming Conference establish or recommend the rule of granting letters, or certificates of standing, to church members who have become convinced that there is no virtue in keeping the Sabbath as we understand it."

If such a rule should be adopted it would imply one of three things: either secular labor on the seventh day of the week is not a violation of God's law; or, the violation of God's law in the form of Sabbath-breaking is not a sin; or, if secularizing the seventh day is Sabbath-breaking, and if Sabbath-breaking is a sin, it is a sin that is consistent with good standing in full fellowship in a Seventh-day Baptist church, for if it is consistent to give such members letters of commendation, as in good standing, then it is consistent to retain them in good standing. Which of the three views shall we take? If either of the first two, then why keep up our separate denominational organization? And why put forth efforts to bring men to the observance of the Seventh-day? But if we take the view that the seventh day is the Sabbath, and that Sabbath-breaking is a sin, but a sin that is consistent with good standing in our churches, then it is natural to imagine how many, and what sins may men indulge in and still be held, and commended to others, as members in good standing? It is not a question whether the member who leaves the Sabbath has "become convinced that there is no virtue in keeping the Sabbath as we understand it." The question is whether we can hold in full fellowship, and commend to others as in good standing, one who violates God's law as we understand it. It was not a question whether Guiteau had "become convinced," as he claimed, that he had a mission to assassinate President Garfield. It was whether he had violated the law which forbids murder. The question is not whether "keeping Sunday is, in itself a sin," in the case of those who were born and educated in the belief that Sunday is the Sabbath, and who by reason of unconscious blindness to the truth are sincere in that belief. It is whether one whose eyes are open to the truth of God's holy Sabbath, and who, as an adherent to that truth, has been received into fellowship, can be still held in fellowship when he has rejected that truth and violated the Sabbath; for, as said above, if it is consistent to give letters of good standing to those who leave the Sabbath, it is consistent to retain them in the church, as in good standing, if they do not ask for letters. So far as my own acquaintance with those who have left the Sabbath goes, I have never known one to "become convinced that there is no virtue in keeping the Sabbath as we understand it," whose circumstances did not furnish some strong motive besides love for the truth to aid in convincing him.

It seems to me a cause for regret that such a suggestion as the one under consideration has been communicated through the RECORDER, since there are many whose convenience, or desire for gain, or ambitious aims, is a strong cord drawing with a continual strain upon their loyalty to the Sabbath, while there is but a slender thread of conscience that still holds them. The simple suggestion that those members of our churches who leave the Sabbath upon the profession of a change of views ought to receive letters of standing may be caught hold of, as a drowning man catches at a straw, by those who are under stress of temptation, and serve to obliterate the line of distinction between self-interest and duty which has already become dim to the eye of conscience. What we want among those who are tempted to leave the Sabbath is more conscience, and

not any practice of granting letters that tends to blot out the distinction between right and wrong.

I do not know but under some circumstances it might be proper to certify what a member's standing was up to the time of leaving the Sabbath but that would be a different thing from giving a letter of commendation as in continued good standing; and it would not preclude the discipline of the member who leaves the Sabbath as a Sabbath-breaker.

FROM J. B. CLARKE.

After several weeks of uninterrupted labor in the West, time is found to note some things that may be interesting to readers of the SABBATH RECORDER. We have met with many warm friends of the Sabbath cause whose prayers and means may be relied upon to carry it forward. The spirit of consecration and liberality is growing toward all enterprises as a people are maintaining for the Lord. The conviction seems to abound that we ought to "attempt great things for Him" and "expect great things from Him." So personal sacrifice and large-hearted giving are becoming more the rule, rather than the exception, among Seventh-day Baptists. The pastors of the churches visited are true and earnest workers, for whose aid we are much indebted. The amount raised for all the objects of the Tract Society on this part of the field is over \$900. At Milton, Wisconsin, we called upon Elder James Bailey, in his pleasant home, and found him mentally vigorous, and interested, as in other days, upon the Sabbath question. For his labor in this reform, he is held in especial esteem. His greatest work in its behalf, probably, is his "Sabbath Commentary," still unpublished, which is a thorough review of all passages of the Word that relate, or are supposed to relate, to the Holy Day of God. His manuscript is too valuable to lie on the shelf always, and some plan ought to be arranged to give it in book form to the world.

The Summer in the West has been considered exceptionally hot betimes, and severe storms have visited some sections. Albion and Utica, Wisconsin, suffered early in July from a hurricane that demolished numerous farm buildings, of the cheaply constructed kind, causing much trouble and expense to replace them in time for the tobacco harvest. The demand for sheds can be seen when it is stated that 12,000 acres of the weed are growing in that region and vicinity which is a gain of several thousand over last year. Late reports say that the grass-hoppers are becoming so much like gentlemen as to take up chewing it and there are fears among the growers that many fields will be destroyed. These pests are unusually numerous all through this country. At West Hall, Ill., their ravages give to meadows the appearance of a severe drought just after haying, and much damage is feared before the season is over.

At the place last mentioned it was our privilege to attend the Annual Bible-School and Temperance picnic, which for so many years, twenty-six it is said, has been under the fostering care of Deacon Daniel Hakes. It has become, like the country and the people, a magnificent affair, and speaks well for their love of order and temperance, as the great crowd came and went without any signs of intoxication. The exercises were well received. The address of welcome by Elder G. M. Cottrell was full of bright things which put the hearers in good humor for the songs and speeches which followed. Altogether the occasion gave us a pleasing picture which we shall always cherish of this grand country, while we can never cease to pray that the truth of God may yet redeem it from every curse.

CHICAGO, Ill., Aug. 28, 1885.

MRS. ABBIE BURT RANDOLPH.

At a recent meeting of the Ladies' Auxiliary Tract Society, of Plainfield, N. J., the following resolutions were adopted, and their publication in the SABBATH RECORDER was requested:

WHEREAS, the Lord has received to himself, our sister, ABBIE BURT RANDOLPH,
Resolved, That, as a society, we feel we have lost a member whose interest in our work never failed, and whose earnest prayers for our success we must ever miss.

Resolved, That we will cherish her memory, and find in her example an influence ever urging us to faithful labor, as we know not when the Master will call for us.

Resolved, That we offer our sincerest sympathies to her sorrowing family, praying them to remember that the Lord doth not willingly afflict the children of men.

MRS. E. J. UTTER,
MRS. E. S. RANDOLPH, } Com.

QUARTERLY MEETING AT OTSELIC.

The Quarterly Meeting of the churches of DeRuyter, Otselic, Lincklaen, Cuyler and Scott, was held at Otselic, Aug. 16, 17. This order of meetings began here in August last year. Since then they have occurred at each of the churches named, six associate meetings in one year and a little over. Each meeting has been followed with a few extra meetings by the Associational missionary; and at DeRuyter and Scott by protracted meetings. The late meeting in Otselic was one of exceptional interest, and the meetings are being continued with increasing power. A business session of the Quarterly meeting was held on First-day morning, Aug. 17. Sister Perie F. Randolph was called to the chair. The report of the Committee on the time and order of the Quarterly Sessions was presented by C. J. York, as follows: We recommend that the Quarterly Meetings occur on the last Sabbath and following First-day in the months of January, April, July and October, and in the following order of churches, viz: Otselic, Lincklaen, DeRuyter, Cuyler and Scott.

Report adopted.

Voted, That the officers of the Lincklaen church be a committee of programme for next meeting and that the programme be published in the SABBATH RECORDER, three weeks before the time of meeting.

Minutes read and approved. Meeting adjourned. L. C. ROGERS, Sec.

CONCERNING CONFERENCE.

To the Editor of the SABBATH RECORDER:

Will you permit me to add one word to yours of last week addressed to those expecting to attend the General Conference to be held here. It is evident to all that, for the past few years, we have been attempting to have the arrangements for entertaining Conference as nearly perfect as possible, and, as a consequence, there has been an increasing amount of work done by the bodies which meet at our anniversaries. We are trying to have everything prepared and in good order, so that the greatest and best possible results may come of the approaching meeting. We, therefore, wish to have our friends who are coming send in their names in advance. But there are two class of people who will be unknown quantities largely, and for whom we cannot calculate, and I wish to say a word to these.

The first are those who have friends and relatives here, at whose houses they expect to put up as a matter of course, and, therefore, think it unnecessary to announce themselves beforehand. We do not propose to interfere with any such arrangements and will try to have friends put with friends so as to make it the pleasantest possible for all hands, but we wish you would hand in your names to your pastor and have them sent to our committee as soon as possible. You will know why when the Conference goes to visit you. Please do not forget this, but see to it while it is on your minds. And please don't bring any more clothes than are necessary. If you have nothing better to bring, why, of course, bring clothes.

The second are those who will come with teams from our immediate Association, who think it will not be necessary for them to be met at the station, as they can just put the harness upon their teams and slip over to Alfred anytime and make no one any trouble. Let me suggest to such, that besides making arrangements for them, we must also provide places for their teams, and so would like to have you say "teams" if you are coming in your own conveyances, and we will dispose of you quickly and easily, and with a great deal more comfort to yourselves.

We gently insist on these things because we wish to make the Conference a success and give our friends the greatest amount of comfort.

W. C. TITWORTH,
Pastor First Alfred Church.

MEMORIAL AND FAST SERVICE.

The Central Association, at its recent session, by adopting the report of the committee on the state of religion, set apart Wednesday September 16, 1885, as a day of "humiliation fasting and prayer" to be observed by the churches for the outpouring of the Holy Spirit and the conversion of souls. A resolution was also passed recommending pastors to hold a Semi-Centennial memorial service in their respective churches Sabbath-day Sept. 12, in recognition of the fact that this is the fiftieth year since the organization of the Association, and instructing the Corresponding Secretary to call attention to this matter in a circular letter, and also to prepare a historical sketch of the churches for the period indicated. The Western, and the

North-Western Associations observe the 16th of September as a day of fasting and prayer.

The day of fasting and prayer pointed for the 16th of September date occurs just one week before the anniversary of the formation of the Central Association. It is that such a service at that time, valuable preparation for the work of these Anniversaries. A religious service in the Central Association arranged for the Sabbath preceding, because it could be made that day and would naturally attract the minds of the people for its necessity to say here that the has not been prepared because impossible to obtain the materials in the time allotted.

A religious fast, acceptable to the spiritual, rather than the physical. A fast may be, and greater or less extent, accompanied by abstinence from food. It is a sign of the sorrow may be there will be no desire for food, or abstinence from food, not to or vigor, is, also, calculated to get into a state of thoughtful consideration of things that are contemplated. But the spiritual state of penitence, and sorrow for sin, may be secured. In the direction of regular fast appointed for the great day of atonement, the said about abstinence from food and over again the people are "afflict their souls" on that 31, 23: 27-32; Num. 29: 7.

ures give us many instances of fasting was attended with great averting calamities or in securing prayer. A noted example is of Nineveh. Jonah 3: 5-10. A case is that of Daniel. Dan. 9: 3-23. Christ and the us examples of fasting, and directions how we should fast. 18. If, in sending out missionaries, ordaining elders, the apostles ported to fast and pray (A. 23.) may we not confidently God's people will now humble prayer and fasting, he will power and success in their humble ourselves in the sight may lift us up.

A. B. PRENTICE.

Home News.

New York.

OTSELIC CENTRE.

This church and community midst of a grand revival interest ready found a blessed hope and are rejoicing in His love are seeking, a number of babes confessed their wanderings and resumed neglected Christian that had been silent in the again heard in prayer and gladdens all our hearts. S who have found peace are ch in ages from 7 to 14. Their enies so full of trust and child truly encouraging.

There has been a serious the part of several for some of heart for the ungodly, quarterly meeting called to many of the brethren and surrounding churches, the increasing. The Spirit of our midst. The meetings of a deep, spiritual nature. of God were greatly strengthened began to cry for mercy greatly disappointed that and F. O. Burdick could The collection for missions over \$9, the largest taken a meetings during the past year expression of those present was the best quarterly meeting attended. The meetings every night but one up to the L. C. Rogers has remained the meetings and family will remain with us this week. pating baptisms and additions in the near future.

A First-day Baptist brother have recently embraced the will unite with this church them in your prayers, dear they may have strength to trials, and persecution. Another throne of grace the cause of

PERIE FITZ

West Virginia.

LOST CREEK.

Joy and thanksgiving fill the people on Lost Creek for the past few weeks. For more have not had abundant rains parched ground. It is true

QUARTERLY MEETING AT OTSELIC.

Quarterly Meeting of the churches of Otselic, Lincklaen, Cayler and was held at Otselic, Aug. 16, 17. The report of the Committee on the order of the Quarterly Sessions was read and approved. Meeting ad.

CONCERNING CONFERENCE.

North-Western Associations also voted to observe the 16th of September as a day of fasting and prayer. The day of fasting and prayer was appointed for the 16th of September because that date occurs just one week before our denominational Anniversaries. It was thought that such a service at that time would afford valuable preparation for the responsible work of these Anniversaries.

THE CHAUTAQUA LAKE RAILROAD COMPANY.

storms last winter but they came when the ground was frozen very deep and the water ran off and filled the creeks but did not soak the ground. During the Spring and Summer but little rain fell so that instead of our annual rain fall of 40 to 45 inches, we scarcely had 20 inches.

THE CHAUTAQUA LAKE RAILROAD COMPANY.

The Chautauqua Lake railroad company has organized to build a railway from Jamestown along Chautauqua lake to Mayville and possibly around the lake, a distance of forty miles.

FOREIGN.

Germans destroyed a boat of an amateur French yacht club sailing in the Rhine, at Cologne because the boat was flying French colors. Bismarck says that Germany has declared a protectorate over the Caroline islands, but will submit the question of such act to arbitration.

THE HARPER'S MAGAZINE.

The Harper's Magazine for September presents an unusually savory bill of fare. We know of no better way of testing its merits than to begin at the beginning, take your time to it, and take each dish in its course.

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese, etc., for the week ending August 29th, reported for the Recorder, by David W. Lewis & Co., Produce Commission Merchants, No. 49 and 51 Pearl Street, New York.

RECEIPTS.

All payments for the SABBATH RECORDER are acknowledged from week to week in the paper. Persons sending money, the receipt of which is not duly acknowledged, should give us early notice of the omission.

Home News.

New York. OTSELIC CENTRE. This church and community are in the midst of a grand revival interest; 9 have already found a blessed hope in the Saviour and are rejoicing in His love.

Condensed News.

Domestic. Storms of rain, wind and hail have been unusually abundant and extremely severe, in all sections of the country.

MARRIED.

In Hopkinton City, R. I., Aug. 10, 1885, by Rev. L. P. Randolph, Mr. RETNOLDS C. PHILLIPS, of Richmond, and Miss SARAH E. PALMER, of Hopkinton.

DIED.

In Alfred Centre, N. Y., Aug. 29, 1885, of cerebro-spinal meningitis, ALONZO CURTIS SIMSON, in the 59th year of his age.

DIED.

In Lincklaen, Chenango Co., N. Y., Aug. 26, 1885, of complication of disease, DANIEL C. BURDICK, in his 83d year.

MARRIED.

In Hopkinton City, R. I., Aug. 10, 1885, by Rev. L. P. Randolph, Mr. RETNOLDS C. PHILLIPS, of Richmond, and Miss SARAH E. PALMER, of Hopkinton.

DIED.

In Alfred Centre, N. Y., Aug. 29, 1885, of cerebro-spinal meningitis, ALONZO CURTIS SIMSON, in the 59th year of his age.

DIED.

In Lincklaen, Chenango Co., N. Y., Aug. 26, 1885, of complication of disease, DANIEL C. BURDICK, in his 83d year.

former years, "the glorious God-blessed God." ... "The Truth as it is" ... "the glorious God-blessed God."

Popular Science.

LORD WALSHINGHAM in his late Presidential address to the Yorkshire Naturalists' Union, proposed an explanation of the melanism prevalent among the Lepidoptera of high mountains.

ICEBERGS are the most uncertain danger threatening navigation, and any means of detecting their near presence would be of great benefit.

SUBTERRANEAN TELEGRAPH LINES.—When the construction of the great trunk submarine telegraph lines in France and Germany was entered upon, it was thought that owing to their depth underground, and their sheathing of metal in contact with the earth, they would be exempt from the influences of atmospheric disturbances.

PRAYING ALWAYS.

"I am quite as much as verbal petition." And another has full right to the word ineffable here are outpourings of the soul cannot express—an interior speech that more swiftly to the throne of God and good old John Bunyan tells us that pray without words" when full of real prayer.

MOLASSES FOR BURNS.—In scalds and superficial burns upon the face and neck in young children, the application of molasses directly over the surface as a continuous dressing, until complete healing has been effected, is an admirable remedy, always handy.

THE CLOSE OF SERVICE.

John Hall recently: "I could wish that you would not leave your abruptly and promptly as you do the last syllable of the benediction pronounced. There is no need could have your hat in your hand, that you should have the great coat shoulders; nor yet the moment able is pronounced, doors should open, as though you were eager until the thing had come to a would be better—more in harmony outward expressions of reverence were, a moment's silence, a silent waiting that when the service is have not been eager for its close, is yours to go away in the hope- that God, who has been re- veyed upon by you, and whose bene- been pronounced over you in and by His authority, would go help you to make the rest of your ular as distinguished from re- spiritual and godly through and

EARTHQUAKES AND CHOLERA.—This scourge of the human family is the consequence of earthquakes. A bare depletion of the atmosphere of a sufficient amount of electricity is the cause of all the bacilli in a blood vessel or stomach. The scourge is sure to be found where an earthquake of considerable extent has taken place in the Old World.

earthquake record, and deny the statement that the earthquake produces cholera. When it is decided, let them give the records of the occurrence of disease and earthquakes. When an earthquake takes place a great puff of electricity is passing out of the ground, and it sweeps through the atmosphere, decomposing all the small and unseen creations in it.

HOW SIMPKINS BECAME A "SAINT."

"He never was much inclined to religion, nor any of the family," so his wife said, and she sought to have known. As for Simpkins, he either could not, or would not distinguish between profession and possession. To him godly profession was "put on," and church-going an "advertising dodge."

Mrs. Simpkins, poor woman, had a hard time of it. Before they were married he went to church with her. In fact, he was as regular as clock-work. He had something to go for. But after their wedding his Sunday train soon passed the church switch every time. Yet Simpkins did not mean to be a cheat. He had not really intended to deceive his wife.

You may guess that everybody is surprised at the change in Simpkins, and since he has become a church-goer everybody wants to know how it came about. His wife says it was that spell of sickness that first set him to thinking. That day when they sent for the doctor in such a hurry, and the minister soon after, it looked to Simpkins as though he was running dead on the breakers, and not an anchor on board.

For a day or so he did not have much to do but to suffer, and when he got a little easy and saw his wife at his bedside all the time, he could not understand it. "Wife," he said feebly, "its better than medicine to see you here, but what's become of your house-work and the children." When she told him that the church-women were running the house and taking better care of the children than she could, he kind of whistled and sunk back on his pillow, and never said a word for an hour or so.

But that night when he walked home with his wife from church, for the first time in ten years, he had a little understanding with the Lord that proved to be the turning point of his life. Simpkins don't talk about religion now half as long and loud as he used to, but he says that walk from church was the happiest time ever he saw.

THE BUSY BEE.

The bee has long been a type of the industrious worker, but there are few people who know how much labor the sweet hoard of the hive represents. Each head of clover contains about sixty distinct flower tubes, each of which contains a portion of sugar not exceeding the five-hundredth part of a grain.

SPEAKING TO INDIVIDUALS.

Now about speaking especially to individual souls. I can sympathize with the difficulty felt by those who have to go and speak to a perfect stranger; with all our Scotch reticence, to ask him whether he is a Christian, is to me a particularly hard thing. But it is a thing to be got over. If I take the last few years of my ministry, I can trace far more decided fruit from personal dealing with individual souls, than to all my preaching besides.

him to tell you what the difficulty is. If you can bring yourselves for Christ's sake to conquer the unpleasantness of speaking to individual strangers, and get them to tell you about their state, I think I can promise to ministers and people that the results, by God's grace, will be surprising. They will be thankful that He has led them through a painful duty to get at such a blessed end.—Dr. Cumming, of Glasgow.

CATALOGUE OF BOOKS AND TRACTS PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

- NATURE'S GOD AND HIS MEMORIAL. A Series of Four Sermons on the subject of the Sabbath. By Nathan Wardner, D. D. ... THE SABBATH AND THE SUNDAY. By Rev. A. H. Lewis, A. M. ... LIFE AND DEATH. By the late Rev. Alexander Campbell, of Bethany, Va. ... THE SABBATH QUESTION CONSIDERED. A review of a series of articles in the American Baptist Flag. By Rev. S. R. White, Pastor of the Seventh-day Baptist Church at Little Genesee, N. Y. ...

AGENTS WANTED for our new Religious book, THE GREATEST SUCCESS OF THE YEAR. Send for illustrated circular, if you are in money. FORSHER & McMAKIN, Cincinnati, Ohio.

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

THE LINE SELECTED BY THE U. S. GOV'T TO CARRY THE FAST MAIL.

Burlington Route C. B. & Q. R. R. It is the only line with its own track from CHICAGO TO DENVER.

THE SECOND COMING OF CHRIST AT HAND.—We live in those days wherein the Lord will gather His Israel 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. 21, 22; Rev. vi. 12, 13; Cor. xii. 28; Phil. iii. 20; 1 Thess. v. 23; 1 Pet. i. 13; Rev. xxi. 1, 2, 3; John xv. 16, 17, 26. Further information can be obtained in two different books at 12c. each. Mention this paper. Address: W. W. WELLS, 148 N. Sixth St., Brooklyn, N. Y.

OUR SABBATH VISITOR Is Published Weekly by THE AMERICAN SABBATH TRACT SOCIETY, ALFRED CENTRE, N. Y.

HELPING HAND BIBLE SCHOOL WORK. A 21-page quarterly, containing carefully prepared helps on the International Lessons. Edited by A. E. Martin. Published at the Recorder Office. Price 25 cents a copy, per year 7 cents a quarter. Address all orders to the SABBATH RECORDER, Alfred Centre, N. Y.

DE BOODSCHAPPER. A SIXTEEN-PAGE RELIGIOUS MONTHLY IN THE HOLLAND LANGUAGE. Subscription price 75 cents per year.

E VANGELI HÄROLD. A FOUR-PAGE RELIGIOUS MONTHLY FOR THE SWEDS OF AMERICA. Three copies, to one address, one year \$1 00 Single copy 35

THE ALFRED SUN. Published at ALFRED CENTRE, ALLEGANY CO., N. Y. DEVOTED TO UNIVERSITY AND LOCAL NEWS. TERMS: \$1 per year.

ALFRED UNIVERSITY. ALFRED, N. Y. EQUAL PRIVILEGES FOR YOUNG LADIES AND GENTLEMEN. Academic, Collegiate, and Theological Departments. Classical, Scientific, Normal, Mechanical, Musical, and Painting and Drawing courses of study.

MILTON COLLEGE. MILTON, WIS. Two Departments: Preparatory and Collegiate. Three Courses of Study: Classical, Scientific and Teachers'.

MUSICAL DEPARTMENT OF ALFRED UNIVERSITY. Voice, Piano, Organ, Violin, Harmony, Theory, Conducting, Brass and Orchestral Instruments.

PATENTS obtained, and all business in the U. S. Patent Office, or in the Courts, attended to for Moderate Fees. We are opposite the U. S. Patent Office, engaged in patent business exclusively, and can obtain patents in less time than those remote from Washington.

McSHANE BELL FOUNDRY Manufacture those celebrated Bells and Chimes for Churches, Tower Clocks, &c. &c. Prices and catalogue sent free. Address H. McShane & Co., Baltimore, Md.

HISTORY OF CONFERENCE.—REV. JAMES BAILY has left a few copies of the History of the Seventh-day Baptist General Conference at the Recorder office for sale at \$1.00. Sent by mail, postage paid, on receipt of price. Address, SABBATH RECORDER, Alfred Centre, N. Y.

SITUATIONS FREE. To our subscribers only—can be obtained through the School Bureau department of the CHICAGO CORRESPONDENCE UNIVERSITY.

FOR SALE. Wishing to live at the Bridge, so as to be near my business, I offer for sale the very desirable family residence known as the ROGERS STILLMAN HOME. WARREN WALKER.

Wanted WE WANT 5000 MORE BOOK AGENTS. 40,000 Copies Already Sold. Secure Territory at Once. HOLY BIBLE REVISED VERSION. WOMAN WANTED. BOOK AGENTS WANTED. BUCKEYE BELL FOUNDRY. PATENTS. VASSAR COLLEGE. MADAME FOY'S CORSET. Skirt Supporter. NEW YORK MEDICAL COLLEGE AND HOSPITAL FOR WOMEN. SITUATIONS FREE. FOR SALE. McSHANE BELL FOUNDRY. HISTORY OF CONFERENCE. PATENTS. SITUATIONS FREE. FOR SALE. McSHANE BELL FOUNDRY. HISTORY OF CONFERENCE. PATENTS. SITUATIONS FREE. FOR SALE.

Wanted WE WANT 5000 MORE BOOK AGENTS. 40,000 Copies Already Sold. Secure Territory at Once. HOLY BIBLE REVISED VERSION. WOMAN WANTED. BOOK AGENTS WANTED. BUCKEYE BELL FOUNDRY. PATENTS. VASSAR COLLEGE. MADAME FOY'S CORSET. Skirt Supporter. NEW YORK MEDICAL COLLEGE AND HOSPITAL FOR WOMEN. SITUATIONS FREE. FOR SALE. McSHANE BELL FOUNDRY. HISTORY OF CONFERENCE. PATENTS. SITUATIONS FREE. FOR SALE.

WOMAN WANTED. BOOK AGENTS WANTED. BUCKEYE BELL FOUNDRY. PATENTS. VASSAR COLLEGE. MADAME FOY'S CORSET. Skirt Supporter. NEW YORK MEDICAL COLLEGE AND HOSPITAL FOR WOMEN. SITUATIONS FREE. FOR SALE. McSHANE BELL FOUNDRY. HISTORY OF CONFERENCE. PATENTS. SITUATIONS FREE. FOR SALE.

MADAME FOY'S CORSET. Skirt Supporter. NEW YORK MEDICAL COLLEGE AND HOSPITAL FOR WOMEN. SITUATIONS FREE. FOR SALE. McSHANE BELL FOUNDRY. HISTORY OF CONFERENCE. PATENTS. SITUATIONS FREE. FOR SALE.

NEW YORK MEDICAL COLLEGE AND HOSPITAL FOR WOMEN. SITUATIONS FREE. FOR SALE. McSHANE BELL FOUNDRY. HISTORY OF CONFERENCE. PATENTS. SITUATIONS FREE. FOR SALE.

