

The Sabbath Recorder.

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

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ALFRED CENTRE, N. Y., FIFTH-DAY, SEPTEMBER 10, 1885.

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The Sabbath Recorder.

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(FOR THE SABBATH RECORDER.) A WORD OF CHEER.

BY ANNIE L. HOLBERTON.

There are weary feet
That we often meet
In the paths we frequent here,
Whose steps would lighten,
Would we but brighten
Their way with a word of cheer.

There are loads of care
That full many bear
As they bend their toilsome way;
But forms would strengthen
And lives would lengthen
If a kindly word we'd say.

There are woes untold
Which the heart may hold
And bear with a secret grief;
But oh, how often
Might trials soften,
By sympathy's sweet relief!

If a sunny smile
Would but beam the while
That the frowns of life must chill,
How much of sadness,
Might yield to gladness,
As the soul to love would thrill.

Do not count it lost,
'Tis of little cost,
Which some heart may yearn to hear,
That precious token
Of kindness spoken,
That comes with a word of cheer.

ANDOVER.

To the Editor of the Sabbath Recorder:

In yours of July 1st, you say you "are not well informed as to the Andover matter," and intimate a wish that I would tell you something about it. I will most cheerfully comply. They say that "brevity is the soul of wit," and so it is of my story; for long as it seems, the half is not told, nor even the tenth.

At the very beginning of this century (Aug. 31, 1807), "the three founders" signed the Constitution of Andover Theological Seminary. Of them, Professor E. A. Park says, "The first was a remarkable woman, Madame Phebe Phillips, the widow of Judge Samuel Phillips; the second was her son, John Phillips, Esq.; the third was Samuel Abbot, Esq., a relative, neighbor, and special admirer of Judge Phillips." They were at once joined by others and kindred spirits, and in time by still others, all of whom, in the language of Prof. Park, "had long been known as solid thinkers, indefatigable students, firm in their convictions, tenacious and persevering. Resoluteness and boldness were their characteristics." "They were alarmed at the rising power of Arminianism and Unitarianism. . . . They intended it [the Seminary] to be a bulwark for consistent Calvinism." At that time, there were, so to speak, two wings in the Calvinistic family in New England, viz., the Hopkinsian and the Assembly's Confession and Catechism wing. After long, earnest, patient, and prayerful effort, these two wings were at last united in forming a creed. For all coming time, "without alteration, addition, or diminution," that creed was to be an expression of the faith taught and inculcated in that Seminary. Without attempting even a brief synopsis, it is sufficient for our present purpose, to say that that document is a succinct, yet specific and comprehensive summary of what its distinguished framers called "consistent Calvinism."

To this creed, without reserve or qualification, the Constitution, statutes, &c., of the Seminary, bind every Professor and every "visitor." Every one of these, at his installation, gives his full assent thereto, article by article,—every Professor, at least, publicly,—and every Professor clinches that assent with the following pledge: "I will maintain and inculcate the Christian faith, as expressed in the creed, by me now repeated." By both Professors and visitors, this assent to the creed is repeated, once in every five years, during their official connection with the Seminary, and at the same time, by every Professor, that solemn pledge is also repeated and renewed. It is the deliberate, criminal, treacherous disregard of those solemn avowals and pledges, by the Professors, of which we complain.

About four years ago, the venerable Professor E. A. Park resigned his place, in the chair of Systematic Theology, in that Seminary. Soon afterward, the remaining

professors selected and unanimously recommended to the Trustees, one Newman Smyth, as one suitable to fill the then vacant chair. His chief recommendation seems to have been that he had just published a book—"The New Orthodoxy"—in which he had, directly or indirectly, assailed every distinctive feature of the evangelical faith. He was elected by the Trustees. The *Congregationalist*, backed by many and strong hands, protested vigorously. The visitors, who are appointed as "guardians, overseers, and protectors" of the Seminary, vetoed that election. But during the controversy, the Professors issued a manifesto, in which they defended not only their own action in recommending such a man, but they also vigorously defended the shameless heresies and errors of their candidate. This exposed the spirit of the whole movement.

For more than half a century, there have been strong surmises, amounting even to a certainty, in the minds of many, that adverse influences were at work in that Seminary; but, for long years, even the faintest intimation of such an opinion was indignantly repelled. So far at least as Andover was concerned, "men slept." Not so the enemy. Quietly, cunningly, and almost unperceived, the tares were sown. Not until the election just referred to, did the Church awake, and then only to find that her great "school of the prophets" was in the hands of the enemy, and had already become a fountain of moral and spiritual contamination and death. Says the *Congregationalist* of June 18th, "At last, after months of indecision, or evasion, the frank and full acknowledgment is made that Andover teaches the 'New Theology.' We deplore the fact, but, if it be a fact, rejoice in its avowal. The views in eschatology which the new professor of systematic theology last year was not ready to accept, upon fuller investigation, it seems, have been embraced. The hope of a probation in the next life, for those to whom the historic Christ has not been adequately presented in this life, is now taught unhesitatingly. The notion also is suggested that Christ, in speaking of future awards and punishments, while giving no intimation that they are not endless, was referring rather to the quality of these states, or conditions, than to their permanence."

These statements need no explanation. They show that our long and dearly cherished Seminary is in the hands of men who are making it a fountain of theological and moral pollution; a propaganda of disguised, but actual, downright infidelity itself. And this is done by men who have "taken the creed," and given their solemn pledge that they will faithfully "maintain and inculcate the Christian faith as expressed therein." Nor is this all. The impress of the counterfeit is upon the whole movement. Upon the whole system of evangelical truth, even upon those great doctrines—the atonement, regeneration, &c.—on which those champions boast most loudly of their orthodoxy, there is, but too evidently, an effort, not merely to "restate," but to "recast" and mold those truths into conformity with the "New Departure," as developed by "The Higher Criticism" of "The Advanced Theology." In short, it is a veiled, disguised, and most shameful attempt to undermine and subvert the faith, first of the Seminary, and through that, as far as possible, of the whole body of the Christian Church. Says Prof. Park, ("Assembly Creed," &c., p. 5.) "The main spirit of the 'New Departure' is antagonistic to the main spirit of the Andover Creed in its relations to the doctrines of total depravity, the atonement, and future punishment."

These facts are kept, even now, as much as possible, in the background. At Commencement examinations, great efforts are made by both Faculty and Trustees, the former especially, to maintain an appearance of integrity, and of soundness in the faith. On these occasions, the Faculty avail themselves of the opportunity to show off both themselves and the graduating class, as orthodox as possible. The atonement is then, generally the scape-goat with which to divert attention from the true situation. The examinations on that take up the time, so that other matters have quietly, and till very recently, effectually, received the go-by. But at the last Commencement, in June, some of the examiners were rather uncomfortably

inquisitive. They appear to have taken it upon themselves, probably at the risk of being somewhat "out of programme," to look into some of those "delicate questions." Of this the *Congregationalist* (June 18th) says: "Free questioning by some of the delegates from the Associations seemed to make it clear that the Seminary, at least in the departments of Biblical and Systematic Theology, is now definitely committed to the view of probable probation after death." That paper should have added "and probably, secretly committed to the view of the final salvation of all mankind." One graduate at least has, within three or four years, publicly, though reluctantly, admitted that he had been thus taught there, and that by the now *Senior Professor*! A correspondent of the *Independent*, who was there, says of the late examinations: "The position of most of the young men seemed a position of rather uncertain self-defense, and there was a lack of candor in most of the replies given to the examiners' questions."

The *Golden Rule*, a sympathizer with "the new departure," says: "The Faculty at Andover are . . . doing their own thinking, recasting theology, to meet the demands of our age." "Recasting theology!" This tells the whole story; the whole matter in a nutshell. Have they publicly abjured the faith which they have publicly and so solemnly "taken," and quinquennially repeated? No! But with that solemn, most emphatic pledge to "maintain and inculcate the Christian faith, as expressed in that Creed," and that pledge, always repeated with the creed, still binding upon them, which they dare not deny, they have set themselves to the task of "recasting theology," that is, teaching stuff, which, as they well know, and, by their "cunning craftiness" most effectually acknowledge, is utterly at variance with the whole spirit, not of the creed only, but of the Christian faith.

At the Alumni dinner in Andover, a year or two ago, Prof. E. G. Smyth, the reputed leader in the great defection there, stated that he had just taken the creed for the fifth time; that he did it without the least qualification or reserve. "But," he added, "I deny the right of any man to dictate to me what that creed means." Of course, the right of private judgment is theirs, as well as ours, but, having accepted, or, as the phrase goes, "taken the creed," and clinched that acceptance with a solemn pledge to "maintain and inculcate" it, if now they dissent from it, or believe in "views" or principles not in harmony therewith, either in whole or in part, or with the well-known views and intent of its framers, if they had a true regard for their solemn pledges, they would at once declare the fact, and then resign their professorships. But, under such circumstances, holding on, and "recasting" not theology only, but even the Seminary itself, is a movement which has no parallel in atrocity in any history, sacred or profane, save, perhaps, those repeated lapses into idolatry of the children of Israel,—and their persecutions of the steadfast, faithful "remnant,"—from Sinai, till the days of Manasseh.

We would not, even in such a case, deal in "railing accusations;" but such a breach of faith, which, in ordinary business transactions, is regarded, both in morals and in law, as a "high crime and misdemeanor,"—in other words, as actual, downright *vilipendium*,—cannot be adequately described in milder terms. In fact, no human, uninspired vocabulary furnishes a name which can approach a description of its unspeakable wickedness. C. A. S. TEMPLE.

TO THE NATIONAL PARK.

AUG. 11, 1885.

Dear Editor,—To-day we viewed the graceful Falls of Minnehaha, which are arched by two faint rainbows; the fall is sixty feet, and the stream (a shallow one) is about twenty feet wide at the falls; one's first thought, on gazing at the beautiful scenery, is of Longfellow's "Laughing Water," and I doubt not that in after years I shall still hear the Falls of Minnehaha

"Calling to me from a distance."
Leaving the falls, we went to Minneapolis, there to take the North Pacific Railroad for Livingston, Montana; this is the best ballasted road on which we have ever ridden, and as free from dust as possible.

The Yellowstone, which we meet at Glendive, Montana, is the most beautiful river which I have ever seen; the surroundings are not so wonderful, but the water is of a clear, dark green color; the river varies greatly in

width and depth. In some places it is confronted by rocks against which it dashes itself until it is all foam, while in the tranquil portions the white caps rise and disappear. This river is in just the region to be appreciated most, lying as it does for the most part in a seemingly dry and barren tract; willows line its banks, and sage-brush is plentiful farther back; we cross the river near Stillwater, where it is about 300 feet wide.

Soon after crossing the Yellowstone, we reach "prairie-dog city." These dogs are the cutest little creatures! They are about eight inches "long," but it seems more natural to say "tall," as they are nearly always standing motionless on their haunches by their holes, like little mud images; they look not unlike squirrels, except the tail, which is not so conspicuous. They are not afraid of trains, for some of their residences are only a few feet from the track, and the dogs sit and watch the train pass, seemingly much interested.

And now we catch sight of the snow-capped mountains, which though miles away, seem near at hand, so deceptive are the distances in this part of our land. With sunlight falling upon the snow, turning it to something between silver and gold, mingling with the faint blue sky, their appearance is of something more nearly allied to heaven than earth. Some Indians evidently appreciate the scenery, for they have pitched their wigwams in a valley in full sight of the "celestial mountains."

We arrived at Livingston, 4,450 feet above sea level, and took the train for Cinnabar, Montana. About five miles up the valley, we come to the first canyon of the Yellowstone; it is called the "Gate of the Mountains." The appearance of the valley, after we pass the canyon, strikes us as most peculiar, the mountains being of volcanic origin. Soon we reach the "Devil's Slide" at Cinnabar, Montana. This curious freak of nature is somewhat like the Slide in Weber Canyon, on the Union Pacific Railroad, but is larger. Two parallel walls of rock, each 50 feet wide and 300 feet high, extend from the summit of the mountain to its base. They are separated about 150 feet. On either side of the main slide are smaller ones, and in one is a bright red band 20 feet wide, which extends from the top to the bottom, about 1,500 feet. From this red band of clay, which was mistaken for cinnabar, was given the name, Cinnabar Mountain. Six miles above the slide, we come to the foot of the third canyon, where the Yellowstone is joined by the Gardiner River.

At Cinnabar, the terminus, we and our trunks are taken on the stage with four, or six, in hand, as the case may be. The mountain road, which is an excellent one, lies nearly the whole distance along the bank of the Gardiner, which comes foaming down over the rocks like a very torrent. After a ride of eight miles, we arrive at the National Hotel, which discommodates three hundred guests, is heated by steam, lighted by electricity, and enlivened by a three-cornered grand piano.

After spending the night at this hotel, we start, near noon, in a two-seated, canvas-covered, buckboard carriage; we were fortunate in securing an easy conveyance, good horses, and an excellent driver. The first object of interest is the Mammoth Hot Springs, which are in sight of the hotel. They consist of natural, shallow basins, bubbling up and flowing over with water, charged with sulphur, iron, arsenic, soda, and lime, in different proportions in the different pools; the water tastes agreeable but is too warm to be refreshing, varying in temperature from 90° to 150°, as told us by the Superintendent of the Park, Mr. Sawyer. These springs have formed a series of terraces, one above another, and cover no less than ten acres. The cascades of pink, white, and yellow, formed by the brimming over of the waters, is exceedingly beautiful. Soon Terrace Falls comes into view. The stream is small; the falls are named Terrace, from the fact that the water looks as if dashing over steps, which widen toward the base. A great variety of wild flowers grows upon the mountains, among them golden-rod; several kinds of flowers which we cultivate at home, grow wild here. We met a great many stage-loads returning from the parks, and among them, we were so fortunate as to meet some acquaintances.

After a ride of twenty-two miles, we arrive

at Norris Basin, 8,000 feet above the sea; after supper we walked about a mile, to see some of the smaller geysers, which are in only at between five and six in the morning and seven and eight in the evening. Our hotel was composed of several tents. "Leaving this place, we direct our course toward Gibbon River, which flows through a grand canyon not far away;" the bed of the river where we forded it is a solid, smooth rock, mottled with yellow and brown, resembling a leopard skin or a tortoise shell; it is very handsome and is the same as that which covers the bed of the Yellowstone and which gives rise to the name. Just after crossing the Gibbon River, we come upon a large hot spring, called the Boiling Caldron; a great deal of steam arises, and there was just enough arsenic in the water to give it the most lovely blueish-green cast. A ride of a few miles farther brings us to Gibbon Falls, which resemble Terrace Falls, though considerably larger and more irregular. From Fire Hole Basin one road leads to the Upper Geyser Basin, and another to the Yellowstone Falls. We chose to visit the former first.

The first wonder is a geyser, called the "Artemesia," the diameter of which is at least 50 feet, its eruptions are not frequent, and on this afternoon the water, which was of the tint of beryl, was as smooth as glass, except the slight boiling at the center; the water is just on a level with a topmost crust, which is prettily scalloped on its edges. One could look far down the depths and see the cliffs, formed of calcareous substances, and the fathomless, dark-blue abyss. Not far from this and close to the carriage-track, is the "Morning Glory," which very much resembles the "Artemesia," except that the crustations with its lacy outlines and the submerged cliffs form a perfect circle, and one can fancy that this gazing into the calyx of an immense, pale blue morning glory. The Upper Geyser Basin seems the finest site in the park for a hotel. The hotel stands on a slight eminence, facing the geysers, and the whole white basin is shut in by the Rocky Mountains, with their forests of dark pine in strong contrast. "Old Faithful," which is in action for about five minutes once every hour, throws a column of water 150 feet in height. Its mouth is six feet by two, as given in the guide-books. "The water rises from a cone formed by a deposit of the mineral it holds in solution." We saw this geyser in action three times during our stay. The "Bee-hive," on the opposite side of Fire Hole River, is nearly due north of "Old Faithful," and about 300 yards distant; it is so named from the resemblance of its cone (three feet high) to an old-fashioned bee-hive; the column of water rises from 100 to 500 feet and, as is quite appropriate, the bee-hive is the hottest geyser in the park, sometimes registering 254° Fahr. The eruptions last from five to ten minutes. We saw it in action at about nine on a moonlight evening; "although the volume of water is very great, being three feet in diameter, little, if any, falls to the ground, it being rapidly evaporated and carried away as steam." Farther down the river is the "Saw-mill," whose column of water resembles in form the dust, as it rises and falls from an old upright saw; this geyser is not as large as some, but is in action constantly. Other large geysers are, "The Grant," which has an eruption only once in fourteen days; "The Grand," which throws a column 200 feet into the air; "The Grotto," which rises to between 40 and 60 feet; "The Giantess," whose eruptions last from eight to eighteen minutes; "The Castle," whose massive cone very much resembles an old castle; these we did not see in action, but a noise as of an immense kettle of boiling water is issuing with the steam from their craters at all times. Not far from the hotel a Chinaman has pitched his tent near a hot spring, and there he washed the clothes for the hotel, boiling the clothes in the hot spring, stirring them up with a long pole.

Returning, we pass "Hell's Half Acre," a blue boiling spring, which almost amounts to a small lake, but is inactive. From Fire Hole Basin we take the road to Yellowstone Falls. The Upper Falls are only 140 feet high, but the amount of water being great, the mist rises like a dense cloud of steam. The Lower Falls are about a quarter of a mile below the Upper Falls, and are estimated to be 300 feet in height. The mist that arises has made the vegetation, for some distance around the fall, like emerald. The Grand Canyon itself is a monument of grandeur with its well-nigh perpendicular crags of the "yellow stone;" added to this is the beauty and strength realized in the Yellowstone River as it falls over the first cliff and rushes on as if impatient for the next leap. OLONR.

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Missions.

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

CHRISTIAN GIVING.

Under the old dispensation the people of the Lord were required to contribute for the support of regular religious services and for the benefit of the poor; and they were taught that all things belong to Jehovah God, the great Creator and Ruler.

Under the new covenant the scope of giving has been extended by the added obligation to send the gospel to every nation, and by the multiplied activities that are prompted by the Christian spirit; and we are taught the grace of our Lord Jesus Christ, that though he was rich, yet for our sakes he became poor, that we through his poverty might become rich.

Taking the Old and New Testaments together, they teach us that we ought to give out of love for God, our Maker, and for man, our brother—love begotten by the divine love for us; that it is our duty to give liberally, and the part of wisdom to give systematically; and that they who give for the right purpose, in the right way, and from the right spirit, shall be greatly blessed.

For most of the thoughts, and for very much of the language of this paper, I am indebted to the following tract: "The Discovery and Success of the True Method of Giving," by Rev. George Harris, Providence, R. I.; From the Congregationalist, Nov. 21, 1877; Boston, W. L. Greene & Company, 1 Somerset Street. Indeed, it is, perhaps, not acknowledging too great obligation to say that I have taken an admirable paper, prepared by a Congregational pastor, for Congregationalists, and, by some changes, adjusted it to my own point of view, as I have looked out over our denominational enterprises and needs.

There is probably no want in the sphere of Christian work more pressing than the want of some simple and practicable plan, by which our congregations can be brought to a more generous standard of giving; a larger number induced to contribute; and gifts secured with little or no solicitation and without undue pressure of any kind.

Our benevolent societies, with their growing work, need steadily increasing funds; but they are frequently in arrears, and are obliged to make urgent appeals for money; churches are annoyed by the friction of unforeseen calls for help; pastors shrink from the necessity of urging their congregations to give at such times; and the treasuries of our churches are often without the funds needed to sustain their own ministrations.

A growing dissatisfaction with some of the existing methods, the trial of new methods proposed, and frequent discussion, have led, I believe, to a solution of the problem by the discovery of a successful plan of giving. It is the Envelope System of Weekly Offerings.

If the church pews are rented at all, it should be I think, for a mere nominal sum, and as one of the simplest ways of securing what is very desirable, namely, regular sittings for the members of the congregation during the year.

No system will run itself; there must be patient, thorough and wise management. No mere system will convert niggardliness into generosity, for there are probably some people who would not give under any conceivable plan. No plan will work equally well, it may be, in all places. A common objection to the system here recommended is that it would not do for a farming community, where produce is sold only once or twice a year. But there are not many who will not admit that it would be better to so plan, even with sacrifice, as to avoid the regular running up of large store bills, to be paid once in six or twelve months. Indeed, this method has proved ruinous to thousands. And it seems to me equally wise to arrange, at the cost of sacrifice, if need be, for regular and frequent contributions for religious purposes; for the work of the Lord ought not to be hindered by lack of means. Most persons can better afford to give a small amount weekly than a large amount quarterly, semi-annually, or yearly; and the majority of us could make provisions for this weekly offering, if we would. I, therefore, firmly believe that the system of which I speak will do as much as can reasonably be asked for, under all circumstances, and more than any other method, in facilitating contributions for benevolent and Christian enterprises. This plan is not simply theoretically good; for it has been in successful operation long enough for a fair test of its merits. And the result of adopting it has been a great increase in contributions, and in the number of contributors. Upon adopt-

ing this system one of the Congregational churches of Providence increased its contributions for all benevolent objects, in a few years, from \$479 to \$2,397 97; another from \$3,540 88 to over \$5,000 00; and a third from \$3,600 00 to \$7,674 11. The number of givers increased, in one instance, from 62 to 210; and in another from 95 to 283. This large increase in givers and gifts was made during a period of great business depression, and when nearly every family suffered pecuniary loss directly or indirectly. Some of the smallest churches in the state, situated in rural districts, reported that their contributions doubled, and the number of givers more than doubled. Substantially the same principle of giving has been adopted by churches of different denominations, our own being among them, and with similar encouraging results.

The only persuasion used is such as is used in the pulpit and in ordinary Christian intercourse, with reference to other duties.

The Envelope System of Weekly Offerings involves one general principle, but may vary in details. Let me explain one form of it. If the church financial year begins January 1st, cards printed after the manner indicated below should be distributed among the members of the church and congregation, old and young, on the first of December.

WEEKLY OFFERINGS OF THE Central Seventh-day Baptist Church and Congregation. HOPKINTON, R. I.

The Christian church and religion are worth to our community, from a financial point of view, all they cost; and their moral and spiritual benefits are far above money value. What we here bring before you, therefore, belongs to obligation and privilege.

Estimated current church expenses for the year ending December 31, 1885. Pastor's salary \$1,000 00 Support of poor 300 00 Incidentals, including Bible-school, sexton, fuel, organist, etc., 500 00 \$1,800 00

Our Missionary, Tract and Education Societies, with their growing work, need steadily increasing funds.

Believing in pledges because they promote system and mutual encouragement, we fraternally ask you to mark with an X, in the column on the left, the sum you will undertake to contribute weekly during the year. Use a blank space if you select a sum not mentioned. Please deposit the card in the contribution box next Sabbath, or hand it to the Treasurer.

A package of 52 small envelopes will be furnished you for your weekly offerings, which are to be placed, each Sabbath, in the box for contributions. In case of absence the number of envelopes will indicate the amount in arrears.

This pledge being voluntary, may be recalled at any time by giving notice to the Treasurer.

Name.....

On the other side of the card is the following:

- 1. Missionary Society.
2. Tract Society.
3. Education Society.
4.
5.
6.
7. General Church Fund.

Please indicate how you wish the sum total of your offerings for the year to be divided, by marking above, against the names of such objects as you may select, the amount you wish to give to each. The sum total of your offerings will be 52 times the amount of your weekly donation. All gifts not otherwise designated will go into the General Fund.

Gifts designed for any special object, and marked with the name of the object, can be placed in the boxes and will be forwarded to their destination. This system of weekly offerings has been adopted by the church; and the hearty co-operation of all members of the congregation, both old and young, is cordially invited.

The division of the gifts, as above, will add to the efficiency of the system. If the weekly offering is ten cents, the total for the year is \$5 20; if fifty cents, then \$26 00 for the year, which is to be distributed among the objects named, as the giver directs. The envelopes in each package should be numbered from 1 to 52; and all the envelopes in one package of 52 may be numbered 1, in another 2, and so on, that the Treasurer's account may be kept by numbers instead of by names.

A Treasurer's Record Book, ruled for this system of giving, may be obtained of Lane Bros., Norton, Mass. Price of book for 100 names, 30 cts; for 200 names 50 cts; for 300 names, 75 cts. In view of the success which has followed the adoption of some plan similar to the one just described, I wish to set forth what seem to me some of its principal recommendations.

First. It is free from certain faults. For example, it is entirely independent of person-

al solicitation, which is an evil. Contributions for important objects in some of our churches are gathered by two or three self-sacrificing individuals, who go from house to house, and from office to office, to solicit donations. It is a laborious and vexatious undertaking. Those who go about on such an errand will make an apology for intrusion, must sometimes receive ungracious replies or refusals, as though they had asked a personal favor, and even when received politely, must make some sacrifice of self-respect; and on the other hand, those who are solicited have ground for complaint. The collector may call at a time when they cannot give his claims due attention, they are expected to decide while the collector stands before them with paper in hand, they must not give less than others have given, and so on. It is almost fatal to a genuine benevolence to give only when asked; and it is wrong to send any persons on these begging expeditions, whether they are young ladies, who should be forbidden to go on such errands, or church officers, or the secretaries of our societies, who ought to be allowed to devote their time to better work. Such a system as I have described is entirely free from this grave objection. Each one decides for himself and by reflection. He may take a week or two for reflection; and he deposits his weekly gift at the church without the intervention of any person.

This plan also removes many elements of uncertainty. The weather, the feelings of the people, the present and temporary condition of their pocket-book, the wisdom of a person who presents a cause—all affect the result of public appeals for collections; and the uncertainty is not taken away by a collection every month or quarter. A plan which is independent of personal solicitation, and which has much of certainty, has much already to recommend it.

Second. This system secures the small gifts of a congregation and swells them into a large volume. For nine persons in ten, it is easier to give twenty-five cents a week than to give thirteen dollars once a year, it is easier to give a dollar every week than to give fifty-two dollars at one time. In one of the churches in Providence, during a year that had fifty-three Sundays, fifty-eight persons gave five cents a week, and the sum total was \$153 70. Fifty persons gave ten cents each, every week, and the sum total of their offerings was \$265. Thirty-three persons gave twenty-five cents each week, and together gave \$437 25; and the entire amount given in sums ranging from one to twenty-five cents a week was \$1,119 84. Thirty-two persons gave fifty cents each week, and their total was \$848; and the whole amount of gifts from one cent to fifty cents was \$2,036 79. Fourteen persons gave one dollar each week, and together contributed \$742; while the whole amount in sums of from one cent to one dollar a week, was \$3,094 14, and was given by two hundred and sixty-two of the two hundred and eighty-three givers, who together gave over \$7,600. Those who gave more than one dollar were large givers before, although their gifts increased under the new system; but there is very little doubt that a large part of the three thousand dollars was clear gain. Here is a weighty argument in favor of the weekly system. A capital mistake in our ordinary methods is that the few give and not the many; while the large streams of benevolence flow, the small rills are not kept open.

Third. This system makes giving purely voluntary and conscientious. The pledges are voluntarily made, the cards need never be seen except by one person who keeps the accounts, and he will very soon forget if he keeps the accounts by numbers and not by names. It may be feared that some would take advantage of this feature of the plan and give nothing; but the loss from that cause has been small while the gain has been great. Besides, gifts are not to be desired which are made only to be seen of men, and withheld because others will never know. The pledges are also more likely to be made with conscientiousness, because the giver is free from the influence of others, and because he is not governed by impulse; and he often becomes aware of the infrequency of his previous donations.

Fourth. This system proceeds on the Christian principle that obligation is measured by ability. Every one is expected to render service in Christ's kingdom determined by his own talents, education, possessions and influence. A certain portion of what we have belongs to the Lord. This is especially true of the use of property and money, because they are most easily computed. Nothing was more deeply grafted upon Judaism than the system of tithing. Every Jew was to devote a tenth of his

harvest be it large or small; every tenth sheep, had he few or many; a tenth of all to the Lord. The parables of the talents and the pounds were used by our Saviour to show that God expects from every one a direct and personal return according to the amount of his property. It is a pity that when we speak of devoting our talents to the Lord, we so seldom think of the literal meaning of the word. It means money. Christ commended the woman who broke the alabaster box of ointment on his feet, not only because she had made a singularly delicate offering, but chiefly because she had done what she could. The Apostle Paul, discussing the very duty which is now before us, said: "On the first day of the week let every one of you lay by him in store as God hath prospered him." Now, there are but few, I believe, who have any plan at all in their giving. There are many who give generously, many who give cheerfully, some who make sacrifice, but probably not one in a hundred who knows at the end of the year what proportion of his income has been devoted to God. Some who suppose that they give a sufficient amount, and perhaps a have suspicion that they give too largely, would be astonished, if the several gifts were brought together, to find how trifling a part of the year's gains they have been. In order that the giving may be according to ability there must be a plan and a proper proportion in benevolence. Every one knows, or can know, the measure of prosperity which God has given him; he knows that his obligation is measured by his ability, and he should, therefore, set apart some portion of his income for the Lord's use. Still, although every person has the means of knowing how much he ought to give, every church should adopt some system by which attention will be emphatically called to this important duty; it is not at all likely that the many will contrive a plan for themselves. The plan which has been unfolded invites every one to give according to an honest estimate of his own ability to give. Any one who takes this card in his hand and tries to decide how much he shall give every week, can hardly avoid forming an estimate of his available income. Many, of course, pledge a few cents or a dollar, without much thought, but this method is a pointed invitation from the church to make giving commensurate with ability, reminding every one of his obligation and bringing all into some sort of system. The preacher may unfold with the utmost skill the principle that obligation is measured by ability; he may urge his hearers to set apart a fixed proportion of their income for the Lord, and if a few adopt his advice, he thinks he has not preached in vain; but let the sermon be accompanied by a concise little card which contains figures and directions, so that a child can understand, and there will be many in every congregation who will respond. Every church must put an actual, definite system, explained in a few printed words, into the hands of every man, woman and child, before any considerable number will give according to their ability. Good intentions cannot be trusted; there must be an existing and visible system.

Fifth. The system of weekly offerings, previously pledged, makes giving a part of worship. Offerings from their herds and fields were made by the Jews in connection with their worship. When the native Christians of heathen lands bring to the Lord's house clusters of fruit, vessels of oil, and sacks of grain which they deposit in heaps near the entrance, it is a most impressive part of their service. By our offerings of money, the purchasing power of all things, we worship the Lord with a tangible expression of gratitude. I think that, after we have made a free-will offering to the Lord commensurate with our ability, we can ask his blessing with more sincerity than when we have made no such practical recognition of our stewardship. It is a good sign that in place of the word contribution we are learning to speak of our gifts as offerings; the very word signifies worship; offerings are to the Lord.

Sixth. The system of weekly offerings best secures the moral discipline of giving. "Give, and it shall be given unto you," is the divine promise. I suspect if we knew that, in the course of our lives, the sum total of good that comes to us finds its measure in our willingness to minister to others, we would take more delight and exercise more faithfulness in our giving. Systematic and conscientious giving is a check upon covetousness, and may prove its cure. While I am not disposed to decry the pursuit of wealth, and its right uses, yet every one must admit that he is in danger of learning to love money for its own sake, and the most practical remedy; or

at least preventive, of covetousness, is systematic, regular, conscientious giving.

Irregular giving, prompted by impulse, has little or no salutary effect on the giver; it is often followed by repentings, and by resolutions to withstand fresh appeals. But let giving be deliberately resolved upon and pledged, let there be no finching, and the depositing of gifts in the Lord's treasury will become a source of satisfaction. And, besides, there are great advantages to children, if they are encouraged to form habits of regular giving; if our example teaches them to spend money only for themselves, to value worldly possessions above all things else, to make no plans for giving, and to take no delight in giving, they will inevitably grow up worldly, selfish men and women. One reason why some find it so painful to give away money, is because they were not taught to give when children. Some such system as I have described is a convenient and practical method of training the children to give, and for their sakes should be adopted by the churches.

Another of the reflex benefits of giving is that it interests givers in the great Christian enterprises of this age which have spread themselves out all over the globe. While one is asking how little he can give, he does not wish to be informed about the progress of Christ's kingdom and plans for its extension.

But when a definite portion is set apart to the Lord, he begins to ask: Where is it most needed? One reason why Paul urged the church in Corinth to contribute for the poor saints at Jerusalem, was to make them realize that there were other wants and other people outside the city limits. He who, instead of ignoring the magnificent plans of Christ's church, makes some sacrifice that they may succeed, and admits them to share the results of his toil, gains in his own large-heartedness a thousand-fold more than he gives.

It is also true that the willing devotion of a part to God dignifies, and even sanctifies, all secular labor, and thus giving becomes a moral discipline. If a fixed proportion of all gain is the Lord's, business ceases to be selfish. Every stroke of the hammer, every revolution of machinery, every page of writing, every hour of honest work is partly for the Lord and his kingdom. As a man who is working to support his family, or a widow who sews from morning till night to provide for her children, has an object which makes the commonest work noble, so every one who gives conscientiously a fifth, a tenth, a twentieth of his income to God, has thereby dignified his toil, and made it sacred. No labor is sordid when love and duty are its motives. Any labor is sordid when it is all for self. Those schemes of a millionaire which cover the globe, and give him power among men, have no value by divine measurements, and he himself may be withering spiritually; while the work of his servant, who gladly saves a few cents each week for the cause of Christ, is sacred, and shall in no wise lose its reward. No one has better right to devote himself heartily to business than he who has admitted his Divine Master to a share of the gains. The larger his profits the greater his service for Christ. Secular pursuits are not in conflict with religious life. They rather are encircled and guarded by it. Among the Jews the tithe was called the hedge about the rest. I sometimes think indeed, that there is an almost exact correspondence between the spirit of benevolence and the degree of temporal prosperity, other things being equal. A purely selfish man cannot see all sides of any subject, not even his own business. If he is not broad enough to give, he is not broad enough to make proper outlays. He is penny wise and pound foolish. But, however that may be, I am positive that on the spiritual side the measure of blessing is found in the spirit of Christian benevolence.

The moral discipline of giving is also certain to appear in spiritual blessings to the churches. The exhortations of Malachi are to be taken literally when he says: "Bring ye all the tithes into the storehouse and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." If we do not offer to God even the money that we owe him, we can hardly expect him to enrich our souls. I do not think that God is propitiated by our gifts, as though we could buy his favor, but conscientious giving opens the way for his spiritual gifts to flow in upon us.

In conclusion let me indicate some of the conditions which are necessary to the general adoption of a plan of giving. The finest

(Concluded on seventh page.)

Temperance

"Look not thou upon the wine when it giveth his color in the cup itself aright." "At the last it biteth like a serpent like an adder."

TOBACCO AND ITS

BY EDWIN R. MAXSON, ESQ. LL. D., OF SYRACUSE

1. It is no longer necessary to filthily, disgusting and poisonous tobacco. For it is, or should be understood by every rational, temperate person that in addition to its physical, intellectual and moral deleterious character, it has taken pains to observe the physical, intellectual and moral tutions of the human family that it deranges the body, intellect, and depraves the moral. And this is no new discovery of the tenth century of the Christian era.

A very respectable branch of the Church, styled "old believers," their cleanliness, thrift, moral consistent piety, do, and are discarded its use. See "Over Asia by an American." The the Druses, of Mount Lebanon root. See "Druses" Enc. Brit., Vol. VII." And the Arabia, ever noted for their virtues down to the present standing their political subjects, on the ground of purity, and true piety, consist from the use of tobacco Brit., Article 'Arabia,' Vol. I. they are found, though short their political power, they continue the very best inhabitants, Felix, a bright example for everywhere.

Even the Parsees or fire-worshippers, than 80,000 in number, of and other parts of Asia, describe "wise men of the East," "sagacity, activity and benevolence," "Bombay alone thirty institutions;" and having in the present time fifty large communities in Calcutta, twenty in the city of Shanghai, four in London, Amoy, two in Yokohama throughout India, Persia and the East, smoke tobacco nor any other weed." "A beggar among known." See "Enc. Brit. Vol. IX, note 5 to 2d col." That taught by Zoroaster in the by whose prophecies they were "star in the East," to Bethlehem him that was born King of the Jews. Their children are consecrated day after their birth to a life at the age of seven years in their faith. See "Enc. Brit. Parsis or Parsees, Vol. XVIII. And further, though I have not yet to find an edict among the Buddhists forbidding the use of tobacco, nor do I know definitely as to this respect; and yet in work on "Tobacco," by Mr. now about to be published, the last chapter on page 254 that "even among the bamas rules of the Buddha strictly use of tobacco," and though he not given for the assertion, assures me in a note as follows this assertion from what I read authority." If, then, this is the 400,000,000 of Buddhists for us Americans in this respect "Tobacco" by Mrs. Lawrence by the late Dr. Willard LL. D., and is reliable, as we It is from a Boston house.

It is said also, apparently of ity, "SABBATH RECORDER" that the king of Abyssinia noses of those who take snuff of those who smoke in his do I noticed in the Syracuse Evening Nov. 19, 1881, a statement of De Witt Talmage of our own time has said that "Hell is a bacco leaves," which is at least of the view he takes of its merits, if he really made the to the appropriate associations. If now we compare all the fables of decent humanity, and

Temperance.

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

TOBACCO AND ITS USE.

BY EDWIN R. MAXSON, ESQ., A. M., M. D., LL. D., OF SYRACUSE, N. Y.

1. It is no longer necessary to portray the filthy, disgusting and poisonous qualities of tobacco. For it is, or should be, well understood by every rational, intelligent and temperate person that in addition to its filthiness, it has poisonous properties of the most deleterious character. And all who have taken pains to observe its effects upon the physical, intellectual and moral constitutions of the human family, should know that it deranges the body, weakens the intellect, and depraves the morals of mankind. And this is no new discovery of the nineteenth century of the Christian era.

A very respectable branch of the Greek Church, styled "old believers," eminent for their cleanliness, thrift, moral purity and consistent piety, do, and always have, discarded its use. See "Overland Through Asia by an American." The same is true of the *Druses*, of Mount Lebanon east of Beyroot. See "Druses' Enc. Brit., 9th edition, Vol. VII." And the *Wahabees* of Arabia, ever noted for their manly moral virtues down to the present day, notwithstanding their political subjugation by the Turks, on the ground of decency, moral purity, and true piety, conscientiously abstain from the use of tobacco. See "Enc. Brit., Article 'Arabia,' Vol. II." Wherever they are found, though shorn of much of their political power, they constitute at this time the very best inhabitants of Arabia Felix, a bright example for erring humanity everywhere.

Even the *Parsees* or fire worshippers, more than 80,000 in number, of India, China, and other parts of Asia, descendants of the "wise men of the East," noted for their sagacity, activity and benevolence," having in "Bombay alone thirty-two charitable institutions," and having in that city at the present time fifty large commercial houses, fourteen in Calcutta, twenty in Hong Kong, ten in Shanghai, four in London, three in Amoy, two in Yokohama, and many throughout India, Persia and Egypt, "never smoke tobacco nor any other stimulating weed." "A beggar among them is unknown." See "Enc. Brit. Vol. XVIII, Article Parsis or Parsees, pp. 325, 327. Well might such a people have presented to Him whom they came so far to worship, "gold," signifying his Kingship, "frankincense," his divinity, and "myrrh," the healing power of the child Jesus. See "Enc. Brit. Vol. IX, note 5 to 2d col." Their religion is that taught by Zoroaster in the Zend Avesta, by whose prophecies they were led and the "star in the East," to Bethlehem to "worship him that was born King of the Jews." Their children are consecrated the seventh day after their birth to a life of purity, and at the age of seven years they are confirmed in their faith. See "Enc. Brit. Article Parsis or Parsees, Vol. XVIII, pp. 325-327." And further, though I have not been able as yet to find an edict among the laws of the Buddhists forbidding the use of tobacco, nor do I know definitely as to their practice in this respect; and yet in the admirable work on "Tobacco," by Mrs. Lawrence, now about to be published, will be found in the last chapter on page 254 the statement that "even among the *bamas* or *priests* the rules of the Buddha strictly interdicted the use of tobacco," and though her authority is not given for the assertion, Mrs. Lawrence assures me in a note as follows: "I took this assertion from what I regarded as good authority." If, then, this is a fact, we have the 400,000,000 of Buddhists as an example for us Americans in this respect. The work on "Tobacco" by Mrs. Lawrence has a preface by the late Dr. Willard Parker, A. M., LL. D., and is reliable, as well as elaborate. It is from a Boston house.

It is said also, apparently on good authority, "SABBATH RECORDER" of Dec. 1, 1881, that the king of Abyssinia "cuts off the noses of those who take snuff, and the lips of those who smoke in his dominions." And I noticed in the *Syracuse Evening Herald* of Nov. 19, 1881, a statement that the Rev. T. De Witt Talmage of our own country and time has said that "Hell is strewn with tobacco leaves," which is at least an indication of the view he takes of its use, effects and merits, if he really made the statement, as to the appropriate associations for its use. If now we compare all the foregoing examples of decent humanity, and those who dis-

card the use of tobacco in this and other countries with the filthy, squalid, ignorant and depraved tobacco users everywhere, and especially of Palestine or Mexico, whether the use of tobacco may be the cause or effect of the degradation, it may clearly illustrate the pernicious influence of the habit, or if not, show in what degree of depravity and degradation, luxuriates, giving to its use a character of which every decent person, everywhere should be ashamed, at the very least.

2. Nor is it necessary to go over in this nineteenth century, the fact, that tobacco using, in every form, is entirely inexcusable on the ground of common decency. For all intelligent persons know, or should know, that in addition to its deadly poisonous effects, upon those indulging in its use, smoking, and even the evaporation of the spittle ejected by tobacco users, or their breath, or clothes, may act injuriously upon others as well as upon those using it, shame our decent humanity. And it is to be presumed, at last, that the morally insane tobacco user, with the heedlessness generally exhibited in relation to the exposure of others, in these various ways; may not even suspect what an abominable nuisance they all are among decent, decent people, everywhere.

At this time of general intelligence, it should be well understood, by all, that the user of tobacco not only defiles the himself, and those in proximity, but by impairing the heart's action, as well as the integrity of the nerve centers, life is not only cut short, but that shortened life is rendered of far less value to the user and all his dependents, in every relation, of parent, guardian, or even as a citizen of the commonwealth.

It is high time that all, and especially temperance people, should clearly understand the fact, that it is, in the main, to the depressing effects of tobacco, that the inclination to intoxicating drinks is due. And hence, if their pernicious effects are to be averted, tobacco, the leading predisposing cause, must be abandoned or avoided.

Physicians, not contaminated by tobacco, should know what a vast array of diseased conditions, including cardiac, nervous, cancerous, mental, etc., are the result of tobacco using, and also, how liable nicotine, the most poisonous principle of tobacco, and one of the most virulent poisons known, is to accumulate in the system, till finally it suddenly destroys life, constituting the many sudden deaths of the young as well as of the aged, and those of middle life, so often regarded as mysterious visitations of God, or Providence.

Clergymen should know by this time, that for them to use tobacco is an absurdity, too intolerable for endurance. And if there are any who do not, it is certain that those consecrating them to the work of the ministry are beginning to realize it in a way likely to tell, by and by. This is true in the Methodist Episcopal Church, at least; for, while from pity or forbearance, old ministers using it may be tolerated on the ground that they will soon pass beyond influencing for evil in this life, I believe that no more tobacco users are now ordained to the Gospel ministry in the Methodist Church, in this country at least. And it is very strange that they should be in any religious denomination having any regard for decency and consistency, to say nothing of piety, or even morality. I believe the Seventh-day Adventists have even gone further than this, and very properly excluded tobacco users from membership. Surely the *Druses* of Mount Lebanon, the *Old Believers* of Russia, the *Wahabees* of Arabia, and even the *Parsees* and *Buddhists* throughout the world are virtuous, temperate, cleanly, and pious enough to exclude tobacco, why should not the churches and people of America generally have as much decency and piety in church, and every other relation? Clergymen uncontaminated with the poison should, and I suppose do now, fully understand how the effect of tobacco directly, and through intoxicating liquors to which it leads, indirectly, blinds the moral vision, by blinding the senses of their hearers, thus hindering the legitimate effects of the "Word Preached" no matter how eloquently. For "whom the gods would destroy, they first make mad, or blind." And I cannot see how either could be more certainly and effectually done, than by tobacco, and other intoxicants; and especially alcoholic stimulants, to which it so generally leads. For surely, "If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are" (1st Cor. 3: 17) or should be at least, if this declaration of one of the ablest jurists and divines the world has ever produced, may apply to the body as well as to the church, to which he doubtless here had more special reference.

Members of the Legal Profession should begin to understand that decent people are getting afraid to commit their interests to men, steeped, as it were, in tobacco. The very rooms, furniture, books of their offices, as well as their clothing and breath being so offensive as to debar decent people, in many instances, from entering their quarters, or approaching their presence. And when we take into account the fact, that the depressing influence of the poison, so frequently calls for the remedy, alcohol, in some form, they should not think strange that so many just claims are beginning to be abandoned, rather than submit them to such members of the legal profession. I know an instance in which a healthy, temperate, prudent man, was so far overcome by the odor and poison from the clothes and breath of a tobacco user, who was sitting beside him in a warm court room, as to fall to the floor, apparently dead. Had he not rallied from the effects of the poison, the case would doubtless have been regarded and published as a "visitation of God," and the vile weed and more filthy user, the real murderers, would have passed uncensured. May God have mercy on such poor, filthy wretches.

I was called as an expert, in a high court, in which one of the attorneys, a member of Congress at the time, smoked a cigar in the room, at the opening of the court, very much to my annoyance and disgust. And as he evidently felt almost a positive assurance of succeeding, and the opposing attorney, a prominent Judge, as he told me subsequently, felt as sure of being beaten, from the very nature of the case. I attributed the defeat of the smoker, in part, at least, to the effects of that vile cigar he had been smoking, for he really did not exhibit the sagacity in managing the case that a clear headed lawyer should have shown, as it appeared to me. And I wondered if the defeated client, as he paid him the \$10,000 fee, which, as I understood, he received, appreciated the damaging effects of the vile cigar, as I did. As the amount at stake was about \$100,000, did it pay to employ a smoking attorney? Would it not be better to abandon a claim, and save costs? I think so. We need not think it strange that decent, prudent people are becoming afraid to prosecute a claim, however just, or even to defend in a just cause; for it is a fact that all learned psychologists should understand that persons under the influence of tobacco, opium or alcohol, are morally, if not mentally insane, and hence incompetent. It requires, then, no convincing argument to show how utterly inexcusable and desperately injurious are the effects of tobacco. And the only remaining question worthy of our attention is how to get rid of the evil? Let us see what can be done.

As the effects of tobacco on the nerve centres, so far impair the will power as to render an abandonment almost, if not utterly impossible, except by the grace of God in answer to prayer, the little claim tobacco users may have upon Divine grace must render the chances of an abandonment, however desirable, very uncertain, at best. And yet, it is to be hoped that in some cases it may be possible, though I am sorry to say, that among the numerous converts from tobacco, nearly all, I believe, have fallen from grace, or else never had any, I can't say which. The effort might be worth a trial, however, and yet it is a lamentable fact, that if by the aid of Divine grace, in answer to prayer, the inclination to use tobacco may be overcome, this does not restore the physical wreck it has produced. Among the many failures I have witnessed, there was one instance in which I was satisfied that, in answer to prayer, Divine grace had enabled the person to overcome the habit and desire for it; there remained such a wreck of the physical constitution, however, that nothing short of a miracle could keep reason enthroned; and as the miracle was not interposed, in the present economy of the Divine purpose, a violent, but irresponsible death was the result. Better far, however, the Divine grace to overcome, with such a loss of the body, than the loss of both soul and body, without the grace, as has been the sad result of nearly all of my cases of conversion from the habit, according to the best of my knowledge and belief.

While then, but little hope may reasonably be entertained for old offenders, much may be done to save the young from this body, intellect, and soul-destroying evil. For aside from the strong hereditary predisposition to its use, from parent to child, there is no necessity or even excuse for boys and children to commence the tobacco habit. And with a proper moral sentiment inculcated by parents, guardians, teachers, physicians, clergymen, and others, comparatively few would be likely to indulge in so filthy, expensive, and ruinous a habit, except those hereditarily predisposed by like indulgence

of parents or progenitors; and though this predisposition is often very strong, many of these might undoubtedly be kept from this ruinous habit.

To this end, children should be taught to take food with strict regularity; be properly clothed; taught to avoid candies, and all unwholesome trash; kept neat and cleanly, as well as away from all debasing influences of every character, not excepting dime novels and other such debasing trash, too often thrown in their way. Intoxicating drinks should be avoided, as well as skating rinks, and every reasonable opportunity should be taken to point out the debasing influences of tobacco, and all other vices. They should be kept from under the influence of all tobacco-using lawyers, clergymen, physicians, and others of whatever profession, or of no profession, no matter how pretentious their piety, for the more pretentious, the more danger there is of any of their debasing influences, such as the tobacco habit, and others.

I knew a young clergyman, in the city where I was living, who, on occasion of a little party, after supper, took from his pocket two cigars. Lighting and smoking one of them, he handed the other to a young man, the son of a widow of his church, remarking to him, that a cigar could "hurt no one." The mother, being present, and learning the facts, if she did not witness the transaction, feeling a mother's responsibility and solicitude, very promptly rebuked the young teacher of righteousness, by telling him that she had pointed her son to him, as an example for him to follow; and hence the absurdity of such an influence and example. The incident was related to me by the wife of one of the deacons of his church, as a moral outrage, at best.

Mothers, by following a silly and wicked fashion of dressing their children with bare arms, and next to bare legs, thus sending too much blood to the brain, while impressive and tender, often not only lay the foundation of serious physical disease, but by thus impairing the functions of the brain, the special organ of the mind, they entail upon them a degree of mental imbecility, which, together with the effects of eating at all hours, and stuffing poisonous candies and other unwholesome trash, serve to render their children dyspeptic, idiotic, and hence, almost sure victims of tobacco, and then, too often of intoxicating drinks. It was the dying testimony of an eminent physician of Paris, that, in his opinion three thousand children had died in that city, during the last thirty years of his practice there, from the manner in which children were dressed with short *pantaloon*s, *dresses*, etc., and irregular eating or feeding by mothers. And the wicked fashion of thus dressing, is as general in our American cities, as in Paris, according to my observations here and there, and it is a shame to decency, that the extreme is becoming greater, especially in boys' pantaloons here. Now if that proportion die, how many, not killed outright, are thus rendered dyspeptic, and hence idiotic, in a greater or less degree, and become tobacco worms, and too many of them, alas! drunken sots, as a consequence. Mothers should ask themselves if they will thus sell the bodies and souls of their children, to swell the vile army of tobacco users and drunkards, and thus rob heaven to people hell, all for a silly, wicked fashion. From careful observation in this country and abroad, during the past thirty years, I am fully convinced that this is the key to all forms of intemperance; and so long as children are thus dealt with, they, becoming thus dyspeptic, will, as a consequence, resort to tobacco, and its depressing effects calling for a stimulant, too many of them acquire the habit of drinking alcoholic liquors, thus constituting the drunkards of this and other lands.

All these influences combined, cause by far the greater part of the crimes that are committed, as well as much of the sickness, and most of the premature deaths of the human family, at the present day very generally attributed, in the case of adults, to "God," and in children to "worms."

May God have mercy on us, and help us to exercise more common sense, in the care and rearing of children, as well as more prudence with adults, and when the present race of tobacco worms shall have passed away, very few, except those rendered idiotic by tobacco-using parents, will acquire the habit. As the stopping of the primary breaks in the dykes that keep back the mighty ocean, saves the inhabitants of the low-lands of Holland, so will such proper care in the clothing, feeding and raising of children keep them from the tobacco habit, and thus shut off the mighty ocean of intemperance, which now deluges our land, and the world. And, when the gradual eradication of the hereditary

predisposition to all these evils shall have been accomplished by such proper sanitary and legitimate moral influences, better bodies, with clearer intellects, and consequently a more enlightened moral sense, will result, and will not only serve to keep children from all the vices; but being thus trained and taught from infancy, may we not believe that they are born in grace by the general atonement of Christ, and need not necessarily fall from it; or, if they should, their clearer perceptions of vice and sin, in every form, would more readily enable them through repentance, faith, and a life of honesty, to avail themselves of the benefits of the special atonement thus secured.

With the general provision thus made for all, and the special atonement for such as may have fallen from infantile purity, on coming to the age of accountability, by the operation of the Holy Spirit in keeping in the right way such as may not have fallen, and by convicting, convincing, converting and sanctifying those that may have fallen, nearly all may be kept or led, to believe with the great apostle, (Tim. 4: 12) in God, "who is the Saviour of all men, and especially of those that believe," thus being, or becoming pure in heart and life; and thereby avoiding the vile tobacco habit, as well as all the other vile and wicked habits to which the human family are now unfortunately addicted.

Thus and thus only, I am convinced, may the tobacco habit, and all other vicious habits be finally eradicated. And, as a consequence of this, human life may be prolonged, and rendered vastly more valuable and useful; crime will cease or be greatly lessened; disease would be to a great extent eradicated; the human mind will become clear as the morning; a bright ray will light up the dark picture of human depravity; the house of God will no longer be defiled by tobacco; the nations will cease to learn war any more; and by the protecting, convicting, convincing, converting, and sanctifying influence of the Holy Spirit, the millennial morn may dawn, as the "Sun of Righteousness shall arise with healing in His wings," and the "kingdoms of this world may become the kingdom of our Lord Jesus Christ."

Whoever, then, lays hold of this work, in any of its bearings, with a sincere desire to accomplish the end, earnestly seeking and heeding Divine guidance, and especially the direction of the Holy Spirit, being sanctified by his influence, no matter of what name, race, or creed, will surely stand approved, in the great day of account, when the ages of time shall have ceased; and when the works of all, and their influence shall have been computed, and such as they may have influenced, in the ways of temperance, purity, and righteousness, redeemed by the atonement of Christ, and kept or sanctified by the Divine influence of the Holy Spirit, may appear as stars in the crown of their rejoicing. And, then, on angelic wings, the tidings may be carried from world to world, of a race redeemed from every fault; thus becoming acceptable fellow-citizens of the vast universe of God, and triumphantly vindicating the purpose of God, in creating man; as well as redeeming the promise made, perhaps in the eternal counsels of heaven, by God the Father, to the Eternal Son, and recorded in the second Psalm of the Hebrew Scriptures, at the 8th verse, as follows: "Ask of me and I shall give thee the heathen or nations (*Vulgate*) for thine inheritance, and the uttermost parts, or ends (*Vulgate*) of the earth, for thy possession." God speed the day. Amen.

Education.

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

GRADUATES of Harvard and of other colleges as well, are interested in an effort which the New England Historic Genealogical Society is making, through its agent, Henry Fitz-Gilbert Waters, now in England, to dispel the mystery which has always surrounded the life of John Harvard. Mr. Waters, it is said, has recently come upon facts which are expected to lead to important discoveries regarding the founder of Harvard, and the alumni are asked to aid the society in prosecuting the work.—*Boston Herald*.

A GERMAN statistician says that there are about 800,000 deaf mutes in the world, 63 per cent of whom are born thus, and 37 per cent become so later. There are altogether 397 institutions for the education of these unfortunate, in which 2,000 teachers and 26,473 pupils are found. Of these institutions 90 are founded in Germany, 17 in Austria, 11 in Switzerland, 2 in Australia, 10 in Belgium, 1 in Brazil, 7 in Canada, 4 in Denmark, 67 in France, 46 in Great Britain, 2 in Japan, 35 in Italy, 1 in Luxemburg, 2 in Mexico, 2 in Holland, 1 in New Zealand, 7 in Norway, 1 in Portugal, 10 in Russia, 17 in Sweden, 7 in Spain, 38 in the United States, and 1 in Bombay.

preventive, of covetousness, is aye, regular, conscientious giving. Regular giving, prompted by impulse, or no salutary effect on the giver; ten followed by repentings, and by lions to withstand fresh appeals. But ng be deliberately resolved upon and, let there be no finching, and the ing of gifts in the Lord's treasury will a source of satisfaction. And, here are great advantages to children, are encouraged to form habits of reg-; if our example teaches them to money only for themselves, to value possessions above all things else, to o plans for giving, and to take no de- giving, they will inevitably grow up selfish men and women. One rea- some find it so painful to give away is because they were not taught to children. Some such system as I described is a convenient and practical of training the children to give, and ir sakes should be adopted by the

ther of the reflex benefits of giving is nterests givers in the great Christian ises of this age which have spread ves out all over the globe. While asking how little he can give, he does n to be informed about the progress at's kingdom and plans for its ex-

when a definite portion is set o the Lord, he begins to ask: Where st needed? One reason why Paul he church in Corinth to contribute poor saints at Jerusalem, was to hem realize that there were other and other people outside the city im- who, instead of ignoring the magnifi- ans of Christ's church, make some that they may succeed, and admits o share the results of his toil, gains n large-heartedness a thousand-fold an he gives.

also true that the willing devotion of o God dignifies, and even sanctifies, ar labor, and thus giving becomes a discipline. If a fixed proportion of all the Lord's, business ceases to be self- every stroke of the hammer, every on of machinery, every page of writ- ery hour of honest work is partly for and his kingdom. As a man who ng to support his family, or a widow s from morning till night to provide children, has an object which makes monest work noble, so every one s conscientiously a fifth, a tenth, a th of his income to God, has thereby d his toil, and made it sacred. No sordid when love and duty are its Any labor is sordid when it is all Those schemes of a millionaire ver the globe, and give him power en, have no value by divine mea- ta, and he himself may be withering ally; while the work of his servant, dly saves a few cents each week for e of Christ, is sacred, and shall in lose its reward. No one has better devote himself heartily to business who has admitted his Divine Master re of the gains. The larger his prof- reater his service for Christ. Sec- uits are not in conflict with religious ey rather are encircled and guarded Among the Jews the tithe was called ge about the rest. I sometimes think that there is an almost exact corre- ce between the spirit of benevolence degree of temporal prosperity, other eing equal. A purely selfish man ee all sides of any subject, not even business. If he is not broad enough he is not broad enough to make outlays. He is penny wise and pound But, however that may be, I am that on the spiritual side the mess- essing is found in the spirit of Chris- evoience.

nor discipline of giving is also ger- appear in spiritual blessings to the s. The exhortations of Malachi are en literally when he says: "Bring ye tithes into the storehouse and prove herewith, saith the Lord of hosts, not open you the windows of heaven r you out a blessing that there shall oom enough to receive it." If we do to God even the money that we e, we can hardly expect him to en- souls. I do not think that God is ed by our gifts, as though we could favor, but conscientious giving opens for his spiritual gifts to flow in upon

conclusion let me indicate some of the ns which are necessary to the general a of a plan of giving. The finest (Concluded on seventh page.)

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, September 10, 1885.

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

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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.

The centennial of the beginning of the temperance reform movement in this country is to be celebrated in Philadelphia, during the last week in September. It has been suggested that suitable recognition of this celebration be made in the churches of the land on Sunday, Sept. 20. We suggest that in harmony with this recommendation, our pastors make some reference to the subject in their services on Sabbath, the 19th.

ARRANGEMENTS are being made between the Missionary Board, some of the Minnesota Churches, and Bro. A. G. Crofoot, by which that field of labor shall be occupied by Bro. Crofoot. The First Alfred Church has, therefore, called him to ordination, the time for which is fixed on Tuesday, Sept. 22. The Churches of the Western Association are invited to sit in council with this church on that occasion. They will please accept this announcement as an invitation.

A CORRESPONDENT, writing over the name of "An Anxious Inquirer after the Right," asks, "If, on account of the depression in business, one is compelled to sell goods on credit, and cannot collect in time for the annual collections for our Tract and Missionary Societies, is it right to omit such contributions; or, is it not rather equally proper to hire the amount which would belong to the Lord in the short time when these dues are to be paid, as it is to hire capital in order to do business for one's own benefit?" We see no reason why one's dues to the Lord should be omitted under any circumstances, under which he would not think of letting any other obligation go by. In the case supposed there is only a temporary stress. There is enough due the person to meet all his obligations, but at the time when those obligations are to be paid, those dues are not collectable. Whether he shall hire money, for a temporary relief, until he can make collections, is a question which he must settle for himself. If he decides to do this for any purpose, we see no reason why he should not include provisions for meeting his obligations to the Lord, as well as those to his fellow-men. In other words, our contributions to the Lord's cause should be a matter of business, to be provided for, and treated, in all respects, as any other matter of business.

ABOUT REDUCED FARES.

Questions are being asked of us about reduced fare to Conference, the mode of securing the benefits of the rates offered, &c. As we have had nothing to do with making the arrangements; we have no knowledge of them except that which is furnished us by the committee. We repeat these announcements below:

1. To Eastern delegates, N. H. Langworthy, of Westerly, R. I., announces that excursion rates will probably be obtained from Westerly or Stonington to New York. Also that arrangements have been made by which all who go by way of New York can buy tickets from that city to Alfred and return for \$8 50, via New York Lake Erie and Western Railroad. So far as announced, persons who desire the benefit of these arrangements have no need of any "certificates" either before starting, or at the Conference.

2. To delegates from the West, and to all who may take the Erie Road at any point between New York and Alfred, Bro. Ordway announces:

(1). Obtain blank "Ticket Agent's Certificate," on back of which is "Certificate for reduced fare," for the Clerk of the Conference to sign. Persons desiring these blanks will please send their names and addresses to Ira J. Ordway, 205 W. Madison St., Chicago, Ill.

(2). Purchase your ticket at any office you please, and by any route to Alfred or Hornellsville, and have the agent who sells you the ticket fill up and sign the blank headed "Ticket Agent's Certificate."

(3). Purchase return ticket at Alfred or Hornellsville to the point at which you

bought ticket going, and do this within thirty days after Conference. This will be a first-class ticket, limited.

Persons using these "certificates" will pay full fare going, and one-third fare returning. They can go as soon as they please, and remain thirty days after Conference. All who go by Chicago would better purchase by the Chicago and Atlantic Railroad, as that road has direct connection with the Erie.

3. To delegates from the Central Association, C. D. Potter, of Adams Centre, N. Y., announces that:

(1). Persons going via Delaware, Lackawanna and Western Railroad can purchase tickets to Binghamton and return at the following rates, viz.: North Brookfield, \$2 70; Bridgewater, \$3 40; Unadilla Forks, \$3 45.

(2). Those going via Elmira, Cortland and Northern Railroad, can purchase regular tickets at any station, and on Certificate of attendance at the Conference can return from Elmira for one cent per mile.

(3). From Binghamton and Elmira to Alfred and return "Certificates" furnished by I. J. Ordway, 205 W. Madison St., Chicago, will be needed.

We only need add that Alfred is not being a regular express station, it will probably be necessary, for all, except those who get the New York excursion tickets, to ask for tickets to Hornellsville. The additional cost will be but a few cents. We expect to be able to stop all express trains at Alfred during Conference week, for the accommodation of arriving and departing guests.

MRS. SARAH A. STANTON.

This estimable woman was born in Providence, Rhode Island, December 24, 1831; in infancy she became the foster-child of Horatio and Wealthy Berry; at the age of 15 years she made public profession of faith in Christ by baptism, and became a member of the Pawcatuck Seventh-day Baptist Church, in Westerly, of which she remained a loyal member until death; in 1851 she was married to William C. Stanton who survives her; she died August 27, 1885, at Cottage City, on the Island of Martha's Vineyard, whither she had gone in company with her father Berry to spend the Summer months; her funeral was on Sabbath afternoon, August 29th, at the home on Elm Street, in Westerly, conducted by the pastor, Rev. O. U. Whitford, assisted by Rev. A. E. Main, and the body was buried in the beautiful Cemetery at River Bend. Thus is told in simplest outline, the story of a truly noble life. To the casual reader the sketch is meager and uneventful; to those who knew Mrs. Stanton best, it is crowded with images of noble worth and is fragrant with memories that are indeed precious. She was a woman of large and affectionate heart, and none found a larger or warmer place with her than little children. This made her particularly devoted to her own family. Here the mysteries of the discipline of sorrow were strangely wrought into her life. Blessed with five sons, she saw her first born, a prattling child, drowned; another, a young man of promise, was stricken with fever and died within a few weeks after graduation from the Westerly High School; and a third was killed by a runaway horse almost under her eyes; and at the time of her death only one remained. How much that mother heart suffered under these afflictions, and how much it there learned of the infinite compassion of God our Father, are alike known only to Him. Mrs. Stanton was loyal, in a high degree, to her church and people. With a charity that was far-reaching, she loved her own best of all, because to her it seemed nearest conformed to the mind and will of God. Had her hands been able to perform all that her heart desired for the good of the church, it would have been seen that her standard of loyalty was no meap or sordid one. As it was, how willingly she toiled and how cheerfully she sacrificed, is known to many whose pleasure it was to be associated with her in society, and other work. This same spirit made her a faithful supporter of the pastor and the devoted friend of his family. These words are written as a voluntary tribute to her excellence in this regard, as learned by the experience of six years in the pastoral relation. Mrs. Stanton had her faults; who that is human has not? Of these we need not speak. If we were to mention a single virtue which overshadowed all faults and comprehended in itself all other virtues, and which distinguished the life of our dear departed friend, it would be unselfishness. This virtue in any life may justly cover a multitude of faults and failings, while it can not but glorify every other virtue. It is nearest akin to that love which is the essence of God and the life of his true children. With a deep sense of personal loss we bid

farewell to such a life; with gratitude for what it has been and still is to us, we cherish its sacred memories; with confident assurances of a blissful home on high, we repress our blinding tears and thank God for every earthly experience by means of which we are made fit for heaven.

FROM SHILOH TO ALFRED IN OLDEN TIME.

We are indebted to Bro. Micajah Ayars, of Shiloh, N. J., for a copy of an old journal from which we make some extracts concerning a journey made from that place to Alfred to attend the Conference in 1830, fifty-five years ago. The party consisted of Eld. Samuel Davis, and Hannah his wife, the latter keeping the journal from which these extracts are made; Abel Davis, son of Eld. Samuel Davis, and Abigail his wife, parents of the present Deacon A. B. Davis, of Shiloh; and Isaac Ayars and his wife, Anna S. Ayars, the latter a daughter of Eld. Samuel Davis, Isaac and Anna Ayars being the parents of the brother to whom we are indebted for this journal.

"Aug. 29, 1830, at the rising of the sun, we set out for the State of New York. Arrived at Philadelphia the same day at 5 o., staid all night at Prudence Perles's. 30th, set out from Philadelphia at near 10 o., went through Germantown, to the half way tavern, the sign of the Turk's head, Jacob C. Nuce, where we staid all night. 31st, set out at 5 o., went through Quakertown and Allentown to Lehigh water gap, and staid all night. Sept. 1st, set out again at 5 o., crossed Mexicana river, and the B-road Mountain and Spring Mountain, and staid all night at Coningham. 2d, set out again, went through Berwick, crossed the Susquehanna, and went to the foot of North Mountain, and staid all night. 3d, set out again at 5 o., and reached Ellis's tavern, at a branch of the Susquehanna; staid all night. 4th, set out as usual, went through Towandy, crossed the Shenandoah river and arrived at Newtown. Staid all night. Saw Charlotte Lucinda Inse. 5th, set out again, and arrived at Jones's tavern, and staid all night. 6th, set out again, and arrived at Eld. Daniel Babcock's at 2 o., very glad to stop traveling. 7th, staid at the Elder's all day and night again. 8th, went to David Stillman's, staid all night, all day and the next night. 10th, went to Ray Green's and staid all night."

The journal for the next two days speaks of attending the "meetings," at which it is said Elders "Satterlee and Stillman preached." From the 13th to the 19th, the party spent in Friendship, making their home at the house of W. B. Gillett, of whom the journalist familiarly speaks as "Walter." In this vicinity, they visited James Dunham's, Samuel Yapp's, William Noble's, John Mills's, Eld. John Greene's, Sarah Ayars's, Josiah Ayars's and Azariah F. Randolph's.

On the 19th the party set out from Friendship for New Jersey, and "arrived safe home" on the 28th, having been gone from home just one month. At the end of the journal is this memorandum: "Hannah Davis' journal to Alfred in the State of New York, and Friendship likewise, in the year 1830."

Communications.

A NEW CHURCH.

By invitation of some of the members of the church at Dodge Centre, Minnesota, who reside in Moody County, Dakota, and by vote of this church that I should respond to the call of the Missionary Board to go out and perform some missionary work, I left my home on the 19th of August, and went to Flandreau, in the county and state above mentioned. There are three families of Sabbath-keepers and a part of a fourth residing there. They have been holding a Sabbath-school for some time, as there are a number of children in these families, but have had only one sermon by a Seventh-day Baptist minister (Eld. Sindall as he was passing to his Scandinavian mission) during the six years of their residence there. I at once began holding meetings on the Sabbath and First-day and on as many evenings as the people could well attend, considering the busy season of the year. It was soon evident that the Spirit of the Lord was present, and while the parents, members of the Dodge Centre Church, took an earnest part in the meetings, the children became interested and manifested it by rising for prayer. At one meeting seven unconverted persons arose for the same object, a portion of them from First-day families. It was soon evident that we should be permitted to attend the ordinance of baptism. Announcement was made

that such would be the case on a given Sabbath, and that on that occasion I would preach on the subject of baptism and the Sabbath, which I did, giving the leading arguments as briefly as I could, in a somewhat lengthy sermon. Quite a number of First-day people were in, and seemed much interested.

After the service we went some six miles to the Big Sioux River, where I baptized three new believers in the Lord Jesus Christ, ranging from 13 to 18 years of age, one a married sister. Believing it to be for the best interest of the cause on this interesting mission field, we returned, after the baptism, to the house of one of the brethren, where I organized a Seventh-day Baptist Church, calling it by the name of Flandreau. This church adopted the Articles of Faith of the Seventh-day Baptist Church, of Dodge Centre, and a covenant drafted for the occasion: Brother J. M. Severance was chosen deacon, and Wm. A. Jones, clerk. As the Scriptures require that deacons shall first be proven, the matter of ordination was deferred until the occasion of the visit of Elder Main, in October next, when it is expected that it will take place.

Thus, another organization unfolds its banner of truth and light to the surrounding multitudes of that frontier settlement, and it is hoped and believed that it will be of great advantage, not only to the members composing this little church, but to the cause of God and truth in that land. For this let us labor and pray.

Others from this place contemplate moving there. In my opinion, it is a desirable location for homes. Land is good and cheap, ranging from \$5 to \$8 per acre, according to location and improvements. Three railroad stations on the south, from five to ten miles away, and two on the north, from fourteen to sixteen miles away, afford a ready market and bring supplies to this locality.

Further information can be had, if desired, by addressing either of the officers of this church, at Flandreau, Moody County, Dakota. H. B. LEWIS. DODGE CENTRE, SEPT. 1, 1885.

STRANGE LIBERTY.

The Examiner, of New York, thinks that the Andover Professors have no right to teach any doctrine contrary to the Andover Creed, to which they have subscribed, any more than a United States soldier has a right to transfer his allegiance to Queen Victoria without changing his uniform, or a Roman Catholic priest to teach Protestant views, and remain a priest of the Roman Church. The Christian Union looks upon this opinion of the Examiner as manifesting a dangerous Romanizing tendency. It also says, "A preacher in any Protestant communion believes that its standard is not according to the Word of God, as interpreted by the Spirit and Providence of God, his duty is plain; it is to remain in the church in which he was born and bred, and exert all legitimate and proper influence to bring it, in spite of its standards, into loyalty to God's Bible and God's Spirit. He has no right either to be silent or to run away because this is the simpler, easier, and more comfortable thing to do."

That is to say, if a Baptist preacher becomes a Pedobaptist, or a Pedobaptist a Baptist; if a Sabbath-keeper becomes an observer of the First day, or a Sunday-keeper turns to the Sabbath; if a Unitarian accepts the doctrine of Christ's divinity, or one who has looked upon Jesus as the eternal Son of God comes to look upon him as a mere man, each preacher must be allowed to remain in his present church connections and official standing, and, as a Baptist preacher teach Pedobaptist doctrine and practice, as a First-day minister preach the faith and practice of Seventh-day Baptists, and so on.

It may be that the Andover Seminary ought not to have a creed for its Professors to subscribe to; or the creed may be unscriptural. But it seems to me that if a Professor, having promised to teach according to that creed, becomes satisfied that he cannot do so and be loyal to God's Bible, which is above all creeds, the manly course to take is to resign his professorship. Freedom of speech and pen must not by any means be denied him; but Andover Seminary has its rights as well as apostles of "Progressive Orthodoxy."

I claim not to be second to the Christian Union in holding that loyalty to the Word, Spirit and Providence of God is higher than allegiance to creed or denomination; and that men should be allowed freedom to teach by spoken or written word what they believe to be the truth of God. But when my higher loyalty is opposed to the lower; when I cannot preach and teach what I think

ought to be preached and taught, and remain in substantial accord with the known faith and practice of my denomination, then for the sake of my own freedom and the rights of the denomination, I will go where I can be loyal both to the Scriptures and to my sense of justice to others, whom as well as myself, I am bound to respect. "Substantial accord" is indefinite and variable, I know. But what it means in any given case, it will not be difficult to determine, by an appeal to the sanctified sense and judgment of Christian men.

The Christian Union lays itself open to the charge of grave injustice when it says that the Examiner "substitutes a human creed for the divine Word as a final test and standard of truth," and violates an essential principle of Protestantism. And it is strikingly inconsistent in claiming to be an advocate of Christian freedom of thought and action, while it also recommends the work of Rev. Mr. Crafts on the Sabbath, in which it is held that Seventh-day Baptists should be compelled by law to regard Sunday, that is, compelled to be disloyal to the "Word of God as interpreted by the Spirit and Providence of God." A. E. MAIN.

TIME OF THE CRUCIFIXION AND RESURRECTION OF CHRIST.

NUMBER IV.

BY ALBERT WHITFORD.

The Gospel of John is explicit in reference to the question under consideration. Christ was crucified on "the preparation" and the next day was the Sabbath—τὴν σαββάτου, the weekly Sabbath. 19:31. "That Sabbath-day was an high day." It was a great day because it fell in the paschal festival. The day merely of the holy convocation in a festival week is called by John (7:37) "that great day of the feast" and not "that great Sabbath." But "the day of preparation" is also called "the preparation of the passover" (19:14) and "the Jews' preparation day." 19:42. It might seem from the first of these two passages this day was also a preparation for eating the passover, and, if so, that the Friday on which Christ was crucified was the fourteenth of the first month, and "the great Sabbath" on the next day was, therefore, a double Sabbath. So Alfred thinks, but this learned and candid scholar is constrained to admit that "the narratives of the other three evangelists evidently intend to say that the Lord ate the passover at the ordinary legal time, 'on the first day of unleavened bread when they killed the passover.'" On the other hand Robinson, in his Harmony of the Gospels, Lange, on Matthew, and Clark, in Smith's Bible Dictionary, maintain with great clearness and force that John's account of the day of the month on which Christ was crucified does not contradict that of the others, and can be made to harmonize with them. The question, in my opinion, is really one of the credibility of this part of the narrative in the fourth Gospel, and I am fully persuaded that the wide and general sense of the terms it here uses must yield to the positive statements of the three Synoptists. I need not notice further this discussion except in regard to the phrase "the preparation of the passover." παρασκευῆ, translated "the preparation," in 19:14, and "the preparation day," in 19:42, is synonymous with προσαββατον, Fore-Sabbath, (Mark 15:42), as, in German, Samstag, Saturday, is synonymous with Sonnabend Sunday eve. According to Alfred it was a proper name in use for Friday even in the apostles' time, as it was afterwards under its Latin form of Parasceve. It was so called from the Jewish custom of preparing meals on that day for the Sabbath. See Josephus Art. 16, 6, 2. In the later Hebrew of the Talmudists it bore the specific appellation of eve as being the eve of the Sabbath, and, in the Syriac version of the New Testament, it is translated by the like form for eve and the corresponding word in Arabic for eve was likewise the ancient name for Friday. See Robinson's Harmony. It would appear then that "the preparation of the passover" was not necessarily the preparation day of the passover, or Friday of the paschal week. In a like manner Ignatius calls the weekly Sabbath in the festival week the Sabbath of the passover, and Socrates calls a similar day the Sabbath of the festival. The modern usage of Easter-Friday, Easter-Sunday etc., is analogous to it. If this is the usage of John, the Parasceve on which Christ was crucified need not be taken to be the fourteenth, and this Gospel does not contradict the others. But whatever may be the method of harmonizing the four Gospels in respect to this question, they all agree in

stating that Christ was crucified on the preparation for the weekly Sabbath.

The day of his resurrection from the day of the crucifixion passage found in John states the length of time between these two events as follows: "Destroy this three days I will raise it up" may be the statement on which council founded their false-is clear that they understood as meaning the same as "the in their request for a watch late, "Sir, we remember that said while he was yet alive, "I will rise again." Commem that the sepulchre be made third day." Matt. 27:63, 64. from the parasceve, or Friday Early in the morning of that was yet dark" Mary Magdale stone taken away from the se came and informed Peter and ciples, and followed these two conversing with the two angels and saw Jesus, 20:1-14. Of risen on the third day accordi

I think now that I have shown that each of the four Gospels considered prove that Christ died on the sixth day of the week and dead on the first day. The ried in expression and details as it does from four independent and giving their testimony a and more after the events places and to different auditors in a wonderful degree. This counted for only as the genu of truthful men relating the story under the influence of the In all their statements bearing the subject of this discussion, all, but two seem not to harm rest and are both found in Mat days and three nights" and "the Sabbath." One yields to a usage strange to our ears, as a proper and consistent usage. One might, by starting his at these two, and-by-reckoning days contrary to biblical usage, norning several clear and positive to the contrary, build up a di in reference to this question, stand neither the test of sol the judgment of common people prove a fruitless and prejudicial more wise and just in weight seemingly conflicting, to give to the many clear and strong st to two or three that are more may say in conclusion that of Peter recorded in Acts 10 Paul in 1 Cor. 15:4, that Chr the dead "on the third day" co view I have taken.

"I WANT TO BE FAITHFUL."

It was "prayer-meeting" of veterans of the cross were their converts. Sweet songs of Zion small room echo with praise. to be there. Still there seem enthusiasm, and prayers were They should have been man With much hesitancy the br There was no soul-inspiring praise for what the Lord had d Instead, many of the regret had been done for the Master, cluded with the remark, "I faithful." Yes, they loved G trying, in a way, to be true to were good brethren, and the wore full of promise. Some be pillars in the church, but earnest and half to find some they sadly remark, "I want faithful." Now, brother, si mean to discourage you, or ref integrity, and you will not ta my homely exhortation, will you ought to be faithful, for the inducements; besides, the sweet growing in grace ought to be. But really now, do you mean express that desire? If you d is heartless to say it. You then you are really hungering after righteousness, and Christ "blessed," such "shall be fil a rich experience. Now Jes truth, and if you are not "fill do not hunger and thirst, and was not true. Let me tell you so, and some reasons why you istified with your Christian exp I. You do not keep the S should. You keep it, but not the day your thoughts are q you are planning for the week

to be preached and taught, and a substantial accord with the known and practice of my denomination, then in the name of my own freedom and the of the denomination, I will go where I am loyal both to the Scriptures and to the loyal to the Scriptures and to the of justice to others, whom as well as I, I am bound to respect.

But what it means in any given will not be difficult to determine, by the sanctified sense and judgment of Christian men.

THE CRUCIFIXION AND RESURRECTION OF CHRIST.

BY ALBERT WHITFORD.

Gospel of John is explicit in reference question under consideration. Christ died on the preparation day, and the day was the Sabbath—τὸ σάββατον, ἡμέρα ἡ πρώτη. That Sabbath-day high day. It was a great day because of the paschal festival. The day of the holy convocation in a festival called by John (7:37) "that great feast" and not "that great Sabbath."

It was "prayer-meeting evening." Old veterans of the cross were there, and young converts. Sweet songs of Zion made the small room echo with praise. It was good to be there. Still there seemed a lack of enthusiasm, and prayers were few and long. They should have been many and short. With much hesitancy the brethren spoke. There was no soul-inspiring testimony; no praise for what the Lord had done for them. Instead, many were the regrets that so little had been done for the Master, and each concluded with the remark, "I want to be faithful."

stating that Christ was crucified on the preparation for the weekly Sabbath. The day of his resurrection was the third from the day of the crucifixion. The only passage found in John stating directly the length of time between these two events is the following: "Destroy this temple and in three days I will raise it up."

I think now that I have shown conclusively that each of the four Gospels separately considered prove that Christ was crucified on the sixth day of the week and rose from the dead on the first day. The evidence is varied in expression and details, but coming as it does from four independent witnesses, and giving their testimony a score of years and more after the events in different places and to different auditors, harmonizes in a wonderful degree.

WASHTON LETTER.

WASHINGTON, D. C., Sept. 4, 1885. The cool weather of the last few days has brought many Washingtonians back from sea-shore and mountain. The President is expected in a few days and by the first of October Everybody, as she humbly calls herself, will be back in the city.

conversation is not "in heaven," but about work, work, work, and perhaps pleasure; your reading is not such as to make you spiritually minded; you read politics, and news, and stories, instead of the Bible and religious articles. 2. You have no family altars, or if you do, you have become very formal and cold in the exercise. O, your lifeless, heartless prayers! And what about secret prayer? and the prayer meeting? You do not recommend your Saviour to others.

Table with columns for names and amounts, titled 'RECEIPTS FOR MISSIONARY SOCIETY, In August.' Lists donors like G. W. Potter, Susan Davis, and various church groups with their respective contributions.

Home News. New York. ALFRED CENTRE. The opening of the 50th year of Alfred Academy and University took place week before last, under most favorable auspices. The number of students in attendance is only limited by the facilities of the village for suitable rooming and boarding accommodations.

There was a very severe frost throughout Norfolk county, Mass., recently, which caused considerable damage. Foreign. Only a few cases of cholera are reported at Parma, Italy. Eighteen authenticated new cases of small pox were reported in Montreal on Saturday.

Table with columns for names and amounts, titled 'RECEIPTS.' Lists donors like Mrs. Nathan Rogers, Daniel Lewis, and others with their contributions.

Table with columns for names and amounts, titled 'WHOLESALE PRODUCE MARKET.' Lists various goods like butter, cheese, and eggs with their market prices.

Condensed News.

Domestic. Crops were damaged by frost in several places in Michigan September 1st. Cold weather in Deadwood, Dakota, has culminated in a snow storm, and the outlook for grain looks gloomy.

Selected Miscellany.

SABBATH BELLS.

The old man sits in his easy chair, And his ear has caught the ringing Of many a church-bell far and near...

WHO STOLE THE THIMBLE?

"Pet Hopkins, I'll thank you for my thimble." The little girl spoke in an angry, commanding voice, and a dark scowl marred her usually bright face.

the bold little thief, girls. There she sits with my pretty silver thimble on her finger, and says she don't know where it is!

many to be content with simple surroundings. We must change our standards of living, and learn to rate people at what they are, and not at what they have.

for them, and what an honor it was to win, and what was the reward to the victor? "A crown of laurel leaves."

cannot compete with Europe in the manufacture of glass, is because of the difference in the price of labor. Just as artistic work can be done here, but in Bohemia, for instance, the peasantry, who are taught the glass business from the cradle, visit the manufacturing towns in the valleys in the Summer and take a load of goods to their mountain homes.

Popular Science

CRYSTALLIZED GOLD IN PRISMATIC DEVELOPMENT. W. P. Blake in the American once says:—Near Clancy, Missouri, crystals of gold occur which consist of a solid octahedral head...

ONLY, YET ALL.

FRANCIS R. HAVERGAL.

Only a mortal's powers, Weak at their fullest strength: Only a few swift, flashing hours, Short at their fullest length.

HOW TO RUN.

"Come and have a talk with me, Fred if you are not busy," said his grandfather. "Yes, sir, I'm learning my hymn, but I shall be done in a minute."

A FAITHFUL GOD.

The Bible repeatedly assures us that "God is faithful." This is a most precious thought. We cannot rightly appreciate it until we have dwelt upon it a great deal.

HOPE.

BY S. O. JAMES.

'Tis the soul's anchor sure When the loud billows surge And sin's wild ocean palls the heart Like funeral dirge.

CONFESSING CHRIST.

It is often said that actions speak louder than words, but it is forgotten that we need to know for what they testify. It is not uncommon for the upright life of a man who is not a church member to be used as a foil against Christian appeals.

CURIOSITIES IN BOTTLES.

"Here is one of the neatest things that has ever been brought out in the glass line," said the clerk, as he handed the reporter a small medicine glass.

LIVING TOO FAST.

Men are living too fast. Idleness and indulgence have begotten pride and discontent. The age is thirsty for luxury. The very paupers of our cities scorn the patched garments and simple fare which once satisfied the well-to-do.

The Sabbath School.

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

INTERNATIONAL LESSONS, 1885.

THIRD QUARTER.

- July 4. The Revolt of the Ten Tribes. 1 Kings 12:1-17.
- July 11. Idolatry Established. 1 Kings 12:25-33.
- July 18. Omri and Ahab. 1 Kings 16:23-34.
- July 25. Elisha the Thabite. 1 Kings 17:1-16.
- Aug. 1. Elisha meeting Ahab. 1 Kings 18:1-18.
- Aug. 8. The Prophets at Baal. 1 Kings 18:19-29.
- Aug. 15. The Prophet of the Lord. 1 Kings 18:30-40.
- Aug. 22. Elisha at Horeb. 1 Kings 19:1-18.
- Aug. 29. The Story of Naboth. 1 Kings 21:1-18.
- Sept. 5. Elisha Translated. 2 Kings 2:1-15.
- Sept. 12. The Shunammite's Son. 2 Kings 4:18-37.
- Sept. 19. Naaman Syrian. 2 Kings 5:1-16.
- Sept. 26. Quarterly Review.

LESSON XII.—NAAMAN THE SYRIAN.

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

For Sabbath-day, Sept. 19.

SCRIPTURE LESSON.—2 Kings 5:1-16.

1. Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honorable, because by him the Lord had given deliverance unto Syria: he was also a mighty man in valor, but he was a leper.

2. And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife.

3. And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy.

4. And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel.

5. And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment.

6. And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have herewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy.

7. And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? Wherefore consider, I pray you, and see how he seeketh a quarrel against me.

8. And it was so, when Elisha the man of God had heard that the king of Israel had sent the king of Syria, that he sent to the king, saying, Wherefore hast thou sent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.

9. So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha.

10. And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

11. But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper.

12. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage.

13. And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldst thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?

14. Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God, and his flesh came again like unto the flesh of a little child, and he was clean.

15. And he returned to the man of God, he and all his company, and came and stood before him, and he said, Behold, now I know that there is no God in all the earth, but in Israel: now therefore, I pray thee, take a blessing of thy servant.

16. But he said, As the Lord liveth, before whom I stand, I will receive none. And he urged him to take it; but he refused.

GOLDEN TEXT.—"Wash me, and I shall be whiter than snow."—Psalm 51:7.

TIME.—About 892 B. C.

PLACES.—Damascus, the capital of Syria; Samaria, the capital of Israel.

RULERS.—Benhadad, king of Syria; Jehoram, king of Israel.

OUTLINE.

- I. Naaman, the leper. v. 1.
- II. Directed to go to Elisha for a cure. v. 2-4.
- III. The letter to the king of Israel. v. 5-7.
- IV. Elisha prescribes a remedy. v. 8-10.
- V. Naaman disappointed. v. 11, 12.
- VI. Obeyed, and is cured. v. 13, 14.
- VII. Rejoicing. v. 15, 16.

CONNECTION.

The connecting verses between the last lesson and this one records two miracles performed by Elisha: 1st. Elisha ordered his servant to set on a great pot, and make some pottage for the sons of the prophets who were sitting before him at Gilgal. One of the sons went into the field and gathered some herbs, and bringing them in, cast them into the pot, and when they came to eat of the pottage, they discovered that it was poisonous. Elisha, by casting into the pot some meal, made it harmless. 2d. He miraculously fed a hundred men.

EXPLANATORY NOTES.

V. 1. Naaman. Jewish tradition says that this is the "certain man" that killed Ahab while battling with the Syrians. 1 Kings 22:34. He was commander-in-chief of the armies of the Syrians, and is known in this verse as "captain of the host," and is called a great man . . . and honorable, because he held high positions, both civic and military, and had been successful in the delivery of the Syrians in battle. A mighty man in valor. He was no coward, but rather courageous. But he was a leper. Leprosy in Scripture, says Smith, "was of a white variety, covering either the entire body or a large tract of its surface," and was considered contagious. Under the Mosaic law, one having this disease was counted as unclean, and was not permitted to mix with the multitude, but was compelled to live alone outside of the city walls; but not so in Syria, or among the Syrians, yet it was regarded as a great affliction.

V. 2. The Syrians had gone out on marauding expeditions, by companies, to not only get provisions but to capture whom they might, and it is said that they often put to death those whom they took, especially if they were the leaders. "Women and children were occasionally put to death with the greatest barbarity, but it was more usual to retain the maidens as concubines or servants."—Beecher. In one of these expeditions, the Syrians captured from the land of Israel a little maid, not necessarily a child, but a young woman, a maiden, whom they gave to Naaman, as he was the "captain of the host," as a servant to his wife. "Like Joseph in Egypt and Daniel in Babylon, this captive girl became the instrument of making Jehovah known among the heathen."—Whedon.

V. 3. She said unto her mistress. The maid learned that Naaman was a leper, and with a sympathetic heart, suggests a remedy. Would God my lord were with the prophet. She was a worshiper of God, and believed that if he could see Elisha, he would recover of his leprosy. What faith!

V. 4. Some one told Naaman what the maid had said, and he, being anxious to be rid of the loathsome disease, eagerly sought Benhadad, the king of Syria, to ask his advice.

V. 5. Go to, go, and I will send a letter unto the king of Israel. Benhadad did not know where to find Elisha, but wrote the letter to the king of Israel, Jehoram, thinking, perhaps, that that would be the easiest and quickest way to find him. Naaman proceeds to Samaria, and takes with him ten talents of silver [\$16,400], six thousand pieces of gold [\$48,000], and ten changes of raiment, as a present to his benefactor. To come before any one without a gift when a favor was to be asked would have been inexcusable rudeness; but when the favor was health, and the personage approached a man who had power with the God of his country, no bounty could be too great to propitiate his goodwill.—Getzie

V. 6. This verse gives the contents of the letter, in part at least. That thou mayest recover him of his leprosy. Benhadad did not expect that Jehoram could cure Naaman, but that he would use his influence with Elisha, "the prophet that is in Samaria," of whom he had heard through the maid, in the exercise of his power.

V. 7. He rent his clothes. When the king read the letter, he expressed his fear and anger by the usual method. Am I God, to kill and to make alive? Leprosy was regarded as incurable by human power. Am I omnipotent, that I can cure this disease that is sure death? Does he suppose that I can make a man alive that is already dying? He seeketh a quarrel against me. They are at enmity as nations already, and Jehoram thinks that this is another ground for a quarrel, and that Benhadad intended it as such.

V. 8. Elisha heard that Naaman had come from Syria to Samaria, a distance of 110 miles, to be cured of leprosy, and that the king had rent his clothes, and he sends to him, saying, Let him come now to me, and he shall know that there is a prophet in Israel. This man Naaman came to be helped by divine aid. He had been inspired with confidence by the words of the little maid. The king knew very little of this man of God, Elisha, and therefore the possibility of Naaman's wanting to see him, never entered his mind. The prophet assures him that if he will send Naaman to him, he will show him that God still manifests His power in Israel.

V. 9. So Naaman came . . . and stood at the door of the house of Elisha. The whole company, he riding in his chariot, and the rest riding on horses, drove up to the house of Elisha. It seems that Elisha had a residence in the city.

V. 10. Elisha sent a messenger. The messenger was Gehazi, his servant. Instead of meeting Naaman himself he sent his servant. Go and wash in Jordan. Of course there was no more virtue in the waters of the Jordan than in other waters, but the command was given to test his faith. Seven times. The number seven is a sacred number, and signifies completeness. Thy flesh shall come again to thee, and thou shalt be clean. The flesh shall become sound again, and he shall be cured of leprosy.

V. 11. Naaman was wroth. Naaman expected that Elisha would meet him at the door, receive him with becoming courtesy, according to his rank and position, and, calling upon his God, wave his hand over him, bidding the disease leave him. This mode of procedure, Naaman had pictured to himself, but as Elisha's way was so very different, it made him angry.

V. 12. Are not Abana and Pharpar, . . . better than all the waters of Israel? Why wash in Jordan? Why come so far to do so simple a thing as to wash in these waters of Israel, when we have the Abana and Pharpar nearer home? May I not wash in them, and be clean? The rivers of Damascus are clear as crystal, while the Jordan is a muddy, turbid stream. He was furious at the thought of comparison, and turned to go home.

V. 13. My father. His servants saw through the whole thing at once, and gently, respectfully, spoke to him. If the prophet had bid thee do some great thing, etc. His pride had been touched. He was anxious to be cured of the disease, and would have been willing to have done some difficult thing in order to effect the cure, but he felt that he had been imposed upon; he had been asked to do too simple a thing.

V. 14. The advice of his servants set him, thinking. He concluded to do as the prophet bade him. So he went down to the Jordan, a distance of over thirty miles, and washed himself seven times, according to the command of Elisha, and the result was, that he was cured.

V. 15. He returned. He was so overjoyed at the result, that he and his attendants returned to the house of Elisha to acquaint him of the cure. Now I know that there is no God in all the earth, but in Israel. He had believed, heretofore, that every nation had its god, but now he believed that there was but one true God, and that God was the God of Israel. He was a convert. Take a blessing. This word "blessing," is translated in the Revised Version, "present." Naaman wanted Elisha to receive from him a present for the good he had done him.

V. 16. I will receive none. Elisha refused on the ground that God's mercies are not to be bought. They are free gifts. But Naaman still urged, and Elisha still refused. "It was important that Naaman should not suppose that the prophet of the true God acted from motives of self-interest, much less imagine that 'the gift of God might be purchased with money.'"—Lange.

PRACTICAL THOUGHTS.

1. Under all circumstances, and in all conditions of life, don't be ashamed to own Jesus. v. 3.
2. One who does not trust God, will not trust his fellow-man. v. 7.
3. God's way of salvation is not to be rejected because it is simple. v. 10.
4. We must be saved, if saved at all, in God's appointed way. v. 10, 11.
5. Pride in the heart is an obstacle in the way of accepting Christ. v. 11.
6. There are no non-essentials in God's plans. v. 12.
7. Obedience to God's commands brings blessings. v. 14.
8. Salvation is free. v. 16.

"GENERAL CONFERENCE."—Any church wishing a good pulpit Bible, or anyone wishing a splendid, illustrated Family Bible, or New Version, all styles and prices, will do well to call on John Sheldon, at Alfred Centre, during Conference. Latest and best "Life of Grant," "Treasury of Song No. 1 and No. 2," "Complete Home," "Gospel Hymns, 1, 2, 3, and 4, combined," "Our Bible gallery," "Sunshine at Home," "Tounges's, E. P. Roe's, and Mrs. Holmes's works. Beautiful Albums, all styles, almost given away.

SPECIAL NOTICES.

THE SEVENTH-DAY BAPTIST SOCIETY, of Wells-ville, N. Y., will hold regular service on the Sabbath in the vestry of the Baptist church, at 2 o'clock, P. M.

The Bible-school is held before the preaching service. A cordial invitation is extended to all.

NOTICE is hereby given to all interested in the Yearly Meetings of Iowa, Minnesota, Dakota, and Kansas and Nebraska, that arrangements have been made so that the above named Yearly Meetings will come on successive Sabbaths, as follows: Iowa, the first Sabbath in October; Minnesota the second; Dakota the third; Kansas and Nebraska, the fourth. This arrangement has been made in order that Eld. A. E. Main, Missionary Secretary, may be present. Let us begin now to make our arrangements to attend.

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.

PLEDGE CARDS and printed envelopes for all who will use them in making systematic contributions to either the Tract Society or Missionary Society, or both, will be furnished, free of charge, on application to the SABBATH RECORDER, Alfred Centre, N. Y.

REDUCED FARE TO CONFERENCE.—Reduced fare to Conference can be obtained in the following manner:

1. Obtain blank "Ticket Agent's Certificate," on back of which is "Certificate for reduced fare," for the Clerk of the Conference to sign. Persons desiring these blanks will please send their name and address to Ira J. Ordway, 205 W. Madison St., Chicago, Ill.
2. Purchase your ticket at any office you please, and by any route to Alfred or Hornellsville, and have the agent who sells you the ticket fill up and sign the blank headed "Ticket Agent's Certificate."
3. Purchase return ticket at Alfred or Hornellsville to the point at which you bought ticket going, and do this within thirty days after Conference. This will be a first-class ticket, limited.

Therefore, the round trip will cost one regular full fare going and one third fare to return. This applies to all points west and south of Alfred, and I think, also to eastern points where excursion tickets to the Conference are not sold. Tickets may be bought to Alfred, but parties will find in many cases that they will have to purchase to Hornellsville. Persons can go as soon as they please, and remain thirty days after Conference. All who go by Chicago had better purchase by the Chicago and Atlantic Railroad, as that road has direct connection with the Erie.

Ira J. ORDWAY,
205 West Madison St., Chicago, Ill.

CONFERENCE PROGRAMME.—The Committee of the General Conference has arranged the following general programme subject to approval and to necessary modifications:

Fourth-day.

1. Address of President, Wm. L. Clarke.
2. Summary of church letters, Corresponding Secretary.
3. Communications from Corresponding bodies.
4. Miscellaneous communications.
5. Appointment of standing committees.
6. Annual reports.
7. Miscellaneous business.

Fourth-day Evening.

Sermon, "Loyalty to Truth," B. F. Rogers.

Sixth-day Evening.

Prayer and Conference Meeting, S. D. Davis, J. G. Burdick.

Sabbath-morning.

Sermons, J. W. Morton, A. B. Prentice.

Sabbath Afternoon.

Sabbath-school Service, V. A. Baggs.

Second-day Morning.

Daily order of business.

Second-day Afternoon.

1. "Importance of Topical Bible Reading," A. McLearn.
2. Bible-reading, "The Sabbath and Christ," E. Ronayne.

Second-day Evening.

DENOMINATIONAL OUTLOOK:

1. Educationally, E. P. Larkin.
2. Reformatively, A. H. Lewis.
3. Financially, Geo. B. Utter.
4. Consecrating, parting service.

THE Annual Meeting of the Providence and Delaware Seventh-day Baptist Churches is to convene at Summerville, Texas Co., Mo., on Fifth-day before the first Sabbath in October. We hope that our churches in Arkansas will be represented in this Meeting by delegates, if possible, and by letters, if it is not practicable to send delegates.

W. K. JOHNSON, Clerk.

THE next Quarterly Meeting of the Hebron, Hebron Centre, and Shingle House Churches will be held with the Hebron Centre Church, on Sixth-day evening, Sabbath, and First-day, Sept. 11th, 12th, and 13th. Rev. L. E. Livermore and others are expected. We hope for a large gathering, and the presence of the Lord. Dear brethren, pray for us. All are invited to come.

FANNY M. GREENMAN.

SEMI-ANNUAL MEETING.—The Semi-Annual Meeting of the Seventh day Baptist Churches of Minnesota will hold its next session with the Dodge Centre Church, commencing Oct. 9th, at 8 o'clock, P. M. Eld. A. E. Main will preach the introductory discourse, Eld. H. B. Lewis alternate.

Geo. W. HILLS, Corresponding Secretary.
DODGE CENTRE, Minn., Sept. 5, 1885.

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(For the SABBATH RECORDER.)

GRANT.

BY ANNIE L. HOLBERT.

One star of earth has set in
Whose never-fading light
Is mingled with our nation's
In that dark hour of night.
When traitor foes at home
And one grand soul, who ne'er
Our own brave soldiers led
To face the charge and stand
Where death's dread missiles

True to the highest trust
As honored chief he stood
His heart with every move
To seek his country's good.
The one weak fault by which
The anguish and the life
In sadness we deplore;
While here to the last we cry
Brave, 'e'en to death's dark

Loved soldier, by a nation
We've bidden him adieu,
Whose memory, by the world,
Shall never sink from view.
With muffled drum and cannon
Comrades sad march and sack
They bore him to his rest,
And o'er his tomb shall tower
Above our hero's breast.

UNDERSTANDING GOD'S

BY W. C. DALANI

In the *Homiletic Review* for Rev. T. T. Eaton, D. D., writes some foolish ones. Among the following: "In my model training Bible should be the great text-books should be used only as aids to understanding of God's Word the writer gives the "right understanding of the Bible the first place and necessary to a minister's work. principle could hardly be stated in reference to scholarship he should have one Theological Seminary accurate and profound scholars members of the faculty should letters of the alphabet marshaled phalanx after their names in great attainments. Each professor be recognized as the greatest li upon some subject. Accurate scholarship should be the one in this institution. For example allowing the student to dwell penance and love set forth in the Prodigal Son, the professor him to studying the word trans and tracing the root through cations in the Greek, Latin, Tonic, Sanskrit and all other guages, lost in the misty distance also study the carob-tree botany it through its species, genera and must be able to stand a thination on every related plant the world. Then he should go and find that husks do actual and did so grow at the time of reference. If after that, he digestive powers on husks and will support life, he will then defend the parable from the fidele, however unable he may as to bring men to repentance. we should all be of such a sense much credit its deep learning on the denomination it represents such institution would be ennobling, and we would send to it ministers who are too dry to be preachers; that they may be critics and become great authorities subjects except how to save some up character."

If the above be serious, one would be too many for a country the other hand it be a caricature of his article in satirizing the accomplishing the end he would model training-school. With and profound scholarship who a "right understanding" of the Accurate and profound scholars prevent a man from being preacher; and, furthermore, the why accurate and profound should be restricted to the ministers. Apart from the go-