

# The Sabbath Recorder.

Mrs. J. L. Clarke & Co.

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

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## The Sabbath Recorder.

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For the SABBATH RECORDER,  
TO THE FRONT.

BY ANNIE L. HOLBERTON.

A trust that is firm in Jesus,  
A faith that is true and strong,  
A hope which no fears can banish,  
A heart to reject the wrong,  
To act with a sure reliance  
On him for whose help we pray,  
Aye, this is the Christian armor  
That must win God's cause to-day.

We must boldly front the battle;  
We know in his strength we stand,  
While we hear the fire arms' rattle  
Of the foe on every hand.  
On, on, with a holy purpose,  
For God and his sacred cause!  
Defeat to the vast dominion  
That would desecrate his laws!

To the front, then, Christian brother,  
Though humble may be my part,  
My pen would indite the Godspeed  
That is written on my heart.

### A TRIP TO PEKING AND THE GREAT WALL.

BY MRS. LIZZIE NELSON FRYER.

OCT. 10th.  
This morning we were out for a walk before seven. The sky was a little overcast, so we were not obliged to lift our umbrellas until nearly nine o'clock. Oh, how lovely it was to walk in the open country, in this clear, bracing air! We never get anything like it in Shanghai. The farmers were busy plowing and sowing, or were gathering in the last of their crops. We met an old man with a large load of kao-liang stalks on the barrow, and stopped to talk with him. The Chinese make brooms of the tops of this plant; from the seeds they make whisky, or *sam-shu* as it is called; the stalks are fed to their donkeys and horses, and the roots are used as fuel. In one place we stopped and watched some men at their work. First one came driving a tiny donkey drawing a rude plow made of poles tied together with strings. An iron point was fastened on the bottom, and the furrow in this loose soil was perfectly turned; another man followed after with a basket of wheat which he was sowing in the very furrow plowed; then came still another man driving a donkey which was drawing a funny little round stone roller, about a foot in diameter, that pressed the seed just sown firmly into the earth. This done, the furrow was finished, and the men proceeded to make, and sow, and roll another one. In many places we passed to-day, the wheat is up, and the bright green rows give the fields a pleasant appearance.

Nearly all this day we have spent in reading, and to-night we feel rested for the quiet we have had. He must have been on the move nearly all last night as we heard our boatmen poling much of the time. Just at dusk we went ashore for a walk in the long twilight of this northern climate, and while the boat passed around some of the deep bays, we cut across the fields, and often found ourselves far in advance of the boat when we reached the river. We passed some very pretty groves of poplar trees. Fish must be very plentiful in this river. Several times to-day I have seen the fishermen draw up their nets well filled, almost as fast as they could put them down into the water. In one place we walked through a little hamlet, and saw, in a temple yard, many bushels of indian corn spread out to dry. I have never seen so much corn before in China.

OCT. 11th.

We are now nearing the city of Toong-chow, where we are to leave our boat, and proceed overland to Peking. Unexpectedly a strong, favorable wind has filled our great sail and made us speed along at a rapid rate against the current of the river, so we shall reach our destination a day sooner than we thought. To-day we have passed many hundreds of tribute-ice boats sent from all parts of China for Imperial use, *i. e.*, the use of the Emperor and those dependent on him. The town is in sight; a Pagoda rises above the city walls; it is the first one we have seen in the north. We hope to call upon the missionaries to-night.

PEKING, Oct. 13, 1888.

Soon after writing the above, two people might have been seen standing at the front of our room, watching the faithful boatman

guide us through the dense crowd of boats that filled the river, some were coming, some going, but many were anchored beside the banks of that busy stream. Slowly we made our way along amid so much confusion, and were now and then obliged to stop and wait for other boats to move along. We passed hundreds of the national gun-boats, all exactly alike with a blue cloth covering the stern, which appeared to be the room for the officials, then we met many boats of students returning from Peking, beside thousands of tribute rice boats. At last our men said they could go no farther, and we went ashore by walking over another boat, and with one of our men to guide us we were soon on our way to the only place where foreigners reside in the city Toong-chow. It was a long walk through dirty streets before we reached Mr. Sheffield's house, and although strangers they gave us such a warm, hearty, welcome, and insisted upon our remaining the night, that we felt quite at home, directly.

Mr. and Mrs. Sheffield are from Wyoming county, N. Y., and, when in China we meet with those whose childhood homes have not been far distant from our own, there wells up a sympathy not far removed from kinship. They have been in China over sixteen years and belong to the "American Board" missions. There are five other missionaries in the same compound with themselves, and theirs is the only mission in the city. They carry on a very interesting school-work, and beside a large country work and a work among the women they are beginning a medical work. Their house is wholly Chinese, but nicely adapted for their use. They all seemed bright and cheerful, notwithstanding their isolation, and are doing a noble work for humanity and for God.

We left them the next morning and were more than five hours in reaching Peking, a distance of less than fifteen miles. My husband and our servant had carts, but at the request of our friends, whom I had reason many times to thank before reaching here, I came in a sedan chair. Unlike the south of China, chairs are very little used in and around Peking, except by high officials, the cart being the ordinary mode of traveling. Funny little carts are these, each drawn by a single mule and built only to accommodate a single passenger, who if he be wise, supplies himself with plenty of bedding before starting out, and then knows how to pack it around the sides of the hood, against which his head must have frequent, and not very gentle bumpings as long as he remains within. Peking cart-riding, like many other things, is only perfected by experience and practice, and those who have learned to adapt themselves to it can emerge from out the little blue cotton-covered frame on the top of two of the heaviest, clumsiest, wheels imaginable, and not find themselves completely covered with bruises—so Sin told.

Our ride was a long one, still we enjoyed it, and twice got out of our vehicles and had a walk together. I made some jottings which I will here copy, not that the sights I saw were any more interesting than those I daily met in Shanghai; but that they were somewhat different, and the novelty made them more noticeable, and the writing helped to fill up the long journey.

Here I am in a covered sedan chair, carried by four coolies, on my way to Peking from Toong-chow where we spent last night! This is a wonderful road, and has not its like in all China. It is about forty feet in width and is made of hewn blocks of granite. It is a dreadful road for wheels, for the blocks do not always meet, and now and then there is one missing, so the holes are deep. The blocks themselves are from six to ten or more inches thick, and no one knows how much farther those cart-wheels go down into the earth below, when they get into one of these bad places, for the dust is of an unlimited depth, one would think by the clouds that rise from the continual passing and re-passing. I have read in a very old book a description of the first English embassy to Peking, written more than a hundred years ago, that this road was then as smooth as a floor, but alas such is not now the case! Much of the way there is a "soft road" running alongside this one, and it is on this latter that Mr. Fryer and our servant are coming in their respective carts. Unhappily

this "soft road" is first one side and then the other, and sometimes it is *not at all*, and then the carts and their riders must jolt over these stones, while my men bear me smoothly along on their shoulders, stepping over or around the bad places. There! we've just passed over a dog, he would not get out of the way, so we left him howling, with a grazed back! Here are some old women in tatters, who come up to the chair to beg, I throw them each a cash and they are content. Here we meet some men with their beds strapped on their backs, for people in China often "take up their beds and walk." Next we meet three men and a woman on donkey-backs, their driver smiles as he passes on with whip in hand—he's earning some money—and that buys rice and other needful things here as well as elsewhere. Now we meet some students in rich silk robes, and some boys in long blue dresses bearing large leathern bottles strapped over their shoulders. These are doubtless filled with *sam-shu*, the distilled spirit of China. My men have let me down to wait for the carts and we are surrounded by dozens of people who come up and stare, but I can't describe them, they are too many. Here come some persimmon sellers, this fruit looks like large, ripe tomatoes and has a delicious, sweet flavor; our servant comes up and buys a few. We are now passing some mud houses by the road side with grass more than a foot high growing all over the thatch on the roof. The country is flat, but some hills beyond Peking are in sight, many of the gardens are very pretty and the fields are green with wheat. Just now a long procession of men is passing on horseback, with strings of tiny bells around their animals' necks. Their merry jingling brings up memories of winter and snow in the home land, in the long ago. What changes in one's life, old Father Time is able to bring! There lies a man fast asleep on one of the stones projecting over the road side, if he should move, or turn over, he would roll off four or five feet below! Here we meet a manly little boy with baby brother strapped fast to his back, a common way of caring for the little ones, and a good one here. Nearly every boy we meet and many of the men carry pet birds, sometimes they are perched on one of their fingers, or on a stick, and sometimes the bird is in a cage; a boy just held one up beside my chair for me to see, I put a cash in its mouth—the little man was pleased and we pass on. What a procession of barrows with piles of bamboo splints and poles strapped on them! The bamboo does not grow here but is brought from the south. It would be difficult to conceive of a Chinaman existing in China without that most useful article—the bamboo. Just now we are passing three small, cone-like pagodas on our left. They are in a pretty enclosure and not far from a temple. Here we meet a traveling cook with a stove fastened to one end of his pole, and a box of cakes of many kinds at the other; some of them are steaming hot, and he is crying loudly for buyers. My men have let me down in front of an eating place and have all gone in to take a cup of tea and have a whiff of smoke from their long tobacco pipes. I sit here waiting for them, and for our carts to come up, while a multitude of passers-by stoop down and stare at me. The presence of a foreign lady always attracts the gaze of these greedy curiosity seekers.

[To be continued.]

### PROBATION AFTER DEATH.

The reason assigned for this new probation is that it would be unfair to condemn the heathen for not having believed on a Christ of whom they have never heard. But we never read that they were going to be condemned for that. The Bible tells us in every instance what the condemnation is for. Those who lived in the days of Enoch, the seventh from Adam, are condemned for "ungodly deeds" and "hard speeches" which they spoke against God; those whom the flood came upon and swept away are condemned because their "wickedness was great in the earth," and because "the imagination of the thoughts of their hearts was only evil continually;" Sodom and Gomorrah are condemned because of their "giving themselves over to fornication and going after strange flesh;" the Canaanites were condemned for their "filthiness" and their "abominations;" and the heathen collectively are condemned because that "when they knew God they glorified him not as God, neither were thankful, but became vain in their imaginations, and because they turned the truth of God into a lie and served the creature more than the Creator." Because of these things they are adjudged "worthy of death."

Constant changes are rung on the words,

"the historic Christ," as if in coining a new expression men had got a new idea. Who is the historic Christ but the same Jesus of Nazareth whom the old theologians have been preaching all their lives, as their predecessors did before them? But we will not stop to dwell on that. It is said the heathen must have an opportunity to hear for themselves all the details of Christ; all that he said and did when he was on earth eighteen hundred years ago—something, by the way, we ourselves do not know, as John tells us that there are many other things not written in this book which Jesus did in the presence of his disciples. It is alleged that unless the heathen do so hear, it would be unfair to condemn them even for the sins and abominations above named of which they are guilty.

### THE QUESTION OF "RIGHTS."

This introduces a new view of the rights of guilty criminals. They are shown to be "worthy of death" both in the judgment of God and in their own consciences [see Rom. 1: 32], and yet it is pronounced unfair to execute judgment. It is hardly possible to speak in terms of too strong reprobation of a notion now common that God is under an inherent obligation to provide a deliverance for those found "worthy of death." It reverses all the proprieties of judicial procedure. It introduces a principle which would not be tolerated in any human tribunal. It puts the Judge of all the earth on the defensive. The judge on the bench and the criminal at the bar change places. Before condemnation the responsibility of making reparation and providing guarantees attaches to the prisoner, but after condemnation it is transferred to the judge. He must not pronounce sentence until he himself comes forward with the offer of his own purse and his own life to be placed at the option of the prisoner. Not until the prisoner has refused them both can the judge in righteousness go forward and execute the law. If this notion of the divine obligation is correct, then it is safer to be criminal than it is to be judge. The criminal has a chance of escape, but the judge has none unless he refuses to discharge his obligation, which makes him a sinner along with the other. If God is "under obligation" at all, he is under obligation to the utmost; if he is under obligation to any one, he is under obligation to every one; if he is under obligation to save men, he is under obligation to save devils; and if he is under any such obligation in any way, then may sinners and devils "worthy of death" fold their arms and forbid the Judge to strike with the rod of his anger until he has first discharged his duty—that of being made a curse—a duty, they say, which came into existence the moment their guilt was proved. To such a premise with such a conclusion there is but one answer: "O man, who art that thou that repliest against God? Is God unrighteous that taketh vengeance?"

It does not cure the matter to say that, although God may not be under inherent obligation, he is under voluntary obligation. The new theology still follows up the Judge from one tribunal to another, out of this world into the next, laying down the principle under which he shall administer grace, as before they laid down the principle under which he should administer law. They make a change of venue, but no change of practice. The simple truth is that, even under the scheme of grace, God has put himself under obligation to none but Christ and those who accept Christ. Outside of that, and up to the time of acceptance, all is sovereign grace. "I will have mercy on whom I will have mercy." But they say no. It is for the sinner to choose and not for God, and God is "bound" to extend the grace of probation to particular men under particular conditions, or else he is "unfair." And so grace is no more grace, and once more the Judge is brought "under obligation," not to Christ but, to the sinner who claims grace as a right. But whatsoever is of obligation is no longer of grace, and whatsoever is of grace is no longer of obligation.

### THE CHRIST OF PROPHECY.

But, still further, to assert that men can be saved only by hearing of what they call the historic Christ is to contravene the entire drift of Scripture teaching. There is a Christ of prophecy as well as a Christ of history. He that was in the church in the wilderness is the same as he that was in the church at Jerusalem. The light that precedes the rising of the sun is the same in kind as the light that follows it. The Christ of promise saved men before the Christ of history came. Abraham lived before the historic Christ, yet he saw his day and was glad. Job lived before the historic Christ, yet he knew that his Redeemer liveth. David lived before the historic Christ, yet in vision he saw the Holy One always before his face. Generic faith in God is older than specific faith in Christ. One anticipates the other. The latter is the complement of the former. "Ye believe in God, believe also in Me." In Hebrews is contained a long list of those who were saved by this generic faith in God, which had its specific realization in Christ: Enoch, Noah,

Abraham, Isaac, Jacob, Moses, Rahab, Gideon, Barak, Sampson, Jephtha; David and the prophets. These all died not merely in faith, but in the faith, or (*κατά*) according to faith—that is, in full accord with the principle of faith and requirements of "faith."

It is a profound question, not yet answered, to what extent the radiated light of promise during all the ages back has penetrated the darkness of heathenism. That it has penetrated very far and very wide cannot be doubted. That some have been saved who believed (*κατά*) according to it, is what some of us can readily accept. He who believes in the shadow which he sees may be said to believe in the tree which casts the shadow, though he may stand where he sees it not; he who lives under an Alpine cliff and believes in the light in front of him must believe also in the sun behind him, which sheds forth that light; he who believes in and accepts a bank note believes in the existence of bullion somewhere to redeem that note. Faith in the types and shadows and symbols and promises and intimations of all kinds whatsoever pointing to Christ is accepted of God. Christ is sent to redeem them all. He is "a minister of the circumcision for the truth of God to confirm the promises unto the fathers, and that the gentiles might glorify God for his mercy." The simple suggestion from all this is that, even as regards mercy through grace, the heathen who have not heard of the historic Christ have had more of the constituents of a probation in this world than the New Theology seems able to discern. Close acquaintance with heathenism, however, shows that light of that kind has been rapidly dying out as the ages have passed, and hence the imperative necessity of furnishing the true light which now shineth.

### NO SUCH PROBATION IN THE SCRIPTURES.

But apart from all discussion, if there be another probation after death, it is unaccountably strange that we do not find evidence of it in the teaching of Christ and his apostles. They spoke and wrote and acted obviously under the impression that man's probation was in this life, and in this life only, and that is the impression they have left upon our minds, even when allusion is made to the heathen. They knew nothing of anything different; Jude knew nothing; Peter knew nothing; James knew nothing; Paul knew nothing; Christ knew nothing. If they did know and concealed the information they have not been frank; if something different does exist and they knew nothing of it, they are not competent spiritual guides. But they did know, and have asserted themselves accordingly. They have left positive and final utterance upon the subject. To their minds there was no work nor device in the grave to which men were going; no intermediate dispensation; no ministry of angels, or of men, or of Christ for the dead. All that are in their graves shall hear his voice and shall come forth, they that have done good unto the resurrection of life; they that have done evil unto the resurrection of damnation—"For it is appointed unto men once to die, after that the judgment"—who (that is the Gentiles guilty of their abominable idolatries) shall give account to him who is ready to judge the quick and dead.

The duty and responsibility of missionary work in this life remain in all their force. "Go ye into all the world and preach the gospel to every creature." In doing this we must follow the teachings of the apostles, and not of the Andover professors. The Andover theology is not a missionary theology. Andover might offer a dozen men to the heathen, but if they should go with the Andover theology they will fail, for if they should preach the doctrine of a probation after death, that will be enough for the heathen; there will be no repentance toward God. All will unite in putting it off. If, on the other hand, they conceal the doctrine, they are not dealing frankly. Sooner or later the concealment will be found out, and then loss of confidence in the missionary will follow.—Rev. W. Ashmore, D. D., Swatow, China.

### LONG-FACED CHRISTIANS.

There are some people who think that Jesus never smiled during his whole earthly life. But I am not one of the people who think so, for then he would not have been in all things like unto us, only without sin. He had more reason to smile without sin than we have with sin. I do not believe that when he went with his mother to the wedding in Cana, he looked very sad, and made others feel so. Nor do I think that in those loving talks he so often had with his dear friends in Bethany, he seemed overwhelmed with sorrow. You remember he said once, "When ye fast, be not as hypocrites, of a sad countenance." The more you resemble the Saviour, the more cheerful you will have reason to be. If you are not like Christ, then you have no reason to be cheerful. I confess that I do not like to see some boys and girls laugh, because it looks as if they were trying to be happy without serving God.—C. A. Smith, D. D.

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Sabbath Reform.

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

THE LORD'S DAY.

A Bible-Reading.

BY REV. E. RONAYNE.

There are two expressions in the Word of God to which I desire first of all to call brief attention. The first is τῇ κυριακῇ ἡμέρᾳ, "the Lord's day" (Rev. 1: 10), and the other is ἡ ἡμέρα κυρίου, "the day of the Lord." 2 Pet. 3: 10. "The Lord's day" is the day of Christ's resurrection; "the day of the Lord" is the day of Christ's manifestation in glory. On "the Lord's day" Christ conquered death and the grave; on "the day of the Lord" Christ shall conquer his foes and hurl antichrist from his power, 2 Thess. 2: 8, 2 Thess. 1: 7, 8. On "the Lord's day" Christ was "declared to be the Son of God with power by the resurrection," Rom. 1: 4; on "the day of the Lord" Christ will be manifested as "the Son of man" to execute judgment. John. 5: 27. "The Lord's day" is the Sabbath; "the day of the Lord" is that glorious millennial Sabbath, that "rest which remaineth to the people of God." Heb. 4: 9. On "the Lord's day" Christ was raised again for our justification. Rom. 4: 25. On "the day of the Lord" we shall appear with him in glory" (Col. 3: 4), as "kings and priests." Rev. 1: 6.

But now I desire to dwell a little further on the connection in which "the Lord's day" is found in all the Scriptures, from the time of Adam's glory as head of the old creation, to the time of Christ's glory—"the last Adam"—as head of the new creation. 1 Cor. 15: 45, 2 Cor. 5: 17. First, then, we read in Gen. 2: 1, 2, "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made, and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it, because that in it he had rested from all his work which God created to make" (margin). In connection with this Scripture let us now read Eph. 3: 9. "God who created all things by Jesus Christ." Col. 1: 16. "For by him (the Son of God) were all things created that are in heaven and that are in earth, visible and invisible. All things were created by him and for him. And he is the head of the body, the church." Adam, the head of creation before Eve was manifested, Christ the Head of the new creation before the anti-type of Eve—the church—is manifested. John 1: 1-3. "In the beginning was eth Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made." And once more in Heb. 1: 1, 2, "God, who at sundry times and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son whom he hath appointed heir of all things, by whom also he made the worlds.

Comparing these Scriptures then with Gen. 2: 1, 2, we find the following truths clearly set forth, namely:

- 1. That God "in the beginning" created and made all things that are in heaven and that are in earth by that eternal "Word" who afterwards was himself, "made flesh and dwelt among us." John 1: 14.
- 2. That God rested in the finished work of Christ on the seventh day, everything being according to himself and "very good." Gen. 1: 31.
- 3. That God blessed and set apart the seventh day as a memorial of Christ's finished work of the old creation, finding complacency and satisfaction in it, and thus constituting the seventh day the day of God's rest—"the Lord's day." And so in Gen. 2: 2, we have God resting in the finished work of his eternal Son in creation on the Sabbath, or Lord's day.

Twenty-five hundred years now pass away and we find no further mention of God's Sabbath or "the Lord's day" until we come to the 12th of Exodus. Now why this long silence? The answer is found in the fact that in all the book of Genesis there is not a single passage that sets forth the "Lord God," he who afterwards became "Jesus Christ the Lord," as "the finisher" of any work. It is blessedly true that from Gen. 3 to Ex. 3, we find him constantly alluded to in type and promise, and always in association with man. His "delights being with the sons of men" (Prov. 8: 31); but in no place is he represented as doing and finishing any work, and so the Sabbath, or Lord's day, could not be consistently intro-

duced. In the book of Genesis we have man's ruin; in the book of Exodus we have God's remedy (Gen. 3, Ex. 13); and hence,

Secondly, in Ex. 13, we find the seventh day as God's Sabbath, or "the Lord's day," brought once more before us, in connection with the slain lamb. In this book of Exodus we find not only man ruined and driven out from Eden, but also a bondman in Egypt and groaning under his terrible burden, a fit representation, truly, of man as a sinner and the bond slave of Satan. In Ex. 3, we find the Lord God coming down in matchless grace to save and deliver his people from their cruel bondage; and from Ex. 3 to Ex. 12, we find Jehovah the Saviour engaged in this wondrous work, and then in Ex. 12 that work is finished. His people leave their Egyptian bondage forever, and the Sabbath, or the seventh day is again set forth as "the Lord's day," being that on which God rested in that accomplished work. In Ex. 12: 3, we read: "In the tenth day of this month they shall take to them every man a lamb; v. 5, "your lamb shall be without blemish, a male of the first year;" v. 6, "And the whole congregation of Israel shall kill it between the two evenings, and they shall take of the blood and strike it on the two side posts and on the upper door post of the houses wherein they shall eat it; v. 13, "And the blood shall be unto you for a token upon the houses where ye are; and when I see the blood I will pass over you, and the plague shall not be upon you to destroy you when I smite the land of Egypt." All this was to be done on the 14th day of the first month—the lamb slain, the blood sprinkled, the people redeemed; and now God again rests in the finished work of Christ, typified by the slain lamb on the 15th day. Ex. 12: 16, Lev. 23: 9. "On the fifteenth day of the same month is the feast of unleavened bread. . . Ye shall do no servile work therein." And hence the Sabbath is again shown to be "the Lord's day," and God resting in the finished work of Christ in redemption.

Thirdly. The next mention made of the Sabbath is in Ex. 16, in connection with the giving of the manna to feed and sustain God's people. As Christ was typified by the slain lamb (1 Cor. 5: 7, 1 Pet. 1: 18, 19), so Christ is also set forth in type by the manna. John 6: 31. "Our fathers did eat manna and are dead. He gave them bread from heaven to eat. Then Jesus said unto them, Verily, I say unto you, Moses gave you not that bread from heaven, but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven and giveth life unto the world." And in connection with the manna in Ex. 16 we read: v. 26, "Six days shall ye gather it, but on the seventh day, which is the Sabbath, in it there shall be none;" v. 29, "See for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread for two days: abide ye every man in his place: let no man go out of his place on the seventh day. So the people rested on the seventh day." God feeds his redeemed people through the manna—the heavenly portion (v. 15, mar.)—typical of Christ the "true bread from heaven;" and finding complacency and satisfaction in that work of Christ, he rests on the seventh day, or Sabbath, and gives, in love and grace, that same Sabbath to his people, that so they too might enjoy in communion with himself that peaceful happy rest of "the Lord's day."

Fourthly. We now come to the 20th chapter of Exodus, where we again behold the finished work of Christ prospectively and God enjoining again his holy Sabbath, in connection with that finished work. In this 20th chapter of Exodus God is speaking directly to the people. In Ex. 19: 8 we read: "And all the people answered together and said all that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord, and God spake all these words saying," etc. Ex. 20: 1-17. As much as to say, "will ye indeed faithfully observe all that I say unto you, then this is what you are to do." "And God spake all these words saying," etc. And so God spoke directly in the hearing of the people, and afterwards set forth his word manifested on two tables of stone—one table setting forth God's claims, and containing four commands; and the second table setting forth man's moral duty, and containing six commands. And the two together representing the God-man, the Lord Jesus Christ as prospectively manifesting God's nature and character upon the earth in a perfect manner. In John 4: 34 we read: "My meat is to do the will of him that sent me, and to finish his work." "I do always those things that please him." John 8: 29. Comp. Matt. 3: 17, and 17: 5. So, then, in this 20th of

Exodus, we have Christ represented as perfectly manifesting God's nature, and what is suitable to his infinite holiness, and in perfect consistency with the enduring quality of the character which he here assumes, namely, "two tables of stone." We read in Dent. 8: 15, "who brought thee forth water out of the rock of flint"—a very hard stone—"and that rock was Christ." 1 Cor. 10: 4. And again, Isa. 50: 7, where the spirit of Christ in speaking of his determined purpose in obeying the will of God even to the death of the cross, affirms of himself, "therefore have I set my face as a flint and I know that I shall not be ashamed." Thus again we have God setting forth the Sabbath, or "Lord's day," in connection with the divinely accomplished work of Christ in his perfect obedience to the will of God upon earth, as announced in Ex. 20.

Fifthly. The next mention we find of the Sabbath is in Ex. 31: 13-17, and there, again, it is "the Lord's day," being directly associated with Christ, as he is typified by the tabernacle. If "the Word was made flesh" so he also "tabernacled among men." John 1: 14 (Rev. Ver.), and in all the varied perfections of his person, as set forth in the tabernacle itself, and in all the efficacy of his finished work, as shown in the sacrifices and offerings connected therewith, God again finds his satisfaction and delight, and so reaffirms the observance of the Sabbath as "the Lord's day" in commemoration of the completion and setting up of that wondrous structure. Everything connected with the tabernacle pointed directly to Christ as tabernacled among men down here in the wilderness, and as being Shepherd-Guide of his people, feeding, sustaining, guiding, shielding and bearing them as on eagles' wings, defending them against every foe, patiently bearing with their waywardness, though oftentimes rebuking and chastening them for open transgressions, going before them as a shepherd to find out a resting place for them, and at last opening up a safe way for their passage through Jordan—the river of death—and planting them securely and peacefully in his own pleasant and faithful land of Canaan. How happy the people of God! How happy the God of Abraham, Isaac and of Israel in thus beholding in so precious a type, the work and person of his own beloved Son and, accordingly in connection with that wondrous work, he again re-affirms his holy Sabbath and calls upon his redeemed and cherished people to rest with himself on "the Lord's day."

Sixthly. But the people had sin in them and sins on them; they were rebellious and stubborn and stiff-necked, notwithstanding the manifested presence of the symbol of Jehovah their Saviour God in their midst; they often grieved his Spirit and murmured by the way, forgetting the hard bondage, many times longed for the "leeks and onions and garlic" of Egypt. How then could God maintain his position in perfect righteousness among such a people? And how could a people so wayward and so rebellious be placed upon such a footing as that they could have holy and happy communion with God? This question was fully met in the divinely appointed services of "the great Day of Atonement" and the only answer to, it all is upon the ground of the blood of the goat, upon whom the Lord's lot fell, being put by the high priest upon and before the mercy seat in the holiest of all. And so in Lev. 19, we have the wondrous provision of God through his matchless grace and love in the symbol of the dead and living goat—beautiful type of the dead and risen Christ—as making atonement for the people and reconciling the holy place. And in perfect harmony with all the ways of God in grace how divinely appropriate that the Sabbath is here again introduced as "the Lord's day" in connection with the finished work of Christ in atonement! In Lev. 16: 5, we read: "And he (the high priest) shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering;" v. 7, "and he shall take the two goats and present them before the Lord at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats: the one lot for the Lord, and the other lot for the scape goat. And Aaron shall bring the goat upon which the Lord's lot fell and offer him for a sin offering. But the goat on which the lot fell to be the scape goat shall be presented alive before the Lord to make atonement with him and to let him go for a scape goat into the wilderness," v. 15, "Then shall he kill the goat of the sin-offering that is for the people and bring his blood within the veil and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat and before the mercy seat." V. 20, "And when he hath made an end of

reconciling the holy place and the tabernacle of the congregation and the altar he shall bring the live goat. And Aaron shall lay both his hands on the head of the live goat and confess over him all the iniquities of the children of Israel and all their transgressions in all their sins putting them upon the head of the goat and shall send him away by the hand of a fit man into the wilderness." See also Isa. 53: 6. And thus the character of God was maintained in perfect holiness, the people's sins for the year past were all covered up, reconciliation was made so that God and the people might have companionship and joy together. And in direct connection with this marvelous work of grace, pointing forward to the death and resurrection of Christ, how perfectly in harmony with the divine plan, that the Sabbath, as "Lord's day," should be again brought to the remembrance of the hearts of the people. "It shall be a Sabbath of rest unto you, and ye shall afflict your souls by a statute forever." v. 31. And so the Sabbath is once more set forth as the Lord's day in connection with the finished work of Christ through type in atonement.

Seventhly. I shall now pass over all mention made of the Sabbath by the prophets, as it made directly forward to a glad some day in the near future—a day of joy and rejoicing to Israel and this poor groaning creation; a day that shall be ushered in by "a morning without clouds," and where "the Sun of righteousness shall rise with healing on his wings;" the bright, glad, glorious millennial day; and we come at once to the Sabbath as we find it mentioned in the New Testament, in connection with Christ as we see him now personally, and in flesh, answering to all the types and finishing forever the grand and glorious work which his God and Father gave him to accomplish. In Luke 22: 15 he eats the passover with his disciples on the first evening of the fourteenth day—he himself being the true Passover—and on the second evening of the same fourteenth day he is claimed as the Lamb of God for the redemption of his people. On the following day, according to Lev. 23: 6, 7, was the passover Sabbath and the Lord is lastly buried in Joseph's tomb because that day was the preparation, or day before a Sabbath, and that yearly Sabbath which was "an high day" (John 19: 31) was now "drawing near." Luke 23: 53, 54. All of this occurred on Wednesday evening a little before sundown. On the following Friday, or Sixth-day, which was the preparation for the weekly Sabbath, "the women which came with him from Galilee prepared spices and ointments," and resting on the usual weekly Sabbath, "according to the commandment," they came to the sepulchre on the first day after the Sabbath, "very early in the morning," to anoint his body, but they found the sepulchre empty and the Lord Jesus risen from the dead. Neither Luke nor John nor Mark say one word—not one single word about Jesus rising from the dead on the first day of the week. They all simply affirm very plainly, that when the women came to the sepulchre on the first day they found him risen, and angel witnesses to proclaim his resurrection as they proclaimed his birth. But how shall we know the time when Jesus rose from the dead? Matthew alone tells us in these words: "Now late on Sabbath as it was getting dusk toward the first day of the week came Mary Magdalene and the other Mary to see the sepulchre." And seeing an angel sitting before the sepulchre on "the great stone which he had rolled away from the door;" he said to them "fear not ye, I know that ye seek Jesus which was crucified. He is not here, for he is risen even as he said." Matt. 28: 1-6. Matt. 12: 40. When, then, did Jesus rise from the dead? On the first day of the week? Why the first day of the week had not even begun yet, but it was drawing towards it when the two women came late or about the end of the Sabbath, and they even found Jesus risen on the Sabbath some little time before they arrived. And so last of all we have the Sabbath set forth as the Lord's day in connection with his resurrection—he being "delivered for our offenses and raised again for our justification." Rom. 4: 25. And so in all the varied phases of the work of Christ, both in type and personally, the Sabbath is ever found in relation to his finished work; but never the first day. And hence without any question the Sabbath, and that only, is "the Lord's day."

The Lord's day was the rest of God in the finished work of Christ as Creator. Gen. 2. It was the rest of God in the finished work of Christ as the Passover. Ex. 12. It was God's rest in the finished work of Christ as the manna. Ex. 16. It was God's rest in the finished work of Christ in perfect obedience as man. Ex. 20. It was God's rest in the finished work of Christ as the Shepherd-Guide in the tabernacle. Ex. 31. It was the rest of God in the finished work of Christ on "the great Day of Atonement." Lev. 16. And it is the rest of God now in the finished work of Christ as set forth in his resurrection from the dead. Rev. 1: 10. And so, beloved brethren and sisters in the Lord, "Remember to keep holy the Sabbath-day." It is the Lord's own day—the day when he rose from among the dead as a proof that the question of sin was divinely settled forever. Remember the love that brought him from the bosom of the Father to the dust of death, and wrung from his heart that cry of agony "My God, my God, why hast thou forsaken me." Remember it was your sin's heavy load that did it. He was drinking to its very dregs the cup of wrath

for you. "He was delivered for your offenses." Rom. 4: 25. He bore your sins in his own body on the tree" (1 Pet. 2: 24), for "Jehovah laid upon him all your iniquities." Isa. 53: 6. Remember this, dear brethren, and remember too that it is only as your heart finds rest and satisfaction in the finished work of Christ upon the cross for you individually, that you can keep a Sabbath in fellowship with God; your bodies resting from toil and your souls resting in a risen Christ at God's right hand, you will indeed keep the Sabbath holy; it will be undoubtedly to you "the Lord's day." May God fill our hearts with his love and enable us by his grace to be ever faithful to our risen Lord until he comes.

Education.

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

ABOUT SPECIAL TRAINING.

It is desirable that training should have a motive, but it is most undesirable that it should have a special object. To train for any particular exploit is like educating with the sole view of passing an examination; it is no more training, in any genuine or natural sense, than "cramming" is educating. Special forms of cultivation, designed to bring out certain qualities in such a manner as to make them available for a specific purpose and no other, are wholly opposed to the principle of natural development, which, above all things, requires harmony in growth as the result of cultivation. The man, with an inordinate—that is, a disproportional—development of brain or of muscle, or of any part of the organism, is in fact a "freak." The growth of one organ has been obtained at the expense of the others.

The perfect man is perfect in all his parts. The highest form of excellence is simply impossible without this general quality of thoroughness. Unhappily this fact is not always recognized by those upon whom the training of the young devolves; nor is it understood and appreciated by those who, later on in life, after the first years of childhood, undertake to train themselves. The youth of eighteen or twenty trains for athletic sports, for walking, running, rowing, or some special pursuit, and thereby cultivates the growth of a particular set of muscles by regular and systematic exercise.

The error in these methods consists in the fact that training or developing for a particular object, and by a special formula of exercise, results in the growth of one small part of the frame at the expense and to the neglect of others, with the additional disadvantage, that side by side with the special growth a special habit is formed. Therefore such training adds nothing to the health or excellence of the organism as a whole, but is most likely to detract from or impair the general strength.

There appear to be two laws of life broken in training of this limited character. First, it is known that special stimulants to an increased blood supply and higher development, like that which we apply through exercise, do not necessarily increase the total amount of energy in the system, but only attract a larger proportion of what is available for the whole to a particular region. Something therefore must be done to compensate for the effects of the special drain, or the organism in its totality will be the worse instead of the better for it. This is a fundamental principle and needs to be understood, or it will be impossible to improve or even to maintain the health. It not uncommonly happens that abnormal development in one part of the organism is itself the existing cause of a general break-down. Take for example, the case of an athlete or dancer who will develop a certain set of muscles, until suddenly a blood-vessel is broken, or some other "accident" occurs, and the true state of matters underlying the apparent health is disclosed and there has been nothing to compensate for the exhausting efforts of a special and continued call.

Training to be of actual service should be general. Brain and muscles ought to be developed in unison. The aim should be to make the training good all round. It is thus, and thus only, that the general health can be improved by training. Of course, if it be known that a particular organ or system is defective, something should be done to improve its tone by special training.

The barrel-organ sort of training, which of late years has found favor with numbers of energetic and well meaning youths, who affect a love of athletic sports, is to be deplored. Many an able body, capable of sound and good work in the world, has been irreparably injured by the too earnest and ill-advised pursuit of what are termed manly arts or exercises. It is more manly to search out the real powers and capacities of the human structure, and to put those to a useful purpose, than to bestow valuable time and thought on training for exploits valueless in themselves, and neither giving increased strength to the system, nor endowing it with any new power or faculty. This is the time to raise the warning voice, now that the season is approaching when those who can secure a holiday will be climbing mountains; rowing on the placid rivers; swimming in the ocean for an unusual length of time; indulging in the game of base-ball; attempting feats of strength or endurance on foot, on bicycles, etc. These pursuits should be united with such as will be of advantage to mind and body, and thus, while adding to the general stock of vitality, render life purer and happier. —Jewish Record.

part from this subject. Talk at missions occasionally when there is no objection to be taken up, though do not yield the ordinary prejudice against "begging missions." Bring the people into contact with the truth, and they will not be thinking of the collection.—Dr. Hall.

MISSION OF THE PRESBYTERIAN CHURCH IN SYRIA.

The mission in Syria is a compact, well organized, efficient and successful agency in educational facilities, its literary and printing work, its medical ministrations to sick and suffering, and its evangelistic work. Some with me throughout Syria, says Dr. Dennis, of Beyrout, and see 5,000 children in our schools. Visit our printing press, where we printed 19,000,000 pages last year. See the round of our higher educational institutions—our boarding seminaries for boys at Beyrout, Sidon, and Tripoli; our college with its 180 pupils, which, though not under the direct control of the Presbyterian Church, is the child of our mission, and in every sense a missionary institution; our medical college, connected with the college and hospital of the Knights of St. John, where the medical professors and students minister to 11,000 outdoor clinique patients and 600 indoor patients every year; our theological seminary, which stands in the campus, near the college buildings. In visit with me on a Sabbath our eighty preaching places, and look into the faces of five thousand hearers of the gospel, pass a word of Christian greeting with 10 church members, and glance at the bright and happy faces of 4,000 children in Sabbath-schools, and tell me if this is "the Lord's doing, and marvellous in our eyes." Then hear how the Lord has blessed us during the past winter (1884-5), which has been a time of revival and religious interest.

The Chinese are not much above the Africans in their superstitious ideas concerning occult power of foreigners. It is very difficult to eradicate from their minds the notion that at some moment the foreigner springs some deadly trap upon them. This notion is diligently fostered by those who are specially opposed to the coming of missionaries, and they tell to their children, as well as to adults, terrible stories of what foreigners will do. Mr. Gilmour, of the London Missionary Society, reports that visitors frequently decline to take tea at his house because they have heard that this tea is drugged with "the medicine of bewilderment." One woman who sat down in a long-bottomed chair suddenly sprang up on all the evils of which she had ever heard come upon her. On one occasion Mr. Gilmour, in leaving the chapel, laid his hand on the shoulder of a Chinaman, asking him to follow him. The greater part of the congregation immediately left the house in terror, thinking that by the laying on of "a bewitched hand" this man had been bewitched. The story was that a foreigner had so overcome a native by his touch that he would follow him, unable to turn to the right or the left, and thus go helplessly on and be his eyes dug out. These superstitions among the obstacles that our brethren meet. They will yield slowly but surely as the gospel is preached.—Missionary Herald.

VERY well-known and intelligent Hindu book-seller of Bombay died last year, and his widow immediately proceeded to carry on the business in her own name, as Mrs. Radhabai. The natives are not yet done wondering at her temerity, and one of them writes: "This is the first time that a respectable Hindu woman has ventured to carry on business in her own name since the laws of Manu were ten three thousand years ago." We revere we do not know if the lady presides herein in the open shop.—The Indian Witness.

THE South African Conference of the Wesleyan Methodist Church was held at Durban, beginning April 14th. According to the statistical report, in 1884 there were 11 districts (including the Transvaal), 11 circuits, 114 European and 82 native members, 3,970 European members, 19,512 native members, and 9,107 Europeans and natives on trial; showing an increase since 1883 of 5 districts, 151 circuits, 100 European missionaries, 83 native missionaries, 2,200 European members, 19,312 native members, and 9,000 on trial.

DURING the visit of Moody and Sankey to London, ten years ago, Mr. Studd, a prominent sporting man, became an enthusiastic Christian. At their last visit Mr. Studd's sons were both active workers with him. One of the brothers, Mr. C. T. Studd, has decided to become a missionary in China, at his own expense. Mr. J. K. Studd, the other brother, is entering upon mission work in East London, in which he will be assisted by his wife, one of Lady Beaumont's daughters. A son of Lady Beaumont, following Mr. Studd's example, will devote his life to mission work in China. Content with going themselves to the then lands to work for the Master, the young men visited Cambridge, and did such missionary enthusiasm, in the hearts of their fellow-students, that something like thirty of their number decided to go to the foreign field.

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

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"See, how 'gainst yonder rock The billows dash, But move it not! So stands the Bible fast, Amid the roaring sea Of human hate and obloquy."

THE new theology, which has been vexing itself over the question of a possible probation after death in order that justice may be done to the heathen in the other world, can find something worth reading in the article on this subject, which we reprint, from an exchange, on our first page this week.

IRISHMEN are saying, with not a little pride, that their countrymen were not found in the murderous mob of anarchists in the recent troubles in Chicago; but that they were well represented in the ranks of the brave men who so nobly fought for the good order and safety of the city. Honor to whom honor is due.

THE Christian life is, ideally, a steady onward, upward growth. In fact, however, it is subject to many defections and deviations caused by an untold variety of influences. Notwithstanding this, the Christian life is a real, true, progressive life. There are cool days in the summer time, but it is still summer; there are also balmy days in winter, but it is still winter time, notwithstanding. So the character of any life is determined, not by the exceptional acts but, by the prevailing temper.

THE House Committee on Judiciary has instructed its chairman to report favorably a bill to amend the Constitution of the United States, declaring polygamy unlawful. The full text of the bill is published in the daily papers and, if adopted by the requisite three-fourths of the States, it will deal a heavy blow at this terrible evil. But even then, the battle will be but just begun. Much must be done to keep the conscience of executives up to the point of enforcing the laws. This is best done by a healthy public sentiment.

WE scarcely need to call the attention of our readers to the fact that the series of Associations begins this week, to continue five consecutive weeks. This, according to arrangements made last year, is to be followed by the four or five Yearly Meetings of the churches west of the Missouri river. Aside from the usual religious quickenings which these meetings are calculated to give, and aside from the essays, etc., which are to be presented on various topics, these meetings ought to be vital with those subjects which are so important to our general denominational work and life. We ought not to let this series of meetings close without lifting from our denominational Boards all fear of coming to the Anniversaries next September with debts, or with recommendations for retrenchments.

It is said that "during thirteen years of unremitting and zealous labor by the Italian evangelist, Signor Cappellini, more than 1,000 soldiers have left the Church of Rome, and have been admitted as members of the Evangelical Military Church. Yet this fact, important as it is, only represents a part of the work which has been accomplished, and of its far-reaching influence. When Signor Cappellini preaches to a hundred soldiers he is making known the gospel to the representatives of a hundred different towns and villages, who, when their three years' term of service has expired, return to their homes in all parts of Italy, taking the holy Scriptures with them. Centers of evangelization have thus actually been originated in several localities on the main land, as well as in Sicily and Sardinia." In like manner, though perhaps in a smaller measure, every Christian is setting in motion good influences that shall reach far beyond anything he has thought or known; he is sowing seed that shall bear fruit in other years and in other lands. Every truly Christian act is big with the possibilities of future good. How care-

ful we ought to be that all our influences are for good; for wrong influences in this world are as tenacious of life as are the good, and quite as fruitful. "If the light that is in thee be darkness, how great is that darkness!"

TWO PICTURES are presented in last Sabbath's Sabbath-school lesson which should never be obliterated from the memory of old or young. One is that of a helpless, hopeless invalid, lying almost within the reach of supposed healing, and yet never coming to it. Thirty-eight years he had been in that condition; there was no one to put him into the healing fountain; no one cared for him; he lay there among the throng of helpless ones, of all the throng the most hopeless because just as he seemed about to get into the healing waters, some one else stepped in before him and robbed him of his hope. This is the sad picture. The other picture is just the opposite of this. A man is seen full of fresh, abounding life. The couch on which he has lain so long is now rolled together, and he carries it lightly, joyfully upon his shoulder. Something better than hope has come to him; it is actual healing. Strength and vigor course through every vein and tingle in every muscle. Different as are these two pictures, and they are as widely different as they can be, the same man is the central figure in both. The hopeless, helpless invalid of the first picture has become the strong, buoyant man of the second; and he has become so by the marvelous power of six monosyllables in the mouth of Jesus, "Take up thy bed and walk," followed by a single act of faith on the part of the impotent man in doing, at once and without question, the thing he has been bidden to do. This is a true representation of human life. Sin lays its burdens upon us until, like the impotent man at Bethesda, we are without help and without hope. But a word from Jesus sends a thrill of life into the soul, and a look or act of faith on our part opens the flood-gates to fullness of life and joy. Without Christ men are dead in trespasses and sin; in him they have abounding life. He waits to speak the healing, life-giving words; it is ours to accept him by a trusting, obedient faith. This is the way of salvation.

"KEEP OUT OF DEBT."

The debts upon our Missionary and Tract Societies are a source of much solicitude to all who love our cause and work, to none more so than to the members of the Boards representing these Societies. But what could they do? It is easy for us who stand outside of the immediate counsels of these bodies to say "keep out of debt." That is certainly good advice to give, and it might be good advice to follow, if there were no other considerations to be taken into account. But look at the other side. Our Missionary Society has upon its hands the China mission with its various departments of preaching, Bible-reading, school work, medical work, one of the best enterprises to which our people ever put their hands. This work cannot be stopped or retrenched, it should be enlarged. The home mission work is far below what it might be, and a retrenchment in any field would be a serious loss to us. The work of the Tract Society for the past three or four years has been largely a work of seed sowing, a seeking for opportunities to be heard on the truths which distinguish us as a people. Shall they let the growing fields lie uncultivated, and the whitening harvests go ungathered? Shall they cease to speak the word of truth as the opportunities for being heard are multiplying? The voice of our people in all our public assemblies has been unanimous in urging the continuance and enlargement of these labors. This, then, is the situation; our work is urgent; we are saying to our servants, go forward; they obey our expressed wish; we withhold our means, and then tell them, whatever they do, to keep out of debt. We do not say these things censoriously, but, in plain English, this is the issue. If we want our Boards to push their work, as we certainly do, and if we want them to keep out of debt, as is most desirable, let us put into their hands the means with which to do these two most desirable things. Nothing is plainer or simpler.

If, at our next Anniversaries, we think that we are not able to carry on our present work, let us frankly say so, and instruct our Boards accordingly. Till then the only thing for us to do is to put our hands into our pockets and pay the bills as they come due, or else go into honorable (?) bankruptcy. It is no time now to offer to our Boards, who are acting under the instructions of last Anniversaries, the cheap advice, Keep out of debt.

Communications.

IN MEMORIAM Of James Babcock Langworthy.

BY REV. A. G. PALMER.

The Benjamin of the paternal fold; A patriarchal house of faith and prayer, Where childhood, nurtured with maternal care, Yielded a fruitage, richer far than gold; I well remember this man's young boyhood; Not brilliant, but of solid strength and worth; If less by culture yet the more by birth; The unwasting wealth of truth and rectitude; Far better this, than talent shrewd and sage; Commercial finesse, what the world calls tact; The power to drive a bargain and extract The utmost farthing, from the poor man's wage; His life was one of modest Christian ends. With no discount, from moral subtrahends. STONINGTON, Conn., May 20, 1886.

CORRECTION.

In my "Florida Notes," in RECORDER of May 6th, I should have said, "From Barber-ville north to Sisco," not "south." I am also informed that the distance from the neighborhood to the railroad station is from one-fourth to one-half mile shorter than I supposed and stated it to be. A. E. M. MAY 18, 1886.

THE PRAYER-MEETING

BY REV. W. C. DALAND.

The prayer-meeting has been aptly called the "pulse of the church." That it is in very truth; for nothing more surely indicates the state of things in the heart of the church, nothing more certainly points out the spiritual condition of the church as a whole than does the prayer-meeting. The prayer-meeting is of all others the people's meeting. The people have it more under their own control than they do the more formal Sabbath preaching service. In the prayer-meeting the individuality of a congregation comes to the surface, and hence it is more fitted to be a true index to the quality of the people's religion. If the church is spiritually cold, then the prayer-meeting will be stiff and formal, full of pauses, and depressing beyond measure in its effect upon those who attend. Generally in such cases the meetings are none too well attended, and if the number is kept up, it is from the pressure of duty merely. To such meetings would apply the saying attributed to Mr. Beecher, that "the best part of a prayer-meeting is after it is all over." If the people are neglectful of their religious obligations in general, they are apt to neglect the prayer-meeting. Then the attendance will be slender. We all know such meetings, kept alive by a few faithful souls. Many times these meetings are very precious, but they have their dangers. Satan goes sometimes and tells these few that their piety is much superior to that of their brethren, and somehow the nerve of it all is out and little good ensues. Then the ubiquitous man (or woman sometimes) of one idea is far more self-assertive when the attendance is small. There is nothing like a full, warm, live, and well-conducted meeting for straightening out the crooked brethren. If any special class of people be neglected in the administration of the spiritual affairs of the church, or if any special class be derelict in any regard, it will be revealed in the prayer-meeting. In some churches the young are conspicuous in the prayer-meeting only by their absence. Something is wrong with those churches, and very decidedly wrong too. Sometimes it is the more well-to-do people who play truant; sometimes, on the other hand, it is those who have the hardest struggle in life whose faces are not seen. In either case one need not look through a millstone to discover the trouble beneath. Illustrations need not be multiplied. Anyone familiar with church life can find plenty right at hand.

Now the prayer-meeting is the place for the spontaneous outworking of the forces which prevail throughout the church, and it is, accordingly, most important and most significant. It is most important. If one service has to be given up and the question lies between the social meeting and the preaching service, by all means let the latter go and keep the people's meeting. No modern church service comes so near the primitive apostolic Christian assembly as the social prayer-meeting. True, the liturgical churches do not feel the need of prayer-meetings as we hold them, and the piety and devotion in these churches is undoubted. There are, however, reasons for that in other directions. It still remains true, nevertheless, that in our more simple non-liturgical churches, which are "of the people, for the people, and by the people," a successful prayer-meeting is most important, nay, necessary, if the church is to fulfil its functions. It is most significant. If one desires to know any

church thoroughly, he must go to the prayer-meeting. One hour in the social meeting will reveal the "true inwardness" of a church better than weeks of consecutive visits to the preaching service.

In view of this the prayer-meeting is vital to us as Seventh-day Baptists. We are, above all, most primitively apostolic and most democratic; and if our social meetings are slenderly attended, dull and infrequent, it is a bad sign, no matter how active we may be in other directions. In this connection we ought to make a little comparison. Among the most of our churches it may be presumed that there is held only the Sabbath eve prayer-meeting, on Sixth-day night. Now we may observe the Sabbath better than our Sunday-keeping brethren do Sunday, though that can perhaps be fairly questioned. However that be, no successful First-day church pretends to get along without some kind of a second service on Sunday, either a preaching service (which is the more usual) or a prayer-meeting, besides a regular social meeting during the week. It may be fairly said that they spend as much time in public exercises of worship on Sunday as we do on the Sabbath, including the service Friday night, and they have besides at least one prayer-meeting during the week and often two. It seems, certainly, that we ought not to give less time to the Lord than do Sunday-keepers merely because we are more faithful in keeping as sacred that exact portion of time which God requires. But many times there is not only no weekly prayer-meeting in addition to the meeting on Sixth-day night, but that meeting is shamefully neglected. How far that neglect is indicative of "Sabbath-clipping" (i. e., working clear up to the edge where the Sabbath begins, and perhaps a little over the edge) would be well worth the attention of some careful student. These things ought not so to be. If we are to influence others by our example as well as our words, we must not only keep the Sabbath perfectly, but we must not fall behind others in either the quantity or the quality of our religious exercises. Let us all stop to consider the state of the prayer-meeting in our own particular churches, and see what it seems to indicate. Let us then set ourselves to work to correct the evils thus pointed out, and, having done that, let us do each his own part toward bringing the meeting up to where it ought to be as to attendance, interest and usefulness. We ministers need to remember that we have, as a rule, but one sermon to prepare for the Sabbath, and consequently we ought to put the surplus of energy into pastoral and prayer-meeting work. But upon the rank and file of the membership rests the main responsibility, and among the members are found almost all of the evils which reveal themselves in the "church's pulse." In this regard, as in most religious and moral matters, each one must look to his own mistakes, his own shortcomings, and his own duties. Were we all to examine ourselves and mend our ways, would not there be a revolution?

CHICAGO.

I thought I would send a few items of interest from our Mission Bible-school. I have been so long with the school that I feel like an old teacher, and know that much good is accomplished here. Some may ask "Does it pay?" That depends on what you consider pay. In this kind of work not much immediate fruit can be gathered into church membership, but from this it is not fair to infer that little good is done. It is an immense advantage to the Sabbath cause in Chicago to have such a school permanently established. The very fact of its existence in successful operation, keeps up a continual reference to, and discussion of, the Sabbath question among outsiders. It is a light that cannot be hid.

Another advantage is the good effect upon the workers, the officers and teachers, and the children. The children themselves take an active interest in making the school a live school. You ought to hear them in responsive reading. We seldom hear good responsive reading in church service or school session. Generally the listless, monotonous murmur, in which we hear no separate words, is denouncing to the faculties of soul, body and spirit. Not so here; there is a snap and vivacity that is refreshing. The clear, intelligent intonation of the reading comes as the voice of one person. In the opening exercises we repeat the Lord's Prayer in concert before individual prayer, and while you listen to those children (mostly Jewish) you are struck with the feeling and thought as manifested in the voice. It is not cold and formal. You do not feel that the chariot wheels drag heavily through a weary waste of soul. To see the hearty interest taken in all the exer-

cises by the children, has an inspiring effect upon the teachers.

When Eld. Dunn was last here he said that in some schools he had to answer his own questions, but here he found them wide-awake and ready and able to reply. One teacher rose in the conference meeting after school last Sabbath and said the talk in his class just that day well repaid him for his four year's labor in the school. To see the earnest grasp of the boys upon the lesson of the day, viz., Jesus giving a well or fountain of water in the soul, springing up into everlasting life, was cheering indeed. And these boys are from the poorer classes, such as newsboys, and the like.

Officers and teachers have always been harmonious among themselves in the work. Election of officers last month gave us: N. O. Moore, Superintendent; Mrs. J. W. Morton, Assistant Superintendent; Miss Ella Covey, Organist; Mr. R. B. Bowen, Treasurer; Mrs. Phebe Burno, Secretary; I. J. Ordway and C. E. Crandall, Aisle Managers.

We are glad to have among us an efficient worker like Mrs. J. W. Morton. The children remember with deep interest the different workers coming and going. They never forget Eld. O. U. Whitford and his wife, and often inquire about them, especially the girls of Mrs. Whitford's class. Another face and voice they take an interest in, viz., Pres. W. C. Whitford, whose coming sets them on tip-toe. Eld. E. M. Dunn gave us most cheering words of encouragement at our 4th anniversary, lately. These comers and goers may know the good they do some day. Does it pay to sow good seed? Aye! the harvest is sure. One sower, another reapeth.

I wanted to tell you about the 4th anniversary, but fear this letter is getting too long; however I will risk the following: One of the teachers, Mrs. Burno, being called on for remarks, said some things that did us all so much good, especially the children, that we (teachers) wanted her to write them out for the RECORDER, but she was averse, and so I will try to reproduce the main points as near as I can, so that you may see the personal nature of the work among a class of children who sadly need good personal influence over them.

She said, "Children, do you remember whether I was here four years ago when our school was organized?" A hearty "yes" in response. "Yes, I was here and I remember a promise we made to meet every Sabbath and do our best to learn more about God and his will, and as we learned his commandments we would do them. Do you think we all need to know more about God and his will?" "Yes," again in response. "I remember what a little girl said, the first Sabbath I taught a class. I was trying to tell them about God as ever present, knowing our thoughts, seeing and knowing everything, everywhere. She listened awhile and then looked up with almost a frightened expression and said, 'Is God in Chicago?' All of us, like this little girl, need to know more about God. I want to tell you about the different ways God's Word has been given to us. First, it was written with the finger of God on stone and given to Moses on Mount Sinai. What was that Word called?" "The ten commandments." "Next came the books of Moses and the prophets, written on something that rolled up from either end. What was that?" "Parohment." This answer, I think, did not come from the children. "Then, after the prophets, God revealed his Word in another way, 'The Word was made flesh and dwelt among us.' This was Jesus, the Word of God, in the form of man, speaking the mind or commandments of God. Now we have the Word that was written on stone, and on parchment, and that spoken by Jesus, all in the form of a book. What is that book?" "The Bible." "Yes, and now we may know more about the will of God than those who had only the ten commandments and parchments, and shall we not study and so become acquainted with the commandments of God that it will be a pleasure to do right at all times, and thus our lives become a delight to our Father in heaven? This is what our school is for, that we may please God and help others to do the same.

"Our Superintendent asked me to say something about recollections of the past. My thoughts seem to center on our first picnic. How happy when we all started from the Michigan Central depot for South Park! It was the first time many of us had ever gone out in the country. I had never before attended a Sabbath-school picnic. Faces beamed with delight as we left the train and felt free to roam at pleasure under the great trees. The lake was not far off and many of us went there to play in the sand and water and gather pebbles. While there it

occurred to me that I would to remember the day by, and girls (my class) to find a stone to select the one she thought pleased with the idea they had and soon returned each with one we looked them over with white with little niches filled with white crystals. These made stone the Bible tells of 'To cometh will I give a white stone new name which no man knoweth that receiveth it.' We take white stone and how we could with good by learning and do commandments that we might receive, with our new name. Another stone found resembled we talked about the strength how it is polished and used large buildings like our own how we can become strong. Jesus said 'Him that overmake a pillar in the temple. Another stone made me think cause it had dark parallel through it. Aaron the priest when he ministered in the temple the shoulder pieces of the stones one on each shoulder, stones, were engraven the names of the tribes. And the breast-plates stones with the name of the tribes. All this was for a purpose, people might be represented he went into the Holy Place. He prayed for all the people. 'Well, children, this made would write the names of stones they gave me, and I did at home now among what I do you suppose I have ever girls?' "Yes," in a very "Yes, I have prayed for you for all in our school, that we do the will of God. 'Blessed do his commandments, that right to the tree of life, and through the gates into the Of course I cannot do it talk was very instructive and drawn from actual life and the children themselves. As there were visitors general public, Eld. Morton enlighten them on the question what the Seventh-day Baptist Eld. Dunn gave some very comments against the idea that as good as another." This profitable one for the Sabbath cago, and one in which the and righteousness rejoice.

Home B.

New York

ALFRED CENTRE

Mr. O. W. Pearson, of office, assistant in the Swedish book-binder, has gone for native place in Stockholm sailed from New York in the Aurania, May 15th.

Judge Seymour Dexter very interesting lecture Wednesday evening, May and Capital." Mr. Dexter time and study to this in He showed clearly that the labor and capital was not but of mutual dependence. Anarchism and parts of the labor problem attacks of greed and lust and purity.

The approaching Commemoration to be one of unusual interest semi-centennial of the institution, and many of her friends are expected to Alma Mater looks at 50 will probably hear more a may have an invitation to should not, I subjoin Commencement week, as

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occurred to me that I would like something to remember the day by, and so asked my girls (my class) to find a stone for me, each to select the one she thought prettiest. Pleased with the idea they ran off to hunt, and soon returned each with a stone. As we looked them over we found two were white with little niches filled with clear white crystals. These made me think of a stone the Bible tells of 'To him that overcometh will I give a white stone, and in it a new name which no man knoweth save he that receiveth it.' We talked about this white stone and how we could overcome evil with good by learning and doing God's commandments that we might receive this white stone, with our new name written in it. Another stone found resembled granite, and we talked about the strength of granite, and how it is polished and used for pillars in large buildings like our court house, and how we can become strong doing good. Jesus says 'Him that overcometh will I make a pillar in the temple of my God.' Another stone made me think of onyx, because it had dark parallel lines running through it. Aaron the priest wore an ephod, when he ministered in the priest's office, and the shoulder pieces of the ephod were onyx stones one on each shoulder, and on the stones were engraved the names of the twelve tribes. And the breast-plate had twelve stones with the name of a tribe on each. All this was for a purpose, that the whole people might be represented in Aaron, when he went into the Holy Place before the Lord. He prayed for all the people.

"Well, children, this made me think that I would write the names of my girls on the stones they gave me, and I did. I have them at home now among what I call my treasures. Do you suppose I have ever prayed for those girls?" "Yes," in a very earnest response. "Yes, I have prayed for them, and I pray for all in our school, that we may know and do the will of God. 'Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.'" Of course I cannot do it justice, but the talk was very instructive with illustrations drawn from actual life and the experience of the children themselves.

As there were visitors present from the general public, Eld. Morton took occasion to enlighten them on the query as to who and what the Seventh-day Baptists were, and Eld. Dunn gave some very pointed arguments against the idea that "one day is just as good as another." The occasion was a profitable one for the Sabbath cause in Chicago, and one in which the friends of truth and righteousness rejoice.

NATHAN OLNEY.

Home News.

New York.

ALFRED CENTRE.

Mr. O. W. Pearson, of the RECORDER office, assistant in the Swedish department, and book-binder, has gone for a short visit to his native place in Stockholm, Sweden. He sailed from New York in the Cunard steamer, Aurania, May 15th. Judge Seymour Dexter, of Elmira, gave a very interesting lecture in Chapel Hall, Wednesday evening, May 19th, on "Labor and Capital." Mr. Dexter has given much time and study to this important question. He showed clearly that the normal relation of labor and capital was not that of hostility, but of mutual dependence and mutual helpfulness. Anarchism and socialism are no parts of the labor problem, but are wanton attacks of greed and lust upon all property and purity.

The approaching Commencement season is to be one of unusual interest. It is to be the semi-centennial of the founding of the institution, and many of her old students and friends are expected to come and see how Alma Mater looks at 50 years of age. You will probably hear more about it, possibly you may have an invitation to attend. Lest you should not, I subjoin the programme for Commencement week, as already announced:

- Evening after Sabbath, June 26th. Band Concert. Sunday Evening, June 27th. Baccalaureate Sermon. Monday Morning, June 28th. Historical Session. Monday Afternoon and Evening. Anniversary Sessions of Literary Societies. Tuesday, June 29th. Morning and evening Sessions of Literary Societies. 1 P. M. Annual Meeting of Stockholders and Trustees. 2 P. M. Semi-Centennial Session. Wednesday, June 30th. 9 A. M. Graduating Exercises. 2 P. M. Address. 3 P. M. Alumni Dinner. 7 P. M. Business Meeting. 8 P. M. Concert.

Thursday, July 1st. 9 A. M. Semi-Centennial Session. 12. M. General Picnic. Addresses. 8.30 P. M. Semi-Centennial Session. A foot-note to this programme says that speakers are being secured, representing as many different years as possible, especially the earlier years in the history of the Institution. E. R.

PRESTON.

The religious interest on this field seems well sustained; it is, too, a time of common health among the people. The death of one aged sister, Aunt Abbie Maxson, has occurred since my former visit to this place. We greatly miss her. Arrangements are being made for the immediate re-opening of the Sabbath-school. This is an interesting portion of the Central missionary field, where a faithful few are still striving to serve the heavenly Master, and hold up the light of truth. L. C. R.

NORWICH.

The little band of Sabbath-keepers here are passing through a period of deep anxiety and sorrow. Sister S. J. Buell, formerly Sister Cook, and personally known to many of our people in various parts of our denomination, has been for several months in failing health, and is now, by her physicians, considered to be nearing the gates of death. She is calmly abiding the issue. Her trust in the Saviour is implicit. Her disease, a cancerous affection, gives but little if any ground to hope for recovery. God is able to do all his pleasure. Her recovery, should God so order it, would bring joy to many hearts, and the answer to many prayers.

The Sabbath meetings are kept up with regularity and commendable interest. The membership of these two contiguous churches, Preston and Norwich, are sincerely interested in our missionary and Sabbath reform work; they have been generous contributors to the funds of these societies, and are subscribers to, and readers of our various publications. I expect to remain on this field until the meeting of the Central Association at Leonardsville, June 10th. L. C. R.

Condensed News.

Domestic.

One hundred and forty-seven failures were reported in the United States during the past week.

Dr. Dio Lewis, the well known author, died at Yonkers, Friday morning, May 21st, after an illness of two or three days, with erysipelas.

The first Evangelical Italian Church in the United States was organized, May 16th, at New York city mission chapel, in Worth street.

The improvement in the condition of ex-President Arthur continues. He says that he has not felt better since his sickness commenced than now.

The Sharon, Pa., Iron Company's works were lighted, May 18th, after an idleness of one year, and are running full blast. Indications point to a steady run. Every furnace in Sharon is now in blast.

Heavy freshets are reported throughout upper South Carolina. The Peedee river stands thirty-six feet above low water and is still rising. The crops along the river are a total loss. The amount is beyond estimate.

The Cincinnati art museum, built by the munificence of the late Charles W. West, who gave \$150,000 upon condition that citizens should give a like sum, and who afterwards gave \$150,000 to endow the museum, has been thrown open to the public with appropriate ceremonies.

The Presbyterian General Assembly in Minneapolis has decided to hold the 100th general assembly at Philadelphia in 1888 and to make the second Thursday of the session a day of jubilee in the churches all over the world, also to raise a centenary fund of \$5,000,000 for the benefit of various church enterprises.

The Cook county grand jury, which is pressing the investigation of the Haymarket anarchists, began its session, May 20th. The printers on the Arbeiter Zeitung were all examined during the day with a number of police officials. It is stated that the jury considers that it already has sufficient evidence in hand to indict the leaders for murder.

Many cheese factories in Chautauque and Cattaraugus counties are being turned into creameries for the manufacture of butter of a high grade. The farmers are induced to take this course because of the low profits in the manufacture of cheese for a few years past, and because of the prospects of the success of the bill before congress which provides for taxing bogus dairy products.

After months of search Professor Jonathan E. Merriek, of William and Mary College, has discovered the aerolite which fell in Washington county, Sept. 14, 1885. It was found imbedded deep in the soil on Frederick Miller's farm, two miles north of Claysville. It is said to be the largest aerolite on record, and weighs fully 200 tons. Its composition is chromium, nickel, aluminum, copper, magnesia and tin.

Foreign.

The bonds of marriage between Patti and Nicolini have been published in Paris.

The English government has decided to annex the Kermadec islands in the south Pacific ocean.

Several mines of gold, silver, iron and leadstone, with some copper, have been discovered near Trinidad.

Torrents of lava are now issuing from eleven craters on Mount Etna, and a stream of it is flowing toward the town of Nicosi.

The orders to demobilize the Greek army have been cancelled and the troops have been ordered to proceed to the frontier at once.

The French government has decided to introduce in the Chamber of Deputies a bill to dispose finally of the pretensions of the Orleans princes.

In the House of Commons at Ottawa, recently, a motion to remove import duties from flour, meal, corn, wheat and coal was defeated, 119 to 47.

The official report of the minister of militia at Ottawa shows that the total cost of the half-breed rebellion was \$4,700,000, and the casualties twenty-six men killed and 206 wounded.

The Chinese government is opposed to curtailing the power of the Pope's nominee for nuncio at Peking, and does not desire the French government to have exclusive control of all missions in China.

It is considered certain in Paris that the government will prohibit the Comte de Paris, who is now at Lisbon to attend the wedding of his daughter to the crown prince of Portugal, from re-entering France.

A dispatch has been sent from Madrid announcing that the queen regent has given birth to a male child. There is great rejoicing over the event. The people are generally celebrating the birth of the prince.

The English government whips report that 220 liberals are pledged to vote for the home-rule bill with the eighty-six Parnellites, and that the number is increasing daily. They now count upon carrying the bill by a majority of fifteen.

Greek artillery has destroyed the Turkish earthworks opposite Anafalips. The Turks who were entrenched at Saltosida are now retreating towards Hason Melina. The Greeks have re-occupied Bairaktoria, captured from them a short time ago.

Count Teleky, of Austria, is organizing an expedition to Central Africa. The party will consist of one hundred armed men and its rendezvous will be Zanzibar. It is believed that the work of the expedition will not be confined entirely to scientific exploration.

John Bright, speaking at a mission bazaar in London lately, said that Sunday-schools contribute much toward the development of meetings and the work performed by them was of more importance at present than it had been at any previous period in English history.

The anniversary of the death of General Lafayette was observed in Paris, May 20th, by service in the Picpus chapel. On the altar was a magnificent wreath of natural flowers, sent by many Americans, and bearing the inscription: "Au General Lafayette, les Americaines reconnaissantes. 1834-1886."

WHEN AND HOW CHILDREN GROW.

It has occurred to a Danish pastor, in charge of a large institution for children, to observe the process of their growth and to endeavor to ascertain the law by which it is determined. He has now been engaged on the subject for five years, weighing and measuring some 130 children daily during all that time. The children are measured once a day, but they are weighed four times—in the morning, before and after dinner, and at night. Mr. Hansen asserts that the figures thus obtained prove the existence of three well-marked periods of growth in the year, further divisible into some thirty lesser stages. Bulk and weight are acquired between August and December. From December to April there is a further increase, but at a greatly diminished rate. From April to August the weight and bulk gained in the spring period are lost, so that at the beginning of August the weight is almost the same as at the close of the previous December. The growing period, on the other hand, is in the spring and early summer, so that the two processes do not go on together. Mr. Hansen believes that similar laws are discernible in the vegetable world. Be this as it may, he has accumulated a valuable mass of statistics on an interesting subject, and one which hereafter may yield practical results. Food and clothing presumably play an important part in growth and possibly admit of adaptation to the very natural determination of the vital energy of different seasons.

MARRIED.

At the residence of the bride's father, on Loet Creek, W. Va., Feb. 17, 1886, by Rev. E. R. Swinney, Mr. W. F. DAVIS, of Kansas, and Miss ALBERTA, daughter of Abel P. Bond.

At the residence of the bride's father, in Salem, W. Va., May 16 1886, by Rev. L. R. Swinney, Mr. WILLIAM F. BOND, of Quiet Dell, and Miss NELLIE L., daughter of H. F. Corwin.

At the home of the bride's parents, May 6, 1886, Mr. FENTON R. CLARK and Miss IVA C. McCLELLAN, both of Doddridge county, W. Va.

DIED.

In Freeborn, Freeborn Co., Minn., May 14, 1886, of nervous prostration and general debility, LURANA, widow of Dea. Almeron P. Stillman, in the 69th

year of her age. She was born in Brookfield, N. Y., and with her parents, moved to Oxford, Chenango Co., N. Y., in her early years, where she embraced religion and was baptized by Eld. E. Curtis, and joined the Seventh-day Baptist Church of Preston. She was a member of several of our churches in Central and Western New York. In 1849 she, with her family, moved to Utica, Wis., and became a constituent member of the Christiana Church. In 1862 they moved to Freeborn, Minn., where she joined the Trenton Church. She was married in 1838 to Elijah Champlin, of Lincoln, who was killed, by the falling of a tree, in 1838. She next married Oliver Curtis, of De Ruyter, who lived but a few months after their marriage. She was again married, to Dea. A. P. Stillman, in 1844. She had been a great sufferer from rheumatism for more than twenty years, which had seriously affected her limbs, so that it was with much difficulty she could get about and use her hands in the daily toils of life; yet she was extremely resolute and continued to meet the demands of her home until a few months before her death. She was a very intelligent, faithful Christian worker, manifesting great anxiety for the prosperity of the little church at Trenton, as well as for the cause of the Master in general. It has been the privilege of the writer of this notice, for over twenty years, to frequently visit her at her home, and to admire her zeal and trust in God, and to receive words of encouragement from her with reference to the triumphs of faith in the use of the appointed means of grace for the salvation of the world, and of her expectations of acceptance with Christ in heaven, with no murmurings about the afflictions of this life or the dealings of God with her. Being summoned by telegraph, I attended her funeral at Freeborn, where I had the privilege of addressing a large and attentive audience from Rev 14 : 13. "Blessed are the dead who die in the Lord," etc. All seemed to realize that a mother in Israel had gone home. She will be largely missed in all the walks of life. R. B. Z.

PHINEAS KENYON SHAW died at his home in Alfred, May 5, 1886, aged 82 years, 6 months and 24 days. He was born in Stephentown, Rensselaer Co., N. Y., and came to Alfred, in Jan., 1826, a young man of 23 years, when the farm on which he afterwards lived and on which he died was primitive and unbroken forest. In May, 1829, he was married to Melissa Sweet, and began housekeeping the following December. In the winter of 1845, he experienced religion and was baptized by Eld. Jas. H. Cochran, since which time, until his death, he has retained his place in the fellowship and covenant of the Second Alfred Church, with which he has then united. For about twenty five years he has served, with satisfaction, the Church as its Treasurer, as also in various other positions of trust and responsibility. Little by little the strong man failed, and, with failing faculties, he gradually disappeared from the public gatherings of the church which, through the loss of hearing, he was unable to enjoy. At last the end came. With thought unclouded, he looked back with regrets that his life had been so much of it wasted, but with increased confidence in a Saviour who came to redeem and save just such as he. Funeral services were held at the church, with a large assemblage of fellow Christians and neighbors, by the pastor, assisted by Rev. D. E. Maxson, May 6th. Thus while our number is diminished, another has gone to swell the countless multitude on the shores of life. He died believing. J. S.

SPECIAL NOTICES.

THE Seventh-day Baptist Western Association will hold its Fifty-first Anniversary with the church at Independence, N. Y., commencing on Fifth day, June 17, 1886, at 10 o'clock A. M. The Executive Committee have prepared the following programme, subject to amendment and approval:

- Fifth-day, Morning Session. 10 o'clock. Introductory Sermon, James Summerbell. Report of Executive Committee. Appointment of Standing Committees. Notices. Afternoon. 2 to 2.15. Devotional Exercises. 2.15 to 4.30. Communications from churches and corresponding bodies; annual reports; reports of delegates; miscellaneous business. Evening. 8 o'clock. Paper, "What constitutes a divine call to the ministry?" D. E. Maxson. Sixth-day Morning. 9 to 9.30. Devotional Exercises. 9.30 to 10.30. Reports of committees, and miscellaneous business. 10.30. Paper, "Inspiration of the Scriptures," W. C. Titworth. Afternoon. 2 to 2.15. Devotional Exercises. 2.15 to 3. Reports of committees and unfinished business. 3 o'clock. Educational conference, conducted by L. E. Livermore. Evening. 8 o'clock. Prayer and conference meeting, conducted by G. W. Burdick. Sabbath Morning. 10.30. Sermon by A. H. Lewis, delegate from the Eastern Association, followed by a joint collection for the Missionary and Tract Societies. Afternoon. 8 o'clock. Bible school work, conducted by J. E. N. Backus, Superintendent of the Independence school. Evening. 7.45. Paper on Woman's Work, Mrs. J. C. Edwards. 8.15. Sermon by J. L. Huffman, delegate from the North-Western Association. First day Morning. 9 to 9.15. Devotional Exercises. 9.15 to 10.30. Unfinished business. 10.30 to 11. Paper, "The religious significance of the Sabbath," L. A. Platts. 11 o'clock. Sermon by J. B. Clarke, Agent of the American Sabbath Tract Society, followed by a joint collection for the Tract and Missionary Societies. Afternoon. 2 to 2.15. Devotional Exercises. 2.15 to 3. Miscellaneous business. 3 o'clock. Sermon by O. U. Whitford, representative of the Missionary Society. Evening. 8 o'clock. Sermon by Stephen Burdick, delegate from the Central Association. L. E. LIVERMORE, Moderator. JAS. E. N. BACKUS, Rec. Sec. Persons intending to come to the Western Association by railroad to Andover, will please inform me as soon as convenient, and we will have carriages at Andover on Wednesday, the day before the Association. Any wishing to come on any other day, will please give notice accordingly. Those coming with teams may report to me, if they have no other arrangements. We wish to make it as pleasant for all as possible. J. KENTON, Committee. INDEPENDENCE, N. Y., May 31, 1886.

THE Seventh-day Baptist Eastern Association will hold its next session with the church at New Market, N. J., beginning June 8, 1886. The following programme has been prepared:

- Fifth-day—Forenoon. 10.30. Praise service, conducted by Abel S. Titworth. 11.00. Introductory Sermon, Joshua Clarke. Appointment of Standing Committees. 12.00. Adjournment. Afternoon. 2.00. Devotional exercises. 2.30. Letters from churches. Reports of delegates to sister Associations. 4.00. Miscellaneous business. 4.30. Adjournment. Evening. 7.30. Praise service, conducted by J. G. Bardick. 8.00. Sermon, Delegate. Sixth day—Forenoon. 9.30. Devotional exercises. 10.00. Reports of Committees. Miscellaneous business. 10.30. Presentation of the interests of the Woman's Executive Board of the General Conference, by Mrs. O. U. Whitford. 11.00. Missionary Society's hour, conducted by O. U. Whitford. 12.00. Adjournment. Afternoon. 2.00. Devotional exercises. 2.30. Education Society's hour. 3.00. Tract Society's hour, conducted by A. H. Lewis. 4.00. Miscellaneous business. Evening. 7.30. Praise service, conducted by D. E. Titworth. 8.00. Prayer and Conference meeting, conducted by T. L. Gardiner. Sabbath Morning. 10.30. Sermon, Delegate. Joint collection for the Missionary and Tract Societies. Afternoon. 3.00. Sabbath-school exercises, conducted by C. T. Rogers, Superintendent of New Market school. Evening. 8.00. Praise service. 8.15. Sermon, Delegate. Sabbath Morning. 10.30. Sermon, Delegate. Joint collection for the Missionary and Tract Societies. Adjournment at the discretion of the Association. J. D. SPICER, Secretary Executive Committee.

Persons intending to attend the approaching session of the Eastern Association are requested to send their names at an early day, to Rev. J. G. Burdick, New Market, N. J., that they may be assigned to places for entertainment. MAY 13, 1886.

THE next regular meeting of the Board of Managers of the Seventh day Baptist Missionary Society will be held in the vestry of the Pawcatuck Seventh-day Baptist church, Westery, R. I., Tuesday, June 8, 1886, at 9 o'clock A. M. All quarterly reports of missionaries and missionary pastors are requested to be promptly sent in before that time. O. U. WHITFORD, Rec. Sec.

THE next semi annual meeting of Seventh-day Baptist churches of Minnesota will convene with the church at New Auburn, on Sixth-day before the second Sabbath in June, 1886. Introductory sermon by Rev. A. G. Crofoot. By notifying J. H. Crosby, New Auburn, of the time of their arrival, visiting brethren attending by rail will be conveyed from Sumpter, the nearest station on the Hastings and Dakota division of the St. Paul and Milwaukee railroad.

MINUTES WANTED.—The Western Association, at its last anniversary, instructed its clerk to obtain, if possible, a complete file of the records of the Association from its organization to the present time. Persons having copies of the printed minutes of this Association for any year between 1839 and 1884, which they can spare, will confer a favor on the Association by sending one copy for each year to the Rev. J. E. N. Backus, Independence, N. Y. MAY 6, 1886.

THE Hornellsville Seventh day Baptist Church holds regular services at the Hall of the McDougal Protective Association, on Broad St., every Sabbath, at 3 o'clock P. M. The Sabbath school follows the preaching service. Sabbath-keepers spending the Sabbath in Hornellsville are especially invited to attend. All strangers will be most cordially welcomed.

CHICAGO MISSION.—Mission Bible-school at the Pacific Garden Mission Rooms, corner of Van Buren St. and 4th Avenue, every Sabbath afternoon at 3 o'clock. Preaching at 8 o'clock. All Sabbath-keepers in the city, over the Sabbath, are cordially invited to attend.

THE New York Seventh-day Baptist Church holds regular Sabbath services in Room No. 8, Y. M. C. A. Building, corner 4th Avenue and 38d St., entrance on 38d St. (Take elevator). Divine service at 11 A. M., Sabbath-school at 10.15 A. M. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the services.

THE Treasurer of the General Conference would respectfully remind those churches which have not paid their apportionments for the year ending Sept. 1, 1885, or for previous years, that the money in the treasury was long ago exhausted and a considerable portion of the expenses for last year remain unpaid. Prompt attention to this matter by those whom it may concern is very desirable. Remittances should be sent by Post-Office orders or registered letters to A. C. BURDICK, Treasurer. ALFRED CENTRE, N. Y.

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.

## Selected Miscellany.

## WAIT.

When you are puzzled and perplexed,  
Leave off the worrying debate,  
And think of other things awhile;  
You'll see it clearer, if you "wait."

When temper rises, hot and quick,  
And you are vexed at friend or mate;  
Watch your time table! stop just there!  
Save the collision! Simply "wait!"

Each thing in nature keeps this law,  
The smallest plant abides its date,—  
And summer's heat, and winter's flaw,  
And storm, and calm, and their season "wait."

This is the law that rules our lot,  
And holds the whole of human fate;  
He conquers who has force to strive,  
And equal patience has to "wait."  
—H. H. in St. Nicholas.

## OF SUCH THE KINGDOM.

Of such the kingdom! Teach thou us,  
O Master, most divine,  
To feel the deep significance  
Of these wise words of thine.  
The haughty eye shall seek in vain  
What innocence beholds,  
No cunning finds the key to heaven,  
Alone to guilelessness and love  
That gate shall open fall;  
The mind of pride is nothingness,  
The child like heart is all.  
—J. G. Whittier.

## A WRONG PROMISE.

BY FLORENCE B. HALLOWELL.

"It's a burning shame, and I won't submit to it," said Ella Shedd, in an excited tone, as we leaned over the small wooden gate of my aunt's back-yard, whither we usually went when we wanted to have a "conference" not intended for Aunt Augusta's ear.

"What are you going to do about it?" I asked.

"Do I am going, consent or no consent," was the resolute answer, "and if you have a particle of spirit left, you'll go too."

"Oh, Ella," I gasped, "I—I don't see how I could."

"No, of course you don't. You need me to show you, for you haven't any more spirit than a mouse, and you're as afraid of your aunt as you can be. Now, you know very well that if we don't attend Jessie Dexter's party every girl we know will for being kept staid at home, and laugh at us for being kept in like two big babies. Now, I'm not going to make sport for any one. I'm going to the party, if I live to see eight o'clock to-night, and if you don't go with me I'll never speak to you again as long as I live."

"But how can I, Ella?" I asked, hesitatingly.

"Easy enough. Go up stairs at eight o'clock as if you were going to bed; then dress yourself, and get out of the window on the piazza roof. You can climb down the trellis in two minutes, and I'll be waiting for you under the big oak tree at the end of the lane. It won't take us long to walk to Jessie's, and no one will think anything of our being a little late."

"But suppose Aunt Augusta should hear of it!" I said, trembling at the thought, for my aunt was able to be very severe on occasion, as I knew to my sorrow.

"She never will," said Ella, decidedly. "You can get back into your room the same way you got out, and you will have a splendid time! Jessie knows how to give a party. Now, Lena, don't dare back out. I'll be waiting under the tree, and if you don't come I'll never, never forgive you."

I sighed heavily. The thought of deliberately deceiving my aunt made me feel sick and faint.

"You must promise," said Ella.

"Oh, I can't, Ella. I think I'll come, but I can't promise."

"You must. If you don't I'll never speak to you again."

Thus threatened I made the required promise, and the words were scarcely out of my mouth before I heard my aunt calling me. Ella ran off at once, and I walked quickly up the trim box-bordered path which led to the kitchen door, my heart fluttering strangely. Of course I wanted to go to Jessie Dexter's party, and thought it hard and unkind in Aunt Augusta to refuse to let me do so, but I did not like the idea of deceiving her, and was very much disturbed at having made that promise. Aunt Augusta had cared for me ever since the death of my father, which occurred when I was only seven years old, and, of course, I owed her much. She was a little severe at times, and never indulgent to my faults, but I know now that she tried conscientiously to do her duty by me and to make me happy. She had, at my earnest request, allowed me to attend several parties during the past year, but finding that I was invariably sick after an evening of excitement supplemented by a late supper, and thereby forced to remain away from school for several days, she decided that I should accept no more invitations.

"When you are through school it will be time enough for you to go to parties," she said.

Not long after this she saw Mrs. Shedd at a meeting of the sewing society, and very naturally got to talking about Ella and me. The consequence was that Ella was told that she, too, must give up parties until her school-days were over. Mrs. Shedd had long grieved over her daughter's indifference to her studies, and thought she would pay more attention to them if her mind were not filled all the time with thoughts of evening

gaeties. Thus it was that we were both refused permission to attend Jessie Dexter's party.

As I entered the kitchen Aunt Augusta looked up from her sewing, an expression of annoyance on her face.

"Helen," she said, "it would please me very much if you would be less intimate with that Shedd girl. I don't like her, and I think she is a bad adviser for you. She is exceedingly disrespectful to her mother, and I have heard lately that she is untruthful. She is not at all the kind of girl with whom I wish to have you associate, and after this you had better avoid her as much as possible."

"Yes'm," I answered meekly, my heart beating like a trip-hammer, and as I left the room and went up-stairs, I wished most fervently that I had never made the acquaintance of "that Shedd girl," for that wrong promise lay like a heavy weight on my heart.

I could think of nothing else, and was so uneasy and anxious that I could eat no dinner, and at supper took only a cup of tea.

My aunt regarded me anxiously.

"I hope you are not going to be sick," she said. "You had better go to bed very early. Never mind about your lessons to-night, or helping me with the dishes." You can get up early in the morning and study if you feel better."

I was very willing to go up-stairs, I feared that if I remained with my aunt she would ask me so many questions that my secret would escape me unawares. I lay on the bed in a most unhappy state of mind until I heard the old clock in the hall strike eight. Then, with trembling fingers I braided my hair neatly and put on my party-dress, a very pretty pink cashmere, trimmed with white lace. Throwing around me a black cloak with a hood, I softly opened the window over the piazza and stepped out.

I was so much frightened at my temerity that I had to pause a moment before attempting the decent of the trellis, but once on the ground I ran as fast as possible to the old oak tree in the lane, where I found Ella impatiently waiting for us.

"I had almost given you up," she said. "Did you have any trouble in getting away?"

"No; but I wish you would let me go back," I said, my voice full of tears. "I don't want to go to the party. I know I shan't enjoy myself a bit."

But Ella only laughed at me in reply, and hurried me along the quiet road so fast that we were soon at Jessie's. As we went up the steps we saw that the parlors were already full of young people, and that a game of "Fox and Geese" were in progress.

"Hurry, hurry," said Ella, "we are missing all the fun."

We took off our cloaks in Jessie's bedroom, gave a hasty look in the mirror, and then ran down-stairs.

"How late you are!" cried a chorus of merry voices, as we entered the parlor, but no one asked us any questions.

"We wanted to be fashionable," said Ella, who was never at a loss for a reply.

I had been in the parlor only a few minutes, and was about to join in a game of "Spin the Platter," when I noticed that a great deal of attention seemed to be directed to my feet. I looked down, and saw to my mortification that I had forgotten in my hurry to change my shoes, and had on an old pair very much the worse for wear, and patched in three or four places. My face grew crimson with shame, and I retired at once to a corner, where I managed to tuck my feet out of sight. There I sat all the rest of the evening, and a more miserable little girl it would have been hard to find, for not only was I full of shame about my old shoes, but my thoughts would dwell persistently upon the sin I had committed in coming to the party at all.

At ten o'clock I besought Ella to return home with me, but she was having a fine time, and would not listen to my proposition for a moment. It was after eleven before she was ready to go.

"This was the nicest party I ever went to," she said, as we hurried homeward. "I had the best kind of a time. How foolish we would have been to stay at home."

I said nothing in reply, and we parted at the old oak a few minutes later. Thankfully, indeed, to be at home again, I stole safely into the garden, and began my ascent of the trellis. I was almost to the piazza roof, when the sudden opening of a window in my aunt's room startled me. I began to tremble, lost my hold, and fell. I was conscious of a terrible pain through my whole body as I touched the ground, then everything about me seemed to whirl around, and I knew no more.

When I returned to consciousness, I was in my own bed, and my aunt and good Doctor Bowles were standing beside me.

"What's the matter?" I asked faintly.

"You've broken your leg—that's all," said the doctor. Now, my dear, you'll have a good long rest, and a nice opportunity to think of the sin of climbing up a trellis on a dark night."

Aunt Augusta bent over me, and putting her arms around me, kissed me tenderly.

"You poor child!" she said, "It will be very hard for you, Lena."

It was very hard for me. I was in bed seven weary weeks, and during that time there was not an hour of the day that I did not think of that wrong promise, which had cost me so dear.

My aunt told me that, feeling anxious about me, she had gone to my room soon after eight o'clock, and of course had found it unoccupied. She felt sure that I had gone to the party, and was sitting up for me when I came home, prepared to administer a very severe reproof. She had opened her window to listen for my approach, and had

been terribly frightened when she heard me fall, but had rushed at once to my assistance.

The "severe reproof" was never administered, but it was not necessary. I had been punished enough for my folly.

My intimacy with Ella Shedd was broken off forever, but for years I never saw her nor heard her name without shuddering at the recollection of that wrong promise.—*Standard.*

## A TIRED MOTHER'S VICTORY.

A little timely gentleness sweetens a parent's recollection in after years with a thrill of gratitude; whereas the memory of hasty severity to the little ones must bring a pang. This tender story of a mother's experience, published in the *Christian Weekly*, is a beautiful lesson in itself. The mother had laid her table with great care and pains for a company of distinguished guests, when her little girl accidentally overturned a tureen of gravy on her snowy cloth.

What should I do? It seemed a drop too much for my tired nerves—many drops too much for my tablecloth. I was about to jerk my child down angrily from the table when a blessed influence held me. I caught the expression on her face; such a sorry, frightened, appealing look I never saw, and suddenly a picture of the past came and stood out vividly before my mind's eye. My child's face revealed feelings which I had experienced twenty years before.

I was myself a little nervous girl, about eight years old, in the happy home of my childhood. It was a stormy afternoon in winter. It was soon after coal oil lamps were introduced, and father had bought a very handsome one. The snow had drifted up against the kitchen window, so, although it was not dark, the lamp was lighted. Mother was sick in bed up-stairs, and we children were gathered in the kitchen to keep the noise and confusion away from her.

I was feeling myself very important helping to get supper; at any rate I imagined I was helping, and in my officiousness I seized the lamp and went down cellar for some butter; I tried to set it on the hanging shelf, but alas! I didn't give it room enough and down it fell on the cemented floor. I never shall forget the shock that it gave me. I seemed almost paralyzed. I didn't dare go up-stairs, and I was afraid to stay down there, and to make it worse I heard my father's voice in the kitchen. He had cautioned us again and again, to be careful of that lamp, and now then it lay smashed to pieces.

But his voice seemed to give me the impetus I needed to go up and meet the scolding or whipping, or both, which I felt sure awaited me, and which I really felt I deserved. So I crept up over the dark stairway, and as I entered the kitchen, I met my father with such a look upon his face that I was frightened. I saw there was no need to tell him what had happened. He had heard the crash, and if he hadn't I guess my face would have told the story. The children stood silently around awaiting to see what father would do; and I saw by their faces that they were horror-struck, for that lamp had been the subject of too much talk and wonder to be smashed without a sensation.

As for me, I felt so frightened, so confused and sorry, that I couldn't speak. But upon glancing again at father I saw the angry look die out of his eyes and one of tender pity take its place. I doubt not that he saw the same look in my face then that I saw in my child's face to-day. In a minute he lifted me in his arms, and was hugging me close to his breast. Then he whispered, oh, so kindly! "Never mind, little daughter; we all know 'twas an accident, but I hope you will take the small lamp when you go down cellar again."

Oh, what a revolution of feelings I experienced! It was such a surprise to me that I was suddenly overwhelmed with feelings of love and gratitude, and burying my face I sobbed as if my heart was breaking. No punishment could have affected me half so much, and nothing can efface the memory of it from my mind. How I loved my father to-day, as the sight of my little girl's face brought it all freshly before me. Will she love me as dearly, I wonder, twenty years or more from now, because, moved by the same impulse that stirred my father's heart in that long-ago time, I was able to press the little frightened thing to my heart, and tell her kindly that I knew she didn't mean to spill the gravy, and that I knew she would be more careful another time? Will she be helped by it when she is a mother as I have been helped by it to-day?—*Exchange.*

## GLADSTONE IN THE HOUSE.

There is an indescribable fascination in watching the great man as he sits toward the outer end of the government bench listening to a debate. It may be that this is not his invariable rule, but at least I have never happened to see him in the House in any other garb than evening dress—with a wider expanse of shirt-front than is ordinarily worn even here, where very much linen is the fashion. He leans back comfortably, with one thin leg over the other, and with his eyes musingly fixed on the great mace on the table before him, when in repose. The full top light shines on his long, bald crown, his clustering gray side locks, and his short front, and makes him the conspicuous object of every eye. About 10 or 11 o'clock in the evening he always writes his daily letter to the Queen, using a pad on his knee and a quill pen, and it is one of the most familiar of his curious ways that this occupation never prevents his hearing acutely all that is

going on. All at once you will see him stop writing and screw his head to one side like a very wise old bird, and you may know that he has heard something which interests him. If the speaking happens to be unusually good he will turn and look at the orator steadily, as if delighted at the discovery of new talent. When lesser lights of the opposition—and the name of these is legion—are attacking him, he customarily draws his head down into his collar and looks stonily at them; but if the assault be from somebody worth listening to, say Churchill or Smith, he listens more graciously, expressing on his strikingly mobile face, as the indictment goes on, all his emotions—amusement, interest, dissent, indignation, scorn, elation. No great actor ever knew better how to show forth more varied feelings in all their intensity on his face. And then to see him nod his head, or slowly shake it, in response to some controversial assertion. Lord Burleigh's nod could not have been more subtly eloquent.

When he rises to his feet a great hush falls over the House. It would not be exact to say that all eyes are turned upon him, because he is at all times the focus of observation, but a light of interested expectancy comes into every face. He begins in a low tone of voice, but there is such absolute silence that his first words are never inaudible and rarely indistinct. He has been making notes during the speech he is to answer, but he will not refer to them once he is on his feet. His form, as he stands at the side of the table, upon which he lightly rests one hand, does not seem as tall as it really is, so delicately is it proportioned. I wish there were words in which to convey the sound and fiber of his voice, for until you are able to associate this with your image of the man the mental picture fails. It is unlike any other voice, has in itself the power of generating new sensations, new thoughts in the listener's mind; it seems to have something of primordial weirdness in its suggestions—like the ocean or the "forest primeval." Of oratory, as such, there will not be much. There will be nothing at all to recall Wendall Phillips, or Webster, or to suggest Castelar or Gambetta. It is not even the eloquence of Bright or of Joseph Cowen. There are no gestures, save limited movement with the hand; there are no swelling outbursts of the voice, no tricks of rounded elocutionary periods. One feels only at the outset that a great man is terribly in earnest; then, as the slow, careful, logical sweep of speech goes on, and one feels that this earnestness is contagious—one that catches its spirit, hangs approvingly upon its development, thrills with enthusiasm at its climax of conclusions. The great orators whom I have named could electrify a legislative assemblage, play upon its emotions at will, blanch its cheeks, quicken its pulses, command its wildest plaudits—but after the speech was over the votes would be cast just as if it had not been made. There are no such physical excitements in listening to Mr. Gladstone. He does not storm your senses—he conquers your reason, convinces your judgment.

This tremendous power of persuasion is the key to the whole man. It accounts for both his strength and his weakness. He is so superb, so matchless an arguer, that he can lead English sentiment around him wherever he wants to go. But he is also so wonderful a casuist that he persuades even himself out of his own judgment sometimes, and then leader and led alike go into the ditch. Sentiment and shrewdness are curiously mingled in his mental control. He may be as cautious and wary as Michiavelli up to a certain point, then he will be for a time as open and unsuspecting as Lady Jane Grey—and then all at once flame forth with the passionate fervor of a Loyola. Yet all the time he will be, in his intentions, deeply conscientious and sincere. Toward whatever point of the compass his steps may really be directed, his moral vision will be fixed upon the north star of political enfranchisement and advancement. Hence it has happened that while the clever men of his party, able at least to see that he was temporarily in the wrong path, have often held aloof from him; the masses of the English people, having supreme faith in his intentions, have followed him blindly through good and evil report.—*London Letter.*

## "THE WORD WAS MADE FLESH."

As the morning sun illuminates and gilds the eastern sky while yet unseen and below the horizon, so the future is always more or less foreshadowed by the events of the present. And yet many with all their intelligence pass through typical scenes and periods with little conception of what is foreshadowed. The disciples of our Lord slept while some of the most important events pertaining to the future were transpiring.

Thus with the idea before us, who at the time God was manifest in the flesh, or since, has fully comprehended its import? We are now met in the face of this inspired testimony, and all that has occurred in confirmation of its truth, by those who deny the possibility of a divine incarnation, while creation is full of what before it was would have been deemed impossible, and now that it is, is still an impenetrable mystery.

The incarnation of the Son of God is fraught with inestimable interest to man. It was dimly foreshadowed—partially understood; but now is more clearly seen. It is more a matter of practical belief than many are aware. While we think of him in all the glory of the divine attributes we look upon him as one around whom is thrown the drapery of humanity, that human eyes may look upon him—draw near and enjoy that sympathy without which the burden of sin would

find no relief. God is Spirit, and hence comes to man in like form with him, that man may better learn of him.

Contemplate this Word made of flesh, in its march across the ages and the realms. Though an insoluble mystery, everything in it is manifestly for us. Oh! This Word made flesh! This suffering and sacrifice of sinless humanity and for humanity. The deeper the grief, the more free the access to him. Every soul has troubles it can tell to no frail being like itself, that none can exactly appreciate, much less afford relief. But here the soul unreservedly may open all and find full sympathy, appreciation and relief. This Christ, with the hands of a man and cords of love, draws man to himself.

It has been said of Shakespeare, that many could commune with him that could not commune with each other. (This, in a far higher and holier sense, is true, of Christ. And yet the deeper the Christian experience the more it enters into his fullness.)

O this is glad tidings. A Saviour has come. A Word was made flesh! A divine Redeemer! A God manifest in the flesh, justified in the Spirit, seen of angels, preached unto the gentiles, believed on in the world, received up into glory.—*Christian Secretary.*

## FOR OTHERS.

Weeping for another's woe,  
Tears flow then that would not flow  
When our sorrow was our own,  
And the deadly, stifening blow  
Was upon our own heart given  
In the moments that have flown!

Cringing at another's cry  
In the hollow world of grief,  
Stills the anguish of our pain  
For the fate that made us die  
To our hopes as sweet as vain;  
And our tears can flow again!

One storm blows the night this way,  
But another brings the day.  
—*The Century.*

## A BRAVE BOY.

If we had lived when Graham of Claverhouse was scouring Scotland in search of the brave Covenanters, that he might drag them to prison or death for the great crime of reading the Bible, or meeting for prayer and praise, one day we might have seen, walking leisurely along, a young Scotch laddie. He has a book in his hand, and his steps move slowly on as he is absorbed in its contents. But hark! what is that sound of clattering hoofs and clash of armor? It is a band of that dreaded soldiery in search of the rebels, so called. Soon they are up with the boy. "What is that you have in your hand?" demands the leader of the troop. "It's the Bible," comes from the firm young lips. "Throw it in that ditch," savagely shouts the fierce captain. "I wunna." "Throw it in that ditch, I say." "I wunna," says the pale-faced yet firm young soldier of Christ, clasping his precious treasure yet closer to his bosom, while the soldiery gaze on, and the brutal captain, fierce with rage at being thus defied by a "wee braw laddie," hisses out: "If ye dinna throw it in yon ditch, I'll shoot ye!" But Jesus Christ is with the boy, as with quiet trust and determination not to abuse his beloved book, he stands true as steel to his Saviour and Lord; and though death is staring him in the face, simply replies, "I canna, wunna!" "Fire, men!" shouts the infuriated leader; and the soft heather receives the warm life-blood of the youthful martyr, as he falls to the earth, pierced by the bullets of his cruel murderers. No Claverhouse rides over the land now, it is true, to seek by brutality and force to stamp out the Word of God, but there are plenty of school-fellows to sneer at those who are "good," or "set themselves up to be better than other people," and it sometimes takes more courage to stand a taunt or curl of the lip than it does to bear a blow. Let no one force you to give up your Bible reading, or what is better still, your Bible living. He hath said, "I will never leave thee nor forsake thee;" so that we may boldly say, "The Lord is my helper, and I will not fear what man shall do unto me."—*H. Hankinson.*

## THE GROUND OF TRUE PEACE.

In order to have peace in my spirit I must either forget God, or falsify his character, or be reconciled to him through the blood of the cross.

The first of these ways can never fully be carried out, for nothing can wholly banish from my thoughts the remembrance of the God that made me. The second of these ways will only lead me down to hell with a lie in my right hand, by making me believe that God is indifferent to sin. The third is the only way of permanent, perfect peace. In being brought near to God I have peace; for that which marred it was my distance from him. In being righteously reconciled I have peace, for that which kept me from having it was the variance between him and me. This distance has been removed, the variance adjusted, by the sin-bearing work of his Son. Over that work the great controversy has been settled forever; and a friendship never to be broken has commenced between us. This friendship is the very joy of my life, the health of my countenance, the joy of my joys.

With God for my friend, I pass through life in peace. He is all to me, and in fellowship with him I find a joy which overshadows all that the world calls by the name.

With God for my friend, neither weakness, nor the judgment can alarm my soul. All is well!—*Bonar.*

## Popular Science

THE INTER-RELATION between electricity has been developed by researches of M. lately showed before the Fr. Sciences, that the effluve, or of electricity, produces the a photographic plate as the of the spectrum. By exp bromide plate in front of m nected with the pole of a H image is produced in perfect may be developed by the He has called it the "effluve."

DETECTION OF MINUTE T—Interesting experiments by E. L. Nichols on the qu matter which must be mixe ly white powder (carbonate fore the human eye can d these experiments it appe yellow are most easily det parts respectively being su tion when mixed with one parts of white powder.

A NEWSPAPER correspon "in North Carolina there i mation closely resembling t called "Pilot Knob," and is in the north-western part o east of the Blue Ridge; its p the Piedmont plain, like a body, at right angles to ridge, and with head rear the act of rising. The hea several hundred feet in hei ders and breast are finely pi at the distance of a few mil thing of life and intelligenc fifteen hundred feet above l seen at a distance of fifty m railroad approaches it near miles."

A RECENTLY introduced s explosives is thus describ "Caustic lime, ground fine ed by a pressure of forty too inches and a half in dia some collieries for getting powder would be dangerous. are drilled in the face of t tube half an inch in diam groove externally on the up ral perforations, is inserte of the hole. The cartridge groove to fit the tube, are t lightly rammed, and the s small force-pump injects th quantity of water equal in b The water escapes through and along the groove, satur and driving out the air. T closed by a tap to prevent t steam, which, by its force, away from the roof, and t expansion of the line.—S. I.

NEW PROCESS OF MANU WHEELS.—At the works Manufacturing Co., in W machine and process, paten has been tested with satisf is claimed that while on the molding, casting, dressing wheels, the average produ per day of twelve hours is with the new process the men can turn out one per minute, or 720 wheels per p pal feature seems to be the steel core for one of sand wheel. This has been trie one has hit upon a means of out of the wheel after it w now accomplished by a ce falls out upon a single stro and lets the steel core drop hole in the wheel perfectly to be put upon the axle wit or boring. The sand is ru ing boxes by a hopper, ar are molded and the patten the single revolution of a steam power. The matrix upon movable platforms to then the piece is cast as und The molding is done as r ing disk can carry the box ers.—*Scientific American.*

GAMBETTA'S BRAIN.—A of the Anthropological S report of MM. Duval an read on the brain of M. third frontal convolution oped, the upper part of it Reference was made to the of low intelligence, and a nence of Broca's convoluti Wulferf, the lawyer, and opher, described by Rudin these latter savants who w their dialectical and rhe convolution was more w than in ordinary brains, t marked at the base, b tlication at the upper ext convolution, as in Gambetta's case there were other in brain was not that of a The right quadrate lobe w ed, and divided into two branching off from the o these two parts, the inferi to several little convolu



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, 1886.

- SECOND QUARTER. April 3. The Word made Flesh. John 1: 1-18. April 10. The First Disciples. John 1: 35-51. April 17. The First Miracle. John 2: 1-11. April 24. Jesus and Nicodemus. John 3: 1-18. May 1. Jesus at the Well. John 4: 5-26. May 8. Sowing and Reaping. John 4: 37-42. May 15. The Nobleman's Son. John 4: 46-54. May 22. Jesus at Bethesda. John 5: 1-18. May 29. Jesus Feeding Five Thousand. John 6: 1-21. June 6. Jesus the Bread of Life. John 6: 22-40. June 12. Jesus the Christ. John 7: 37-52. June 19. Jesus and Abraham. John 8: 31-38, 44-59. June 26. Quarterly Review, or the Church and Temperance Reform. 1 Cor. 6: 19, 20. Isa. 5: 11, 12; 28: 7, 8. Gal. 5: 19-21.

LESSON X.—JESUS THE BREAD OF LIFE.

BY REV. T. R. WILLIAMS, D. D. For Sabbath-day, June 5th.

SCRIPTURE LESSON.—John 6: 22-48. The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one wherein his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone. (Howbeit there came other boats from Tiberias as night unto the place where they did eat bread, after that the Lord had given thanks.) When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus. And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither? Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Jesus answered and said unto them, Verily, verily, I say unto you, Moses did not give you this bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. And this is the Father which giveth life unto the world; and yet they have little or no faith. All that the Father giveth me shall come to me. While Christ perceives that most of the people are earthly, selfish, unbelieving, he is sure that those whom the Father giveth him will come to him in faith, and receive him as their life. And him that cometh to me I will in no wise cast out. That is, every one that comes is welcome. Previous sin does not prevent acceptance. For I come down from heaven, not to do mine own will, but the will of him that sent me. He begins here to state the reason why he will thus welcome and save every one who believes. His will is one with the Father's will, and it is the Father's will that he should receive and keep and save eternally all that the Father has given him. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. Here is expressed the preservation of the saints by the grace of God in Christ. And this is the will of him that sent me. That is, the will of the Father. That every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. The word "seeth" means to look at, to behold, to consider earnestly, and hence always precedes real believing, and real believing precedes everlasting life. This lesson brings before us the essential and necessary conditions of belief unto eternal life.

GOLDEN TEXT.—"Lord, evermore give us this bread."—John 6: 34.

TIME.—The day after our last lesson.

PLACE.—Capernaum.

- OUTLINE. I. Seeking Jesus. v. 22-24. II. Questioning Jesus. v. 25-31. III. Jesus the bread of life. v. 32-40.

INTRODUCTION.

The thousands who had eaten of the divinely furnished bread were eager to crown Jesus as the king of Israel. But he took himself out of their presence, and during the night recrossed the lake, followed by his immediate disciples. On the following day the multitude followed him to Capernaum, and when they found him they entered into the conversation which is given in the lesson to-day.

EXPLANATORY NOTES.

V. 22-24. The day following. The people were thoroughly awakened by the event of being fed from so small a supply, and their thoughts were centered upon this wonderful man. Their first interest in the morning was to find him. They observed that his disciples went away alone in the only boat. Having satisfied themselves that Jesus was not to be found there, they also took shipping, probably in boats from Tiberias, "which had come night unto the place where they ate the bread." And came to Capernaum, seeking for Jesus. They learned that the disciples had gone in that direction. See v. 17. Many had repaired to their homes, when dismissed by Jesus the evening before. Matt. 14: 28. V. 25-31. And when they had found him on the other side of the sea. Upon landing, they would inquire if he had been seen or heard from on that morning. They soon found him in the synagogue of Capernaum. v. 59. He had not been idle, but had healed many of the sick. Matt. 14: 34-36, Mark 6: 53-56. Rabbi, when camest thou hither? When and how hast thou got here? The question was one of perplexity and surprise. There was no evidence that they were thinking of a miracle in the case. Verily, verily, I say unto you. This expresses great earnestness in his reply. He saw clearly that they were interested simply in physical supplies and benefits, and were forgetful of the spiritual instruction which he had imparted to them the day before. Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life. This reply seems to carry in it a rebuke as if they desired to be fed without labor on their part. He exhorts them to work, obtain food by labor, and yet more than that which is simply food for the body; that which satisfies the soul—food that will never lose its power to nourish him who obtains it. Which the Son of man shall give unto you. In this he implies the source of that spiritual food. He wishes to impress upon their minds the fact, that this same person who had fed them the day before with bread, was able to feed their souls with the spiritual bread of eternal life. It is to be observed, also, that he distinctly presents himself, the Son of man, as the giver of this spiritual food. This is the most important thought in his reply. What shall we do, that we might work the works of God? They now begin to inquire for the special conditions by which they may receive that bread of life. They perceive that Jesus has in mind a religious or spiritual good, and they conclude that it must be obtained by the performance of certain new but un-

named works of righteousness, but they quite overlook the declaration of Jesus that he will give the food which will ensure eternal life. He therefore directs their attention to this special point. This is the work of God, that ye believe on him whom he hath sent. This expression represents Jesus as the one towards whom belief must be directed, and in whom it must rest. The sum of all the gospel is believing in Christ. What sign shewest thou then, that we may see, and believe thee? what dost thou work? This is a singular question for those fresh from the scene of yesterday's miracle. But it is clear from the whole narrative that they were carnal and spiritually blind. Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. The mention of imperishable bread reminds them of the manna that was given to their fathers, and at once they intimate the propriety of a similar blessing from Jesus.

V. 32-40. Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. Though that bread was given to your fathers, it was not given from heaven; it was material bread, a type of the true bread from heaven; but my Father giveth the true bread from heaven, which is spiritual and eternal. For the bread of God is he which cometh down from heaven, and giveth life unto the world. In other words, the genuine bread of God is life-giving even to every man, whether Jew or Greek, who partakes of it. The people certainly supposed that Jesus referred to some celestial food, not himself, as giving life to the world; for, then said they unto him, Lord, evermore give us this bread. They assumed that bread from heaven must be a good, and indeed, a miraculous good, though its character was not clearly apprehended by them. Certainly they supposed it was distinct from Christ himself. I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. Where is there any earthly food which quiets hunger and thirst forever? It is implicit faith, coming to Christ trustingly, and submitting our will to his will. There is nothing like faith in Christ to quiet all longings, and satisfy the deepest needs in life. But I said unto you, That ye also have seen me, and believe not. They have already had the clearest evidence that could be given by signs, and yet they have little or no faith. All that the Father giveth me shall come to me. While Christ perceives that most of the people are earthly, selfish, unbelieving, he is sure that those whom the Father giveth him will come to him in faith, and receive him as their life. And him that cometh to me I will in no wise cast out. That is, every one that comes is welcome. Previous sin does not prevent acceptance. For I come down from heaven, not to do mine own will, but the will of him that sent me. He begins here to state the reason why he will thus welcome and save every one who believes. His will is one with the Father's will, and it is the Father's will that he should receive and keep and save eternally all that the Father has given him. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. Here is expressed the preservation of the saints by the grace of God in Christ. And this is the will of him that sent me. That is, the will of the Father. That every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. The word "seeth" means to look at, to behold, to consider earnestly, and hence always precedes real believing, and real believing precedes everlasting life. This lesson brings before us the essential and necessary conditions of belief unto eternal life.

Books and Magazines. THE June number of Harper's Magazine is an interesting one. Rear Admiral Edward Simpson, U. S. N., gives an interesting account of the "United States Navy." The frequent discussion of this subject makes the paper a valuable one. "Through Cumberland Gap on Horseback" gives some interesting glimpses of an historic portion of the country. "A Lump of Sugar," is the fifth in the series of "Great American Industries." All these articles are profusely and finely illustrated. "Springhaven" and the "Home Acre," stories, are in their fourth and third numbers, respectively. The usual editorial departments are usually full and instructive. Harper & Brother, Franklin Square, New York. WIDE-AWAKE for June might be called, not inappropriately, a foreign number. "Japanese Boys and Girls," with frontispiece illustrations; "Bears on Birchbark," a Canadian story; "The Little Lady of England," "Royal Girls and Royal Courts," three Danish princesses; "Royal Danish Festivities Many Years Ago," "Siamese Hair-cutting," and "The Talk of the Two," a talk of two American boys in Queenstown, Ireland, on Queen Victoria's birthday;—these give the whole a decidedly foreign air. But it is all most enjoyable reading. D. Lothrop & Co., Boston, Mass.

THE Legislative Manual for New York, 1886, familiarly known as the "Red-book," is received; thanks to Hon. J. S. Fassett, of the 27th District. Besides valuable statistics relating to almost every public interest in the state, the book contains the Constitution of the United States, the Constitution of New York, the State Library, the State University, museums, etc., etc. 600 pages, leather, State Print.

TOMMY'S FIRST SPEAKER, as its name suggests, is a speaker for small children. It contains 250 pieces, most of them short, and any of them easily learned. Mothers whose children have to "speak pieces" every week or two at school will appreciate it. 50 cents. W. H. Harrison, Jr., 815 Wabash Avenue, Chicago, Ill.

If there is anything in a frontispiece to put the reader in a good mood for the literary feast which is to follow, the St. Nicholas for June has certainly hit it. "A June Morning" is deliciously cool and refreshing. Stockton's "Personally Conducted" is a study of "Queen Paris," and is beautifully illustrated. The chapter on "George Washington" is instructive, and "Little Lord Fauntleroy" continues with interest. The first five chapters of "The Kelp-Gatherers" by J. T. Trowbridge appear; and short stories, poems and jingles are abundant and refreshing. Century Company, New York.

- LETTERS. A. G. Crofoot, Mrs. Elias Ayars, J. B. Clarke 2, A. H. Lewis 3, R. J. Javvier, Clarissa Poole, E. H. Burdick, N. W. Wardner, J. L. Shaw, L. D. Witter, J. N. Ballard, J. E. Hummel, E. R. Maxson, John Congdon, G. J. Crandall, Steele & Avery 2, C. D. Potter, J. D. Spicer, Mrs. H. C. Rogers, J. F. Shaw, Geo. B. Tullidge 2, R. C. Langworthy, Geo. H. Babcock 2, Alling & Cory 2, E. R. Clarke, Henry Ernst, C. W. Threlkeld, A. S. Babcock, G. H. Lyon, G. M. Cottrell, M. E. H. Everett, Harriet Griffin, L. T. Rogers, J. T. Harrison.

- RECEIPTS. All payments for the SABBATH RECORDER are acknowledged from week to week in the paper. Persons sending money, the receipt of which is not duly acknowledged, should give us early notice of the omission. Pays to Vol. No. B. W. Andrews, Rockville, R. I., \$4 00 41 52 John Congden, Newport, 2 00 48 19 J. D. Spicer, Plainfield, N. J., 2 00 42 53 H. H. Baker, " 2 00 48 18 H. M. Maxson, DeRuyter, N. Y., 2 00 48 26 C. J. York, " 3 00 42 52 D. B. Gardner, " 1 00 42 52 John A. Irish, " 1 00 42 26 E. B. Irish, " 2 00 42 52 Mrs. W. W. Kingsbury, Rushford, 2 00 42 52 Harriet Griffin, Belmont, 2 00 43 6 Frank W. Potter, Andover, 2 00 42 52 D. M. Cass, Friendship, 2 00 42 52 E. H. Burdick, Milton, Wis., 3 00 42 52 Mrs. Lydia Babcock, Kasson, Minn., 1 00 42 52 Clarissa Poole, Charles City, Iowa, 2 00 42 21 Mrs. D. P. Davis, Calamus, Neb., 2 00 42 52 John Larkin, North Loup, 7 00 44 36 R. C. Langworthy, Iron City, Nev., 2 00 43 19 Thos. B. DeVore, Texarkana, Ark., 2 00 43 19

HELPING HAND. Hugh Burdick, Union Dale, Pa., \$ 25 Milo Burdick, " " 25

WHOLESALE PRODUCE MARKET. Review of the New York market for butter, cheese, etc., for the week ending May 23, 1886, reported for the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, Nos. 49 and 51 Pearl Street, New York. Marking plates furnished when desired.

BUTTER.—Receipts for the week, 45,085 packages; exports 913 packages. A review of the butter market for the season of 1885-6 shows that new milchs started off 1st of April, 1885, at 28@27c. for creamery, and 28@24c. for dairy, for the finest fresh-makes close to the churn, and kept steady at those prices up to the middle of May. Heavy receipts caused a drop in price during the last half of May to 20c., and during the first week in June the market went to 18c. for fancy creamery, and to 16c. for fancy dairy butts, which were the lowest prices for butter during the year, and prices held the lowest through the entire summer that they had for any season since 1879. It was not until the last of August that there was any sensible rally to the market, which then reached 23c. and 22c. for fancy fresh creamery and dairy make, respectively. September and the first week in October was the same as the summer. Prices seemed to be set about 22@23c., and to keep to a dead level. The second week in October the price rallied to 24c. and to 22c. for creamery and dairy make. The week ending the 17th there was another advance to 26c. and 23c.; week ending the 24th to 28c. and 25c.; week ending the 31st of October to 29c. and 26c. In November the market begins to be fed by the fresh Elgin and Western and grain-fed makes, but through that month and for the first week in December prices remained practically the same, say from 28@30c. for the creamery top, and 23@25c. for the dairy top. By the middle of December the Western grain fed butter had the market pretty much to itself, and for the week ending the 19th prices advanced to 33c. and 28c. for the creamery and dairy top, respectively. Christmas week prices went to 38c. and 27c. These lasted a week and then broke to 35c., which was the practical creamery top for fine grain-fed fresh butter for January, February and March, and through to the new milchs make. Early-packed butter was largely sold at a loss from the cost it was laid down at, and had hard sale through the winter at a range of from 16@21c., for choice to fancy qualities. In March there was but little of it left, and finest early firkins were practically cornered at an advance of 5@6c. per pound, selling during the last half of March up to 25@26c. The six months' winter markets averaged at least a third higher prices for fresh butter than the summer markets, which presents the problem as to whether this 33 and odd per cent higher price for winter made butter pays for the production of winter milk? The present week's market has been flooded with a flush of new-make, and the price went to 18c. for the top, with perhaps one-half of the entire receipts carried over unsold, and fine butter so plentiful that common qualities stood no chance of sale. We quote:

- Fancy creamery.....@18 Dairy (selections).....@15 Good to fine.....@13 Poor to common.....@12
- CHEESE.—Receipts for the week, 24,278 packages; exports, 18,518 boxes. Home trade have traded quite actively in the neighborhood of 8c. for fine goods, and even an @c. more was had for specials. Export buying was mostly at 8@8c. Some skimmed cheese, true blue, honest hard skims, lay here without a bid. We quote: Factory, full-cream and fine.....8 @ 8 1/2 fair to good.....7 @ 8 night skims.....@ 1 Eggs.—Receipts for the week, 18,387 barrels, 11,416 cases. This market has a sharp advance of 1@2c. per dozen. We quote: Near-by marks, fresh-laid, per doz.....@14 Southern and Western eggs.....@13

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PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY. VOL. XLII.—NO. 22.

The Sabbath Recorder.

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

For the Sabbath Recorder \$1 WILL COPE WITH.

Before he died that death of He gave this sweetest manna, that sweetest hour we live. A promise left for you and I. A sacred promise! Do we live? The hour that shall reveal it. And all us with his wondrous

"I will." It may be, full of We stand before to-morrow. And almost fear his love to Nur know which way to turn. For light, in such a heavy glo. Have I shining light. "I will

Not any lover to his trust. With one whose heart pulses. How soft his hand upon his hair. And comfort them her lips are. But now, though some may say. How vain is human comfort.

But he, so strong, can give us. So patient, he can bring us. Watch for him! While we. He might pass by us on his. For he has left this promise. "Fear not, I will come unto

A TRIP TO PEKING AND THE

BY MRS. LIZZIE NEAL

(Continued.)

We are now passing a flat cart loaded high with boards fast by ropes. A bag has burst, and some man up the grain from the dust. These stones with the green twen them! They must be brought here from the sea. I see before me in the distance ago we passed some horse each drawn by six mules; was one mule, then there were and ahead of all were three being attached to the shaft large ropes. It was a funny wedge-shaped team. A drawn by a horse, mule and the cart jolted no more. This part of the country a mules, if such a term may be animals; certainly these are seen. We are now nearing On the right and left a long high walls is in sight. The best. Men and boys crowd of them bare to the hips. naked. The road is crowded and bustling is intense, and Just ahead a cart-wheel has hole where a stone is in my cart is safe. I cannot. There looms the great gateway—right port-holes looking I stopped to breathe, while way through the dense massive gates; and now we the walls of the great