

Sabbath Recorder.

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

TERMS-\$2 A YEAB, IN ADVANCE

ALFRED CENTRE, N. Y., FIFTH-DAY, JULY 29, 1886.

WHOLE NO. 2168

Hence the consistency and force of Paul's Loup, on Davis' Creek, where we saw, words (Rom. 3:31). "Do we then make void the law of God through faith? God forbid: yea we establish the law." Here, Paul makes a clear distinction between the

law of Moses and the law of God. One ended in Christ, and the continued obligation of the other is confirmed by Christ.

The Ohristian's faith necessarily makes void the typical law, because it embraces him in whom that ends; but faith in Christ never ignores the binding obligation of a

ject him as a moral and holy being, and him. Truly, to embrace him is to embrace the moral law, of which his character is made up. In the Apostle's time, some argued that, inasmuch as they could not merit salvation by their works, and must be saved by faith, therefore they were free from obligation to obey God's law. James an swers this cavil (2!20-26), "But wilt thou

is dead? Was not Abraham, our father, justified by works when he offered up Isaac, his son, upon the altar? Seest thou how was faith made perfect? And the Scriplieved God, and it was imputed unto him for righteousness: and he was called the works a man is justified, and not by faith only. Likewise, also, was not Rahab, the harlot, justified by works, when she had received the messengers and had sent them out another way? For as the body without the spirit is dead, so faith without works is dead also." A faith that does not direct

among others, the stock ranch of Bro. O. D. Van Horn, who has some fine cattle fenced in with wires upon a range of 1,200 acres. Though there has been very little rain for voked the arm of the law to keep it alive at six weeks, crops generally are looking well the expense of other business was unfit to and give proof of the ability of the soil to live. He charged that the supporters of the endure a severe drouth. Bro. Geo. J. Crandall, the pastor, has a large parish, and is tions; that butter, like conscience, made cow-

interest shown in all the undertakings of the | to carry the State of New York two years church. His young people seem to be well hence was what effected them. enlisted in "Christian Endeavor," and have some signs of revival interest attending their labors.

Much might be said of the evidences of hence to reject salvation from sin through the growth of North Loup, but we will only take space to say that the town has now about 700 population, two nice churches, all sorts of stores, two banks, three hotels and a graded-school building that is undergoing enlargement to double its capacity. The neatly painted cottages, and several new residences give a thrifty appearance to the place, and it seems to us that its career of prosperity is just begun.

> We witnessed the celebration on the fifth of July, which embraced a display of the business of the village, in a procession a mile and a half long, together with the Farmers' Alliances from various towns, under whose auspices the 4th was celebrated. The crowd was large, and seemed made up mostly of people from eastern states, and was as wellbehaved as those left behind. A notable thing attached to the display of the industries of North Loup was a covered wagon rigged out with beer kegs, from which the proprietor of a saloon kept drawing the foaming liquor, and gave to two bloated men, riding with him. This aroused so ors that the order was soon issued that the keep a few cows and horses, and at some pe-" saloon must go," and so the disgusting riods of the year I make butter and c

peaceful (?) quarters.

the East who know the parties:

butter, or as Senator Vance would say, all about "grease." He characterized the oleomargarine bill as protection gone to seed. Any business that came to Congress and inbill were influenced by political consideradoing good work, we should judge, from the | herds of them all. The necessity of "grease"

> But I will return to the subject of Senatorial courtesies. While Senator Ingalls was making a speech in opposition to oleomargarine, he found in his desk material for a satirical little speech which he directed against Mr. Edmunds. He pulled forth from some mysterious recess a small vial containing coloring matter-manufactured at Burlington. Vt., the residence of Mr. Edmundswhich was warranted to add five cents to the value of every pound of butter with which it was used. The Kansas Senator then sarcastically referred to the innocent, bucolic farmer who jumped upon oleomargarine as

> fraud that should be stamped out, while he doctored up his own pale faced butter with extracts that looked like iodine, until it put on a rich, creamy hue, and added a nickel a pound to its market price.

Somehow Senator Warner Miller, of New York, who lives on a farm when at home, felt attacked by this sally. His face grew red and white with anger during the talk, and when he arose to speak his voice was fairly quivering with passion. It took two or three minutes for him to repress the temp. tation to pounce upon the Senator from Kansas. "He charges me with being directly interested in this measure," shouted Mr. much indignation among the other exhibit- Miller. "It is true, I live on a farm and

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

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Sabbath Becorder, PUBLISHED WERLY MERICAN SADBATH TEACT SOCIETE, D CHATTER, ALLEGANY CO. E. T. TAT WILL DO .

the strength, or weakness of their faith. In either case, faith would be the all important thing, and Christ's righteousness of little account, so far as securing justification for us is concerned.

Some seem to imagine that the gospel other," is gloriously fulfilled. God could partial, or imperfect obedience-that he has lowered down the standard of morality as a rigid morality is required under the gospel insisted upon, and hence has, himself become less righteous and more tolerant of sin. Paul says, "By Jesus Christ, all that believe are justified from all things, from which they could not be justified by the law of Moses." Rom. 12: 38, 39. "He was delivered for our offenses, and was raised again for our justification." Rom. 4:25.

Pharisee and Publican praying in the temother." works of righteousness for justification; and for that reason God could not justify him, he, failing, every moment, to fulfil the claims of the law, to say nothing of the black catalogue of his past sins. The Publican, though regarded as one of the vilest in society, went down to his house justified of God; because, conscious of his own helplessness and guilt, he threw himself upon the mercy of God upon the altar, over which he had confessed his sins, and thus expressed his faith. This harmonizes with what Paul says in Rom.

righteousness by works, as indulged in by the Pharisee, is forever excluded, as, in it self, a damnable sin. In the divine pro vision the declaration of the Psalmist (85:10), "Mercy and truth are met together, righteousness and peace have kissed each

provision consists, partly, in a relaxing of not devise a plan that violated his own inthe law of righteousness by the atonement of | finite justice. "Therefore," says Paul, Christ, so that we can keep it to a degree (Rom. 5:1, 9, 10,) "being justified by faith, that we may become righteous, in part by | we have peace with God through our Lord our own good works, and in part by what he Jesus Christ. Much more then, being now has done for us. This implies that through | justified by his blood, we shall be saved from Christ, the law of God now requires only a | wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconcompromise to accommodate our sin-pro- ciled, we shall be saved by his life." That duced frailties. But every law must, of is, if his love for us was so strong, while we necessity, require perfect obedience to all its were his enemies, that he died to redeem us demands, or none at all. Hence, if a less from deserved condemnation, how much more may we expect he will, by the power than under the law, then God must have of eternal life in him, save us, if we coryielded up some moral claims that he once dially accept his offered mercy and become heart friends, devoted to his will.

Paul farther illustrates this doctrine in Gal 2: 16, 20, "For I, through the law, am dead to the law, that I might live unto God, I am crucified with Christ; nevertheless, I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live

by the faith of the son of God, who loved In Luke 18: 9-14, Christ describes the me, and gave himself for me." Through the just condemnation of the law, Paul saw ple, and winds up by saying in reference to that he was dead to all hope, on the ground the Publican: "I tell you, this man went of redeeming himself by his own doings, down to his house justified rather than the and by his defects he would incur new con-The Pharisee trusted in his own demnation every day. Nevertheless he lived, free from condemnation, but solely by the life imparted unto him from Christ through his union with him by faith. Then, in chapter 3:19-21, he puts the significant question, "Wherefore, then, serveth the law?" Of what benefit is Moses' law to man, if he can not be justified by it? He answered, "It was added because of transgression till the seed should come, to whom through the atoning blood of Christ, which the promise was made." What law was was typified in the sacrifice then burning added? Added to what? Evidently it was the ceremonial law that was added; because it was only to continue till the promised "seed," whom it typified, should come and 3: 20-28, "Therefore by the deeds of the fulfil its predictions. It was added to somelaw there shall no flesh be justified in his thing that existed when it was introduced, sight; for by the law is the knowledge of and because of transgressions committed besin. But now the righteousness of God fore its existence. But "where there is no without the law, is manifested, being wit- law there is no transgression." Rom. 4: 15. nessed by the law and the prophets; even the Hence that to which this typical law was righteousnets of God, which is by faith of added was the law of God, the moral law, Jesus Christ, unto all and upon all them which grew out of man's existence in his

influence, and can have no power to bring him into a state of justification with God. As physical action is a necessary result of physical life, so moral and spiritual activity is a necessary proof of spiritual life in the soul. "By their fruits ye shall know

WAY-SIDE NOTES BY REV. J. B. CLARKE.

them."

In planning work, after the session of the North-Western Association, it was somewhat questionable whether to include North Loup, Neb., among the places to be visited by the home, the friends gave Mr. and Mrs. Mary-Agent of the Tract Society, it being so far one side of our lines. The visit has been their esteem, and a memento of the occamade, however, and the results have exceed. ed expectations. The response compares well with the action of other churches. In contributions and pledges to the General Fund, and notes and subscriptions on account of the RECORDER, and book sales, which have been better than in some eastern localaties, over \$200 was secured in all. It ing was a decided success and reflects credit was found that so many much-scattered families could not all be seen in a fourth of ments."

July week, so two Sabbaths were spent there. After a pretty thorough visitation and at Crandall and Oscar Babcock. The latter tendance upon the various appointments of we met for the first time, and enjoyed his the church, including covenant and young reminiscences of the early settlment of this people's meetings, the field to us appears to country. We are glad to have had such an be one of the most important and promising opportunity with our brethren in Nebraska, on the frontier, if it is thus to be classed and shall ever pray that they may be rich in still. The congregations on the Sabbath faith and good works, trusting not in "unwere large, and the attendance at Sabbathcertain riches, but in the living God." school was about 150. It was indeed a surprise to us to find such a throng of Sabbath-keepers here, and it was gratifying, indeed, to see that they command so much influence and esteem as good citizens, and friends of the cause of Christ. With effort united and concentrated, attended by the blessing of God, and the power of his spirit, they are sure to have one of the strongest churches of the West. They are in a grow-Is it the hot weather ? Last week there were ing town that is surrounded by excellent blows and bloodshed between two discordant lands, and the outlook for them seems members of the Lower House, and a-vicious bright. There are many features of the battle of words between two Presidential country that impress a stranger from the candidates in the Senate. The present week rocks, hills and woods of New York. Such opened with a violent scene of passion in the valleys as the Loup and Mira, broad, Upper House, such as has not been witnessed level, fertile, everywhere free from stone, in that august, dignified body for years, and skirted by bald-headed bluffs, prepared by had the dispute occurred outside the Senate nature for the plow, now covered with fields Chamber, there probably would have been a of corn, barley, oats and wheat, form a wonderful picture: And then another sight repetition of the Cobb-Laird incident.

And it was all about oleomargarine and wrangle and waste time. worth seeing is the region tributary to North

For favors received we are indebted to Elds.

WASHINGTON LETTER.

(From our Regular Correspondent.)

What is the matter with our legislators

WASHINGTON, D. C., July 24, 1886.

JULY 15, 1886.

show was compelled to retire to its own But for every dollar that I have received.

from my cattle I have paid out ten, and in The following, from the North Loup Mirno sense am I directly interested in the ror, may be of some interest to friends in pending legislation." Bursting into a fremzied rage he defied Mr. Ingalls, shook his fist in his face, stigmatized the charge against "A pleasant affair came off on July 4th, at the residence of Mr. and Mrs. D. C. himself as malicious and untrue, called him Maryott, that date being the 25th annivera coward for protecting himself behind the sary of their marriage. A large number of parliamentary usages of the Senate, and their friends gathered at this village with more than intimated that he would never well-filled baskets, and, headed by the North have dared to say what he had outside the Loup brass band, a procession set out ostensibly for Mr. Maryott's grove, but instead of Senate Chamber. He also described Ingalls

stopping there they kept on to his house and as a circus peddler, and told him if he failed took possession and spent most of the day in as U. S. Senator he could probably make a a happy, social way, which included a bounliving by manipulating bogus jewelry. tiful dinner and several excellent pieces of

The Senator from Kansse, who was now music by the band. Before leaving for thoroughly angry himself, disclaimed having ott a well-filled purse of silver as a token of had any reference to Mr. Miller in his remarks, but retorted that he was now going sion; the same was presented with congratuto be personal some himself. He has a limlatory remarks by Eld. J. B. Clarke, of itless vindictive vocabulary, and he drew Alfred Centre, N. Y., an old-time friend of the couple, who is spending a few days here liberally upon his resources. He proceeded as an agent of the American Sabbath Tract to say that it was a national indecency and Society. Mr. Maryott responded with much impropriety for Mr. Miller, who was a dairy feeling, giving thanks to all for their tokens farmer, and personally interested in what the of good will and friendship. Nearly one cow did for mankind, to be chairman of hundred were in attendance and the gatherthe committee which brought forward a bill upon all who contributed to its enjoy. to head off all competition with the cow.

> The Senate listened breathlessly to this quarrel between two Republican Senators. and Mr. Butler of South Carolina expressed the hope that the comedy of the little bottle of coloring matter would not end with a gory tragedy. It probably will not, but the Senate has reached the record of the House for breaches of dignity, and it would not be safe to say what it might not be guilty of. The demoralizing, effect of a session prolonged into the dog days is quite apparent, and it is evident that it is time for Congress to adjourn. In case the tempers of Senators and Members continue to fail them as the summer advances, it has been suggested that a special committe of honor be appointed to consider these personal encounters. "You dare not say that outside," has become the watch-word of both Houses,-and most of them do not.

As if apologizing for wasting the little remaining time of the session in private. controversies, a bright light may be seen them nights shining from the dome of the Capitol It means that Congress is in session, and some of the members are trying to work. The attendance at night sessions is not full usually, but bills are passed more casily that if the full quots of Members were there to



Missions.

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

2

By the arrangement of the pastor of the First Hopkinton Church, Rev. I. L. Cottrell, the nour usually devoted to preaching, was, on Sabbath-day, July 10th, given to the consideration of missionary subjects. In addition to the regular exercises of singing, praver, and the reading of the Scriptures, Mrs. Mary B. Clarke read a paper on "What ought young people to do for missions," and there was an address by the Corresponding Secretary upon "The mutual relations and obligations between the Missionary Society and the churches," and one by the pastor upon "The outlook for missions among us as a denomination."

In the Christian Union for May 27th, Mr. Oliver Johnson has an article upon "Enforcement of Sunday Observance." It is a clear and forcible protest against Sunday Laws as hindrances and obstructions to the universal acceptance of the day. Uniformity is desirable, but it must be voluntary, not enforced. "So far as it can grow out of the common experiences and needs of all, and from the free consent of all, it will be beneficent; enforced by statute, it would be a curse." One of the mightiest obstacles to the advancement of Christianity to day, he well says, is the habit which many Christians have of looking to an arm of flesh for the enforcement of religious obligations. Seventh-day Baptists ought to be foremost in protesting against all forms of union of church and state.

THE AMERICAN BAPTIST MISSIONABY UNION.

NUMBER I

There have been 3,450 baptisms in the Asiatic missions during the year, 1,770 in Burma, 242 in Assam, 1,220 among the Telugus, 111 in China and 107 in Japan. Five have been baptized on the Congo, 3,217 in Sweden, 2,317 in Germany and 10 in France.

There are 45 chief stations in Asia and

tions of the year should fall short, none step in other departments. could blame the Executive Committee, as they will have acted only on this conservative basis, should it be adopted by the society." Valuable and important work is done by Many of these have come from other denomthe missionaries of the Union, in the distri- inations. Nearly twenty-five are engaged in bution of the Scriptures, and in the revision,

eign tongues. Committee united in the recognition of a wide-spread Protestant revival now moving over France, and in recommending the reorganization and strengthening of the Baptist mission in France, with the Paris Chapel as a center of evangelistic effort and theological and Biblical training.

The Board of Managers re-elected Dr. J. N. Murdock as Corresponding Sercetary, and chose our esteemed friend, Dr. M. H. Bixby, of Providence, R. I., as an Associate Union upon obtaining such valuable services, so excellent an associate in his labors. The salary of each of the Corresponding Secretaries is \$3,000, and of the Treasurer, \$2,500.

THE OUTLOOK FOR MISSIONS AMONG US AS DENOMINATION.

BY REV. I. L. COTTRELL.

Our Missionary Society is passing through a crisis. From the time of its organization in 1843 its receipts have gradually increased, but they have not been sufficient to meet the expense of its greatly extended operations, and the society to-day finds itself in debt, more heavily than ever before. One of two things must be done: The society must retrench, some of the missionaries must be dismissed from its service and left to seek other employment, or the contributions must be increased. Which will be done, will be answered by the people. But what is the present outlook ?

1. The fields. In Holland we have a promising mission, led on by our efficient and zealous Velthuysen. The first Seventh-day Baptist church in Holland was organized in 1877, and Bro. Velthuysen reported that July 1, 1884 (seven years later), there were 52 persons in 14 different places in Holland, and one person in Germany, that were honoring the cause of the Sabbath by suffering

three preceding years. Then, if more than | tial in an army it is also in our work. Our this average comes in, there is always a place press was never more efficient and is continto spend it wisely, and it will help to in- ually opening new fields from which we hear crease the average sum to be appropriated the Macedonian cry for help, while our the coming year. While if the contribu- schools are nobly sustaining the advanced

3. As a denomination we are blessed with a large number of ministers, which supplies one of the essentials for a missionary people. missionary work, while others are ready, and translation and printing of the Bible in for- the fields are whitening.

4. Though not a wealthy people, we are The Board of Managers and the Executive | not poor, but occupy the coveted position between the extremes. At the same time we have some men of means and liberality that are taking hold of our benevolent and denominational undertakings in a commendable manner. What we need is that not only the rich shall give generously, but that the many who give little or nothing shall become regular contributors as the Lord has, and shall prosper them. Last year 11,111 Baptists, in Rhode Island, reported \$25,912 69 for missions, or an average per member of Secretary. We congratulate the Missionary \$2 33. If our whole denomination should do as much individually, we should be able and Dr. Murdock on the prospect of having to more than double our present work instead of lessening it.

> 5. This is an opportune time. The eyes of the world are turned upon us as never before. To-day, thousands who have learned of late, through our publications, of the existence of a Christian, Protestant denomination of Sabbath-keepers, are taking our measure, and the world estimates the merits of a cause largely by its success. There is nothing like it to inspire faith, and if the cause is a worthy one, success depends more upon thought, work, and heart put into it, than upon anything else. "God helps him who helps himself."

> It is not desirable to be represented by laggards. The truth will not fail, for God is underneath it; but unworthy, slothful servants may, though they attach themselves to a good cause. "Then shall there enlargement and deliverance arise from another place," but they "shall be destroyed, and who knoweth whether "the Seventh-day Baptists are "come to the kingdom for such a time as this." The test will reveal, and every man will be rewarded according to his

good work, "We can help you no longer?" or shall we call home Bro. Davis and his round. My health continues good. wife, or Dr. Swinney, instead of re-enforcing from the destitute home churches, and thus deny the faith by not providing for our own?

Shall we do any or all of these things, because we now as a people, favored with schools, the press, established churches, all modern improvements and the blessings of a Christian civilization, are not able to give \$1 each to send the gospel to others?

How will the people answer the question, Must we retrench ? If I catch correctly the response that arises from the heart of every child of our Great Shepherd in this denomination, it is this-"Not if it only depends upon my bearing my proportion, shall one ambassador of the gospel be recalled."

I have that faith in the piety and zeal of our people to believe that if the subject is properly presented, before our gathering at Milton next September, such progress will have been made toward canceling the indebtedness of the Society, that an advance will be the order all along the lines instead of a retreat. Let pastors present the cause to the people, and each one do his part, that God may not curse us as he did Meroz, "because they came not to the help of the Lord against the mighty."

FROM J. W. MOBTON.

CHICAGO, ILL., 439 Ogden Avenue, June 2, 1886.

I herewith present my report for the quarter ending May 31, 1886.

Immediately after rendering my last quarterly report, I came to Chicago and commenced operations in this part of the field, which I had been obliged to leave almost without care during the preceding six months. I found the Mission School in good condition, under the faithful management of its officers and teachers. All through this quarter, with the exception of the past few days spent in attendance upon the Quarterly Meeting at Utica, Wis., I have been busy in this city.

My work has consisted of, 1, aiding in the conduct of the Mission School; 2, preaching Sabbath afternoons, after the close of the

pastor of the Berlin circuit on his first I report 13 weeks of labor; 13 sermons: the mission? or shall we take the laborers about 10 Bible-readings; numerous religious visits; \$22 raised on the field; traveling ex. penses, \$3 65.

COBBESPONDENCE.

We publish the following interesting letter, in order that our readers may see the possibilities of continued enlargement in our mission work; and in the hope that at no very distant day, some one may go there to preach the gospel and help advance the cause.

CAMEBON, Hall Co., Neb., June 19, 1886.

I am requested by Philo Greene and wife and Mrs. E. S. Crandall, members of the Seventh-day Baptist Church of Adams Centre, N. Y., but who reside at this place, to ask you if you could not come, or send some one to preach for us at this place. The above parties say that they are willing to board a Seventh-day Baptist minister six months free of charge. The spirit of truth is working on the hearts of the people at this place, so that they are even searching the Scriptures to see if the Sabbath was ever changed from the seventh to the first day of the week. The question is agitated not alone between Sabbath-keepers and Firstday folks, but is working so thoroughly in the hearts of the members of the "Christian" and Methodist Episcopal Churches that they are led to exclaim that, if the seventh day is the Sabbath, they are willing to accept it. Any way, they want to hear a Seventh-day Baptist minister. The ice is surely broken and I believe that there could be a Seventh-day Baptist church at this place. Although deprived of church privileges we are working for the Sabbath cause and the advancement of Christ's kingdom here on earth.

We saw, through the SABBATH RECORDER, that you were to be at Garwin, Iowa, at the Association and thought you might arrange to come on out here. If you can come or send some one please let us know.



THE British and Foreign Bible Society circulated last year, in France, 176,854 copies of the Bible, Testaments, and portions of the Scriptures. Fifty-five active men are now distributed throughout the country, constantly on the move, selling the Scriptures. They have little faith in the usefulness of books given away, finding that they are little valued, and easily surrendered to the priest to be torn up and burned. One reads with astonishment, in the simple narratives of these men, of the coarse and bitter hatred of the Bible, still found in that France which, at a distance, seems to glow with such a light of intelligence and art. A colporteur from the Eastern Division

Sabbath

"Remember the Sabbath-Bix days shalt thou labor, and the seventh day is the Sabbati

SABBATH FO Or The Fourth Commandme Ceremoni

BY REV. A. H. LI

Such is the title of a p **Owarterly** Review for Ap William C. Wilkinson, of It is the antidote to a particular ately precedes it, in the Review, entitled, "The gin and Authority, a G That paper is by C. E. W Columbus, Miss. Mr. V important in several part as a Baptist, for a Bapti writes to show that the never been abolished, as ory of Dr. Dobbs, that th rary, and ceased to be bir ing of Christ. Prof. Wil in the use of language. have a sample of the ver done to build a foundation servance on the fourth co paper is brief. The auth his proposition by argum direct references to Scri cessity of shaping his arg mit Sunday in the place not been at his elbow, the been logical, and hence in necessity compels him to break the argument, and because no chain is stron est link. The central po son's paper is the stateme Sabbath was made for m 8878:

"Jesus said that. The end of controversy, when exactly what it means. beginning of controversy.

"The Sabbath was ma 'man.' Not for the Jew solely for the age before (-every age, and every ra tian people only, not for Presbyterians, Methodist man, every creed, and creed. If 'man' is a uni ing all men. whatever the their clime, whatever the here is a universal provisi signed for all men without

Africa, with 958 out-stations, 226 workers from this country, and 1,591 native helpers; 358 self-sustaining and contributing churches; 253 that are being helped toward selfsupporting strength; and about 56,000 living members of churches, gathered from paganism.

Dr.Murdock, the Corresponding Secretary, says: "China is destined to be the last battle ground between our conquering faith and the intrenched forces of paganism, as well as the theater of its most resplendent triumphs."

European missions have been most successful in Sweden and Germany, least successful in France, Spain and Greece.

In China, while missionaries and native Christians are no longer subject to permitted assaults, as during the war with France, still. enmity toward the gospel and its representatives has not diminished. The nation seems to be waking up to the necessity of accepting modern ideas and inventions, like the telegraph and railroad; but the antagonism to Christian ideas is more pronounced than ever.

Total receipts for the year, \$384,996 73. Expenditures: current appropriations, \$331,-442 78; payment of last year's debt, \$50,. 615 76; surplus to new account, \$2,938 19. Expenditures in 1885-86, \$58,829 81 less than in 1884-85. Income from living sources in 1885-86, \$51,319 83 more than in 1884-85. The Committe on Finance considered the increase in the missionary offerings of the churches of over \$50,000 to be a true cause of rejoicing and thanksgiving; but looked upon the retrenchment of nearly from debt, with serious misgivings, bethese words, that are worthy of our own work.

consideration: "It is a serious question how the appropriations should be made from year to year, so as to come within the reasonable expectation of the receipts of the year. Our convention at our anniversaries, which is composed of a few hundred of those among us who are most interested in the missionwork, and these waked up to an unusual enthusiasm by contact with one another, is not a safe basis to work by, if we are to pay

for it. This compares favorably with the first seven years of the history of the Sabbath cause in this country. The first church was organized in Newport, Dec. 1671; in 1678 Samuel Hubbard represented the number in the country as being 37. "In Newport, 20; at Westerly, 7; and at New London, 10."

In China, for 40 years, we have been struggling to overcome obstacles to our work; but in the past few years the church has been reorganized, and we now have three faithful missionaries, besides native helpers on the field; a medical mission that has attained surprising success; a day-school, which last year reported 101 scholars, and a boardingschool. The mission is more thoroughly established and organized than ever before, but needs recruits that it may not be abandoned, should these laborers be compelled to return home.

On the Home field the work is progressing all along the lines. In Florida, during the year, a missionary pastor has been established as our first in the state. In the Southwest we have, in Alabama, Arkansas and Texas interesting fields, and the Society is fortunate in having such a man as J. F. Shaw to represent them in Arkansas. On the broad prairies of the West we have here and there a mission; and in the Northwest, \$59,000 that had helped to deliver the Union among the Scandinavians, we have recent converts and new helpers. On the older cause every indication of Providence seems | fields, through the Middle and Eastern states, to say, "Go forward." The report of the the servants of the Missionary Society are committee, which was adopted, closes with not unknown, and are doing a much-needed

Whom of all these laborers shall we recall. and say to the famishing souls to whom they are sent with the bread of life, we can help you no longer; it is costing too much to carry past experience has shown that the vote in on this work; we must retrench? Will such a response come from a Christ-imbued spirit, when we remember that only one dollar a year from each church member in the denomination will carry on the work?

2. Our missionary operations are organized and systematized as never before. The Coras we go. We would suggest whether it responding Secretary has been laboring for would not be a safer and a wiser course to years, for systematic reports, collections, vote from year to year that the Executive | work, etc., until order has come out of chaos, tions on the average contributions of the complete organization. And as it is essen-

labor.

Judaism was not progressive or missionary. and was outgrown by Christianity. If Sev enth-day Baptists keep apace with Christianity they must be missionary. Can we be called such if, while Our Great Leader gave his whole life to the world, we are not individually willing to give one day in a year to the advancement of missions? We spend a holiday in celebrating this or that event. If those that are members of our churches or Sabbath-schools, and are not doing as much, will give the earnings of one day in a year to the Missionary Society it could doubtless carry on its work.

The missionary zeal of the denomination is gagued by the Christian spirit in the churches. They are the soil. In the dawn of the first directly missionary organization near the beginning of this century, the denomination showed great internal vigor, as evinced by the report of 1806, which showed a net increase of about 300, with a previous membership of 1,212, or 25 per cent gain. In 1843 there was a revival of the missionary spirit, and the present Society was or ganized; that year there was a reported net

increase of 717 members in our churches. The missionary spirit is the natural fruit of religious revivals.

"When Frances Xavier, the Jesuit, called the Apostle of the Indies, proposed his mission, his friends tried by every possible representation of the dangers and hardships involved, to deter him from going. He replied, 'The most tractable and opulent nations will not want for preachers; but this is for me, because others will not undertake it. If the country abounded in odoriferous woods and mines of gold, all dangers would be braved in order to procure them. Should merchants, then, be more intrepid than missionaries? Shall these unfortunate people be excluded from the blessings of salvation ? It is true they are very barbarous and brutal, but even were they more so, he who can convert even stones into children of Abraham. cannot he soften their hearts?

"Should I be instrumental in the salvation of but one of them, I should tkink myself well recompensed for all the labors and dangers by which you endeavor to affright me."" into his church.

vier, and is not God as willing to work through | strength will not be essential to success. us, if we have like faith and zeal, or shall we whom the Society is assisting to carry on his ciation, and shall probably accompany the sionary.

school sessions; 3, visiting families and individuals in different parts of the city, and looking up those who are, or have been, Sabbath-keepers, but have not been in the habit of meeting with us; 4, trying to get a hearing for our principles in the papers: 5. attending Bible-readings and prayer-meetings in private houses. I have also preached one Sunday evening for one of the city pastors, with whom I have formed a pleasant acquaintance.

I have found three sisters who keep the Sabbath with more or less strictness, two of whom are members of Seventh-day Baptist churches. The other is, or has been, a member of a First-day Baptist church. I hope to see these identified with us and our work at no distant day. Several of our workers are waiting for their letters, and will join us as soon as they receive them. A few prefer to retain their membership in other churches for the present. One sister is ready to be baptized, but, out of deference probably owing to a girl who ran before me to her husband's wishes, who fears the possible unfavorable effect of the ordinance upon her delicate health, she has decided to postpone her offering for a while. Others, who, been "threatened, insulted, pitched out of I had hoped, would have offered themselves doors; one day, nobody would supply me before now, are not quite ready. One brother, in moderate circumstances, who felt himself compelled, a few weeks ago, to leave the Sabbath for the sake of employ- hundred persons came in the evening to hear ment, has returned to its observance. He was not a member of our church, but attended our meetings. There is a good deal of inquiry about the Sabbath here, as well as elsewhere.

I have had one short article inserted in the Christian Cynosure, whose editor treats me with great kindness and candor. The article consisted of questions in regard to Sunday. The editor answered briefly. Another short article, containing other questions has not yet appeared. I am to prepare a short article on our relations to the law of God, as soon, as I can find time for it. That, I think, will be accepted.

I have not yet been able to place a worker in what I call the "Berlin Field." Becoming satisfied that Bro. Coon's health was not equal to the work required there. I have partially made arrangements with another It is said he led not one only, but 10,000 brother to take that field. I hope he will enter upon it by July 1st. I trust that Bro. Have we not as much gospel truth as Xa- | Coon will find another field, where physical

I expect to remain here the coming quar-

writes:

"In the great iron works of Fraisons where above two thousand men are employed, the masters are ruled by the Jesuits. and I could do nothing." From Marseilles: Many a time I have been grossly insulted. . . . A carpenter ejects me from his shop. enraged. 'Be off with your Jesus Christ! am sure you don't believe a word yourself.' . . . In another quarter are many factories, but it is not easy to get in. From one the master turned me out like a dog, though I was making no disturbance, and the people were taking their meal. At Signe I sold twenty-eight volumes in a very short time, in the streets, screaming, 'This merchant sells Protestant books, and the sisters forbid you to buy." From La Vendee, a young, intelligent colporteur writes that he had with food; another, no shoemaker would mend my shoes." But his patience bore fruit. In a village where he had sold only two Testaments during the day, above two Migault explain what the Bible is. The maire was present, and would not let M. stop. He sold that evening all the books he had with him.

In Toulouse, where the McAll meetings have been regularly established, Colporteur Nouis meets people accustomed to Bible reading, and even priests who encourage their people to buy the "Scriptures and read them. Since the depot of the Society was estab-

ished in Paris, sixty-five years ago, seven and a quarter million copies of the Bible, in whole or in portions, have been issued through that agency.-The Foreign Missionary.

GO TELL it in New England and on the streets of Boston that, in a Western town less than two years old, in a section of country three years before wild and almost uninhabited, there is a church building dedicated, a school-house going up, at a cost of \$5,000, and an opera house nearly finished. And tell the good people on the Western coast that their money is well invested in such places as this; and that we want their brightest sons and daughters consecrated to this Board be instructed to base their appropria- and now our missionary work is approaching retrench? Shall we say to Bro. Velthuysen, ter, except that I hope to attend our Asso- work of home missions. - The Home Mis-

The Sabbath is defined words:

"But what is the Sabb be simpler, nothing mor answer to this question. day of rest, a weekly r clear; but more than so n not only a weekly day of day of rest.

What, then, is the w meant by Jesus? Is it th served by the Jews? No sus was reproving and co doctrine in respect to Jews, therefore, were mo the matter. It was not Jews' institution of Sabb Jesus here spoke of. It tion. This is plain from language. He speaks o for man, not of somethin himself. From the idea what perverted by the Je to the true primal idea o sprang from the creative "What creative word some creative word utter of the law on Sinai. Th highest degree probable. back of that august auth tion of enactment, whic commandments. The existed earlier, but it ou this moment forward. staute creating, or recrea couched in terms definit and definite enough, acc

Here Mr. Wilkinson preparing for Sunday bath. His definition, part of the paragraph o tation, is incomplete, in the human side of the "a day of rest, a weel weekly day of rest." S cerned, that definition that is, it may define th man as they are indicat fourth commandment; does not touch the de Sabbath. Although the brief words of th definition is implied, history of the Sabbath which Ohrist accorde and fundamentally, d secred to Jehovah, the Burnity is an atoriba measured portions of man has to deal. The



the Berlin circuit on his firm v health continues good. 13 weeks of labor; 13 sermons: ible-readings; numerous religious raised on the field; traveling ex-

COBBESPONDENCE.

lish the following interesting leter that our readers may see the s of continued enlargement in our rk; and in the hope that at no it day, some one may go there to e gospel and help advance the

ERON, Hall Co., Neb., June 19, 1886.

uested by Philo Greene and wife E. S. Crandall, members of the ay Baptist Church of Adams Cenbut who reside at this place, to you could not come, or send some each for us at this place. The ties say that they are willing to Seventh-day Baptist minister six ee of charge. The spirit of truth on the hearts of the people at this hat they are even searching the to see if the Sabbath was ever rom the seventh to the first day of The question is agitated not een Sabbath-keepers and Firstbut is working so thoroughly in s of the members of the "Chris-Methodist Episcopal Churches are led to exclaim that, if the ay is the Sabbath, they are willing t. Any way, they want to hear a ay Baptist minister. The ice is ken and I believe that there could enth-day Baptist church at this lthough deprived of church privire working for the Sabbath cause dvancement of Christ's kingdom arth.

, through the SABBATH RECORDER, were to be at Garwin, Iowa, at the n and thought you might arrange n out here. If you can come or one please let us know. Yours,

JOHN I. GOODRICH.

ritish and Foreign Bible Society cirst year, in France, 176,854 copies ble, Testaments, and portions of tures. Fifty-five active men are ributed throughout the country, y on the move, selling the ScripSabbath 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."

SABBATH FOR MAN, or The Fourth Commandment Fundamental, not Ceremonial.

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

Such is the title of a paper in the Baptist Quarterly Review for April, 1886, by Prof. William C. Wilkinson, of Tarrytown, N. Y. It is the antidote to a paper which immediately precedes it, in the same issue of the Review, entitled, "The Lord's Day; In Origin and Authority, a Gospel Institution." That paper is by C. E. W. Dobbs, D. D., of Columbus, Miss. Mr. Wilkinson's paper is important in several particulars. Be writes as a Baptist, for a Baptist periodical. He writes to show that the Sabbath law has never been abolished, as opposed to the theory of Dr. Dobbs, that the law was temporary, and ceased to be binding after the coming of Christ. Prof. Wilkinson is a master in the use of language. In his paper we have a sample of the very best that can be done to build a foundation for Sunday ob servance on the fourth commandment. The paper is brief. The author aims to defend his proposition by argument, rather than by direct references to Scripture. If the necessity of shaping his argument so as to admit Sunday in the place of the Sabbath had not been at his elbow, the paper would have been logical, and hence invulnerable. That necessity compels him to say things which break the argument, and render it a failure, because no chain is stronger than its weakest link. The central point in Mr. Wilkinson's paper is the statement of Christ, "The Sabbath was made for man." Of this he says:

"Jesus said that. That, therefore, is the end of controversy, when we arrive to know exactly what it means. Until then, it is the beginning of controversy.

"The Sabbath was made for man. For 'man.' Not for the Jew, then, alone. Not solely for the age before Christ, but for man -every age, and every race. Not for Christian people only, not for Protestants, not for Presbyterians, Methodists, Baptists, but for man, every creed, and every form of no creed. If 'man' is a universal term, including all men, whatever their time, whatever their clime, whatever their character, then here is a universal provision, something designed for all men without exception."

the case, a demand that God should be represented in human life by this attribute ve call time. This is demanded that men may remember God, worship God, love God, obey God. 'He commands us to rest, not as the end of sabbatizing, but as the means of sabbatizing. The Sabbath, therefore, is infinitely more than man's rest day. The fourth commandment recognizes this by making man's Sabbath the counterpart of God's Sabbath, in his infinite existence. God's infinite acts as Creator, extended through six days of God's infinite week of infinite days. Man's week is modeled after God's. Man is commanded to sabbatize as God sabbatizes, and BECAUSE GOD SABBA-TIZES. To define the Sabbath as simply a rest day, or sabbatizing as resting, is superficial, evasive, incomplete. Nor could one like our author have rested with such a meager definition, had not necessity, sitting at his elbow, said, "the deeper, complete definition of the Sabbath will hold you to the keeping of a specific day, and of the weekly cycle.' Prof. Wilkinson says that the Sabbath is "the weekly day of rest." There can be no such definite thing as he thus describes, without some authority fixing it. There is an infinite difference between the Sabbath and the weekly day of rest. Prof. Wikinson clearly apprehends this fact, and apprehends with equal clearness that a sliding scale must be prepared, which will carry the determinacycle. He is obliged to admit, in the quotation above, that whether the Sabbath exwas distinctly and absolutely fixed at the giving of the law. Instead of enquiring what was the understanding of the law, by tempts to fortify his position by an examination of the letter of the law, in which he makes an interpretation as narrow and technical as the most Pharisaical. He says:

" 'Sıx days shalt thou labor and do all thy work; but the seventh day is a Sabbath unto the Lord thy God.' The Sabbath, then, is one day in every seven days. The language fixes the proportion of time, oneseventh, and it also fixes the relative order in which that seventh of time is to be taken. It is to be one day (the smallest natural division of time) out of seven days. Beyond these two things, nothing at all is determined by the fourth commandment, as to what portion of time, when occurring, the Sabbath appointed is. Everything, with these two exceptions, is absolutely general and distinguish one whole day out of every "But what is the Sabbath? Nothing can seven days and make a Sabbath of it. We be simpler, nothing more certain, than the may render our statement a little less amanswer to this question. The answer is, a biguous thus: every succeeding seventh day of our time is to be a Sabbath. "But where shall our count of days begin? The fourth commandment does not | Mr. Wilkinson's theory claims for it. Acsay. The language of our statute simply is, six days labor, the seventh cease. True, we likewise read: " 'For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore, the own birth, or from the hour when they be-Lord blessed the Sabbath-day, and hallowed "This, at first blush, might seem to imply that the divine purpose was to have us begin our count from the finishing of the creation. But look again. The language other of many things which might arise, is seen to be indefinite. It determines nothing. It does not point out the particular consecutive six days in which God worked, and the particular following seventh day on which he rested; even supposing the divine and their necessary meaning, especially their creative days referred to, were days of twen- backward, reaching to the time when the some creative word uttered before the giving ty-four hours each-which comparatively few now suppose to have been the case. The highest degree probable. But we need not go The language, I say, is indefinite. It crestes no obligation beyond what its terms fairly contain; and that obligation is limited to observing a Sabbath after six days' work, the law enforced upon the people to whom as God observed a Sabbath after his six days' labor in creation-whatever the length of those great days of God may have been. "To say that when, at the giving of the Law on Monnt Sinai, the fresh start was taken-if a fresh start was, indeed, then taken-the Sabbath-day must have been one in an unbroken series of seven days, counted bath. His definition, as given in the first from the close of creation, is, for ought I part of the paragraph of the preceding quo- | can see, pure assumption. Such may have been the case, but that the case must have been such, what is there to show ?" In all this determined effort to show that the fourth commandment determines nothing, Prof. Wilkinson ignores many important facts connected with the giving of the Law, and with the letter of the Law. His repeated assertions that the fourth commandment proves nothing, reminds one Sabbath. Although it is not expressed in of Luther's famous argument concernthe brief words of the law, the complete ing the Real Presence, in which his main definition is implied, and is expressed in the answer to his opponent was, "hic meus history of the Sabbath, and in the treatment corpus est." A broader view would have which Christ accorded to it. Primarily, included the fact that "the seventh day" and fundamentally, the Sabbath is a day necessitates a definite beginning from sacred to Jehovah, the everlasting Creator. which to reckon, and therefore, a definite Eternity is an attribute of God. Time is cycle bounded by the seventh in order. No work needs to be done along logical lines as measured portions of eternity with which just interpretation of the fourth command- sharp and rigid as though we were demon- see." And yet, he is forced to admit that Sabbath alone can find clear and distinct man has to deal. There is, in the nature of ment, can ignore the difference which exists strating a proposition in Euclid. The end the cycle of seven days now known as the

between any indefinite seventh, and the seventh. A legitimate interpretation would, also, recognize that the people to whom the law was given, understood the law, and yet understand the law to apply to the seventh day of the universal week. It would also recognize the fact that the latest investigations concerning the Babylonian, Assyrian, and Accadian week, show that the week, as known to the Hebrews, and known to all civilized nations of to-day, was known previous to the time of Moses, and outside the Hebrew land; that the seventh day of that week, Saturn's day, was, by these same Babylonians, Assyrians and Accadians recognized as a "day of rest for the heart." These facts, and the traces of the week during the patriarchal period, to say the least, form strong evidence in favor of the week as an existing institution when the law was given. Philosophy supports this by showing that the last day of the universal week is known in all representative languages of the raceeven within the shadows of the pre-historic period-by the name Sabbath, or its equivalent. But if all this be ignored, which accurate scholarship cannot do, the fact still remains that in the giving of the law of the fourth commandment, the week was created, if it did not before exist, and farther, that in thus adopting the week as an existing institution, or in creating it, God sanctioned the week, as much as he sanctioned the Sabtive authority from point to point; otherwise | bath-day within the week. This same all are held to the seventh day of the weekly | broader interpretation would recognize the fact that the week measured by the Sabbath has never been set aside, interfered with, or isted previous to the giving of the law, it abolished. Every reader knows full well that whatever regard Wednesday, Friday or Sunday have received in the Christian church, they have received, as specific days those to whom it was given, he next at- of the one specific, universal, continuous week. It is, therefore, more a play upon words, to claim that the fourth commandment determines nothing except the order of time, than it is a broad-viewed interpretation of the text of the law, with its neces

> sary surroundings. When Christ spoke of the Sabbath, when

he kept the Sabbath, when he pruned the Sabbath, when he said, "The Sabbath was Saturday for Sabbath. What part or partimade for man," he spoke of a specific day cle of the fourth commandment is it that we of a specific week. That he spoke of it in a thus fail in fulfilling? Six days we labor, higher sense than the Jews were accustomed

does not sanctify the means, and an orthodox conclusion will not save from disrepute, the lame logic that is used in reaching it. In all such matters, we need to remember that a broken argument will not be kept from limping by being braced with splints of pious intention. There is not sufficient premise in the fourth commandment to yield the Christian Sabbath as its conclusion.

Oblivious of such facts as Mr. Parkhurst presents, and all similar ones, Prof. Wilkinson goes on to repeat, and assert in the following words:

"We conclude, then, that, neither in the letter nor in the spirst of the fourth commandment, is anything determined as to what particular day the Sabbath should fall How shall the point practically be seton. tled?

"It was settled for the Jews in some way, we know not in what way, for it was settled in a way not described; but it was with the result of making the last day of the week, as we now have the week, constitute the Sabbath. No reason that we know, or that we | ed, it is established." need suppose, occurred for changing this selection of day—until Christ rose from the dead.

"After that great event, the event o Christ's resurrection, the greatest event that has ever happened here, or, as we believe, elsewhere, since the finished creation-a change as to Sabbath observance occurred. Exactly how, exactly when, we connot tell The process, and the date of the completing of the process, are both somewhat obscure. True, they are not so obscure as the process of originally fixing upon Saturday as Sabbath -but perfectly clear they assuredly are not No matter. At length, in whatever way, change was established. The rest, the pause the ceasing, the Sabbath, was transferred from the last day to the first day of the week. I do not now say that this ought to have happened. But it happened. That it happened is quite enough for us Christians of the present day. In the responsibility of making the change we have no share. We simply find the change. The change has been effected, it is established. Under the changed order, what is our duty? Why, our duty is plain. We have to go right on obeying God in his fourth commandment-a com-The Sabbath was made for man.' This obedience, as I have sought to show, we can fully render by observing the Lord's-day for Sabbath; and in that way not less satisfacto-

week, has come to us from Mount Sinai in unbroken order. How that admission accord with the effort to avoid its force, we must leave the reader to decide.

3

In passing to the consideration of the change of the day, Mr. Wilkinson says: "No reason that we know, or that we need suppose, occurred for changing this selection of day-until Christ rose from the dead." Prof. Wilkinson thus seems to assume that the resurrection of Christ somehow involved a change of the Sabbath; but he nowhere attempts to show this from the Scripture; this is wise, since there is no such thing in the Scripture. Of the change he says: "I do not now say that this ought to have happened. But it happened. That it happened is quite enough for us Christians of the present day. In the responsibility of making the change we have no share. We simply find the change. The change has been effect-

This is strange reasoning indeed, for a Christian, much more for a Baptist. It is exactly as though one found within his reach a sum of money, which was offered him as his own. Whence it came, or how, or why, he is not to inquire. He is at liberty to accept it, use it. It may have been stolen, he may be partaker with a thief; "no matter." Such a doctrine forbids all reform, and destroys all responsibility. If we are to accept what is, because it is, all Protestantism is at an end; all Christianity is slain; Christ did wrong not to accept things as they were; he was not responsible for the false teachings which Judaism had attached to itself, he had not made the changes which had grown up between the purer times of the prophets, and the degenerate time when he came! Inther, too, was all wrong. He should have accepted things as he found them. If it be right in the nineteenth century, for us to accept things as they are established, it was right in the fifteenth. It would have been mandment affirmed to be of perpetual and of impossible for so clear a thinker as Prof. universal obligation by Jesus Christ's saying, | Wilkinson, to have written such strange, anti-protestant, anti-Christian doctrine as this, except, for the necessity which sat at his elbow while he wrote, saying, "somehow rily render, than we could do by observing or other, you must make a place for the existing practice concerning Sunday." The whole truth is told in a single sentence. God fixed the cycle, and fixed the specific day of the cycle as the Sabbath. Divine authority alone is sufficient to change that deity, he who accepts a change, knowing that it is not supported by divine authority, disobeys the divine law. It is significant, that this extract is closed with a question rather than an assertion, as though, after all the asserting, the writer was unwilling to leave the matter without an interrogation. Another strange inconsistency is involved in this position, in that it ignores all the reasons which appear in history showing how and why the change came about. It is not difficult to find these reasons; the only difficulty is, the facts of history destroy all possibility of connecting Sunday with the fourth commandment. And so the necessity said to our author, "you must ignore the reasons for which the change was made, else your theory will necessarily fail. Those writers who recognize the facts and openly say that the fourth commandment has no connection with the Sunday, and that Sunday observance sprang up and was developed independent of the Sabbath and the fourth commandment, are far more consistent.

They have little faith in the usefulooks given away, finding that they valued, and easily surrendered to t to be torn up and burned. ads with astonishment, in the simtives of these men, of the coarse and tred of the Bible, still found in that rhich, at a distance, seems to glow h a light of intelligence and art. orteur from the Eastern Division

he great iron works of Fraisons, ove two thousand men are employed. sters are ruled by the Jesuits, uld do nothing." From Marseilles: a time I have been grossly insulted. carpenter ejects me from his shop, * Be off with your Jesus Christ! you don't believe a word yourself. another quarter are many factories, not easy to get in. From one the urned me out like a dog, though I ing no disturbance, and the people king their meal. At Signe I sold ight volumes in a very short time, owing to a girl who ran before me streets, screaming, 'This merchant testant books, and the sisters forbid buy." From La Vendee, a young, nt colporteur writes that he had hreatened, insulted, pitched out of ne day, nobody would supply me od; another, no shoemaker would y shoes." But his patience bore In a village where he had sold only taments during the day, above two persons came in the evening to hear explain what the Bible is. The as present, and would not let M. He sold that evening all the books he him.

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men it in New England and on the Boston that, in a Western town two years old, in a section of counment before wild and almost uninhere is a church building dedicated, Service going up, at a cost of \$5,000, opers house nearly finished. And good people on the Western coast money is well invested in such this; and that we want their brightand daughters consecrated to this home missions .-- The Home Mis-

The Sabbath is defined in the following words:

day of rest. a weekly rest. So much is clear; but more than so much is clear. It is not only a weekly day of rest, but the weekly day of rest.

What, then, is the weekly day of rest meant by Jesus? Is it the one that was observed by the Jews? Not necessarily. Jesus was reproving and correcting the Jewish doctrine in respect to the Sabbath. The Jews, therefore, were more or less wrong in the matter. It was not, accordingly, the Jews' institution of Sabbath, that the Lord Jesus here spoke of. It was God's institution. This is plain from the Lord's use of language. He speaks of something made for man, not of something made by man for himself. From the idea of Sabbath as somewhat perverted by the Jews, Jesus recurred to the true primal idea of the Sabbath, as it sprang from the creative word of God.

"What creative word of God? Possibly of the law on Sinai. This, indeed, is in the back of that august authoritative reaffirmation of enactment, which gave us the ten commandments. The Sabbath may have existed earlier, but it certainly exists from this moment forward. Here we find the staute creating, or recreating, the Sabbath, couched in terms definite enough for God, and definite enough, accordingly, for us."

Here Mr. Wilkinson begins the process of preparing for Sunday instead of the Sabtation, is incomplete, in that it defines only the human side of the Sabbath, in saying, "a day of rest, a weekly day of rest, the weekly day of rest." So far as man is concerned, that definition may be complete, that is, it may define the outward actions of man as they are indicated by the law of the fourth commandment; but the definition does not touch the deeper meaning of the

to speak of it, or think of it, is evident; but the commandment? The fourth commandthat he spoke of a specific day is as clear as ment undoubtedly establishes a cycle of sevthat he spoke at all. The fact that he declares it to have been created, proves that it had a definite beginning. All things were anywhere in Scripture to show that, provided and indeterminate. You are to separate created by him. It must have been created we faithfully observe a cycle of seven days, before the giving of the law, or at the giving of the law. Mr. Wilkinson claims that it was created for man, for all men, and for all

time. Such a specific thing, thus created, could never be the indefinite thing which cording to his theory, the Sabbath may be created by any man, or set of men, and made to fall at any time, when men choose, by taking a seventh day, reckoning from their gan to recognize the validity of the fourth commandment, or from any point when individual choice, or the voice of the church, or the command of the civil law, or any chances to dictate. Mr. Wilkinson evidently avoids this broader discussion of the law, and its surroundings, of the words of Christ Sabbath was created, because the necessity sitting at his elbow, forbade the broader discussion, lest legitimate conclusions hold him to the seventh day of the week, which it was given.

This effort to show that the fourth commandment is an indefinite document is justly rebuked by the following extract from a sermon by Chas. H. Parkhurst, preached in the Madison Square Presbyterian Church, New York, Jan. 24, 1886: •

"I know it has been repeatedly said that all that is meant and intended is that a seventh of time should be kept holy. That is not all that it means and intends. Something more than the proportion of time is aimed at. We do not keep the fourth commandment by hallowing one day in seven, unless it is the seventh day that we hallow. The seventh day is specified, and the reason for specifying it is specified, and every child who intelligently knows the commandments can tell why it is that it was the seventh rather than the sixth day that was ordained and consecrated to holy uses.

"And, as Christian teachers and preachers, let me say, we want to caution ourselves against even seeming to play fast and loose with facts, to the end of establishing a doctrinal point, no matter how good the point. undoubtedly established a cycle of seven Whenever, in matters of religion, we find it days. A particular cycle of seven days, its expedient to work the logical faculty, the

and the seventh rest. Is not this the sum of en days. A particular cycle of seven days, cision. In the absence of such divine authorits language avoids establishing-so far as can see. I repeat my question, What is there and keep for Sabbath the seventh day in that cycle, we fail in any respect of fulfilling obedience to the fourth commandment, its letter and its spirit?"

Two points in this last group of assertions demand attention. First, we do not know how the Sabbath was settled for the Jews "but it was with the result of making the last day of the week, as we now have the week, constitute the Sabbath." Here an important fact is admitted; namely, that the week as we now have it is the week which God either adopted, or created, when the Sabbath law was given. The law then fixed the Sabbath on the seventh day of the week. Like every other law of the Decalogue, it was thus fixed because it was the will of God. It was the will of God thus to fix it, because in the deepest nature of things it was right that it should thus be. In this respect the fourth commandment is identical, as to its reason and authority, with every other commandment. Eternal right has its source in the law of God. Eternal law is the expression of the will of God. It is worse than disobedience, to say that we will not recognize the authority of the law, because we cannot understand the reason why it is given. That is the essence of irreligion; it opens the way for every form of disobedience. No fortuitous circumstances led to the fixing of the seventh day of the week as the Sabbath when the fourth commandment was given. Indeed, the statement contradicts the very words of the commandment, for those words associate the commandment with the acts of God in the creation, giving them as the reason on which the law and its demands are based. One might as well refuse to recognize the authority of the law against murder, because from his stand-point, he cannot understand the reason why God should make such a law. It is scarcely within strict accuracy to say concerning the settlement of the Sabbath for the Jews, "it was settled in a way not described." The law, brief, but plain, does describe, by stating that the Sabbath law was based on God's example. Our

One more statement remains to be considered. It is found in immediate connection with the quotation last given. It is as follows:

"I go further, indeed. I maintain that, while there is strong reason for preserving the present order, there is, on the contrary. for restoring the ancient Jewish order no valid reason-absolutely none whatever. I will not use space here in arguing either of these two points. I simply state them both with confidence."

That is surely ex cathedra enough for even the Vatican. It ignores the fact, so apparent to every observer, that for some reason the temporary sacredness, which was attached to the Sunday under the effort of the Puritans to associate it with the fourth commandment, has proved a failure. It ignores the fact that all Europe, trained under the best theories, which have hitherto been taught, relative to Sunday, is to-day Sabbathless. It ignores the fact that whole nations whose religious life has been developed under this changed order of things, have grown Godless, and that the influx of that element is feared as the most destructive power to all that is good in the American theories concerning author says that "the fourth commandment Sunday. All these facts, as indicating the fruitage which has resulted from the change, are waived aside without a moment's considlanguage avoids'establishing-so far as I can eration. In the same way the fact that the

(Concluded on sixth page.)



Alfred Contre, N. Y., Fifth-day, July 29, 1886. REV. L. A. PLATTS, D. D., Editor. REV. E. P. SAUNDERS, Business Manager. REV. A. E. MAIN, D. D., Ashaway, R. I., Mission ary Editor.

The Sabbath Becorder.

TERMS: \$2 per year in advance. Communications designed for the Missionary Department should be addressed to REV. A. E. MAIN, D. D., Ashaway, R. I. All other communications, whether on busi ness or for publication, should be addressed to the SABBATH RECORDER, Alfred Centre, Allegany coun-

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

"I HOLD that Christian peace abounds Where charity is seen; that when We climb to heaven, 'tis on the rounds Of love to men."

people living along the line of the Western Division of the Erie Railroad, to make an excursion to the far-famed Chautauqua Lake. Those interested will consult our special notice column, this week.

WE learn with sorrow that Eld. Thomas Fisher, of De Ruyter, has finished his earthly labors. We have not the particulars of his death, but presume that some one will furnish a suitable sketch of his life, labors and death for publication. Eld. Fisher has and acceptably for a long time. He was not widely known among our people, but, wherever known, he was highly esteemed.

THE name of C. A. S. Temple is not altogether a strange one to the readers of the RECORDER. This brother is a Congregationalist, who, two or three years ago, embraced the Sabbath and, in lonliness, has since been keeping it. Our readers will be pained to learn that a son of brother Temple, a man somewhat over 40 years of age, Mass., two or three months ago. Bro. Temple, feeble in health and advanced in years, is suffering much from this terrible shock, in which, we are sure, he has the sympathies and prayers of many of our readers. He is Western company to take passengers from spending the summer at Lebanon Springs, N.Y., and promises something for our col umns, as soon as health will permit.

Brethren, we have been compelled to run in fire go out, with little hope of re-kindling it? or shall we increase our donations, so that the debt may be paid, and, at the same time, the supply of fuel be undiminished? The latter course seems the more reasonable; for the fire, once extinguished, cannot be relighted without greater difficulty and exthe fire burning and at the same time pay-An opportunity is soon to be furnished to do to relieve our Societies (Missionary as well as Tract,) should be done quickly; for encouragement is received before Conference, retrenchment is inevitable. Shall the work of these Societies go on? It is for the peo-

ple to answer.

THREE notices respecting the General Conference appear in our special notice column. The first is from the Treasurer, who informs us that not one-half of the churches have yet paid the assessment made served the church at Cuyler Hill faithfully at last session, for the expenses of that session. He would like to settle the bills for last Conference before those of the next session are upon him, but he cannot do so without the money. The second is from the Corresponding Secretary, who is anxious to get prompt and complete reports from all the churches that he may give a faithful exhibit of the religious condition of the churches, the "The Summary of Communications from the Churches," which he is instructed by the Conference to make. This he cannot do unless the churches report was killed in a railroad accident, at Deerfield, promptly to him. The third is from the committee to secure reduced fare to the conference at Milton, next September. This committee report that arrangements are made with the New York Lake Erie and

> New York and intermediate points to Chiago and return for one and one-third fare: and with the Chicago and North-Western | however, is but one form under which the Let it go on. company to take and return passengers from all points on their lines at one and one-fifth fare. We hope these notices will be heeded by all whom they may concern.

raised up to gather fuel and feed the flames. | and plans to the mind and will of God, as | The keeping of the majority of these fires is shown in the case of Paul, described in his responsibility which Seventh-day Baptists own words, "Yea doubtless, and I count all share with the whole Christian Church. But | things but loss for the excellence of the knowlthere is one fire the keeping of which de- edge of Christ Jesus my Lord; for whom I volves upon us and a few other Christians | have suffered the loss of all things, and do who agree with us touching the Sabbath. | count them but dung, that I may win Christ, | laid. and be found in him, not having mine own debt for fuel in order to keep the fire of righteousness, which is of the law, but that Sabbath reform burning bright. Shall we which is through the faith of Christ, the be content to pay the debt alone, and let the | righteousness which is of God by faith." In our own time, the strongest foe to the true Christian spirit is the love of pleasure, which seeks its own gratification at any cost of time, labor or money, and which will sacrifice all better impulses and nobler thoughts and aspirations upon its own selfish shrine. Let us illustrate this point. There pense than would be incurred by keeping is a person, who shall here be nameless, whose income is moderate, who cannot afing the debt already contracted. What we ford to give much to any cause of common charity, less to religion, but who, on his way to his business in the morning, stops at a things seem to be coming to a crisis. If no certain place and buys three cigars, for which he pays fifty cents; on his way from dinner he stops at the same place and does the same thing; after tea he takes a walk and drops into the same place and repeats

the transaction; this he does every day in the week, and sometimes he goes in in the middle of the forenoon to piece out his day's supply. This case can be vouched for on the authority of the man who sells the cigars. And all this is done, this nearly \$550 a year is freely poured out, by a man who has nothing to give to a good cause, for the gratification of an appetite which is the embodiment of selfishness. It may be granted that this is an extreme case. It may be that this man does not profess to be a Christian; but how many men, who do call themselves by that holy name, are sacrificing more money annually on the altar of this same vice than they put into the treasury of the Lord's cause? We do not know. But is the question of our loyalty to Christ settled when we can truthfully say that we make no offerings to this particular god of lust? Ought not the spirit of self-denial for the sake of the Master's cause prompt the Christian disciple to place as much upon the altar of Christ's service, as the worldling places upon the altar of a selfish appetite, other things being equal?

The gratification of a selfish appetite

altar the sacrifice, the daily offering is being | so let the good work go forward.

Brethren, sisters, at whose shrine do we worship? Whom or what do we most love? What is the evidence of that love? In whose service do we go most frequently, most cheerfully, most joyfully? We write to judge no one. We call no one to an account save as our words may, by the blessing of God, lead some to a self-examination and an honest adjustment of one's own case as between his own heart and God. May such introspection lead us all to the joyful adoption of the poet's words:

"Jesus, I my cross have taken, All to leave and follow thee."

THE CAMPAIGN OPENED.

The suggestion of a special effort to raise a dollar apiece to meet the present emergency of our societies, seems to be taking root. One brother writes, "I see you haven't forgotten that 'western brother's' suggestion for raising funds for the societies. Well, I am ready now to pay 'my dollar, and not only that, I am going to try and get the whole church to do the same, at least the resident members. I like the plan in your 'Special Plea' of last week. The most we need, I think, is a plan on which we can all agree to act in unison. Continue to urge that plan. Let every pastor make a mighty effort to accomplish that result in his own church. and in four weeks we will never know we had a debt. I begin the campaign next Sabbath with a sermon on 'Giving,' 'Giving in Hard Times.'"

The pastor of the Pawcatuck Church, in Westerly, has begun the special effort; the pastor of the First Alfred Church heartily approves the plan, and is to open the campaign with a sermon next Sabbath; and a private letter from a friend informs us that Bro. Huffman presented the matter to the people of Jackson Centre, last Sabbath in a stirring sermon on the work of the Missionary and Tract Societies. We have no doubt that many others are taking up the work in a similar manner of which we have not heard

pleasure, in any of its manifold forms, object, then divide the amount by two, and claims, and actually gets, more of time, mon- | send one half of it to J. F. Hubbard. Treasey and thought on its gratifications than the urer Tract Society, Plainfield, N. J., and cause of Christ gets for its promotion, it the other half to A. L. Chester, Treasurer cannot be difficult to determine on whose Missionary Society, Westerly, R. I. And

Communications.

ACHAN IN THE CAMP.

To the Editor of the SABBATH RECORDER.

I have been informed that at the late meeting of the Western Association a good brother, forgetting, in his zeal for the fourth commandment, the existence of the ninth, made a serious charge against certain "leaders" in the Tract Board, saying that their inconsistent practices overturn all the denomination can do in the matter of Sabbath reform, and that they "cast a slur upon the cause by their business partnership with non-Sabbath-keepers." These may not be the exact words, but are what is reported by those who heard, and doubtless express the idea that was conveyed to the hearers. This was said in public, and afterwards to private inquiries as to who were the guilty ones, I am informed that my name was given as the chief offender.

It is not my place to defend the Tract Board from the aspersions of its enemies, or the mistaken zeal of its friends, and it may not become me to resent general charges against its members, but as my name has been used in this way, I beg the privilege of saying that, as far as I am concerned, there is not a shadow of truth in the statement, as the brother might easily have found out by inquiry. I am not in any business partnership, and no business over which I have control is run upon the Sabbath. I say this not to vindicate myself, but because such statements have the effect to bring discredit upon the cause which is dear to all our hearts, even if not so intended by those who make them. That I have many sins and great, no one knows better than I, but in this matter, at least, I plead not guilty even under the talmudic strictness with which some of our later-day Pharisees would interpret the law. What shall we say, however, for one who makes such statements without taking the slightest pains to ascertain their truth? How

and papers, sent from Ameri the means of starting this go one case a brother in America send some papers to some of and wrote to them about it, b ing from them, and supposed been fruitless; but shortly a co thirty embraced the truth an to observe the Sabbath of Seventh-day.

The cause of God meets on and many difficulties, but prosper because it is his truth ers of darkness cannot prev One day, as I was walking Örebro, a brother pointed o prison cell, where a certain qvist, had been shut up twice the truth. This was probal testimony in favor of the preaching could have been. tists arose in Sweden they sh that experience. This seems result of the acceptance of the in this country.

From the conference this y out two ordained ministers an ures to devote their entire tim ed work of spreading truth, b ing and distributing books papers; but there is still n laborers, for the fields are rip harvest, and doors are openin quarters for the reception of are thirsting for the Word o the blessing and power of Go are yet in darkness concernin will soon rejoice in it, and be the glorious and soon-comin God. The work that is done of Jesus and for his glory is 1 vain. It is wonderful to no little labors have been blesse sults. May we, therefore, la cause of God. and trust the him. If we feel a burden for of souls, and labor in the stre this end, "we shall doubtless ing in the day of God, bringing with us." If our time to labo let us be the more earnest. fulfill our mission, God will ra carry on his work. God is on us for his work, but he low us the privilege of working co-laborers with him. May we have failed to meet the re God! "Let no man take thy 0. 7 STOCKHOLM, Sweden, July 5, 1

THERE is a maxim of the South which says: "No man's religion ever survives his morals." An irreligious man may have good morals, but an immoral man cannot be religious. He may seem to be religious; but his religion is vain. A pure life, a godly conversation and good works are the natural, the inevitable fruitage of true religion. Our Saviour gave this test when he said, "By their fruits ye shall know them." While, as stated above, a man of no religious profession may have good morals, yet it is always true that the purest morals spring from the purest heart, and the purest heart is the one cleansed by the blood of Christ. And again, it is true that whatever of good is found in any life, whether the individua makes profession of religion or not, is due to the influence of the Christian religion.

TEMPTATION is the common lot of al men. No one can escape these trials of of those times, of punishing criminals by strength and loyalty from without and from within. He who successfully evades external tempters, will find the Scripture state- with the cross almost in sight before them, ment true: "Each man is tempted by his this condition on which discipleship was own lust, being drawn away by it, and en- based, was a terribly significant one. Did it ticed." Safety from temptation cannot be have reference only to those who should found within the cloister walls. The influence of the tempter penetrates the most impregnable fortress to find a human heart, which is the seat of those evil tendencies of an universal law of Christian discipleship? which manifest themselves in the lusts of While we see a peculiar adaptation of the the flesh. "Then the lust, when it hath words to the circumstances under which conceived, beareth sin: and the sin, when it | they were uttered, we see also, in them, the is full grown, bringeth forth death." "Blessed is the man that endureth temptation."divine promise of deliverance from the temptations too severe to be borne.

A FIRE cannot continue to burn without

SELF-DENIAL.

Jesus said to his disciples, "If any man will come after me, let him deny himself and take up his cross and follow me." This was said just after he had told them plainly that he was going up to Jerusalem where he should suffer many things at the hands of his enemies, and be crucified. Peter had just declared that the thought was too terrible to be entertained-that it must not be so. In the sentence we have quoted, Jesus declares a two-fold truth-that his own course was in the precise direction indicated, and that whosoever would be a disciple of his must set his face in the same direction, even though it should lead to shame and

death. In view of the well-known custom crucifixion, with the prophecy of Jesus respecting his own death, just uttered, and follow Jesus in those few trying days which marked the close of his earth life, or was there, in those solemn words, the declaration universal law, that whoseever will be a disciple, comes to his inheritance by the way of not that escapeth it-"for when he hath self-denial and cross-bearing; and the spirit been approved, he shall receive the crown of of self-denial is ever the badge of the true life." But how may temptation be endured? disciple. We may, indeed, be thankful that Not by trusting in human strength; the arm | the way to Christian discipleship is not so of flesh will fail at the point where strength rugged to-day, as it was when these words and help are most needed. But by trusting were spoken, that self-denial and crossin a tempted and victorious Saviour for bearing do not mean to-day all that those strength to overcome, shall be realized the terms meant then, but we have so much the without the evidence of our discipleship. Every age has its tests by which the presa continued supply of fuel. "Where no ence of the spirit of self-denial is determined. wood is, there the fire goeth out." The Sometimes it is seen in a willingness to seal of this character is the spirit of self- to this office on this call, we will gladly Lord has lighted many fires which he has suffer physical pain, even unto death, for denial. Over against this Ohrist-like spirit forward to its proper destination. But the

spirit of pleasure opposes itself to that spirit of self-denial which is the distinguishing doubt be met. No battle was ever won badge of the true disciple of Jesus. There that was worth the winning, without some are Christian people who have dollars to hard fighting. So every good achieved in spend for social pleasures, card parties, expensive suppers and the like, who have only pennies for the cause of Christ. In almost nest sermons must be followed up, promptly any church can be found business men, who and persistently, by the personal canvass for cannot attend a week-day appointment in the interest of religion in their own hearts,

and in the community, but who can find time and strength to attend the lodge or visit the club-room often and until late at night. Ladies whose health might be seriously impaired by a walk to the church, it will not be possible to realize the full and an hour per week in the prayer-meeting, not infrequently walk quite as far and remain out much later at night, just to meet the demands of fashionable society. In other words, these Christian men and women are all of the time sacrificing more time, strength and money upon some form of pleasure, amusement, or personal gratification than they are willing to give to the den. Are there not those in every church promotion of personal piety, and the cause of truth and righteousness in the world. "If any man will come after me, let him | and who will find it a pleasure to do so? We deny himself and take up his cross and fol- | believe there are. A lady in a small New low me." Let us not, be misunderstood. | England church, for example, has already We do not advocate a long-faced, sorrowful sent to this office a pledge for ten dollars, religion. If any man in this world has a one of which is to pay her share of this right to be cheerful and glad, it is he whose special fund, and the other nine is to help sins are forgiven, who carries about with make up for those of her church who may him constantly the consciousness of the divine favor and help, and whose hopes of the life to come are confident and full of the most blissful expectations. Nor do we think

that moderate social enjoyments are at all inconsistant with the higher spiritual gladness of the true Christian. What we deself to those forms of worldly lust and allurement which sap the very life of vital Godliness. Life is altogether too solemn passing, personal enjoyments. Its issues terests are inseparably connected with a

Discouragements and hindrances will no the world, is measured by some toil, effort or sacrifice for its achievement. These earthe needed money. Pastors cannot do all this. Earnest men and women, old and young, must help them.

Some will think that, because there are so many young people, and children, and peo ple of very limited income, in our churches amount of one dollar apiece for this special fund. But we believe that, as a rule, these people will do all they can, and there are very few who cannot give that amount. They certainly could if it was for some personal enjoyment or gratification, and we believe they will do it for this. And still, there may be those for whom this will be a burwho are abundantly able to give enough more than one dollar to make up for such not be able to pay the full amount needed to make the dollar per member. Other such persons will be found in other churches.

Another point of interest already manifest in this campaign is the fact that the lone Sabbath-keepers are anxious to bear their

part in this good work. Three such have plore, and that with which we now have already sent their money to this office, which controversy, is that almost total surrender of | we will forward, in equal amounts, to the two societies.

for the information of some: Although we and important to be frittered away on mere have proposed this plan, we are, in no proper sense, an agent of the societies for the greater need to be watchful lest the spirit are too vast and too important to be bartered collection of this money. We have proposed of self-denial depart from us, and leave us for worldly favors, glittering joys or mere the plan because we have felt deeply anxious gratification of appetites. These highest in- | that the money should be raised, and because it seems to us that it can be raised in high and pure religious character; and the this way. Of course, whatever money comes left for his disciples to keep burning. Jesus' sake, as was the case with the martyrs of self-denial stands, in deadly conflict, the better way is for each church to make up its complished, it becomes still more interest-Should they neglect this charge, the fires of the early church; sometimes it is found in spirit of worldly pleasure, selfish ease, and amount, and each isolated individual to set ing. It has not been done through a strong must burn low and go out, unless others are the readiness to yield one's own thoughts worldly enjoyment. Wherever the love of side the amount which can be given to this force of living preachers, but a few tracts

much better is he than one who circulates an untruth, knowing it to be such?

It is said that God will not prosper our efforts so long as we have an Achan in the camp, and we are informed that this " troubler of Israel" is to be found among "those leaders who furnish the large share of necessary funds," but who are supposed to have earned their money in some kind of connection with people who do not also observe the Sabbath. And, by the way, it is to be observed that these foreboding objectors are always to be found among those who give nothing to the Lord's cause themselves, and that they base their condemnation of all business relations with Christians who do not hold, in all respects, as they do upon certain injunctions against entangling alliances

with the heathen. Now we note that Achan was not one who helped support the worship of God, but one who took of the things which had been "devoted" to God, and diverted them to his own use. For this was Israel troubled, and Achan and his household stoned. Is it not, then, far more likely that it is those who withhold from God the things which should be devoted to him who are hindering the onward march of Sabbath reform, than those who are " rendering to God the things which are God's?" It was because they had, "robbed God in tithes and offerings" that Israel was afterwards "cursed with the curse," and the proud distinction of being God's only people was taken away. In that

GEO. H. BABCOCK. PLAINFIELD, N. J., July 18, 1886.

LETTER FROM SWEDEN.

is a lesson for us also.

To the Editor of the SABBATH RECORDER : It may be of interest to the readers of the RECORDER to learn something about the Sabbath truth in this country. As the writer had the opportunity of attending the Sev-Perhaps this statement should be made enth-day Adventist General Conference, in Sweden, held at Örebro, he was privileged to ascertain some facts about it. Most of these were very encouraging and interesting. The cause here is in its infancy. Four or five years ago there was hardly a Sabbathkeeper known in Sweden. Now there are about 350; and they are men and women who can be counted as Sabbath-keepers. The number is steadily increasing. When we consider how this work was ac-

UNCLAIMED PROPE

To the Editor of the SABBATH RECORDER

Dear Brother,-In answer request from some of your opinion, I write to say that fidence in any of the advertisi lawful heirs who may belong 8th and the 18th generations United States, to be put in po sums of unclaimed property. chancery, or in the Bank of I does any one know of a single out of 5,000,000 application one does succeed, how much is retained by the lawyers? ing or publishing that the the old city of Chester was at to the possession of the La United States! Take a Two thousand pounds are be uncle to his nephew. The c one; so thought the Judge, friend of mine. Well, the but 80 pounds! Here is rented; the owner dies; the t rates and taxes; no one inq property; forty years have p tenant is dead, and his child

disputed possession, and will possession of only such bri than hine points of the law. I receive all sorts of applic and advice, --- from a distressed far west, for a runaway hus to be in London, but giving undiscovered wills in the Sc and researches in Hebrew, A pic, Syriac, and other lan "bottom" meaning of Scripture, to all which I Ceply Loan especially to t because labor of that the manae of evangelice Postage, and finss on the int Postage of my correspondent Price of my correspondent for, that all this excites a korphane chaused but the bins include but the bins include by broken the man any beaper and the



a divide the amount by two. and alf of it to J. F. Hubbard, Treas-Society, Plainfield, N. J., and half to A. L. Chester, Treasurer Society, Westerly, R. I. And good work go forward.

ommunications.

ACHAN IN THE CAMP.

of the SABBATH RECORDER. een irformed that at the late meet-Western Association a good brothing, in his zeal for the fourth comt, the existence of the ninth, made harge against certain "leaders" ct Board, saying that their inconctices overturn all the denominao in the matter of Sabbath reform. hev "cast a slur upon the cause usifiess partnership with non-Sabers." These may not be the exact t are what is reported by those who doubtless express the idea that yed to the hearers. This was said and afterwards to private inquiries o were the guilty ones, I am inat my name was given as the chief

ot my place to defend the Tract m the aspersions of its enemies. taken zeal of its friends, and it ecome me to resent general charges s members, but as my name has in this way, I beg the privilege of at, as far as I am concerned, there adow of truth in the statement, as er might easily have found out by I am not in any business partnerno business over which I have cona upon the Sabbath. I say this ndicate myself, but because such a have the effect to bring discredit cause which is dear to all our hearts, t so intended by those who make that I have many sins and great, no s better than I, but in this matter, I plead not guilty even under the strictness with which some of our Pharisees would interpret the law. hall we say, however, for one who ch statements without taking the pains to ascertain their truth? How ter is he than one who circulates an knowing it to be such? id that God will not prosper our long as we have an Achan in the d we are informed that this "troubnel" is to be found among "those the furnish the large share of necesis," but who are supposed to have neir money in some kind of connecpeople who do not also observe the And, by the way, it is to be obnat these foreboding objectors are be found among those who give to the Lord's cause themselves, and y base their condemnation of all relations with Christians who do , in all respects, as they do upon cernctions against entangling alliances heathen. Now we note that as not one who helped support the of God, but one who took of the things ad been "devoted" to God, and dihem to his own use. For this was oubled, and Achan and his housened. Is it not, then, far more likely those who withhold from God the hich should be devoted to him who ering the onward march of Sabbath than those who are "rendering to God ge which are God's?" It was because "robbed God in tithes and offerings" el was afterwards "cursed with the and the proud distinction of being ly people was taken away. In that n for us also. GEO. H. BABCOCK. IELD, N. J., July 18,1886.

and papers, sent from America, have been somebody sharply. Let me instance two father as being the writer of the call for the means of starting this good work. In cases of money hunting on a false scent: one case a brother in America continued to send some papers to some of his relatives, reason to believe a legacy had been left him and wrote to them about it, but heard nothand by coming to London and staying three ing from them, and supposed his efforts had months, which he could ill afford, he would been fruitless; but shortly a company of over get a clue to the deposit. He did not get it. thirty embraced the truth and commenced The other was a young man who persuaded to observe the Sabbath of the Lord, the an uncle-an octogenarian-to come over Seventh-day. and claim an estate in Norfolk. Both parties

The cause of God meets opposition here returned to the States wiser, but minus their and many difficulties, but it is going to expenses. Again, applications have come to prosper because it is his truth, and the pow- | me inclosing bonds (!) to a certain amount. ers of darkness cannot prevail against it. | with requests for assistance, as in a short One day, as I was walking the streets of time certain unclaimed property would sure Örebro, a brother pointed out to me the | ly be realized. These letters are returned prison cell, where a certain brother, Ros- | with the advice not to spend a cent on the avist, had been shut up twice for preaching | bogus business; and this advice I now repeat the truth. This was probably as good a for the benefit of your readers: Friends don't testimony in favor of the truth as any spend your "dollars" nor cents even, on preaching could have been. When the Bap- these traps to disappointment, demoralizatists arose in Sweden they shared much of tion and ruin. The ax, the hoe, the spade that experience. This seems to be a natural and the plow are still left to you, and are result of the acceptance of the truth of God | within your reach. Better by far lay up \$3 65 cents a year from honest work than in this country.

From the conference this year there went | be forever sinking in the mire of fanciful out two ordained ministers and four colportures to devote their entire time to the blessed work of spreading truth, both by preaching and distributing books, tracts, and papers; but there is still need for more laborers, for the fields are ripening for the harvest, and doors are opening from many me. quarters for the reception of truth; hearts are thirsting for the Word of God. With the blessing and power of God, those who are yet in darkness concerning this truth, will soon rejoice in it, and be prepared for the glorious and soon-coming kingdom of God. The work that is done in the name of Jesus and for his glory is never done in vain. It is wonderful to notice how even little labors have been blessed to good results. May we, therefore, labor on in the cause of God, and trust the results with him. If we feel a burden for the salvation of souls, and labor in the strength of God to this end, "we shall doubtless come rejoicing in the day of God, bringing our sheaves with us." If our time to labo. is but short, let us be the more earnest. If we do not

speculation. Rather than try for "great fortunes" in that direction you had better do as Ruskin lately advised in relation to a much less objectionable course of action, namely: "Starve and go to heaven," where I hope we shall all meet, and till then believe Yours very truly, W. M. JONES.

55 MILDMAY PARK, London, N.,) July 5, 1886. "A COBBECTION."

The writer of the communication entitled "A Correction," appearing in the RECORDER of last week, although correct in some respects, is mistaken in some of his statements. Other accounts of the transactions referred to have also contained errors. For these reasons I wish to make a true statement of the facts.

During the same year as that in which Bethuel C. Church taught a select school in a chamber room in Luke Green's house, Aaron E. May held a winter singing school in the old church, located about midway fulfill our mission, God will raise up others to between Baker's Bridge and Alfred Centre. carry on his work. God is not dependent | Being a member of a committee to preserve on us for his work, but he loves us and gives order, I put a person out of the church for disorderly conduct. for which I was arrested. with my two brothers and the teacher, but ing faithfully, for many years, not only as pastor, but as superintendent of the Sabbath school during was honorably discharged after an examination. I then determined to make an effort to secure the erection of a building to be used for singing, and select schools. Afterwards. on returning home from Little Genesee, where I had contracted to erect a church building, I sat down, before consulting any one, and wrote a call for a "meeting to consider the propriety of building a house for singing and select schools," and signed my name to it. I then went to the village and fidence in any of the advertising schemes for saw John Stillman, and asked him to sign it, which he did, and one of us posted it on the door of the store. I well remember that, in writing the call, I placed singing sums of unclaimed property, said to be in before the select school, as I was very anxious to have a place where we could meet to sing without being disturbed by outsiders. out of 5,000,000 applications? And where The meeting was largely attended. Uncle David Stillman was selected as chairman of the meeting, and I as clerk. A board of three trustees were elected as follows: David Stillman, Chairman; Luke Green and Maxson Stillman. Luke Green and myself were appointed a committee to draw up a plan and estimate the cost of the building. At a subsequent meeting, Uncle David Stillman acted as "Auctioneer," and Luke Green and I bid off the job for five hundred and fifty-four dollars, that being our previous estimate of the cost. The lowest bid besides this was one thousand dollars. We afterward sub-let the job to David M. Stillman, now of Wisconsin, and Gardner Hall. and they built the house. The credit of erecting this building does not belong to any one person. All who are here mentioned, and many others, in fact nearly the whole community, worked as one man for its final MAXSON STILLMAN. completion. -As long ago as I can remember, and many times since then, I have heard my father say he wrote the call referred to in his preceding statement. My mother so understood it, as did my sister, Mrs. L. Elvira Coon, who was old enough at that time to remember the facts. It is evident that the writer of the call was much interested in singing schools. My father then had quite a reputation as a singer, had been the director of the church choir from its first organization down to 1837, and was a tor, that all this excites my sympathy or leader in all singing school enterprises. He was also the principal person affected by the lottery business made fashionable, and prey- disturbance in the singing school. These ing upon my brethren's dollars, I come near facts, with others which might be menlosing my temper and feel like rebuking tioned, point with much greater force to my in the history of astronomy.

this meeting, than they do to any other per-An acquaintance thought he had good son. All persons referred to are upright and truthful; but somebody has forgotten.

J. M. STILLMAN, MUS. DOC.

OUR WORK.

We think the membership, as well as the pastors, of the churches feel a deep interest in the work of the Missionary and Tract Societies. For a long time the brethren and sisters have greatly desired to see the Lord's cause advanced. Their prayers, we believe, have been answered. To day we rejoice in the opening fields-in the invitations to " come over and help us,"—and we truly sympathize with those who are inquiring for the truth and for the Christian's hope. The brethren who carry these burdens have done most nobly for the cause, and while we pray we must give more to sustain this work. Take from our papers and from our hearts this advanced work, and how barren we should be! We cannot go back or do less. This would be quite discouraging to us. and.

no doubt, displeasing to the Master. When we get behind in duty, special efforts are always in order. We have been waiting, no doubt, for a definite plan, for a united effort, to meet the present emergency. The suggestions in the RECORDER just meet the case. We are invited to give, for the dear cause, one dollar, and to have it ready by the second Sabbath in August, that it may be in time to be reported at the General Conference. Let parents and friends see that the younger members are prepared to make their donations.

We think the pastors of the churches will be pleased with such a special effort, and seek to awaken an interest that will accomplish this object. By such a united effort the amount can surely be raised.

Let us give to the Lord's cause this donation, and relieve the brethren of their anxiety about this burden. L. M. C.

RESOLUTIONS.

WHEREAS, God, in his infinite wisdom, has removed from the Cuyler Hill Church our beloved pastor, Elder THOMAS FISHER ; therefore. Resolved, That we feel his death to be an irrepar-

able loss, both to the church and community in which he labored unceasingly for the welfare of all,

The population of London is now nearly 5,000,000. At the beginning of the century | so kindly solicited the same from the hands of the it was less than 1,000,000.

A conference of workmen's delegates, held in London, Genounced the government for exacting sub-guarantees and expressed the hope of better things from Salisbury's government.

The London Standard is dissatisfied with the reluctance of the whigs to assist Salisbury. It says the public will know, if any obstacle is thrown in the way of the formation of a powerful, united government, with whom the difficulty has arisen.

a banquet to a number of distinguished coltoast to the visitors predicted a speedy confederation of the empire, wherein perhaps | anteed to all who patronize the excursion. America would be induced to join, thus assuring the peace of the world.

Earl of Aberdeen, viceroy, and his wife, have arranged to leave Dublin castle on the 3d of August. The municipal council of Dublin are preparing a farewell address to Lord Aberdeen, and are arranging to hold a great national demonstration in his honor on the occasion of his departure.

King Milan opened the Servian Skeeptchina July 19th. In his speech he laid stress upon the fact that the Servians' relations with Bulgaria were the same as they were before the recent war. This declaration was received with cheers. King Milan urged the reorganization of Servian finances and the exercise of economy in the future management.

The socialists of Marylebone held a meeting at Bell street and Edgewarroad, London, July 18th. The police requested them to disperse, but they refused to do so. Williams, one of the speakers, said if the police persisted in their present policy, they would terror of the governing classes. The police were uncertain what to do, and made no arrests

The London Darly Telegraph, commenting upon the new extradition treaty between the United States and Great Britain, says the convention is not as far-reaching as is desirable. It only touches refugees; it fails to touch the gang of dastardly conspirators who devise outrages from the safe vantage ground of the United States, but never risk their own skins in executing them. Such a salutary extension we hope to obtain in the future.

MABRIED.

At the Seventh-day Baptist parsonage, Scott. N. Y., July 18, 1886, by Rev. F. O. Burdick, Mr. WIL-LIAM RANDALL, of Fair Haven, and Mrs. ABIGAIL SMITH, of Glen Haven.

thanks to Miss Anna Larkin, who, unknown to us, people, and to her sister, Mrs. Peckham, who assisted her, and to all who so liberally responded. Such kind remembrances are not only valuable for the pecuniary aid that they bring to the recipient, but they reciprocally unite the hearts of the givers

5

HOBACE STILLMAN. and receivers. ASHAWAY, R. I., July 11, 1886.

THE Erie Railway will run an excursion to Chautauqua, on Tuesday, Aug. 3d.

This will be the golden opportunity of the season for Temperance Societies and Sunday-schools to visit the finest summer resort in America. The rates-The Savage Club of London recently gave are put at the lowest possible figure to meet the demands of the occasion, and include the ride upon onists. Sir George Bowen replying to a the steamers to all points of interest on the lake. Clean cars, quick time and prompt attention guar-

TIME TABLE AND BOUND TRIP BATES.

Stations.		Fare.	Train Leave
Hornellsville.		\$2 2	5 7.00 A. 1
Almond	••••••	22	0 7.12
Alfred		21	5 7.20
Andover		20	0 7.89
Wellsville	• • • • • • • • • • • • • • •	20	0 8.00
Scio.		1 9	0 8.08
Belmont		18	0 8.15
Belvidere		17	0 8.25
Friendship		16	0 8.35
Cuba		11	60 8.52
Hinsdale		14	9.05
Olean		1 2	
			9.25
Carrollton		. 12	9.47
Great Valley.		11	5 9.57
Salamanca		10	0 10.00
Arrive at 1	Take Wood 11	20 A	

Lake Wood 11.20 A. M. Leave Lake Wood at about 6 P. M.

Remember, the rates named include 30 miles ride on steamer. J. O. PRESCOTT.

Excursion Manager.

THE Hornellsville Seventh day Baptist Church holds regular services at the Hall of the McDougal Protective Association, on Broad St., every Sabdrive the socialists into secret unions, to the bath, at 2 o'clock P. M. The Sabhath 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 st the Pacific Garden Mission Rooms, corner of Van Buren St. and 4th Avenue, every Sabhath afternoon at 2 o'clock. Preaching at 8 o'clock. All Sabbathkeepers in the city, over the Sabbath, are cordially invited to attend.

THE Treasurer of the General Conference would respectful y 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.

LETTER FROM SWEDEN

for of the SABBATE RECORDER : v be of interest to the readers of the are to learn something about the Sabth in this country. As the writer spportunity of attending the Sev-Adventist General Conference. in heid as Orebro, he was privileged in some facts about it. Most of way encouraging and interesting. Bare is in its infancy. Four or there was hardly a Sabbathnown in Sweden. Now there are is and they are men and women be counted as Sabbath-keepers. siter a steadily increasing. net consider how this work was sois becomes still more interests and not com done through a strong

true president pairs far create

us the privilege of working and of being co-laborers with him. May it not be that we have failed to meet the requirements of God! "Let no man take thy crown."

O. W. PEARSON. STOCKHOLM, Sweden, July 5, 1886.

UNCLAIMED PROPERTY.

To the Editor of the SABBATH RECORDER.

Dear Brother,-In answer to an earnest request from some of your readers for an opinion, I write to say that I have no conlawful heirs who may belong to the 4th, the 8th and the 18th generations, living in the United States, to be put in possession of vast chancery, or in the Bank of England. Pray, does any one know of a single case of success one does succeed, how much of the principal is retained by the lawyers? Fancy advertising or publishing that the greater part of the old city of Chester was about to come into the possession of the Lawrences of the United States! Take a reasonable case: Two thousand pounds are bequeathed by an uncle to his nephew. The case was a plain one; so thought the Judge, who told it to a friend of mine. Well, the lawyers took all but 80 pounds! Here is a block of houses rented; the owner dies; the tenant pays the rates and taxes; no one inquires after the property; forty years have passed away; the tenant is dead, and his children are in undisputed possession, and will remain so-for possession of only such brief date is more than nine points of the law.

I receive all sorts of applications for help and advice, -from a distressed wife in the far, far west, for a runaway husband, supposed to be in London, but giving no address,-to undiscovered wills in the Somerset House, and researches in Hebrew, Aramaic, Ethiopic, Syriac, and other languages for the "bottom" meaning of a passage of Scripture, to all which I make the best reply I can especially to the last named, because labor of that kind advances the cause of evangelical truth; time, Postage, and fines on the insufficiently paid Postage of my correspondents, are thrown in gratis. I wish you to understand, Mr. Edikeeps me amused; but, when it comes to a

and for the advancement of the cause of Christ, servmuch of the time.

Resolved, That, by this severe affliction, we are re-minded of the necessity of consecrating ourselves anew to the service of God, and of laboring earnestly that the good seed sown in the past may bring forth an abundant harvest.

Resolved, That we extend to the bereaved relatives of the deceased our heartfelt sympathy, and point them for consolation to Him who doeth all things Resolved, That a copy of the above resolutions be sent to the widow of the deceased, and also to the

SABBATH RECORDER for publication. MARY E. MUNCY. Com.

Condensed Hews.

Domestic.

The managers of the coal companies have voted to advance the price of stove coal free on board in New York harbor to \$3 20 and grate, egg and chestnut to \$3 15.

In the United States there are eighty-two factories engaged in the manufacture of glue, and they employ altogether about 2,000 hands. The value of the product is above \$5,000,000 a year.

The Buffalo city controller opened bids for the purchase of 5,156 silver trade dollars in the city treasury July 23. The whole amount was awarded to James B. Colgate & Co., of Wall street at a bid of 75 4-10 cents each.

Under the sanction, of the few black laws remaining on the Ohio statue books, the Springfield school board has decided that schools with white children any longer, but shall go to a school of their own. The colored people are indignant.

The business failures during the last seven

days as reported to R. G. Dun and Co., number for the United States 160, and for Canada twenty-four, or a total of 184, compared with 183 last week. The failures in the eastern, southern and middle states are light, and about half the number are reported from the west and Pacific coast.

The new iron steamship Allianca, built at Roach's ship-yard, Chester, Pa., for the United States and Brazilian main line. was launched July 18th. The boat is 302 feet long and has a register of 2,900 tons. Prince Leopold and his suite and a number of prominent Brazilian and New York citizens witnessed the launch.

Professor Brooks, of Red House observatory. has just been awarded the Warner prize for his discovery of the first, second and third comets of the present year. These three comets were discovered by Professor Brooks in less than one month, which with the two Brooks comets of 1885, make five comets discovered by this astronomer within

At West Edmeston, N. Y., July 16, 1886, by Rev. C. A. Burdick, Mr. FRED CARD, of South Edmeston, and Miss LILLY D. CRANDALL, of West Ed.

DIED.

In Plainfield, N. J., on the morning of July 13, 1886, JANE DUNN, relict of John D. Titsworth, entered into rest in the 77th year of her age. Incura ble disease had made her a partial invalid for many months past, but there was no indication of her immediate departure. She retired in usual health the previous evening, and passed away in the early morning without waking. It was such a going home as she would have chosen, and perfectly fitted to her char-acter and ripe, Christian experience. She was mar-ried to John D. Titsworth in 1832, who went home in 1875. Her house and heart made an "open home," to which a large circle of friends and acquaintances were always welcome, and always glad to go. The central purpose of her life was to serve others. One who had known her many years bore high tribute of praise when he said, ''I always felt that I must do nothing rude or improper in her presence." She was extremely fond of children, of flowers, of friends, and mementos of friendship. Her home was filled with the latter. She had been a life long member of the Seventh day Baptist Church, and found sincere delight in the services of God's house. She was last at church at the afternoon service of "Children's day," on the last Sabbath in June. Her faith was well expressed in the words, chosen by herself, as the text for her funeral service : "My grace is sufficient for thee." 2 Cor. 12:9. Her trust made real the words of Longfellow, in Resignation,

which was a favorite poem with her. "There is no death ! What seems so is transition: This life of mortal breath Is but a suburb of the life Elysian,

Whose portal we call death." A. H. L.

At Rockville, R. I., July 20, 1886, with consumption, WILLIAM HENRY, son of Charles H. and Sally D. Saunders, in the 19th year of his age. This youth has, for a year past, been a great sufferer. Fond parents, brothers, sisters and friends bestowed faithful care till the last. Though not a public pro-fessor of religions he has left bright and comforting colored children shall not attend public evidence that he is at rest. The funeral was attend ed at the church by a large congregation where the writer officiated and preached from the words, "And she answered, It is well." 2 Kings 4 : 26. J. R. Irish, D. D., assisted in the service. Burial near Voluntown, Conn. L, F. R.

SPECIAL NOTICES.

THE subscriber will give fifty cents for a copy of the Conference Minutes for 1818. A. E. MALT.

ABHAWAY. R. I.

THE committee to procure reduction of fare to the Conference are prepared to report progress. Arrangements have been made with the "Eric System," which embraces the New York, Lake Erie and Western, the New York, Pennsylvania and Ohio, and the Chicago and Atlantic lines, to take passengers from all points on those lines to Chicago and return. for one and one-third fare. Arrangements have also been made with the Chicago and North-Western road to take passengers from all points on that line to Milton and return, for one and one-fifth fare. Other announcements will be made in due time.

THE undersigned acknowledges, with gratiitude, the receipt of a sum of money from the people of Niantic and vicinity, which is received as a a period of nine months, a record unparaleled substantial expression of good will and appreciation THE CORRESPONDENCE UNIVERSITY JOURNAL for the services that we have tried to render. Many (AGENTE WANTED.) 109 In Salle St., Ohiongo

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 Mussionary Society, or both, will be furnished, free of charge, on application to the SABBATH RECORDER. Alfred Centre, N. Y.

THE next Quarterly Meeting of the Seventhday Baptist churches of Rhode Island and Connecticut will be held with the Waterford Church, commencing Sabbath evening, August 13, 1886, at 7.30 o'clock.

PROGRAMME OF SERVICES.

Sabbath evening, prayer-meeting, conducted by Eld. E. Darrow.

Sabbath morning, 10.30 o'clock, sermon by A. E. Main.

Sabbath afternoon, 2.30 o'clock, Sabbath-school service conducted by Geo. H. Utter. Evening after the Sabbath, 7.30 o'clock, sermon

by O. U. Whitford. Sunday morning, 10.30 o'clock, discussion of de-

nominational work :

1. The open fields, O. D. Sherman. 2. The relation of the churches to our benevolent

societies, Mrs. I. L. Cottrell.

3. The qualifications needed for our work as a people, Mrs. E. Darrow.

General remarks.

Sunday afternoon 2.30 o'clock, paper, Loyalty to our church covenant, H. Stillman

Sunday evening, 7.30 o'clock, sermon, I. L. Cottrell.

O. U. WHITFORD, Secretary.

FOR SALE OR RENT.-In the village of Alfred Centre, N. Y., a planing mill, well equipped with good machinery for the manufacture of sash. doors, blinds, moldings, etc. A very desirable location for a job shop. No other shop of the kind in the village. Address.

J. G. BURDICK, Alfred Centre, N. Y.

REPORTS OF THE CHURCHES.-Blanks have been sent to the churches for reports to Conference. It is hoped that the churches which have not reported for some time will report their exact condition and that some member of the church will all out the blank, in case there is no clerk. Any church overlooked, if there be such a case, is invited to send to the Corrresponding Secretary for blanks. W. F. PLACE, Oor. Sec.

MILTON, Rock Co., Wis.

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. Miscellany.

AFTER THE STORM.

After the storm, a calm; After the bruise, a balm; For the ill brings good, in the Lord's own time, And the sigh becomes the psalm.

After the drought, the dew; After the cloud, the blue. the sky will smile in the sun's good time. And the earth grow glad and new.

Bloom is the heir of blight, Dawn is the child of night, And the rolling change of the busy world Bids the wrong yield back the right.

Under the fount of ill Many a cup doth fill. And the patient lip, though it drinketh oft, Finds only the bitter still.

Truth seemeth oft to sleep, Blessings so slow to reap, · Till the hours of waiting are weary to bear, And the courage is hard to keep.

Nevertheless, I know, Out of the dark must grow Sooner or later, whatever is fair. Since the heavens have willed it so.

HOW LOTTIE HELPED.

"Did you ever see such a looking room !" The sharply accented exclamation sprang from the red lips of a young girl as she crossed the threshold of the old red farmhouse kitchen on her way to school.

Very pretty and wholesome Lottie Emery looked, as she came lightly tripping downstairs, across the shaded, orderly diningroom, in her airy suit of nun's veiling and kitchen on her way to school. graceful sun-hat knotted about with a wide blue sash.

farm home; and not three fourths of an hour before Lottie had left that same wide, low ceiled kitchen in "apple-pie" order, which was her favorite term for scrupulous neatness and orderly arrangement of a room.

"Cleaning up" after breakfast was always Lottie's work, and so, too, was the care of per." the dining-room and chambers. Very seldom did the old Townsend clock, perched on one end of the kitchen mantle, whirr for eight o'clock in the long summer mornings, but it found Lottie's tasks neatly accomphalf-mile walk to school.

, This morning it wasn't quite eight, yet beds had been aired and made, chambers and kitchen put to rights, the dining-room swept and dusted, fresh flowers picked for the parlor vases, and she, lunch-basket and book- noon. strap in hand, ready for school; but on the

"Then give her a pleasant surprise as well as rest by setting the kitchen in order before she comes in," buzzed the little voice close at hand.

"Pleased not himself."

it was only those red bell-peppers that had glittering rings, and she was beautiful as an bridge; the building at the other end then through the kindly counsels of a town mis. toppled on to the floor from the window- angel-look at her now. lass." sill

full with the vegetables and pies and the and then."

The shade hat went up on a nail with a toss; off came the dainty cuffs and tiny ruffled apron, and in place-broadly covering the neat school-dress-went on her big checked apron.

"I hope mother will dress the vegetables before she comes into the kitchen, and then I shall have plenty of time to straighten things before she sees it," thought Lottie, softly latching the cellar door, that the clatter of pans and whisk of broom might not reach her mother's ears.

A shadow fell across the kitchen window, and looking up Lottie saw her mother carrying from the roll-way a basket of vegetables carefully selected from last year's sandpacked supplies to the cool shade of the lilac trees in the back yard, there to dress them for the dinner pot.

Broom and dish cloth, wing and dust-panhow they flew that next half hour !

The warped, forked hand of the old clock pointed the quarter to nine before the jaunty sun-hat came down, and Lottie lightly tripped through the red-framed door-way of the

A little later in the day, deep in the intricacies of geometry and the bewildering dates Early risers were the inmates of this busy of history, in the cooler temperature of the breezy school room, out of mind went the remembrance of her morning's kindness. Only once she thought of it, and that was in the noon hour when little Johnny Andrews confidentially whispered to a classmate that "ma is going to have a 'biled dish' for sup-

Lottie smiled, thinking of the vegetables she had seen losing their rough coats in the shadows of the lilac trees that morning; and "I wonder what mother said when she came in and found the revolution in her kitchen !" lished and she at liberty to commence her was the thought that set her bright eyes dancing as she passed to her desk.

"Dear child ! God bless the dear child !" was just what her mother said as she entered the kitchen, heated and tired, wearily thinking of the work that must be met before

kitchen threshold she paused in dismay. that hurried, discouraged mother to find her injunction is, "Go ye into all the world and came to the rescue. With almost a preter- it either accepted an existing week, or crekitchen in order, and her sink cleared of its tie's tired-faced mother had just brought how often she was in her mother's thought Holy Spirit. One gospel laborer economizes from the milk-cellar and piled into the sink | that day, and how her loving attempt to lift | his time, while another will make a great tunity to wash them-helped in the confu- never forget, never overlook or cease to have power to do this required work. The sion; and that litter of ash shavings by the hunger for expressions of love and sympathy Master's last words to his disciples were from the dear ones of their household unto plainingly; but in many and many a home, a moment, added to the chaos; and the un- all too late, this lovingly expressed sympathy | We cannot justly find fault with the instruand tender care comes. crossed in strange whiteness and idleness, the ter, added not a little to the disorderly state time refused to answer us or be dumb to our by the eye. The different departments of of affairs; and the overturned box of red entreaties, mute and cold; then all too late, the work must be kept up. A successful bell-peppers in the open window, with dirt | we wake to her worth, and bitterly regret we | general has his plans arranged before entersifting along the ledge and across the floor- had not "made more of our mother" when ing upon a campaign. So we might regard

looking as straight-"

"There, there, lass, you don't see. I say

And she ran away to tell them, with great | the bridge was again restored, but was thrice | now, but when last I saw him he was earning dinner. It's a pity if I am not willing to | tears in her eyes, that grandpa said grand- | subsequently burned and rebuilt, in 1471, in | an honest living in the east of London. He give her a little extra lift in the work now ma's hair in the old picture was prettier than 1632 and in 1725. In 1756 all the houses hers.

> she was never old. He sees the face of the long ago, the fairest of all to him.

He holds the picture so that the sunbeams will fall among the golden curls, and gazes with all of a lover's pride upon the vision of beauty. Unconsciously his hand brushes the picture as if stroking back one of the straying curls his fancy sees. He kisses it again and again, murmuring the fond love names, and whispering words no other on earth must | tical arches, the span of the center arch behear. His heart is thrilled with the passion ing 152 feet. The cost of the bridge was

spell. His soul is free from the thrall of years and lives in its own immortal youth. The form that he knows so well and the face that is fairest of all have never changed in all the years to love's sweet idolatry.

The angel that smiles from the golden curls and the spirit that worships in dateless youth are joined in a heavenly mystery.-Current.

THE FLOWERS.

Bright they bloom, and do not shrink By the eddying river brink, Where the birds fly down to drink,

Soft they color mountains steep, Safe beyond the farthest leap Of the nimble mountain sheep.

Lonely to the crag they cling, Where the surge is echoing, And the sea-bird plumes its wing.

Thick they cluster by the side Of hot roads, all dusty dried, Smiling sweetly, open-eyed.

Tenderly they bow their head Over graves where lie the dead. And soft raining tears are shed. -Paxton Hood.

GOSPEL SYSTEM.

System in the gospel means the same as system in any kind of business. We do not refer especially to creeds and ceremonies, but to the gospel itself. There are two important factors in the gospel system, faith Oh, it was such a help, and so restful for and labor. Faith comes first, and then the

waterway. Houses were built on each side of God."

when she was smiling as she is now, and the of the bridge, connected by large arches of He gave up his conjuring, and followed dimples danced and deepened and her eyes | timber that crossed the street. In July, 1212, some honest trade, and for months he went The red letters of the calendar seemed to sparkled and she shook her queenly head, a fire in the city at one end of the bridge up and down England with the arrow of con. glow before Lottie's eyes, but it wasn't that; them golden curls would always fall like brought great crowds of people upon the viction sticking fast in his heart; and then caught fire and cut off all way of escape, so sionary in Manchester, he was brought to 11. "Why, gran'pa, she's just the same all the that over 3,000 persons were killed, being put his trust in the Lord Jesus as his Saviour. "I'll do it. Mother will have her hands time. "I'll go and ask mamma." trampled on, burned or drowned. In 1300 I do not know whether he is alive or not upon the bridge were pulled down. In 1822 They left him alone with her. To him | the corporation advertised for designs for a a new bridge, that made by John Rennie was offered the braces for sale, he would speak approved, and the work was executed by his | some homely earnest words about the Lord

> driven 200 feet to the west of the old bridge | iour.-W. P. Lockhart. March 15,1824; the first stone was laid June 15,1825, and the bridge was opened by King William IV., August 1,1831. This bridge is quite an imposing, structure of granite; it has a total length of 928 feet, with five ellip-£506,000.—Inter-Ocean.



A party of Russian engineer officers ventured into the hostile Territory of Bokhara, with the hope of surveying a portion of it before they were discovered. But they were compelled to relinquish their design on the appearance of an overwhelming force of Bokhariote horsemen, who quickly surrounded them. Seeing that resistance was impossible, the Russian leader advanced with friend. ly greetings and announced himself as a special envoy from the Czar to the Ameer, and in that character demanded to be led into the presence of that important personage. The ruse worked like a charm, and the party made a triumphant entry into the capital, escorted by their captors. With due ceremony the gentlemen were admitted to an audience, and the chief officer, with dignity and impressiveness, conveyed assurances of profound regard from the Czar of all the Russias to his royal gold watch and silver-handled knife to the cepted. savage despot as gifts from his august master to the Ameer. Everything was proceeding smoothly, when the Asiatic King upset the

whole business by asking for the Czar's letconducted-of course the Czar had accompanied his gifts by a letter. At this demand the self-appointed ambassador turned as pale as death, and stood the picture of mute depocket-book and carefully unfolded an old play-bill of the Alexander theatre, at St. Petersburg, and coolly read from it an imaginary letter of congratulation, winding up obeisance. His Eminence of Bokhara had already seen the Czar's name appended to official documents, and was entirely satisfied by the sight of the huge line "Alexander" at the top of the bill, together with the double eagle of Russia, and the precious playbill was reverently deposited among the archives of Bokhara, where it probably remains to this day, a source of wonder and amusement.

"Why, gran'pa, she ain't smiling ! She's low water even a greater proportion, leaving home to his heart-"Know ye not that the less than one-fourth of the whole span for unrighteous shall not inherit the kingdom

> used to make braces, and sell them on the pavement and often as he looked up to the crowd that watched him and his work, as he sons, John and George. The first pile was Jesus and the need of seeking him as a Sav.

THE STREAM IN THE WOODS.

Bright stream, that wanders here and there, Laughing the whole day long, Your voice across the woodland calls Like a remembered song.

Here, as of yore, the beeches spread, And grass and flowers are sweet. Where oft your hasting waters ran Across my childish feet.

A golden time ! I knew it not In those far days of old: But left the field and left the stream To seek for other gold.

Oh, dear to me your sunlit wave, And dear the leafy shore; But you have borne upon your tide That which returns no more. -The Critic.

(Continued from third page.)

standing-room under the fourth commandment and, therefore, alone can give ground for Christian conscience, is set aside. If one may set aside fruits which have resulted in history, and may ignore the test which Christ gave, as the universal one, any conclusions brother, and concluded by presenting his own | are possible, and any theory may be ac-

Will the reader please go over the copious extracts we have given, or better, read the entire paper under consideration, and then ter. He knew how such matters were always | consider the following: Prof. Wilkinson claims that the fourth commandment is universal, growing out of a necessity of man's nature and God's government. It is unrespair. But a young subaltern at his side pealed and unrepealable. When it was given, natural presence of mind, he drew forth his | ated one by its own utterances. It fixed the Sabbath upon the seventh day of the week. The Sabbath has been changed to the first day of the week. The writer does not dare by handing it to the Ameer, with a profound | say it ought to have been changed. He does not attempt to show why it was changed. And yet we are asked to believe, that this universal law, unrepealed, made for all men, and for all time, fixing a cycle, and a definite day in that cycle, for thousands of years, is still so indefinite a document that it does not matter when the cycle begins or ends; whether it be reckoned as God reckoned, or in some other way. That it does not matter, if men choose to change it, for what reason they change it, or how they change it. According to the logic of this paper, Wednesday may just as well be observed as the seventh day way there was pointed out to me a place of a cycle, as well as any other. True, the where a friend of mine met with a severe ac- author admits that Sunday, according to the cident a few years ago. My guide had also | Bible, is the first day of the cycle, and the Sabbath, according to the Bible and all his-The reply was : " He did not obey his tory, is the seventh day of the cycle; "no uide. He would go by a way against which | matter," it is just as well to begin the cycle elsewhere, and end the cycle elsewhere. Even so, thought I, we must obey our Each man may make the cycle for himself; each age may make a cycle for itself; each deunquestioning obedience. We must go only nomination may make a cycle for itself. where our Saviour leads us. We are sure to Anything is right, if so we keep every sevstumble if we leave his side.—Newman Hall. | enth day. No theory could be more destructive. No theory could be more self-contradictory. No theory could be more out of accord with the facts of history. Despite all this pleading, the God-ordained cycle exists to-day over the entire earth. Seventyjuring. More than a quarter of a century | five different languages, which men have ago he was one night in a tramp's lodging- spoken and written, have embalmed that house in Sheffield, and different members of | cvcle in the names and order of the days of the week. All civil law defines the week as the Bible does. There is not a shadow of variation from one end of the earth to the other. The last day of that cycle, the "Saturday," is known to every language on earth (except with the few who have attempted to other day. "I am going to take it home for transfer the name Sabbath, since the Puritan reformation) by the term Sabbath, or its The conjurer was greatly struck, and he equivalent. All calendarial science, all the literature, all commerce, and all legislation have retained to the present hour, the origbefore he lay down upon his bed in that inal order of the days, and we are asked to tramps' lodging-house, by the dim light of | believe that all these facts go for nothing. the candle he opened his new purchase to see | There is but one explanation. Truth said to the heart of the writer, "The fourth commandment is as enduring as God." His

Hoyalar S.

ARTIFICIAL IVORY .- It has essary to meet a part of the de for artistic and industrial purp tificial substitute, which has been obtained by injecting wh chloride of lime under strong new method has been displaye sterdam Exhibition, in which sheep and waste pieces of deer are used. The bones are for macerated and bleached for chloride of lime, then heated | with the skin, so as to form a which are added a few hundre the mass is then filtered, dried allowed to harden in a bath of al being white, tough plates, w easily worked than natural ivo

A BLACK SKIN.-In consid of a naturally or artificially bl should not look so much to the of the surface, which is const variations, and has the means maintaining a proper temper itself, but rather we should co more delicate tissues beneath. how translucent flesh is to stro it can hardly be doubted that tropical sun would light up s inside considerably, whereas bla stop out the solar energy of lig chemical rays effectually. Sk no importance, as perspiratio keep that down. May not the skin in hot countries be partl reflective, so that it should aba

And may not the regard whit for clothing be partly for th keeping the inside of their bod ly in the dark?

LOCUST PLAGUES-The rec plagues in the warm countries modern as well as in ancient tim pass belief. Kirby and Spence army of locusts which ravaged country; extending in a column miles long, and so compact th the sun like an eclipse. Near the last century so many perished i part of the African coast that or four feet high, and about fif was formed on the snore by the and the stench of them was can dred and fifty miles by the other part of Africa, early in era, one plague of jocusts is

caused the death of 800,000 per 591, nearly as bad a plague occu

Again, in 1478, more than 30

perished in the Venetian ter

Such a looking room ! Who did it ?

Well, that great stack of milk pans, smeared | stack of milk-pans. with bonny clapper inside and out, that Lottill leisure-no, not leisure, who ever heard of leisure in a farm house kitchen in the summer time ?---till she found a hurried opporwood box, that father Emery had scattered there not ten minutes before, as he whittled an ox-goad while he chatted with "mother" washed churn, also from the milk cellar, with dasher and ladle and dripping butter paddles tilted across the top, waiting for those same tireless mother hands and hot wathe combined work of a hungry, foraging | she was with us !--Quiver. hen and the June breeze-helped in the clutter; and a big slop pail by the sink, and a train of little slops across the floor leading from the well to the water pail on the sink told even big Rover, as he indignantly lifted his clumsy feet from the slops to track them across the bell-pepper's dirt-sifting over the floor, that careless Fred had for once brought his mother a pail of water.

But this patient, ever-busy mother, where was she?

A pile of pie-plates flanking the heaped pan of prepared pumpkin and prepared time." "mixing" and cream, gave promise that pies were under way. The cellar door standing open, and the big dinner-pot jarring its iron cover with imprisoned steam, and a flank of corned beef over the hot stove, noisily testified that the house-mother was in the cellar foraging for vegetables.

should think mother would stifle working all the forenoon in the sweltering kitchen !" Lottie exclaimed, reaching for her sun umbrella that hung on the wall.

"Better help her by putting the kitchen to rights," whispered the little voice that sometimes gives an unpleasant jog to our thoughts. "You will have plenty of time before school, and only think of the surprise and pleasure it would give her !"

A little scowl came between Lottie's pretty blue eves. "It's not my work to wash the milk dishes, nor is it my fault if the kitchen is all in a clutter. I am sure I put it in apple-pie order not an hour ago"-the little foot poised over the plank doorstep.

"For even Christ pleased not himself."

Why should that Scripture passage flash in mind just then ?- the day's verse on the lit- ! mother was a wee babe she used to play with | died when superintending an important work tle bright-colored calendar that hung just them, lass, and fill her little fingers with the should be entombed within the structure. under the clock. Lottie had read it with a quick glance as she paused in her dusting rings them golden curls made than ever a of King John, in the year 1209. It was to tear off yesterday's leaf.

"But it is so stifling hot here, and I have hurried all morning to finish my work, that mother doesn't expect me to help her."

HER PICTURE.

"What are you looking at, gran'pa?" "Her picture, lass."

looked when she was 'live ?'

"What makes you want to so much, gran'pa? The face is old and wrinkled-" face is fair and round, and the roses come and go in her cheeks like they always did when I looked at her long."

"Why, gran'pa ! Her cheeks are wrink- help us to do so.-Jay. led and sunk in and—"

"What's the matter with thee, lass! Don't I know her face? I can see it as plain as the day I kissed it first in the orchard

path long, long ago. Them's dimples you see in her cheeks, lass. Roguish dimples sees them. And that rose in her hair-"

"Where, gran'pa? Let me see."

"There on that side, lass, where the curls shine like gold.'

gray-'

every day till she died, every day for fifty cordance with the custom of his society, years, the same golden curls. When your which always provided that any member who golden rings. Pretty rings, lass; prettier The bridge was completed during the reign wore-"

"Prettier than mine, grandpa?"

"Prettier than anybody's, lass. There tion. It had twenty arches in a span of 940 I.might walk to school before the sun-get's | never were any like hers before nor since, she does now-"

preach my gospei Labor for the Master should be performed

"The dear, dear child !" Lottie little knew | systematically, under the guidance of the a burden from her mother set a little bird | display and do very little. There must be a singing in that heart all day as she toiled; constant abiding in Christ. The baptism of for love lightens labor, and these mothers the Holy Ghost is our power, and we must "Ye shall receive power after that the Holy whom they minister unceasingly and uncom- Ghost is come upon you," etc. Therefor, without this baptism we are void of power. ments God uses to accomplish his work; for he When the tired feet are still, the hands has given us all gifts "by the same Spirit;" and the foot need not say to the eye, "I have sweet lips, that never before in all our life- no need of thee," for the foot must be guided

> the different fields as so many campaigns which the great general manages through his servants.

The great truths of the gospel as written in the Bible are to be unearthed and quarried by God's ministers, not by might nor power of our own, but "by my Spirit saith the Lord." "The Spirit helpeth our infirm-"What makes you look at gran'ma's pict- ities," and will guide us in judgment as to ure so much? Can't you 'member how she when and where, how much or how little to do. We complain of leanness and constant "Yes, lass, but it fades away; fades so weakness in the Lord's work. Remember quickly my heart is unsatisfied. I can see | Christ's teaching. "Ye shall receive power pan of flour on the long kitchen table, another her in the picture and look at her a long after that the Holy Ghost is come upon you." In this, self is slain, and we say, "None of self and all of Thee." We need not expect God to give us power until we comply with "No, no, lass! You don't see! The his terms in the gospel system. It is a thorough system of God-given laws, and this system must be adopted by every one who would come into the inner court. May God

LONDON BRIDGE.

The first London bridge is said to have been in existence since the tenth century. that always laugh to gladden the heart that A bridge was built of wood over the Thames in 1014, which partly burned in 1136. Old London bridge, which existed until the beginning of the present century, was built of stone. It was commenced in 1176 by Peter "Why gran'pa, it's all straight and of Colechurch, who belonged to a religious and labor fraternity called "Brethren of the "No. no. lass. Don't I see them ? They Bridge." Peter died before the completion looked just that way when I first loved her, of his work, and was buried in the crypt of lass. They never changed. I saw them the chapel erected on the center pier, in ac-

chiefly remarkable for its massiveness and the great amount of material used in its construc- | kingdom of God ?"

feet, with piers varying in solidity from tossed backwards and forwards upon his bed scorching high in the heavens; besides, never, anywhere. And when she smiled as twenty-five to forty feet, so that two-thirds that night; there was no rest, no sleep for day in." Hence, these inconsistencies, this mother doesn't expect me to help her" of the stream was occupied by piers, and in him. The Holy Ghost had carried the Word | self-destruction.



I went up a great mountain yesterday, more than ten thousand feet high. On my been his.

"How did it happen ?" said I. warned him."

heavenly Guide, if we would journey safely. Faith is implicit reliance, and this implies



There was once a man who used to go about the country making his living by conthe fraternity were sitting over the fire. and they were overhauling the contents of their bags. He told me that as he sat by the fire he saw one of his companions bring out something that was bright and glittering, and he said, "Halloa, Jack ! what is that ?" "Why," he said, "it is a New Testament that I bought for fourpence at the fair the my little girl."

wanted to get a Testament, and he struck a bargain, and gave either fourpence or sixpence for it-I forget which. That night what it contained, for it was a book with which he was entirely unacquainted, and his eye fell upon these words: "Know ye not that the unrighteous shall not inherit the heart responded, amen. Necessity said,

"Somehow or other, you must get the Sab-He was like a man who had been shot. He bath out of the commandment, and put Sun-

famine caused by locusts.—Bo THE BOTTOM OF THE ATI soundings which were made be and Newfoundland before layin cable, have made the bottom of almost as well known as the si rope and America. Prof. Hu is a prodigious plain—one of t most prodigious plains in the v sea was drained off, you might all the way from Valencia, on of Ireland, to Trinity Bay in N and, except one sharp incline a from Valencia, I am not quit would be necessary to put or gentle are the ascents and desc long route. From Valencia tl

lie down hill for about 200 mile at which the bottom is now co fathoms of sea-water. Then w central plain, more than 1,00 the inequalities of the surface o be hardly perceptible. Beyond cent on the American side con gradually leads for about 200 Newfoundland shore."

TRANSFORMATION OF PHYSIC One of our readers communic arrangement of the Bunsen bat of which he performs a very cl ment on the transformation of ces. The pile is constructed as zinc, instead of being tubular ing the porous cup, 18 a solid is suspended beneath a bell g iteelf fixed to a wooden cover cally closes the vessel through dinm of wax or cement. The closed by a rubber stopper prov tubulures. One of these latter to the copper rod which supp and which serves as an electro other is provided with a tube gives exit to the hydrogen gas f cock, when opened or closed, o the circuit. In effect, in the ^{hydrogen} escapes, and, in the no erit, it accumulates in the pels the liquid. The pile th ork, as the sinc is no long The carbon and the porous c the soid are arranged alongest in the usual manner. The str this pile permits of performing The metallic conductors fin Poles are connected with a motor, which operates as soon a established. The disengaged a by means of a rubber tube beau ed. shall steam engine, and Company We thus have at the



to his heart-"Know ye not that the teous shall not inherit the kingdom

gave up his conjuring, and followed honest trade, and for months he went nd down England with the arrow of conon sticking fast in his heart; and then, gh the kindly counsels of a town misry in Manchester, he was brought to is trust in the Lord Jesus as his Saviour. to not know whether he is alive or not but when last I saw him he was earning onest living in the east of London. He to make braces, and sell them on the ment and often as he looked up to the d that watched him and his work, as he ed the braces for sale, he would speak homely earnest words about the Lord and the need of seeking him as a Sav. -W. P. Lockhart.

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ill the reader please go over the copious acts we have given, or better, read the re paper under consideration, and then ader the following: Prof. Wilkinson ms that the fourth commandment is unial, growing out of a necessity of man's are and God's government. It is unreed and unrepealable. When it was given, her accepted an existing week, or creone by its own utterances. It fixed the bath upon the seventh day of the week. Sabbath has been changed to the first of the week. The writer does not dare it ought to have been changed. He does attempt to show why it was changed. d yet we are asked to believe, that this versal law, unrepealed, made for all men, for all time, fixing a cycle, and a definite in that cycle, for thousands of years, is so indefinite a document that it does not ter when the cycle begins or ends; whether e reckoned as God reckoned, or in some er way. That it does not matter, if men one to change it, for what reason they nge it, or how they change it. According he logic of this paper, Wednesday may t as well be observed as the seventh day r cycle, as well as any other. True, the bor admits that Sunday, according to the le, is the first day of the cycle, and the bath, according to the Bible and all hisy, is the seventh day of the cycle; "no tter," it is just as well to begin the cycle. ewhere, and end the cycle elsewhere. ch man may make the cycle for himself; hage may make a cycle for itself; each demination may make a cycle for itself. ything is right, if so we keep every sevh day. No theory could be more destruc-. No theory could be more self-contratory. No theory could be more out of and with the facts of history. Despite this pleading, the God-ordained cycle erto-day over the entire earth. Seventydifferent languages, which men have ken and written, have embalmed that in the names and order of the days he week. All civil law defines the week the Bible does. There is not a shadow of nation from one end of the earth to the er. The last day of that cycle, the "Setay," is known to every language on carth cept with the few who have attempted to mafer the name Sabbath, since the Puriton commation) by the term Sabbath, or its uvalent. All calendarial science, all the reture, all commerce, and all legislation w retained to the present hour, the origander of the days, and we are asked to have that all these facts go for nothing. inv is but one explanation. Truth mid to heart of the writer, "The fourth comindment is as enduring as God." His art responded, amen. Necessity micimchow or other, you must get the Seb-

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Hoyular Science.

ARTIFICIAL IVORY.-It has long been necessary to meet a part of the demand for ivory for artistic and industrial purposes by an artificial substitute, which has in most cases heen obtained by injecting whitewood with chloride of lime under strong pressure. A which are added a few hundredths of alum; the mass is then filtered, dried in the air, and allowed to harden in a bath of alum, the result | terrogation, "and save your mother the easily worked than natural ivory.

of a naturally or artificially black skin, we should not look so much to the requirements of the surface, which is constructed to bear itself, but rather we should consider the far | know what." more delicate tissues beneath. We all know stop out the solar energy of light, heat and reflective, so that it should absorb less heat? ly in the dark?

modern as well as in ancient times, almost surpass belief. Kirby and Spence mentioned an army of locusts which ravaged the Mahratta get an orange for his little patient. country, extending in a column five hundred miles long, and so compact that it obscured the sun like an eclipse. Near the close of the last century so many perished in the sea on part of the African coast that a bank three or four feet high, and about fifty miles long, was formed on the shore by their dead bodies vet." and the stench of them was carried one hundred and fifty miles by the wind. In another part of Africa, early in the Christian

WHAT IT WAS THAT AILED BERT.

BY MARGARET J. PRESTON.

I was sitting, not long ago, on the colon- | was winking very hard, with both his hands nade of the beautiful Hotel Schweizerhof, at Lucerne, looking across the esplanade that faces the Lake of the Four Cantons, and watching the sun sloping westward behind up to her, his face all flushed with an emo-Mont "Pilatus with his windy pines." My tion he was trying hard to master, and his new method has been displayed at the Am- attention was arrested by the question of a blue eyes glistening with tears which he was sheep and waste pieces of deer and kid skins had only that day arrived from Zurich : with a voice that would falter in spite of ing. are used. The bones are for this purpose "Mother, what is the matter with Bert? himself, "Mother, now you know what's the macerated and bleached for two weeks in This is the first time I have seen him cry matter with me."-S. S. Times. chloride of lime, then heated by steam along | since we left New York; he has been wiping with the skin, so as to form a fluid mass, to his eyes for the last ten minutes, but I can't get him to tell me what he is crying for." "I'll tell you," I said, in reply to his in-

being white, tough plates, which are more trouble of an answer. I saw him go down the street just now, and stop at the fruit-stall of the old frau who sells apricots. Of course, he could not make her understand a word. A BLACK SKIN.-In considering the use | as he isn't well up in German, and I think it

is likely he got cheated, and paid three prices for his fruit; probably he is mourning over his lost pocket-money.

"I know that's not it," said Vincent variations, and has the means of cooling and | "He has been with the Taylor boys sight maintaining a proper temperature within seeing, and something has upset him, I don't

While we were speaking, Bert came walkhow translucent flesh is to strong light, and ing along the colonnade, with the trace of I'll tell you all about it," was the evasive reit can hardly be doubted that the rays of a recent tears still in his reddened eyes. He ply. tropical sun would light up a white man's was a beautiful boy of eight or nine with one inside considerably, whereas black skin would of the gladdest, and at the same time most sympathetic, faces I ever saw; so that it was chemical rays effectually. Skin heat is of a little curious to see that sunny brow cloudno importance, as perspiration can always ed. His mother's party and ours were keep that down. May not the oiling of the traveling together, and he had crossed the skin in hot countries be partly to make it ocean with us; and I used to be constantly struck with the joyous nature of the child, And may not the regard white races have which yet could be so disturbed at witnessing for clothing be partly for the purpose of pain or distress in another. I remember keeping the inside of their bodies sufficient- | how he was moved at seeing, among the steerage passengers, a sick child, who lay on a pillow all day, on the lower deck. I do

not think a single day passed in which Bert LOCUST PLAGUES-The record of locust did not save some delicacy from the table to plagues in the warm countries of the East, in | carry to this little fellow-passenger; and as oranges are always to be had for the asking, he was constantly after the head-steward to

"Why, my boy," said Mrs. Grant, drawing Bert tenderly towards her, "Vincent tells me that something has worried you. Have you met a lame boy for whom you had no oranges, or couldn't find any bouquet for the sick baby the bonne is hauling along the esplanade ? Never mind; we'll have them

ooked as liquid as the lake before us.

on the lion, and the tears quietly trickling down his cheeks. I looked about to see what squared his back to the pathetic group, and in his pockets, evidently resolved that he would show no handkerchief. Mrs. Grant's eyes were certainly a little filmy as Bert came

ANSWEBING CHILDREN.

"What are you going to do on the Seventeenth ?" asked a gentleman of a child who was playing around him. With true Yankee inquisitiveness and the Yankee trait of answering one question by asking another, the child said, "What is the Seventeenth ?" 'I mean the Seventeenth of June," explained the gentleman. "Well, what is the Seventeenth of June?" persisted the child. He was a little fellow, and the quickest answer being thought the most desirable one, the gentleman said, " Oh, it's a holiday." "What's it a holiday for ?" "Well, some time when I have more time that I can spare now,

But the curiosity of a child being once thoroughly roused, nothing short of a satisfactory explanation will satisfy it. Had that little boy then and there been told in plain, simple language just the significance of the approaching holiday, he would doubtless always have remembered at least that it was a day of national importance, from the fact of some great battle that was fought, when his side was victorious. Mark Twain, in his droll ways tells of a boy who was not very intelligent at the time of his writing, but adds, "He will be if he remembers the answers to all his questions." Well how else, pray, is intelligence to be acquired except by answers to questions?

Said a gentleman of unusual information, the other day, "I used frequently to visit my uncle, a skilled doctor and surgeon, and it seems to me now, in looking back to the time spent in his study, as if I must have tried him insufferably with endless questions. But, without doubt, one reason why I beset him as I did, was because he never seemed tired of answering anything I asked; and not only that, but he would take pains to explain things at length, and often show me objects Bert's face reddened a little as he lifted it explaining what I would ask about. I have from his mother's lap, and his great blue eyes never forgotten, and never shall forget, many swedish language. things he taught me, for they entered into | TOPICAL SERIES.-By Rev. James Balley.-No. 1, My Holy the heart of an impressionable child, eager for knowledge, and no books which I have seen since, explain as lucidity certain facts which he made me understand once and forever; and profiting by his example, I never refuse to answer the questions of a child." In contrast to this, a lady remarked not long sgo, "Once during my childhood I overheard some ladies in conversation using some terms I did not understand, but concerning which my curiosity was aroused, and I asked the meaning of what they were saying. A proper and simple explanation could easily have been given, but one of the ladies, with the utmost gravity, gave me a ridiculous and untruthful reply, and until I was a grown woman myself, I always supposed I was properly informed, until an accident revealed to me the absurd falsehood I had implicity believed for years." Never deceive a child. Of course some questions are asked which cannot be answered understandingly, but remember the answers to a child's question often furnish instruction to a man or woman in embryo. Reply in a manner you would be perfectly willing to have reproduced several years later.-Golden Rule.

The aged saint looked at the questioner with amazement, and, with the greatest ear-Vincent was doing. He had deliberately | nestness, replied : "Couple Heaven with it ! couple Heaven with it, and then ?" Yes, that addition sweetens many a bitter cup, and enriches many a poor lot. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen; for the things which are seen are temporal, but the things that sterdam Exhibition, in which the bones of ten-year-old boy, the son of a friend, who determined should not fall; and he said, are not seen are eternal."-Times of Refresh-

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era, one plague of locusts is said to have caused the death of 800,000 persons, and in 591, nearly as bad a plague occurred in Italy. Again, in 1478, more than 30,000 persons perished in the Venetian territories from famine caused by locusts.-Boston Budget.

THE BOTTOM OF THE ATLANTIC. - The soundings which were made between Ireland and Newfoundland before laying the Atlantic cable, have made the bottom of the Atlantic almost as well known as the surface of Europe and America. Prof. Huxley says: "It is a prodigious plain-one of the widest and most prodigious plains in the world. If the sea was drained off, you might drive a wagon all the way from Valencia, on the west coast of Ireland, to Trinity Bay in Newfoundland and, except one sharp incline about 200 mile from Valencia, I am not quite sure that it would be necessary to put on the skid, so gentle are the ascents and descents upon that long route. From Valencia the road would lie down hill for about 200 miles, to the point at which the bottom is now covered by 1,700 central plain, more than 1,000 miles wide, the inequalities of the surface of which would be hardly perceptible. Beyond this, the ascent on the American side commences, and gradually leads for about 200 miles to the ewfoundland shore."

ces. The pile is constructed as follows : The large letters : zinc, instead of being tubular and surrounding the porous cup, is a solid cylinder, and is suspended beneath a bell glass, which is uself fixed to a wooden cover that hermetically closes the vessel through the interme-^{means} of a rubber tube beneath the boiler extract the broken spear.

"It's nothing of that sort at all; I can get oranges and bouquets, and I can make the frau understand just how many apricots I want, and how many kreuters I must give for them. But, mother, you and auntie just come with me, and I'll show you what's the matter."

Mrs. Grant, Vincent, and I accordingly followed our little guide. We soon came out upon a little grassy park, and, crossing it, found ourselves within a small grove, which was terminated on one side by a rampart of rocks a hundred feet high at the tallest point. The face of the rock was tawny-colored, and for fifty yards, or thereabouts, was bare and smooth, but marked with natural fissures and fractures. At its base there was a pretty miniature lakelet, surrounded by an iron railing; and in front of this railing were several rows of seats, under the thick, cool green of the grove.

On one of these iron benches Bert had us comfortably seated almost before we had time to look around. When we did, there, confronting us, in a niche of the rock, lay, in all fathoms of sea-water. Then would come the the heroic dignity of his silent, agonizing, yet resigned pain, Thorwalsden's splendid piece of sculpture,—the Lion of Lucerne!

I think I need scarcely tell my readers what this most masterly group is intended to commemorate. But lest there should be a boy here or there who does not remember it, I will remind him that it is in memory of the noble Swiss Guard, who perished, almost to TRANSFORMATION OF PHYSICAL FORCES. - | a man, in protecting Louis XVI. at the One of our readers communicates to us an beginning of the French Revolution. They arrangement of the Bunsen battery by means suffered themselves to be shot down in cold of which he performs a very curious experi- blood, rather than prove false to a soldier's ment on the transformation of physical for- oath of honor. Above the niche is cut, in

> "HELVETIORUM FIDEI AC VIRTUTI." ("To the Fidelity and Bravery of the

> > Swiss.")

Below is the list of those who perished. dium of wax or cement. The bell glass is Mortal anguish, agony, unto death, which losed by a rubber stopper provided with two yet wrung forth no groan; pain, of which no ubulures. One of these latter gives passage | language could give any idea, --were never to the copper rod which supports the zinc, more finely wrought in stone. The figure is and which serves as an electrode, while the above life-size, but did not appear so, seen other is provided with a tube and cock that from where we were sitting. The niche gives exit to the hydrogen gas formed. The seems the natural lair of the lion, and the book, when opened or closed, opens or closes | color of the rock is its exact tawny hue. The he circuit. In effect, in the first case, the spear-head has entered the victim's heart. ^{lydro}gen escapes, and, in the second, having | and the broken spike protrudes from his side, ¹⁰ exit, it accumulates in the bell and ex- | The expression of the drawn brows, of the pels the liquid. The pile then ceases to tense nostrils, of the gasping mouth, of the on a warm summer day. An acquaintance Work, as the zinc is no longer immersed. | contracted paws, conveys such an idea of the | had just accosted him, when a splendid carthe carbon and the porous cup containing utmost intensity of suffering, that for relief riage rolled past, in which a haughty man the acid are arranged alongside of the bell one is obliged to turn away. Yet, in the rode, whose whole appearance bespoke a life in the usual manner. The experiment that midst of all this anguish, the lion's paw pro- of luxurious ease. "What do you think of this pile permits of performing is as follows : tects the shield of France, on which we see the Providence of which you sometimes The metallic conductors fixed to the two the fleur de lis, its national emblem. Such speak ?" said the acquaintance. "You know poles are connected with a small electric extremity of dumb suffering ! Such de-motor, which operates as soon as a contact is spairing agony ! One feels like diving across himself like a green bay-tree. His eyes stand established. The disengaged hydrogen is led the smooth pool, and making an attempt to out with fatness; he is not plagued as other

1, soon boils the water and sets the engine looking at one another; and without exactly ing in his providence, and toiling and sweat-^{Tanning.} We thus have at the same time a ^{generator} of heat and electricity.—La Na-^{ture}. I tooking at the another, and without classify ing in his providence, and toping and sweat-ing in your old age, get little more than bread and water. How can you reconcile this with man sat near me, with his gaze steadily fixed Providence."

MAKING BEAUTIFUL YEARS.

We greatly mistake if we think that there is no opportunity for ordinary lives to make their years beautiful, and to fill them with acceptable Christian service. In the common relations of life there is room not only for duty but for heroism. No ministry is more pleasing to the Master than that of cheerful and hearty faithfulness to lowly duty, when there is no pen to write its history and no voice to proclaim its praise. To be a good husband, loving, tender, unselfish and cherishing, or a good wife, thoughtful, helpful, uncomplaining and inspiring, is most acceptable service. To live well in one's place in the world, adorning one's calling, however lowly, doing one's most prosaic work diligently and honestly, and lwelling in love and unselfishness with all men, is to live grandly.-Star and Crown.

COUPLE HEAVEN WITH IT.

An aged Christian had paused to rest himself as he trudged along under a heavy load. himself like a green bay-tree. His eyes stand out with fatness; he is not plagued as other men; while you, believing that all the silver a small steam engine, and, when light- We sat silently gazing, without so much as and gold is the Lord's, serving him and trust-

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8

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INTEBNATIONAL LESSONS, 1886.

THIRD QUARTER.

July 3. Jesus and the Blind Man. John 9: 1-17. July 10. Jesus the Good Shepherd. John 10: 1-18. July 17. The Death of Lazarus. John 11:1-16. July 24. The Resurrection of Lazarus. John 11:1 7-44. July 81. Jesus Honored. John 12: 1-16, Aug. 7. Gentiles Seeking Jesus. John 12: 20-89. Aug 14. Jesus Teaching Humility. John 18: 1-17. Warning to Judas and Peter. John 13: 21-88. Jesus Comforting his Disciples. John 14: 1-14. Aug. 28. Sept. 4. Jesus the True Vine. John 15: 1-16. Sept. 11. The Mission of the Spirit. John 16: 5-20. Jesus Interceding. John 17: 1-26. Sept. 18. Sept. 25. Review ; or, The Sabbath. Gen. 2 : 2-4, Ex. 20 : -11, Isa. 58: 13, 14, Luke 4; 16, Acts 17: 2, 8; 18: 4, 11.

LESSON VI.-GENTILES SEEKING JESUS.

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

For Sabbath-day, Aug. 7th.

SCRIPTURE LESSON .--- JOHN 12: 20-36.

20. And there were certain Greeks among them that cam 21. The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would

see Jesus. 22. Philip cometh and telleth Andrew : and again, Andrew and Philip tell Jesus. 23. And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. 24. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone : but if it die, it bringeth forth much fruit. 25. He that loveth his life shall lose it ; and he that hateth his life in this world shall keep it unto life eternal. 26. If any man serve me, let him follow me; and where I am, there shall also my servant be; if any man serve me, him will my Father honor.

him will my Father honor. 27. Now is my soul troubled; and what shall I say? Fa

ther, save me from this hour: but for this cause came I unto

this hour. 28. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify

it sgain. 29. The people, therefore, that stold by and heard it, said that it thundered : others said, An angel spake to him. 30. Jesus answered and said, This voice came not because

of me, but for your sakes. S1. Now is the judgment of this world : now shall the prince of this world be cast out. S2. And I, if I be lifted up from the earth, will draw all

men unto me. 33. (This he said, signifying what death he should die.) 34. The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou. The Son of man must be lifted up? Who is this Son of man? 35. Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. 36. While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and depart-ed, and did hide himself from them.

GOLDEN TEXT.—And I, if I be lifted up from the earth, will draw all men unto me.-John 12: 32.

OUTLINE.

I. Certain Greeks ask to see Jesus. v. 20-22. II. Jesus glorified through his death. v. 23-30. III. The attractive power of the cross. v. 31-83. IV. Objections answered. v. 34-36.

than when it is casting off, its worn integument, and clothing itself anew, and multiplying itself as in the case of the seed, thirty, sixty, or even an hundred fold. Jesus sees in this law of the vegetable world a faint emblem of what he is to experience as he makes to himself a spiritual body, or becomes the principle of spiritual life in a multitude who are to be redeemed from sin and woe.

V. 25. He that loveth his life shall lose it. To lose one's life according to Christ's meaning, is so to make self first and chief, that self gratification becomes to the highest interest of him who is ruled by it. life eternal. That is, he that sacrifices it to his better life when they come in conflict, shall preserve his better life. He that loves God with all his heart, and his neighbor as himself, will be called to suffer much; but it will be but for a moment, and will is sue in "a far more exceeding and eternal weight of glory." 2 Cor. 4: 17. He that forgets self, in his love to God and man will be assailed, and stripped. and wounded, and left half dead by the forces of moral evil; but he will be reanimated, and crowned by the infinite grace of God, and the uplifting power of a good conscience and a true heart.

V. 26. If any man serve me, let him follow me. This is Christ's answer to the request of the Greeks. Service of Christ is to be sought, not by secret interviews, but by practical following of him in a life of daily self-sacrifice for others. And where I am, there honor. True service of Ohrist will issue in being forever with the Lord. To be with Christ and to reign with him, this is fullness of joy to the Christian heart. Again, service to Christ will be rewarded by honor from his Father. The true disciple of Christ will be an heir of God, a joint heir with Christ: having suffered with him, he will also be glorified with him,

V. 27. Now is my soul troubled. The word rendered "soul" is the same word as that rendered "life" in verse 25 and is the seat of natural feelings and emotions; and, as the fatal hour approaches, our Lord is, in that nature of his human life, troubled. And what shall I say? That is, to what source must I look for help? Father, save me from this hour. The sense here appears to be "bring me safely out of the conflict," and not simply "keep me from entering into it." The context would not allow the supposition that he actually prayed to be delivered from the crisis. but that he prayed to be sustained in the struggle. But for this cause came I unto this hour. That is, unto this hour of suffering and death I came, just because it was such an hour. Every step of my course has looked to this now impending, atoning death.

V. 28. Father, glorify thy name. Here, self was forgotten for the Father's glory, the Son of God, "He came obedient unto death, even the death of the cross." Phil. 2: 8. In this spirit of Christ is rethe cross." Phil. 2: 8. In this spirit of Christ is re-vealed a triumph of love in which there is no selfish-ness. Then came there a voice from heaven, soying, I have both glorified is, and will glorify it again. This voice was intelligible, certainly to Jesus, probably

V: 35. Then demotsed unto them. Yet a little while is the light solution rates does not stop to argue with them, not even to evolute what he had said before, but proceeded to spect the same truth in another form. Hereless to himself as the Light in their midst and at the since time intimates that he, the true Light, is how we remain, in his present form with them **Welk while** ye have the light. He urges them to use their opportunity of learning the truth. Light rejected **b** contain to be followed by thick darkness. To refuse truth is to choose error. For the law or principle of all action. Selfishness is ruin he that walketh is wirkness knoweth not whither he goeth. A man completious in his ignorance is ha-He that hateth his life in this world shall keep it unto ble to the same disters as if willfully rebelling against known truck. Walking in darkness may be ever so confident and yet may lead to eternal destruction. If there disciples would understand him hereafter it betwees them to see to it that they understand him now, while he is present with them. V. 86. While yo light, believe in the light, that ye may be the children of light. Believing in the light is here spoked of as being, born or becoming children of the light and becoming children of the light implies the transibility of a continual subse-quent growth into the feet manhood, in the light and life of Christ-such the highest end of true faith in Christ and his attaing death.

Boske and Magazines.

FOR very little beeple is Babyland, the August number of which is before us. Its full-page illustrations and its summer pictures are very attractive, while its little stories are both interesting and instructive. Mothers will have to read it through a good many times and their little ones will get much to amuse and interest from it. Boston, D. Lethrop & Co.

Our little people who are favored with the monthly visits of Our Link Men and Women, will find a treat in the August number. It contains six fullpage illustrations, desides numerous smaller ones, all connected in man way with the stories and sketches of the mather. Facts about China and America are made interesting to children, and will help to form a transition profitable reading in later years. D. Lothrey, Co., Boston.

IT is difficult the tree any adequate idea of the choice things is by **Beholas** for August, in a brief notice. "A Rocke Hountain Hermit" is a thrilling account of the ture in that wild region in which one's new are bears and other wild ani-mals. The bit of article, "George Washing-ton," reaches course S1" in this number; and the ton," reaches cannot see all in this number; and the stories—Little to the fountieroy, Nan's Revolt, and the Kelp Gathered wow in interest with each suc-ceeding number of the sec., jingles, etc., abound. The number of the sector of the sector of the sector of the The Agassis for the sector of t ive matter ; and the little Schoolmam continues her fascination of the in Jack-in-the-pulpit. Cen-

CHEESE,-Receipts for the week, 75,006 boxes; exports 56,575 boxes. The English export demand has less courage than in former seasons, and buyers weaken easily. Last half this week fine cheese could be bought at 8c., and skimmed cheese, unless fine, were almost unsaleable at any price. The home trade consumption is enlarged at present prices. We quote :

Factory, white, full-creath, finest...... 73@ 8 skims..... 1 @ 5

Eggs.-Receipts for the week, 15,329 barrels. There is good demand and firm market especially for near by marks of fresh eggs. We quote :

Near-by marks, fresh-laid, per doz.....151@16

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RECEIPTS.

knowledged from week to week in the paper. Persons sending money, the receipt of which is not du-ly acknowledged, should give us early notice of the omission. Pays to Vol. No Mrs. Daniel Stillman. Potter Hill, R.I. \$2 00 42 52 44 75 E. L. Burdick, Limons, Fls., Mrs. Electa R. Wood, Binghamton, N.Y.2 00 - 44 Edgar Bennett, Verona Mills, 2 00 42 Q. D. Greene, Adams Centre, 2 00 42 1 00 42 Polly Coon, 2 00 42 Alva G. Greene. A. O. H. Whitford, " 2 00 48 2 00 43 Roswell Clarke, 2 00 43 M. E. Maltby, DOTTER PRESS WORKS. 1 00 42 Lyman Saunders, 2 00 42 D. Greene, C. POTTER, JR., 42 G. Allen, Alfred Centre. 2 00 52 W. B. Stillman, Saginaw, Mich., 42 52 2 00 W 2 00 42 52 Elish Coon, Albion, Wis., 2 00 42 52 Mrs. E. P.Babcock." Mrs. S.A. Watson, Diamond City, Mont.2 00 42 - 33 HELPING HAND. F. O. Burdick, Scott, N. Y. W. L. McWhorter, Quiet Dell, W. Va., 1 12

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PUBLICARD DT THE AMBRIC VOL XLII.-NO. The Sabbath Entered as second-class mail mice at Alfred Centre, N. Y. ALL ABE YOUR BY REV. J. W. MO Sermon preached at Albion. Wi published by request of Quart Wherefore let no one glory things are yours; whether Paul, phas, or the world, or life, or dea ent, or things to come, all are y Christ's, and Christ is God's." When the apostle wrote t were serious divisions in the inth. The brethren had common error of giving the men rather than to God. "I am a believer in Paul preachers who have visited him the ablest and the so square my religious belief his teachings and example." rejoin, "Not so, my bro estimate Brother Paul. He and a fair preacher, I adm Apollos is far ahead of him especially in the matter of serve what a fine voice he ha tiful modulations! What And then, how ably he hand ures! He is the leader for n hesitate to give him the pre others as a spiritual guide." - Proprietor. rises another, who is equally

his praises of Cephas, or ought we know to the cont have been other preachers, warm admirers and special church. The result was it have been expected—an unp to the discredit of the Oh The same thing has occur times. One says, "I believe was the greatest and nobles formers. No improvement or can be made, on his syst truth. I follow him, and called by his name." Anoth fer Calvin. He was sound than any other theologian his Institutes' he has exha subject of theology. He wa complished Bible scholar, and a philosopher as well. me a Calvinist, if you please name." "No, no," says an was the greatest man that seen since the apostolic ag leaves nothing to be devised trine or church polity. I c being anything but a Weel they run on, each sounding favorite, and looking with contempt, upon the follow great men. Most earnestly does the all this foolish man-worship, real cause and source in the church members. "Who asks, " and who is Apollos ? only ministers of Christ. lieved in them, but only three Lord gave you grace. The fied for you, nor were you their respective names. W in men? Why boast of the and transcendent attainm so, you show that you are but that you " are walking is the way that men of the disgusting hero-worship. among Unristians for this Christ is all in all; man is no tore let no one glory in i indeed, committed the treat to these Corthen Vessbla this in order that the excel Grammy be of God, and not WWD TEAD & share in this ALL DECEMPTION DECAMPE A STATE OF A

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INTRODUCTION.

During the days which succeeded the triumphal soury of Jesus into Jerusaiem his time was spint nostly in the temple, teaching and unfolding the nature of his kingdom about to be set up. As expressive of this idea, he exercised a kind of Messianic soverignty by way of authority in the order of the temple. He drove out those who had made his Father's house a house of merchandise, and taught a lesson from the widow's mite in the temple treasury. He went over to Bethany at the close of each day, and while returning to the city on one of these mornings he taught his disciples a lesson of faith from the withered fig tree. It was in the midst of these wonderful lessons and manifestations of divine power that the Greeks became persistent in their desire to see him. This is the theme of our present lesson.

EXPLANATORY NOTES.

V. 20. And there were certain Greeks among them that came up to worship at the feast. These words signify persons of the Greek race, proselytes to the Jewish faith. They doubtless came from Greece or some of the Grecian colonies in Decapolis. They had become believers in the true God, and now they were more ready to receive the Messiah than the native Jews were. The Evangelist does not mention where these persons were when they expressed a desire to see him; but it is very reasonable to suppose that they were in the court of the Genules.

V. 21. 2 he same came therefore to Philip, . . saying, Sir, we would see Jesus. Probably Philip was a Greek by nationality, and for this reason they might have felt more freedom in approaching him he was a disciple of Jesus, and could appeal to him directly to introduce them to Jesus.

V. 22. Philip cometh and telleth Andrew: and again, Andrew and Philip tell Jesus. The two disciples first consult together and then together come to where Jesus is and inform him of the request of the ministry was only to the Jews. He was in the temple where the foreigners could not come to him, and hence must come to them.

V. 28. And Jesus answered them, saying, The hour is come, that the Son of Man should be glorified. He refers here to the consummation of his earthly minhis glorious resurrection. These are the supreme events in the moral history of the world. All past history had been preparing the race for this time. and all subsequent history is but the unveiling of the divine significance of these sublime events.

V. 24. Verily, verily, I say unto you. This is a very emphatic form of expression, and anticipates an intense thought, as follows, Except a corn of wheat fall into the ground and die, it abideth alone. Nature and spirit are wholly distinct, yet the law of life for the one resembles in many particulars the lifted up? Who is this Son of man? They seem to tained. For the vital principle is never more active spiritual kingdom."

voice was intelligible, certainly to Jesus, probably ... to his discipline. Christ had glorified God by his him by his death for all men and by the gradual spread of the gospel among all nations.

V. 30. This voice came not because of me, but for your sakes. These words of Jesus imply that the voice was heard by the disciples, and he explained it as for their sakes that their unbelief might be driven away and their faith in him, as the Messiah, might be strengthened.

V. 31. Now is the judgment of this world. The conflict between light and darkness has been long and fearful, but now the decisive hour is approach ing, when it shall be determined who shall rule this world. The word "Judgment," as in many places signifies decision and final triumph of justice over

wrong. Christ over Satan. Now shall the prince of this world be cast out. The title, "Prince of this world," was the regular Rabbinic title for Satan. He rules the worldly influences, the powers of selfishness and of sin. Now Christ is to be lifted up and Satan is to be cast down. His dethronement begins at the death of Jesus on the cross, and steadily goes on till his kingdom is utterly destroyed, and Christ's kingdom attains a glorious triumph over all the powers of tlarkness,

V. 32. And I, if I be lifted up from the earth, wi draw all men unto me. It is by the lifting up upon the cross that Jesus was exalted to be Prince and Saviour. The reign and triumph are certain, but they are conditioned upon his death. Christ crucified was, and is the attractive power, drawing men to himthan any other of the disciples. They knew that self. The drawing spoken of must be understood to embrace all spiritual influences by which men are led to put, their trust in Christ and to serve him with a true heart. But the victory may not be gained at once. Divine processes seem to men very slow. But the circle of the Redeemer's influence is ever enlarging and the time will surely come when the great Greeks. They apparently doubted, at first, whether | majority of the living will be subject to Christ. to bring the request to him, since they supposed his | Then the world will be full of light; the deepest and broadest currents of human thought and action will be Christian.

V. 33. This he said, signifying what death he should die. No doubt this kind of death, that is, by crucifixion, was felt to be peculiarly ignominious and painful. Still it was glorious and all powerful in istry, his anal offering of his life on the cross, and its attractive influence upon the moral sense of humanity, because it was so intensely expressive of the boundless love of God for sinful humanity.

V. 34. We have heard out of the law that Christ abideth forever. These words show clearly that the multitude failed to understand the meaning of Christ's language. The Jewish Scriptures had taught them that Christ, when he should come, would abide forever. They were, therefore, unable to reconcile his removal from the earth either by death or otherwise. How sayest thou, The Son of man must be law of life for the other. And no religious teacher | imply that Jesus arrays himself in opposition to the has equaled Jesus Christ in setting forth spiritual prophecies concerning himself. They could not see truth by the aid of facts, taken from the realm of how he could be the Son of man or the Christ of nature. In nature, life springs out of decay and prophecy and be lifted up. Hence they raise the death, for death is not annihilation of being, but, question, "What sort of a person he is. Is it posnormally, a process by which the very life of the seed sible that they have misunderstood him as being the is renewed and multiplied. Death is a process of Messiah himself. One thing is very evident; they glorification, or a process by which new glory is at have but a faint idea of a suffering Messiah or of a

Personal Providence with the great serpent mound in the Miami region ministry among the Jews, and he was now to glorify of Ohio, and then passes to other points, describing some very curious evidences of the fascination which the serpent seems to have had for the race which is now extinct. "The Lodge Dwellers" is also an interesting article. Correspondence, The Museum, Notes on European Archeology Notes on. American Ethnology, Notes from the Far East, etc., are departments well filled with matter interesting and instructive to the student of these quaint and curious things. F. H. Revell, 150 Madison St. Chicago, Ill.

> THE August Wide-Awake may be described as a "Flower Number." since there are eight flowerpoems in it, exquisitely illustrated, celebrating fancifully the dandelion, the fleur-de-lis, the sweet brier, the white daffodil, the four-leafed clover, the mignonette, the water lily and the tulip. The Bal lad of the number is "Sir Walter's Honor," commemorating a touching incident in the life of Sir Walter Raleigh. There are several new and interesting stories, and the scrials are entertaining and instructive. In the Chautauqua Readings we have "George William Curtis and his Books," "A Midsummer Night with Shakespeare in Prague," "How to see a Bumble-bee," "Petrarch," and Twenty Questions in English Literature. D. Lothrop & Co., Boston, Mass.

THE Pulpit Treasury for August is warm, fresh, timely and able. The variety and suggestive helpfulness of the articles in this monthly never flag. but are sustained with vivacity and increasing manly vigor. The needs of the preacher and Christian worker are kept steadily in view and are amply supplied. Rev. N. H. Van Arsdale, one of the editors of the Christian Intelligencer, New York, and pastor of the Reformed Dutch Church, Paterson, N. J., is accorded the first place in this number. His portrait furnishes the frontispiece, and his excellent sermon on Hosannas to Jesus is the first in the sermonic department. A sketch of his life and view of his church are also given. There are other full sermons, sermon sketches, etc. The entire number is readable, instructive, and helpful. E. B. Treat, 771 Broadway, New York.

WHOLEBALE PRODUCE MARKET.

Review of the New York market for butter, cheese etc., for the week ending July 24, 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, 46,975 packages exports 3,901 packages. There is quite a speculative feeling based upon the proposed U.S. Oleo, law. The New York State law, passed in the spring of '84, provoked a similar disposition, yet the crop of that Now this proposed U. S. Oleo. law, embracing as it E. S. BLISS, Treasurer, Richburg, N. Y. does the "land of the free and home of the brave," it is thought will surely put up prices, and its influence is a factor in the present market. We quote:



