

# The Sabbath Recorder.

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

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## The Sabbath Recorder.

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### NEW TESTAMENT JUSTIFICATION.

An essay read before the ministerial Conference, at Utica, Wis., May 28, 1886, and requested by the Conference for publication in the SABBATH RECORDER.

What is the New Testament idea of justification? Webster says that, "In theology, the word means remission of sin, and absolution from guilt and punishment; or an act of free grace by which God pardons the sinner, and accepts him as righteous, on account of the atonement of Christ."

If one had never sinned, he might, legally, be justified. But none can be justified in this way, for "all have sinned."

A sovereign has the sole right to prescribe conditions of justification. God can acquire none without a complete righteousness. If the righteousness is not complete, there is a lack that cannot be justified. A justification without righteousness would be a violation of truth—an unrighteous sentence. Then how can we, guilty wretches, obtain such righteousness? Paul says there can be no acceptance with God on the ground of human works of law. This settles the question, so far as our works can go. If it were possible for us to obtain justification by our works, it could not justly be granted without them, and then there would be no need of the atonement of Christ. Nor can our faith justify us; although it is said we may be justified by faith; i. e., by means of faith; yet it is not for faith, or on account of it. If it came on account of faith, then justification would be predicated on human works. In that case, some persons would be justified by a more perfect righteousness, and others by a less perfect righteousness, according to 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 provision consists, partly, in a relaxing of the law of righteousness by the atonement of Christ, so that we can keep it to a degree that we may become righteous, in part by our own good works, and in part by what he has done for us. This implies that through Christ, the law of God now requires only a partial, or imperfect obedience—that he has lowered down the standard of morality as a compromise to accommodate our sin-produced frailties. But every law must, of necessity, require perfect obedience to all its demands, or none at all. Hence, if a less rigid morality is required under the gospel than under the law, then God must have yielded up some moral claims that he once 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.

In Luke 18: 9-14, Christ describes the Pharisee and Publican praying in the temple, and winds up by saying in reference to the Publican: "I tell you, this man went down to his house justified rather than the other." The Pharisee trusted in his own 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 through the atoning blood of Christ, which was typified in the sacrifice then burning upon the altar, over which he had confessed his sins, and thus expressed his faith. This harmonizes with what Paul says in Rom. 3: 20-28, "Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin. But now the righteousness of God without the law, is manifested, being witnessed by the law and the prophets; even the righteousness of God, which is by faith of Jesus Christ, unto all and upon all them that believe; for there is no difference; for

all have sinned and come short of the glory of God; being justified freely by his grace, through redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are passed, through the forbearance of God: to declare, I say, at this time, his righteousness; that he might be just and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? Of works? Nay, but by the law of faith. Therefore, we conclude that a man is justified by faith without the deeds of the law." The leading thought here is that transgressors of God's law can never redeem themselves from under its curse by any works of their own; for nothing less than to love and serve God with all the heart and strength, is binding upon everyone at each moment of his existence; so that one moment's neglect can never be made up. Hence, on the score of equity, such a one can never be justified, unless by some provision outside himself; and no authority but the Lawgiver would have a right to decide the conditions upon which justification should be granted; and nothing could be more impudent and insulting, or more hopeless, than for a criminal to dictate to the law-making power the conditions upon which he will consent to be pardoned. We should think a human lawgiver very irrational who should allow a criminal to select his own penalty in place of the one prescribed in the law.

The divine Lawgiver has provided a way of pardon by the gift of his own Son, that those conscious of their guilt, justifying God's condemnation of them, and relying upon that provision, will be justified and released from the penalty, as a free gift of God's mercy. So that all such boasting of righteousness by works, as indulged in by the Pharisee, is forever excluded, as, in itself, a damnable sin. In the divine provision the declaration of the Psalmist (85:10), "Mercy and truth are met together, righteousness and peace have kissed each other," is gloriously fulfilled. God could not devise a plan that violated his own infinite justice. "Therefore," says Paul, (Rom. 5: 1, 9, 10,) "being justified by faith, we have peace with God through our Lord Jesus Christ. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." That is, if his love for us was so strong, while we were his enemies, that he died to redeem us from deserved condemnation, how much more may we expect he will, by the power of eternal life in him, save us, if we cordially 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 me, and gave himself for me." Through the just condemnation of the law, Paul saw that he was dead to all hope, on the ground of redeeming himself by his own doings, and by his defects he would incur new condemnation 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 the promise was made." What law was 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 fulfil its predictions. It was added to something that existed when it was introduced, and because of transgressions committed before its existence. But "where there is no law there is no transgression." Rom. 4: 15. Hence that to which this typical law was added was the law of God, the moral law, which grew out of man's existence in his moral relations to God and his fellow men.

Hence the consistency and force of Paul's 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 Christian'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 single principle in God's moral law, since the character of Christ is made up of these principles. To reject them would be to reject him as a moral and holy being, and hence to reject salvation from sin through 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 answers this cavil (2: 20-26), "But wilt thou know, O vain man, that faith without works is dead? Was not Abraham, our father, justified by works when he offered up Isaac, his son, upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the Scripture was fulfilled, which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the friend of God. Ye see then how that by 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 and control a man's works, has but little moral force, and hence no saving, purifying 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 them."

### WAY-SIDE NOTES.

BY REV. J. B. CLARKE.

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 Agent of the Tract Society, it being so far one side of our lines. The visit has been made, however, and the results have exceeded 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 localities, over \$200 was secured in all. It was found that so many much-scattered families could not all be seen in a fourth of July week, so two Sabbaths were spent there. After a pretty thorough visitation and attendance upon the various appointments of the church, including covenant and young people's meetings, the field to us appears to be one of the most important and promising on the frontier, if it is thus to be classed still. The congregations on the Sabbath were large, and the attendance at Sabbath-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 growing town that is surrounded by excellent lands, and the outlook for them seems bright. There are many features of the country that impress a stranger from the rocks, hills and woods of New York. Such valleys as the Loup and Mira, broad, level, fertile, everywhere free from stone, skirted by bald-headed bluffs, prepared by nature for the plow, now covered with fields of corn, barley, oats and wheat, form a wonderful picture. And then another sight worth seeing is the region tributary to North

Loup, on Davis' Creek, where we saw, 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 six weeks, crops generally are looking well and give proof of the fertility of the soil to endure a severe drouth. Bro. Geo. J. Crandall, the pastor, has a large parish, and is doing good work, we should judge, from the interest shown in all the undertakings of the church. His young people seem to be well enlisted in "Christian Endeavor," and have some signs of revival interest attending their labors.

Much might be said of the evidences of 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 well-behaved 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 much indignation among the other exhibitors that the order was soon issued that the "saloon must go," and so the disgusting show was compelled to retire to its own peaceful (?) quarters.

The following, from the *North Loup Mirror*, may be of some interest to friends in the East who know the parties:

"A pleasant affair came off on July 4th, at the residence of Mr. and Mrs. D. C. Maryott, that date being the 25th anniversary of their marriage. A large number of their friends gathered at this village with well-filled baskets, and headed by the North Loup brass band, a procession set out ostensibly for Mr. Maryott's grove, but instead of stopping there they kept on to his house and took possession and spent most of the day in a happy, social way, which included a bountiful dinner and several excellent pieces of music by the band. Before leaving for home, the friends gave Mr. and Mrs. Maryott a well-filled purse of silver as a token of their esteem, and a memento of the occasion; the same was presented with congratulatory remarks by Eld. J. B. Clarke, of Alfred Centre, N. Y., an old-time friend of the couple, who is spending a few days here as an agent of the American Sabbath Tract Society. Mr. Maryott responded with much feeling, giving thanks to all for their tokens of good will and friendship. Nearly one hundred were in attendance and the gathering was a decided success and reflects credit upon all who contributed to its enjoyment."

For favors received we are indebted to Elds. Crandall and Oscar Babcock. The latter we met for the first time, and enjoyed his reminiscences of the early settlement of this country. We are glad to have had such an opportunity with our brethren in Nebraska, and shall ever pray that they may be rich in faith and good works, trusting not in "uncertain riches, but in the living God."

JULY 15, 1886.

### WASHINGTON LETTER.

(From our Regular Correspondent.)

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

What is the matter with our legislators? Is it the hot weather? Last week there were blows and bloodshed between two discordant members of the Lower House, and a vicious battle of words between two Presidential candidates in the Senate. The present week opened with a violent scene of passion in the Upper House, such as has not been witnessed in that august, dignified body for years, and had the dispute occurred outside the Senate Chamber, there probably would have been a repetition of the Cobb-Laird incident. And it was all about oleomargarine and

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 invoked the arm of the law to keep it alive at the expense of other business was unfit to live. He charged that the supporters of this bill were influenced by political considerations; that butter, like conscience, made cowherds of them all. The necessity of "grease" to carry the State of New York two years hence was what effected them.

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. Edmunds—which 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 a 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 temptation to pounce upon the Senator from Kansas. "He charges me with being directly interested in this measure," shouted Mr. Miller. "It is true, I live on a farm and keep a few cows and horses, and at some periods of the year I make butter and cheese. But for every dollar that I have received from my cattle I have paid out ten, and in no sense am I directly interested in the pending legislation." Bursting into a frenzied rage he defied Mr. Ingalls, shook his fist in his face, stigmatized the charge against himself as malicious and untrue, called him a coward for protecting himself behind the parliamentary usages of the Senate, and more than intimated that he would never have dared to say what he had outside the Senate Chamber. He also described Ingalls as a circus peddler, and told him if he failed as U. S. Senator he could probably make a living by manipulating bogus jewelry.

The Senator from Kansas, who was now thoroughly angry himself, disclaimed having had any reference to Mr. Miller in his remarks, but retorted that he was now going to be personal some himself. He has a limitless vindictive vocabulary, and he drew liberally upon his resources. He proceeded to say that it was a national indecency and impropriety for Mr. Miller, who was a dairy farmer, and personally interested in what the cow did for mankind, to be chairman of the committee which brought forward a bill 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 committee 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 these 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 easily than if the full quota of Members were there to wrangle and waste time.

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## Missions.

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

By the arrangement of the pastor of the First Hopkinton Church, Rev. I. L. Cottrell, the hour 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, prayer, 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 MISSIONARY 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 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 self-supporting 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 entrenched 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 Committee 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 \$59,000 that had helped to deliver the Union from debt, with serious misgivings, because every indication of Providence seems to say, "Go forward." The report of the committee, which was adopted, closes with these words, that are worthy of our own 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 past experience has shown that the vote in convention at our anniversaries, which is composed of a few hundred of those among us who are most interested in the mission-work, 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 as we go. We would suggest whether it would not be a safer and a wiser course to vote from year to year that the Executive Board be instructed to base their appropriations on the average contributions of the

three preceding years. Then, if more than this average comes in, there is always a place to spend it wisely, and it will help to increase the average sum to be appropriated the coming year. While if the contributions of the year should fall short, none 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 the missionaries of the Union, in the distribution of the Scriptures, and in the revision, translation and printing of the Bible in foreign tongues.

The Board of Managers and the Executive Committee united in the recognition of a wide-spread Protestant revival now moving over France, and in recommending the re-organization 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 Secretary, and chose our esteemed friend, Dr. M. H. Bixby, of Providence, R. I., as an Associate Secretary. We congratulate the Missionary Union upon obtaining such valuable services, and Dr. Murdock on the prospect of having 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 A 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 Velthuisen. The first Seventh-day Baptist church in Holland was organized in 1877, and Bro. Velthuisen 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 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 boarding-school. 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, among the Scandinavians, we have recent converts and new helpers. On the older fields, through the Middle and Eastern states, the servants of the Missionary Society are not unknown, and are doing a much-needed work.

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 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 Corresponding Secretary has been laboring for years, for systematic reports, collections, work, etc., until order has come out of chaos, and now our missionary work is approaching complete organization. And as it is essen-

tial in an army it is also in our work. Our press was never more efficient and is continually opening new fields from which we hear the Macedonian cry for help, while our schools are nobly sustaining the advanced step in other departments.

3. As a denomination we are blessed with a large number of ministers, which supplies one of the essentials for a missionary people. Many of these have come from other denominations. Nearly twenty-five are engaged in missionary work, while others are ready, and the fields are whitening.

4. Though not a wealthy people, we are 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 \$2 33. If our whole denomination should do as much individually, we should be able 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 labor.

Judaism was not progressive or missionary, and was outgrown by Christianity. If Seventh-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 gagged 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 organized; 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 think myself well recompensed for all the labors and dangers by which you endeavor to affright me." It is said he led not one only, but 10,000 into his church.

Have we not as much gospel truth as Xavier, and is not God as willing to work through us, if we have like faith and zeal, or shall we retrench? Shall we say to Bro. Velthuisen, whom the Society is assisting to carry on his

good work, "We can help you no longer?" or shall we call home Bro. Davis and his wife, or Dr. Swinney, instead of re-enforcing the mission? or shall we take the laborers 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. MORTON.

CHICAGO, ILL., 499 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 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 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, I had hoped, would have offered themselves 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 employment, 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 brother to take that field. I hope he will enter upon it by July 1st. I trust that Bro. Coon will find another field, where physical strength will not be essential to success.

I expect to remain here the coming quarter, except that I hope to attend our Association, and shall probably accompany the

pastor of the Berlin circuit on his first round. My health continues good.

I report 13 weeks of labor; 13 sermons; about 10 Bible-readings; numerous religious visits; \$22 raised on the field; traveling expenses, \$3 65.

### CORRESPONDENCE.

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.

CAMERON, 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 First-day 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.

Yours,  
JOHN I. GOODRICH.

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 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! I 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, probably owing to a girl who ran before me 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 been "threatened, insulted, pitched out of doors; one day, nobody would supply me 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 hundred persons came in the evening to hear 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 established 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 work of home missions.—*The Home Missionary*.

## Sabbath

"Remember the Sabbath-day, six days shalt thou labor, and the seventh day is the Sabbath."

SABBATH FOR

Or The Fourth Commandment Ceremony

BY REV. A. H. L.

Such is the title of a paper in the *Quarterly Review* for April, by William C. Wilkinson, of Columbus, Miss. Mr. Wilkinson writes to show that the Sabbath has never been abolished, as a theory of Dr. Dobbs, that it is a mere tradition, and ceased to be binding in the use of language. Prof. Wilkinson has a sample of the very language done to build a foundation of servance on the fourth commandment is brief. The author's proposition by arguments direct references to Scripture, the necessity of shaping his argument Sunday in the place of the Sabbath, not been at his elbow, the argument has been logical, and hence in necessity compels him to break the argument, and because no chain is strong as a link. The central position's paper is the statement Sabbath was made for man says:

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

"The Sabbath was made for man." Not for the Jew solely for the age before Christ—every age, and every nation people only, not for Presbyterians, Methodist man, every creed, and every creed. If 'man' is a uniting all men, whatever their clime, whatever their here is a universal provision signed for all men without

The Sabbath is defined words:

"But what is the Sabbath? It is a question, answer to this question. A day of rest, a weekly rest; but more than so it is not only a weekly day of rest."

What, then, is the word meant by Jesus? Is it served by the Jews? No, Jesus was reproving and correcting doctrine in respect to the Jews, therefore, were the matter. It was not Jews' institution of Sabbath. Jesus here spoke of. It is this plain from language. He speaks of for man, not of something himself. From the idea what perverted by the Jews to the true primal idea of sprang from the creative

"What creative word some creative word utter of the law on Sinai. The highest degree probable. back of that august institution of enactment, which commandments. The existed earlier, but it is this moment forward. stunts creating, or recovers couched in terms definite and definite enough, so

Here Mr. Wilkinson is preparing for Sunday-bath. His definition, a part of the paragraph of tation, is incomplete, in the human side of the "a day of rest, a weekly day of rest." Scrutinized, that definition that is, it may define the man as they are indicated fourth commandment; does not touch the Sabbath. Although in the brief words of the definition is implied, an history of the Sabbath, which Christ accented and fundamentally, is sacred to Jehovah, the Sabbath is an attribute measured portions of man has to deal. The

**Sabbath Reform.**

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

**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. He 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 observance 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 Sabbath is defined in the following words:

"But what is the Sabbath? Nothing can be simpler, nothing more certain, than the answer to this question. The answer is, a 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 some creative word uttered before the giving of the law on Sinai. This, indeed, is in the highest degree probable. But we need not go back to 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 statute 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 Sabbath. His definition, as given in the first part of the paragraph of the preceding quotation, 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 Sabbath. Although it is not expressed in the brief words of the law, the complete definition is implied, and is expressed in the history of the Sabbath, and in the treatment which Christ accorded to it. Primarily, and fundamentally, the Sabbath is a day sacred to Jehovah, the everlasting Creator. Eternity is an attribute of God. Time is measured portions of eternity with which man has to deal. There is, in the nature of

the case, a demand that God should be represented in human life by this attribute which 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 SABBATIZES. 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. Wilkinson clearly apprehends this fact, and apprehends with equal clearness that a sliding scale must be prepared, which will carry the determinative authority from point to point; otherwise all are held to the seventh day of the weekly cycle. He is obliged to admit, in the quotation above, that whether the Sabbath existed previous to the giving of the law, it was distinctly and absolutely fixed at the giving of the law. Instead of enquiring what was the understanding of the law, by those to whom it was given, he next attempts 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:

"Six 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, one-seventh, 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 indeterminate. You are to separate and distinguish one whole day out of every seven days and make a Sabbath of it. We may render our statement a little less ambiguous 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 say. 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 Lord blessed the Sabbath-day, and hallowed it."

"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 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 creative days referred to, were days of twenty-four hours each—which comparatively few now suppose to have been the case. The language, I say, is indefinite. It creates no obligation beyond what its terms fairly contain; and that obligation is limited to observing a Sabbath after six days' work, 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 Mount 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 from the close of creation, is, for ought I 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 of Luther's famous argument concerning the Real Presence, in which his main answer to his opponent was, "hic meus corpus est." A broader view would have included the fact that "the seventh day" necessitates a definite beginning from which to reckon, and therefore, a definite cycle bounded by the seventh in order. No just interpretation of the fourth commandment, can ignore the difference which exists

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 race—even within the shadows of the pre-historic period—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 Sabbath-day within the week. This same broader interpretation would recognize the fact that the week measured by the Sabbath has never been set aside, interfered with, or 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 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 necessary surroundings.

When Christ spoke of the Sabbath, when he kept the Sabbath, when he pruned the Sabbath, when he said, "The Sabbath was made for man," he spoke of a specific day of a specific week. That he spoke of it in a higher sense than the Jews were accustomed to speak of it, or think of it, is evident; but that he spoke of a specific day is as clear as that he spoke at all. The fact that he declares it to have been created, proves that it had a definite beginning. All things were created by him. It must have been created 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 Mr. Wilkinson's theory claims for it. According 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 own birth, or from the hour when they began 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 other of many things which might arise, chances to dictate. Mr. Wilkinson evidently avoids this broader discussion of the law, and its surroundings, of the words of Christ and their necessary meaning, especially their backward, reaching to the time when the 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 the law enforced upon the people to whom 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. Whenever, in matters of religion, we find it expedient to work the logical faculty, the work needs to be done along logical lines as sharp and rigid as though we were demonstrating a proposition in Euclid. The end

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 spirit of the fourth commandment, is anything determined as to what particular day the Sabbath should fall on. How shall the point practically be settled?"

"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 need suppose, occurred for changing this selection of day—until Christ rose from the dead.

"After that great event, the event of 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 cannot 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, a 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 commandment affirmed to be of perpetual and of universal obligation by Jesus Christ's saying, '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 satisfactorily render, than we could do by observing Saturday for Sabbath. What part or particle of the fourth commandment is it that we thus fail in fulfilling? Six days we labor, and the seventh rest. Is not this the sum of the commandment? The fourth commandment undoubtedly establishes a cycle of seven days. A particular cycle of seven days, its language avoids establishing—so far as I can see. I repeat my question, What is there anywhere in Scripture to show that, provided we faithfully observe a cycle of seven days, 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 standpoint, 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 author says that "the fourth commandment undoubtedly established a cycle of seven days. A particular cycle of seven days, its language avoids establishing—so far as I can see." And yet, he is forced to admit that the cycle of seven days now known as the

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

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 effected, it is established."

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! Luther, 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 impossible for so clear a thinker as Prof. 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 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 decision. In the absence of such divine authority, 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.

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 Sunday. All these facts, as indicating the fruitage which has resulted from the change, are waived aside without a moment's consideration. In the same way the fact that the Sabbath alone can find clear and distinct (Concluded on sixth page.)

the Berlin circuit on his first health continues good. 18 weeks of labor; 13 sermons; bible-readings; numerous religious raised on the field; traveling expenses.

**CORRESPONDENCE.**

lish the following interesting letter that our readers may see the of continued enlargement in our ark; and in the hope that at no day, some one may go there to a gospel and help advance the

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

requested by Philo Greene and wife E. S. Crandall, members of the day Baptist Church of Adams Cen., but 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 of charge. The spirit of truth g on the hearts of the people at this that they are even searching the to see if the Sabbath was ever from the seventh to the first day of

The question is agitated not ten Sabbath-keepers and First- but is working so thoroughly in s of the members of the "Chris- Methodist Episcopal Churches are led to exclaim that, if the is the Sabbath, they are willing it. Any way, they want to hear a day Baptist minister. The ice is ken and I believe that there could nken-day Baptist church at this although deprived of church privi- are working for the Sabbath cause advancement of Christ's kingdom

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

Yours,  
JOHN I. GOODRICH.

British and Foreign Bible Society cir- that year, in France, 176,854 copies ble, Testaments, and portions of tures. Fifty-five active men are istributed throughout the country, y on the move, selling the Scrip- They have little faith in the useful- books given away, finding that they valued, and easily surrendered to to be torn up and burned.

s with astonishment, in the simi- tives of these men, of the coarse and d of the Bible, still found in that which, at a distance, seems to glow in a light of intelligence and art. porteur from the Eastern Division

the 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! I you don't believe a word yourself." another quarter are many factories, not easy to get in. From one the rned me out like a dog, though I ing no disturbance, and the people sing 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 tant books, and the sisters forbid buy." From La Vendee, a young, nt colporteur writes that he had threatened, insulted, pitched out of the 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 said that evening all the books he him.

oulouse, where the McAll meetings a regularly established, Colporteur meets people accustomed to Bible and even priests who encourage ple to buy the "Scriptures and read

the depot of the Society was estab- in Paris, sixty-five years ago, seven quarter million copies of the Bible, in or in portions, have been issued that agency.—The Foreign Mis-

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



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

Communications.

ACHAN IN THE CAMP.

been informed that at the late meeting of the Western Association a good brother, in his zeal for the fourth commandment, the existence of the ninth, made a charge against certain "leaders" of the Board, saying that their inconspicuous overturn all the denominations in the matter of Sabbath reform, they "cast a slur upon the cause of the Sabbath partnership with non-Sabbath-keepers." These may not be the exact words, but what is reported by those who doubtless express the idea that I am not in a position to defend the Tract Society from the aspersions of its enemies, and it becomes to resent general charges against members, but as my name has been mentioned in this way, I beg the privilege of saying, as far as I am concerned, there is no shadow of truth in the statement, as I might easily have found out by my own investigation. I am not in any business partnership with non-Sabbath-keepers, and I have no connection upon the Sabbath. I say this to indicate myself, but because such a charge has the effect to bring discredit upon the cause which is dear to all our hearts, and so intended by those who make it, that I have many sins and great, but I plead not guilty even under the strictness with which some of our Pharisees would interpret the law. I shall we say, however, for one who holds such statements without taking the pains to ascertain their truth? How much better is he than one who circulates an untrue report, knowing it to be such? I am glad that God will not prosper our unbelief, and as long as we have an Achan in the camp, we are informed that this "troublemaker" is to be found among "those who furnish the large share of necessities," but who are supposed to have 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 to be found among those who give their support to the Lord's cause themselves, and who base their condemnation of all relations with Christians who do not observe the Sabbath in all respects, as they do upon their own connections against entangling alliances with heathen. Now we note that there was not one who helped support the cause of God, but one who took of the things that had been "devoted" to God, and dishonored to his own use. For this was the trouble, and Achan and his household, and those who withhold from God the things which should be devoted to him who is leading the onward march of Sabbath reform, which are God's? It was because of this "robbed God in tithes and offerings," that he afterwards "cursed with the sword" the proud distinction of being a Sabbath-keeper, and people was taken away. In that case, for us also.

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

LETTER FROM SWEDEN.

of the Sabbath Recorder: I have been interested to the readers of the Sabbath Recorder to learn something about the Sabbath in this country. As the writer of the opportunity of attending the Seventh Adventist General Conference, in Sweden, he was privileged to see some facts about it. Most of the facts were very encouraging and interesting, and very interesting in its infancy. Four or five years ago there was hardly a Sabbath-keeper in Sweden. Now there are many, and they are men and women who are counted as Sabbath-keepers, and their number is steadily increasing. I have considered how this work was so slow, it becomes still more interesting, and has not been done through a strong living preaching, but a few tracts

and papers, sent from America, have been the means of starting this good work. In one case a brother in America continued to send some papers to some of his relatives, and wrote to them about it, but heard nothing from them, and supposed his efforts had been fruitless; but shortly a company of over thirty embraced the truth and commenced to observe the Sabbath of the Lord, the Seventh-day.

The cause of God meets opposition here and many difficulties, but it is going to prosper because it is his truth, and the powers of darkness cannot prevail against it. One day, as I was walking the streets of Örebro, a brother pointed out to me the prison cell, where a certain brother, Rosqvist, had been shut up twice for preaching the truth. This was probably as good a testimony in favor of the truth as any preaching could have been. When the Baptists arose in Sweden they shared much of that experience. This seems to be a natural result of the acceptance of the truth of God in this country.

From the conference this year there went out two ordained ministers and four colporteurs 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 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 labor is but short, let us be the more earnest. If we do not fulfill our mission, God will raise up others to carry on his work. God is not dependent on us for his work, but he loves us and gives 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 confidence in any of the advertising schemes for lawful 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 sums of unclaimed property, said to be in chancery, or in the Bank of England. Pray, does any one know of a single case of success out of 5,000,000 applications? And where 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. Editor, that all this excites my sympathy or keeps me amused; but, when it comes to a lottery business made fashionable, and preying upon my brethren's dollars, I come near losing my temper and feel like rebuking

somebody sharply. Let me instance two cases of money hunting on a false scent:

An acquaintance thought he had good reason to believe a legacy had been left him and by coming to London and staying three months, which he could ill afford, he would get a clue to the deposit. He did not get it. The other was a young man who persuaded an uncle—an octogenarian—to come over and claim an estate in Norfolk. Both parties returned to the States wiser; but minus their expenses. Again, applications have come to me inclosing bonds (1) to a certain amount, with requests for assistance, as in a short time certain unclaimed property would surely be realized. These letters are returned with the advice not to spend a cent on the bogus business; and this advice I now repeat for the benefit of your readers: Friends don't spend your "dollars" nor cents even; on these traps to disappointment, demoralization and ruin. The ax, the hoe, the spade and the plow are still left to you, and are within your reach. Better by far lay up \$3 65 cents a year from honest work than be forever sinking in the mire of fanciful 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 me, Yours very truly, W. M. JONES, 55 MILDAY PARK, London, N., July 5, 1886.

"A CORRECTION."

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 chancel room in Luke Green's house, Aaron E. May held a winter singing school in the old church, located about midway between Baker's Bridge and Alfred Centre. Being a member of a committee to preserve 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 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 Genee, 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 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 before the select school, as I was very anxious to have a place where we could meet to sing without being disturbed by outsiders. 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 completion. MAXSON STILLMAN.

—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 leader in all singing school enterprises. He was also the principal person affected by the disturbance in the singing school. These facts, with others which might be mentioned, point with much greater force to my

father as being the writer of the call for this meeting, than they do to any other person. 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 irreparable loss, both to the church and community in which he labored unceasingly for the welfare of all, and for the advancement of the cause of Christ, serving faithfully, for many years, not only as pastor, but as superintendent of the Sabbath-school, during much of the time.

Resolved, That, by this severe affliction, we are reminded 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 well.

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 News.

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 statute books, the Springfield school board has decided that colored children shall not attend public 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 Alliance, 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 a period of nine months, a record unparalleled in the history of astronomy.

The population of London is now nearly 5,000,000. At the beginning of the century it was less than 1,000,000.

A conference of workmen's delegates, held in London, denounced 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.

The Savage Club of London recently gave a banquet to a number of distinguished colonists. Sir George Bowen replying to a toast to the visitors predicted a speedy confederation of the empire, wherein perhaps 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 Skeptehina 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 Edgewarrod, 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 drive the socialists into secret unions, to the terror of the governing classes. The police were uncertain what to do, and made no arrests.

The London Daily 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.

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

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

DIED.

In Plainfield, N. J., on the morning of July 18, 1886, JANE DUNN, relict of John D. Titworth, entered into rest in the 77th year of her age. Incurable 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 character and ripe, Christian experience. She was married to John D. Titworth in 1833, 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 professor of religion he has left bright and comforting evidence that he is at rest. The funeral was attended 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. B.

SPECIAL NOTICES.

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

ASHAWAY, R. I.

THE committee to procure reduction of fare to the Conference are prepared to report progress. Arrangements have been made with the "Erie 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 gratitude, the receipt of a sum of money from the people of Niantic and vicinity, which is received as a substantial expression of good will and appreciation for the services that we have tried to render. Many

thanks to Miss Anna Larkin, who, unknown to us, so kindly solicited the same from the hands of the 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 and receivers. HORACE STILLMAN, ASHAWAY, R. I., July 11, 1886.

THE Erie Railway will run an excursion to Chautauque, 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 are put at the lowest possible figure to meet the demands of the occasion, and include the ride upon the steamers to all points of interest on the lake. Clean cars, quick time and prompt attention guaranteed to all who patronize the excursion.

TIME TABLE AND ROUND TRIP RATES. Stations. Fare. Train Leaves. Hornellsville..... \$2 25 7.00 A. M. Almond..... 2 20 7.12 Alfred..... 2 15 7.20 Andover..... 2 00 7.30 Wellsville..... 2 00 8.00 Socio..... 1 90 8.08 Belmont..... 1 80 8.15 Belvidere..... 1 70 8.25 Friendship..... 1 60 8.35 Cuba..... 1 50 8.52 Hinsdale..... 1 40 9.05 Allegany..... 1 25 9.15 Carrollton..... 1 25 9.25 Great Valley..... 1 15 9.57 Salamanca..... 1 00 10.00

Arrive at 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. PARSONS, Excursion Manager.

THE Hornellsville Seventh day Baptist Church holds regular services at the Hall of the McDougal Protective Association, on Broad St., every Sabbath, at 2 o'clock P. M. The Sabbath school follows the preaching service. Sabbath-keepers following the Sabbath in Hornellsville are especially invited to attend. All strangers will be most cordially welcomed.

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

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

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

THE next Quarterly Meeting of the Seventh-day 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. Mair. 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 denominational 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 REHT.—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 fill out the blank, in case there is no clerk. Any church overlooked, if there be such a case, is invited to send to the Corresponding Secretary for blanks. W. F. PLACE, Cor. Sec. MILTON, Rock Co., Wis.

SITUATIONS FREE.

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

OHIOAGO CORRESPONDENCE UNIVERSITY An institution furnishing instruction to "any person in any study." THROUGH DIRECT CORRESPONDENCE WITH EMINENT SPECIALISTS (College Professors). To learn of present courses of study and vacancies to teach, send 10 cents for sample copy of our first-class Literary and Educational Journal. N. B.—Schools and families supplied with teachers FREE. Address: THE CORRESPONDENCE UNIVERSITY JOURNAL, (AGENTS WANTED.) 163 La Salle St., Chicago.

Miscellany.

AFTER THE STORM.

After the storm, a calm; After the cloud, 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. For 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 dining-room, in her airy suit of nun's veiling and graceful sun-hat knotted about with a wide blue sash.

Early risers were the inmates of this busy 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 the dining-room and chambers. Very seldom did the old Townsend clock, perched on one end of the kitchen mantle, whirl for eight o'clock in the long summer mornings, but it found Lottie's tasks neatly accomplished and she at liberty to commence her half-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-strap in hand, ready for school; but on the kitchen threshold she paused in dismay. "Such a looking room! Who did it?"

Well, that great stack of milk pans, smeared with bonny clapper inside and out, that Lottie's tired-faced mother had just brought from the milk-cellar and piled into the sink till leisure—no, not leisure, who ever heard of leisure in a farm house kitchen in the summer time?—till she found a hurried opportunity to wash them—helped in the confusion; and that litter of ash shavings by the wood box, that father Emery had scattered there not ten minutes before, as he whittled an ox-goad while he chatted with "mother" a moment, added to the chaos; and the unwashed 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 water, added not a little to the disorderly state of affairs; and the overturned box of red bell-peppers in the open window, with dirt sifting along the ledge and across the floor—the combined work of a hungry, foraging 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 flour on the long kitchen table, another pan of prepared pumpkin and prepared "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.

"I 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 eyes. "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 little bright-colored calendar that hung just under the clock. Lottie had read it with a quick glance as she paused in her dusting to tear off yesterday's leaf.

"But it is so stifling hot here, and I have hurried all morning to finish my work, that I might walk to school before the sun-ger's scorching high in the heavens; besides, mother doesn't expect me to help her."

"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." The red letters of the calendar seemed to glow before Lottie's eyes, but it wasn't that; it was only those red bell-peppers that had toppled on to the floor from the window-sill.

"I'll do it. Mother will have her hands full with the vegetables and pies and the dinner. It's a pity if I am not willing to give her a little extra lift in the work now 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 sand-packed 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, wire and dust-pan—how 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 kitchen on her way to school.

A little later in the day, deep in the intricacies of geometry and the bewildering dates 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 supper."

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!" 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 noon.

Oh, it was such a help, and so restful for that hurried, discouraged mother to find her kitchen in order, and her sink cleared of its stack of milk-pans.

"The dear, dear child!" Lottie little knew how often she was in her mother's thought that day, and how her loving attempt to lift a burden from her mother set a little bird singing in that heart all day as she toiled; for love lightens labor, and these mothers never forget, never overlook or cease to hunger for expressions of love and sympathy from the dear ones of their household unto whom they minister unceasingly and uncomplainingly; but in many and many a home, all too late, this lovingly expressed sympathy and tender care comes.

When the tired feet are still, the hands crossed in strange whiteness and idleness, the sweet lips, that never before in all our lifetime refused to answer us or be dumb to our entreaties, mute and cold; then all too late, we wake to her worth, and bitterly regret we had not "made more of our mother" when she was with us!—Quiver.

HER PICTURE.

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

"What makes you look at gran'ma's picture so much? Can't you remember how she looked when she was 'live'?"

"Yes, lass, but it fades away; fades so quickly my heart is unsatisfied. I can see her in the picture and look at her a long time."

"What makes you want to see so much, gran'pa? The face is old and wrinkled—"

"No, no, lass! You don't see! The 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 wrinkled 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 that always laugh to gladden the heart that 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."

"Why gran'pa, it's all straight and gray—"

"Why, gran'pa, she ain't smiling! She's looking as straight—"

"There, there, lass, you don't see. I say when she was smiling as she is now, and the dimples danced and deepened and her eyes sparkled and she shook her queenly head, them golden curls would always fall like glittering rings, and she was beautiful as an angel—look at her now, lass."

"Why, gran'pa, she's just the same all the time. 'I'll go and ask mamma.'"

"And she ran away to tell them, with great tears in her eyes, that grandpa said grand-ma's hair in the old picture was prettier than hers."

They left him alone with her. To him 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 hear. His heart is thrilled with the passion 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 timeless 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.

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 and labor. Faith comes first, and then the injunction is, "Go ye into all the world and preach my gospel."

Labor for the Master should be performed systematically, under the guidance of the Holy Spirit. One gospel laborer economizes his time, while another will make a great display and do very little. There must be a constant abiding in Christ. The baptism of the Holy Ghost is our power, and we must have power to do this required work.

The Master's last words to his disciples were: "Ye shall receive power after that the Holy Ghost is come upon you," etc. Therefore, without this baptism we are void of power. We cannot justly find fault with the instruments God uses to accomplish his work; for he has given us all gifts "by the same Spirit," and the foot need not say to the eye, "I have no need of thee," for the foot must be guided by the eye. The different departments of the work must be kept up. A successful general has his plans arranged before entering upon a campaign. So we might regard 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 infirmities," and will guide us in judgment as to when and where, how much or how little to do. We complain of leanness and constant weakness in the Lord's work. Remember Christ's teaching, "Ye shall receive power 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 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 help us to do so.—Jay.

LONDON BRIDGE.

The first London bridge is said to have been in existence since the tenth century. 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 of Colechurch, who belonged to a religious and labor fraternity called "Brethren of the Bridge." Peter died before the completion of his work, and was buried in the crypt of the chapel erected on the center pier, in accordance with the custom of his society, which always provided that any member who died when superintending an important work should be entombed within the structure. The bridge was completed during the reign of King John, in the year 1209. It was chiefly remarkable for its massiveness and the great amount of material used in its construction. It had twenty arches in a span of 940 feet, with piers varying in solidity from twenty-five to forty feet, so that two-thirds of the stream was occupied by piers, and in

low water even a greater proportion, leaving less than one-fourth of the whole span for waterway. Houses were built on each side of the bridge, connected by large arches of timber that crossed the street. In July, 1212, a fire in the city at one end of the bridge brought great crowds of people upon the bridge; the building at the other end then caught fire and cut off all way of escape, so that over 3,000 persons were killed, being trampled on, burned or drowned. In 1300 the bridge was again restored, but was thrice subsequently burned and rebuilt, in 1471, in 1632 and in 1725. In 1756 all the houses upon the bridge were pulled down. In 1822 the corporation advertised for designs for a new bridge, that made by John Rennie was approved, and the work was executed by his sons, John and George. The first pile was driven 200 feet to the west of the old bridge 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 elliptical arches, the span of the center arch being 152 feet. The cost of the bridge was £506,000.—Inter-Ocean.

THE CZAR'S LETTER.

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 friendly 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 brother, and concluded by presenting his own gold watch and silver-handled knife to the 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 letter. He knew how such matters were always conducted—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 despair. But a young subaltern at his side came to the rescue. With almost a preternatural presence of mind, he drew forth his pocket-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 by handing it to the Ameer, with a profound 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 play-bill was reverently deposited among the archives of Bokhara, where it probably remains to this day, a source of wonder and amusement.

OBEYING OUR GUIDE.

I went up a great mountain yesterday, more than ten thousand feet high. On my way there was pointed out to me a place where a friend of mine met with a severe accident a few years ago. My guide had also been his.

"How did it happen?" said I. The reply was: "He did not obey his guide. He would go by a way against which I warned him."

Even so, thought I, we must obey our heavenly Guide, if we would journey safely. Faith is implicit reliance, and this implies unquestioning obedience. We must go only where our Saviour leads us. We are sure to stumble if we leave his side.—Newman Hall.

THE CONJURER'S TESTAMENT.

There was once a man who used to go about the country making his living by conjuring. More than a quarter of a century ago he was one night in a tramp's lodging-house in Sheffield, and different members of the 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, "Halloo, Jack! what is that?"

"Why," he said, "it is a New Testament that I bought for fourpence at the fair the other day. 'I am going to take it home for my little girl.'"

The conjurer was greatly struck, and he wanted to get a Testament, and he struck a bargain, and gave either fourpence or sixpence for it—I forget which. That night before he lay down upon his bed in that tramp's lodging-house, by the dim light of the candle he opened his new purchase to see 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 kingdom of God?"

He was like a man who had been shot. He tossed backwards and forwards upon his bed that night; there was no rest, no sleep for him. The Holy Ghost had carried the Word

home to his heart—"Know ye not that the unrighteous shall not inherit the kingdom of God?"

He gave up his conjuring, and followed some honest trade, and for months he went up and down England with the arrow of conviction sticking fast in his heart; and then, through the kindly counsels of a town missionary in Manchester, he was brought to put his trust in the Lord Jesus as his Saviour.

I do not know whether he is alive or not now, but when last I saw him he was earning an honest living in the east of London. He 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 offered the braces for sale, he would speak some homely earnest words about the Lord Jesus and the need of seeking him as a Saviour.—W. P. Lockhart.

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 hastening 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 are possible, and any theory may be accepted.

Will the reader please go over the copious extracts we have given, or better, read the entire paper under consideration, and then 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 unrepealed and unrepeatable. When it was given, it either accepted an existing week, or created 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 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 of a cycle, as well as any other. True, the author admits that Sunday, according to the Bible, is the first day of the cycle, and the Sabbath, according to the Bible and all history, is the seventh day of the cycle; "no matter," it is just as well to begin the cycle elsewhere, and end the cycle elsewhere. Each man may make the cycle for himself; each age may make a cycle for itself; each denomination may make a cycle for itself. Anything is right, if so we keep every seventh day. 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. Seventy-five different languages, which men have spoken and written, have embalmed that cycle 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 transfer the name Sabbath, since the Puritan reformation) by the term Sabbath, or its equivalent. All calendrical science, all the literature, all commerce, and all legislation have retained to the present hour, the original order of the days, and we are asked to believe that all these facts go for nothing. There is but one explanation. Truth said to the heart of the writer, "The fourth commandment is as enduring as God." His heart responded, amen. Necessity said, "Somehow or other, you must get the Sabbath out of the commandment, and put Sunday in." Hence, these inconsistencies, this self-destruction.

Popular Science.

ARTIFICIAL IVORY.—It has been found that the best way to make an artificial substitute, which has been obtained by injecting with chloride of lime under strong pressure a new method has been displayed at the International 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 mass which is then filtered, dried, allowed to harden in a bath of being white, tough plates, which are easily worked than natural ivory.

A BLACK SKIN.—In consideration of a naturally or artificially bleached skin should not look so much to the surface, which is constant variations, and has the means of maintaining a proper temperature, but rather we should consider more delicate tissues beneath. How translucent flesh is to stop it can hardly be doubted that tropical sun would light up a skin inside considerably, whereas bleached stop out the solar energy of light chemical rays effectually. Skin no importance, as perspiration keep that down. May not the skin in hot countries be partly reflective, so that it should absorb and may not the regard white for clothing be partly for the keeping the inside of their body in the dark?

LOCUST PLAGUES.—The recent plagues in the warm countries of modern as well as in ancient times pass belief. Kirby and Spence's army of locusts which ravaged the country, extending in a column miles long, and so compact that the sun like an eclipse. Near the last century so many perished in part of the African coast that four or five feet high, and about five was formed on the shore by the and the stretch of them was carried and fifty miles by the other part of Africa, early in the era, one plague of locusts is caused the death of 800,000 per 591, nearly as bad a plague occurred. Again, in 1478, more than 300 perished in the Venetian territory, famine caused by locusts.—Boston.

THE BOTTOM OF THE ATLANTIC.—Soundings which were made by cable and Newfoundland before laying cable, have made the bottom of almost as well known as the surface of the ocean. Prof. Huxley is a prodigious plain—one of the most prodigious plains in the world sea was drained off, you might almost all the way from Valencia, on the coast of Ireland, to Trinity Bay in Newfoundland, except one sharp incline at from Valencia, I am not quite sure it would be necessary to put on gentle are the ascents and descents long route. From Valencia the lie down hill for about 200 miles at which the bottom is now over 600 fathoms of sea-water. Then a central plain, more than 1,000 the inequalities of the surface of the sea are hardly perceptible. Beyond the American side of the ocean gradually leads for about 200 miles to the Newfoundland shore.

TRANSFORMATION OF PHYSIOLOGICAL.—One of our readers communicates an arrangement of the Bunsen battery of which he performs a very curious experiment on the transformation of zinc. The pile is constructed as zinc, instead of being tubular as in the porous cup, is a solid cylinder suspended beneath a bell glass itself fixed to a wooden cover. The vessel through which the current flows is closed by a rubber stopper provided with a tube. One of these latter tubes is connected with the copper rod which supports the zinc, and which serves as an electrode. The other is provided with a tube which gives exit to the hydrogen gas which, when opened or closed, of the circuit. In effect, in the hydrogen escapes, and, in the case no exit, it accumulates in the vessel the liquid. The pile then works as the zinc is no longer the carbon and the porous cup. The acid are arranged along in the usual manner. The experiment permits of performing the metallic conductors first poles are connected with a small motor, which operates as soon as established. The disengaged gas by means of a rubber tube leads to a small steam engine, and runs; steam boils the water and runs. We thus have at the generation of heat and electricity.



The Sabbath School.

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

INTERNATIONAL LESSONS, 1886.

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: 17-44.
July 31. Jesus Honored. John 12: 1-16.
Aug. 7. Gentiles Seeking Jesus. John 12: 20-39.
Aug. 14. Jesus Teaching Humility. John 13: 1-17.
Aug. 21. Warning to Judas and Peter. John 13: 21-30.
Aug. 28. Jesus Comforting his Disciples. John 14: 1-24.
Sept. 4. Jesus the True Vine. John 15: 1-16.
Sept. 11. The Mission of the Spirit. John 16: 5-20.
Sept. 18. Jesus Interceding. John 17: 1-26.
Sept. 25. Review; or, The Sabbath. Gen. 2: 2-4, Ex. 20: 8-11, Isa. 58: 13, Luke 4: 16, Acts 17: 2, 3; 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 came up to worship at the feast.
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, and 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.
27. Now is my soul troubled; and what shall I say? Father 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 again.
29. The people, therefore, that stood 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.
31. Now is the judgment of this world: now shall the prince of this world be cast out.
32. 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 departed, 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. 31-33.
IV. Objections answered. v. 34-36.

INTRODUCTION.

During the days which succeeded the triumphal entry of Jesus into Jerusalem, his time was spent mostly 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 sovereignty 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 Gentiles.

V. 21. He came therefore to Philip, which was of Bethsaida of Galilee, and desired him, 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 than any other of the disciples. They knew that 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 Greeks. They apparently doubted, at first, whether to bring the request to him, since they supposed his 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. 23. 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 ministry, [his final offering of his life on the cross, and his 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 law of life for the other. And no religious teacher has equaled Jesus Christ in setting forth spiritual truth by the aid of facts, taken from the realm of nature. In nature, life springs out of decay and death, for death is not annihilation of being, but, normally, a process by which the very life of the seed is renewed and multiplied. Death is a process of glorification, or a process by which new glory is attained. For the vital principle is never more active

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 the law or principle of all action. Selfishness is ruin to the highest interest of him who is ruled by it. He that hateth his life in this world shall keep it unto 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 issue 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 shall also my servant be. Him will my Father honor. True service of Christ 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 revealed a triumph of love in which there is no selfishness. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. This voice was intelligible, certainly to Jesus, probably to his disciples. Christ had glorified God by his ministry among the Jews, and he was now to glorify 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 approaching, 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 darkness.

V. 32. And I, if I be lifted up from the earth, will 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 himself. 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 majority of the living will be subject to Christ. 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 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 lifted up? Who is this Son of man? They seem to imply that Jesus arrays himself in opposition to the prophecies concerning himself. They could not see how he could be the Son of man or the Christ of prophecy and be lifted up. Hence they raise the question, "What sort of a person he is. Is it possible that they have misunderstood him as being the Messiah himself. One thing is very evident; they have but a faint idea of a suffering Messiah or of a spiritual kingdom."

V. 35. These things said unto them, Yet a little while is the light with you. This does not stop to argue with them, not even to insist what he had said before, but proceeded to repeat the same truth in another form. He refers to himself as the Light in their midst and at the same time intimates that he, the true Light, is yet to remain, in his present form with them. He says, yet a little while is the light. He urges them to use their opportunity of learning the truth. Light rejected is certain to be followed by thick darkness. To refuse truth is to choose error. For he that walketh in darkness knoweth not whither he goeth. A man who persists in his ignorance is liable to the same dangers as if willfully rebelling against known truth. Walking in darkness may be ever so confident, and yet may lead to eternal destruction. If these disciples would understand him hereafter it behooves them to see to it that they understand him now, while he is present with them.

V. 36. While ye have light, believe in the light, that ye may be the children of light. Believing in the light is here, spoken of as being, born or becoming children of the light, and becoming children of the light implies the possibility of a continual subsequent growth into perfect manhood, in the light and life of Christ—such is the highest end of true faith in Christ and his atoning death.

Books and Magazines.

For very little money is *Babylonia*, the August number of which is before us. Its full-page illustrations and its smaller 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. Lothrop & Co.

Our little people who are favored with the monthly visits of *Our Little Men and Women*, will find a treat in the August number. It contains six full-page illustrations, besides numerous smaller ones, all connected in some way with the stories and sketches of the number. Facts about China and America are made interesting to children, and will help to form a basis for profitable reading in later years. D. Lothrop & Co., Boston.

It is difficult to have any adequate idea of the choice things in *Nicholas* for August, in a brief notice. "A Rocky Mountain Hermit" is a thrilling account of a venture in that wild region in which one's nerves are bears and other wild animals. The little article, "George Washington," reaches us in this number; and the stories—Little Red Antler, Nan's Revolt, and the Kelp Gatherer, now in interest with each succeeding number, jingles, etc., abound. The number is full of interesting and instructive matter. Little Schoolman continues her fascinating work in Jack-in-the-pulpit. Century Co.

The August number for July contains a long and valuable article by the editor, on "The Great Serpent Mound in the Miami region 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 flower-poems in it, exquisitely illustrated, celebrating fancifully the dandelion, the fleur-de-lis, the sweet brier, the white daffodil, the four-leaved clover, the mignonette, the water lily and the tulip. The Ballad 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 serials 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 a 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.

WHOLESALE 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 8,901 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 year was overhauled and went out at a very low figure. Now this proposed U. S. Oleo law, embracing as it 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:

Table with 2 columns: Item and Price. Includes Fancy creamery, Good to fine, Poor to common.

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 unobtainable at any price. The home trade consumption is enlarged at present prices. We quote:

Table with 2 columns: Item and Price. Includes Factory, white, full-cream, finest, colored, good to fine, skims.

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:

Table with 2 columns: Item and Price. Includes Near-by marks, fresh-laid, per doz., Western and Canada eggs.

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LETTERS.

W. L. McWhorter, L. M. Cox, L. J. Ordway, P. F. Randolph, J. P. Hunting, Lydia Allen, A. E. Prentiss, L. F. Randall, C. Clark, G. H. Lyon, E. P. Saunders, Mrs. E. R. Maxson, J. B. Clarke, A. H. Lewis, M. C. Parker, Theo. Valentin, A. S. Swedberg, E. S. Bennett, Electa Wood, W. B. Sullivan, C. E. Bartholomew, C. A. S. Temple, Emma Drake, F. O. Burdick, J. M. Todd, E. L. Burdick, Stephen Babcock, E. S. Maxson, M. A. Russel, J. F. Hubbard, A. A. Crandall, F. H. Lewis.

RECEIPTS.

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

Table with 2 columns: Name and Amount. Includes Mrs. Daniel Stillman, Potter Hill, R.I., E. L. Burdick, Limona, Fla., Mrs. Electa R. Wood, Binghamton, N.Y., Edgar Bennett, Verona Mills, Q. D. Greene, Adams Centre, Polly Coon, Alva G. Greene, A. O. H. Whitford, Roswell Clarke, M. E. Maltby, Lyman Saunders, E. D. Greene, J. G. Allen, Alfred Centre, W. B. Stillman, Saginaw, Mich., Elijah Cook, Albion, Wis., Mrs. E. P. Babcock, Mrs. S. A. Watson, Diamond City, Mont.

HELPING HAND.

Table with 2 columns: Name and Amount. Includes F. O. Burdick, Scott, N. Y., W. L. McWhorter, Quiet Dell, W. Va.

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ALL ARE YOURS.

BY REV. J. W. MOORE.

Sermon preached at Albion, Wis., published by request of Quarterly Conference.

Wherefore let no one glory in things as yours; whether Paul, or Cephas, or the world, or life, or death, or things to come, all are Christ's, and Christ is God's.

When the apostle wrote these were serious divisions in the church. The brethren had a 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 sourest square my religious belief—his teachings and example."

rejoice, "Not so, my brother estimate Brother Paul. He and a fair preacher, I admit Apollus is far ahead of him especially in the matter of serving what a fine voice he has in his modulations! What And then, how ably he handles the law! He is the leader for us to give him the preference as a spiritual guide."

rises another, who is equally his praises of Cephas, or ought we know to the contrary have been other preachers, warm admirers and special church. The result was that have been expected—an unpopularity to the discredit of the Old Testament.

The same thing has occurred times. One says, "I believe was the greatest and noblest former. No improvement or can be made, on his system of truth. I follow him, and he called by his name." Another for Calvin. He was sounder than any other theologian of his "Institutes" he has exhausted subject of theology. He was a accomplished Bible scholar, and a philosopher as well as me a Calvinist, if you please name." "No, no," says another was the greatest man that has been since the apostolic age leaves nothing to be devised, trine or church polity. I do being anything but a Wesleyite they run on, each sounding favorite, and looking with contempt, upon the following great