Sisso, Plorida.


Leonardville, R. I








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MR SEVENTE-DAF BAPTTisT MESBIOM

 Chieago, III.



THE SABBATH RECORDER, $M A Y 5,1887$

| $\checkmark$ |  | geductian. <br> "Wisdom is the principal thing, therefore ge wisdo, ing." <br> CENTENNIAL OF COLUMBIA COLLEGE. | there was to be such a thing; bat some one tor had given him, and the resalt was brought about, and now we have the teleThe same is true of you, and you can learn to dr, things by the sid of those same forces with which \& . Wise, beneficenthas gifted you. $-S$. Wresbterian. | victims of drink is besieged with crowding And is it not the curse of all curses? Is there any ill that flesh is subject to which rum cannot bring? Name a disease which devil calls his under-devils. Physiologists. say there is not one. Name a calamitywhich drink cannot bring upon us. It can |
| :---: | :---: | :---: | :---: | :---: |
| aventh day is the Sabbath of the Lord thy God." |  |  |  |  |
| BY RET. A. H. LEWIS, D. D. |  | cempryial of counubia college. <br> Columbia College, New York City, cele. |  |  |
| 8. A. A. H. inw |  |  |  |  |
|  |  |  |  |  |
|  |  | Stowart L. Wood ford deliverad the introdac- tory address and Mr. Frederic R. Condert |  |  |
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|  |  |  |  |  |
|  |  |  |  |  |
|  |  | and the President of Wollesles College, Mise Freeman. Int the long list of names that |  |  |
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|  |  | EDrcarios. |  |  |
|  |  |  |  |  |
|  |  |  things out that are in ang or, more properlyspeaking, the teaching a sato use the powers Our Orator has g iven us, bot that w may be |  |  |
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|  | the sun. of the weok mast harie beon morefirst adyof hane hardly estemem it " veneraible." |  |  |  |
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| wrtoor correspondexici |  |  |  |  |
|  |  | yery pleasant progress. It is not so muchcramming things into our intellects, as it is |  |  |
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|  |  | jorm mind learly, that the beat teachers wo. |  |  |
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|  |  | are to be produceed, but frrth he will haxe to |  |  |
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|  |  |  | "Strikit it hard and often, irit Yon gen- |  |
|  |  | Alt the best teachers and do is to give yon |  |  |
|  |  | in order cthat you may produce the results of a sound and good education. |  |  |
|  |  |  |  |  |
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|  |  |  |  |  |
|  |  | he has to stop all kinds of stimulants, and even tobacco; which seems to imply that he |  |  |
|  |  |  |  |  |
|  |  | do the running, or the racing, or anything |  |  |
| ${ }^{\text {This }}$ |  |  |  |  |
|  |  | can do is to teach the athlete how to make the most of himself, and have every muscle, |  |  |
|  |  | and inew, and bone, under onenral, eothat |  |  |
|  |  |  | yon, if you ana evena a moderated druker. Ho |  |
|  |  |  |  | Worth of five-cent cigars were smoked in this country last year, principally by laboring men. |
|  |  | ofthin powere that god hase given him. |  |  |
|  |  | have a boy called Ohartie Jones; he is to be an accountant and to get a very large salary. |  |  |
|  |  |  |  | geon's Tabernacle in London is one of them. In the Prohibition counties of Georgia, |
|  | $\begin{aligned} & \text { pann } \\ & \text { nt the } \end{aligned}$ | now, and he cannot lodge them in his memo-ry, but if he tried to do it he would learn |  |  |
|  |  |  |  |  |
|  | ic languages concar in the evidence on the great antiquity of |  | How mad he inl He Heams togaint the |  |
|  |  | Bat he has to master the principles of his accounts; and so it is his business to-day to |  | - Dr. Howard Craby reaently gial that hee |
|  |  |  |  | York for many years, but had failed. At or |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  | Sole | 边 |
|  | from B. C. 3800 and onward, the worship o "Thie fungitil rues bo reeks initial day: |  | fess that the inordinate use of strong drink |  |
|  |  | bridge did not learn that at school; he never saw it when he was at school. Nobody |  |  |
|  |  | bailt then; but at school he learned the prin-ciples, so he was able to produce the plan |  |  |
|  |  |  |  |  |
|  |  | from which was built the Brooklyn bridge., <br> coled " |  |  |
|  |  |  | midnight of the horror beneath us, ap- ling for help! Such a wail, such a chorus, |  |
|  | If thoo turi amay thy fot from the Sab- |  |  | property accumulated by liqnor-selling has descended to the third generation. |
|  |  |  |  | Goterino Mariin of Kanase, who was an |
|  | deat | \|lat | bniness. "Holp mel Hare mercy | Was pasea, geid the other das that it the |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  | o yout for your have net that reptation | failure in Kansas! An Iowa newspaper make a similar assertion, declaring that state woupgive 60,000 majority for Prohibition in a popular vote to-day. |
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|  |  |  |  |  |

Whe Sabuath berarder Alired Centre, N. Y., Fifth-day, May 5, 1887.





Sprakivg of effectual preaching, Mri you, you need not explain how crooked it is Lay a straight one down beside it and the

work is well done. Preach the truth, and error will stand abashed in
The advice is worth following.
WE hear of qute a namber of our churches
that are expecting to observe " Ohildren"s that are expecting to observe "Children's
Day," May 21st. One charch, whose pastor Day, May alst. One charch, whose pastor
will not be at home on that day, will observe
it later. We hope that many, from whom it İler. We hope that many, from whom
we have not heard, will observe it, and that the blessing of God may be upon all.

Sownebony has said that the effective
strength of the sects 18 not to be ascertained strength of the sects is not to be ascertained
merely by counting heads. At least two
other Which is renresented by thi, ect; and, second, the vigor with which it is proclaimed and ment, it would be loyalty to the truth and a

Proprssor Prosper Muleer died at his home in Friendship, N. Y., last week, after
a brief illness, aged nearly sixty years. Profesoor Miller was a teacher in Alfred
University from 1868 to 1872 , and for nearly thirty years was connected in some way,
most of the time as principal, with the most of the time as principal, with the
Friendahip Academy. He was universally beloved by his papils. a

Brotier Backus writes that the revival at Greenway continues, there having been
twenty-six hopeful conversions. This will be remembered as the school-honse station at which Brother J. F. Stilson, Deacon of
the Verona Charch, has held Sunday-school for a number of yeara, and where Brother
H. D. Clarke has preached the truth fearlessly for years, the present pastor having followed up the appointments. and another reaps, but both may rejoice
gether. How many such fields there gether. How many such fields there are with mind and heart, time and strongth to Work them! May God help us all to be
diligent, and make us wise in winning souls!

Agreeable to advice of the Tract Board, and in accordance witi announcement pre-
viously made in these columns, the lists of letters and sabscriptions received each week will no longer be printed in the Recorder. The local agents will be farnished with re-
ceipt blanks, which they may fill out and ceipt blanks, which they may fill out and
give to subseribers paying money to them. To those who send their subscription money Publishing Agent will be sent when occasion
demands it. In every case, the date followdemands it. In every case, the date follow-
ing the name of the sabberiber, as printed ing the name of the sabscriber, as printed is intended to show the date at which that
subscription expires. When these dates are subscription expires, . When these dates are
Wrong, subscribers should notity us at once.

There are times in the Ohristian experience whan one makes gigantic strides on-
ward, while at other times he will seem to be making no progress at all. Nor is this a peculiarity of the individual life. God great nation, but at the ond of 200 years his posterity numbered only seventy souls.
During the next 400 years they increased to 600,000 men, besides women and children. Many missionaries have labored for years
before being permitted to see any converts as before being permitted to see any converts as
the frait of their labors, but others have lived to see the heathen converted by handreds and by thousands annually. grace, as caltivating the seed sown, and a time of harveat. Generally speaking,-the
with the time of sowing the seed and the
cultivating and waiting time. But the laping the benefits of these plans an cultivating and waiting time. But the
harvest can never come if the sowing and cul tivating have not gone before. In the Chris as distinctly and as regularly marked as they as distinctly and as regularly marked as they
are in nature, but they as truly exist, and are as essential to a full, well rounded life filled barns.

A brother who says of himself, "I do
think that I am the poorest of all in the denomination," and whose claim in this re-
spect we think is indisputable, sends us ten spect we think is indispatable, sends us ten
dollars to be used in our denominational work where most needed. He has spent the
days of his strength traveling and preaching, at his own charges, until too feeble to tiavel unfinished house, and subsists in a severely simple manner. He says that the ten dol-
lars, which he had received for the sale of last year's calf, he had intended to use for making more comfortable his place of dwell-
ing; but seeing the need of money for our work as set forth in the Recorder, and still loving the truth of God, he sends it on as indicated above. He says, in closing his letter, "I thought three years ago to
able to finish my house, and had it insured for three years. That has now run out and
the agents are after it again, and we want secarity from fire and storm and lightning; thought to parpose, among others, I had in the Recorder are too touching for me to wesist. Now God can, and I pray that he will, protect us and our honse without light-
ning rods and irsarance, and so I send you the money with God's blessing." Brethren, such a spirit of self-sacrifice and of love to With humble hearts and greater devotion to God's canse
prospered u

## WHAT OP IT

The series of Denominational Sketche which we have been pablishing for the past
three months is now closed. It seems fitting three months is now closed. It seems fiting at this point. As the minister of a generation ago would have said, we are now prepared course, the more carefal of this subject. Of course, the more carefal and interested read ers have already drawn their own practical
conclusions; others, it may be, have not so thoroughly read the sketches.
In the first place, it is worthy of note that when our charches, in the true missionary
spirit, took on the form of missionary work, they began to grow. Oar missionary period covers less than one-foarth of our entire his
tory, bat the increase in the number of our churches in this period has been equal to, or greater than, that of all the preceding years;
and the interest in our home work has grown as we have given thought, and prayers, and money, and men to the foreign work. These gers of our missionary enterprises, but for all the people.
churches. They had their origin in the de sires of Godly men and women, to see estab. lished, among oursel ves, institutions of learn ing in which our own young people could be educated and fitted for life's work and re-
sponsibilities, where they should not only be free from the temptations to apostasy which they would find in other schools, but where would bring to them a warm Chnstian expeience, and where their culture woald tend preserve and strengthen the bonds of unibetween the widely scattered members of mothers in our churches of fifty years ago devoutly prayed, earnestly toiled and nobly sacrificed. That which they so ardently desired is nearer to its fulfillment to day
than at any former period in our history. There were never more Seventh-day Baptist young men and young women seeking a prep-
aration for life's work at our own schools aration for life's work at our own schools our schools is growing more and more strictly denominational. This is notably true of Alfred, nearly or quite three-quarters of her present stadents coming from the families of Seventh-day Baptists. It will become more
noticeable in Milton and Albion as the denomination grows westward and other denom. inations provide more amply, as they are beginning to do, for the education of their
own children. These facts, brought out in a general way in these sketches, are suggestive; they show that our denominational fathers planned wisely and timely, their sons have striven nobly to carry out their plans,
labors.
Our publishing interests, ton, have in
creased many-fold, even in the last decade. creased many-fnld, even in the last decade.
Our fathers did, mdəed, appreciate the power and usefulness of the printing press,
for spreading the knowledge of truth, and they made strong efforts to secure to o
canse its benefits, and not a little of progress made during the last fifty years, is due to the help of the printed page; brit it
has been reserved largely to the men of the has been reserved largely to the men of the to call the attention of men to the trath of
God's holy Sabbath, and urge their obe dience to its claims. Even now, we can onl
claim to have opened the door to that broad field of labor which promises
wards to the faithfal workman.
From this brief summary of our history as it has been rehearsed in these sketches, we
find ourselves called upon for gratitude and consecration. We should be blind indeed if we did not see in this history the hand o God leading us out from selfishness to use
fulness, out of the straggle for a bare existonce to a large and aggressive work for the We should be equally blind if we failed to see the same hand in the greatly increased facilities now in our possession, and in the These all call upon us for profound gratitude to God, who has so richly blessed

$$
\begin{aligned}
& \text { we have not come to the end of } \\
& \text { we are, on the contrary, only at the }
\end{aligned}
$$

. The prosperity of the past and the
facilities of the present are our preparation want now is the fature. What we most talents and material means to our great work. We especially call apon our young has upon them for this work. Young peoreligious atmosphere of churches which are themselves the fraits of the toils and prayer
of self-sacrificing men and women; you are
receiving, or may receive, your intellectual
and spiritual training under most favorable conditions, in institations of learning, the fonnding of which has cost many days of anxious toil and care. You cannot repay
those who have thus wrought for you, but
you may thankfolly take what has come to you may thankfully take what has come to you and use it for the advancement of the
truth of God. No other class of young peo ple, in all our denothinationsl history, has had before them such inviting fields of usefulness as those which are spread out before you. What answer do you make to all this?
Shall our history go for nothing and our present opportunities pass unimproved?
or will you come to the altar of God's service, with hou come the altar of Gods service, refined by a generous culture, and consecrate all to God and his work? -The future of our which we stand is with you. What shall it

## Uammanicatians

## "RILLING PBAYER-MEETNAS."

In his lectures to the Theological Class a Alfred, on Homiletics, just now closing, Dr. Lewis makes some suggestions concerning dangers which assail them. The following dangers which assail them. The following
paragraphs will be appreciated by others than those to whom the lectures are addressed: There are several kind of prayer-meeting the sam fortunately, they do not all exist a the same time and place, but there are a few least one. They are genetally "goodish" people, extremely good, sometimes; but lack ing in judgment, and in ability to discern the fitness of things. They are asually very loath to take a hint; and sometimes, rather
than have a meeting destrojed, they must be told directly what their duty is. They will be "hart" at first, but if they are really devoted to the canse of God, they will recover, alienate one, now and then, than to stand by in quiet, and see your meeting practically put to death. It is scarcely necessary to classify these prayer-meeting killers, or describe them in detail; you will recognize them only too soon by the effect which they proing to the circumstances. Prolixity is their their general characteristic. Whatever they do, and they are always ready to do one or Their prayers and counsels are usiually de void of juice and warmth. They talk, pray and sing in such a way sa to illastrate the unsolved problem of perpetual motion. They go on, and on-and on. People grow weary,
perspiration from every pore. Sometimes
there is promise of a little glow and life in what they seem about to say, but when it comes forth, it is like all the rest, and only heightens the disapp
Sometimes the malady takes on the form of complaints concerning other people. These consciousness of their own meanness is objectized, and they judge other people by it. Their words fall upon the people like a northeast snow-storm on a half-blossomed peach orchard. There is nothing noble in their tion against evil and sin per se. They are rather churlish and querulous; half the peo ple shiver in disgust, and the other half are
vexed whenever they speak. : Such complainvexed whenever they speak. Such complain-
ers are full of thrusts and innuendoes. They are always "driving" at somebody. They querulous soby-riders, telling the same more often imaginary-evils which exist in the lives of other people.
Sometimes the complaints turn upon their own spiritual ills. Month after month they rehearse the dolefal story of their own un-
worthiness and weakness. They are like a dyspeptic, who is always asking you to feel his pulse, look at his tongue, listen to his
heart, and insists upon your searching for the evidences of liver complaint
In whatever form these people make their aft. them in some way. Smother them with kindness; kindle a spiritual fire round about that will thaw them. Sometimes you will need to call upon a physician to cure their dyspepsia, and stir up their torpid
After all, we are conscious that there is now and then a case concerning which no prescription which can be made will prove effective. And we can only hope that you
will be more successful with certain types than the lecturer has ever been.

## ebtcation obdained.

A new departure in the line of the denominational ministry has been announced. "The Pew" needs information. When, and "The common people" have change made? The common people" have sapposed that
dination to the ministry of the gospel was a sacred consecration to the work of preaching Christ, and him cracified, to sinners, and that this calling was of God, by his Spirit. The denomination has been careful not to lay hands of consecration on any man unless he gave good evidence of a change of heart,
and was sound in doctrine and was evidently led to this work by the Holy Spirit. These tions. The divine call ha beal tions. The divine call has been essential to the office, because the divine Spirit is
essential to the work of winning souls. Having the fallness of the Spirit in the great work to which the Spirit has called is the
one thing needfal for successful ministry. "The common people" heard the great Apostle gladly. The masses to be reached by the ministry are the common people. of Pentecost won three thousand souls, be cause it was the Spirit within that carried conviction. There are no real conversions effectual preaching unless it has the Christ Spirit in it.
How then has it become neccssary that liberal, or college and theological education is essential to the ordained ministry? Do
the languages, mathematics and the that maike the body of a liberal education contain the fullness of the Spirit; or a sensible share of It? Is the educated ministry more successful in winning souls? Greek and Latin and Hebrew quotations and and his gospel? Has a strong metaphysical or philos'phical argument more pawer to convince of sin? The languages give main-
ly the history and mythology of the pagan world. Mathematics give the laws of num bers, and sciences give the laws of nature.
All these are outside of preaching the gospel All these are ontside of preaching the gospel that saves the lost. "Out of the abundance of the heart (head?) the month speaketh." As a result, the pew listens to learned ser Has it it has had an intellectual treat the soul hangering and thissting star right eousness? Who is to blame if souls starve under such preaching? The pew paysliber ally to the pulpit. It listens attentively. Bread of Life? Or is it cheated and disgasted with the sabstitues for spiritual food? In this condition can the per find consolation in the fact that it has an educated pulpit?
Well, it must be that education should
ordained, or the change from "the good old
way" would not have been made by the do way" would not have been made by the d
nomination. But do the provings show the wisdom of the change? We have some were educated for the ministry that ne ministered the gospel; and more, who ha preached, and more still who have eith left the ministry, or made it a secondary cupation. We have also about a dozen D. Da, not more than one quarter of whom dero
themselves to preaching the gospel. Th provings are no better than the t
"The Pew" fails to see the wisdom daining the edacated only, or with a The $\mathrm{P}_{\mathrm{E}}$

## PITTING sUNWABD

from the ohio to the cumberland
Louisville is pleasant, particularly on a day and with good company. The swolle Ohio goes sweeping by, apparently intent o ran pans its breadth and is a constant source annoyance to its waters: Bat the bridge
came to stay, and though for nearly twent years the swirling waters have annuall ullabys about its foundations, until thes ancied it was lured into dreams of peace and security, and then have rushed with mad. dening fury and almost resistless force gainst its massive piers, it still stands proo and defiant, while the river rolls on sallen id its bonds. The latter tries to be revenged,
however, by giving us dirty yellow water for however, by giving us dirty yellow water fo
ablution and drinking. It seems strange pour out water which is so opaque that you jot that read through an inch in depth, an yet that is what we are expected to drink,
and all we can get to bathe in in thi tion of the country at present. : Imagine yourself, if you can, washing your face and
hands in beer! The imagination can easily rise to the height of calling it such, when
poured out to drink, but when your wash pitcher is filled with the same flaid th ancy fails. At the table, however, we find ce water as clear as crystal, but when we ask ing dissipation of a cup of boiling water, are told by the bell boy they wont let have any of that."
An early dinner at the Ganlt House, whic e had found comfortable and home like and we were again on the wing for mor southerly climes. It was a bright afternoon and as we sped past fields and farms,
could see in prospect the beauty which woul "spring" over them in the near future. few farmers were plowing, but as yet rigns of the vernal season were not man We had read in the morning paper that
daughter of Daniel Boone was in want, an daughter of Daniel Boone was in want, an
efforts were being made to provide for her It was hard to realize that we wefe so littl removed fom the neer of Kentucky fought with the Indıan over these grounds. Oould he revisit the land while his daughter is still living, what changes would he not see! Instead of the bear and bison, he would find the snorting iron-horse with his rumbling trains. stead of the forest and fire-fiends, he would find the farm-house and the furrow. Wher ran the Indian trail, now runs the iron road and the turnpike; where were Indian hut roamed the wild horse and the elk, are now great stock farms, raising the fines blooded horses in the world-Arabians per haps, excepted. What was then only the two millions of people, of which bot fif souls are of Indian blood. But the contrast are endless. "Kentucky" then meant truly are endess. Kentacky" then meant traly
"the bloody ground," bat now it

phiting sonward.

ROM THE OHIO TO THE CUMBB $工 A N D$. drive through the better stroets of
siille is pleasant, particularly on a fine
and with good company. The ser and with good company. The swollen goes sweeping by, apparently intent on
throwing the great bridge, which here yance to its waters. But the bridge
to stay, and though for nearly trenty the swirling waters have annually sung bys about its foundations, until they
ied it was lured into dreams of peace and , and then have rushed with madog fary and almost resistiess force defiant, while the river rolls on sallen in onds. The latter tries to be revenged,
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any of that."
early dinner at the Gault House, which ere were again on the wing for more arly climes. It was a bright afternoon, ng" over them in the near fature.
farmers were plowing of the vernal season were not many.
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t Kentucky fought with the Indian nowe grounds. Could he revisit the land his danghter is still living, what
ais would he not see! Instead of the nd bison, he would find the snorting of the forest and fire:fiends, he would ${ }^{\text {ne farm-house and the furrow: Where }}{ }^{-1}$ Indian trail, now runs the iron road e' turnpike; where were Indian huts ramps, are now great cities; where
d the wild horse and the elk, are reat stock farms, raising the finest icepted. What was then only the lilions of hanting ground, now holde re of Indian blood. But the contraste lark and bloody ground, " bat anow it for a great and prosperous commonay other atate, enoagh to furnish every per annum. That probably vills per annum. That probably
cople than ever the Indiane did.
wo are not after atatistici, Oar eje
the sign, "Horse Oave," over \& eta the aign, "Horse Cave," over a ata-
ich we pasa, and while we are wonder:his was the place where the pre-hir-Cave-hone" originated, we come to toce is where, formerymoth Oay to explore ite cryatal chambere an Now, however, a railromd rans fro The ladies regret that we conld not
 are disappeared, and in their stead we no igadears." The former are mostly colored rows roosting on top rails. As we ap pearance. The fair brigadears are not 80 scquaintance. Their uniform is red, white ad blue, the white being their fair faces, in their dress. They generally stand in rowe, platoons on the platiorms, to.receive the times they "present arms" when a favorit Thich he returnasank to rest. He seemed loath to go, and
He mand like a little child he kept peeping out again much as to say, "I ain't asleep yet!" Time then peeped over a lower one, and finally he ose in full view as we came to a stop at
Toodburn. But when we had again started, Wroodburn. But when we had again started, ing, whose turn it was to share his bridal
bed-for like Haroun' al Raschid, and sundry other kings of ancient lore, he has a new bride every night-put on a rosy blugh all arms. The ponds, as we rushed past, all
seemed to blush in sympathy at the sight, but the hills were blue and glum like dis. carded lovers. Is it ever to be thas? What
brings joy and giadness to one, must it bring
grief and eadness to others? grief and eadness to others many brides since the world began-a few millions only-that he has yet become in-
different to their moods; that he loves best those who receive him with radiant faces
and abundant blushes, and so well is he then and abundant blashes, and so well is he then
pleased that the succeeding day is always
bright and pleasant with his smiles; while bright and pleasant with his smiles; while
after an experience with a dull bride with canse the succeeding day copious tears. Is cause the succeeding day copious tears. Th sun to have the attribate of man when he
seems to be so very haman?
The darkness soon shats out the landscape, and we.ride through that part of Ten-
nesee north of Nashinile, without any cogniance of its beanties. All the way from
louisville the views have.been fine, bat not very picturesque. The hills have not been
high, neither has there been any prairie. It is a land fit for farming and fall of promise For the future. Evening brings us into
Nashville, having just crossed the Oumberland River, which here makes its greates
soathing and widens over a long' "t truasle," sonthing and widens over a long " trusse, city. It is too late for sight seeing, and wo
are too tired for anything bat sapper and are too tired for anything but supper and
beã, so we " buss" it to the Maxwell House, and prepare for rest. Though the name o
the house suggests the horrid trunk murde and mystery of St. Louis, the house itsel "materialize" into a good night's rest and
dreams of home.
G. H. B.

Wayside vorks

Seldom does one find the pleasant and
disagreable mingled together so much as in






 amalias was compensated by the cordial re
ception, and generous aid for the canse o
trath. On the whole, the thinge disagreable Lare been far outweighed by the brigh
things enjoyed in the work. Contribation in many cases have boen increased, and sign of progress in local interesta have been cheor ing. West Edmeston Ohurch has logt sev
eral members recently br death and removal so that the outlook grows darker there; ye the Sabbath meetings are well maintaine season if they faint not.: Leonardsvill Oharch seems to have a healthful activity in
all departmenta, while a spirit of benevolenc is shown in an unusual degree, if the fand raised may be relied upon as evidence.
pleasant parsonage has been built and

| increased, and at the same time, as might be |
| :--- | :--- |
| expected, the donations to denominotional |
| objects have been growing more and more. | | Ho |
| :--- |
| an |

Hopkinton Church. He was a devoted
and life long Christian, and was looked up to as a "Father in Israel" for counsel and matters, having served the church accept-
ably in the office of deacon for many years February 4th, 1836, he was married to Miss Nancy Perry, who was converted at the
same time that he was.- Being stricken down with. typhoid pneumonia, after an
illness of one week, she died in the triumph's illness of one week, ghe died in the triumph
of the Christian faith, March 11, 1885 . Her funeral discourse was preached by Eld
Joshua Clarke, on the Sabbath following Joshua Clarke, on the Sabbath following
Deacon Green was a strong constitutioned man and had been in usual health until less
than a week provious to his departare, consequently his death at this time was unex senger found him ready to go. He/wa lear in his mind and conscions to the ver is conversation with his pastor who stood by is dying bed, he was very clear and postiv
in expression of the great satisfaction in the expression of the great, satisfachion nd relying upon his precious promises.
Four daughters and four granddanghte with numerons other relatives are left be hind, and have the sympathy of the entire ion gathered at the church last Sabbath, $t$ attend his funeral. The services were con
ducted by
Psa. 90: 12, "So teaoh. us to number ou
days, that we may apply our hearts ant
wisdo." Eld. Morrell, a Firrt-day Ad-
ventist minister, also took part in the serv-

| ventist minister, also took part in the serv |
| :--- |
| ices. |
| J. E. <br> N. Lond |

Wondensed dews.
Domestic
The directors of the horse railroads of
Boston have adopted a plan of consolidation. Canon Wilberforce, his wife and danghter
have arrived in New York from England. The mountains in the vicinity of Lynch
burg, Va., were covered with snow April

## the quartebly meetine

As the Quarterly Meeting of the Otselic,
Churches is to
have been reading with care their early
These records, inclading. the Preston
with great care from June 185\% to February
1871, show in a remarkable degree how
faithfully the meetings were carried on, and
the good resalts that followed.
In reading their records over the second
time, I have marked the foll
deserving of special notice.
. The excellent attendance of pastors, deacons and leading brethren and sisters, at
these religious gatherings, often under diffcoese religious gatherings, often under diff-
calties and at long distances. What a blessing they must have been to the small
2. They spent much time in devotional exercises. Beginning on Sixth.day after-
noon, they continued the meetings through noon, they conntinued the meetings through usually had three prayer-meetings, four conference meetings, seven sermons, a business
session, the administration of the Lord's Supper, and, in later years; Sabbath-school
exercises. What a feast this must have been to the beloved brethren and sisters!
3. The blessed results that followed. Dur-
ing these fourteen years the following deacons were ordained by the Quarterly Meeting: E. H. P. Potter, J. B. Wells, D. Delos Wells, Arza Mancy, A. O. Stillman and J. H. Babcock; and the following to the gospel
ministry: J. B. Clarke and J. E. N. Backus. Differences were healed, reconchiations ef fected, revivals followed, baptisms were
frequent and the churches grew and were maltiplied. Surely, such records are worthy of these churcher
adorable Master.

## dEACON IRA GBEEN.

Deacon Ira Green dred at his residence in the town of Verona, N. Y., March 30th, 1887 , of typhoid pnuemonia, aged 80 years,
3 months and 11 days. In the death of this beloved brother the First Verons Seventh-day Baptist Charch is called to
mourn the loss of her senior deacon; and a
great loss indeed it is.
He was born December 19th, 1806; and,
He wà born December 19th, 1806; and,
when but thirteen years of age, he was con when bat thirteen years of age, he was con
verted' to God under the faithful labors of Eld. Amos R. Wells, and became one Seventh-day Baptist Oharch, which, at it

The Glasgow Chamber of Commerce, by a
ote of eigty-eight to fitty-nine, has adopted a resolation, declaring that the systems of
trade bounties and protection, adopted by
other countries, has so injured English trade that there is justification for asking that
Great Britain revise her fiscal relations.


5


Irvirg Sangders expects to be at his Friend
Studio from May 12th to May 18th, inclusive.
BEqURSTS TO TPACT BOCIETT.
The generous purpose of some persons to aid- in
the work of this Sciecty, by gifts of money or other
property, after their death, is sometimes defeated

if other ihan cash, shall be accurately described. A
wilm made in the state of New York less than isixt
days before the death of the tertator is void as to societies formed under New York laws, For

## purpose, the following is suggested Form or megiksा

I give, devise and bequesth to the American sab
bath Tract Society, a bods corporate and politic un bath Tract Society, a body corporate and politic unscribed property to wit...............) to be special hetices

, May 26, 1887: Hfth-day Morning.


| :Sixth-day Morning. |
| :---: |
|  |  |
|  |  |

## TRF Tege New York Seventh-day Baptist Church

regular Sabbsth services in Room No. 8, Y. M.
Building, corner 4 th $A$ venuue and 28d St. ; entrance on 23d St. (Take elevator.) Divine service
at 11 A. M.. Sabbath school at $10.15 \mathrm{~A} . \mathrm{M}$. Stran.
gers are cordially welcomed, and any friends in the city over the sabbath are especially invited to at-
tend the service.

 tions to either the Tract society or Missionary so-
ciety, or both, will be furished, free of charge, on
application to the SABATB Recondre, Alfred Cen.


## 

## Sermons and Gssaus

the second coming of chisist

An essay read before the North. Western Aesociation
at atroin
by request of the Ane Asociatition. 1880 , and published But did not Jesurs say (Luke 9: 27 ): "There be some of them that stand here, they see the kingdom of God?" and was
not the " kingdom of God" to be set up at Ohrist's second coming? I answer: Luke uses the phraze, " "the kingdom
denote the visible church on Jews had this kingdom among them as long as the temple stood. But the Romans came
and took away "both their place and nation;" and then, according to our Saviour's prediction, the kingdom of God was taken from
them, and given to a nation bringing forth them, and given to a nation bringing forth
the fruits thereof. The Christian church, or $\dot{\epsilon} \boldsymbol{\varepsilon} \kappa \lambda \eta \sigma i \alpha($ ekklesesia), then became the
kingdom of God, whose least member was greater than even John the Baptist. Matt. 11: 11. Without doubt, therefore, Jessa and the dispersion of the Jews, in the pas Bage under consideration. There were those
standing there who lived to see this kingdom standing there who lived to see this kingdo a part of it; but these did not live to see the

## What, then, did Panl mean when he said,

 this and several other similar passages, I of Jerragalem and the Jewish state. There came at that time-not personally, nor even piritually, but representatively; not "unto time," bat to execute vengeance on a rebelthis vengeance, the Roman army was his instrament and unconscions representative. figure of his final coming to execute eternal judgment upon the devil and his angels and did not the primitive Christians generally expect the coming of the Lord in their ownday?? Some of them probably did; and even inspired apostles seem at limes to have entertained this thought. But Paul, the greatest of the apostles, carefully guarded
the church from falling into this error. In his secoond letter to the Thessalonians, he cautions them not to be soon shaken in mind, nor yet to be troubled, either by spirit, or
by word, or by epistle as from us, as that then the day of the Lord is now present." He till after the revelation of the " man of sint; reminding them that when he was with them he had told them these same things. No, Panl evidently did not expect the second trary, he exp;cted "to depart and be with Christ," which was far better than to remain that the other apostles held views on this subject different from his.
In the second place; it is said, by way of objection, that the Greek word, $\pi \alpha \rho o v \sigma i \alpha$
(parousia), which is commonly translated coming, in speaking of the Lord's second ap-
pearance, properly means presence, from which it is inferred, by I know not what was not to be literal or personal. To this objection I reply:

1. I freely admit that this word properly means presence; though generally as the result of a previous coming.
2. I maintain, however, that the use of this word to denote the fatare presence of
the Lord with his church may and often does necessarily imply his second coming. If the fact be admitted (which I presame no one doubts) that the hamanity of our since his ascension, more than eighteen hundred years ago, then before this same $h a$ manity can be again present with the church
on earth, he must come again, literally and personally. I do not see that the use of this at issue. The Lord's presence may be literal as well as his coming'; and, if the apostles have sometimes used one of these words as a adopted a very common figure of speech, by adopted a very common fgure of speech, by
which the effect, or result, of an action is pat for the action itself. presence, or è $\rho \chi \varepsilon \sigma \theta \alpha 2$ (erchesthai), to come, is always ased, when spoken of Ohrist, in coming. I fully believe that he has often
ly, spiritually, and in the person of his shall transpire, the world shall be converted chosen representatives. I have already adstruction of Jerusalem. So he came to the antediluvians in the days of Noah; to the inhabitants of Sodom and Gomorrha; to the Egyptians at the Red Sea; and to the cases,
rian army. In all these, and similar cases, his coming was in judgment and fiery indignation, to execute vengeance on the ungod-
ly. But not always. is his coming thus in anger and in vengeance. Oh! how much enly blessing! Whenever, and. wherever, name, devontly seaking his blessing, there he, according to his promise, in the midst o them-not literally and personally, but in Spirit. Thus does he ever stand at the doo of the sinnors heart and knock; and if ans one will hear his voice, and open the door his promise is: "I will come in to him, and will sup with him, and he with me." Rev. visited and refreshed his adopted child, in godly family, or in thet, in the bosom of the godly family, or in the wider range of the
sanctified social circle, this is not the full realization of the charch's hopes. Beyond all this, and above all this, remains the
glorious promise: "And unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9: 28 tion is: When will this literal and personal coming of Christ take place? I do not conhour of the day, or the day of the month, or the month of year, or even the year of the it was eighteen hundred years ago, that " that day and hour knoweth no man." Bat, events that have been made subjects of prophocy, it is possible that we may be able to ative place. Among these associated events may be mentioned, the resurrection of the of the wicked and the final judgment.
In the first place, then, the second coming of Ohrist will be contemporaneous with the resurrection of the righteous. Panl says
$(1$ Oor. 15: 51,52$)$ : "Behold, I tell you a mystery: We shall-not all sleep [die], but we shall all be changed, in a moment, in the the trumpet shall sound, and the dead shal be raised, incorruptible, and we shall be
changed." The reference here to "the last rump" indicates the time of the Lord's the passage refers to the resurrection of the righteous dead alone. The passage already quoted in part from 1 Thess. 4: $15-17$, is ay unto you bs the word of the Lord, that we that are alive, that are left unto the them that are fallen asleep. For the Lord himself shall descend from heaven, with with the tramp of God: and the dead in Christ shall rise first: then we that are alive, caught up in the cloads, to meet the Lord in the air: and so shall we ever be with the Lhe same effect, but these are ; surely suff cient.
Secondly, the Lord will come at the beginning of the millennium. By the millennium I mean that period of one thousand
years, during which Satan shall lie bound in years, during which Satan shall lie bound in is the only millennium that I find described in the Bible, as sach. That golden age, or period of peace and prosperity, depicted in prophets, when "the wolfs shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fating together; and a little child
shall lead them," is often styled "the millennial period;" but it is nowhere so called the millennium, or it may belong to the ag of "the new heavens and the new earth,
wherein.dwelleth righteousness." 2 Peter 3 : 13. On welleth rightenuses. 2 Peter 3 mony of John is positive: "Blessed and holy is he that hath part in the first resurpower; but these the second death hal of Christ, and shall reign with him a thousand years." Rev: 20:6. From the same chap ter (verse 5) we learn that "the rest of the deanid be finished."
Among those who believe in the second
to God, and most, if not all, of its inhabi-
tants shall be righteous. Some of them allege that this happy state of things shal continue for a thousand years, and that udgment; others, that he will come as soo as the conversion of the world shall have use, and will reign personally in and over his saints for a thousand years, after which we resurrection and the general judgmen
vill take place. I do not believe that eithe of these positions can be sustained by Script ural evidence. The question of our Savhe find faith the Son of man " implies that fait will be almost extinct at his coming, and hall be looking for him, while to the whe mass he will come " as a thief in the night." If this be so, the general conversion of the
world before his coming is out of the ques

## Ition.

I desire, in all modesty, to present the following suggestion, as a possible clew to the
mystery that sarrounds this particular part of the question: May there not be still third coming of Christ, literal and personal, like the second?. Would it be strange if, in
describing events yet lying in the distant future, our Saviour or his apostles should speak of two more events of the same or
similar kind, as though they were to transpire at the same time, even though ages we to intervene between them? In fact, n John's Gospel (5: 28, 29): "Marvel all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they adgment." Now we know, resurrection that between these two resurrections there will be an interval of a thousand yerrs. It dead will not hear his voice at the same time that the righteous are awakened, though they will hear it at the appointed hour; and to awake the slumbering sinners to their inal destruction? In like manner, may not the sublime description of the judgment in the 25th chapter of Matthew include in one
view the scenes that shall follow eacn resurrection, with an unpoticed interval of one thonsand years béf;een them? May not
these two events form, respectively, the foreground and the background of the same picture? The only passage in the Bible in wich the word second is used in connection with Ohrist's coming, is the one already
quoted (Heb. 9:28): "And unto them that look for him shall he appear the second time
 coming will, I suppose; take place at the appear, emphatically " without sin unto salthe wre-not to destroy, or even to disturb but to be glorified in his saints, whom 'he now receives to himself, and who are now al Lord in the air, never more to be separated from him. A way to heaven they go, a ran to live and reign with Ohrist can number, years. At the end of that time, it seems to me the Scriptures teach, he will come again, accompanied by his saints-not in mercy, but in anmingled wrath. Then will take ment-to be sacceeded by "the second death." Then, and not till then, will be
fulfilled the prophecy of Enoch: "Behold, the Lord came with ten thousand of his holy ones, to execute judgment apon all, and to convict all the ungodly of all their,works
of ungodliness which they have ungodly wrought, and of all the hard things which ungodly sinners have spoken against him." Jude 14, 15. Thas shall the glorified saints, according to the prediction (1 Cor. 6:.2)
share with their glorified Lord in the judg. ment of the world.
Brethren, "the Lord is not slack concering his promise, as some men count slack. willing is longsuffering to ns-ward, no should come to repentance." The charch has, indeed, waited long for the coming o of eternity, the comparison with the age waiting are but as the small dust of the balance. And though we have among as, Iy inquire: " Where is the those sconingcoming? for since the fathers fell asleep all things continue as they were from the be
in the which the heavens shall pass away with a.great noise, and the elements shal
melt with fervent hest, the earth also and the works that are therein shall be burned up. Seeing, then, that all these things shall ye to be in all holy conversation and godliness; looking for and hasting unto the com. ing of the day of God, wherein the heavens elements shall melt with fervent heat? Nevertheless we, according to his promise, look dwelleth righteousness. Wherefore, belovbe diligent that ye be found of him in pesce, without spot and blameless."
"He which testifieth these things saith: thine own appointed time

## dintiscellang.

AMONG THE CLOUDS.

## The cloud that seemed so dark to me While haning overhead, His Has floated òer yon narrow sea, And now its borders seem to be All flecked with gold and red. So shall this deep o'ershadowing be- From which I cower with dread-- Unolled beyond the japper rea, Its silvery lining shown to me, A wreath of

 From threat'ning clouds may fall but rainRefreshing where it fows; The eun perchance will shine again,
And lure each raindrop from the drain So tears mag fall, but not in vain
Their anguish falling down;
They ease the hart now sick with pain,
Till apgelt gather them again
To crgstallize thy crown.
 Then patience, each enduring one,
Though clouds and storms be given;
Sure as the olouds preede the stomm,
The tarrying Bridegroom yet shall come,
Thy blessed goal be Heaven! Mesiah's Heral
-Mes

THE STORY OF THE MILL.

"Not many years?" repeated the artist,
looking up. "It does indeed look very

## desolate." "Well,

 answered the man, "but it might seem along enough time to you. Eighteen years
off your head would leave you quite a strip. ofing, I take it."
"So it is eighteen years since the mill was inhabited?" asked the artist again, anxious to hear particulars.
 at the sketch-book, "I wouldn't mind telling these parts, and they do say as how the mill is haunted, but I never believed in that. I know how such things get started; the
water running under that wheel, in the dark night, and the wind whistling among those boards, sounds dismal enough to any one go-
ing along this lonely path, or the road over ing along this lonely path, or the road over
the other side; and then, when you rememthe other side; and then, when you remem-
ber. What happened, it does seem kind awe-
some. "I see," answerred the young man, movI see," answered the young man, movpanion. "It is dreary enough in the day-

But you were going to tell' me what happen-
ed"." Well, then, to begin at the beginning,"
gaid the man laying dom gaid the man, laying down his axe and tak-
ing the offered seat, "s I must tell you that
that little house over yonder, behind that clump of underbrush, yonder, behind the other side of
the millthe mill-you can't see it from here, but
you must have passed it this morning-that
little house was where they lived, the miller and his wife.
"He bought it when they were married,
for he had some money on hand which had been left him by his father. And then When they got married, they put their earn-
ings togethor, for she was a thrifty girl had a store of her own, and they furnished ing great or grand in it be. There was noth thing was so cozy and home-like; and there was never a king more proud. of his. palace
than poor Dave was of his snug, little cet
 Rosy always ready to meet himi at the gate,
and then they would look over the beds posies together, and see how fast they were


THE SABBATH RHCORDER

## cheerfuness.

 There is a little maiden-Who is she ? Do you know?
Who always has a welcome Who always has a welcome
Wherever she may go ? Her face is like the May time,
Her voice is llike a bird's: The sweetest of all music
Is in her lightsome words.
Each ppot she makes the brighter
As if she were the sun;
Ad she is sought and cherished
And loved by every one.
By foftrs and by by children,
Why is this nittle maiden
Do
You surely must have met her
You certainly
You surely must have met her
Yu certainly can guess-
What Imust Intor nuen
Her name is Chererfulinest.

- Baptio called as a pollceman.


## 而 <br> 

THENSABEATH RECORDER, MAY 5, 1887

She Sabbath Sichaol.







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| sigh |
| to b |
| men |
| pre |
| pre |
| brien |}

sis sivere training, the childien of Israel were now
sighing by reason of their bondage, and were eager
to be delivered without their knowledge. God, in
memory of his covenant with their fathers, had been
preparing for them a leader and deliverer. This



The Sabluath
Entered as second-cla
offce at Alfred Centre, N








## 

Ciristian theoluar,
Can the :infinite God be
fined by man This. depen
what it is to know, and,
man has the faculty to kno may be defined as consclous known; without both these,
no knowledge. It also suppo the intelligence of the persor
may be predicated, that wh hether the manffestation be ion may be made either by
the external world throu tioin, or directly, throu Now, the most persistent
world cannot doubt everyth oont that he doubts, hence
elf as doubting, as thinkir omething. Hence man has e knows elf, he knows it But does he know that whicl must know it distinguished. e must have the same ce
he has of the finit
knowing and comprehendi
have porfect asgurance of re can, by no means, comprehe
cannot fally comprehend bjecte around us; much lea comprehend the infinite $m$
fact, in no eense, dispro
thongh anite intelligene apprehond, to the degree of
ty, the infinite intelligence, knowledge of one's eeli, as congcionas certainty of the ininite, independent thin
queastion can have but one a be known, and, in the ver


