Sisco, Florida.	
FLORIDA.—For information concerning in this part of Fruitland Peninsula, Put- inty, good for Florida homes, groves and , address Pine Ridge Company, Sisco, Fla	
Andover, N. Y.	PUBLISHED BY THE AME
B. WOODARD, DENTIST, IS MAKING Subber Plates by a new process. His own on. The best thing out. Send for circular.	VOL. XLIIINO. 18
A. COTTRELL, Breeder of Percheron Horses. Six State Fair premiums out of chibits.	The Sabbath
Borlin, N. Y.	Entered as second-class m
R. GREEN & SON. DEALERS IN GENERAL MERCHANDINE. Drugs and Paints.	office at Alfred Centre, N.
	silver, or Gold ?-Poetry
New York City.	Christian Theology How to Get Rich Hartsville, N. Y
BABCOCK & WILCOX CO. Patent Water-tube Steam Boilers, H. BABCOCK, Pres. 30 Cortlandt St.	MISSIONS. Editorial Paragraphs
M. TITS WORTH, MANUFACTURER OF INE CLOTHING. Custom Work a Specialty. TITSWOBTH. 300 Canal St.	From S. W. Rutledge From S. D. Davis From J. F. Shaw Our Opportunity and Our R SABBATH REFORM.
POTTER, JR. & CO. PRINTING PRESSES. 12 & 14 Spruce St. TEB, JR. H. W. FISH. JOS. M. TITSWORT.	Paganism of the Early Chu Outlook Correspondence-G Proofs of the Great Antiqui Festival
Leonardsville, N. Y.	Centennial of Columbia Co Education Clippings
ISTRONG HEATER, LIME EXTRACTOR, and CONDENSES for Steam Engines. TRONG HEATER Co., Leonardsville, N. Y.	TEMPERANCE. The Curse of Curses Five Saloons for each Churc Items
Plainfield, N. J.	EDITORIALS. Paragraphs What of it?
ERICAN SABBATH TRACT SOCIETY. EXECUTIVE BOARD. TTER, JR., Pres., J. F. HUBBARD, Treas.	COMMUNICATIONS. "Killing Prayer-Meetings" Education Ordained
TITSWOTRH, Sec., G. H. BABCOCK, Cor. Sec. Plainfield, N. J. Plainfield, N. J.	Flitting Sunward. No. 4 Wayside Notes The Quarterly Meeting Dea. Ira Green
ular meeting of the Board, at Plainfield, W. e second First-day of each month, at 9 P. M.	Condensed News
E SEVENTH-DAY BAPTIST MEMORIAL	SPECIAL NOTICES
BOARD. B. POTTER, JR., President, Plainfield, N. J.,	SERMONS AND ESSAYS. Essay, "The Second Comir
POPE, Treasurer, Plainfield, N. J., HUBBARD, Secretary, Plainfield, N. J.	. W. Morton
ts for all Denominational Interests solicited. pt payment of all obligations requested.	MISCELLANY Among the Clouds—Poetry The Story of the Mill That Brilliant Preacher
TTER PRESS WORKS. Builders of Printing Presses. POTTER, JR., Proprietor.	"Save Him First" "Save Him First" How a Partridge "Drums Cheerfulness—Poetry Called as a Policeman Trust and Work
M. STILLMAN,	POPULAR SCIENCE
• ATTORNEY AT LAW. Supreme Court Commissioner, etc.	CATALOGUE OF PUBLICATIONS, E
	THE SABBATH-SCHOOL
Westerly, R. I.	BOOKS AND MAGAZINES
L. BARBOUR & CO., DEFICIENTS AND PRARMACTERS	BUSINESS DIRECTORY

Mrs J G Fuller ž 87 Sabbath Recorder.

BICAN SABBATH TRACT SOCIETY.

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

TEBMS-\$2 A YEAB, IN ADVANCE

ALFRED CENTRE, N. Y., FIFTH-DAY, MAY 5, 1887.

WHOLE NO. 2203.

	2
Entered as second-class mail matter at the post office at Alfred Centre, N. Y.	5
CONTENTS.	
Silver, or Gold ?-Poetry	
Christian Theology How to Get Rich Hartsville, N. Y	
MISSIONS.	
Editorial Paragraphs Jewish Mission Work of Episcopalians From S. W. Rutledge	
From S. D. Davis. From J. F. Shaw Our Opportunity and Our Risk	
CARRATH REFORM.	
Paganism of the Early Church Outlook Correspondence-German No-Sabbathism, Proofs of the Great Antiquity of the Pagan Sunday	. '
Festival	
EDUCATION. Centennial of Columbia College	
Education Clippings	
TEMPEBANCE.	
The Curse of Curses Five Saloons for each Church Items.	
EDITORIALS.	
Paragraphs What of it?	
COMMUNICATIONS "Killing Prayer-Meetings "	
Education Ordained Flitting Sunward. No. 4 Wavside Notes	
The Quarterly Meeting Dea. Ira Green	
Condensed News	
DEATHS,	
SPECIAL NOTICES	
SERMONS AND ESSAYS.	
Essay, "The Second Coming of Christ," by Rev. J. W. Morton	
MISCELLANY.	
Among the Clouds—Poetry The Story of the Mill	
That Brilliant Preacher	
"Save Him First " How a Partridge " Drums '	
Uncertuiness—Poetry	
Called as a Policeman Trust and Work	
POPULAR SCIENCE	
CATALOGUE OF PUBLICATIONS, ETC	
THE SABBATH-SCHOOL	
BOOKS AND MAGAZINES	
LETTERS AND RECEIPTS	
BUSINESS DIRECTORY	

scientist can find the laws of gravitation and molecular attraction in the prophecies of the the other supernatural. But the full regis-God has made in his inspired revelation.

has its ground in the imperishable facts and deeds and in power and by the Holy Ghost. The perpetual providence of God the Father, ments, these are not mere abstract truths; vine system of the truths of revelation, and they are truths of fact; the intellect can thus to give more and juster conceptions of never learn them by definitions alone, the | "the depth of the riches of the wisdom of whole soul knows them through revelation | God." and experience. Without a sense of the reality of God's kingdom in Christ, theology ogy is a perfected science. That cannot be

Christian theology antagonism with each other, the one natural, realities revealed in Scripture. The most eletry of the deep truths of Christian theology | just as in natural science. The combined the basis of Christian theology. Theology They might discover some of the laws and other facts, and yet never be able to unseal the | and the church at large productive. mystery. But that does not argue against the incarnation and redemption of Christ | the reality. So in theology, it does not claim the Son, regeneration and sanctification by to explain divine mysteries; but it does enthe Holy Ghost, the church and its sacra- deavor to unveil the order, relation and di-

Nor again can any man claim that theol-

would be a mere system of intellectual philos- | until every truth of divine revelation is clearly ophy, and very poor at that; its divinity is apprehended in all its fullness and relations all gone, and every principle in it is a fig- in the divine system. Yet there is no Chrisment. But the fact is, that revelation brings | tianity without accepted facts and truths exbe received into heaven by those who have to light divine realities, and it is the work of pressed and arranged in some system and order. Christian theology to interpret these realities The most arrogant, self-conceited opponent of theological study claims to be a theologian, into the New Jerusalem by one of that vast though he may have but inadequate conception of only two facts in the Bible. He endeavors to discover the order and relative bearing of those two facts, and by this to reach the true interpretation. Thus he rebukes his own folly. But the Bible as a revelation of eternal truths is exhaustless. The most devout and profound Christian scholars in the world are seeking in child-like humility, and with the accumulated light of the ages, to attain a wider and deeper knowledge of the truths of God's revelation, knowing full well that no one of these facts and truths can be fully understood or interpreted, except in the light of all the facts and truths considered in their unity and divine system. Such is Christian theology in its real character and true design. It is the science of the Christian religion.

thing that it touches; but if we would know see all the doctrines of the Bible in both their testimony to the truth of the Scripture evil one, is grasping-he loves to hoard." the source, the nature and life imparting divine and human aspects. Theology is a declaration, "So shall thy presses burst Consider the habits of benevolence into power of this divine light, we must study it practical as well as a theoretical science; its forth with new wine." How it strength- which men and women have been led by the intently and deeply, just as the naturalist object is to transform the Christian faith into ened my faith to hear such a testimony with diffusion of the spirit of Christ and the studies the deep revelations of beauty, wis- the Christian life. Christianity fulfils its my own ears. Truly, "With what meas- power of his precepts and example, especially dom and providence, revealed in nature. own prophecies; it proves its divine origin ure ye mete it shall be measured unto you in modern times. Millions every year are The student of Christian theology must be a by superhuman victories. This full and uni- again." In the fable of the brook and the poured out in steady currents toward hospideep student in the Word of God, for every fied view of all the doctrines of the Bible pond, the pond reproaches the brook for tals, asylums, institutions of learning for element of the body and life of his system | brings the kingdom of God to the very vision | running so swiftly and freely to contribute | the poor, and to carry the gospel near and is brought to light there. He is to dismiss and heart of man. It touches our deepest its waters to the river. "Give and it will far. Look at the difference. For a thouall fancies, take the facts as there revealed, and tenderest feelings, and makes us strong be given unto you," replied the little brook. sand years, all up and down Christian Euand by a comprehensive study of them all, for conflict or submission. This clear view But the pond refused to give and was soon (rope, they were building vast cathedrals, learn to understand and interpret each. of the divine unity of the teachings of God's dry and good for nothing, while the brook which are yet the admiration of all who The theologian can no more find the divine | Word inspires more than human trust, and | continued to give without being impoverplan of redemption and the unfolding of relieves our untold sorrows, and imparts ished. You know how the forces of irriga- to-day the most vigorous efforts are to build Christ's eternal kingdom within the limits those hidden joys no tongue can tell. Such tion goes on in nature. "All the rivers run up humanity in all lands. This is the obof the physical and animal world, than the is the true nature and practical work of into the ocean." Out of that the sun con- ject of all the endeavors, the sacrifices of tinually evaporates clouds which the winds | personal ease and material success, and con-

But it must not be supposed that theology blow back over the land, where they fall secration of culture and wealth-to save Bible. They are distinct spheres yet in no is to explain the how and why of all the out in rain upon the mountains, and go to feed the rivers. Thus, ever more, the circle money to give, they give time, strength, mentary fact may involve sealed mysteries, is kept up and the lands are fertilized. In the same way the gifts we make to God all the Christian holds out his hand to the wisdom of all the scientists in the world would | run into the furtherance of his cause, and | Father, saying, "Give us this day our daily The historical reality of Christianity is at | be insufficient to explain how the grass grows. | are by him lifted up into the celestial re- | bread," he ought, with the same breath, to gion of his grace and power, whence they add, "and grace to share it with any who conditions of its growth; they might perceive descend again with new blessings on our are poorer than I." If God gives him bread truths of the Christian economy, revealed in the relation of the fact of growth to many hearts, making both ourselves, individually, of mind to hear or read one of the good.

> Thus we find the reward promised to giving set before us in three different ways. It is first temporal, second spiritual, third eternal, as we shall see; for Jesus, in the close of the parable of the prudent steward, says: "Make to yourselves friends of the mammon of unrighteousness, that when ye

fail they may receive you into everlasting habitations." Not that money will procure entrance to heaven. Nothing can do that but the works of Christ; but the money which, out of love for Christ, we give to his people and his cause will secure that we

been thereby saved. What a beautiful pict-

ure-that of an unknown soul being led

have a sense of architectural beauty. But

men everywhere. When men have not talent. Give they must. Each day, when words which purify and give wing to the thoughts, he in gratitude ought to speak a word in season to any mind less fortunate. The bread of soul which God gives to assure him of his love, ought to cause his spirit to go out in love to his neighbor as himself.

Courage, then, souls who feel overwhelmed by the weight of your uselessness in the financial kingdom of our Lord. If you have not money to give your Lord, give sympathy, which is often more acceptable. Give kindness and charity. Give tears. O, how can we neglect such easy means of becoming rich-rich in happiness! What a lucrative investment, since it can be made every instant; and is within the reach of all. since it needs no pecuniary resources. What interest, since every kind act will multiply in God's sure time. Surely here is "an easy method of accumulating riches put within the reach of every one." Lastly, we may give ourselves. Can we claim to be Christian disciples without lying to the Holy Ghost if we present not our bodies "a living sacrifice, holy, acceptable unto God, which is our reasonable service "? There is a fearful story told in Acts, of Ananias and Sapphira, who sold a possession and held back a part of the price. We must remember that our promised inheritance is a heavenly one. "Lay not up for yourselves treasures on earth, where moth and rust corrupt, and thieves break through and steal." A charitable man once amassed a great fortune on the other shore. One day the thought came to him, "Give alms and God will return it to you." He took a dollar and went out, saying, "I will deposit Our giving should be cheerful. It should it in heaven." So he wrote in his account book, "Deposited in the Bank of Heaven, \$1." "Interest will be paid me, I am sure. never see that entry in my account book without feeling a thrill of joy that God is low. Paul recommended weekly storing in ceeding riches" of his grace.

N. DENISON & CO., JEWELERS RELIABLE GOODS AT FAIR PRICES Repairing Solicited. Please try No.

DRUGGISTS AND PHARMACISTS.

No. 1, Bridge Block.

F STILLMAN & SON, MANUFACTURERS OF STILLMAN'S AXLE OR. only axle oil made which is ENTIRELY FREE gumming substances.

CENIX MUTUAL LIFE INSURANCE CO. OF HARTFORD, CONN. WM. O. STANTON, General Agent, 5 Custom House St., Providence, R. L.

rrespondence with Seventh day Baptist young with a view to establishing agencies solicited. nes written on reasonable terms. All corredence respecting agencies or policies receive pt attention. Address at Westerly, or Provias above?

IE SEVENTH-DAY BAPTIST MISSION ARY SOCIETY WE GREENMAN, President, Mystic Bridge, Ot. WHITFORD, Recording Secretary, Westerly, MAIN, Corresponding Secretary, Sisco, Fla.

BET L. CHESTER, Treasurer, Westerly, R. L.

Chicago, Ill. RDWAY & CO., MERCHANT TAILORS. 205 West Madison St. RED. D. ROGERS, M. D. PHYSICIAN AND PHARMACIST, e. 2834 Prairie av. Store, 2406 Cottage Grove av B. COTTRELL & SONS, CYLINDER PRIME PRESSES, for Hand and Steam Power. tory at Westerly, R. I. 112 Monroe BL Milton, Wis. W. CLARKE, DEALER IN BOOKS, Stationery, Jewelry, Musical Instrume ANCY AND HOLIDAY GOODS. Milton, Wil. P. CLARKE REGISTERED PHARMAOIST. -Office Building, Milton, Wis M. STILLMAN, Principal of the Musical De-partment of Milton College. Tuition for Pi-Voice Culture, Harmony, etc., \$16 per term (# ns). Harmony taught by mail at \$1 per lesson. Milton Junction, Wis.

T. ROGERS Notary Public, Conveyancer, and Town Clerk. Office at residence, Milton Junction, Wis.

he Sabbath Recorder. PUBLISHED WREELY AMERICAN SABBATH TRACT SOCIETY,

ALFRED CENTRE, ALLEGANY CO., N. Y.

TERMS OF SUBSCRIPTION

ers to foreign countries will be charged 50 cents ad-

paper discontinued until arrearages are paid, except option of the publisher ADVERTISING DEPARTMENT.

neight advertisements will be inserted for is conis as for the first insertion; subsequent insertions in sec-in, 30 cents per inch. Special contrasts made with a dvertisements inserted at legal rates. al advertisers may have their advertisements denoted only without extra charge. advertisements of objectionable character will be ad-d

JOB TRUTTLES. office is furnished with a supply of jobbing manufal ore will be added as the business may descent, a il work in that line can be executed with assess

BY MRS. M. A. DEANE. A king who dwelt in some far country olden. A curious trophy set, in a broad plain; It bore a shield, one side of which was golden, The other, silver, of the finest grain.

It chanced one time—as told in ancient story— Two noble knights, in shining armor clad, Ensamples bright of all the martial glory, That, in their time, the crown of knighthood made.

Were riding, on a lovely autumn morning, Across this open plain, from opposite ways. As they approached this shield, their path adorning, They each were moved to words of glowing

This golden shield is one of wondrous splendor," Began the one; while, "Hold!" the other cried. Hast thou no eyes, or are they weak and tender ? Canst thou not see 'tis silver, purified ?"

And hotter grew the war of words, and stronger, Until their blind defiance grew to rage; Each "knew" that he was right, and checked longer

The wish in mortal combat to engage. And so they fought, till each his lance had shivered To splinters, on the other's faithful shield! And from the shock, so wonderfully delivered, Their horses passed, but in a moment, wheeled,

Each, in the other's place. What strange revealing Is this that meets their eyes? Each, now could

As erst, the other saw. And naught concealing, Each, of the other, sought forgiveness free. Oh! pardon thou my humor rash, my brother The shield of silver is, as thou didst say," Iried out the first; and quick replied the other, "And pardon mine, this side is gold. I see."

'May God forgive us both, that knights so noble, Sworn to redress all wrongs and right defend, Should yield to petty strife, and hate ignoble. Till each had wished the other's life to end!" And so these valiant knights clasped hands, in token Of their true brotherhood, and went their way; Nor ever was their holy compact broken By word or deed, that might its truth betray.

What need we more ? Are not our hearts respond-

With eager wish, our sins and wrongs to atone? Are not the cruel shafts we've sent, rebounding,* And slaying all the hatred we have shown ? he love of God in us, is it not stronger Than hatred, planted by a single word ? lave we not known his grace and patience longer, That it should route the striving, wrangling

And let us step into our brothers' places, Our long distorted vision, it may clear; To see with others' eyes, is oft the best of graces, And next, is hearing, with another's ear. Oh! let us bravely, firmly set our faces, To attain to perfect love, that casts out fear; The love that all surrounds, and all embraces, And brings his sweet and heavenly presence near.

CHBISTIAN THEOLOGY.

BY REV. THOS. R. WILLIAMS, D. D.

What is Christian theology as a science? it is the unfolding and exposition of the facts of the divine revelation. It deals with realities as directly as does natural or social ¹⁸ above and beyond mere physical nature, it

and make the true application of the revelation to the condition and needs of men.

Christian theology is the science of the Christian religion. If Christianity has no specific idea or principle, then theology, or the science of religion, would be impossible; but if, on the other hand, there is a fundamental idea in Christianity, then every fact and truth of the divine revelation must stand related to that idea, and can be truly interpreted only in the light of that relation. Now it is the high office of Christian theology to discover and unfold the cardinal principle of the Christian religion, show the essential, natural and vital relations of all the historical facts and truths of revelation to that supreme principle, and thus reveal to the student of the Bible the perfect unity and system of the whole.

When men begin to reflect on religion, and to ask. What are its essential principles and its fundamental truths and their relations to each other, their theology begins as the science of religion. Religion is the subject and theology is the science.

What is the one great central idea of Christianity? Redemption is the all perva- a long article in a pamphlet which once centers in the person and work of Christ, the one mediator between God and man, the God-man. In the fact of the incarnation of the Son of God for our redemption may be said to reside the grand principle of the Christian faith, its center of unity. The true divinity and true humanity of Christ being clearly apprehended and fully accepted, every fact and revealed truth of the Bible stands in perfect harmony and is united into a perfect unity; but for him who denies the real divinity of Christ there is no harmony and unity in the Scriptures and such a man cannot justly appropriate to himself the name Christian, for he denies the very ground of Christianity.

This principle of redemption, by and in everything to all bountifulness." Was through the personal God-man, the divine there ever such a piling up of universal Mediator, is the central and supreme princi- terms one above the other as we have here? ple, in the sense that all that goes before It would seem that the Apostle could not leads to it, is preparatory to it, and all that say enough to strengthen his assertion. comes after it is its application to the indi- Nor is this all; he goes on to say that the vidual, to the church, and to the final su- gifts of Christians, by evoking prayers on premacy of the kingdom of God. It makes science. It is true that its ultimate ground theology a living system. It is a principle which is also a fact, as really as the principle hearts.

^{18 supernatural}; but it is plainly manifested of life is a fact in all organized beings. It

HOW TO GET BICH.

BY LILLA V. P. COTTRELL.

assembly of saints. The Judge assigns it a very glorious place, and there is a murmur of surprise among the inhabitants of the heavenly court. All look toward the guardian angel of the new arrival, as from his lips, with a sound lighter than the wings of a butterfly, there fall these words: "This soul put into thy treasury, O King of kings, the gift which, by thy blessing, brought my soul to thee." And all heaven heard the "Well done." "Inasmuch as thou hast done it unto the least of these, thou hast done it unto me." But we need not look for the promised reward unless the manner of our giving be acceptable unto God. We must assure ourselves that no form of selfishness enters into the motive with which we place our gift upon the altar.

be as "God hath prospered" us, not the same stereotyped, immutable thing through life. It should be systematic. If the last were observed, the others would easily fol- my debtor." So may we all taste "the ex-

"An easy method of accumulating riches the Lord's box at home. We could more put within the reach of every one," began cheerfully give God his own if this plan sive idea of the revealed religion, and this came to my notice. I could easily imagine were adopted, the plan of laying by "as God hath prospered." Then, when an aphow many would eagerly read it. To become rich! Who has not dreamed of such | peal for benevolence came, we should always a happiness? What subject of the day feel able to give what otherwise might go grudgingly, if at all. I was much pleased would attract more interested hearers? Men in all ages have sought wealth. It is with the spirit of a sister-a young school admitted to membership upon profession of no new thing. Solomon understood human | teacher-who adopted the system of tithing | faith, having been formerly baptized, maknature and the grace of God, when, in his her wages, and when at any call for funds ing twelve recent additions to our church on day, he said, "Honor the Lord with thy for any purpose, had always a contribution the hill.

substance, and with the first-fruits of all on hand, for she said: "It may as well go thine increase. So shall thy barns be filled there as anywhere. I have just so much to pointed and practical. Christ has been recwith plenty, and thy presses shall burst out give." Paul also wished to exalt and consewith new wine." And again, Paul says to crate all Christian beneficence by having it the Bible has been explained as the authorithe Corinthians, "God is able to make all done from the most powerful Christian mo. tative Word of God, and the great redemptive; so he said: "For ye know the grace of tion proclaimed there freely offered to all in grace abound toward you; that ye always our Lord Jesus Christ, that though he was the name of the ever-living Redeemer.

having all sufficiency in all things may rich, yet, for your sakes, he became poor, abound to every good work, being enriched that ye, through his poverty, might be rich." He knew that when his brethren felt the the earnest preaching and personal persausion of self-denial, and never be satisfied with does not give, closes to himself a multitude led many to more serious consideration of their behalf, from the hearts of the receivers, would return in blessings into their own "The more I give the more I get," said spiritual writer, one of the pivots round among the converts.

In an historical and recorded revelation. gives us God and man in its analysis; the one of Christ's liberal stewards to me a which revolves the whole Christian law. The Hartsville Church is hopeful and still

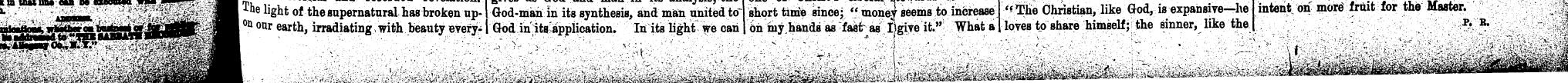
HABTSVILLE, N. Y.

One week ago last Sabbath three were admitted to membership in the Hartsville Ohurch, by baptism, and last Sabbath five more were baptized. Four have recently been

During the year the preaching has been ommended as a living and personal Saviour;

This regular Sabbath service of preaching and Bible study has been supplemented by grace of Christ, they would receive his spirit of Eld. H. P. Burdick, who, upon solicitation of the brethren, consented to hold a seany small gift to him who gave himself for ries of evening meetings, which closed last them. As one puts it: "The true Ohristian week. His plain and practical method of makes an occupation of giving. One who presenting gospel truths won attention, and of paths which lead to heaven." The word the soul's great need. Small children, young giving has been ingeniously called, by a people, and married men and women were

tent on more fruit for the Master.



Missions.

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

2

The Corresponding Secretary having temporarily changed his place of residence, all com munications not designed for the Treasurer should be addressed, until further notice, A. E. Main, Sisco, Putnam Co., Fla. Regular quarterly meet ings of the Board are held on the second Wednesday in December, March, June and September; and ample time should be allowed for business matters to reach the Board through the Secretary.

THE Mission Field for April gives an account of the destructive cyclone in the Windward Islands, of the ruin of churches, and the poverty of the people.

THE Women's Missionary Association of the Presbyterian Church, of England, carries on work among women and girls in China and India. In round numbers their financial statement for the year is as follows: Balance from last account, \$3,500; receipts, \$8,500; expenditures, \$10,000; balance to new account, \$2,000.

THE Woman's Union Missionary Society means of schools and in zenanas. In Shang-Bible-women. Financial: Balance last year, \$159 22; receipts, \$37,187 47; expenditures, \$37,333 21; balance to new account, \$13 48.

slave trade in Madagascar, capturing natives and shipping them to a French colony on the for the soldiers' sake, vice is licensed and regulated under the charge of high officials! Greedy and lawless trades are carrying intoxicating liquors, in large quantities, into Africa, to the greater curse and degradation of the African! Shall Christian men and women, who love God and their fellow-men, be indifferent to foreign mission work? The gospel and on Roubidoux and Plato, and here the missionary preaches is the gospel of humanity, purity and temperance.

embrace Christianity than it was for those living in the time of the apostles. "The apostles and the Master were, to all intents and purposes, Jews, keeping all the laws of Moses, moral, sanitary, and social." It seems to us that mission work among the Jews would be greatly helped by a return of all Christians to the keeping of the Sabbath-day enjoined by the Bible; and that herein Seventh-day Baptists have special advantages over other Christians, and, therefore, special obligations.

Rev. Mr. Duerr, of Cleveland, Ohio, believes that dissolution is coming upon Judaism, out of which Jews will either sink into Atheism or rise into Christianity. The expenditures of this Society during

the year, in the various branches of its work, were \$12,370 26.

"May the Lord raise friends for Israel, and call back all his lost sheep," is Mr. Lucky's prayer, and ought to be ours.

FROM S. W. RUTLEDGE. ELK CREEK. Texas Co., Mo., March 1, 1887.

Dear Brother, -I am happy to report to of America for Heathen Lands is working you, that, notwithstanding I have not been for heathen women and girls in India, by able, during the last quarter to do much, partly on account of ice and mud being in hai, China, they have schools and a hospital. the way, and partly on account of personal The hospital work, for less than a year, was disabilities, yet I consider we have had bet-80 in-patients, 14,500 at the dispensary, and | ter success during the quarter than ever be-23.000 prescriptions. In Japan they have fore. For as Paul would say (1 Cor. 15:9), Christian schools, and employ many native | "a great door and effectual is opened unto me." While there are still many adversaries, the prominent men and officers of our county are, many of them, earnestly investigating the Sabbath-question, and many of the most THE French are reopening the infamous respected citizens of Houston (our county town) are giving us the Macedonian call. But our work there for a short time must be island of Reunion, in the Indian Ocean! The by way of visiting from house to house, as British hold Burma by military force; and, those denominations having church houses there, thus far, close them against us, and with one consent agree that if God's Sabbath is preached among them, the people will soon lose all confidence in Sunday. But we think we will secure a house and a good pub lic hearing there soon.

The cause is prospering at Summerville,

more difficult for Jews of the present day to small school-house which had been reseated by the citizens, prior to my coming, that it might better accommodate the concourse, which was large from the beginning to the close. Our evening meetings were announced for early lamp-lighting, but so eager were the people for the service to begin, that the lamps were lighted and services were begun before the sun was hidden behind the hill. The order and respectful attention was praiseworthy. Surely, that precious promise of the Master, "Lo, I am with you," is richly verified. All glory to his precious name!

FROM J. F. SHAW.

TEXARKANA, Ark., March 27, 1887. Dear Brother,-Many thanks to you and to the Board for estimate of my work of last quarter, the salary for which has come safely to hand. My health has been wretched. I have just recovered from a spell of erysipelas in the throat, tongue, palate and nasal orifices and am now slowly recovering from an aggravated attack of catarrh. I hope to be able to spend next Sabbath with the new Sabbath-keepers near Lockesburg, Sevier county, Ark., and the fourth Sabbath with Sabbath-keepers at Black Jack Grove, Hunt county, Tex. I have no further arrange ments made at present in the way of ap pointments.

OUR OPPORTUNITY AND OUR RISK.

BY ARTHUR T. PIERSON.

The principles set forth in the following article are applicable to ourselves, and are well worth our careful consideration.

A. E. M.

All the indications of divine Providence and grace unite to prove that to day the crisis of missions confronts the church of God. A crisis is the point where opportunity and responsibility unite: the chance of grand success and the risk of awful failure meet. This is the crisis, for never in the history of missions have such opportunity and such peril confronted the church of God. The and alarming.

The opportunity. The whole world is now en to the gospel as it never was before. | largely upon 'L'urkey, forming self-support Less than a century ago the whole pagan, ing native churches, and educating a native papal, moslem territory was shut and sealed; ministry, preparing that foreign mission only here and there was to be found a narrow and uncertain door of access, exceptional in character and uncertain, liable to be suddenly and violently closed. Japan, the same year that the pilgrims landed at Plymouth, drove out the last representatives of the papal church, and barred her gates against Christianity and even commerce, for two hundred years. China was "the walled kingdom." England had a nominal foothold in India, but the East India Company was one of the worst foes of missions. Turkey was intolerexplored continent. The Isles of the Sea were inapproachable by missionaries, infested with brutal cannibals. Papal lands forbade means to bear my expenses, I go to Sharp | the pure gospel to be preached, and the Bible to be sold or even given away. Dr. March was not allowed to enter Rome without leaving his Bible outside. Where the missionary went, it was only as Daniel into the lion's den, to dare brutes and beasts in human form, or as the three holy children went, into a fiery furnace. To day, the walls are down; and going straight before us we may

Bangweolo. Then Stanley followed in his that is not involved in this peril. At such footsteps-a thousand days from Zanzibar a critical hour as this what are we doing? and he came out at the mouth of the Congo. With a church-membership of nearly 30,000. And now Corea, almost the last of the her- 000, the evangelical churches are sending in. mit nations, opens her door to Dr. Allen and to the world-field about 5,000 missionaries, the gospel, and we begin to see signs of Thib- male and female; that is, we give one out of et's yielding her exclusive seclusive policy.

making of history. Every year, every day is give about ten to eleven millions of dollars a critical; every event pivotal. So rapid is the | year, or about one-third of a dollar each on progress of events that the maps of Africa an average, for the evangelization of the made to-day will be obsolete to morrow, and whole world. And even then one of our history has to revise her records before the largest evangelical denominations comes un ink dries on her pages! We have glanced at to two consecutive assemblies with over the open doors, but these mark only the be- | \$50,000 debt. This means no advance-it ginning of Providential interpositions. Look | means worse-retrenchment; at a time when at Africa. It was only in 1877 that Stanley | to stand still is to go back. emerged at the Congo's mouth. The next vessel that sailed, after news reached England, bore missionaries to Africa. The great Lake missions were at once formed at Nyassa Victoria, Tanganyika. Then the Livingstone Inland Mission to the Lower Congo. | cal denial and betrayal of Christ; our pusil. Then, only seven years after Stanley's exploring tour, fourteen nations met, in the Berlin Conference, and decreed the Congo Free State, and those nations represented papacy, protestantism and Mohammedanism. No more significant event has occurred since Luther nailed up his theses!

No less marked is God's hand in the rapid transformations taking place. In Japan the changes are so complete already that only the natural scenery remains the same. Steps have been taken to substitute even the Roman letters for the awkward ideographic Japanese characters. Christian churches and institutions are becoming dominant forces in the Land of the Rising Sun; and even the primitive Pentecost wrought no changes equal to those of this newly opened Island Empire. The Light of Asia is fading before the Light of the World, and Japan may any day take her place among Christian nations.

It is impossible to appreciate the stupendous grandeur of these facts without our being brought face to face with them. Dr. Lindley said that, when a Zulu, bargaining at a mission premises for a calico shirt, then a pair of duck pants, then a three-legged stool, gets his new clothes on and sits on that stool, he is about a thousand miles above all the pagans round him. The story of Fiji reads like a fairy tale. Thirty years ago, every chief's hut was built over piles around which a score of human beings were buried alive; and his cance was launched over human bodies, as living rollers. Now a thousand churches of Christ lift their spires there, and God has touched his heart? state of the mission field is at once arousing family worship is more common than in Britain.

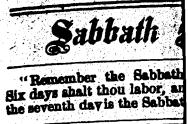
The American Board concentrates its work

6,000 to carry the gospel to the heathen and This is wonderful. Never was there such a large proportion of them are women. W_{e}

We are not disposed to deal in reproaches. But it is our deliberate conviction that the way in which nearly thirty million of evan. gelical church members are dealing with the stupendous enterprise of missions is a practilanimous stinginess wounds the Saviour in the house of his friends and imperils the evangelization of the race at the critical hour. For many years the writer of these pages has been asking himself, his brethren. and God, what can be done to stir the whole church to a just and loyal measure of giving and of praying. How can we secure proper and proportionate offerings of substance and consecration of the lives of believers.

The first and most imperative need is information. If we would awaken zeal, it must be according to, and inspired by, knowledge. Fire needs more than fanning with a bellows; it need feeding with fuel. Facts are the fuel to the flame of missionary enthusiasm. It is incredible that a true child of God can remain indifferent when he knows the facts, about 1,000,000,000 souls in papal. pagan and Moslem lands, their needs and their extremity; about what modern missions have done and are doing; about the unmistakable moving of God in the missionary field; about the signal triumph of grace among heathen communities. Give to apathetic people the story of the Sandwich Islands, Madagascar, Fiji; tell them about Wm. Duncan's work in Columbia, about Dr. Geddie in the New Hebrides; about Wm. Johnson at Sierra Leone, Charles Wheeler on the Euphrates, Thomas Powell at Nanumaga; the Lone Star Mission and Dr. Clough in India, Wolfe in Foochow, Lindley among the Zulus; of Japan and Corea; of McAll in Paris, and France, and a host of others; and

who can remain indifferent if the grace of We can make our monthly concerts a thousand-fold more useful. They may be



PAGANISM OF THE

BY REV. A. H. Speaking of the effect

on Christianity, a late w "Therefore this same as it is called, in the mid tianity was preached,

the inward life of the new "How could it be oth fact now known to all, ginning of the fifth cent most entirely pagan, at] among the highest classe in addressing Honorious his sixth consulship, poin site of the capitol, still temple of Jove, surrout pagan edifices, supportin gods; and all around, ten nes without number; in man and Greek mytholo city of the catacombs and "The public calendar day, continued to note th side by side with the fea and his apostlés. Withi vond, throughout Italy a provinces, idols and the

surrounded by the throng trate at their feet."*

The Irish Race, etc., by Au 63, New York, 1876.

OUTLOOK COBBES

German No-Sab

Allowing for the evider which our correspondent he is probably honest in t Evidently taught that th been abrogated, that unde is no sacred time except may give it quasi-sacredne troubled when we urge th law of God. We have no ply to the condemnation called upon to make. Th lays down is the theory many, like all Continental educated for centuries int sabbatic holidayism. Thi alone the evil fruitage of sets forth; wide-spread do authority of the Bible an God himself, amounting absolute unbelief, preva theory has been taught. be devised for driving God out of human hearts, than ing authority of the ten o the sacred obligation to ob and consequent blessings from. We are not surprised the ent charges us with the own theory have produced thing for men to do this, fable complains of the lar water. This made a good the lamb. Those who, lil ent, feel called upon to our work, are forgiven i must beg the privilege of the truth, and hope that a ception of that truth may the hearts of such as our o To the Editors of the O tlemen,-I received severa the Outlook. The ideas earnestly are well know ago, before I got a sight studied the question whe Church is obliged, by the ment, to keep the seventh incited to occupy myself by many publications of Adventists. I read the and I stay with all firmne position that the Christian errs nor transgresses the the Lord's-day. In Colo is written, . ' Let no ma you in meet, or in drink, holy day, or of the new m bath-days; which are a sl come, but the body is of (passage is clear enough, it days without any restricti Christians of the apostol this passage in the same s stood and believed by man tians until this day, show teaches the church history But, what are you do the Scriptures, you try to. ders of Christians a yoke Bible speaks us free; you condemning continually churches and single Ohri the Lord's-day, announcin that they are crushed; yo tion of paganiam and po

JEWISH MISSION WORK OF EPISCOPALIANS.

According to the Eighth Annual Report of the Church Society for promoting Christianity amongst the Jews, a society auxiliary to the Board of Missions, this work will bear favorable comparison, as to results, with other similar mission work in the church. Mr. Lucky says the Jews are tired of Judaism and are at unrest; and at the Episcopal Church offers a kind of spiritual refuge.

In towns and villages the society generally works through the regular parochial clergy; in large cities missionaries are employed. **Prominence** is given to Christian educational work for Jewish children, and to the distribution of messianic and missionary literature. The purpose is to have the work purely spiritual, no temporal aid being given. These methods strike us as being right and wise.

In regard to the conditions the report says:

The Jews, as is known, are gradually abandoning Judaism, and, for the most part, are religiously adrift. They have souls like other men, and there are earnest truth-seekers among them. In the matter of the church's meeting her responsibilities toward the spiritual need, the labor of the society has brought about an appreciable change in the right direction, steadily going on. It is especially essential to conserve the

self-respect of the Jew in order to reach his head and heart. He is a citizen like others, and often a man of education and thought. His relation to the past and attitude to the present of Christianity, present obstacles that are unique. The work-strangely deli-·cate and difficult-requires a sympathetic and delicate, and, in many respects, a peculiar handling.

There are paid missionaries in nine large cities. There are 5 missionary schools and 5 industrial schools. Of the parochial clergy 252 co-operate in local activities. The entire work reaches the Jews in 226 cities and towns, throughout the United States. Of new publications 14,600 copies have been issued during the year, and an unknown num-ber of former publications distributed among the Jews. The Scriptures and prayer book ers, who were not prepared to go forward, have been circulated in English, Hebrew, German and other languages.

Mention is made of a girl in New York, who was cast off by her family for accepting the Christian faith. Some Jewish Christians are persecuted by their own race, and have failed to receive very kind treatment from other Christians.

One young Jew has graduated from a Theological Seminary, and entered upon foreign | hearts to Jesus. They are now rejoicing in

around home. There are two that ask for membership with us at the time of our next meeting at Summerville. Five on Roubidoux, and two more near our home have, within the last week, sealed their covenant to remember God's Sabbath to keep it holy, by the clasping of the right hands-all of whom are Baptists, and one of them a prominent Baptist preacher. Doubtless, there will, in the near future, be a strong Seventhday Baptist Church on Roubidoux. The people there are all investigating, or nearly ant, and punished apostasy with death. Afso, and greatly interested. In fact, the cause | rica was literally an unknown land-an unhas spread all over the county and down in North Arkansas. As soon as I get the county, Arkansas, the distance of 125 miles. I have more calls than a dozen men could fill. I feel the burden, and am determined by the grace of God to devote my whole time from this on. Pray for me.

In the last three months I have only been able to put in five weeks, twelve sermons, 14 prayer-meetings, 23 religious visits; distributed 1,000 pages of tracts, collected and paid over to Eld. Barton, \$19 50, to aid in erecting a church house for the Waldencia Church; average congregation 30.

FROM S. D. DAVIS.

JANE LEW, W. Va., April 14, 1887. Dear Brother,-Your letter of instruction is received, for which I thank you. I am just returned from Walton, Gilmore Co., Wis., where we have enjoyed a very precious meeting of nine days and ten evenings, in point at which I had preached only one serare no railroads; and hence had to be reached by horseback travel. There were about forty conversions, and a returning to duty on the 8th day of the meeting, I baptized four candidates and took the experience of four othothers came forward and were received to the time for baptism. Four of the candidates for baptism are converts to the Sabbath, and very bright young people who, through Angeline Hall, were brought to the observance of the Sabbath before they gave their

miracle of modern Providence. The Pillar and Jesuits to shut out all contact with Christhat went before Israel, rolled back the Red Sea and the Jordan, drove back Amalek, beat down Jericho's walls; that same Pillar has gone before the missionary band in this very century. Obstacles, broad as continents, high as the Himalayas, have disappeared like mists at sunrise.

God gave England that strange foothold in India, beginning with the seventeenth century. The Trading Company was a corrupt, sordid, avaricious corporation, but it that the foremost rhetorical figure, for effectserved to secure an opening: the right to iveness, is repetition. And we repeat, that trade, to have factories and store houses, and we may burn it in, that the critical hour of which I preached eighteen sermons. It is a property; to defend such persons and prop- missions is not simply approaching; it is even erty, to hold territory; to call on Britain for now upon us. This hour is the turning help in collusions with the Indian govern- point of history. The crisis in missions is mon before, it being about forty miles' away ment; all this meant increase of territorial found in the peril of failure. These open from my home, and in a section where there possessions and political power—it means an doors demand immediate entrance and occuentering wedge into the heart of Asia. Mean- pation. Delay is not only danger, but disas while a mighty missionary nation was grow- ter. Japan was wonderfully opened. It was ing in this land to giant stature. Rapidly it as truly the Lord's doings and marvelous in strode across the continent, and then, as our eyes, as when the iron gate opened of its part of those who were wandering. On the though there were no more sea, across own accord before Peter. But through that the Pacific; and about thirty years ago, open gate infidelity pushed her hosts while knocked at the sea gates of Japan. It was we were lingering and parleying and hesitat-God's opposing anvil to the English sledge- ing. Before Christian schools and colleges hammer; it was the resistance of co-opera- were established, an atheistic science was and on the last evening of the meeting eight tion, to help the entering wedge to cleave taught in the Imperial University; before a eastward, and split the gnarled trunk of Ori- Christian press was scattering its leaves, skepbaptism, and the first day of May was set as ental paganism-from the Golden Horn to the tical tracts and books were flooding the land. Chinese Sca. America, in the person of a So in India. While we linger at the thresh- people. Christian commodore, unsealed the ports of old, Satan's agents spread the "Age of Rea-Japan to commerce and Christianity. Then son" and the "Philosophical Dictionary," England, France and America united to open and put up immense posters along the walls the fidelity of a lone Sabbath-keeper, sister the gates of China. Then Turkey decreed of Calcutta, with extracts from the worst in-

field to take its part with Christendom, in all home and foreign work. Syria, with colleges, schools and consecrated press, is send ing out converted men and women to teach and preach in every direction, and scattering Arabic Bibles and Testaments throughout the Mohammedan world. Three facts are to be noted: (1) The Koran is in Arabic. (2 It is forbidden to be translated. (3) Every educated Moslem is expected to be able to read it. Hence, whatever be the native tongue of a Mohammedan, our Arabic Bible can find in him a reader.

This is only one of the thousand preparations laid by God like huge basil blocks o granite, a thousand years ago for the struct ure of modern missions. God is in history the attentive student of the religious devel opment of our race can trace distinct lead ings and guidings of God's providence, away back into remote eras. He was beginning to build, when as yet the church was involved in the dark ages, the vast edifice of evangelizrestrictions of Mahomet helps to the diffusion of the Word of God! Think of his using It is time for us to speak plainly. ing effort. Think of his making the very take Satan's strongholds, at almost any point in the encircling wall of heathendom. It is the greedy East India Company to lay the track for the gospel chariot! Think of his How were these doors opened? It is the using the treachery of papal propagandists tian nations until the church was ready to their obligations to a dying and lost world; carry the cross into foreign lands! Think of we have praised the generosity of the whole continents, until a reformed church was prepared to use discovery and invention as handmaids in sowing gospel seed upon virgin soil! Not only the "undevout astronomer," but the unbelieving historian, must be "mad."

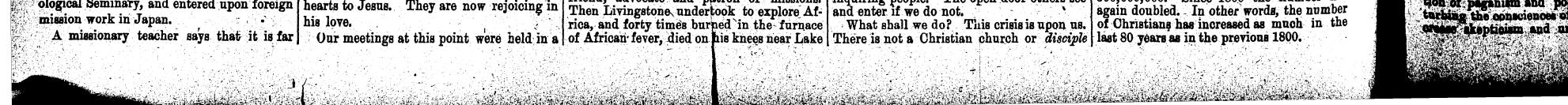
A great living orator emphsizes the fact

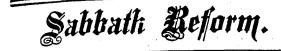
bulletin boards, showing the actual progress of the campaign; where our forces are stationed, what new strongholds are being taken, and what new advance must be projected. But the pastors must be habitual students of missions. Christ rebuked the Jewish teachers because they knew "neither the Scriptures nor the power of God." We may err by too exclusive study even of the Bible. Outside of the Word there is correspondent, confirmatory, accumulating testimony to God's providence and grace. Only by studying the Book can we understand the principles of God's administration; but only by studying the history of our own age can we understand the plan of God in our generation and our own place in that plan. We long to see the day when it shall be as much the recognized duty of every disciple to study the progress of missionary effort at home and abroad as to study his Bible; when it shall be as much a violation of Christian consistency and covenant not to give systematically as not to pray habitually; and when every disciple shall at the outset of his own career as a believer recognize and realize his own responsibility for the promulgation of the

It is time for us to speak plainly. We have too long dealt in honeyed words and used flattering tongues. We have talked of the missionary spirit pervading the church when two-thirds of the disciples are asleep his withholding great inventions and veiling | churches, two-thirds of whose members give nothing to save men. Practically the missionary work is to day carried on by a small fraction of the membership of the Church of Christ. A Gideon's band is all! The world is depopulated three times a century. Evangelization ought to be pushed with such a spirit of consecrated enterprise, so systematically, so constantly, so rapidly, that every generation of disciples would actually see to it that their fellow human beings of that same generation should have the gospel at their hands. It can be done. The Church of Christ needs only consecration, to insure such a result within the bounds of this century!-The Missionary Review.

> THERE are now 18,000 to 20,000 Chinese in the Sandwich Islands, of whom 900 are females. Most of them have emigrated within the last five or ten years. Of these, 400 or 500 are Christians, men, women and children. There is a well organized church in Honolulu, and another at Kohala. Various missions in Souhern China have contributed members, who are now vigorously at work in the Sandwich Islands among their own

FIFTEEN centuries after Christ was born, at the time of the Protestant Reformation, toleration Then the massacre in India fidel books, to attract the eye, and to engage there were in the world 100,000,000 Christurned even the East India Company into the and pre-occupy the mind of an awakened and tians. Three centuries later there were friend, advocate and patron of missions. | inquiring people. The open door others see | 300,000,000. Since 1800 the number has





"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."

PAGANISM OF THE EARLY CHURCH.

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

Speaking of the effect of pagan Rome upon Christianity, a late writer says:

"Therefore this same 'high civilization. as it is called, in the midst of which Chris tianity was preached, was a real danger to the inward life of the new disciples of Christ. "How could it be otherwise, when it is a fact now known to all, that even at the beginning of the fifth century, Rome was al most entirely pagan, at least outwardly, and among the highest classes; so that Claudian, in addressing Honorious at the beginning of his sixth consulship, pointed out to him the site of the capitol, still crowned with the temple of Jove, surrounded by numerous pagan edifices, supporting in air, an army of gods; and all around, temples, chapels, statnes without number; in fact, the whole Roman and Greek mythology, standing in the city of the catacombs and of the pope.

"The public calendars, preserved to this day, continued to note the pagan festivals, side by side with the feasts of the Saviour and his apostles. Within the city and beyond, throughout Italy and the most remote provinces, idols and their altars were still surrounded by the thronging populace, pros- | from various sources: trate at their feet."*

The Irish Race, etc., by Aug. J. Sheband, 8 J., p 63, New York, 1876.

OUTLOOK COBRESPONDENCE.

German No-Sabbathism.

which our correspondent wrote the following, God. According to this historian the planhe is probably honest in the view presented. Evidently taught that the law of God has been abrogated, that under the gospel there the self-same Sabbath-day, i. e., a fixed, or is no sacred time except as human custom immovable day, the sun-worship day would may give it quasi-sacredness, he seems greatly be the day following the day of Saturn. troubled when we urge the demands of the Indeed, the correspondence of the Hebrew law of God. We have nothing to say in re- nations around them, far and near, has al ply to the condemnation which he feels ways been identical.

many, like all Continental Europe, has been

the Lord's day to the mockery and contempt of the world, that neither Sabbath nor Sunday is observed; you commit sin against the body of the Lord, his church; you destroy it and break one of the last bonds of the unity of the church; you gather for yourselves and scatter the sheep of Christ; you are causing divisions and offenses contrary to the apostolic doctrine; you take away the truth from the hearts and fill them with your windy opinions; you don't build up, but destroy; this is the value of your work in the sight of procession of alumni in the morning, it was every earnest Christian.

And now! Stop to send any farther samples | Stewart L. Woodford delivered the introducof your papers to my address, try your art tory address; and Mr. Fréderic R. Condert of seduction, if you cannot omit it, on those the historical discourse. A large number of who are tossed to and fro and carried about "with every wind of a doctrine, by the College Presidents. About sixty honorary sleight of men, and cunning craftiness, degrees were conferred. Among those honwhereby they lie in wait to deceive."

you from error to truth, that you may re- Director of the Observatory of Vassar Colthe Christian desire of.

Yours respectfully, AUG. EBERBACK, German Lutheran minister.

PROOFS OF THE GREAT ANTIQUITY OF THE PAGAN SUNDAY FESTIVAL.

The importance which heathen nations gave to the first day of the week is proved

1. Constantine, A. D. 321, in a specia decree calls this day "the venerable day of the sun." The worship of the sun on the first day of the week must have been more than 300 years old, or the Orientals would have hardly esteemed it "venerable." 2. When Pompey, in the year B. C. 63, took

the temple of Jerusalem, he was greatly aided by the non-resistance of the Jews or the day of Saturn, which day, Dion Cassius Allowing for the evident irritation under says, they devoted most religiously to their etary names of the days of the week were in existence B. C. 63. As the Hebrews have always been uniform in the observance of reckoning of the seven days with that of the

called upon to make. The theory which he | 3. The Sanskrit, the root of the Indo-Gerlays down is the theory under which Ger- manic languages, is referred, as to its origin, by keeping a boy's mind to a single thing, to an unknown period. Its name for our

Education.

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

CENTENNIAL OF COLUMBIA COLLEGE.

Columbia College, New York City, celebrated its Centennial, April 13th. In the estimated that 1,200 men were in line. Gen. guests were present, and among them several

ored with Doctor of Letters were, President I bear you record that you have a great zeal [Anderson of Rochester, J. Hammond Trumof God, but not according to knowledge. and | bull, W. D. Whitney, Amelia B. Edwards. I hope, in Christian love, that the offense you | and the President of Wellesley College. Miss Spirit of God illuminate you and convert received LL.D., is that of Maria Mitchell, the Bureau of Education, is 16.794.402 cover out of the snare of the devil. This is lege. Columbia has received through Rabbi Hebrew Professorship, which was contributed by Jewish gentlemen of this city.—Christian Secretary.

EDUCATION.

Education is not so much the putting of things into one's mind as the drawing of things out that are in us; or, more properly in college are in far better health than speaking, the teaching us to use the powers our Creator has given us, so that we may be equal to do whatever is given us to do through our lives. Now, if you take this into account, I think you will agree with me that being at school to be educated is a very pleasant progress. It is not so much cramming things into our intellects, as it is drawing out the things that are in us already. Now, I will beg you to fix this in your mind clearly, that the best teachers we can ever get do not teach us the results of education, but they give us the processes by which we are brought up to produce the re sults ourselves. You don't learn at school the results you are to produce by and by, but the way to bring about those results. Take a boy now, for example, who intends to be a chemist, and fifteen years after this he will have in his experiments a very long calculation, and he will work out very im portant chemical results; but the best teachers cannot give him these results now. What can they do? Why, it is possible that

there was to be such a thing; but some one victims of drink is besieged with crowding put his mental forces to work that his Creator had given him, and the result was brought about, and now we have the telephone,

The same is true of you, and you can learn to do things by the aid of those same forces with which a wise, beneficent Creator has gifted you.—S. W. Presbyterian.

CLIPPINGS.

at college in Georgia.

Lord Gifford, who died some time ago, eft \$400,000 to two Scotch universities.

Rutgers College has received a gift of from P. Vanderbilt Spades.

give is hidden from your eyes. May the Freeman. In the long list of names that ed States, according to the latest report of hours; which, alas, in the hardest times is

abolished secret societies at Princeton, there orders for widows and orphans and insane; Gottheil, \$100,000 for the endowment of a has been better order, less drinking, and less orders from hell. opposition to the faculty.

The American College at Harpoot, in Syria, after years of hard work, has at last been about town should be written, "Quarrels recognized by the government, which prom. brewed at short notice." On its advertiseises to close no more Protestant schools.

Science Monthly, that she knows from daily personal observation that college work is not injurious to female students. Young women they increase in healthfulness as they advance in the college course.

The Catalogue of Colby University, Wa terville, Me., for 86-87, shows a list of 119 undergraduates, 34 Seniors, of whom 4 are ladies; 26 Juniors, 5 being ladies; the same number of Sophomores with the same proportion of ladies; and 33 Freshmen, 7 being ladies. Colby has introduced very judiciously a system of elective studies into the last two years of the course. In one course the study of the classical languages is continued. in the other more attention is given to scientific studies. No rash innovations are made upon the long-established curriculum, and yet opportunity is given for meeting the reasonable demands of those who prefer an extended scientific course to a full course in the classics.

Cemperance.

"Look not thou upon the wine when it is red.

horrors.

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 drink does not call at command, as a chief devil calls his under-devils. Physiologists say there is not one. Name a calamity which drink cannot bring upon us. It can cause us to forfeit our employment. It can destroy our savings. It can break up the closest friendship. It can rob us of the respect of all decent men. It can drive us out of our native village, out of our home, Sam Jones is supporting four young men out of the world. A monopoly of miseries is rum; and the lesser miseries never dare break the combination. It is a close corporation of woes; and no good thing is ever admitted to the hellish firm. It is an industry of sorrows which never shuts down library of 4,500 volumes, valued at \$15,000, to repair even a wheel, which even drives its machinery faster on Sundays and holi-The public school population of the Unit- days and nights than during proper working behind in filling orders. Orders for pains President McCosh declares that, since he and shame; orders for beggars and criminals;

Every distillery should bear the sign. THE CURSE FACTORY." On its great carts ments should be printed, "Any and all Dr. Lucy M. Hall says, in the Popular kinds of mischief furnished at the lowest price, and warranted to last a lifetime." These splendid vehicles, drawn by the noblest horses in the streets, grind a little child to a mangled, bloody mass of quivering pulp young women in society, and she claims that at every corner. But yet they are permitted to run. They dismember a woman of all her happiness on every block. Yet they are permitted to run-because the quivering palpitating victims are not seen. Yet some of us see these things as they are.

We read the proud name of the brewer, and contrast the fine house in which he lives with the hovels which his trade has made; and we wonder what the common Father will say at last to these wicked brothers who have painted their dwellings with the blood of their brothers. For there cometh a day when the curse of all curses shall itself be cursed by him who has power to curse, and none can bless. Even now is it not written, "Cursed be he that putteth the cup to his brother's lips?"-Golden Rule.

FIVE SALOONS FOR EACH CHUBCH.

Five saloons for each church in this country. What are the fruits of these saloons? Drunkards, libertines, murderers, thieves

campaign; where our forces are stawhat new strongholds are being and what new advance must be pro-But the pastors must be habitual ts of missions. Christ rebuked the teachers because they knew "neither riptures nor the power of God." We may too exclusive study even of the Bible. e of the Word there is correspondent. natory, accumulating testimony to providence and grace. Only by study-Book can we understand the princi-God's administration; but only by g the history of our own age can we tand the plan of God in our generad our own place in that plan. We see the day when it shall be as much ognized duty of every disciple to study gress of missionary effort at home and as to study his Bible; when it shall nuch a violation of Christian consistad covenant not to give systematically to pray habitually; and when every shall at the outset of his own career eliever recognize and realize his own sibility for the promulgation of the dings whereby he found salvation.

not involved in this peril. At such

al hour as this what are we doing?

church-membership of nearly 30,000.

e evangelical churches are sending in-

world-field about 5,000 missionaries.

nd female; that is, we give one out of

o carry the gospel to the heathen and

proportion of them are women. We

out ten to eleven millions of dollars a

r about one-third of a dollar each on

rage, for the evangelization of the

world. And even then one of our

evangelical denominations comes up

consecutive assemblies with over

0 debt. This means no advance-it

worse-retrenchment; at a time when

are not disposed to deal in reproaches.

is our deliberate conviction that the

which nearly thirty million of evan-

church members are dealing with the

dous enterprise of missions is a practi-

ial and betrayal of Christ; our pusil-

us stinginess wounds the Saviour in

use of his friends and imperils the

lization of the race at the critical

For many years the writer of these

nas been asking himself, his brethren.

d, what can be done to stir the whole

to a just and loyal measure of giving

praying. How can we secure proper

oportionate offerings of substance and

first and most imperative need is in-

ion. If we would awaken zeal, it must

ording to, and inspired by, knowledge.

eds more than fanning with a bel-

t need feeding with fuel. Facts are

el to the flame of missionary enthusi-

It is incredible that a true child of

n remain *indifferent* when he knows ts, about 1,000,000,000 souls in papal,

and Moslem lands, their needs and

xtremity; about what modern missions

one and are doing; about the unmis-

e moving of God in the missionary

about the signal triumph of grace

heathen communities. Give to apa-

people the story of the Sandwich Is-

Juncan's work in Columbia, about Dr.

in the New Hebrides; about Wm.

on at Sierra Leone, Charles Wheeler

Euphrates, Thomas Powell at Nanu-

the Lone Star Mission and Dr. Clough

ia, Wolfe in Foochow, Lindley among

lus; of Japan and Corea; of McAll in

and France, and a host of others; and

in remain indifferent if the grace of

can make our monthly concerts a

nd-fold more useful. They may be

n boards, showing the actual progress

as touched his heart?

Madagascar, Fiji; tell them about 4

ration of the lives of believers.

d still is to go back.

time for us to speak plainly. We o long dealt in honeyed words and attering tongues. We have talked of ssionary spirit pervading the church wo-thirds of the disciples are asleep r obligations to a dying and lost world; ave praised the generosity of the es, two-thirds of whose members give to save men. Practically the miswork is to day carried on by a small of the membership of the Church st. A Gideon's band is all! The s depopulated three times a century. lization ought to be pushed with such of consecrated enterprise, so systely, so constantly, so rapidly, that eneration of disciples would actually t that their fellow human beings of me generation should have the gospel r hands. It can be done. The hands. It can be done. The of Christ needs only consecration, re such a result within the bounds of tury !- The Missionary Review.

E are now 18,000 to 20,000 Chinese Sandwich Islands, of whom 900 are Most of them have emigrated withast five or ten years. Of these, 400 re Christians, men, women and chil-There is a well organized church in u, and another at Kohala. Various s in Souhern China have contributed s, who are now vigorously at work Sandwich Islands among their own

EN centuries after Christ was born, me of the Protestant Reformation, ere in the world 100,000,000 Ohris-Three centuries later there were 000. Since 1800 the number has ubled. In other words, the number

God himself, amounting in many cases to Gram., p. 13.) absolute unbelief, prevails wherever this theory has been taught. No better way can be devised for driving God and faith in him out of human hearts, than to deny the binding authority of the ten commandments, or the sacred obligation to observe the Sabbath

and consequent blessings which flow therefrom.

We are not surprised that our correspondown theory have produced. It is a common thing for men to do this, as the wolf in the fable complains of the lamb for roiling the water. This made a good excuse for eating the lamb. Those who, like our correspondent. feel called upon to sharply denounce our work, are forgiven in advance, but we must beg the privilege of still promulgating the truth, and hope that a true and just conception of that truth may find its way into the hearts of such as our correspondent.

To the Editors of the Outlook, Dear Gentlemen,-I received several times your paper, the Outlook. The ideas you fight for so earnestly are well known to me. Years ago, before I got a sight of your paper, I studied the question whether the Christian Church is obliged, by the fourth commandment, to keep the seventh day. I have been incited to occupy myself with this question by many publications of the Seventh-day | cance of Sun-day. Adventists. I read the pros and contras, and I stay with all firmness of faith on the position that the Christian Church neither holy day, or of the new moon, or of the Sabpassage is clear enough, it speaks of Sabbathdays without any restriction, that the Christians are freed from them; and that the Christians of the apostolic age understood this passage in the same sense, as it is understood and believed by many millions of Christians until this day, shows their practice and teaches the church history.

But, what are you doing? You pervert the Scriptures, you try to cast on the shoulders of Christians a yoke, from which the

term "week" is saptaha, or seven, and the educated for centuries into an abiding non- first of these days is bhanuvar, or Sunday. sabbatic holidayism. This holidayism is not The Sanskrit hymns of the Indian people, alone the evil fruitage of such theories as he with which "they praised their gods, the sets forth; wide-spread doubt concerning the deified powers of nature, . . . were made authority of the Bible and the existence of God himself, amounting in many cases to C. 2000." (W. D. Whitney's Sanskrit

4. The Burmese, which is a near relation of the Pali, has a very significant name for the first day of the week. It is "One thou to the sun," meaning, thou art the one day devoted to the sun. It is obvious that this is a name from very "old, old time." 5. The Cuneiform writings are another witness. These are found from B. C. 3800 to near the Christian era. Their authors, the Babylonians, were the most learned students of the starry heavens of any nation ent charges us with the results which his of their time; and as we have shown, they were most zealous worshipers of the sun and other planets and gods. As our space is limited, it will suffice under this head to quote from Monsieur Oppert in le Journal Asiatique, vi. 18, 448, in which he gives the following as the results of his Asyrian researches on this subject, thus:

	The double great star.		
	The double little star.		
	The double star which depen	nds	
	upon Regulus.		Sun.*
	The star of Anounit.	ι.	Moon.
	The star of Nergal.		Mars.
1.1	The star of Nebo.	/	Mercury
	The star of the King.		Jupiter.
	The brilliant star (Mustelil).		Venus.
4	The star Zibanit.		Saturn.
·	Here are the seven chiefs of the week (masi).	the d	ays of

* The sun is evidently designed by the three expressions.

6. The Celtic, Scandinavian, and Teutonic languages concur in the evidence on the great antiquity of the import and signifi-

7. The testimony of all literary and many non-literary languages to the identity of the order and the names of the days of the week errs nor transgresses the law by celebrating is a striking evidence of the great antiquity the Lord's-day. In Colossians 2:16, 17, it of Sunday, as it is also of the great care in is written, "Let no man, therefore, judge preserving the divine name, Sabbath, for you in meet, or in drink, or in respect of a the seventh day, our Saturday. Therefore, we submit these considerations as proof that bath-days; which are a shadow of things to from B. C. 3800 and onward, the worship of come, but the body is of Christ." This one the sun has ruled "the week's initial day."

"The Sun still rules the week's initial day, The moon o'er Monday yet retains the sway; But Tuesday, which to Mars was whilom given, Is Tuesco's subject in the northen heaven;

While Saturn still holds fast his day, but loses The Sabbath, which the central sun abuses!" -Sabbath Memorial.

IF thou turn away thy foot from the Sab-Bible speaks us free; you are judging and day; and call the Sabbath a delight, the holy the thoughts were the results of his poetical to the business. "Help me! Have mercy was passed, said the other day that if the condemning continually the Christian of the Lord, honorable; and shall honor him, temperament. It was the training of his on me!" Gentle reader, these are the voices question were submitted to day to a vote, churches and single Christians who respect not doing thine own ways, nor finding thine powers that enabled him by and by to pro-the Lord's day, announcing in horrible words own pleasure, nor speaking thine own words: duce that book. that they are crushed; you blasphemed the Then shalt thou delight thyself in the Lord; And so it is all over. You take the man peal to you, for you have not the reputation miles away will gravely inform us that it is a celebration of the Lord's-day as an institu- and I will cause thee to ride upon the high who gave us the telephone. They did not of being a reformer. The drunken misera- failure in Kansas! An Iowa newspaper makes tion of paganism and popery; you are dis- places of the earth, and feed thee with the telephones at bles hide from you. The poisoned rats bur- a similar assertion, declaring that state would

he may commit to memory the things that are to be produced, but first he will have to forego everything else, and he would then know his chemistry well. What can the teachers do? They can impart the knowl-edge that will enable a boy to learn the steps of the processes by which these results can be brought about by-and-by, and that is all they can do. The same is true everywhere.

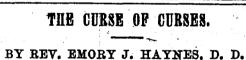
All the best teachers can do, is to give you in order that you may produce the results of on rum all the while. For it is the curse of a sound and good education.

Take a result of another kind. You know there are persons who train athletes and respected, and for whose friendship, now make them hardy, and I am told, and it is thing of memory, I thank God. I remema good thing to know, that when a man ber that I promised that man to assail the goes into training for any kind of exercise, curse of strong drink at all proper times and he has to stop all kinds of stimulants, and seasons, as long as I wielded a pen. A vow even tobacco; which seems to imply that he to the dead should be a sacred thing. How never ought to have gone into them if he it grew upon this man, his hatred for the wishes to be strong. The trainer does not traffic in intoxicating liquors! It is singular do the running, or the racing, or anything that all temperance workers tend to become else which has to be done; but the man him- rabid. They grow in zeal for their cause as self has to do those things. All the trainer no other sectaries do, becoming hot, hotter, can do is to teach the athlete how to make hottest. Your real temperance reformer, the most of himself, and have every muscle, who once gives himself to the idea, becomes and sinew, and bone, under control, so that a "fanatic." Did you ever think why? He when he goes to the work he is to do, he would rather a child of his would die than may be able to do it to the best of his marry a tippler. He breaks friendship with powers. Not that the trainer does those you, if you are even a moderate drinker. He things; he only teaches him to make the best dissolves a partnership to get rid of an assoof the powers that God has given him. I ciate who has begun to drink; and he moves think you will see, if you keep this thing in heaven and earth to eject an agent, or a mind, how practical a thing it is ! Say we manager, or even a fellow-director in any have a boy called Charlie Jones; he is to be corporation in which he has interest. How an accountant and to get a very large salary. he raves! He leaves his old grocer because There will be a dozen accountants before | the man sell drinks on the sly; and the temhim. He has not his accounts before him perance reformer, once in full tilt, will walk now, and he cannot lodge them in his memo- five blocks to avoid trading with a druggist ry, but if he tried to do it he would learn who has begun to do a better business with nothing else than a few figures, and he "dashed" soda water than with quinine. would not learn his business for a single day. | How mad he is! He foams against the But he has to master the principles of his churches and the ministers, because, as he accounts; and so it is his business to-day to thinks, they are not sufficiently active in the make himself well up in the multiplication | good cause of anti-rum. He becomes "untable, and in addition, subtraction and the reasonable," a "bore," an "offense against rest, and in doing that, he is taking the good taste," and very many polite people training that will by-and-by enable him to cannot bear him at all," as he is everlastingly become a master of his business when he sets inveighing against the curse of curses. Did out on his career, and enable him to keep you ever wonder why? the account right.

bridge did not learn that at school; he never | stops and looks into it. The most of us consaw it when he was at school. Nobody fess that the inordinate use of strong drink knew that the Brooklyn bridge was to be is a great evil; but we are too busy to think built then; but at school he learned the prin- of it further, and we pass on. But let a ciples, so he was able to produce the plan man or woman once become known as infrom which was built the Brooklyn bridge. There is a poem called "Evangeline," reach up their skinny fingers clutching for written by Longfellow. He did not learn it help! Such a sea of wild eyes flash out of at school; he learned the meaning and use the midnight of the horror beneath us, apof words, and how to put them together, pealing for help! Such a wail, such a chorus, and so express his beautiful ideas. He such a diapason of groans salute the reformbath, from doing thy pleasure on my holy learned the grammar and the spelling, and er, all because he is a reformer, and new

when it give this color in the cup, when it moveth liars, corrupt legislators, cruel husbands, itself aright." "At last it biteth like a serpent, and stingeth

like an adder.'



"Strike it hard and often, sir! You genthe steps by which you can move yourself, tlemen who use the pen ought to be striking

> all curses!" The speaker was a man whom I greatly

This is why. Because no one knows the The engineer who built the Brooklyn hell that rum is making on this earth till he terested, and such a swarm of skeleton arms

negligent mothers, vile fathers, unruly sons, impure daughters, infidels, and all that is wicked and sinful.

Think of it! Five liquor saloons to each church, and these saloons sustained by the votes of the Christian people. Is it strange that the power of the church is not what it should be, when there is such a golden wedge among her voting members? One place devoted to the building up of Christianity, and five times as many for its destruction, "What will the harvest be?" Will we as Christians pursue this course any longer? God help the followers of Christ to come from among the world, and, with spotless garments do their whole duty. Then we will see Zion prosper and souls returning to God.—Educator.

ITEMS.

Drunkaids form fifty-five per cent of the insane in Paris asylums.

A little four-year-old, being told that "W stood for whisky," said, "Well, tut it yight out of my book.

One hundred and eighty million dollars worth of five-cent cigars were smoked in this country last year, principally by laboring men

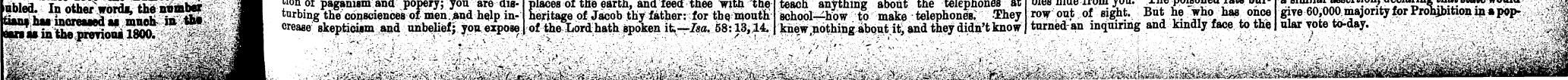
It is said that there are 3,000 churches in the world that use unfermented wine in the celebration of the Lord's Supper, and Spurgeon's Tabernacle in London is one of them.

In the Prohibition counties of Georgia, labor has been improved 100 per cent, and the condition of the laborers 1,000 per cent in steadiness of work and saving of wages for good purposes. A straight Prohibitionist was elected to the Senate.

Dr. Howard Crosby recently said that he had been fighting the liquor evil in New York for many years, but had failed. At another time the learned Doctor dofined a crank, as follows: A crank is a man who has a good idea, but has not sense enough to carry it out. Well, Doctor, logic is logic; nor is it a respecter of persons.

Cruikshank, the artist-so Canon Farrar says-offered one hundred pounds for proof of a violent crime committed by a total abstainer, and that the money remains unclaimed to this day. Quite as striking a proposition has recently been made by a temperance society in England, offering a large reward for proof of a single instance where property accumulated by liquor-selling has descended to the third generation.

Governor Martin, of Kansas, who was an anti-Prohibitionist when the law for Kansas





Alfred Centre, N. Y., Fifth-day, May 5, 1887.

REV. L. A. PLATTS, D. D., Editor. REV. E. P. SAUNDERS, Business Manager. REV. A. E. MAIN, D. D., Sisco, Fla., Missionary Editor.

Communications designed for the Missionary Department should be addressed to REV. A. E MAIN, D. D., Sisco, Putnam Co., Fla.

All other communications, whether on business or for publication, should be addressed to the SABBATH RECORDER, Alfred Centre, Allegany coun ty, N. Y.

TERMS: \$2 per year in advance. Drafts, Checks and Money Orders should be made payable to E. P. SAUNDERS. AGENT.

"Our in the rain a world is growing green, On half the trees quick buds are seen Where glued up buds have been. Out in the rain God's acre stretches green, Its harvest quick, though still unseen; For there the life hath been."

SPEAKING of effectual preaching, Mr. Spurgeon says, "If a crooked stick is before 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 its presence." The advice is worth following.

WE hear of quite a number of our churches that are expecting to observe "Children's Day," May 21st. One church, whose pastor will not be at home on that day, will observe it later. We hope that many, from whom we have not heard, will observe it, and that the blessing of God may be upon all.

SOMEBODY has said that the effective strength of the sects 1s not to be ascertained merely by counting heads. At least two other elements are essential; first, the truth which is represented by the sect; and, second, the vigor with which it is proclaimed and defended. If we were to add a third element, it would be loyalty to the truth and a life consistent with its teaching.

PROFESSOR PROSPER MILLER died at his home in Friendship, N. Y., last week, after a brief illness, aged nearly sixty years. Professor Miller was a teacher in Alfred

cultivating and waiting time. But the labors. harvest can never come if the sowing and cultivating have not gone before. In the Chris- | creased many-fold, even in the last decade. tian's experience the seasons are not always | Our fathers did, indeed, appreciate the 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 as are the seed time and harvest to well 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 respect we think is indisputable, 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 travel or preach, and now lives in the cellar of an unfinished house, and subsists in a severely simple manner. He says that the ten dollars, which he had received for the sale of a last year's calf, he had intended to use for making more comfortable his place of dwelling; 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 be 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 security from fire and storm and lightning; and for this purpose, among others, I had thought to use this money; but the appeals in the RECORDER are too touching for me to resist. Now God can, and I pray that he ning rods and insurance, and so I send you the money with God's blessing." Brethren, such a spirit of self-sacrifice and of love to God and his truth puts us all to shame.

With humble hearts and greater devotion to God's cause, let us give and do as he has prospered us.

WHAT OF IT?

The series of Denominational Sketches which we have been publishing for the past three months is now closed. It seems fitting that some practical application should be made at this point. As the minister of a generation ago would have said, we are now prepared for the "improvement" of this subject. O course, the more careful 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 churches, in the true missionary spirit, took on the form of missionary work they began to grow. Our missionary period covers less than one-fourth of our entire his tory, but the increase in the number of ou 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 are interesting facts, not only for the managers of our missionary enterprises, but for all the people. Again, our schools were born of the churches. They had their origin in the desires of Godly men and women, to see established, among ourselves, institutions of learn ing in which our own young people could be educated and fitted for life's work and responsibilities, where they should not only be free from the temptations to apostasy which they would find in other schools, but where they would fall under those influences which would bring to them a warm Christian experience, and where their culture would tend to preserve and strengthen the bonds of unity between the widely scattered members of our little zion. For this end, the fathers and mothers in our churches of fifty years ago devoutly prayed, earnestly toiled and nobly loath to take a hint; and sometimes, rather 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 preparation for life's work at our own schools alienate one, now and then, than to stand by be making no progress at all. Nor is this than at the present time. The patronage of in quiet, and see your meeting practically our schools is growing more and more strictly denominational. This is notably true of Alfred, nearly or quite three-quarters of her present students coming from the families of | only too soon by the effect which they pro-Seventh-day Baptists. It will become more duce. The remedy must be chosen accordnoticeable in Milton and Albion as the denomination grows westward and other denombefore being permitted to see any converts as inations provide more amply, as they are the fruit of their labors, but others have beginning to do, for the education of their lived to see the heathen converted by hun- own children. These facts, brought out in Their prayers and counsels are usually dedreds and by thousands annually. In a general way in these sketches, are suggestgrace, as in nature, there is a seed time, a live; they show that our denominational fa-

Our publishing interests, too, have inpower and usefulness of the printing press, for spreading the knowledge of truth, and they made strong efforts to secure to our

cause its benefits, and not a little of the progress made during the last fifty years, is due to the help of the printed page; but it

present generation to use the printing press claim to have opened the door to that broad field of labor which promises such rich rewards to the faithful 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 of God leading us out from selfishness to use-

fulness, out of the struggle for a bare existence to a large and aggressive work for the cause of truth and the salvation of men. 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 wide open doors everywhere set before us. These all call upon us for profound gratitude to God, who has so richly blessed us. But we have not come to the end of our work; we are, on the contrary, only at the threshold of it. The prosperity of the past and the facilities of the present are our preparation will, protect us and our house without light. | for the opening future. What we most want now is the consecration of personal talents and material means to our great has upon them for this work. Young people, you have been reared in the wholesome religious atmosphere of churches which are

themselves the fruits of the toils and players of self-sacrificing men and women; you are receiving, or may receive, your intellectual and spiritual training under most favorable conditions, in institutions of learning, the founding of which has cost many days of anxious toil and care. You cannot repay those who have thus wrought for you, but 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 people, in all our denominational 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 hearts and lives renewed by grace and refined by a generous culture, and consecrate all to God and his work? The future of our denominational life and of the truth for which we stand is with you. What shall it be?

with the time of sowing the seed and the are reaping the benefits of these plans and 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 disappointment which the broken promise induces.

Sometimes the malady takes on the form of complaints concerning other people. These complainers are likely to be hypocrites. The consciousness of their own meanness is objectized, and they judge other people by it. has been reserved largely to the men of the | Their words fall upon the people like a northeast snow-storm on a half-blossomed peach to call the attention of men to the truth of orchard. There is nothing noble in their God's holy Sabbath, and urge their obe- complaints. There is no righteous indignadience to its claims. Even now, we can only | tion against evil and sin per se. They are rather churlish and querulous; half the peo- it. ple shiver in disgust, and the other half are

vexed whenever they speak. | Such complainers are full of thrusts and innuendoes. They are always "driving" at somebody. They are usually hobby riders, telling the same querulous story about real and imaginarymore 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 doleful story of their own unworthiness 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 attack upon your meeting, you must ward it off. Cure them, or overcome them, or silence 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 physical dyspepsia, and stir up their torpid work. We especially call upon our young livers. After all, we are conscious that there men and women to consider the claims God | 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.

EBUCATION OBDAINED.

A new departure in the line of the denominational ministry has been announced.

ordained, or the change from "the good old way" would not have been made by the denomination. But do the provings show the wisdom of the change? We have some who were educated for the ministry that never ministered the gospel; and more, who have received ordination that have seldom preached, and more still who have either left the ministry, or made it a secondary of cupation. We have also about a dozen D. D. not more than one quarter of whom devote themselves to preaching the gospel. The provings are no better than the theory. "The Pew" fails to see the wisdom of or. daining the educated only, or with an occa. sional exception. It needs educating to see

FLITTING SUNWARD.

THE PEW.

NUMBER IV.

FROM THE OHIO TO THE CUMBERLAND.

A drive through the better streets of Louisville is pleasant, particularly on a fine day and with good company. The swollen Ohio goes sweeping by, apparently intent on overthrowing the great bridge, which here spans its breadth and is a constant source of annovance to its waters. But the bridge came to stay, and though for nearly twenty years the swirling waters have annually sung lullabys about its foundations, until they fancied it was lured into dreams of peace and security, and then have rushed with mad. dening fury and almost resistless force against its massive piers, it still stands proud and defiant, while the river rolls on sullen in its bonds. The latter tries to be revenged. however, by giving us dirty yellow water for ablution and drinking. It seems strange to pour out water which is so opaque that you cannot read through an inch in depth, and yet that is what we are expected to drink, and all we can get to bathe in, in this section 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 fluid the fancy fails. At the table, however, we find

it to take us fate. The pocket

have disappea

have the "fe brigadears." troops, with 1 in rows roost proach the de pearance. Tl quaint, but o acquaintance. and blue, the while the red in their dress. or platoons on

Dassengers as

times they "

colonel alight

which he retu

sank to rest.

like a little cb

as much as to

and again he

then peeped o

rose in full vi

Woodburn. B

he had retired

ing, whose tu

bed-for like

dry other kin

bride every ni

over her radia

arms. The

seemed to blu

but the hills v

carded lovers.

brings joy and

grief and sadn

many brides a

millions only-

different to th

those who rec

and abundant

pleased that t

bright and ple

after an expe

ashen face, clo

cause the succ

there any won

It is said t

Just before

University from 1868 to 1872, and for nearly thirty years was connected in some way, most of the time as principal, with the Friendship Academy. He was universally beloved by his pupils and patrons as well as by all who knew him.

BROTHER Backus writes that the revival at Greenway continues, there having been twenty-six hopeful conversions. This will be remembered as the school-house station at which Brother J. F. Stilson, Deacon of the Verona Church, has held Sunday-school for a number of years, and where Brother H.D. Clarke has preached the truth fearlessly for years, the present pastor having followed up the appointments. One sows and another reaps, but both may rejoice together. How many such fields there are that might be worked, if we had the workers with mind and heart, time and strength 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 with announcement previously made in these columns, the lists of letters and subscriptions received each week will no longer be printed in the RECORDER. The local agents will be furnished with receipt blanks, which they may fill out and give to subscribers paying money to them. To those who send their subscription money directly to this office, the receipt of the Publishing Agent will be sent when occasion demands it. In every case, the date following the name of the subscriber, as printed on his paper, or on the wrapper, each week, is intended to show the date at which that subscription expires. When these dates are wrong, subscribers should notify us at once.

THERE are times in the Christian experience when one makes gigantic strides onward. while at other times he will seem to a peculiarity of the individual life. God covenanted with Abram to make of him a great nation, but at the end 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

Communications.

"KILLING PRAYER-MEETINGS."

In his lectures to the Theological Class at Alfred, on Homiletics, just now closing, Dr. Lewis makes some suggestions concerning the conducting of prayer-meetings, and the dangers which assail them. The following effectual preaching unless it has the Christ paragraphs will be appreciated by others than those to whom the lectures are addressed:

There are several kind of prayer-meeting killers; fortunately, they do not all exist at the same time and place, but there are a few prayer-meetings which cannot boast of at least one. They are generally "goodish" people, extremely good, sometimes; but lacking in judgment, and in ability to discern the fitness of things. They are usually very than have a meeting destroyed, they must be told directly what their duty is. They will be "hurt" at first, but if they are really devoted to the cause of God, they will recover, and be the better for it. But it is wiser to put to death. It is scarcely necessary to classify these prayer-meeting killers, or describe them in detail; you will recognize them ing to the circumstances. Prolixity is their their general characteristic. Whatever they do, and they are always ready to do one or more things, they do to the fullest extent. void of juice and warmth. They talk, pray,

"The Pew" needs information. When, and by what authority was the change made? "The common people" have supposed that ordination to the ministry of the gospel was a sacred consecration to the work of preaching Christ, and him crucified, 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 have been the main points in the examinations. The divine call has been essential to the office, because the divine Spirit is essential to the work of winning souls. Having the fullness of the Spirit in the great work to which the Spirit has called is the one thing needful for successful ministry. "The common people" heard the great Apostle gladly. The masses to be reached by the ministry are the common people. The story of Christ as preached on the day

of Pentecost won three thousand souls, because it was the Spirit within that carried conviction. There are no real conversions now but by the same Spirit. There is no Spirit in it.

How then has it become necessary that a liberal, or college and theological education the languages, mathematics, and the sciences that make 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? Do Greek and Latin and Hebrew quotations and definitions emphasize the power of Christ and his gospel? Has a strong metaphysical or philosophical argument more power to convince of sin? The languages give mainly the history and mythology of the pagan world. Mathematics give the laws of numbers, and sciences give the laws of nature. All these are outside of preaching the gospel that saves the lost. "Out of the abundance of the heart (head?) the mouth speaketh." As a result, the pew listens to learned sermons. It has had an intellectual treat. Has it been also a spiritual feast suited to the soul hungering and thirsting after righteousness? Who is to blame if souls starve under such preaching? The pew pays liberally to the pulpit. It listens attentively. Is it nourished spiritually, and fed with Bread of Life? Or is it cheated and disgustand sing in such a way as to illustrate the ed with the substitues for spiritual food? In

ice water as clear as crystal, but when we ask for the same in our rooms, or for our morning dissipation of a cup of boiling water, we are told by the bell boy * they wont let us have any of that."

An early dinner at the Gault House, which we had found comfortable and home like, and we were again on the wing for more southerly climes. It was a bright afternoon, and as we sped past fields and farms, we could see in prospect the beauty which would "spring" over them in the near future. A few farmers were plowing, but as yet the signs of the vernal season were not many. We had read in the morning paper that a daughter of Daniel Boone was in want, and efforts were being made to provide for her. It was hard to realize that we were so little removed from the times when the great pioneer of Kentucky fought with the Indians over these grounds. Could 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. Instead of the forest and fire-fiends, he would find the farm-house and the furrow. Where ran the Indian trail, now runs the iron road and the turnpike; where were Indian huts

and camps, are now great cities; where is essential to the ordained ministry? Do roamed the wild horse and the elk, are now great stock farms, raising the finest blooded horses in the world-Arabians perhaps excepted. What was then only the Indian's happy hunting ground, now holds two millions of people, of which but fifty souls are of Indian blood. But the contrasts are endless. "Kentucky" then meant truly "the dark and bloody ground," but now it stands for a great and prosperous commonwealth, boasting that it raises more tobacco than any other state, enough to furnish every. man, woman and baby in the land with four pounds per annum. That probably kills more people than ever the Indians did.

But we are not after statistics. Our eye catches the sign, "Horse Cave," over a station which we pass, and while we are wonder. ing if this was the place where the pre-historic "cave-horse" originated, we come to "Cave City," which reminds us that we are near that great wonder, the Mammoth Cave. This place is where, formerly, those who sought to explore its crystal chambers and sunless waters, left the train and took stages. Now, however, a railroad runs from Glasgow Junction, forming a side trip of ten time for cultivating the seed sown, and a thers planned wisely and timely, their sons unsolved problem of perpetual motion. They this condition can the pew find consolation miles. The ladies regret that we could not

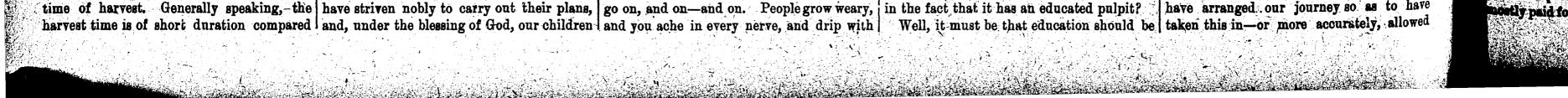
un to **nave** ti seems to be so

The darkne scape, and we nesee north of zance of its Louisville the very picturesq high, neither is a land fit fo for the futur Nashville, hav land River, w southing and v as the porter of city. It is too are too tired f bea, so we "b and prepare fo the house sug and mystery has only su "materialize" dreams of hon

BY

Seldom doe

disagreable mi canvassing Br an April as i many tried f privilege enjoy roads, the wor drifts and mu flesh, and a p patience and p the roads wer blockade even riding over th families was c ception, and truth. On th have been fa things enjoyed in many cases of progress in ing. West E eral members that the ou the Sabbath 1 and the worke sesson if th Church seems all departmen is shown in as raised may be Pleasant par



ned, or the change from "the good old would not have been made by the denation. But do the provings show the om of the change? We have some who educated for the ministry that never stered the gospel; and more, who have ved ordination that have seldom ched, and more still who have either he ministry, or made it a secondary oction. We have also about a dozen D. Ds. nore than one quarter of whom devote selves to preaching the gospel. The ings are no better than the theory. e Pew" fails to see the wisdom of oring the educated only, or with an occa. l exception. It needs educating to see THE PEW.

FLITTING SUNWARD.

NUMBER IV.

ROM THE OHIO TO THE CUMBE_LAND.

drive through the better streets of sville is pleasant, particularly on a fine and with good company. The swollen goes sweeping by, apparently intent on throwing the great bridge, which here s its breadth and is a constant source of vance to its waters. But the bridge to stay, and though for nearly twenty s the swirling waters have annually sung bys about its foundations, until they ied it was lured into dreams of peace and rity, and then have rushed with mad. ng fury and almost resistless force nst its massive piers, it still stands proud defiant, while the river rolls on sullen in onds. The latter tries to be revenged. ever, by giving us dirty yellow water for tion and drinking. It seems strange to out water which is so opaque that you ot read through an inch in depth, and hat is what we are expected to drink. all we can get to bathe in, in this secof the country at present. Imagine elf, if you can, washing your face and in beer! The imagination can easily o the height of calling it such, when ed out to drink, but when your wash er is filled with the same fluid the fails. At the table, however, we find ater as clear as crystal, but when we ask e same in our rooms, or for our mornissipation of a cup of boiling water, we old by the bell boy " they wont let us any of that." early dinner at the Gault House, which ad found comfortable and home like. ve were again on the wing for more erly climes. It was a bright afternoon. as we sped past fields and farms, we see in prospect the beauty which would ng" over them in the near future. A armers were plowing, but as yet the of the vernal season were not many. ad read in the morning paper that a ter of Daniel Boone was in want, and were being made to provide for her. hard to realize that we were so little ed from the times when the great piof Kentucky fought with the Indians nese grounds. Could he revisit the land his daughter is still living, what es would he not see! Instead of the nd bison, he would find the snorting orse with his rumbling trains. Inof the forest and fire-fiends, he would he farm-house and the furrow. Where e Indian trail, now runs the iron road he turnpike; where were Indian huts camps, are now great cities; where d the wild horse and the elk, are reat stock farms, raising the finest d horses in the world—Arabians perxcepted. What was then only the 's happy hunting ground, now holds llions of people, of which but fifty re of Indian blood. But the contrasts iless. "Kentucky" then meant truly lark and bloody ground," but, now it for a great and prosperous commonboasting that it raises more tobacco ny other state, enough to furnish every roman and baby in the land with four per annum. That probably kills cople than ever the Indians did.

The pocket brigades of Northern Kentucky | objects have been growing more and more. have disappeared, and in their stead we now Second Brookfield Church still enjoys the advice in everything pertaining to church have the "fence brigade," and the "fair brigadears." The former are mostly colored troops, with rags for regimentals, stationed in rows roosting on top rails. As we apfields can show a more satisfactory record. proach the depots, they present a quaint ap-Business is under a cloud there at present, pearance. The fair brigadears are not so quaint, but one would care more for their acquaintance. Their uniform is red, white and blue, the white being their fair faces, while the red and blue is exhibited profusely in their dress. They generally stand in rows, or platoons on the platforms, to receive the prayer of one who can never cease to love nassengers as they alight from the trains; at them so long as memories of other days stir times they "present arms" when a favorite the emotions of the soul. Oh, how some colonel alights, and give him a "salute"-

country."

which he returns-who would n't? Just before crossing the state line, the sun called to go to the "better, the heavenly sank to rest. He seemed loath to go, and like a little child he kept peeping out again as much as to say, "I ain't asleep yet!" Time and again he hid his face behind a hill, and then peeped over a lower one, and finally he rose in full view as we came to a stop at Woodburn. But when we had again started, he had retired for good. The maiden evening, 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 blush all over her radiant face, as he sank into her arms. The ponds, as we rushed past, all seemed to blush in sympathy at the sight, but the hills were blue and glum like discarded lovers. Is it ever to be thus? What brings joy and gladness to one, must it bring grief and sadness to others?

now, and if his business grows for a few It is said that the sun has not had so years as of late it will assume a magnitude many brides since the world began-a few that must give quite a boom to the village. millions only-that he has yet become in-. Copies of the new book, "Sabbath and Sundifferent to their moods; that he loves best day," by Dr. Lewis, are placed on sale at the those who receive him with radiant faces store of Dea. I. A. Crandall for the accomand abundant blushes, and so well is he then modation of any persons in this vicinity who pleased that the succeeding day is always may wish to get them in the future. bright and pleasant with his smiles; while after an experience with a dull bride with ashen face, clouded and sullen, he is apt to cause the succeeding day copious tears. Is there any wonder the ancients believed the sun to have the attribute of man when he seems to be so very human? The darkness soon shuts out the landscape, and we ride through that part of Tennesee north of Nashville, without any cognizance of its beauties. All the way from Louisville the views have been fine. but not very picturesque. The hills have not been high, neither has there been any prairie. It is a land fit for farming and full of promise for the future. Evening brings us into Nashville, having just crossed the Cumberland River, which here makes its greatest southing and widens over a long "trussle," as the porter calls it, into the heart of the city. It is too late for sight seeing, and we are too tired for anything but supper and bed, so we "buss" it to the Maxwell House, and prepare for rest. Though the name of the house suggests the horrid trunk murder and mystery of St. Louis, the house itself has only suggestions of comfort which "materialize" into a good night's rest and dreams of home. G. H. B.

it to take us in-on the way, but such is increased, and at the same time, as might be Hopkinton Church. He was a devoted expected, the donations to denominational and life-long Christian, and was looked up to as a "Father in Israel" for counsel and

> faithful and earnest labors of their veteran | matters, having served the church acceptpastor, Bro. J. M. Todd, and for steady at- ably in the office of deacon for many years. tendance and interest and growth few | February 4th, 1836, he was married to Miss Nancy Perry, who was converted at the same time that he was. Being stricken and if the brethren fail to reach the high down with typhoid pneumonia, after an mark attained last year in their giving, it illness of one week, she died in the triumph's will not be for want altogether of a "will- of the Christian faith, March 11, 1885. ing mind." That the Lord may richly bless | Her funeral discourse was preached by Eld. the churches in this region, and make them | Joshua Clarke, on the Sabbath following. spiritually strong and very prosperous is the | Deacon Green was a strong constitutioned man and had been in usual health until less than a week previous to his departure, consequently his death at this time was unexwere missed whom we found not among the pected by us all; but, thank God, the mesliving here. May we all be ready when senger found him ready to go. He was

> > clear in his mind and conscious to the very last. Only a few hours before his death. in conversation with his pastor who stood by his dying bed, he was very clear and postive in the expression of the great satisfaction which he found in believing in Jesus Christ,

and relying upon his precious promises. Four daughters and four granddaughters with numerous other relatives are left behind, and have the sympathy of the entire church and community. A large congregation gathered at the church last Sabbath, to attend his funeral. The services were conducted by the pastor, who preached from Psa. 90:12, "So teach us to number our days, that we may apply our hearts unto wisdom." Eld. Morrell, a First-day Adventist minister, also took part in the serv-

ices. J. E. N. B. NEW LONDON, N. Y., April 6. 1887.

Condensed Mews.

Domestic. The directors of the horse railroads of Boston have adopted a plan of consolidation, Canon Wilberforce, his wife and daughter, have arrived in New York from England. 23d.

The Glasgow Chamber of Commerce, by a vote of eigty-eight to fifty-nine, has adopted a resolution, 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.

DIED.

In Wellsville, N. Y., April 20, 1887, PHEBE GREEN, daughter of Luke and Nancy Green, and relict of Jacob Crandall. She was born in Brook-field, November, 1805. Her parents came to Alfred in 1808, when she was but three years old, where she, with others, shared in the toils and privations of a new country. She was married to Jacob Cran-dall March 13, 1824. In early life, she gave her heart to God, and joined the First Alfred Church in later years, we were told, she changed her mem bership to the Richburg Church, where, it is sup posed, she was a member at the time of her death. She has left a number of children, three brothers, and one sister to mourn her loss. She was taken to Allentown, and buried beside her husband. A ser mon was preached by the writer, from John 10:10. A. A. P.

In Independence, N. Y., Sabbath-day, April 23, 887, JOHR W., son of Henry and Esther Bassett, aged 8 years and 7 months. This dear boy was an ffectionate, bright, and promising child. He loved the Sabbath-school of which he was a member, and many hopes were centered upon him, But like the lily that is loved, he was gathered soon. Services were held April 25th, conducted by the pastor, as-sisted by Elds. J. Kenyon, E. A. Witter, and B. G. Van Cleve.

> "Father! the pearly gates unfold, The sapphire walls, the streets of gold, Are bursting on my sight; The angel bands are coming down, And one has got my starry crown And one my robe of white." H. D. C.

IRVING SAUNDERS expects to be at his Friendship Studio from May 12th to May 18th, inclusive.

BEQUESTS TO TRACT SOCIETY.

The generous purpose of some persons to aid-in the work of this Society, by gifts of money or other property, after their death, is sometimes defeated by some technical defect in the instrument by which the gift is intended to be made. It is necessary forthis purpose that both the Society and the property, if other than cash, shall be accurately described. A societies formed under New York laws. For the convenience of any who may desire a form for this purpose, the following is suggested :

FORM OF BEQUEST.

I give, devise and bequeath to the American Sab-The mountains in the vicinity of Lynch- | bath Tract Society, a body corporate and politic unburg, Va., were covered with snow April der the general laws of the state of New York, the sum of......dollars, (or the following de-

THE Associations .- The following are the appointments for the coming sessions of the Associations, as to time, place, and preacher of Introductory Sermon, so far as shown by the Minutes of last year:

SOUTH-EASTERN ASSOCIATION. Meets with the Ritchie Church, at Berea, W. Va., May 26-29, 1887. Preacher of the Introductory Sernon, S. D. Davis.

EASTERN ASSOCIATION. With the First Hopkinton Church, at Ashaway, R. I., June 2-5.

CENTRAL ASSOCIATION. With the Scott Church, at Scott, N. Y., June 9-12. Preacher of the Introductory Sermon, Perie F. Randolph.

WESTERN ASSOCIATION.

With the Church at Richburg, N. Y., June 16-19. Preacher of Introductory Sermon, George W. Bur lick.

NORTH-WESTERN ASSOCIATION. With the Church at Dodge Centre, Minn., June 23-26. Preacher of Introductory Sermon, G. J. Crandall.

THE Committee appointed by the General Conference to correspond with interested persons in reference to the Sabbath question, and with reference to our work as Sabbath reformers, is as fol-

O. U. Whitford, Westerly, R. I. Perie F. Randolph, Lincklaen Centre, N. Y. L. A. Platts. Alfred Centre, N. Y. E. M. Dunn, Milton, Wis. Preston F. Randolph, Salem, W. Va. It will be seen that this committee is made up of one member for each of the five Associations. Now. if our people who know of any who are interested. will send the names and address of such person or persons, either to the chairman of the committee, or to the member of the committee in whose Association such person or persons would most naturally belong, they will greatly aid the committee, and the cause of truth.

The names of all persons who would wish to correspond in the Swedish language, should be sent to L. A. Platts, Alfred Centre, N. Y.

O. U. WHITFORD, Chairman.

PERSONS desiring conveyance from the railroad to the South-Eastern Association, to be held with the Ritchie Seventh-day Baptist Church, May 26-29, 1887, will find teams in readiness to convey will made in the state of New York less than sixty | them from Toll Gate to Berea, on Fourth-day, May days before the death of the testator is void as to 25, 1887, from the morning trains. All persons de siring conveyance at other times will be met by writing to F. J. Ehret, E. J. Maxson, or Dea. A. F. Randolph, Berea, Ritchie Co., W. Va.

EMZA F. RANDOLPH, Church Clerk.

THE Quarterly Meeting of the First Hebron, Hebron Centre and Shingle House Churches will convene with the First Hebron Church, May 20, 1887. Elds. Jared Kenvon, W. C. Titsworth and G. P. Kenyon are expected. PERSONS in Milton, Wis., and vicinity, who may wish to procure copies of the new book. Sabbath and Sunday, by Dr. Lewis, or numbers of the Seventh day Baptist Quarterly, and other Tract Seciety publications, will find them on sale at the store of Robert Williams, in the care of F. C. Dunn.

we are not after statistics. Our eve the sign, "Horse Cave," over a staich we pass, and while we are wonderhis was the place where the pre-hiscave-horse" originated, we come to City," which reminds us that we are at great wonder, the Mammoth Oave. lace is where, formerly, those who to explore its crystal chambers and waters, left the train and took Now, however, a railroad runs from Junction, forming a side trip of ten

WAYSIDE NOTES BY REV. J. B. CLARKE.

Seldom does one find the pleasant and disagreable mingled together so much as in an April as is now closing. To greet so many tried friends of former years was a privilege enjoyable indeed, but to traverse roads, the worst ever experienced, amid snow drifts and mud, was much weariness to the flesh, and a profitable trial to the spirit of patience and perseverance. In many places the roads were impassable from the snow blockade even after the 20th, and the rough riding over the fields to reach some of the families was compensated by the cordial reception, and generous aid for the cause of truth. On the whole, the things disagreable have been far outweighed by the bright things enjoyed in the work. Contributions in many cases have been increased, and sighs and the workers may expect to reap' in due great loss indeed it is. season if they faint not. Leonardsville

As the Quarterly Meeting of the Otselic, Lincklaen, Cuyler Hill, Scott and DeRuyter Churches is to be held here next Sabbath, I have been reading with care their early records, left in my keeping by Eld. J. Clarke.

THE QUARTERLY MEETING.

LEONARDSVILLE, N. Y., April 25, 1887.

It is due Bro. R. P. Dowse that grateful

acknowledgment should be made of his

kindness in furnishing horse and carriage

free of charge for the canvass of the churches

in Brookfield. Some items of the spring

floods may be of interest to all who are fami-

liar with the Unadilla. Unusual damage

has been done through the valley. At the

Forks a portion of the dam was carried

away. At Leonardsville both dam and

bridge are gone, and a large washout was

made in the dam at West Edmeston. It is

decided that the new bridge at Leonardsville

shall be a fine iron structure, with double

carriage track and side walk—a very useful

The Foundry and Machine Works of H.

D. Babcock were never more crowded than

ornament indeed to the town.

These records, including. the Preston Church, beginning in 1845, and preserved with great care from June 1857 to February 1871, show in a remarkable degree how faithfully the meetings were carried on, and the good results that followed.

In reading their records over the second time. I have marked the following points, as deserving of special notice.

1. The excellent attendance of pastors, deacons and leading brethren and sisters, at these religious gatherings, often under difficulties and at long distances. What a blessing they must have been to the small churches and scattered Sabbath-keepers. 2. They spent much time in devotional exercises. Beginning on Sixth-day afternoon, they continued the meetings through First-day afternoon. During this time they 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 canvassing Brookfield and vicinity in such | ing these fourteen years the following deacons were ordained by the Quarterly Meeting: E. H. P. Potter, J. B. Wells, D. Delos Wells, Arza Muncy, A. C. Stillman and J. H. Babcock; and the following to the gospel ministry: J. B. Clarke and J. E. N. Backus. Differences were healed, reconciliations effected, revivals followed, baptisms were frequent and the churches grew and were multiplied. Surely, such records are worthy of these churches, and of the cause of our adorable Master. L. R. S.

DEACON IRA GREEN.

Deacon Ira Green died at his residence in the town of Verona, N. Y., March 30th, of progress in local interests have been cheer. 1887, of typhoid pnuemonia, aged 80 years, ing. West Edmeston Church has lost sev- 3 months and 11 days. In the death of eral members recently by death and removal, this beloved brother the First Verona so that the outlook grows darker there; yet Seventh-day Baptist Church is called to the Sabbath meetings are well maintained mourn the loss of her senior deacon; and a

He was born December 19th. 1806; and. Church seems to have a healthful activity in when but thirteen years of age, he was conall departments, while a spirit of benevolence | verted to God under the faithful labors of is shown in an unusual degree, if the funds Eld. Amos R. Wells, and became one of raised may be relied upon as evidence. A | the constituent members of the First Verona

is too strong for measurement. The lease of the Oregon Railroad and Na-

vigation Company's property to the Union Pacific Railway has been signed in New York. At least 400 children are down with measles in Madison, Wisconsin. Many adults are afflicted. The public schools have been closed.

Reports have been received at Cairo from Massowah to the effect that the Italians advanced to capture Keren, and met a strong force of Abyssinians, who gave them battle The projected steel works on the Patapsco River, about eight miles from Baltimore, will be begun in a few days. The plans as presented will give employment to about 2,000 persons.

Orders have been issued by the Navy, Department to the ordinance shops at the Washington Navy Yard to begin immediately the construction of another ten-inch breech-loading rifle gun for the Boston. The two teninches building at the navy yard are well on toward completion.

The Rev. James T. Curran, one of Dr. McGlynn's sympathizers, has refused to sign the address to Archbishop Corrigan expressing loyalty to the archbishop and disapproval of Dr. McGlynn's course. Over 200 of the secular priests of the diocese and a number of the regular clergy have signed the paper. Charles R. Ross, the spiritualist medium arrested a few weeks ago for obtaining money under false pretenses by giving a materializing seance, has been sentenced at Boston to two months in jail. His wife, Hannah V. Ross, his partner in the business was discharged, the judge giving her the benefit' of the common law exempting women from the consequences of "misdemeanors committed in the presence and probably by the coercion

Foreign.

of the husband."

It is reported that Russia has proposed to remit the Turkish war idemnity in return for cession of territory in Asia Minor. Resolutions against the Irish Coercion Bill were carried in the Canadian Parliament April 26th, by a vote of 135 to 47. The Chamber of Commerce, of Manchester, England, by a vote of sixty-four to thirty-three, has adopted a resolution affirming unabated confidence in free trade as the best national commercial policy. A colossal system of robbery by means of prepared packs of cards has just been dis-

covered at the Casino in Monte Carlo. The proprietors of the tables have lost \$90,000. The police are investigating the matter. There is a crisis in the Servian Cabinet, the ministers being divided over the question of Servia's foreign policy. M. Grachanine, the premier, has resigned, and King Milan has accepted the resignation.

At a meeting of Parnellite members of Parliament, April 29th, it was decided to cancel all engagements likely to interfere

Kan., at a depth of 500 feet. The pressure applied to the uses and purposes of said Society, and under its direction and control forever.

SPECIAL NOTICES.

PROGRAMME of the South-Eastern Seventh day Baptist Association, to convene at Berea. W Va., May 26, 1887:

Fifth-day Morning. 10 o'clock, Introductory Sermon, S. D. Davis, Report of the Executive Committee. Letters from the churches. Communications from corresponding bodies. Miscellaneous communications. Appointment of standing committees.

Afternoon

Reports of annual and special committees. Report of committee on resolutions.

Sixth-day Morning. Report of standing committees. 10.30 o'clock, essay, "Amusements." Florence M. Randolph

11 o'clock, Missionary Society's hour. Afternoon.

Miscellaneous business.

o'clock, essay, "How can we best glorify God with the means he has placed in our hands?" Levi B. Davis, Jr.

2.30, Bible service institute. 3.30, Tract Society's hour.

Evening. Religious service.

Sabbath day Forenoon.

10 o'clock, Bible service, conducted by the Superintendent of the Ritchie Bible-school. 11 o'clock, sermon by the delegate from the North Western Association, followed by communion service, conducted by the pastor of the Ritchie Church.

Afternoon. 2.30 o'clock, sermon by the delegate from the Eastern Association, followed by conference meet. ing, conducted by J. L. Huffman.

First day Forenoon. Unfinished business. 11 o'clock, sermon by the delegate from the Western Association, followed by a joint collection for the Tract and Missionary Societies.

Afternoon.

Unfinished business. 2 30 o'clock, sermon by the delegate from the Central Association. F. F. RANDOLPH, Clerk of Com. THE next Quarterly Meeting of the Seventh-day Baptist churches of Rhode Island and Connecticut will be held with the Pawcatuck Church, Westerly, R. I., commencing Sabbath morning, May 14, 1887,

with the following programme: Sabbath. 10.30 A. M. Preaching by Joshua Clarke. 2.30 P. M. Sabbath school service, conducted by the Superintendent of the Pawcatuck Sabbath school. Prayer-meeting of the Young People's 4 P. M. Society of Christian Endeavor. 7.30 P. M. Preaching by L. F. Randolph. Sunday.

9.45 A. M. Paper, "Materialism," by H. Stillman. 10.80 A. M. Preaching by E. Darrow. 2.30 P. M.

Preaching by E. Darrow.
(1) Paper, "Systematic Giving," by
O. D. Sherman. (2) Essay, by Mrs. E.
Darrow. (3) Paper. "The Young Beople's Society of Christian Endeavor," by W. R. Clarke. Discussion of the paper presented. 7.80. P. M. Preaching by I. L. Cottrell.

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 spend ing the Sabbath in Hornellsville are especially in. vited to attend. All strangers will be most cordially welcomed.

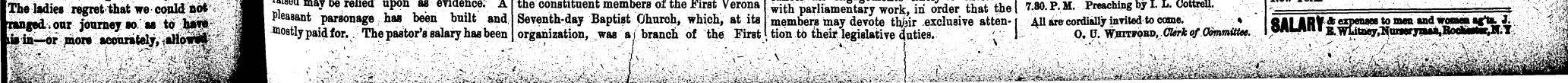
THE New York Seventh-day Baptist Church holds regular Sabbath services in Room No. 8, Y. M. C. A. Building, corner 4th Avenue and 28d St.; entrance on 23d St. (Take elevator.) Divine service at 11 A. M., Sabbath school at 10.15 A. M. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service.

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 Sabbathkeepers in the city, over the Sabbath, are cordially invited to attend.

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



This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and can not be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO., 106 Wall St., New York.



Sermons and Essays THE SECOND COMING OF CHBIST. BY JOS. W. MORTON. An essay read before the North-Western Association at Garwin, Ia., June 24-27, 1886, and published by request of the Association. (Concluded.) But did not Jesus say (Luke 9:27) "There be some of them that stand here, which shall in no wise taste of death, till they see the kingdom of God?" and was not the "kingdom of God" to be set up at Christ's second coming? I answer: Luke uses the phrase, "the kingdom of God," to denote the visible church on earth. The 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 the fruits thereof. The Christian church, or *éunlnoia* (ekklesia), then became the kingdom of God, whose least member was greater than even John the Baptist. Matt. 11: 11. Without doubt, therefore, Jesus referred to the destruction of the temple and the dispersion of the Jews, in the passage under consideration. There were those standing there who lived to see this kingdom look for him shall he appear the second time of God established, and who probably formed without sin unto salvation." Heb. 9:28 a part of it; but these did not live to see the Son of man coming on the clouds of heaven.

6

What, then, did Paul mean when he said, "The Lord is at hand"? Phil. 4:5. In this and several other similar passages, I have no doubt the reference was to the fall of Jerusalem and the Jewish state. There was an important sense in which the Lord came at that time-not personally, nor even spiritually, but representatively; not "unto time," but to execute vengeance on a rebelthis vengeance, the Roman army was his instrument and unconscious representative. It is even probable that this coming was a judgment upon the devil and his angels and | of the wicked and the final judgment. the finally impenetent of Adam's race. But inspired apostles seem at times to have entertained this thought. But Paul, the "nor yet to be troubled, either by spirit, or then the day of the Lord is now present." He till after the revelation of the "man of sin;" reminding them that when he was with them he had told them these same things. trary, he expected "to depart and be with them that are fallen asleep. For the Lord that the other apostles held views on this subject different from his.

ly, spiritually, and in the person of his chosen representatives. I have already admitted that he came to the Jews at the destruction 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 Assyrian army. In all these, and similar cases, his coming was in judgment and fiery indignation, to execute vengeance on the ungodly. But not always is his coming thus in anger and in vengeance. Oh! how much oftener does he come in mercy and in heavenly blessing! Whenever, and wherever, "two or three" are met together in his name, devoutly seeking his blessing, there is | iour: "When the Son of man cometh, shall he, according to his promise, in the midst of them-not literally and personally, but in the person of his representative, the Holy Spirit. Thus does he ever stand at the door of the sinner's heart, and knock; and if any mass he will come "as a thief in the night." 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. 3:20. But when our Redeemer has thus visited and refreshed his adopted child, in the privacy of the closet, 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 church's hopes. Beyond all this, and above all this, remains the glorious promise: "And unto them that

The next question that claims our attention is: When will this literal and personal coming of Christ take place? I do not conage; for I believe it to be just as true now as it was eighteen hundred years ago, that " of that day and hour knoweth no man." But, events that have been made subjects of proph-

expect the coming of the Lord in their own resurrection of the righteous. Paul says the sublime description of the judgment in mystery: We shall not all sleep [die], but view the scenes that shall follow each resurcautions them not to be soon shaken in mind, | changed." The reference here to "the last | picture? The only passage in the Bible in by word, or by epistle as from us, as that second coming; and the context shows that with Christ's coming, is the one already the passage refers to the resurrection of the assured them, that that day would not come | righteous dead slone. The passage already | look for him shall he appear the second time quoted in part from 1 Thess. 4: 15-17, is still more directly in point: "For this we ond time) without sin unto salvation." This say unto you by the word of the Lord, that No, Paul evidently did not expect the second we that are alive, that are left unto the coming of Christ in that age. On the con- coming of the Lord, shall in no wise precede appear, emphatically "without sin unto sal-Christ," which was far better than to remain himself shall descend from heaven, with a the wretched slumbers of the ungodly dead, in the body. Nor is there good evidence | shout, with the voice of the archangel, and in the air: and so shall we ever be with the coming, in speaking of the Lord's second ap- | Lord." Other passages might be cited to pearance, properly means presence, from the same effect, but these are surely sufficient. Secondly, the Lord will come at the beginning of the millennium. By the millen-1. I freely admit that this word properly years, during which Satan shall lie bound in means presence; though generally as the the bottomless pit. See Rev. 20: 2-5. This 2. I maintain, however, that the use of in the Bible, as such. That golden age, or this word to denote the future presence of period of peace and prosperity, depicted in If the fact be admitted (which I presume the lamb, and the leopard shall lie down no one doubts) that the humanity of our with the kid, and the calf and the young lion Lord has been absent from his church ever and the fatling together; and a little child shall lead them," is often styled "the millennial period;" but it is nowhere so called manity can be again present with the church in the Scriptures. It may be included in on earth, he must come again, literally and the millennium, or it may belong to the age personally. I do not see that the use of this of "the new heavens and the new earth, wherein dwelleth righteousness." 2 Peter 3: 13. On the point now before us, the testimony of John is positive: "Blessed and have sometimes used one of these words as a holy is he that hath part in the first resursubstitute for the other, they have merely rection: over these the second death hath no adopted a very common figure of speech, by power; but they shall be priests of God and which the effect, or result, of an action is put of Christ, and shall reign with him a thou-

shall transpire, the world shall be converted to God, and most, if not all, of its, inhabitants shall be righteous. Some of them allege that this happy state of things shall continue for a thousand years, and that then, and not till then. Christ will come to judgment; others, that he will come as soon as the conversion of the world shall have ness; looking for and hasting unto the combeen effected by the means of grace now in use, and will reign personally in and over his saints for a thousand years, after which the resurrection and the general judgment will take place. I do not believe that either of these positions can be sustained by Scriptural evidence. The question of our Savhe find faith on earth?" implies that faith will be almost extinct at his coming, and probably will be confined to the few who shall be looking for him, while to the great If this be so, the general conversion of the world before his coming is out of the question. I desire, in all modesty, to present the fol-

lowing suggestion, as a possible clew to the mystery that surrounds this particular part of the question: May there not be still a 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 were to intervene between them? In fact, we have a notable example of this very thing sider it worth while to inquire for the precise in John's Gospel (5: 28, 29): "Marvel hour of the day, or the day of the month, or not at this, for the hour cometh, in which the month of year, or even the year of the 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 that have done ill, unto the resurrection of salvation," as he will come the "second among a considerable number of future judgment." Now we know, from Rev. 20, that between these two resurrections there lious and apostate nation. In executing ecy, it is possible that we may be able to will be an interval of a thousand years. It assign to this great event its appropriate rel- is certain, therefore, that the unrighteous ative place. Among these associated events dead will not hear his voice at the same time may be mentioned, the resurrection of the that the righteous are awakened, though figure of his final coming to execute eternal | righteons, the millennium, the resurrection | they will hear it at the appointed hour; and may it not be, that he will come a third time In the first place, then, the second coming to awake the slumbering sinners to their did not the primitive Christians generally of Christ will be contemporaneous with the final destruction? In like manner, may not day? Some of them probably did; and even (1 Cor. 15: 51, 52): "Behold, I tell you a the 25th chapter of Matthew include in one we shall all be changed, in a moment, in the rection, with an unnoticed interval of one greatest of the apostles, carefully guarded twinkling of an eye, at the last trump; for thousand years between them? May not the church from falling into this error. In the trumpet shall sound, and the dead shall these two events form, respectively, the his second letter to the Thessalonians, he be raised, incorruptible, and we shall be foreground and the background of the same trump" indicates the time of the Lord's which the word second is used in connection quoted (Heb. 9:28): "And unto them that (έκ δευτέρου, ek deuterou, properly, a seccoming will, I suppose, take place at the time of the first resurrection, when he shall vation "-not to destroy, or even to disturb but to be glorified in his saints, whom he with the trump of God: and the dead in now receives to himself, and who are now all Christ shall rise first: then we that are alive, | caught up together in the clouds to meet the that are left, shall together with them be Lord in the air, never more to be separated caught up in the clouds, to meet the Lord from him. Away to heaven they go, a ransomed multitude that no man can number, to live and reign with Christ a thousand years. At the end of that time, it seems to me the Scriptures teach, he will come again, know how such things get started; the accompanied by his saints-not in mercy, but in unmingled wrath. Then will take nium I mean that period of one thousand place the second resurrection-that of judg ment----to be succeeded by "the second death." Then, and not till then, will be is the only millennium that I find described | fulfilled the prophecy of Enoch: "Behold, some the Lord came with ten thousand of his holy ones, to execute judgment upon all, and the Lord with his church may and often numbers so sublime by Isaiah and other to convict all the ungodly of all their works does necessarily imply his second coming. prophets, when "the wolfs shall dwell with of ungodliness which they have ungodly But you were going to tell me what happenwrought, and of all the hard things which ungodly sinners have spoken against him." Jude 14, 15. Thus shall the glorified saints, according to the prediction (1 Cor. 6:2) share with their glorified Lord in the judgment of the world. Brethren, "the Lord is not slack concer ing his promise, as some men count slackness, but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." The church has, indeed, waited long for the coming of ings together, for she was a thrifty girl and her Lord; but in comparison with the ages of eternity, these two thousand years of her it just as nice as could be. There was nothwaiting are but as the small dust of the sand years." Rev. 20:6. From the same chap- | balance. And though we have among us, 3. I do not claim that either parousia, | ter (verse 5) we learn that "the rest of the and even in our churches, those who scoffingpresence, or $\ddot{e}\rho\chi\epsilon\sigma\theta\alpha\iota$ (erchesthai), to come, is dead lived not until the thousand years ly inquire: "Where is the promise of his coming? for since the fathers fell asleep all reference to his personal and literal second Among those who believe in the second things continue as they were from the becoming. I fully believe that he has often coming of Christ, the opinion prevails quite ginning of the creation," yet "the day of

in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing, then, that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliing of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye be found of him in peace, without spot and blameless."

"He which testifieth these things saith Surely I come quickly." "Even so "-in thine own appointed time and way-" Even so, come, Lord Jesus !"

Miscellany.

AMONG THE CLOUDS.

BY MARY A. HAMLIN

The cloud that seemed so dark to me While hanging overhead, Has floated o'er 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-Unrolled beyond the jasper sea Its silvery lining shown to me, A wreath of gold and red.

From threat'ning clouds may fall but rain, Refreshing where it flows; The sun perchance will shine again, And lure each raindrop from the drain, For dewdrops on the rose.

So tears may fall, but not in vain Their anguish falling down; They ease the heart now sick with pain, Till apgels gather them again To crystallize thy crown.

So by our Lord's transforming power Shall future good be given; And clouds that o'er our pathway lower-The deep afflictions of an hour-Reserved, be joys of heaven.

Then patience, each enduring one, Though clouds and storms be given; Sure as the clouds precede the storm, The tarrying Bridegroom yet shall come, Thy blessed goal be *Heaven*! -Messiah's Herald. posy-beds, and often worked at them even. ings, weeding and fixing them up. Why, sh they were as happy as two children, wa Rosy and Dave.

t eve

reate

t w88

mote

burios

It '

chamk

ky. nto tl

beauti

loque

1. 7

_him

he was

hat 1

bears

f God

2. I

but m

arrin

hose

dorn

3. A

ess hi

he pr

egion

volen

ial bo

raise,

The

one.

nust]

oncer

ess 01

I co

reach

f the

reach

re kir

hankf

I. 1

In or

bwn la

own, ł

own u

nd har

he lit

inned

hen wł

ave h

cause

rave,

loved

ld:

Some

al-mi

ix me

hen tl

ere sit

pe wh

ppen

anage

nich i

88 8

Whe

ciden

g to f

scue]

stene

other

arou

d the

ther.

He ca

id wa

y crie

a lit

wer d

So t

other

lend's

lvoca

Whe

ere w

mak

good

d th

d's

at th

oth

her -

did

n's

ghed

o the

th it

tum

aber,

stly, uck

oster

alway

tchi

hclus

t is

trid

by cr

rd tł

onl

noie

mat

880 m

ved t

rmin

ld j

put l

nt,]

the e

en,

eent

oth

rale.

st."

"Well, things went on this way for OVEN a year, and every one was setting great store by Dave—but all at once his old habits be. gan to crop out again. He had been a tiffa wild before he got to keeping company with Rosy, but overy one thought she would make a new man of him, and for a while she did But just about this time some of his old companions came back to the village. They had always had a great influence over him. and it soon began to show itself again. They would go down to the mill to meet him late in the afternoon, and sometimes he would stop running a little earlier than usual, to have a talk with them. He was a jolly, kind-hearted fellow, and didn't realize the danger he was in; when they brought their bottles, he had not strength to resist the temptation or bear the ridicule. Then it began to be a common thing for Rosy to wait at the gate a long time, with her pretty blue eyes fixed on the road where he would come in sight. Sometimes a neighbor would hap pen along instead, and she would turn at the first glimpse and run into the house-it hurt her so to let any one see that her Dave was not doing just right, or that she was uneasy about him.

"By and by the roses began to fade from her cheeks, and she was more like a lily than the Rosy we used to know; but she never complained, and when any one would try to put in a word of sympathy, she would actually try to make out she didn't know what they meant. She couldn't bear to own that her husband did anything wrong.

"Well, time went on, and things kept go. ing from bad to worse. Dave was losing his trade, for he was getting to be so unsteady that no one could depend on him. When the farmers took in their grist to be ground. they never knew when it would be ready for them to bring home again. Dave was care. less, and he was growing surly, too. So there came long afternoons when the mill stood idle, and the miller lay down in some quiet corner, more than half stupified with drink. Poor Rosy used to come after him sometimes and try to get him home, but it wasn't much use, she often got nothing but harsh words, and orders to leave him alone, She was a broken-hearted woman, and that was plain to everybody.

"At last there came a spring morning something like this. I remember it well, The trees were just a budding out, and the little twigs down by the water's edge were a-putting out their leaves. I had just come down the road past the cottage, and I noticed that nothing had been done to the posy-beds this year; I didn't suppose either of them had the courage. Then I walked slowly down this way to the mill. I wondered when I heard the heavy wheels going, for Dave hadn't worked much of late. Then I stepped in, but there was no grist being ground, and I knew something must be wrong. My legs shook under me as I walked round the outside, toward the big wheel, and then-I can hardly think of it ground by the wheel lay poor Dave, with his head crushed and bleeding, and when I touched him I found he was dead. I don't know how I gave the alarm, but I did someway; and we fixed him up as well as we could before we carried him home to poor Rosy. "She didn't scream or moan, but sank in a dead faint, and lay like marble till we thought she never would come to; and when at last she did, we saw it was all over with well again. "She lingered on awhile, so kind and gentle to every one, never complaining of her lot; but every one knew that the end was coming, and it came very soon. Before the leaves fell over Dave's grave, we laid her beside him, and the little cottage was desolate. The mill has never been used since have done their work with it. It isn't much wonder that folks shun it, knowing its "And isn't it a wonder that they don't shun the evil that caused it all?" asked the artist, looking sadly over the water at the old mill as he spoke. "Aye," said the old man thoughtfully, "you are right there, sir; that is the wonder."-Voice from the Old Brewery.

In the second place, it is said, by way of objection, that the Greek word, $\pi \alpha \rho o \upsilon \sigma i \alpha$ (parousia), which is commonly translated which it is inferred, by I know not what kind of logic, that his coming, or precense, was not to be literal or personal. To this objection I reply:

result of a previous coming.

since his ascension, more than eighteen hundred years ago, then before this same huword has the least bearing upon the question at issue. The Lord's presence may be literal, as well as his coming; and, if the apostles for the action itself.

always used, when spoken of Christ, in should be finished."

THE STORY OF THE MILL.

BY MARGARETTE W. SNODGRASS.

It was a quaint old scene-the ruined mill: and the artist sat long with his pencil in hand and his sketch-book open before him, as he looked over the narrow stream to the spot where it stood.

"It's a deserted spot now," said a voice from behind him, as a man halted in the yet, sir, it was so dreadful !- right on the narrow footpath through the woods, "it's deserted enough now, but I remember when it was full of bustle and life, and that not so many years ago as you might think, either, sir."

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

"Well, not many years as I look at it." answered the man, "but it might seem a long enough time to you. Eighteen years off your head would leave you quite a strip- her-poor thing !-- and she would never be ling, I take it."

"So it is eighteen years since the mill was nhabited?" asked the artist again, anxious to hear particulars.

"Nigh about eighteen years," replied the man. "If you ain't too busy," with a glance at the sketch-book, "I wouldn't mind telling you about it. Every one knows the story in these parts, and they do say as how the mill | that awful day, and the winds and storms is haunted, but I never believed in that. I water running under that wheel, in the dark | story.' night, and the wind whistling among those boards, sounds dismal enough to any one going along this lonely path, or the road over the other side; and then, when you remember what happened, it does seem kind awe-

"I see," answered the young man, moving along the log to make room for his companion. "It is dreary enough in the daytime, and it would be unbearable at night.

"Well, then, to begin at the beginning," said the man, laying down his axe and taking the offered seat, "I must tell you that that little house over yonder, behind that sick, never weary, never took a vacation. clump of underbrush, at the other side of He never ceased preaching, save between the mill-you can't see it from here, but sunrise and sunset. He never went out of you must have passed it this morning-that his parish. He was never in a pulpit. He little house was where they lived, the miller never wrote a sermon; never used hymnand his wife.

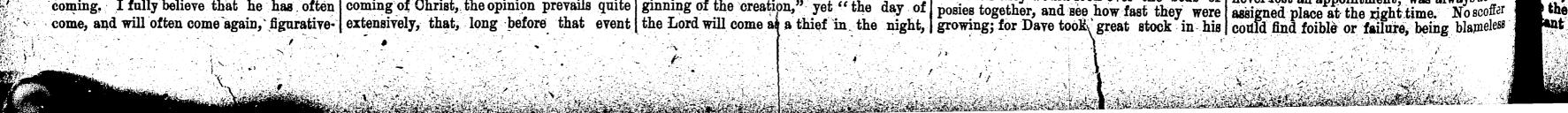
"He bought it when they were married for he had some money on hand which had been left him by his father. And then, when they got married, they put their earnhad a store of her own, and they furnished ing great or grand in it, of course, but every- He had a face beaming with cheerfulness, thing was so cozy and home-like; and there though never known to smile. was never a king more proud of his. palace He was never down in heart for want of than poor Dave was of his snug, little cot- success. He was never seen but in a robe of

tage. "When he went home at night, there was Rosy always ready to meet him at the gate, tered a jest, never told a funny story. He and then they would look over the beds of never lost an appointment; was always at the

THAT BBILLIANT PREACHEB.

Besides brilliancy there were some rather striking pecularities. Nobody ever knew when or where he had been ordainedwhether ever canonically. He was never book or Bible. He never preached in the day-time-always in the night-all night, stopping in the morning, when a greater preacher exchanged with him. No preacher on earth ever preached so many years-so many times—to so many people, or poured so much light on the subjects handled. He outlived all his hearers-generations of them.

purest light. He never came down from the highest dignity of demeanor, never ut-



posy-beds, and often worked at them even ings, weeding and fixing them up. Why, su they were as happy as two children, was

"Well, things went on this way for over a year, and every one was setting great store by Dave—but all at once his old habits be. gan to crop out again. He had been a triffe wild before he got to keeping company with Rosy, but overy one thought she would make a new man of him, and for a while she did, But just about this time some of his old companions came back to the village. They had always had a great influence over him, and it soon began to show itself again. They would go down to the mill to meet him late in the afternoon, and sometimes he would stop running a little earlier than usual, to have a talk with them. He was a jolly. kind-hearted fellow, and didn't realize the langer he was in; when they brought their bottles, he had not strength to resist the emptation or bear the ridicule. Then it began to be a common thing for Rosy to wait t the gate a long time, with her pretty blue. yes fixed on the road where he would come n sight. Sometimes a neighbor would hav. en along instead, and she would turn at the rst glimpse and run into the house-it hurt er so to let any one see that her Dave was ot doing just right, or that she was uneasy out him.

"By and by the roses began to fade from er cheeks, and she was more like a lily than e Rosy we used to know; but she never mplained, and when any one would try to nt in a word of sympathy, she would actuly try to make out she didn't know what ey meant. She couldn't bear to own that r husband did anything wrong.

"Well, time went on, and things kept gog from bad to worse. Dave was losing his ade, for he was getting to be so unsteady at no one could depend on him. When e farmers took in their grist to be ground, ey never knew when it would be ready for em to bring home again. Dave was cares, and he was growing surly, too. So ere came long afternoons when the mill od idle, and the miller lay down in some iet corner, more than half stupified with nk. Poor Rosy used to come after him netimes and try to get him home, but it sn't much use, she often got nothing but sh words, and orders to leave him alone. was a broken-hearted woman, and that plain to everybody.

At last there came a spring morning nething like this. I remember it well. e trees were just a budding out, and the le twigs down by the water's edge were utting out their leaves. I had just come vn the road past the cottage, and I nod that nothing had been done to the y-beds this year; I didn't suppose either hem had the courage. Then I walked vly down this way to the mill. I woned when I heard the heavy wheels going, Dave hadn't worked much of late en I stepped in, but there was no grist ng ground, and I knew something must wrong. My legs shook under me as I ked round the outside, toward the big el, and then-I can hardly think of it sir, it was so dreadful !-- right on the nd by the wheel lay poor Dave, with his crushed and bleeding, and when I hed him I found he was dead. I don't v how I gave the alarm, but I did someand we fixed him up as well as we 1 before we carried him home to poor

at every point. He sent his messages to a greater distance than any preacher on earth. t was obvious that he came from some remote region; but he gratified no man's euriosity on the subject.

It was midnight! The shutter of my chamber window opened towards the eastern sky. A glance that way, and I looked full beautiful star? Preaching! None ever more eloquent and effective.

1. The power of God was one of his themes _himself a grand demonstration of it: for he was one of the mighty millions of worlds that make up the material universe, and hears his part in illustrating the omnipotence f God.

2. And the brilliant preacher could not but make divine wisdom a constantly recurring topic, for he was himself another of those striking manifestations of it which adorn the evening sky.

3. And the benevolence of God was no less his theme. For what was the radiance the preacher was sending through the vast prions of space but a specimen of that benvolence which had created these great celestial bodies on purpose to awaken the wonder. praise, and joy of his people?

The brilliant preacher! Suddenly he was gone. He belonged to the itineracy, and must hasten elsewhere to deliver his message. concerning the power, wisdom, and goodness of God.

I could not but exclaim: 'Go, brilliant meacher, go sailing among the mighty orbs of the night-go preaching as thou hast been preaching to me; and if emotions like mine had been detailed to watch for pickpockets are kindled, the auditors will never fail of in that great audience. There he met an old thankfulness for so precious a privilege.---8. I. Prime.



In one of the great tornadoes in a Western town last spring, a school-house was blown told :

coal-mine near Bittan, in Gloucestershire. | made up my mind to lead a new life. I have Six men were going down into the mine, given my heart to God in the Maryland Inwhen the handle of the cart in which they stitute. I ask you not to make fun of me." were sitting broke, and they were all killed. And they did not make fun of him, but gave A man and a boy had been clinging to the him their best wishes. The devil followed If you put a small drop of honey or oil of pit as a guide. another noose or loop of rope which he could his associates. - Messiah's Herald. tie around the body of the man to be rescued, and then they would both be drawn up together.

CHEERFULNESS.

There is a little maiden-Who is she? Do you know? Who always has a welcome Wherever she may go ?

Her face is like the May time, Her voice is like a bird's: The sweetest of all music Is in her lightsome words,

Each spot she makes the brighter, As if she were the sun: And she is sought and cherished And loved by every one.

By old folks and by children. By lofty and by low, Who is this little maiden ? Does anybody know ?

You surely must have met her; You certainly can guess-What ! must I introduce her ? Her name is—Cheerfulness -Baptist Weekly.

CALLED AS A POLICEMAN.

"Let each man abide in that calling wherein he was called. Wast thou called being a bond-servant? care not for it: but if thou canst become free, use it

rather."—1 Cor. 7: 20, 22. A detective policeman of Baltimore related his remarkable experience at a recent meeting in Washington. He said he had been a very wicked man; he had led a harem.

scarum life, and taken "no stock in Christianity." On the 26th of March, 1879, he went after a man into the Maryland Institute, where Mr. Moody was preaching. He bar-keeper, who said, "I've sold my old sa-

Poyular Science.

GLUING UP STOCK .--- When the patternmaker is at work on a very thin pattern, he is obliged to use his stock made in two parts glued together, so as to bring the grain of the wood across each other, to keep the pattern from splitting; but there is another tendency to be provided for. A very little of the shrinkage in wood comes with the grain; it is nearly all found in its width, and the Boston Journal of Commerce says it makes one of the best hydrometers when glued together crosswise, curling and warping the stock in both ways, a feature that is not desired in pattern-making. Besides, the ends are very likely to show by extending beyond the finished work as soon as the least change takes place in the absorbing of moisture; and in many respects it would be much better for the pattern if the right-angle grain-laying was not resorted to in the make up of the stock. When two thin parts are to be glued together for the purpose of avoiding the tendency to split, they can be placed at a slight angle with each other, instead of at square across the grain. This will give them all the cross laying that is required, and avoid much of the tendency to warp or shrink

away from the edges.-Scientific American.

MANUFACTURE OF CARBON .--- The manufacture of carbons for electric lights has become an important business. At a trial in Cleveland for alleged infringement of patient, a witness testified that of 150,000 carbons burned daily in the United States, 100,000 are manufactured in Cleveland, where there loon, and I'm a door-keeper here." Just are 20 furnaces. The carbons are made then some friends came up and hurried him | chiefly of the residuum of oil after it has been to a seat. A hymn-book was put into his refined, but the deposit about natural gas hand, and soon he began to hum with the | wells is also coming into use. The material hymn time. Then, when Mr. Moody ex- is ground to a powder, a little pitch is added, plained the simple tidings of the gospel, he and the substance is then placed in molds. accepted the promises of the gospel and be- These are packed in boxes and the latter down, and a great many little children went came a Christian. The devil said as plain as placed in a furnace, where they are subjected down under the ruins. Kind pitying hearts | could be, "It is impossible for you to live a to the most intense heat. The capacity of and hands were soon at work trying to release Christian life and be a detective." He an ordinary furnace is 45,000 carbons, 50 the little sufferers. A little girl who was thought, "Well, if I can't be a detective, I Through the use of a movable furnace roof, 100 pinned down by heavy beams begged the can go back on the street tram cars or go to the patent on which forms the subject of conmen who were working to help her out to laying bricks again. Then, he said, "Now tention, two furnaces are constructed side by leave her and save a little boy near by, Mr. Devil, you sha'n't fool me. I'm going side, and while the carbon's in one are being "cause he's only five years old!" urged the to take a stand." He then narrated how he burned the other is loaded with boxes of brave, loving little heart. The same spirit was received at the Police Headquarters, City molds. Under this system two men load a furmoved the noble boy of whom this story is Hall. The chief had his head against the nace in one day, the carbons are thoroughly bld: Some years ago there was an accident in a said, as soon as he went in, "Boys, I've continues only 24 hours.—Electric World.

> How we TASTE.-Strictly speaking, with | V A THIRTY-TWO PAGE RELIGIOUS QUARTERLY. he tip of the tongue one cannot taste at all

COMMUNICN, OR LORD'S SUPPER. A Sermon delivered at Milton Junction, Wis., June 15, 1878. By Rev. N. Ward-ner, D. D.' 20 pp.

THE SABBATH QUESTION CONSIDERED. A review of a series of articles in the American. Baptist Flag. By Rev. S. R. Wheeler, A. M., Missionary for Kansas, Nebraska, and Missouri, 32 pp. 7 cents.

A PASTOR'S LETTER TO AN ABSENT MEMBER, on the Abro-gation of the Moral Law. By Rev. Nathan Wardner, D. D. 8 pp. 2 cents.

SUNDAY : IS IT GOD'S SABBATH OR MAN'S! A letter addressed to Chicago Ministers. By Rev. E. Ronayne. 18 pp. Moral Nature and Scriptural Observance of the Sabbath. 52 pp.

Religious Liberty Endangered by Legislative Enactments 16 pp.

An Appeal for the Restoration of the Bible Sabbath.

The Sabbath and its Lord. 28 pp.

The True Sabbath Embraced and Observed. 16 pp. The Bible Doctrine of the Weekly Sabbath. 20 pp. The last two Tracts in this list are also published in the Swedish language.

TOPICAL SERIES.—By Rev. James Balley.—No. 1, My Holy Day, 28 pp.; No. 2, The Moral Law, 28 pp.; No. 3, The Sab-bath under Christ, 16 pp.; No. 4, The Sabbath under the Apostles, 12 pp.; No. 5, Time of Commencing the Sabbath, 4 pp.; No. 6, The Sanctification of the Sabbath, 20 pp.; No. 7, The Day of the Sabbath, 24 pp. FOUR-FAGE SERIES.—By Kev. N. Wardner; D. D.—The Sab-bath: A Seventh Day or The Seventh Day; Which? The Lord's-day, or Christian Sabbath. Did Christ or his Apostles Change the Sabbath from the Seventh Day to the First Day of the Week? Constantine and the Sunday.

The New Testament Sabbath. Did Christ Abolish the Sabbath of the Decalogue! Are the Ten Commandments binding alike upon Jew and Gentile? Which Day of the Week did Christians Keep as the Sab ath during 800 years after Christ

This four-page series is also published in the German language.

Why Sunday is observed as the Sabbath. By C. D. Pot-ter, M. D., 4 pp.

Apostolic Example. By C. D. Potter, M. D., 4 pp. Tracts are sent by mail postpaid at the rate of 800 pages for \$1. Annual members of the Tract Society are entitled to tracts equal m value to one-half the amount of their annual contributions to the Society. Life Members are entitled to 1,000 pages annually. Sample packages will be sent, on application, to all who wish to investigate the subject. Address all communications to the SABBATH RECORDER. Alfred Centre, N.Y. JAN. 1, 1887.

THE LIGHT OF HOME.

AN EIGHT PAGE MONTHLY FOR THE FAMILY. TERMS. Single copies ... 12 copies to one addres

Published by the AMERICAN SABBATH TRACT SOCIE Y, Alfred Centre, N. Y. A. H. Lewis, D. D., Editor, Plainfield, N. J. C. D. Portrer, M. D., Associate Editor, Adams Centre, N. Y.

CORRESPONDENCE.

fen or more, to one address......15c,

Published by the AMERICAN SABBATH TRACT SOCIE-TY, Alfred Centre, N. Y.

A. H. LEWIS, D./D., Editor, Plainfield, N. J. C. D. Pottes, M. D., Associate Editor, Adams Centre, N. Y.

CORRESPONDENCE. Business letters should be addressed to the publishers, as

Business letters should be addressed to the publishers. Communications regarding literary matter should be ad-ressed to the Edifor.

UTLOOK AND SABBATH QUARTERLY.

L live in those days wherein the Lord will gather His Is rael out of both Jew and Christian Churches, that the rael out of both Jew and Christian Churches, that their spirit, soul and body may be preserved blameless to receive the Lord at his coming. Rom. ix, 4; Isa. xi. 11, 12; Hev. Vil. 4; Rom. vill. 29; Rev. xiv. 1; 1 Thess. v. 20, 21, 23; 1 Cor. xv. 52, 53; Phi. iii. 21; Mark xill. 20; Math. xxiv. 14; Rom. vill. 11, 22, 23; Rev. xxi. 1, 4, 5; John xiv. 16, 17, 26. Further information can be obtained in two different books at 12c. each. Mention this paper. Address: J. WIELE, 143 N. Sixth St., Brooklyn, N. Y.

VANGELII HAROLD

A FOUR-PAGE RELIGIOUS MONTHLY

- FOR THE --

SWEDES OF AMERICA

TERMS

Single copy,

Published by the AMERICAN SABBATH TRACT SOCIE TY, Alfred Centre, N. Y. L. A. PLATTS, Editor.

Subscriptions to the paper, and contributions to the fund for its publication, are solicited. Persons having the names and addresses of Swedes who do not take this paper will please send them to this of-fice, that sample copies may be furnished.

SITUATIONS FREE.

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

CHICAGO CORRESPONDENCE UNIVERSITY

An institution furnishing instruction to "any per-

son in any study." THROUGH DIRECT CORRESPONDENCE WITH EMINENT SPECIALISTS (College Proessors). 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 teach. ers FREE. Address

THE CORRESPONDENCE UNIVERSITY JOURNAL

(AGENTS WANTED.) 162 La Salle St., Chicago

BOOK BINDING. In any Style - OF --

> CLOTH OR LEATHER. DONE AT THE

RECORDER OFFICE

ALFRED CENTRE, N. Y., at the following prices :

* Seventh-day Baptist Quarterly, and books of same size, half sheep, paper sides, 60 cents; half roan, cloth sides, 60 cents; half imitation morocco, cloth sides, \$1.

Harper's, Century, †Outlook and Sabbath Quarterly, and books of same size, half sheep, paper sides, 75 cents; half roan, cloth sides, \$1; half imitation morocco, cloth sides, \$1 25.

Leslie's and Demorest's Magazines, Appleton's Journal and books of same size, half sheep, paper sides \$1; half roan, cloth sides, \$1 25: half imitation morocco, cloth roan, cloth sides, \$1 50.

Harper's Weekly, Leslie's Newspaper, Graphic, and papers of same size, half sheep, paper sides, \$1 50; half ruen, cloth sides, \$1 75; half imitation morocco, cloth sides, \$2 Newspaper Files, half sheep, paper sides, \$2; half roan, cloth sides, \$2 50; half imitation morocco, cloth sides, \$3. Special prices for special jobs.

Postage or expressage extra. Several books can be sent er and send in your work.

People having magazines will do well, before any num

THE SABBATH RECORDER, MAY 5, 1887.

She didn't scream or moan, but sank in ad faint, and lay like marble till we ght she never would come to; and when st she did, we saw it was all over with -poor thing !---and she would never be again.

Bhe lingered on awhile, so kind and le to every one, never complaining r lot; but every one knew that the end coming, and it came very soon. Before eaves fell over Dave's grave, we laid her e him, and the little cottage was deso-The mill has never been used since awful day, and the winds and storms done their work with it. It isn't much er that folks shun it, knowing its

nd isn't it a wonder that they don't the evil that caused it all?" asked the looking sadly over the water at the ill as he spoke.

ye," said the old man thoughtfully, are right there, sir; that is the won--Voice from the Old Brewery.

THAT BBILLIANT PREACHER.

ides brilliancy there were some rather pg pecularities. Nobody ever knew or where he had been ordaineder ever canonically. He was never ever weary, never took a vacation. ver ceased preaching, save between and sunset. He never went out of rish. He was never in a pulpit. He wrote a sermon; never used hymnr Bible. He never preached in the ne-always in the night-all night, ig in the morning, when a greater er exchanged with him. No preacher th ever preached so many years so mes-to so many people, or poured h light on the subjects handled. He all his hearers-generations of them. a face beaming with cheerfulness, never known to smile.

as never down in heart for want of He was never seen but in a robe of ight. He never came down from hest dignity of demeanor, never utjest, never told a funny story. He st an appointment; was always at the place at the right time. No scoffer

He came first to the boy, Daniel Harding, and was just going to seize him, when the boy cried, "Don't mind me, I can still hold on a little, but Joseph Brown, who is a little lower down, is nearly exhausted; save him

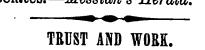
So the brave lad hung on patiently for another quarter of an hour, and saved his friend's life at the risk of his own.—S. S. Advocate.

HOW A PARTRIDGE "DRIIMS."

When I first came to Canada, I found there were various opinions as to the method of making the sound. One man who read good deal but rarely went into the woods, said that the sound was produced by the bird's voice; some of the hunters told me that the bird struck its wings on the log, and others declared that it struck them together over its back.

I did not give much heed to the book man's explanation, for all the woodmen laughed at it. I soon learned to discredit also the idea that the bird thumped the log with its wings, because, whether it stood on a stump or a stone, a rotten log or solid timber, the sound was always the same. Lastly, I did not believe that the wings were struck together, because when a pigeon or a rooster strikes its wings together, the sound is always a sharp crack. At length, after watching the bird carefully, I came to the

It is not an easy matter to get sight of a partridge drumming, but I managed to do t by crawling on my hands and knees toward the bird, lying still while he was quiet, and only moving forward when he renewed his noisy courtship—for it is to woo and win his mate that Sir Ruffed Grouse indulges in these musical exercises. In this way I contrived to come within twenty feet without ment, he stood upright, with his feathers come back to join myself to thee !-- Arthur lying close; suddenly his wings flashed, and H. Hallam. the same moment I heard a loud thump. then, for a few seconds, he stood looking about as though nothing had happened; but science about the world and its ways, and all Presently came a second flash and thump, the ignorance of God and his greatness, the and others rapidly followed at lessening in- man or woman who can say, "Thy will be



Do your work, but do it in quietness and confidence; do your duty, but do it without to a different center in the brain, together this corroding anxiety; and he who even in with the very similar threads which supply the desert spreads his table for the birds, the nerve of smell for mustard and pepper. who clothes the flowers in their embroideries That is why the smell and taste of these of beauty, will feed and clothe you. That pungent substances are so alike, a good sniff trust which, unconsciously, God's humbler at a mustard pot producing the same effects creatures show, that do ye show reflectingly as an incautious mouthful. When trying and consciously. Trust in God for these lower things, because he gives, and will give, ing sensitiveness of the different parts to and has given to you, higher things than these. Do not degrade and drag down your | tongue quite dry in order to isolate the thing life in the mire by the spirit of mean, selfish, grudging, untrusting accumulations. If you seek first the kingdom of God, all these other things, or things transcendently better than these, shall be added unto you.

There is nothing wrong in your trade or your merchandise, and your daily work to earn your own living; that is altogether right; | philosophers.—Baptist Weekly. so far from being a rival business to these, the seeking of the kingdom of heaven is a divine law which should regulate, a divine temper which should pervade and transfigure them. Only for the sake of all that makes your life worth living, for the sake alike of your temporal and eternal happiness, do not seek the dross of earth more, and love it better than the gold of heaven. Let conscience and faith enter into every necessary act of your daily life. Learn to feel habitually that the life, the true life, the spiritual life, is more than food, and the body than raiment. Let justice, goodness, kindness, and THE SABBATH AND THE SUNDAY. By Rev. A. H. Lewis, A. purity be your aim; not the selfish scramble Conclusion that it drums by beating the air of scheming competition, not the brutal ap-only. daily necessities blunt the edge of your ideal edition of this work is nearly exhausted; but is being reaspirations; do not sink into groveling ap- vised by the author, and enlarged, and will be published in petites or money making machines. Man

LORD, I have tried how this thing and that thing will fit my spirit. I can find alarming him. Through the alder thicket I nothing to rest on, for nothing here hath could just see his shapely form strutting any rest itself. O, center and source of light about like a turkey cock; then, for a mo- and strength ! O, fullness of all things ! I

DEPEND upon it, in the midst of all the science about the world and its ways, and all the ignorance of God and his greatness, the man or woman who can say. "Thy will be

happened, they each made a spring, and his family, but he stood right in the middle you will find, no doubt to your great surmanaged to catch hold of a long iron chain of the floor and told them he had given his prise, that it produces no effect of any kind; which is always hung down the side of a coal- heart to God, and his wife followed his ex- you taste it only when it tegins to diffuse

ample. He had proved the devil to be a liar itself and reaches the true disting region in When the people at the top heard of the when he said that no one could be at the the middle distance. But if you put a little accident, and found that some one was cling- same time a detective and a Christian, for he mustard or cayenne on the same part you above. ing to the chain, they sent down a man to was still a detective, and for eight years he will find that it bites you immediatelyrescue him. The man himself was securely had been a Christian, and he now had the the experiment should be tried sparinglyfastened to the end of a rope, and had confidence of his chiefs and the good will of while if you put it lower down in the mouth you will swallow it almost without noticing

the pungency of the stimulant. The reason is that the tip of the tongue is supplied only with the nerves which are really nerves of touch, not nerves of taste proper-they belong to a different main branch, and they go experiments on the subject, to test the varyother substances, it is necessary to keep the you are experimenting with and prevent its spreading to all parts of the mouth together.

In actual practice this result is obtained in a rather ludicrous manner-by blowing on the tongue with a pair of bellows, between each experiment. To such undignified expedients does the pursuit of science lead the modern

ATALOGUE OF BOOKS AND TRACTS PUBLISHED BY THI

AMERICAN SABBATH TRACT SOCIETY.

ALFRED CENTRE, N. Y.

NATURE'S GOD AND HIS MEMORIAL. A Series of Four Ser-mons on the subject of the Sabbath. By Nathan Ward-ner, D. D., late missionary at Shanghai, China, subsequent-ly engaged in Sabbath Reform labors in Scotland. 112 pp. Paper, 15 cents.

M., D. D. Part First, Argument. 16mo. 268 pp. Fine Cloth, \$1 25.

This volume is an earnest and able presentation of the Sabbath question, argumentatively and historically. This three volumes, as follows:

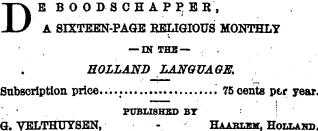
lives by bread, but he does not live by bread. Vol. 1.—BIBLICAL TEACHINGS CONCERNING THE SABBATH AND alone.—Archdeacon Farrar. Vol. 1.—BIBLICAL TEACHINGS CONCERNING THE SABBATH AND Conts. 166 pages.

Vol. II.—A CRITICAL HISTORY OF THE SABBATH AND THE SUNDAY IN THE CHRISTIAN CHURGE. Price, in fine muslin, \$1 25. Twenty-five per cent discount to clergymen. 583 pages. (Volume Three not yet ready.)

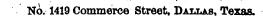
THOUGHTS SUGGESTED BY THE PERUSAL OF GILFILLAN AND OTHER AUTHORS ON THE SARBATH. By the late Rev. Thos. B. Brown, Pastor of the Seventh-day Baptist Church at-Little Genesee, N. Y. Second Edition, 125 pp. Fine Cloth, 85 cents. Paper, 10 cents.

This book is a careful review of the arguments in favor of Sunday, and especially of the work of James Gilfillan, of Scotland, which has been widely circulated among the clergymen of America.

Communications regarding literary matter should be addressed to the Editor, as above. TT ELPING HAND BIBLE SCHOOL WORK. A 32-page quarterly, containing carefully prepared helps on the International Lessons. Conducted by L. A. Platts. Published at the RECORDER office. Price 25 cents a copy per year; 7 cents a quarter. Address all orders to the AMERICAN SABBATH TRACT SOCIETY, Alfred Centre, N. Y. UR SABBATH VISITOR Is Published Weekly at ALFRED CENTRE, N. Y. TERMS Single Copies, per year..... 60 cents Ten Copies and upwards, per copy.... 50 cents. CORRESPONDENCE. All communications relating to business should be ad-dressed to OUR SABBATH VISITOR. All communications for the Editor should be addressed to All communications for the Editor should MRS. L T. STANTON, Alfred Centre N. Y.



DE BOODSCHAPPER (*The Messenger*) is an able exponent of the Bible Sabbath (the Seventh-day), Baptism, Temperance, etc., and is an excellent paper to place in the hands of Hol-landers in this country, to call their attention to these im-portant truths. The undersigned is authorized to receive subscriptions and contributions for its support, and would be pleased to receive names and addresses of Hollanders, that sample copies may be furnished them. C. DE VOS, C. DE VOS.





BEAUTIFULLY ILLUSTRATED.

This Magazine portrays American thought and life from ocean to ocean, is filled with pure high-class literature, and can be safely welcomed in any family circle.

PRICE 25c. OR \$3 A YEAR BY MAIL.

Sample Copy of current number mailed upon recelpt of 25 cts.; back numbers, 15 cts. Premium List with either. Address:

R. T. BUSH & SON, Publishers, 130 & 132 Pearl St., N. Y.

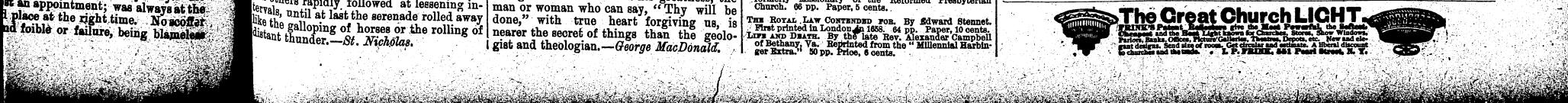


bers	are lost, to have them neatly bound.
*Q †0	uarterlies furnished for \$2 additiona utlooks (Vols. 3 and 4) furnished for 30 cents additional
	165 A MONTH for 3 BELIABLE Young Men or 3 Ladies, Teachers or Students in each county. P. W. ZIEGLER & CO., Philadelphia.
	DATENIS Obtained, and all PATENT BUSINESS at-
•	tended to for MODERATE FEES Our office is opposite the U.S. Patent Office, and we can ob- tain Patents in less time than those remote from WASHINGTON. Send MODEL, DRAWING or PHOTO of invention. We advise as to patent ability free of charge and we make NO CHARGE UNLESS PATENT IS SECURED For circular, advice, terms and references to
1	actual clients in your own State. County, City or Town, write to
	C.A. SNOW & CO
ł	Opposite Patent Office, Washington, D C.
	McShane Bell Foundry Finest Crade of Bells, CHIMES AND PRAIS for CHURCHES, See. Send for Price and Catalogne. Address H. McSHANE & CO., Mention this paper. Baltimore, Md
· .	HHUNN 8 C° 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1
	After Forty years
\$	Thousand applications for patents in the United States and Foreign coun- tries, the publishers of the Scientific
	American continue to act as solicitors for patents, caveats, trade-marks, copy-
~	for patents, caveats, trade-marks, copy- rights, etc., for the United States, and to obtain patents in Canada, England, France, Germany, and all other countries. Their experi-
	and to grand grant and there and another and the state
	Drawings and specifications prepared and filed
	in the Patent Office on short notice. Terms very reasonable. No charge for examination of models
	reasonable. No charge for stamination of models or drawings. Advice by mail free. Patents obtained through Munn Co.arenoticed
	the largest circulation and is the most infinential
:	newspaper of its kind published in the world.
1	This large and splendidly illustrated newspaper
	is published WEEKLY at \$3.00 a year, and is

dmitted to be the best paper devoted to mechanics, inventions, engineering work other departments of industrial program lithed in any country. It contains the sub all patentees and title of every invention pa week. Try it four

have an invention to pater : Co., publishers of Scientific dway, New York. : cook about paterts mailed from





The Sabbath School. this severe training, the children of Israel were now embassador to Pharaoh and to Israel, to declare his Mrs. M. B. Sheppard, Shiloh, 2 00 43 52 Sisco, Florida. 48 will and to execute his purpose. From this time Mrs. Geo. B. Davis, 2 00 sighing by reason of their bondage, and were eager SISCO FLORIDA.—For information concerning land in this part of Fruitland Peninsula, Put J. P. Allen 2.00 43 52 to be delivered without their knowledge. God. in God's revelations are to be made through embassa-Morgan Smalley. 2 00 nam county, good for Florida homes, groves and "Search the Scriptures; for in them ye think ye memory of his covenant with their fathers, had been dors or mediators. And thus the Great Embassa-Adaline Geisinger, Bridgeton, 64 49 have eternal life; and they are they which testify of gardens, address Pine Ridge Company, Sisco, Fia. dor and Mediator is anticipated in the divine plan preparing for them a leader and deliverer. This H. D. Gurley, Adams Centre, N. Y., 2 00 43 52 E. C. Crosley, 2 00 48 brings us to the lesson before us. now adopted by the children of Israel. Polly Coon, 1 00 48 Andover, N. Y. V. 11. Who am I, that I should go unto Pharaoh, **EXPLANATORY NOTES.** Betsey Wright 48 2 00- 52 INTEBNATIONAL LESSONS, 1887. and that I should bring forth the children of Israel M. E. Maltby, B. WOODARD, DENTIST, IS MAKING 2 00 43 52 V. 1. Now Moses kept the flocks of Jethro his father Rubber Plates by a new process. His own out of Egypt? Moses was overwhelmed with a E. L. Burdick, Leonardsville, 2 00 SECOND QUARTER. in-law. Moses, on his flight into Midian, finally sense of the magnitude of the work contemplated | W. A. Babcock, invention. The best thing out. Send for circular 2.0043 in this divine commission. Though his life of G. L. Whitford, Brookfield, April 2. Joseph sold into Egypt. Gen. 37: 23-36 came to where there was a well for the watering of 1 00 43 E. A. COTTRELL, Breeder of Fercheron Horses. Six State Fair premiums out of A. COTTRELL, Breeder of Percheron April 9. Joseph Exalted. Gen. 41: 88-48. flocks. While he was there by the well, the daugh-43 2 00 52eighty years had been filled up with the direct prep. Mrs. O. A. Burdick, DeRuyter, April 16. Joseph Makes Himself Known. Gen. 45: 1-15. 50 43 ters of Jethro, the priest of the Midlanite tribe, April 23. Joseph and his Father. Gen. 47: 1-12. aration for just such a work, he had not anticipated Mrs. C. B. Stanton, Cazenova, 2.00 44 -19 came to water their father's flocks. There soon arose it, and felt himself to be utterly inadequate for it. R. P. Babcock, Scott, W. H. Maxson, " April 30. Israel in Egypt. Exod. 1: 6-14. 2 00 43 an occasion for Moses to protect them from the rude May 7. The Child Moses. Exod. 2: 1-10. 2 00 42 Berlin, N. Y. How could he, unarmed and unaided, approach the 43 May 14. The Call of Moses. Exod. 3. 1-12. A. C. Burdick, Alfred Centre, 2 00 treatment of some shepherds who had come up king of Egypt, and demand of him the deliverance T. J. Place, May 21. The Passover. Exod. 12: 1-14. 4 20 43 R. GREEN & SON. with their flocks, and driven these daughters of of that great nation of slaves, and then lead them | E. F. Steele, Wellsville, 1 00 43 May 28. The Red Sea. Exod. 14: 19-31. DEALERS IN GENERAL MERCHANDISK Jethro away. This kindly treatment led to the acout, whatever might be the opposing powers in the D. F. Haymond, Ritchie C. H., W.Va., 4 00 42 June 4. The Marna. Exod. 16: 4-12. Drugs and Paints. quaintance between Jethro and Moses. The result June 11. The Commandments, Exod. 20: 1-11. A. C. Crandall, Farina. Ill. 2 00 43 wav? 2 00 June 18. The Commandments. Exod. 20: 12-21. was that Moses entered into the service of Jethro, Mrs. Carrie Davis, **44** New York City. V. 12. And he said, Certainly I will be with thee : Geo. Wells. 2 00 44 June 25. Review. and finally married his daughter Zipporah, and reand this shall be a token unto them, that I have sent | Wm. Saunders, 43 52 1 00 THE BABCOCK & WILCOX CO. mained in the family for forty years. This gave to LESSON VII.-THE CALL OF MOSES. thee. Moses, by this time, is thoroughly assured | Wm. Rich, 2 00 43 52Patent Water-tube Steam Boilers. Moses the best opportunity for religious culture. Mrs. E. A Cockerill, Berlin. Wis. 2 00 43 52 GEO. H. BABCO JK, Pres. that he is communing with God, and that the God 30 Cortlandt St. His constant employment as a shepherd also con-Paul Palmiter, Albion, 2 00 44 17 BY REV. T. R. WILLIAMS, D. D. of Abraham, Isaac and Jacob has not only made Mrs. B. S. Miller, Wausau, 2 00 **4**4 37 M. TITS WORTH, MANUFACTURER OF R. M. TITS WORTH, MAIN UF AUT UNER OF FINE CLOTHING. Custom Work a Specialy. duced to the very training which he then needed MISSIONS. this great commission, but promises to be with him | Mrs. H. McGraw, Oregon, 2 00 44 most; that is, reflection and meditation upon the For Sabbath-day, May 14th. W. H. H. Coon, Utica. 4 00 S. until it is fulfilled. When thou hast brough forth A. L. TITSWORTH. 300 Canal St. promises of God, and all his providences over his L. C. Sweet, Alden, Minn... 521 75 43 the people out of Egypt, ye shall serve God upon this L. C. Sweet, Alden, Minn., mountain. Here is a solemn covenant. This mount- W. N. Burdick. Flandreau, Dak., POTTER, JR. & CO. PRINTING PRESSES. people. And he led the flock to the back side of the 1 00 43 43 SCRIPTURE LESSON.-Exodus 8 : 1-12. 2 00 43 52U. desert. This depotes an uncultivated region used 1. Now Moses kept the flock of Jethro his father-in-law Mrs. W. H. Burdick, N. Loup, Neb., 2 00 44 19 the priest of Midian: and he led the flock to the back side of the desert, and came to the mountain of God, even to Horeb. ain is to be God's altar, whereon he is to demon 12 & 14 Spruce St. for pasturage. And came to the mountain of God, SABBATH REFORM. C. POTTER, J.B. H. W. FISH. JOS. M. TITSWOBTE HELPING HAND. strate his mighty power in vindication of his coveeven to Horeb. Horeb is the general name of the 2. And the Angel of the LORD appeared unto him in a flame of fire out of the midst of a bush; and he looked, and behold, the bush burned with fire, and the bush was not nant with Moses and with his people. There, at C. J. York, DeRuyter, N. Y., 75c group of mountains in the Sinaitic peninsula, while Leonardsville, N. Y. the base of that mountain, Israel should engage in NOTICE TO CREDITORS.—Pursuant to an order of Clarence A. Farnum, Surrogate of the County of Alle-gany, notice is hereby given to all persons having claims against Milo Sweet, late of the town of Almond, in said county, deceased, that they are required to present the same. with the vouchers thereof, to the undersigned, at his residence in the town of Alfred, on or before the 25th day of August, 1887. Sinai is the particular summit from which the law EDUCATION. God's service, and there be bound together in a cov RMSTRONG HEATER, LIME EXTRACTOR, and 8. And Moses said, I will now turn aside, and see this was given. This particular region was rendered a. And moses said, 1 will now turn aside, and see this great sight, why the bush is not burned. 4. And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses! And he said, Here am I. 5. And he said. Draw not nigh hither: put off thy shoes from off thy feet; for the place whereon thou standest is holy ground. CONDENSER for Steam Engines. enant as never before. There they should receive more favorable for pasturage on account of the ARMSTRONG HEATER Co., Leonardsville, N. Y. TEMPERANCE. the commands of God. There they should estabstreams flowing down from the mountains. lish the sacrificial worship typical of the great Sac-V. 2. And the Angel of the Lord appeared unto Plainfield, N. J. rifice, and the spiritual worship that should be eshim in a flame of fire out of the midst of a bush. D. R. STILLMAN, Administrator. MERICAN SABBATH TRACT SOCIETY 6. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And tablished in and through Christ down in the coming This Angel, as the original name signifies, is the ALFRED CENTRE, Feb. 21, 1887. EDITOBIALS. EXECUTIVE BOARD. of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face: for he was afraid to look upon God. 7. And the LORD said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows: 8. And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land, unto a good land, and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites ages. divine, uncreated Angel, more fully revealed in the J. F. HUBBARD, Treas C. POTTER, JR., Pres., HISTORY OF CONFERENCE.—REV. JAMES BAILEY has left a few copies of the History of the Seventh-day Baptist General Conference at the RECORDER office for sale, at \$1 50. Sent by mail, postage paid, on receipt of price. Address, SABBATH RECORDER, Alfred Centre, N. Y D. E. TITSWOTRH, Sec., G. H. BABCOCK, Cor. Sec. New Testament as the Son of God. There is some-Plainfield, N. J. Books and Magazines. Plainfield, N. J. thing very significant in this mode of God's mani-COMMUNICATIONS. Regular meeting of the Board, at Plainfield, N CONSPICUOUS among the fine articles in the May resting himself to Israel. See Exod. 13: 21, 22. I., the second First-day of each month, at 2 P. M Harpers. is "The Recent Movement in Southern He descended on Mount Sinai in fire, Exod. 19: GENTS WANTED for our new Religious book THE SEVENTH-DAY BAPTIST MEMORIAL HOME NEWS. Literature," by one of the rising writers of the 18, Deut. 4: 11. It is designed, probably, to reprethe greatest success of the year. Send for illus the Jebusites. 9. Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. 10. Come now therefore, and I will send thee unto Pha-BOARD. trated circular. if you want to make money. sent God to the Israelites, in the holiness and the South, Chas. W. Coleman, Jr. The article shows CHAS. POTTER, JR., President, Plainfield, N. J. FORSHEE & McMAKIN, Cincinnati, Ohio. the recent development of southern literary genius energy of his nature, burning up his and his peo-E. R. POPE, Treasurer, Plainfield, N. J., WANTED.—A Sabbath-keeping painter, a man of good address and wide awake, a first-class sign-writer, to take a half interest in a general house and sign painting business, in a city of 4,000 inhabitants. Business thorough-ly established by a painter of over twenty years experience. Three different societies of Sabbath-keepers in the vicinity. Address C. E. GREGG, Marion, Linn Co, Iowa. ple's foes. The very bush in which the flame apand is accompanied by twelve engraved portraits J. F. HUBBARD, Secretary, Plainfield, N. J. Taney, Idaho.. raoh, that thou mayest bring forth my people, the children of Israel, out of Egypt. 11. And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of peared is also significant for its inferiority compared with autographs. Yellowstone Park is the subject Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested. with other trees, showing that God reveals himself of a bright sketch by Mrs. Alice W. Rollins. The Israel out of Egypt? 12. And he said, Certainly I will be with thee; and this shall be a token unto them, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall in inferior agencies, and, through them, accomsecond and concluding part of Ralph Meeker's **DOTTER PRESS WORKS.** plishes mighty results. The wonder was that the 'Through the Caucasus" takes us, by the finest Builders of Printing Presses. MISCELLANY. mountain road in the world, through a picturesque C. POTTER, JR., bush burned with fire, and the bush was not consumed. THE CHEAPEST AND BEST ANTHEM BOOK PUB Proprietor. serve God upon this mountain. LISHED. I have a lot of ANTHEM TREASURES, which I will sell for \$7 20 per dozen. Cannot be had from the publishers for less than \$12 00 per dozen. Sample copy region which is shown to the eye in the fine illus This would signify to the thoughtful mind of Mo-M. STILLMAN, GOLDEN TEXT.--I will be with thy mouth, and teach thee what thou shalt say. Exod. 4: 12. ses that Jehovah was in the midst of his people with trations by his fellow-traveler, F. D. Millet. Chas. ATTORNEY AT LAW. ent for 60 cents, and 12 cents to pay postage. Dudley Warner gives the second installment of his a power that might consume them in a moment, if Supreme Court Commissioner, etc. Address, J. M. STILLMAN, "Mexican Notes," with his characteristic charm. he so willed, but he was there for their protection. Milton, Rock Co., Wis. **BIBLE READINGS.** Westerly, B. I. The current serials increase in interest, and with not for their destruction. FOR SALE. I will sell my manufacturing and tob bing business, situated in Alfred Cel-tre, N. Y. The goods are in good demand, with fair profits. A deliverer called. Exod. 3: 1-12. Sunday. V. 4. The supernatural character of the wonderother articles and the usual departments make up a L. BARBOUR & CO., Monday. The deliverer instructed. Exod. 3: 13ful manifestation was soon explained by the voice most attractive number. DRUGGISTS AND PHARMACISTS, TRADE WELL ESTABLISHED. No. 1, Bridge Block. - 22 of the Angel of the Lord coming to him out of the THE Forum for May is a very interesting number.

Tuesday. The deliverer equipped. Exod. 4:1-

8

bush. Moses, Moses. The repetition here signifies 'Marriage Laws," "The Socialists," "Our Religurgency. Moses at once replies. Here am I. ous Instincts." "The Attitude of Russia." ∇ . 5. Draw not nigh hither: put off thy shoes from off thy feet. This place was holy ground. He must not approach it with shoes defiled by contact with ordinary earth. All this figure is designed to impress the mind of Moses with the absolute holiness of God. No man must approach him with defilement. V. 6. I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. In these words the Angel identifies himself with the ancient God of whom Moses had learned from the Israelites. And this announcement recalls the promises which God had made in former ages, and was now about to fulfill unto the Israelites. And Moses hid his face: for he was afraid to look upon God. This was revelation to Moses more impress ive than had ever come to him before. He seemed to himself to stand in the very presence of the Almighty Jehovah. V. 7. In these words the Angel makes himself known to Moses as acquainted with all the afflictions and sorrows of the Israelites in Egypt. The bare reference to the condition of the Israelites must have impressed Moses still more sensibly than before. V. 8. And I am come, down to deliver them. This indicates the interest of Jehovah in the people of Israel. He comes himself from heaven to take their part, and deliver them from the hand of the oppressor. Nor is this work to be longer delayed. Centuries have been required, and a long experience of prosperity followed by deep 'trials and sorrows, any other place on the earth. This was all open to to prepare them for this event which is now to take Moses from his earliest years, and was designed to place. And to bring them up out of that land. It is prepare him for his destined work. There is no not only deliverance but also a leading out of that mode of life into another entirely different, and into another discipline and course of instruction. Unto a good land, and a large, unto a land flowing with It is evident that there were great advantages in this *milk and honey*. Goshen was a small territory, and training which directly fitted Moses to be the recip- for their large numbers it was a very strait place for ient of God's revelation, in his new sphere, as is them even without oppression. Now they were to rael's law giver. But all this intellectual culture be led into a wide country, which should be their own, a land filled with the abundance and luxuries of life. This was the promised land of Canaan, which had been covenanted to their fathers long centuries before. Now that covenant was to be ful-Egyptian. This little incident was made the occa- filled, and they were to be led out of Egypt on their. sion for Moses to leave the court of the king, and slow journey to that promised land. Though the seclude himself, in the land of Midian. This seclut distance was not long, yet this people must be sion was also, under the providence of God, made | taught many important lessons of religious life after eminently useful in fitting Moses for the work of they have left Egypt before they will be fitted to enter that land of promise. They could not understand, but the Lord understood, and planned all in Midian of forty years, constituted the preparatory this, and, step by step, revealed it to Moses, and, training. and both were equally essential in the | V. 9. The cry of the children of Israel is come preparation of Moses. After his long training in unto me. He indicates here that he has been touched the courts of the king, there was no place on the by the sufferings of his people. This also he comface of the earth better adapted to lift the soul of this municates to Moses, and Moses is to go forth and communicate it to the people, and lift their hopes toward the God of their fathers. Clawson. V. 10. I will send thee unto Pharaoh, that thou mayest bring forth my people. Here is brought to light, for the first time, an actual commissioning of odus. Without this severe bondage, and living if man as an agent to go between God and his people, prosperity and ease, they would have forgotten the and lead them up and out. God had himself apancient promises of God to their fathers, and would | peared and made disclosures to the patriarchs. He never have been ready to go out and inherit the had sent angels, and especially the Angel of the promised land. Their loyalty to God would have Lord, on errands of mercy or of judgment. But a weakened, and they would naturally have been new method of operation is here introduced in the

Reason for selling: I have business in Richburg that re-F quires all my time and attention. This is a grand chance for a live man. For further particulars, address.

PUBLISHED BY THE AMERI VOL: XLIII.-NO. 19. The Sabbath Entered as second-class mail ffice at Alfred Centre, N. Y. CONTENT Christian Theology. No. 2..., "The Pew "..... The Christmas Box..... Daisies—Poetry..... Thy Kingdom Come—Poetry... The Focchow Hospital...... Jewish Missions. No. 2..... Jews and Christians..... A Century's Growth..... Missionary Society—Receipts Pagan Residuum in Christianity Correspondence..... Defeat and Victory..... For The Ministry..... Playing Fool..... Joseph Sold Into Egypt..... Cigarette-Smoking...... A Mother's Influence...... Paragraphs..... Two Giant Evils..... His Own Place..... Flitting Sunward. No. 5 Answer to "An Old Riddle"-P Alfred Centre, N. Y...... Five Corners (Alfred)..... Scott, N. Y. Milton, Wis. CONDENSED NEWS..... TRACT SOCIETY-Receipts in April ... SPECIAL NOTICES..... God Has Made it all Come True-Sugaring Off..... The Breaker..... Consecrated Pocket-book's April to May—Poetry.... The Basis of Politeness.... An Exercise in Pronuciation.... A Child's Trust—Poetry..... The Old Highlander.... The Story of a Bible. Begin at Once..... English Public-school Fashion, POPULAR SCIENCE..... CATALOGUE OF PUBLICATIONS, ETC THE SABBATH-SCHOOL

Wednesday. The deliverer repulsed. Exod. 5:1-23. Thursday. The deliverer strengthened. Exod. 6: 1-13, 28-30. Friday. The deliverer at work. Exod. 7: 1-25.

Sabbath day. Fruitless efforts.- Exod. 10: 12-29. TIME.—According to most writers, at 1491 B. C.

PLACE.—The desert of Midian, Horeb. PERSONS.-Moses. Jethro, Midianites, Angel of the Lord, Abraham, Egyptians, Canaanites, Pharaoh.

CENTRAL TRUTH.-The Lord performs his wondrous works through chosen human agents.

OUTLINE.

I. The divine presence. v. 1-3. II. The divine call. v. 4-6. III. The divine purpose. v. 7-9. IV. The divine commission. v. 10-12.

INTRODUCTION.

The interval from the last lesson to the present is full of interest. It brings before us the provisions made under the providence of God for the educa tion of Moses. His life work was to be one of great importance in his nation in forecasting their future history among the nations of the earth. He certainly needed the most extensive and careful education, and this was provided for in the king's courts. Probably there was more culture in learning and arts and principles of government, there, than in doubt that Moses was here taught the true doctrine of monotheism, though the Egyptians, soon after that time, began to fall away into polytheism. had no effect to make Moses forgetful of his origin, or regardless of the condition of his countrymen. This is seen in his attempt to defend one of his Hebrew brethren who was in personal contact with an delivering his people. These two periods, the first in the king's courts of forty years, and the second vears of Moses's life. Each period had its peculiar through him, to the people. man into communion with God, than the solitudes of the Midian territory about the Mount of Horeb. During this long period of nearly a hundred years, the oppression of Egypt was doing its work in pre paring the Israelites for the great event of their ex.

"The Natural Gas Supply," are among the practical questions discussed by men of practical ability. Mrs. Julia Ward Howe says some very sensible things on the subject of "Dress and Undress," and "Books that have helped me" is continued by Prof. John Bascom. "College Fraternities," "The Indians in 1887," "A New Executive Department," and "Dining-room Mendicancy," are the titles of the remaining articles. The Forum Publishing Company, 97 Fifth Avenue, New York.

Among the valuable magazines which come to our table, the Pulpit Treasury is accorded a prominent place. The number for May contains several able sermons, a variety of sermon sketches, besides much other reading matter always suggestive and helpful to the preacher and other Christian worker. E. B. Treat, 771 Broadway, New York.

BABYLAND meets s gleeful reception from the wee folks. Its picture puzzles are even more pleasing than last year. This little monthly is admirably adapted to the understanding of very young chil dren, while Our Little Men and Women goes on with them after they begin to question about things. The May number is so delightful that "just one more' is sure to follow the reading of each "piece" until it is gone completely through. Both are from the house of D. Lothrop & Co., Boston.

THE Dorcas, illustrated monthly of woman's handiwork, in its changed form, increases its usefulness. The April number contains directions for many kinds of fancy work, with illustrations, "Dressmaking at Home," tried recipes, etc., etc. It is published at 22 Vesey St., New York, at the very low price of 50 cents per year.

M.

A

C. BURDICK,

THE **Century** for May has for its frontispiece a portrait of Washington Irving, with a most pleasing 'Glimpse of Irving at Home," by Clarence Cook. Two very timely articles, taken in connection with the International Bible-school Lessons, are, "Finding Pharaoh," and "Pharaoh, the Oppressor, and his Daughter." Prof. W. O. Atwater gives the first of a series of practical papers on "The Chemistry of Foods and Nutrition," the Lincoln History discusses "The Border Conflict," and the war articles are located at Chattanooga. These make up the principal features of the number. The Editorial departments are rich and full. The Century Company, Union Square, New York.

LETTERS.

Alling & Cory 2, A. H. Lewis 2, S. Olin, C. J. York, A. McLearn, A. S. Titsworth, J. L. Huffman, W. H. H. Coon, C. A. S. Temple, Emza F. Ran W. H. H. Coon, C. A. B. Temple, Land, dolph 2, Nathan Babcock, Geo. A. Browne, G. C. Long, G. D. Sherman, J. C. Bowen, J. B. Clarke 2, T. B. Collins, D. F. Haymond, Mrs. E. A. Cockerill, B. L. Barber, Mary E. Greene, Neva Neville, J. E. N. Backus, J. McAnultz, Rev, H. Miles, Ibbot-son Bros., H. R. Maxson, E. R. Maxson, J. F. Hubbard, Mrs. A. Burrell, A. B. Prentice, W. C. Whit-ford, W. H. Ernst, L. C. Sweet, W. S. Bonham, R. S. Menamin, J. P. Lundquist, C. B. Rogers, I.

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 dur ly acknowledged, should give us early notice of the omission.

Pays to Vol. No. Mary E. Greene, Hope Valley, R. I. \$1 00 48 89



N. DENISON & CO., JEWELERS.

ADDREN.

BOOKS AND MAGAZINES....

CHRISTIAN THEOLOGY.

BY REV. THOS. R. WILL

Can the infinite God be fined by man? This depen what it is to know, and, so man has the faculty to know may be defined as conscious reality. It supposes a knowe known; without both these, no knowledge. It also suppo festation of the object or rea the intelligence of the person may be predicated, that wh festation is made, knowled whether the manifestation be or of an infinite reality. tion may be made either by of the external world through tion, or directly, through t ferences of the reason.

Now, the most persistent world cannot doubt everyth doubt that he doubts, hence self as doubting, as thinking something. Hence man has knowing. But can he know he knows self, he knows it s from not-self, hence he mus But does he know that which If he knows an object or rea must know it distinguished f finite; hence he must appreh he must have the same cert he has of the finite.

We should carefully dist knowing and comprehendi have perfect assurance of re can, by no means, comprehe cannot fully comprehend objects around us; much les comprehend the infinite m fact, in no sense, dispro though a finite intelligence apprehend, to the degree of ty, the infinite intelligence, knowledge of one's self, as ent thinker, involves the a conscious certainty of the infinite, independent think question can have but one a be known. and. in the very can and must be defined. and completeness of the d commensurate with the con knowledge. This knowledg

