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Home NEWS.

Sermon. Rev. W. C. Titsworth..... MISCELLANY-

CONSOLATION.

BY O. A. STILLMAN.

(John 14: 3.)

There is a hope that brightly com To toilers in this life. There is prepared for us a home Beyond this field of strife. And though all may seem darkness here And trouble in this vale, Christ's words should stand out bright and clear,

A hope that ne'er will fail. Then should we get discouraged and With terror look around, When we may on Christ's promise stand. A firm and solid ground? O! Never! Let us rather look Upon the brighter side, And take God's Word, that holy book

A BRIGHT LIGHT for a guide.

CHRISTIAN THEOLOGY .- No. 3.

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

WAS CHRIST DIVINE?

In its relation to the plan of redemption this is an important question. The doctrine of redemption is the central doctrine of the Bible; the doctrine to which all the teachings of the Bible are related. Some men have attempted to show that Christ was divine only in the sense that he was a sinless man, such be if they did not sin.

must hold that men are redeemed by human influence as the sole agency. But a clear conception of the nature of redemption, shows that he who is to accomplish it should be at once God and man. A vital union bethrough the one person, Jesus Christ. He be redeemed, and at the same time be able and willing to bear the curse of man's sin,

After the temptation and fall of our first John 10:38, 39. parents, it was announced that the seed of

and moral precepts.

is distinctly asserted, and the nature of the triumph shows that he was to be a divine person. This promise was repeated to Abraham, which Paul interprets (Gal. 3:16), as of Christ. Abraham therefore saw the day of Christ and was glad, and as our Lord said, "Before Abraham was I am." This proves that the person predicated as the seed of the woman and as the seed of Abraham, through whom redemption was to be effected, was to be both God and man. Prophecy is very explicit on this point. Isaiah, 7-9th chapters, foretells the birth of the child. That this child was the eternal Son of God, equal with the Father, is proved from his name, Immanuel; God in our nature. Again, he is called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace. His kingdom is everlasting and universal.

The prophet Micah (5:1-5), gives a similar description. In Jeremiah 23d we have very vivid prophecy of Messiah. See also Daniel 2:44;7:9-14;9:24-27.

In Melachi 3:1-4, is a graphic picture. Thus it is plain that the Old Testament predicts the advent of one born of a woman, the seed of Abraham, of the house of David, a man of sorrows, and to make "his soul an offering for sin." He is, however, no less clearly declared to be the Angel of Jehovah, the Mighty God, exercising all divine prerogatives, entitled to divine worship from men and angels. Such is the doctrine of the Old Testament as to what the Messiah was to be. The New Testament shows the fact. In the New Testament Christ is called Lord, with the same pre-eminence that Jehovah is called Lord in the Old Testament. By this title he was constantly recognized as divine. He is declared to be the "Lord of hosts," the "Lord of glory," the "Lord of all who are in heaven and on earth and under divine plan of redemption. the earth."

Again. Christ is everywhere recognized as the proper object of all the religious affections. We are to trust and obey him as having divine authority. The apostles constantly recognised their accountability to Christ for the whole conduct of their lives; they knew that they were to stand before his judgment seat. Whoever believes that Jesus is the Son of God, and loves and obeys him as such, is declared to be born of God. The denial of the divinity of the Son of God, the try, that many miles of railroad, and he La Belle, in search of knowledge. serve him as such, is the ground of the hopeless condemnation of all who hear and neglect the gospel. "He that believeth on the Son hath everlasting life, and he that believeth conjecture, but there is no reason to sup- now its citizens are eagerly hoping for annot the Son shall not see life, but the wrath of God abideth on him." It is the doctrine of the New Testament that Christ is intensely divine. Christ taught with authority as residing in himself. He did not speak as the apostles did, in the name of another. He uniformly places himself in the relation of God to his people. Ye shall be saved "if ye leaf buds opened until before night the out, while others are lucky if they can get a do whatsoever I command you." "He that birch trees were in full leaf, and others were chair, out of doors, in the which to pass the heareth me heareth God." "I and the Father fast showing green. At Montgomery the

His control over all finite agents is a proof | the third of March. a man as other men ought to be and would of his divinity. He sends angels to execute his will, "to gather out of his kingdom all and at Pulaski what they said was Duck Such a view probably results from a total things that offend." "Whosoever shall conmisconception of the nature of the work of fess me before men, him shall the Son of river of the same name, but is a branch of three mammoth hotels are in process of redemption. The advocates of that position man also confess before the angels of God; the Elk. A group of boys, in various debut he that denieth me before men, shall be grees of dilapidation, danced jigs, stood on formed so rapidly that no one can tell which denied before the angels of God." Luke their heads, and strove with each other for

are one, he in me and I in him."

tween God and man is to be affected by and such a promise. He promises to send the mass of legs, heads and arms, down the must participate in the nature of the one to the prayers of his people in all ages and in ducks, but an instant later, they were up, render perfect obedience to divine law and ever two or three are gathered together in from this place, the Donna was observed in ing higher every day. It's a mountin'. In subdue the power of sin in the world. From | my name, there am I in the midst of them." the beginning to the end, therefore, of the The promises are almost countless, and they Sacred Volume, a God man Redeemer is held contemplate what is beyond finite power to up as the object of supreme reverence, love bestow. Every miracle of Christ was a visi- see about us, that there is no present danger held at forty dollars a foot. A few years his theory. He quotes its rendering of the and confidence to the perishing children of ble evidence of his divinity, doing it, as he of the colored race becoming extinct. They ago any of it could have been bought for first phrase of this same passage: "In the men. This doctrine of the divinity of the did, in his own strength. For this reason Redeemer pervades the entire Scriptures, and he referred to his work as evidence,

deemer. As seed of the woman, his humanity | wrought into the texture of the entire Script- | larly among the young."

ures and is everywhere seen. Some passages are remarkably full. Our Lord's last discourse (John 14:15, 16) and the record of his prayer in the 17th of John is very emphatic as evidence. His resurrection was a sealing argument which the apostles often referred to as conclusive evidence in this case. The real test by which those who were proposing to teach were to be tried could not omit the definite and positive belief in the doctrines of the incarnation, i. e., of the true divinity and humanity of Christ. See John 4:2:3:15.

Paul evidently believed Christ to be truly divine. In his Epistle to the Romans, Christ is declared to be the Son of God, the object of faith, the judge of the world; and what in the Old Testament is said of Jehovah, the Apostle applies to Christ. In chapter 9:5, he is expressly declared to be "over all, God blessed forever." In 1 Cor. 1:2, he is spoken of as worshiped; again, as the source of spiritual life, 1 Cor. 1:4-9; 30:31. As the Lord of all Christians and the Lord of glory, 1 Cor. 2:8. As the Lord from heaven to whom the universe is subject, 1 Cor. 15:25. He is the proper object of supreme love and of prayer, from whom grace is sought, 1 Cer. 16:22, 23. Before his judgment seat all men must appear, 2 Cor. 5:10. By faith in him we become the sons of God, Gal. 3: 36. He is the head of the church, from whom it derives its life, Eph. 4:16. He sandifies the church, Eph. 5:26.

The Scriptures are so fully pervaded by this doctrine of the divinity of Christ that they could not be uncerstood, either in part or in full, without a char and full acceptance of Christ's true divinity. It is the fundamental condition and vital principle of the

PLITTING ASSERTED.

NUMBER OF

THE BC ... SOUTH. were accustomed to rate. When the Scribe cents each, and left. was born there was not in the whole counrefusal to receive, love, trust, worship and counts himself still among the young folks. pose the limit is yet reached. Three hun- other profit to come." dred miles southward in one day caused spring to develop fast. At Nashville the dence of the "boom." This town had with its white flowers, and gradually the

At Columbia, we crossed the Duck River, Creek. It has, however, no relation to the the pennies and nickels thrown to them by lavishly that for six miles around the farms His promises prove his divinity. None the passengers. At one time the whole but God can forgive sins, yet Christ makes group came near rolking in one writhing ing lots. Holy Spirit; he promises to hear and answer ashy bank, into the creek, to become black all parts of the world. "Whatsoever ye and, with one voice, crying out, "Here, shall ask in my name, I will do it." "Wher- boss, toss us 'nother!" As we moved on from it in every direction. But it is growdeep meditation.

"A penny for your thoughts!" said one. seem to multiply like flies."

"Ah," said the Philosopher, "that is one is to the Bible what the soul is to the body, "Though ye believe not me, believe the of the compensations of Nature. Like flies, the vital principle without which the Script- works, that ye may know and believe, that they are liable to early death. The late bought it early. ures are a cold, lifeless system of history and the Father is in me and I in him." "If I do census shows that probably fifty per cent not the works of my Father, believe me not." more colored than white children, in pro- Any one can see that by looking at the map, But it should be remembered that the evi- Hence Nature provides a greater supply. It pointing their long lank fingers towards it, which "has great claims to accuracy of the woman should bruise the serpent's head. dence of the divinity of Christ does not rest is singular that as nations and communities as if to call attention to its advantages. On thought and expression," renders $\tau \hat{\eta} \in \pi_i$ The unfolding of the plan of the redemption on a few isolated passages only, but on the advance in civilization, the birth rate and a globe it will be seen that it stands precise- \(\phi \omega \times nov \omega \eta, \text{ etc. I will here give Walton's} \) interprets this promise as relating to the Re- whole revelation concerning him. It is the death rate both diminish, more particu- ly opposite the center of the earth, and that translation of the Syriac: Near the morning

"Yes," remarked the Don, "I have often noticed that births, particularly, occur usually in infancy!"

The "boom" in the South, however, is not confined to the increase of the colored population. At present it exhibits itself principally in the real estate market, and the promotion of manufactures. Perhaps nothing has been seen like what exists in Northern Alabama, since the gold discoveries of the West. Soon after passing the state line we crossed the Tennessee, and stopped at Decatur for dinner. As we stepped off the car, we were handed a pamphlet and several circulars, setting forth the great advantages of Decatur, and the cheapness of building lots offered by the "Decatur Land Improvement and Furnace Co." The pamphlet tells us that

"Decatur is no longer sleeping in the embraces of Morpheus: her slumbers are over; the morning star has appeared, and she is rising to an activity that puts her in the van of marching prosperity, which promises to make her the queenliest city on the Tennessee."

It would have us believe that, in view of the peculiar opportunities offered here, it would be sheer lunacy for us to go further, particularly to Birmingham, which has no river communication. With growing enthusiasm we read, as we wait for a waiter, at the meager dinner table, of the railroads which are to be built, and the promise of "the engineer in charge," that, in the near future, all obstructions are to be removed from the river, when Decatur will have "direct water transportation" with the markets of the world. We wished it might have come in our day, so we could have had something to eat, for such promises, even when eagerly swallowed, are not very satisfying to the stomach, and our exertions to secure attention to our wants had whetted our appetites. By the time the conductor had shouted "all aboard," we had just succeeded in getting a cup of coffee, and in finding out that they had neither milk to put in It took all day winde from Nashville to it nor butter for our bread; so, remembering Montgomery, a matter of three hundred that "it is more blessed to give than to remiles. Well, that is faster than our fathers coive," we meekly paid our seventy-five

"Why do they call it Decatur?" asked

"Because," quoth the Scribe, "they are In those days it would be a taken a week to out of provisions. The name comes from make the same fournes. Now much faster the prefix de, a negative, and cater, to proour grandchildren may travel we cannot now | vide food. It was named by a prophet, and But at Birmingham we found more evi-

earliest spring flowers were venturing out. 3,000 inhabitants in 1880; now they come In two hours we found peach and wild cherry in faster than they can find room; though trees in full bloom; then came a wild spirea | nearly every house is an improvised hotel, we are told that many visitors have to camp night. The station was like that of a great apple trees were in bloom. And this was city. In every direction could be seen the smokestacks and furnaces of the iron and steel works which are springing up all around it like mushrooms in the night. Great business blocks are rapidly rising, two or erection, and new "companies" are being is the latest. Streets are being laid out so are laid out in blocks and divided into build-A great deal that has been said about Bir

mingham is not true, but the following may be considered settled facts: 1st. Birmingham is on high ground. Water runs away the center of the town, land has got as high | the first day of the week. as one thousand dollars a foot. Even six "Oh! I was only thinking, from what we miles out from the center, it is said to be are told to gaping visitors of marvelous fort- dation "being in a cognate language" (he unes made by those who owned it, or probably alludes to Matthew's Hebrew Gos-

2d. Birmingham is a "natural center." a line drawn through it, north and south, of the first day of the week. A. W.

would touch both poles, which line, if continued, would divide the world exactly into two halves.

3d. That it has no navigable water is not fatal. Neither has Indianapolis, or Lowell, or Worcester, or Syracuse, or Columbus, or Patterson, or Scranton, all of which are among the largest forty cities of the United States. But it is doubtful if more "water" in its valuations can be found in any city of its size in the country. It must not be understood, however, that its capital is all "water." By no means. There is considerable that is solid. There is plenty of coal, and iron ore, and other minerals in its vicinity, and it is doubtless true that a ton of iron or steel can be made there cheaper than in Pittsburgh. Whether the cost of transportation to market will be more than the saving, is a matter for the future only to determine. Nevertheless it is a capital place to place capital, and though the capital of Alabama is still elsewhere, the capital of Pennsylvania, and of New York, and of many other states is coming to Birmingham. "Pray, tell me, Most Worthy Scribe," said La Senorita, "why they call it a 'boom'?"

"That is a very comprehensive word. Senorita. In the first place, a sloop or schooner must have a 'boom,' in order that she may hold her sail taut to the wind; a cannon 'booms' when it makes a great noise; we build a 'boom' across a river, to check the downward drift; and when a ship is sailing very fast before a favorable wind, she is said to be 'booming.' All these ideas are combined in this word as applied to the South. Some booms, particularly political ones, have been known to act like the boomerang, which sometimes returns to strike down the one who gives it its impetus."

A considerable number of people got on the train at Birmingham. The conductor said that the exodus, at the end of the week. was crushing, and taxed the capacity of the trains to the utmost, as no one cared to spend Sunday in Birmingham who could get away. After crossing the Cahawba River. we ran along the watershed between that and the Coosa until we struck Chestnut Creek, and running down that and another. we cross the Alabama River just after it is formed by the conflux of the Coosa and the Tallapoosa, when we find ourselves in Montgomery in the genuine spring-a-la-balmy.

LATE IN THE SABBATA.

A writer for the RECORDER claims that his theory, that "Christ's resurrection occurred before the close of the Sabbath," has "the unqualified approval of Prof. Thayer," a late reviser of Grimm's Wilke's Clavis Novi Testamenti. He merely shows that this reviser, contrary to Passow, Pape, Schenkel, Robinson, and other lexicographers, holds that $\phi\psi\dot{\epsilon}$ followed by a genitive seems always to be positive, denoting late in the period specified by the genitive; hence, in Matt. 28: 1, late in the Sabbath. If the writer had turned to Dr. Thaver's translation of the second phrase of the same verse, he would have discovered how fanciful was the unqualified approval of this lexicographer. If he can be supposed to have spoken the last word in regard to this question, it is no more than fair that he should be heard in full. I will supply the second part: ἐπιφώσκω, to grow light, to dawn, followed by ε is. Matt. 28:1. Eis, relating to time, denotes entrance into a period which is penetrated, as it were; that is, duration through a time: τῆ ἐπιφωσκούση (ἡμέρα) εἰς μίαν σαββάτων, dawning into

The same writer would have us believe that the Peshito Syraic version corroborates five dollars an acre, and marvelous stories evening of the Sabbath," with the commenpel), "it has great claims to accuracy of thought and expression." If he had also quoted the second phrase, the reader could portion to the number born, die in infancy. and noting how the streams stand around it have discovered how this ancient version,

Missions.

"Go ye into all the world; and preach the gospe

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 Wednes day in December, March, June and September; and ample time should be allowed for business matters to reach the Board through the Secretary.

SEVENTH-DAY BAPTIST MISSIONARY SOCIETY

NUMBER XII.

The eleventh anniversary was held a Adams Centre, N. Y., Oct. 6, 1853. Opening discourse by Geo. B. Utter, from 2 Cor. 5: 14, 15. At the conclusion of the sermon, a hymn, written for the occasion by Mrs. Lucy M. Carpenter, was sung by the choir. The title was, "The Watchman Answered;" and the opening words:

"They stood upon earth's farthest bound, And cried, while darkness deepened round, How long, O Lord?" . . .

A series of resolutions, introduced by the Corresponding Secretary, was unaminously adopted:

- 1. The presentation of the missionaries and their self-sacrificing earnestness call for gratitude and fervent prayers.
- 2. The vast Chinese Empire seems to be providentially opening to missionary labor. by means of an extraordinary political and religious revolution.
- 3. The signs of the times call for self-sa crificing devotion and promptness of action, on the part of Seventh-day Baptists.
- 4. We are debtors to all classes of mer everywhere, to publish to them salvation by Jesus Christ.
- 5. We will give the heathen such version of the Scriptures as most faithfully conform to the inspired originals.
- 6. This resolution appropriately noticed the death of Jas. H. Cochran and of Benedict W. Rogers, one a vice-president the other a director. Mr. Cochran is spoken of as one of the best of counselors, of exemplary piety, and a consecrated friend of missions Mr. Rogers, "one of the best of men," was constant supporter of the cause by his con tributions and prayers.

FINANCIAL Receipts.

Balance last year	\$ 69	5	63
General purposes.	84	1	32
Palestine Mission	81	_	74
Canada Mission		9	0ō
Honan Jews	4	_	32
Education in China	,	_	00
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HOME MISSIONS.

L. A. Davis was missionary pastor a Farmington, Ill., to February 15th, from which time the church had been self-sustain ing, Mr. Davis being the pastor.

A church of eleven members was organized at Southampton, Ill., in September, 1852. Stillman Coon closed his labors there in May, and reported no marked results.

O. P. Hull reported a goodly accession to the church at Walworth, Wis., and special interest in the Sabbath question.

Since January 1st, the Board had been appropriating, through the Executive Committee of the North-Western Association, for missionary work in Wisconsin by J. M Todd, at the rate of \$100 a year. His preaching places on the Sabbath were Berlin, Dakota, Coloma, and Dayton. We who have known Eld. Todd these later years are not surprised that the Board say: "Bro. Todd reports ten persons baptized, has made numerous family visits, preached many discourses, organized Sabbath-schools, visited the sick, and appears to have been diligent in the performance of his duties as mission-

The Board were unanimous in regarding the West as a most important and promising field, but there was lack of suitable missionaries. ..

THE CHINA MISSION.

exercise seem to have been quite as attrac- by treatment had recovered his sight. Upon more medicine. Then an old lady with a gifts seem to have an increased value, and I the interests of missions.

tive to the people as the preaching. On Fourth-day evening there was a prayer and conference meeting at Mr. Wardner's house. To these labors were added preaching at outstations, visiting, tract distribution, and school work.

A missionary association had been formed at Shanghai, having for its object the collecting of missionary intelligence and the discussion of practical questions. This organization conceived the plan of preparing a phonetic system of writing the colloqical dialect, that would, in their opinion, greatly facilitate the teaching of the Chinese to read the Scriptures; and Mr. Wardner was one of a committee of five engaged in preparing the system. At that time a boy studied from six to eight years before being taught the meaning of a single Chinese "character."

were reported as steadfast, and Chung and Long, the teachers of the missionaries, 36 and 34 years of age, respectively, were showing themselves to be good "workmen."

No important or permanent results had yet grown out of the newly formed acquaintance between our missionaries and the Honan Jews. Two brothers had been to Shanghai, however. Interviews between them and brethren Carpenter and Wardner were pleasant; and the missionaries consented to receive four children from the province, under their care and instruction, and a man to have charge of their food and clothing. This arrangement was cordially approved by the Board; but that nothing was heard from the Jews, though a long time had elapsed since their return home, was thought to be due to the great revolutionary disturbance of the Empire.

A rebellion had broken out in one of the southorn provinces of China, that had grown into a formidable force, hostile both to the government and religion of China. The insurgents were avowed believers in the Bible; and the movement was looked upon as one that would, in a remarkable manner, open China to the efforts of Christian mis-

There had been great excitement in Shange hai, owing to the fear of an attack by the rebels; but, as yet, our missionaries had suffered no serious embarrassments. The Board and these missionaries were greatly interested in a report that the insurgents religiously regarded the seventh day. During the year the Board had committed

itself to the establishment of a mission in Palestine; and, for some six months, Wm. M. Jones had acted as agent of the society among the churches, raising funds for the proposed mission, and also promoting the general objects of the society.

, The mission to Canada was abandoned because both Mr. Jones and the people whom he visited in his agency seemed to prefer a mission to Palestine. The Board however, believed there was ample ability in the denomination to sustain both enter-

"The apathy of God's people in view of all the opening doors of labor, and the responsibilities devolved upon them, is a fearful token. In this apathy Seventh-day Baptists have a guilty participation. Nothing short of entire consecration to the Saviour will render them competent for the great mission to which they are called."

FROM DR. SWINNEY.

SHANGHAI, China, March 7, 1887.

The gate-man at the dispensary, who is about eighteen years of age, has been suffering from a whitlow of more than usua severity, on the middle finger of his right hand. A few days ago I removed the sphacelated bone, Mr. Davis kindly assisting me in giving the ether. In the use of an anæsthetic so wonderful to the Chinese, they say that we kill the person that he may not feel pain, and then bring him to life again. The gate-man's younger brother was here, and in his fright sent such wonderful stories to his mother in the country, that she took her little child in her arms and, engaging a boat, came down in alarm to see her eldest son. But she was surprised and glad to find him going about and doing his work as janitor at the dispensary just the same as before.

March 10th. This morning the blind preacher was talking to a room full of sick; but after awhile, when they came in one by one for treatment. I found all the first ones were suffering with eye diseases. As they said they had come together from a place The chapel exercises consisted of a dis- one hundred and fifty-six Chinese miles course on Sabbath eve; at 9 c'clock A. M., a away, I asked how it happened that there Bible-class, embracing the households of should be so many eye troubles in one neigh- wife, who does not speak this dialect, and on both missionaries; preaching at 10 A. M. borhood, and nothing else. They said one a previous visit gave us much trouble on that far-away land! Then the many, many toys and 3 P. M.; and a Bible-class conducted of their number brought them who had come account. To-day she is quite happy because and books and dolls for the Chinese children regions beyond," raised \$300,000 yearly for before the whole congregation. This last here a few months ago entirely blind, but she is free from suffering, and desires a little to make them glad also. My own personal the work and have kept nine vessels busy in

this all his relatives and friends who had phagedenic ulcer, who was out of patience anything at all the matter with their eyes, because she was not cured the first time she must come in a boat to this mission. There came. Following her was a victim of epiwere sixteen of them altogether, with lepsy, who almost overwhelmed us on her every shade of eye disease from the slightest | two previous visits by the rapidity in her to the gravest form. They were pleasant speech. To-day we could catch more of her and cheerful, thinking if I could only see words, as her sentences were frequently them they would soon be well. One old broken by expressions of thanks for her imlady, fifty-six years of age, entirely blind, provement. Then a child in its mother's was led in by one of their number, and as arms with a large abcess in the cervical re- them. soon as she heard my voice she quickly gion that needed lancing. As I need some turned her sightless eyes toward me, and one to help me so badly, I thought I would hardly time to look over and enjoy it and lifting up both hands, said, "Is this the go into the hall and ask my teacher, who is the gifts yet, but I would like to return now foreign doctor?" When told that I was the a young Chinese doctor, if he was willing to one, she begged most earnestly that I would assist me now and then with this particular give her sight or make it possible for her class of work. My assistant, I knew, would just to see the light at least. How sad to never have the courage, but he was not only examine such eyes; yet I could see a little | willing, but I think glad, as he had never hope for her, and desired her to come again | had the opportunity to do anything of the The converts connected with the mission a few times, that I might not leave anything | kind. So by my assistance and directions, undone for her good. The very next one he guided the knife carefully, and the child was fifty-seven years of age, also completely | was relieved. blind, being led in by her husband; but I think no human skill could avail in her case. Her ardent desire was to see even a little, and begged me to pity her, saying their four | to take her a long time to get her breath, sons were all dead, and they had no one to only now and then uttering a word or two, care for them. The husband's sight was saying she had come a long way and hurried good now but doubtless in the future, as he so fast, for fear she was late, that she was had well defined pterygium, symmetrical in out of breath. She desired medicine for a both eyes, which he wished removed, but could not remain in the neighborhood awhile for me to perform the operation and watch

> The one following was a healthy looking young man, who complained of dimness of sight. On examination, I found catarrhal conjunctivitis of a mild form. In giving him medicine and the direction, I requested him most earnestly to be frain from that kind of Chinese food that causes congestion of the conjunctiva, and thus escape another

Then I asked, "Did you understand the preacher's talk in the other room?"

"A part of it, but I have never heard anything like it before."

"What was it he was talking about?" "He said there wis only one God, who dwells in the heavens, that there was no other; that he was very great and wanted us to worship him; that he loved the people

of the earth, and if we asked him he could

make our hearts clean." "Did he say more?"

"He talked very much about his kindness and mercy."

How is he kind?

"He said he had sent one Jesus who was our 'go-between' (Mediator)."

"Do you understand how that can be?"

"Not plain to me." Taking the main points of the gospel, I went over them again, as I supposed the blind preacher had already done before me. Tsau-Niang-Niang also added an illustration to make the subject more clear. As this man could read well, we hope the tracts and papers he carried home with him will be the means of doing much good.

Upon his exit there immediately came in one whom I recognized as having seen before and, as they said, the leader of the company. His first words were, "Thanks, thanks; before I was blind, but now I see." I remembered him well, where he sat the first time he came, the expressions on his face and the words he spoke. He was loth to leave, and asked many questions which, with his manner, left an impression on my mind. At his second coming also he could not see, but the third and fourth times were seasons of rejoicing, as he was beginning to recover sight Now towards the external canthus there is still some work to be done, but I have succeeded in removing the exudation of the croupous conjunctivitis from the entire surface of the cornea, so the field of vision is clear, and he comes bringing fifteen others with him. Who can tell my pleasure this day in looking at him in his happiness?

"Only a Chinaman!" you might say; yes, but think of a human being sitting in darkness day after day, and now walking in the light with all its enjoyments. When he was leaving I truly thanked God for his blessings upon the work in so many ways, and earnestly prayed that the people might not only receive physical good, but that he would especially bless the words spoken and the printed truths given, and send his Holy Spirit to open the eyes of their understanding, that all the sick might come into the glorious light of the

After we had finished with this company, our attention was turned to a fine woman bringing in her two daughters-in-law, all of whom had been here before. Then a soldier's

As we were closing up at noon, an elderly woman was knocking most earnestly at the gate for admittance. When seated, it seemed wealthy lady who had come herself once, but who did not generally get up till noon, and so had sent her servant in her place.

In looking over the list for this forenoon, I find only thirty patients, yet it has been morning of more interest and pleasure than our crowded days,

MARCH 13, 1887

The young man whom Mr. Davis baptized two summers ago, had invited us to attend his wedding at 10 o'clock to-day. As it was off from the main road about half a mile school, and one to help Dr. Swinney in the away. we took wheelbarrows, which alone | medical work, and where are the means? could follow the narrow path through the The silver and the gold are the Lord's, and fields. The blind preacher's wife and my- the cattle upon a thousand hills; yea, the inself rode together, while my assistant and crease of the earth is his also, and he has ap-Chung Lah's daughter followed. The groom, pointed man his steward, and richly endowed dressed in dove-colored suit of silk and satin, him with facilities whereby he may increase received each of the guests very politely. the fruitage of the earth and bring to perfec-The ancestral hall was thrown wide open tion new inventions which expand the wealth toward the gate, with musicians in front. of the world. And shall man gather to him-We were seated on the right by little tables, | self this wealth, and live on the bounty of and tea was soon brought in. After awhile the great Creator, and fail to render unto a bowl of Chinese food, consisting of rice flour | him that which is his due? Shall he make balls boiled in water, was urged upon me to provision for all other wants and dole out a partake. The chopsticks were unusually large, and with gloves on it required no small | God forbid! O that our people, by enlarged amount of dexterity to catch the little balls benevolence, might gather to themselves succeeded in picking up one when Naomi, saved through their instrumentality. the blind preacher's wife, came over to my course.

she must have a short Chinese performance, Never heard of him! How inexpressibly sad in which the bride was led into the room the words! And then to know that there handsomely dressed in red silk, with a long are millions in China who have never heard veil of the same, completely covering her the glad story of Jesus and his love, and his face, and kneeling down worshiped heaven power to uplift and save humanity; is it not and earth; while she was engaged the groom | enough to stir every Christian heart? to bring left the room, as he was bitterly opposed to | tears of sorrow and tears of repentance that

emony, which Mr. Davis performed, the secration of heart and life, that we may bebride and groom were seated facing one another in front of the table. The relatives manifold riches of his grace. and friends then crowded into the hall to listen to the words of the speaker. It was a very interesting sight to look upon the faces of that company, both old young, who heard words this day that many of them had never heard before.

When the ceremony was over we three returned home, while Naomi remained to the feast, which would last through the afternoon and evening. The young woman is not | becoming more interesting. We shall ena Christian, yet she is less opposed to the | deavor this year to inform ourselves more gospel than many, and I hope all who read this will remember her in their prayers.

MARCH 23, 1887.

Susie and Theodore were in great glee last evening as the men came lifting in the longlooked-for box so kindly sent from the home land. Truly, the happiness was not all confined to the children, for we were just as anxious as they to see the lid lifted off. We were so thankful that it had come safely, in view of the thoughts, wishes, prayers and cares of those who had sent and packed the names of the donors, as package after package was handed out-names of the ones dear to us, of friends, and even of those whom we had never known; how kind in them for Christ's sake to remember his workers in a

thank every one of my friends. I could scarcely enjoy the silk quilt at first, so great was my astonishment at its beauty and work. manship. I have never seen anything like it, and think I must make it a study and speak of it hereafter, for only one day's ex. amination cannot do it justice. The names on it enhance its value to me very much, and I shall take great pleasure in dwelling upon

The mail goes out so soon that we have to all our friends through the length and breadth of our denomination, my most sin. cere and heart-felt thanks for this beautiful remembrance and the many gifts.

CORRESPONDENCE.

ALFRED CENTRE, N. Y., May 1, 1887.

Dear Brother Main,-I presume you are often burdened with necessary correspond. ence, and I have, on this account, hesitated about writing to you; but my heart is bur. dened for the prosperity of our missionary enterprises, and the vital question of ways and means to carry them forward. O that all might be impressed with the importance of the work, cheerfully do their share toward carrying it forward; then might the cry of the destitute be heeded, and needed help supplied.

But what can be done to arouse the people to meet the demands that are upon us? Our home fields are enlarging, and calling for more men and means; our Holland mission is progressing and demands more aid, and should have it; our China mission should be re-enforced with a man and his wife, and two single ladies, one to assist Mrs. Davis in the miserable pittance to the Lord's treasury? floating about in the hot water. I had just more of the true riches, the wealth of souls,

The words of those Chinese women, menrescue, and taking a long, silver hair-pin from | tioned by Dr. Swinney in one of her comher hair caught up one of the balls from the munications, keep ringing in my ears: "I bowl and presented me to eat! As I did not | have never heard of Christ." Never heard want to eat from hair-pins, I thanked her, of Christ, the Saviour of sinners; never heard and taking up one more, had finished that of Jesus, the light of the world, the joy of the Christian, the comforter of the sorrow-The young girl's mother is a heathen, so ing, the healer of bruised and bleeding hearts! we have done so little to evangelize the world? When the time came for the marriage cer- | May God forgive us, and lead us to true concome faithful stewards of his bounty and the

> My constant prayer is that God will pour out his spirit upon us as a people, and lead us, by true consecration, and self-sacrificing devotion, to sustain the work so nobly inaugurated by those who have gone before, the pioneers of missionary effort.

> We are about trying a new method in our Evangelical Society, with what results, time will show. I think our society meetings are thoroughly in regard to missions of other denominations. MRS. C. M. LEWIS.

MR. McGILLYCUDDY, the agent of the Sioux at Pine Ridge, Dak., says: "When I assumed charge of this agency in 1879, the entire duty of the agent was to act as a sort of national poor-master, and deal out rations. Since then the Indians have begun farming, erected 625 houses, engaged 500 wagons 111 freighting, built 135 miles of telegraph line, raised 1.500 head of cattle, employed 40gifts. We were deeply stirred in reading the mowing machines in putting up hay, kept a saw, shingle, planing and corn mill going, and advanced in every respect in civilization, thereby necessitating an increased force of skilled white employees and instructors."

> THE Moravians, so distinguished for missionary work, have sent out \$25,000 to "the

Sabbath 2

"Remember the Sabbath-da Bix days shalt thou labor, and d the seventh day is the Sabbath of

OUTLOOK CORRESPO

538 TOPEKA AVENUE, N JAN. 29, 188 Dear Outlook, Alfred C

have the pleasure to acknow of your numbers from tim year. I am a very busy ma convictions on religious s stand-point of a nearly conf therefore every step in the the closest thought I was c Dr. has his own nostrum. festly sincere in your views surprised that all do not a glasses. I am another Dr. think you are wide of the think you have dropped formula one essential ingre ignorant of its existence. innocently I suppose, the k If it would do any good

the subject, but I fancy yo old as I am, and probably your, mind as satisfacto Each to our own Master v and I pray we may all "fin Your theory seems effect, as you treat it, of (though important) wheel be the balance wheel and throw your base lock from law, though I also believe keeping it. I look upon y as a "Judaizing teacher "eloquent Apollos, might needs some humble Aquill take you and teach you th more perfectly; " and I su doubt return for answer you're another!" So we Aeave our work to be "trie "the Lord comes and things" we seem so unabl I write first to thank you tentions in sending the r because I think it not fa sending your papers under I sometimes find items of times find not the time ev it disappears in the ominu study. I cannot in consc great success, for I think and pulling at the wron your pure energy and zea in a more advantagous content you should do yo it, and I must try to do I

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the common cause of Chi

We admire the frankn the foregoing, neither d the importance of the S little understood by the ences which have molded dently tended to teach t this question. The inal the difference between o an expression of love, at dience as a ground of sa inent feature of that err rejects the Sabbath be Men who have been tra tem, are like those reare dark room; coming to unable to receive it, or which stands out clear victions, it is not strang but passing attention to This imperfect investig to see but part of the where our corresponde to admire the earnestn more clearly, but unwi the work of investigati truth, for themselved regret the fact that g remain thus blind to the truth, we have no we but, on the contrary, ued thought, and the is so rapidly culminat ment of holidayism, V see and obey.

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ed through their instrumentality. The words of those Chinese women, mened by Dr. Swinney in one of her comnications, keep ringing in my ears: "I e never heard of Christ." Never heard hrist, the Saviour of sinners; never heard esus, the light of the world, the joy of Christian, the comforter of the sorrowthe healer of bruised and bleeding hearts! er heard of him! How inexpressibly sad words! And then to know that there millions in China who have never heard glad story of Jesus and his love, and his er to uplift and save humanity; is it not ugh to stir every Christian heart? to bring s of sorrow and tears of repentance that have done so little to evangelize the world? God forgive us, and lead us to true conation of heart and life, that we may bee faithful stewards of his bounty and the ifold riches of his grace.

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Sabbath Besorm.

"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."

OUTLOOK CORRESPONDENCE.

533 TOPEKA AVENUE, N. Topeka, Kau.,)

Dear Outlook, Alfred Centre, N. Y.,-I have the pleasure to acknowledge the receipt of your numbers from time to time for a year. I am a very busy man. I came to my convictions on religious subjects from the stand-point of a nearly confirmed skepticism; therefore every step in the way out was by the closest thought I was capable of. Every Dr. has his own nostrum. You are mani festly sincere in your views, and are greatly surprised that all do not see through your glasses. I am another Dr., I suppose, and think you are wide of the mark, because 1 think you have dropped out of the great formula one essential ingredient, apparently innocently I suppose, the kingdom. If it would do any good I might go into

the subject, but I fancy you are probably as old as I am, and probably have made up your mind as satisfactorily to yourself. Each to our own Master we stand or fall, and I pray we may all "find mercy in that Your theory seems to me to have the effect, as you treat it, of exalting a minor (though important) wheel in the system, to law, though I also believe in the law and in keeping it. I look upon you, dear Outlook. as a "Judaizing teacher," who, like the "eloquent Apollos, mighty in the Scriptures needs some humble Aquilla and Priscilla to take you and teach you the way of the Lord more perfectly;" and I suppose you will no doubt return for answer in effect, "and you're another!" So we must go on and leave our work to be "tried in the fire," when "the Lord comes and reveals the hidden things" we seem so unable to agree about. I write first to thank you for your kind intentions in sending the numbers. Second, because I think it not fair for you to be Isometimes find items of value and some | holy Sabbath and commendest them pretimes find not the time even to open it, and cepts, statutes and laws, by the hand of it disappears in the ominum gatherum in the | Moses thy servant." Neh. 9: 14. study. I cannot in conscience wish you any content you should do your duty as you see 31:16, 17. it, and I must try to do mine.

the common cause of Christianity, J. N. LEE.

We admire the frankness and courtsey of little understood by the writer. The influences which have molded his life have evidently tended to teach the unimportance of this question. The inability to understand the difference between obedience to law as an expression of love, and trust in that obedience as a ground of salvation, is the prominent feature of that erroneous system which rejects the Sabbath because it is "legal." Men who have been trained under that system, are like those reared in shadows, or a dark room; coming to the light, they are unable to receive it, or to appreciate that which stands out clearly. With such convictions, it is not strange that men will give This imperfect investigation, enabling them to see but part of the truth, leaves them where our correspondent now stands, ready to admire the earnestness of those who see more clearly, but unwilling to go deeply into the work of investigation and find the whole truth, for themselves. While we deeply remain thus blind to the larger demands of truth, we have no words of denunciation, but, on the contrary, great hope that continued thought, and the logic of events which is so rapidly culminating in the enthronement of holidayism, will yet bring them to see and obey.

Something in the same line, but narrower in its conception, is the following.

PROVIDENCE, R. I., Feb. 1, 1887.

My Dear Friends,—It occurs to me that it is a wasting of time and money to send The Outlook to the ministers of our church in this city. I have not time to examine it, and as my mind is fully made up on the question of "Sabbath," "Lord's-day" or "Sunday," I do not care to study it from any other point of view. In saying from the beginning, are neither removed this, I do not mean any reflection on your motives or your views. I have some very dear friends among your people, and I wish that all of them could agree with us on the subject of the holy day.

May God bless you and me with his Spirit yet more and more.

HENRY C. WESTWOOD.

were a new one, brought forth for the sake concerned, but for the sake of truth and of giving the world a new theory, the refusal to examine it would be less worthy of condemnation, and less disastrous to those

shows that the question has to do with every interest of Christianity; and while we do not claim infallibility, we insist, that, dealing as we do with fundamental truths, we have a right to demand, not simply sufferance, but earnest investigation. The cause is not ours, but God's. The issues are not denominational, but universal. The truth, whatever it may be, is not temporary, but eternal. The results which flow from truth, and error, are not gathered by one generation only. The church universal must gather them, for good or evil. The world universal must feel the effect, helpful or otherwise, of the position which the church occupies. Mistake and error may not condemn to ever lasting ruin, but they may, and do prevent the progress of truth, hinder the development of righteousness, and turn back the hands on the dial-plate of reform. The men who will not investigate great questions ignorant of its existence. You ignore, very stand as bulwarks to whatever of error already exists, and hold the cause of progress in check. Since God does not remove men as he buried Sodom, we must be patient with those who think they have learned all truth, and therefore will not investigate. It is pitiful for a religious teacher to conclude that further investigation of any fundamental truth is not essential to his good. Few be the balance wheel and center, and to things cultivate self-righteousness more than throw your base lock from the gospel to the the conception that we have already learned what is necessary to be learned.

"THE SABBATH A SIGN."

The following suggests an oft-repeated theory with which Dr. Paley's name has been closely associated:

> STONE BANK, Waukesha Co., Wis. Jan. 26, 1887.

Dear Sir,—Dr. Paley attempts to show that the Sabbath of the fourth commandment is strictly Jewish.

between me and them." Ezek. 20: 12. sending your papers under a false impression. | Sinai, and madest known unto them thy | the meeting of locomotive engineers, held | that they are given too many subjects to

"Wherefore the children of Israel shall great success, for I think you are mistaken keep the Sabbath, to observe the Sabbath your pure energy and zeal could be bestowed | ual covenant: it shall be a sign between me

Its forming part of the Decalogue does Respectfully and truly yours, in, as I trust, | not make it of universal obligation. Political, positive or ceremonial duties are sometimes enumerated with those which are natural and universal.

the foregoing, neither do we wonder that one of the articles enjoined by the aposthe importance of the Sabbath question is tles, upon them "which from among the rest from labor on a certain day, and they papers still speak of the Sabbath and Sun-

> Sabbath (Sunday) observance. I am your's respectfully,

REV. WILLIAM DRUMMOND.

The error in this conception is the failure to understand the difference between specific reasons why a given people should obey God's requirements and the fundamental grounds on which these requirements rest. The children of Israel were surrounded by paganism of a low type. The worship of Baal, the Sun-god was the prominent characteristic of paganism. Joining in this worship whether but passing attention to the Sabbath question. in the lower licentious rites that prevailed, or in regard for the festivals held in his honor, among which was the Sun's-day, gave evidence of loyalty to him. They were a "sign" that these people believed in Baal, and obeyed him. The Sabbath of Jehovah, being his especial representative in human life, stood for him, as the "groves" and regret the fact that good and earnest men | festivals of Baal stood for him. Hence, the prophet says, that observance of the Sabbath was a sign of loyalty to the God of the Sabbath. This fact, instead of lessening or removing the original foundation upon which the Sabbath law rests, intensifies and enlarges our obligation to obey that law. If the keeping of the Sabbath in the midst of Baal-worship was a sign between God and his people, it is equally a sign of loyalty to him in these days of reckless no-Sabbatism. Our correspondent does not express approval or disapproval of Dr. Paley's position, though he evidently sympathizes with it. It is enough to say that the reasons why the Sabbath was instituted, and the ground on which the law rested nor modified by the other fact that obedience to this law was a sign of loyalty to Jehovah. Our correspondent from Vermont, whose words come next in order, would not be worthy of the space his letter occupies, except to indicate how petulant and narrowminded men can be. We are quite ready to

refusing. The experience of each year the history of each day writes out, with increased intensity.

BARTON LANDING, Vermont.) Jan. 21, 1887,

To the Editor of The Outlook: Dear Sir,-The January number of Th Outlook has just reached me through the kindness of some persons unknown to me. If you sent it, and one or two numbers before this one, I have a few words to say.

1. If you send it gratis, and expect to do so, I am willing to read it somewhat; but do not think to convert me to your views, for all you say strengthens my convictions for the first day of the week for Sabbath now.

2. If you expect I will pay for it, you-will please not send another number to me, for I take issue with you at every turn you make. Your reply to the statements by Mr. C. W. Waterhouse, in the January number, are, to my mind, weak in general, irrelevant in many places, illogical too often for a man claiming so great logical power as you do for yourself. Every year of observation convinces me that the publication of your views of the Sabbath, as you and your adherents are doing in various ways, tends directly and forcibly to destroy Sabbath observance altogether, (1) by not being Scriptural, (2) by being illogical, (3) by advocating silly formalism at the expense of vital godliness, (4) by pretending positive knowledge that our Saturday is the true Sabbath, whereas it is simply impossible to say, now, what day of our week corresponds to the day | delivered before the Nineteenth Century called Sabbath by Moses. Perhaps it is our Club, on "Brain forcing in Children," pub-Monday, or Tuesday. No man can tell, (5) by assuming that the whole Christian world has been sinfully wrong in this matter

I wish you would stop this foolishness, and give yourself to earnest work for Christ among sinful, lost men.

Yours very respectfully, M. A. GATES.

THE LOCIC OF IT.

The National Reformers insist that the law must give the people the rest of the Sabbath. And not only give it to them, but compel partly good, partly bad, with too much of it, and avoided by all who have not been de-"I gave them my Sabbaths to be a sign them to take it. By the authority of civil the cramming process. "One of the greatest law they must take the Sabbath rest whether | mistakes," says Dr. Hammond, "made in "Thou comest down also upon Mount or not they wish it. But in commenting on on a Sunday, the Statesman said:-

"Have they yet to learn that the Sabbath cannot be had for rest, unless we keep it

sacred for worship?"

and pulling at the wrong rope, and wish throughout their generations, for a perpet-shall learn that it is the intention of our time prescribed for it is given to technical model reformers to give us a legal or com- and difficult applications, which are logical, bacco may lead them on to a wreck of the in a more advantagous field. Still I am and the children of Israel forever." Exod. pulsory Sabbath rest, "sacred for worship." This is the plain, evident meaning of the language. They will compel all classes to take chief study in the public schools of this a Sabbath rest, but they cannot have it for rest "unless they keep it sacred for worship." Hence, they will comper all to keep a day sacred for worship?" This is the inevita-The observance of the Sabbath was not ble logic of their position. They may, indeed, make a law to compel all classes to Gentiles are turned unto God." Acts 15. | may make a law that all shall attend places Your effort is praiseworthy, yet religious of worship on that day. But, alas, they cannot make them worship. They may en! day as synonymous, and labor to enforce force some "form of godliness," but "the power thereof" is beyond human legislation. They may compel men to act the hypocrite, but they cannot compel them to be devotional or worshipful. But we are fully aware that nothing is too wild for such theories to attempt.—Am. Sentinel.

Education.

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

RIGHT THINKING.

Right thinking, then, is quite as important as correct living; and the man who helps to make others think right thereby helps to advance not only intellectual, but moral progress, and to augment the sum of human happiness. He on the contrary, however unexceptionable his conduct and pure his motives, who helps to befog, mystify, and confuse the minds of men by sophistry and error, is as much the enemy of moral as of intellectual advancement. Slovenliness in thought is certain in time to result in slovenliness in morals. Thought cannot be divorced from conduct, even though the thought, true or erroneous, of one generation shows itself the most conspicuously in the conduct of succeeding generations. A teacher of error may be sincere; but his sincerity in no way severs the connection between cause and effect, and therefore in no way diminishes the results of the error. Indeed, intellectual error is harmful in proportion to the sincerity of its adherents, upon which its growth depends.

The importance of right conduct and the value of direct moral teaching, both by precept and example, and of moral agencies and influence of every kind, are admitted by all. There is not so general an appreciation of the work of those who stimulate thought, increase knowledge, and in science and philosophy, as well as in poetry and song, help to educate the race in the great principles of truth and virtue.

WRITE IT DOWN.

If a young man would make a practice o sitting down at his desk or table every even-If the question with which we are dealing forgive-him, so far as any personal feeling is ing and spend twenty or thirty minutes in

one but has ideas, and the ability to put them down on paper, couched in appropriate language, is of great value to any one, and to a young man especially.

Begin writing, perhaps your first efforts will be crude and unsatisfactory even to your self, but the act of writing one idea will induce others. If one will persist in this prac tice, fluency of thought will be gained, and, in a short time the writer will be surprised at the power of expression which he has gained. Comenius said, 250 years ago, "What one is to learn let him learn by doing." A child learns to walk, by walking; a singer learns to sing by singing, and in the various occupations of life we learn to do the things we do by doing them; so with a young man, he can learn to write by writing. plan for a few months, that he was conscious of improvement, that his thoughts were clearer, his memory stronger, and his judgment better. He said that he had acquired more knowledge of grammar and rhetoric than had ever before seemed possible for him to attain. He was able to converse more intelligently than he could before he adopted this plan of self-improvement. What this one has done for himself very many may do. -Canisteo Academy Quarterly.

EDUCATION IN PUBLIC SCHOOLS.

Dr. William A. Hammond, in an address

lished in the April Popular Science Monthly, speaks of a girl, brought to him by her mother for consultation, who, being on her way to school, had nine books in her satchel, which she had been studying the night before and that morning. She was pale, tall and thin. An examination showed that, while she had studied her lessons well, she had done so at the expense of her brain substance. Her expenditures were greater than her receipts, and brain-bankruptcy was staring her in the face. This girl is, doubtless, one of many, and the fault is mainly with our system of public instructionour present system of educating children, is study at once." Last week Gen. Francis A. Walker gave an address at a meeting of the school committee of Boston, showing that too much time is devoted to the study of arith-By putting "this and that together," we metic, and also that the larger part of the rather than mathematical, in their character. | physical, intellectual, and moral powers; and Fifty years ago, when arithmetic was the country, there may have been a partial justi fication for the time it occupied; but, as now the courses are loaded down with studies, less time should be given to arithmetic, and Japan. it should be taught as a means to something

CLIPPINGS.

The Imperial Library at Paris is said to contain over 2,000,000 volumes, and to be the largest collection of books in the world.

This year about fifty towns in Maine have elected women as school supervisors, and the superintendent, N. A. Luce, thinks it is a

The chief end of a college is to fit in the best way the most men and women to be and to do what nature gave them talent for.

If a man empties his purse into his head, no man can take it away from him. An investment in knowledge always pays the best

Dr. Tyndall has been compelled, by the state of his health, to resign the chair of natural philosophy at the British Royal In-

stitution, to which he was elected in 1853. Steps are to be taken for the immediate establishment of a chair of Jewish literature in Columbia College, the college authorities having consented.

The people of Vermont are preparing a hospitable welcome for the members of the American Institute of Instruction, who have their annual session at Burlington, in July.

Ten languages-English, German, Norwegian, Swedish, French, Bohemian, Finn, Polish, Italian and Chinese—are spoken in Minnesota. The governor's message was printed in each of these languages.

Cemperance.

"Look not thou upon the wine when it is red when it giveth its color in the cup, when it moveth itself aright. "At last it biteth like a serpent, and stingeth like an adder.'

TOBACCO AND ALCOHOL.

BY EDWIN R. MAXSON, A. M., M. D., LL. D., OF SYRACUSE, N. Y.

Tobacco, however used, is a poison of a very pernicious character, and should be avoided by all cleanly, decent people, everywhere, of every name and nation.

It defiles the mouth, poisons the breath, injures the saliva, depraves the blood, deranges the secretions, impairs digestion, beclouds the brain-impairing the integrity of writing his thoughts of any familiar topic, its cells, weakens the intellect—nearly destroying the will power, impairs the hearts

disease, and finally renders the user a dreamy, filthy nuisance, not only to himself, but to all with whom he comes in contact every-

These are facts that have been verified by too many intelligent physicians to be successfully denied, and in various parts of the world. Insanity of the most deplorable character has often been traced to the effects of tobacco, and while its moderate use may not generally be attended by any very considerable perceptible effects, let the moderate user attempt to stop it, and he then learns perhaps for the first time, of an impaired, if not lost, will power; and of a slavery more was told by a friend who had followed this intolerable than could be imposed by any earthly power, however despotic, and all the result of a thoughtless, foolish habit, that has not one reasonable excuse for the commencing; its consequences rarely if ever being taken into account.

Alcohol, in any form, except as a medicine when indicated for very brief periods, is a corresponding evil which very naturally follows the use of tobacco. For while tobacco directly depresses vitality, a stimulant in some form of alcoholic drink is too often taken, leading to various forms of physical disease, involving the brain, stomach, liver, and kidneys, and in many instances to drunkenness, indolence, poverty and crime. And, this, too, may very generally be commenced as unconcernedly as the use of tobacco; for a time, perhaps, appearing to sustain the sinking powers of the system, but impairing digestion, eventually deranging the functions of the brain, liver, kidneys, etc., and perverting the moral powers, while mental imbecility, sickness, poverty, crime and premature death may be the result.

The use of tobacco then, which is without excuse, should be abandoned by all who use filed by it, as an evil of too dangerous a character to be toyed with in any form, however moderately; while all alcoholic drink, except when indicated for very brief periods as a medicine, being also injurious to health, morals and life, should be cautiously avoided, even in very moderate quantities. For who can tell how insidiously both alcohol and tothat, too, before the poor, deluded victim is aware of it, and thus one made in the image of God becomes degraded below the brute.-Sei I Kwai, Medical Journal of Tokio,

In one year there has been a decrease of 558 saloons in Texas.

It is stated that the 10,000 liquor-saloons in New York City take in \$220,000 a day, or 874,000,000 annually. · Since prohibition has been in operation in

Athens, Ga., the city council has dropped one-third of its police force. No liquor has been sold for the last six years in one of the wealthiest and most pros-

perous counties of Texas, and consequently the jail is empty. Would all the officers unite in setting the soldiers an example of total abstinence from

intoxicating drinks, it would be equal to an addition of 50,000 men to the armies of the United States-Gen. Mc Clellan. The Massachusetts Legislature has passed a law against giving or selling any cigarette,

snuff or tobacco in any of its forms, to any person under sixteen years of age, and prescribed a penalty of \$50, or less, for its viola-At a temperance meeting in Blenheim

Hall, London, all the speakers were policemen, who were unanimous in asserting that they could perform their duties better without strong drink. It was stated that there are now between 2,000 and 3,000 total abstainers in the police force.

The Savannah News says: "There is not a town or county in Georgia which has tried it that does not report increased prosperity as a result of closing the saloons. In Hamilton, a prohibition county, the per cent of taxation is the smallest in the state. Where from \$1 to \$150 was formerly paid, fifty cents is now the assessment.

The relation of intemperance to crime is hat of causa causans. There are other causes such as hate, avarice, jealousy, lust and revenge; but these are narrower in their circles of evil; more easily repressed by individuals and society; more subject to moral influences and strains, and are not sanctioned by law nor dealt out under statutory licenses. -Judge Noah Davis.

John B. Gough requested that on his monument the following sentiment should be cut, as a part of the inscription: "I can desire nothing better for the great country than that a barrier high as heaven, should be raised between the unpolluted lips of the children and the intoxicating cup; that everywhere men and women should raise strong and determined hands against whatever will defile the body, pollute the mind, or harden

E Moravians, so distinguished for misy work, have sent out \$25,000 to "the na beyond," raised \$300,000 yearly for ork and have kept nine vessels busy in terests of missions.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, May 19, 1887.

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

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

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" Is the road very dreary?

Rest will be sweeter if thou art weary, And after the night cometh the morning cheery;
Then bide a wee, and dinna fret.

The clouds have silver lining, Don't forget

And though He's hidden, still the sun is shining. Courage! instead of tears in vain repining, Just bide a wee, and dinna fret."

THE Commencement season of Alfred Uni versity is expected to be more than usually interesting this year, as it is to witness the completion of the organization of the Alumni, and some exercises appropriately connected therewith. Arrangements are in progress by which it is expected to make Alumni day one of the attractions of the last of June. Every Alumous and old student who can do so should make arrangements to be present.

THE author of the Perpetual Gregorian Calendar, Mr. Geo. W. McCready, of Moncton, N. B., an ardent Sabbatarian, has placed in the hands of the Publishing Agent a few copies of the calendar named above, for sale. This device is designed to show accurately the day of the week corresponding to the day of the month for all the years from the change of Style, in October, 1582, to the present, and for thousands of years to come. Full directions are printed on the back of each calendar. They will be mailed to any address, postpaid, for 20 cents each. Address E. P. Saunders, Agent, Alfred Centre, N. Y.

THE great need of men is salvation, a heart renewed by faith in the Lord Jesus Christ. Whatever else may be done for them, or whatever may be attained by them, however valuable in its proper relations to the renewed life, will be of comparatively little worth if this pearl of greatest price be wanting. Evangelization is the pivotal point of all church and missionary work, as the salvation of men was the absorbing work of our divine Redeemer. Christian culture is of inestimable value, but it comes after conversion rather than before it. A soul must be converted to Christ before it can grow in grace and in the knowledge of the truth.

THE SEVENTH-DAY BAPTIST HAND-BOOK, prepared by Rev. A. H. Lewis, D. D., by appointment of the American Sabbath Tract Society at its last session, is printed; two thousand copies covered with paper will be ready for distribution as soon as a selling price can be fixed, which will probably be within a few days. One thousand copies to be bound in cloth, will be ready as soon as the binding can be done. The book has about 60 pages, and contains chapters under the following headings: Early History, The Dark Ages and the Waldensian Sabbathkeepers, History since the Dark Ages, Church Polity and Denominational Organization. Missions, Education, Publishing, Views and Purposes concerning Sabbath Reform. This book is a convenient Sabbath keeper's manual (hand book), and should be in every Seventh-day Baptist family.

Some friendly criticisms have been offered on the series of denominational sketches, by Dr. Williams, recently published in the SABBATH RECORDER. These criticisms appear to proceed, for the most part, on the supposition that it was the aim of the writer of those sketches to give a complete, though concise, history of the denomination. On the contrary, it was his main purpose, almost his only purpose, to show the progress that we have made, in the methods, as well as in the amount and character-of our work, for the past fifty years. To do this, he found it necessary to touch upon representative points at the two extremes, as well as along the course of this pass over unmentioned many names of per- loon to the graveyard is a sight to make per acre, wheat 15, oats 33. For 1885 and sons, and many facts of history, as not nec- angels weep. But if this were all, we might, | 1886 the value of the corn crop was \$78,000, could not overlook. Dr. Williams does not not all; the crimes which grow out of the 000,000; value of increase in live stock, \$16,- MAY 6, 1887.

claim that his selection of these points have always been the best that could have been made, or that his writings concerning them have always been absolutely above criticism; written, special regard being had to the end in view, and the pressure of other duties under which they were written.

An instance of the way things become mixed in some men's minds, was seen in the notices of church services which appeared in one of the Hornellsville papers not long since. In announcing the appointments of the Methodist Church, it was said that preaching services would be held on Sunday morning at 10.30 o'clock, and that Sabbathschool would be held at 12 o'clock. This, considering the general confusion in the popular speech regarding the use of the terms Sabbath and Sunday, did not seem particularly remarkable. But a little further down the column, speaking of the Seventh-day Baptists, it was said that this church holds services in the Hall of the McDougal Protectives every Saturday, at 2 o'clock P. M., and that the Sunday-school would immediately follow! The incongruity of speaking of a Sunday-school as being held on Saturday, ought to appear to any mind not entirely thoughtless of the meaning of terms. The fact that such an incongruity was allowed to pass into print shows how little men recognize even the surface meaning of such words. How much less could they be expected to recognize the deeper differences of meaning which the commands of God and the history of his church have put into those same terms. Verily, there is much yet to be done before men will be properly instructed with respect to the Sabbath of the Lord, as distinguished from the Sunday of Constantine and the ancient pagans.

THE BUM FIEND.

There is no truer index to the animus of any movement than the things which its advocates will do to promote it. If the other hand, the cause be an unworthy one. the desperate things which men will do to promote it reveal its inward-corruptions. The names of the assassins of the much lamented Lincoln and Garfield are forever covered with infamy; but the men who were the instruments of the crime by which the nation was twice subjected to the sorrow and shame of losing its chief executive at the hand of the assassin, can be looked upon with some pity and even with charity, while the spirit of hatred, which opposed itself to the life and work of these men, is without pity and without charity; the atmosphere of discontent and malevolence which brooded in the ranks of the opposition made the crime of the assassin a possible one. No language can fitly express the contempt we feel for the cause which generates such an atmosphere which breeds such

Judged by this standard, it would seem that the liquor business is fast revealing the depths of its own iniquity. About a year ago, a clergyman in Iowa was murdered under circumstances which left little room for doubt that the deed was committed by the liquor fiend, to rid itself of the inconvenience of the fearless utterances of this brave foe of the liquor evil. And now in quick succession, almost simultaneously, their efforts to rid their respective states of the rum curse,—the one at Haverhill, Ohio, and the other at Jackson, Mississippi. In both cases the assassins are known, and their connection with the liquor interests as advocates and defenders of it, both personally and politically, is also well known, while the circumstances connected with these foul assaults leave no room to doubt their fiendish purpose. But is there, after all, anything particularly strange and exceptional in these things? We are shocked because of the barbarous brutality of these murders and because of the high standing and spirit of the crime is the spirit of the whole liquor business. Its fundamental principle is destruction and death. It has not the first shadow of any good thing for its patrons, who are its victims. The first glass it gives is the first thrust of the dagger, which ends period of our history. He would naturally in murder. The annual march from the sa-

saloons are almost everywhere, and bear a thousand names, some of which are invented to hide their origin and ghastly nature. The murder, then, of Rev. Dr. Haddock, of he only asks that the sketches be viewed | Sioux City, Iowa, of Dr. Northup, of Haverfrom the stand-point from which they were hill, Ohio, and of Editor R. D. Gambrell, of Jackson, Mississippi, is only the spirit of the accursed business revealing itself in its naked villainy. If the unusual boldness and shameless cruelty of it, as thus revealed, shall in anywise arouse the slumbering conscience of the general public to the enormous evil which seeks the support and protection of the law at the hands of a Christian people, something will have been gained by these costly, bloody

Is it not time that the liberty-loving, law abiding, Christian people of this country, regardless of political prejudices and party affiliations, should arise in their strength and banish from their midst this system of evil. whose whole work is death and whose mode of defense is high-handed, cruel murder It would seem that to ask such a question were to answer it.

Communications.

KANSAS.

FROM BLEEDING TO BLOOMING.

"No lies can be told about Kansas," remarked an old pioneer, whose explanation was that it had passed through every experience from the worst to the best, so that any thing that might be said of it would be true of some period of its history. Whether designated as "Bleeding Kansas" as in 1855-6, or "Grasshopper Kansas," or "Drouthy Kansas, "Windy Kansas," "Sunny Kansas," or "Booming Kansas," it had tried them all.

The name—Kansas—is derived from the name of the dominant tribe of Indians found in the territory when first visited by white men. The land included within the state (excepting the south-west corner) was a portion of the Louisiana purchase, from France, made by President Jefferson, in 1803.

It can be said of its soil what can be said cause be a good one, the spirit with which it of none other on the isce of the globe: "It is pushed often lifts its promoters to the is in possession of its rightful owners by virhigh plane of heroism through the sacrifices | tue of every franchise and we to civilized nathey are willingly making for it. If, on the tions,—by right of discovery, by right of conquest, by virtue of treaty, by virtue of purchase, by virtue of successful revolution, by right of occupation of brave and unconquerable defense against invasion." Although considered a Western state, yet it may be said to "knew no North, no South, no East, no West," since it contains, cen trally located within its borders, the geographical center of the whole United States (not reckoning Alaska).

Bloody, indeed, were the struggles for two or three years which followed the territorial organization in 1854, between the free-soil and the pro-slavery elements; each party seemed determined that the die should be cast for Kansas' future policy according to its own political faith—the one that it should forever be a free state, the other that it should be a slave state. The siege and sacking of the city (village) of Lawrence is one of the well known events of those times. John Brown figured largely in the most daring deeds of that "Border Ruffian" warfare. The better element prevailed, and the stars and stripes were destined to wave forever over Kansas as a free state.

The population, which in 1855 was only 8,601, had in 1860 reached 107,206. In 1861 Kansas was admitted into the Union as a state, and during the next three years furnished 20,000 soldiers for the war, which was threetwo men are brutally murdered because of fourths of her male population between the ages of 18 and 45, and the largest list furnished by any state in proportion to population. In 1865 the population had only reached 140,000, but during the succeeding five years the increase is without a parallel in the history of the country, and at that date, 1870, was 364,000. The drouth and grasshoppers of 1874 checked immigration; but the excellent Centennial display of Kansas in 1876, along side of her older sisters, is said to have "eclipsed them all;" the wheels were again set in motion, "and from that date," says Gov. Martin, "has never known a halt; nor have the hopes of our citworthy character of the victims; but the izens ever been troubled by a doubt." In 1880 the population was 996,000, and in 1886, 1,406,000, and an estimated population for 1890 of over 2,100,000.

The present estimated wealth of the state is given at \$800,000,000. For the last twenty-five years, according to the statistics, the corn crop of the state has averaged 35 bushels essary to his purpose, which the person with some complacency, leave men to their 000; value of animals slaughtered and sold whose aim it might be to write a history own choices and to their own doom; but it is for slaughter, \$39,000,000; prairie hay, \$20,-

000,000; oats, \$15,000,000; wheat, \$15,000, 000. Fruit culture of the state is represented by six million apple trees, four million peach. a million cherry, one-half million plum, and one-fourth million pear trees.

Besides the State University, Normal, and the Agricultural College, the school interests of the state are represented by 7,500 common schools, paying the male teachers an average of \$42 per month, and females

The mean temperature of the state is 52.88; average rainfall, perhaps about 25 inches, being over 30 inches in the eastern portion, and less than 20 in the western. It is found to increase as the country is settled. Coal is mined in the south-eastern portion of the state, and more recently, in various portions, both gas and oil have been found in paying quantities. Over 5,500 miles of railroad are operated in the state with an estimated increase to 8,000 miles in 1890. The "booming" that is going on in many portions of the state at the present time is due, in part, no doubt, to the building of new roads. Many of both the large towns and smaller ones are going that way. Atchison, Leavenworth, Topeka, and Wichita are among the largest cities. The last named, in fact, has known no cessation to her growth since her birth a dozen years ago. She now numbers 20,000 inhabitants, with a half dozen banks, a half score 'of papers, churches, and prospective colleges.

(Since writing the above, we saw a man direct from Wachita, who said, in reference to the population there, that they claim 40,000. I hasten, therefore, to add 20,000 to my former estimate. I had only consulted last year's census report, and had not seen the last daily, nor the last man from town, which one needs to do to keep up kingdom. with the growth of the booming West.)

Atchison's real estate deals are among the hundred thousands every week. Jay Gould's Missouri Pacific car shops have just been located there, and will employ 2,000 men. Topeka claimed a half million purchase by a Boston syndidate in a single day. So Kansas with its large area, some 400 miles by 200, its undulating surface, its healthy, pleasant climate, its productive soil, its great "American Desert" snatched from the hands of the ancient geographers and made to blossom as the rose, seems destined to be g great state, in this great republic of states

But coming down to this particular portion of the state, about Nortonville and vicinity, occupied by the Seventh-day Baptists of this church and society, our extreme modesty should not allow us to pass unnoticed some noticeable and mentionable things in connection with this people. A First-day minister, who formerly preached for our church here, called our folks the most intelligent congregation he had ever preached to; but then he was young, hence lacking a wide experience. One very noticeable fact, however, is the number of prominent posi tions, official trusts, and especially legisla tive honors represented by the members of this church, a Sabbatarian, country church at that. One of its number has had a clerkship in the State Senate, another is assistant clerk of the Supreme Court of the State. Three have been in the State Assembly, and two of these to the Senate. One is President of the State Board of Agriculture, There is also included a Bank President, and among the professions, a physician, and we expect ere long to have added to the number the wife of the second officer of a great railroad corporation; also within the society is the President of the County Sunday School Association. But I don't suppose for all of this we will get to heaven any quicker, perhaps not as quick. What we desire is that we may be as noteworthy, or commendable, for our spiritual attainments, as for the earthly. "Booms" in religion are quite as profitable as in business. We are hopeful and prayerful. The last Sabbath-school quarterly report showed largest average at tendance in history of the church, 123. We expect during this month to reach 200 on Children's day, the 21st. A Y. P. S. C. E. is organized with 35 members. Some more are to be received into the church at the communion to-morrow. May the good work continue without let or hindrance.

There are two other most important facts which are the crowning glory of Kansas, and which place her at the head of all the states in moral and political reforms, viz. the prohibition of the liquor traffic, and woman suffrage in municipal elections in towns of 250 inhabitants and upward. Henry Ward Beecher said, "There is no monument under the heavens on which I would rather have my name inscribed than on this goodly state of Kansas."

IN MEMORIAM.

An obituary of Dea. Ira Greene has al. ready been published by Bro. Backus, pres. ent pastor of the First Verona Church What he has said of the life and character of Bro. Greene was well merited. Having been Dea. Greene's pastor for three years, more than twenty years ago, and having known him well for so long a time, I wish to bear testimony to the eulogy that has been given. The excellences that were in. pressed upon me were his indomitable in. dustry, firmness in principle, quiet, genial nature, and youthfulness of spirit, which rendered him a valuable member of society, Because of these qualities he was sympathet. ic and helpful as a neighbor and friend, The love he bore to Christ and to his church, and the sacrifices he made for the cause of truth, united him with the strongest bonds to the Christian brotherhood. Few men have been esteemed more highly by the young as well as the old. He sought the welfare of all, and it was easy for him to win the confidence of the young, since he was so much like them in the buoyancy of his heart. Though past eighty years of age, he prosecuted his business of farming like a man still in his prime, until prostrated by the sickness that speedily ended his labors His desire was gratified, as he "died with the harness on," a wish he had expressed earnestly from time to time. By his death, a strong pillar has been taken from the church; an active, trustworthy citizen, from the community; and a devoted father, from a devoted family. The loss is great to all. May the Lord bless and comfort them as they miss him from his accustomed place, and may he lead them to live for a reunion amid the glory of his incorruptible J. B. CLARKE.

MBS. ADELLAH GREEN MILLS.

Sister Mills, wife of Bro. O. S. Mills, went to her reward at 8 o'clock P. M., May 2, 1887, from the home of her parents, James L. and Samantha U. Green, of Berlin, N. Y., aged 26 years, 7 months and 22 days. Sister Adellah was born in Berlin, where she has spent the greater part of her life, beloved by all who knew her. At the age of 15 years, she was hopefully converted to Christ, and baptized by Eld. C. M. Lewis, and united with the Seventh-day Baptist Church of Berlin. Her Christian course was one of constant advancement, always ready for any work for which her talents fitted her. She took especial delight in the prayer-meetings, witnessing to her faith in Christ. She retained her membership with the Berlin Church till relieved by death.

For several years she taught a class of girls in the Sabbath-school, and lived to see all that had been under her instruction converted to Christ. For several terms she taught with success a district school in the vicinity of her home.

In August, 1883, she went to Alfred, and began a course of study in the University, where she became acquainted with Bro. Mills, which acquaintance ripened into one of more than ordinary intimacy. At the close of the school year he accepted an invitation to spend the summer vacation with her people at their home. April 16, 1885, she was married to Bro. Mills, and, so far as one could see, with prospects of a long and useful life. The following August they began house-keeping in Alfred Centre, and commenced the prescribed course in the Theological Department of the University. Her thirst for knowledge and unusual ambition to qualify herself for usefulness exceeded her physical strength. She was soon obliged to lighten her work, but before spring that dreadful disease, consumption, had fastened itself upon her vitals, though its approach and presence were at the time unsuspected. In March she began receiving medical treatment, but it was not until July, when she took a severe cold, in returning to Berlin, that her critical condition came to be realized. Her disease developed very rapidly, her cough became extremely severe, and for several months she was a great sufferer. At no time during her sickness was she confined to her bed, and much of the day of her departure she sat in a rocker, from which she walked to her bed, a few steps distant, only three hours before her death. She imitated her Saviour in the grace of patience, and once quoted the words of a favorite author, "To suffer intense pain

without giving facial indication of it is one

of the highest virtues." Her faith that the

Lord had a work for her in his vineyard and

that he would restore her was remarkable,

and continued in exercises most of the time

till a few days before her end, when she

talked freely of her "Home over there," and

of the blessed reunion with fri fore. With wonderful compa fered and waited.

We feel as a church that in this sister we have lost a fai and a trusted friend. On the funeral a large number gat Seventh-day Baptist church, to some degree, the place she l fections of the people. At t course was delivered by the pa on John 17: 24, "Father, I also, whom thou hast given m where I am; that they may be which thou hast given me." was designed by the preacher oft-recurring question, "Why taken from us?"

She leaves a husband, fathe sister, together with a very nt of friends to mourn their loss, greatly softened by the though their loss is her eternal gain.

CORRESPONDENCE

EMPIRE HOUSE, SYRAC Dear Editor,—This hotel

finest in this city and is a temp

My wife has been stoping he

Burdick's family for the last

spent last Sabbath in DeRuyte quest of pastor, preached to m at 10.30 A. M., from Matt. the evening at Otselic, from While at breakfast the next friend H. J. Crandall, brought from DeRuyter, announcing my wife in this place. Leavi was able to reach the Sunday from DeRuyter, and arrived 1.30 P. M., where I found Mr ill, threatened with pneumonia Maxson & Son, of this city, evening after the Sabbath, an her three times a day since efficient treatment she is at rapidly improving, and we leave for Rhode Island in time tend the Quarterly Meeting in 14th and 15th. I regretted i arture from DeRuyter, as i short two days, depriving me of many calls upon old and tri of meeting an appointment in Episcopal church Sunday eva The temperance meetings

progressing finely. The inter s growing and spreading like wind on a Western prairie. evening the crowd filled the entrance, and out onto the si ing the presence of the poli way. Mr. Burdick was in holding spell bound this vas people for an hour, with a cl dress on the question of the

I hear, by A. S. Babcock, templated repairs and enlar Seventh-day Baptist church I., are commenced, an acco will furnish after my return

TRACT SOCIET

The regular monthly meet of the American Sabbath T held in the Seventh-day B Plainfield, N. J., May 8, 18 dent, I. D. Titsworth, in th eight members and one visi offered by J. G. Burdick.

After reading the minute correspondence was prese Clarke, stating that he had pointment from the Weste delegate to the South-East Central Associations, the tion to pay one-half of his Tract Society would pay also giving an account of h The Corresponding Secreta advised Bro. Clarke to ac ment on terms proposed.

From E. P. Saunders, in nishing receipt blanks to the RECORDER, the omis CORDER of receipts of m purchase of type, Sabbath on office matters generally term of engagement as Pu about expired. It was un notify Bro. Saunders that like to retain his service Agent for the coming yes

The President, Corre and Publishing Agent we nittee with power to read at Publishing House:

It was voted to instru Sabbath Cemmentary

IN MEMORIAM.

An obituary of Dea. Ira Greene has al. ady been published by Bro. Backus, prest pastor of the First Verona Church. hat he has said of the life and character Bro. Greene was well merited. Having en Dea. Greene's pastor for three years. ore than twenty years ago, and having own him well for so long a time, I wish bear testimony to the eulogy that has en given. The excellences that were imessed upon me were his indomitable instry, firmness in principle, quiet, genial ture, and youthfulness of spirit, which dered him a valuable member of society. cause of these qualities he was sympathetand helpful as a neighbor and friend. e love he bore to Christ and to his church, the sacrifices he made for the cause of th, united him with the strongest bonds the Christian brotherhood. Few men e been esteemed more highly by the ng as well as the old. He sought the fare of all, and it was easy for him to the confidence of the young, since he so much like them in the buoyancy of heart. Though past eighty years of age, prosecuted his business of farming like a still in his prime, until prostrated by sickness that speedily ended his labors. desire was gratified, as he "died with harness on," a wish he had expressed estly from time to time. By his death, rong pillar has been taken from the rch; an active, trustworthy citizen, from community; and a devoted father, from voted family. The loss is great to all. the Lord bless and comfort them as miss him from his accustomed place, may he lead them to live for a ion amid the glory of his incorruptible J. B. CLARKE.

MBS. ADELLAH GREEN MILLS.

ster Mills, wife of Bro. O. S. Mills, went er reward at 8 o'clock P. M., May 2, from the home of her parents, James and Samantha U. Green, of Berlin, aged 26 years, 7 months and 22 days. ter Adellah was born in Berlin, where as spent the greater part of her life, ed by all who knew her. At the age years, she was hopefully converted to t, and baptized by Eld. C. M. Lewis, inited with the Seventh-day Baptist ch of Berlin. Her Christian course ne of constant advancement, always for any work for which her talents her. She took especial delight in the r-meetings, witnessing to her faith in She retained her membership with erlin Church till relieved by death.

several years she taught a class of n the Sabbath-school, and lived to see t had been under her instruction conto Christ. For several terms she with success a district school in the

y of her home. August, 1883, she went to Alfred, and a course of study in the University, she became acquainted with Bro. which acquaintance ripened into one re than ordinary intimacy. At the f the school year he accepted an invito spend the summer vacation with pple at their home. April 16, 1885, married to Bro. Mills, and, so far could see, with prospects of a long eful life. The following August they ouse-keeping in Alfred Centre, and nced the prescribed course in the gical Department of the University. rst for knowledge and unusual amo qualify herself for usefulness exher physical strength. She was soon to lighten her work, but before hat dreadful disease, consumption, ened itself upon her vitals, though each and presence were at the time cted. In March she began receiving treatment, but it was not until July, e took a severe cold, in returning to that her critical condition came to zed. Her disease developed very her cough became extremely severe, several months she was a great suf-At no time during her sickness was ned to her bed, and much of the er departure she sat in a rocker, ich she walked to her bed, a few

tant, only three hours before her.

She imitated her Saviour in the

patience, and once quoted the words

rite author, "To suffer intense pain

giving facial indication of it is one

ghest virtues." Her faith that the

a work for her in his vineyard and

vould restore her was remarkable,

days before her end, when she ely of her "Home over there," and

nued in exercises most of the

of the blessed reunion with friends gone before. With wonderful composure she suf- adopted:

fections of the people. At the time a dis- day. course was delivered by the pastor, founded on John 17:24, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me." This passage half-medium Franklin job press. was designed by the preacher to answer the oft-recurring question, "Why are our friends taken from us?"

She leaves a husband, father, mother and sister, together with a very numerous circle of friends to mourn their loss, whose grief is greatly softened by the thought that what is their loss is her eternal gain. B. F. R.

CORRESPONDENCE.

EMPIRE HOUSE, SYRACUSE, N. Y., May 10, 1887.

Dear Editor,—This hotel is one of the finest in this city and is a temperance house. My wife has been stoping here with P. A. Burdick's family for the last five weeks. I spent last Sabbath in DeRuyter, and by request of pastor, preached to my old church, at 10.30 A. M., from Matt. 1:21, and in the evening at Otselic, from Psa. 31:3. While at breakfast the next morning, my friend H. J. Crandall, brought me a telegram from DeRuyter, announcing the illness of my wife in this place. Leaving at once, I was able to reach the Sunday morning train from DeRuyter, and arrived at Syracuse at 1.30 P. M., where I found Mrs. Clarke quite ill, threatened with pneumonia. Drs. E. R. Maxson & Son, of this city, were called the evening after the Sabbath, and have visited her three times a day since; under their efficient treatment she is at this writing rapidly improving, and we are hoping to leave for Rhode Island in time for me to attend the Quarterly Meeting in Westerly, the 14th and 15th. I regretted my hurried departure from DeRuyter, as it cut my visit short two days, depriving me of the pleasure of many calls upon old and tried friends, and of meeting an appointment in the Methodist Episcopal church Sunday evening.

The temperance meetings in this city are progressing finely. The interest in the work s growing and spreading like fire before the wind on a Western prairie. Last Sunday evening the crowd filled the capacious rink, entrance, and out onto the sidewalk, requiring the presence of the police to clear the way. Mr. Burdick was in his best mood, people for an hour, with a characteristic adress on the question of the hour.

I hear, by A. S. Babcock, that the conemplated repairs and enlargement of the Seventh-day Baptist church of Rockville, R. , are commenced, an account of which I will furnish after my return.

J. CLARKE.

TRACT SOCIETY.

The regular monthly meeting of the Board of the American Sabbath Tract Society was dent, I. D. Titsworth, in the Chair. Present, offered by J. G. Burdick.

Central Associations, the Western Association to pay one-half of his expenses if the Tract Society would pay the other half, also giving an account of his month's labors. The Corresponding Secretary stated that he advised Bro. Clarke to accept the appointment on terms proposed.

From E. P. Saunders, in reference to furnishing receipt blanks to local agents for the RECORDER, the omission from the RE-CORDER of receipts of money and letters, purchase of type, Sabbath Visitor, etc., also on office matters generally, stating that his term of engagement as Publishing Agent had notify Bro. Saunders that the Board would | dens, not only of guests, but of abundant like to retain his services as Publishing provisions, prepared for the evening enter-Agent for the coming year.

and Publishing Agent were appointed a comat Publishing House:

Resolved, That we extend to Bro. O. U. We feel as a church that in the death of Whitford our thanks for his generous offer this sister we have lost a faithful member to attempt to raise the funds necessary for and a trusted friend. On the occasion of her publishing an edition of Eld. Jas. Bailey's "Sabbath Commentary," and that we infuneral a large number gathered at the form him that we have ordered work com-Seventh-day Baptist church, thus showing, menced on the volume, and shall be glad if to some degree, the place she held in the af- his proposition can be carried out at an early

The Committee on purchase of cutter and job press reported, advising the acceptance of proposition of Geo. Greenman & Co., on cutter, and that they had decided to order a

The following preamble and resolution was presented, and action upon it was deferred for one month.

WHEREAS but few among our people have shown any interest in enlarging the circulation of the Light of Home since the last Con-

WHEREAS the circulation outside our own denomination is now too small to justify its continuance; therefore,

Resolved, That its publication be discontinued at the close of the present volume, i.e., with the issue of July, 1887.

The matter of publication of Hebrew paper was referred to a committee composed of Geo. H. Babcock, Stephen Babcock and E. P. Saunders, with power.

The Treasurer reported, balance, May 1, 1887, \$431 03; receipts in May to date, \$317 97-\$749. Paid out in May, \$81 84. Balance May 8, 1887, \$667 16. Bills due and ordered paid, \$465 32.

Adjourned.

RECORDING SECRETARY.

Home Aews.

New York. ALFRED CENTRE.

One of the live institutions of this town of institutions, is the Chautauqua Reading Circle. At the session two weeks ago, held with Mrs. Dr. Maxson, after the questions, grasses of the field, Bible and grasses, etc. etc., on the prescribed reading, the evening As each emblem was presented to the superwas pleasantly devoted to Shakespeare top- intendent a verse of Scripture illustrative of and the programme consisted of biographical sketch, extracts from Addison's writings, short extract from Macaulay's essay on Addison, etc., all of which was most interesting and instructive.

Alfred has long had the reputation of being in the front ranks of various reformatory movements. Her abolition demonstrations in ante bellum days will never pass from her history; and her voice on the temperance question has always been clear and stentorian. It was to be expected, thereholding spell bound this vast assemblage of fore, that a good audience would greet any representative of the National W. C. T. U., even though she might come to speak upon the question of female suffrage. Thus it was that a large number listened, on Thursday evening last, to an able argument on that subject by Mrs. Wallace, mother of Ger. Lew Wallace, and "Grandmother of Ben-

On Sunday last, President Allen preached a memorial sermon on the lives of Prof. Prosper Miller, and Mrs. O. S. Mills. Prof. pered us." Miller was a student here from 1847 to 1852, and a teacher from 1868 to 1872. His held in the Seventh-day Baptist church at | death occurred at Friendship, N. Y., April Plainfield, N. J., May 8, 1887. Vice Presi- 26, 1887. He was a man greatly beloved for his many manly qualities. Mrs. Mills has eight members and one visitor. Prayer was been a student in the University for several years, until one year ago, when she went After reading the minutes of last meeting, home to Berlin, N. Y., not to recruit her correspondence was presented from J. B. health, as she hoped, but to die, as the se Clarke, stating that he had received an ap- | quel showed. She, too, was greatly beloved pointment from the Western Association as for many a sweet grace and noble impulse. delegate to the South-Eastern, Eastern and Dr. Williams followed President Allen with some appropriate and touching remarks.

LITTLE GENESEE.

The twenty-fifth anniversary of the marriage of Mr. and Mrs. Thomas G. Crandall of this place, which occurred on May 4th, was made the occasion of a very pleasant social gathering at their residence. As is quite generally the custom on such occasions, matters were so arranged as to surprise the parties most interested.

As the shades of evening began to deepen, | devote himself to musical matters here. the procession of well loaded carriages drew about expired. It was unanimously voted to up before the door, and discharged their bur-

The following resolution was unanimously) pleasant evening, and the guests departed wishing the host and hostess many returns of the wedding anniversary.

New Jersey.

PLAINFIELD.

Sabbath morning occurred the regular communion season of the church, at which time eleven persons united with us by letter. Although it was a time of rejoicing, yet, owing to recent losses by death, it was a very sad occasion.

There is considerable sickness at present in the society, due largely to the unsettled weather; we hope to feel better with bright

week of revival service next Monday, under the auspices of the Y. M. C. A. He is an earnest worker, and we wish him abundant

Ohio.

JACKSON CENTRE.

Church matters here continue to move or in the same quiet routine in which they have been moving for some time. The missionary concert and review, mentioned some time ago in the RECORDER, was almost failure on account of the extremely stormy night on which it was given.

On Sunday evening, May 1st, a flora service was held by our Sabbath-school, o which the following is an outline: First, responsive reading, by the superintendent and school, from the ninety-fifth and one hundredth Psalms, followed by singing and prayer. Then a responsive reading from the fourth chapter of 'Mark, commencing with the second verse, "And he taught them many things by parables . . . saying . . . Harken: behold a sower went out to sow," etc. After that came the presentation, by the children, of their floral emblems, consisting of a star, cross, crown, anchor, shield, heart these were made up of lilies of the field, This week the subject was Addison, it was repeated, and he receiving it responded in a verse of like nature. Upon the pres entation of the Bible, the ten commandments were repeated in concert by the school. The church was crowder by an attentive audience, and the exercises were well re

> The farmers of this section of the country are going to be very late with their spring planting on account of the continued rains making the ground too wet to plow. From the first of April up to the present, we have had rain every few days, and still it rains.

> In the last few years Jackson Centre has improved very rapidly. As a few of the improvements, we note our own new Sev enth-day Baptist church, a large new M. E church, a two story brick school-house several business rooms, and over forty new houses in Jackson and vicinity. There will be several buildings erected here this summer. Quite a number of these improvements have been made by Sabbath keepers. May we remember the Scriptures, "As God has pros-

Wisconsin.

MILTON.

Sunday evening, May 8th, the Sabbathschool gave its annual entertainment and reports, and held its election of officers. The programme consisted of music, class exercises, recitations, and remarks from some of the older members of the school The programme was excellent, and the only criticism would be on its length. President Whitford was re elected superintendent.

The week has been full of entertainments: The Philos entertained the Idunas Sabbath evening, and concerts, and elocutionary entertainments have filled out most of the

In spite of the hard times, there is still some building going on, and it will become more active ere long.

Dr. J. M. Stillman's musical work has increased to such a degree that he has been compelled to give up his outside work and

The seniors and juniors celebrated Prof. Place's forty-third birthday, recently, by a party at his home. Although not the first time an attempt has been made to surprise tainment. The time was passed in cheerful, him, it is, as one of the juniors remarked, The President, Corresponding Secretary social intercourse and music. The pastor | "the first time that the surprise took Place." made a few remarks, and, in behalf of the As a token of the regard of those present, mittee with power to readjust prices of work | donors, presented the gifts brought as remind- | Mr. Gomsrud, in appropriate words, preers of the happy occasion. The presentation sented to the professor an easy chair for his It was voted to instruct the Publishing remarks were appropriately responded to by study. Mr. Place responded feelingly that francs. Among the articles sold were a francs. Among the articles sold were a these expressions of regard, although unsought, were very dear to him.

Len lots were disposed of, realizing over, to france a france. Among the articles sold were a diamond necklace for 181,250 france and a sought, were very dear to him.

Sabbath Cemmentary" as soon as possible.

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Sabbath Cemmentary" as soon as possible.

WALWORTH.

The last Sabbath in April was a day of re joicing for the church at this place. Three of our young people were buried with Christ by baptism in the beautiful lake situated a few miles from the village. One of the candidates was a young man who has recently embraced the Sabbath, and is one of the con verts of the meetings held during the past winter. To this number we hope that others will soon be added.

Our meetings and Sabbath-school are well attended, and are seasons of interest and profit. The young people's meeting, which is held every Sabbath afternoon, and conducted by them, is a source of spiritual growth, and is a strong factor in the working forces Mr. C. H. Gathman, of Newark, begins a of the church. The Ladies' Society and the young Ladies' Mission Band, though small in numbers, are doing a good work in behalf of our home and general benevolent interests. The latter has recently pledged themselves to raise \$20 toward the support of teacher for the Shanghai Mission-school.

> Work on the new parsonage is progressing rapidly, and in the near future the society will have a pleasant and comfortable home for their pastor.

Our spring thus far has been cool and unusually dry. Farmers have their spring work well under way! They have their small grain all in, and some have commenced planting.

It is a time of general health with us, and although we occasionally hear of "hard times," yet appearances seem to indicate a fair degree of posperity.

Condensed Aews.

The Illinois Assembly has passed a bil unishing boycotting and blacklisting.

A flow of natural gas, double any yet ob tained, has been struck at Fort Scott, Kan. Another unsuccessful attempt has been made to burn the Pennsylvania railroad depot at Jersey City.

The values of dairy products exported during the twelve months ended April 13th were \$9,051,000 as against \$9,939,000 in the receding twelve months.

The governor of New York has signed Senator Murphy's bill for the location, construction, and maintenance of additional small parks in New York City.

The gross earnings of the Delaware and Hudson Canal Company were \$16,013,866; expenses, \$11,422,854; net earnings, \$4,591, 011; interest, taxes and rentals, \$3,415,526 surplus, \$1,175,445.

At Louisville, Ky., Mrs. Sophia Kaufman filed an application for divorce at 10 o'clock one morning; at 2 o'clock her prayer was granted; at 4 o'clock she secured another marriage license, and at 7 o'clock was married to Karl Bishoff.

At a meeting of the members of the Railroad Coal Association at Pittsburg, resolutions have been adopted not to sell to Cleveland middlemen, and authorizing the members to cut prices at any time and to undersell any contracts already made. This means a bitter war contracts to lake ports.

The action of the Grand Trunk Railway in ticking to second-class rates has forced the Central Traffic Association to continue them n operation, although two weeks ago the Association formally abelished and took off sale all second class tickets. It has also been agreed that round trip tourist tickets shall be placed on sale June 1st at practically the same rates as made last year.

Foreign.

Italy is arranging for a summer campaign gainst Abyssinia.

The Irish College at Rome has printed and presented to the Vatican a long memoir on the Irish question.

The Ameer's troops and the Ghilzais are standing on the defensive. The Ameer is sending reinforcements from Candahar and Cabul to renew the attack upon the insur-

The Vatican is negotiating with France The Vatican is negotiating with France alum or phosphate powders. Sold only in cans. relative to the appointment of a successor to ROYAL BAKING POWDER CO., 106 Wall St., Mgr. Rotelli, papal representative of Constantinople. Mr. Rotelli is now nuncio at

It is reported that many of the Ameer's troops are deserting to the insurgents. In a recent battle, which lasted two days, 700 men were killed. Particulars have not yet

The Temps says M. Waddington, the French ambassador at London, has had an interview with Prime Minister Salisbury with reference to the neutrality of the Suez Canal, and that the interview resulted in a cordial understanding on the subject.

It is reported that the government, acting on information from secret agents in New York, has sent the cutter Orwell to Carrigaholt, Ireland, to watch for the arrival of an American vessel with a cargo of arms and

The sale of the French crown jewels began May 12th. There were about 250 gan May 12th. There were about 250 French and foreign jewelers in attendance. A GENTS WANTED for our new Religious book, the greatest success of the year. Send for illustrations of the greatest success of the year.

The French cabinet has rejected the resoution of the budget committee for greater eductions in the estimates, and the ministers will now await the issue of the dispute in the chamber of deputies. A cabinet crisis is probable.

The Congregationalist ministers of London have adopted, almost unanimously, a resolution offered by Dr. Parker, protesting against the Irish coercion bill, demanding that the Irish people shall be treated with justice, and urging the government to adopt a policy of conciliation.

In the Spanish congress lately the Cuban home rulers declared that the government. unless it promptly found means to improve the prospects of the Spanish West Indies by granting the liberty demanded by the Creoles, would find itself unable to check the Cuba movement in favor of annexation to

MARRIED.

In Hopkinton, R. I., May 7, 1887, by Rev. Horace Stillman, Mr. Lewis J. Geer and Miss Nellie Syres, both of Hopkinton.

At West Hallock, Ill., May 10, 1887, by Eld. A. Hakes, assisted by the Rev. Stephen Burdick, Mr. GILES F. BELKNAP, of Jackson, Mich., and Miss LULU G. SPICER, of West Hallock.

At the home of Dea. H. M. Coon, in Walworth, Wis., April 28, 1887, by Eld. S. H. Babcock, Mr. Hollis Lane, of Chicago, and Miss Alice Horn, of Harvard, Ill.

DIED.

In Potter Hill, R. I., May 5, 1887, of pneumonia Mr. Benjamin D. Tennant, aged 66 years, 10 months and 4 days. He was a valiant soldier in the War of the Rebellion, and served his country faithfully for more than four years.

CORRECTION.—In a notice, printed in our issue of March 24th, the name should have been LILLIAN RANDALL, only remaining daughter of Edwin and Elizabeth Randall, instead of Kendall as there pub-

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 for this purpose that both the Society and the property, if other than cash, shall be accurately described. A will made in the state of New York less than sixty days before the death of the testator is void as to 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 Sahbath Tract Society, a body corporate and politic under the general laws of the state of New York, the sum of.......dollars, (or the following described property to wit.... to be applied to the uses and purposes of said Society. and under its direction and control forever.

NOTICE TO CREDITORS.—Pursuant to an order of Clarence A. Farnum, Surrogate of the County of Allegany, 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.

D. R. STULINAN, Administrator.

D. R. STILLMAN, Administrator

ALFRED CENTRE, Feb. 21, 1887.



This powder never varies. A marvel of purity, the ordinary kinds, and can not be sold in competition with the multitude of low test, short weight,

WANTED.—A Sabbath-keeping painter, a man of good waddress and wide awake, a first-class sign-writer, take a half interest in a general house and sign painting business, in a city of 4,000 inhabitants. Business thoroughly 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, lowa.

THE CHEAPEST AND BEST ANTHEM BOOK PUB-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 sent for 60 cents, and 12 cents to pay postage.

Milton, Rock Co., Wis.

FOR SALE. I will sell my manufacturing and job-tre, N. Y. The goods are in good demand, with fair profits. Reason for selling: I have business in Richburg that requires all my time and attention. This is a grand chance for a live man. For further particulars, address,

E. S. BLISS, Richburg, N. Y.

BY REV. W. C. TITSWORTH.

Preached at the funeral of Mrs. C. W. Threlkeld, and published by request of Eld. C. W. Threlkeld.

"Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory which thou hast given me: for thou lovest me before the foundation of the world." -John 17:24.

prayer of Jesus for his disciples, which fol- saints-all these are they for whom Jesus lows his discourse to them after the eating prays, "I will that they may be with me of the Passover supper, the last night of his where I am." We may confidently expect most remarkable discourse. It breathes in this he is so in accord with the will of forth the deepest and tenderest feeling for | the Father that it is not a matter of speculathe disciples, such as we would expect to | tion, but of faith and hope. find in the last words he was permitted to upon their hopes and anticipations.

are never trifling and light where the mean- | glory." ing of life and death is fully understood. Repecially would we expect to find the last

ask your attention before giving it to the for a home of God's children, and for which text especially. In the very beginning of God's children are fitted. "In my Father's the prayer, Jesus uttered these words: house are many mansions. If it were not "Even as thou hast given him power [au- | so I would have told you; I go to prepare a thority, in the Revision] over all flesh, that place for you." Paul was willing to be abhe should give eternal life to as many as sent from the body and present with the thou hast given him." He prays as one Lord. He seemed to think of Jesus as in a who has authority to give eternal life, not place, and he desired to go there and be there as one who promises it with a perhaps. The with him. If it were not a place, in what prayer is not, then, simply an expression of respect were it better for Paul to go out of what he would like to do.

prayer for his disciples has four petitions: 1. He prays that the disciples may be kept in the Father's name, and from the evil one. 2. He prays that those who have been given to him may be sanctified in the truth. 3. they may be with him in his glorified state, heaven. so as to be able to behold his glory.

Let us now give this our attention for a few moments, remembering that Jesus has authority to do what he here says he wills. We notice two general points: (1) Those for was praying for in their cases.

1. Those for whom Jesus was praying. They are called, "Those whom thou hast during all of his mission. But there were men, and women too, who were faithful diswhich are not of this fold." He also says they whose names are written in the Lamb's father and mother, his wife and children, I transformed from the way we naturally like

Book of Life, as well as in the world's catathe saints. The whole true discipleship; the new men in Christ Jesus; those who have well as by lips; those to whom Christ says, the least of these my brethren, ye have done it unto me;" those who, like Melchizedek, This passage is the closing petition of the Joseph and Isaiah and Stephen, are inside Such a prayer fittingly closes that such a thing, for Jesus is so confident that

2. In the second place, let us see what it say to them alone, before his death, which is Jesus so confidently prays for, in the was to cast such a shadow upon him, and cases of these disciples. The text expresses it in these words: "That they may be with

We say, then, 1st. Where Christ is is a place. It is not words of Jesus full of tenderness of feeling, | a state, a condition simply, with no locaand weighty with important truth; and so | tion, but it is as much a place prepared for we do find them. No words of the Master | the abode of the children of God after death have so touched Christian hearts as those as the earth is a place prepared for the given us in the 14th to the 17th chapters, abode of men before death. Jesus, in this inclusive, of John's Gospel. The prayer is world, had a body, and it required a localinot to be set off from the discourse, but ty; he has now a "glorious body," and it rather is it to be taken as its most natural requires locality as truly as did the physical ending. As the feeling of the Lord deep- | body. I think the idea of heaven which ened, it naturally expressed itself in prayer. | the Bible gives us cannot be satisfied short There are some things to which I wish to of an actual dwelling place which is fitted a desire, which may or may not be granted, the body to be near Christ, than to be in the the more shall we be like him, because we Jesus' purpose, as he has authority to give | does not tell us; but it does lead us to ex- | with him; there he shall be our Shepherd | eternal life to those whom God has given pect that it is adapted to us and our abode most truly, guiding us to fountains of waters him. Jesus not only prays that these in the spiritual bodies just as the earth is of life. Do we now love the Lord Jesus things may be done for his disciples, but he adapted to us for our abode in the physical Is he to us the chief among ten thousand will do them for his disciples. Here, then, | bodies. The departure from this abode to | is a solid foundation of certainty upon the new abode is, to the righteous, a great trol of our hearts, so that all other affecwhich to rest. We are not building upon | gain. It is not a loss. We are not to say, the quicksands of some mautherized teach- | Poor child! or poor man! or poor woman! er's theory when we settle our hope upon | when the Christian dies; for they lose noth-Jesus' words, but upon the rock of the ing of the good of this world, and gain promise of him who has been given author- much by the change. What we leave here ity and power. So when we come to the does not belong there, and we cannot use have his presence. When we see the King text and hear, "I will that they also whom | there. Life in this world is a state of emthou hast given me be with me where I am; | bryo. "A man is not completely born till that they may behold my glory," we may he has passed through death," said Benjaremember it is not Father, I wish; or, min Franklin. We are not at home till we Father, I desire; or, Father, I hope that are in heaven. We sojourn here, but we they also whom thou hast given me may be cannot really abide here. We are not, then, with me where I am; but it is, Father, I will. | going into an indefinite spiritual condition It is an expression of Jesus' determination, or state when we leave this world by the not of his desire; what he will do, and not door of death, but to a place, and that lots with him to share good or ill fortune place is where the Master is. How large a Remembering this, let us now see that the | place, how beautiful a place, what liberty and joy there is there! But it is not the We belong to the victorious and not to the locality that makes it the home of the Christian; it is the presence of the Master. Nor is getting to some locality getting to heaven; but it is being one of those whom God has He prays that they may be united, as the given to Jesus Christ, and being prepared Father and the Son are united. 4. In the for his companionship. And this brings us petition which is our text, he prays that to the second thing we wish to say about

ciple, because Christ is there. The Lord said, "And if I go and prepare a place for tition, "that they may behold my glory." you, I will come again and receive you unto myself, that where I am there ye may be the Master. To behold Jesus' glory is not whom Jesus was praying; and (2) what he also." The happiness of heaven to the dis-simply to be a spectator of it, standing off ciple comes from the presence of the Master. | and viewing it as a spectacle in which we Where the treasure is there the heart will have no part, but it is to share in the glory. be also; and if Jesus is the heart's real Mas- When Jesus calls men into his kingdom, he given me." Those who had been given to ter, there is no home for us where Jesus is says, "Narrow is the gate and straitened is Christ were they who then stood about him. not; it matters not how splendid the heav- the way that leadeth unto life." "If any the eleven followers who had been with him enly city, how beautiful the heavenly home, man will be my disciple, let him deny himthe King of our hearts must be there for it self and take up his cross, and follow me." others who had been given to him; other to be our home. In the Revelation it is And Paul says, "All that will live godly in said of the servants of the Lamb, in the Christ Jesus shall suffer persecution." We ciples, as he once said, "Other sheep I have | New Jerusalem, "And they shall see his have already seen how the Lord requires face;" and Paul says of the disciples after that his disciples shall have no affection in this prayer, "Neither pray I for these the end of the world, "So shall we ever be supreme above love for him. We are called alone, but for those also that shall believe on | with the Lord." It is not the home of | to be disciples of him who came not to do me through their word: that they may all many mansions, nor the multitude of the his own will, but the will of him that sent be one." Jesus has determined to have angels that makes heaven; it is not to re- him; who was obedient even to the degree with him, in his glory, then, the circle of main with dear friends and companions that of dying rather than be disobedient. To be the discipleship as they shall come from the makes heaven, though doubtless this is one a Christian disciple means to take issue east and from the west; and from all na- of the delights of heaven, and this is one with the selfish and sinful world on the tions, peoples, kindreds and tongues. They of the things to be anticipated in heaven. question of life; and to do this means going are to be the real disciples of all ages and The Lord teaches us that there is an affec- in at a gate that is easy to miss and hard to all countries, not the saints in the cata- tion higher than family affection. He says, enter, and walking along a way which is logues, not the professors on the books, but "If a man come to me and hate not his straitened. We do not find ourselves easily

vea. and his own life also, he cannot be my to go, and conformed to the way we ought logues and records; and, it may be, whose disciple." It is one of the great principles to go. There is a law of our members warnames never were on the world's records of of the kingdom of God that the highest ring against the law of our mind, so that affection of the disciple is for his Master. | though to will is present, we do not easily The love of Jesus must be his controlling find a way to do what we will. So that the been real confessors of his name, by life as affection, and not the love of friends. If whole Christian life in this world is one of friends can turn us away from conscience; endurance; sometimes it is one of suffering, "Inasmuch as ye have done it unto one of if we love friends too well to give Jesus and always is it one of trial. But Paul supreme authority over us, we cannot be his said, "If so be that we suffer with him that disciples. This is not an arbitrary rule of we may be also glorified together" (with and the wise men from the east, and Corne- the kingdom; it is one of the principles of him). Again, he said, "If we endure, we lius, are outside saints, and those who, like the kingdom. And so we say that we are shall also reign with him." This present not to love friends the less, but Jesus the life is, then, one of enduring, and the future more: we are not to anticipate the reunions | life is one of rejoicing. To behold the glory of the future life the less, but the compan- of Christ is to share in it, and not to stand ionship, the leadership, the presence of the off and look upon it as upon some great Master the more; for heaven is not heaven and beautiful and wonderful sight which we where Jesus is not, and any place is heaven may enjoy by seeing but may not enjoy by to the disciple where Jesus is. There is one thing in being in Jesus' pres-

ence to which we wish to call your attention for a moment. It is just as true in this world and this life as in the world and life to come. Paul expresses it thus: "Behold-Last words are naturally serious. They me where I am; that they may behold my ing as in a glass [a mirror] the glory of the heaven as above them all in the affection of Lord, we are changed into the same image from glory to glory." And John says, "We know that when he shall appear we shall be like him, for we shall see him as he is." say these things express a truth of this life. We are made Christ-like according as Christ's character and Christ's person have a personal and molding influence upon us. There are many things in our present life to impede our vision of Jesus as he is; we see as through a glass darkly; but we are led to hope that the future life is to give us better advantages for seeing Jesus as he is. Being in his presence by being in the spiritual and glorious body, in which he is, we shall not have the impediments of the flesh to distract our vision from him. We have real fellowship with Jesus now, we really have his presence now, but the Bible certainly gives us to expect that there is some advantage which the next life has above this, because of some more perceptible and tangible presence of Jesus; so that then all the more are we to be changed into the same image; all as in the case of our desires—some of which body and be near him? Where heaven is, the more truly see him as he is. There we though he was hard to convince. So it in- bullet." Another proof that even heroes run bulleting to keep steady, and try are not granted—but it is the expression of or how great it is, or what it is, the Bible shall talk with him, shall have fellowship cludes all disciples who, though they fall, and one altogether lovely? Has he the contions yield themselves to an affection for him? If so, we may have all other things, and we will not have heaven if we have not his presence; and we may love all other things, and we have heaven and home if we in his beauty, that will be heaven for us whose King he is. This is the joy of all sake, but death has claimed her before she other joys above.

But being with the Lord and our King means another thing; it means to be identified with him who is to be King of kings and Lord of lords, to whom every knee shall bow: it means, that, having east in our with him in this life, we participate in his triumph and the triumph of his kingdom. defeated party; to the conquering Prince of Peace, and not the vanquished prince of this world. The time is coming when Jesus shall no longer be as a root out of a dry ground, without form or comeliness, so that when men see him he shall be without beauty that they should desire him for, but he shall stand as the representative, the King, 2d. Where Christ is is heaven for the dis- of the great conquering kingdom of God, and so, we come to the last part of this pe-

3d. The disciple shares the triumph of

participating in. And what is the glory of strange dog coming toward him, with red Christ? It is in being forever loved by the Great Father. "For thou lovest me before the foundation of the world." While Jesus stands in glory as the object of God's love, as he is marked among all the beings of the Father, those who have cast in their lots with him, those who have followed him, stand in the same glory and share in the low has gone into peril trembling and pale same pre-eminence as those who are loved of the Father.

And why should Jesus be thus picked out for pre-eminence in the love of the Father? Because he was Saviour of men; because God so loved the world that he would save came, he would join the army. One thought them to eternal life, and Jesus came as the expression of this love, that men might not | dark, having been terrified by ghost stories perish but have eternal life. Followers of him are not only those who have themselves been saved, but they are those who, in following him, became themselves the saviors of men—those who lived the eternal life of faith and love, and not temporary life of sight and selfishness. Those who are given to Jesus Christ, then, are to be with him in heaven, and they are to participate in his This Jesus prays for, not simply as wishing it, but as something he has determined upon, because the Father has given him authority to give eternal life to as many as are given to him. "Those whom thou hast given me" excludes Judás, because he was a traitor, who loved this world more than he loved his Master; but it includes lost my musket in the melee, while bearing Peter, though he denied him; and Thomas, off a comrade whose leg was broken by a Mills, looking at the flower, many though they hesitate, are yet faithful at Every good soldier knows that there are heart to the Master. Mr. Beecher once times when discretion is the better part of said, "We go to the grave of a friend, saying, 'A man is dead;' but angels throng about him, saying, 'A man is born.'" Doubtless it is true that we are not really born till we have passed through the travail of death and enter the gates of the home of God's children.

And so to you, dear friends, who mourn to day, let me give the teaching of the Bi-The future is the real life, and this is but a state of preparation for it. Your wife and mother seemed of so much value to your family circle that you think she ought to have been spared for the home's passed from the period of usefulness into that of old age, and waiting for the end. | 'Do you love the Lord Jesus Christ?'

Sometime, when all life's lessons have been learned, And sun and moon forever more have set. The things which our weak judgments here have

The things o'er which we grieved with lashes we Will flash before us out of life's dark night, As stars shine most in deeper tints of blue; And we shall see how all God's plans are right, And how what seemed reproof was love most

If sympathy can lighten a little the load he sobbed aloud. All present wept too, and which these sudden sorrows have laid upon | when they had separated, the words, "What you, you may be sure of it from this people, will you say, sir?" followed the lawyer and all your denominational brethren and home, and did not leave him till they brought sisters. But the true sympathy comes from | him a penitent to the feet of the Saviour. above, from the Father and Elder Brother of our humanity. True sympathy comes out of the truth of the gospel, and the hope and faith of the Christian. We would not say a word to make your tears flow more freely, but to help bear the sorrow and brighten up the darkness of the hour with the promises of the Father in heaven. "Just and true are thy ways, thou King of

Miscellany.

LIFE'S LESSONS.

If things do not work to suit us In this strange world of men, What use in repining about it? It can't be done over again.

Make the best of life's troubles and failures: The shadows are tokens of light; And mistakes are lessons of wisdom, If only we read them aright.

The defeats that are seen by the roadside, As we look tack into the past, May show us the way to conquer In the battle of life at last.

Out of each bitter trial To us there cometh good. If the heart will but heed the lessons That God hath meant it should.

Then away with all vain repinings. What is done is done for aye; Who sighs o'er yesterday's failures, May lose the chance of to day.

and be not disheartened, Though your hopes and plans may fail: He whose courage and faith are steadfast, Will, at last, please God, prevail.

COURAGE.

Who is afraid? Everybody! There is not a creature living who does not suffer from fear, reasonable or unreasonable; and upon the whole, there is not more fear in the world than there is need of. It is indispensable. We could no more do without fear than a watch could do without a mainspring Some good and brave boys suffer from the fear of being afraid; others, from the fear of being thought afraid. Having learned to admire courage and courageous deeds of heroes, when they find themselves alarmed

at anything they say to themselves: "Am I really a coward, then? If I am afraid of a cow, a dog, a dark room, or a clap of thunder, what a sorry figure I should cut if I had to be a soldier!"

But let us reflect a moment. A boy-even a man—ought to be afraid of a big mouth open, panting and glaring. Perhap he ought not to run away, because that its dangerous kind of strategy, but he ought to be so much afraid of the dog as to keep a sharp lookout until he discovers the inten tion of the brute.

Courage does not consist in not being afraid, but in meeting a danger we are afraid of. That person is brave who does a duty he mentally dreads, and many a gallant fel with alarm. But he went!

When late J. P. Kennedy, of Baltimore, formerly Secretary of the Navy, was fifteen years of age, the country being then deeply agitated by the prospect of war with Eng. land, he made up his mind that when war held him back: he was awfully afraid of the in his childhood.

In order to cure himself of his fears, he used to go at midnight to an extensive forest near his father's house, and walk about till morning. This he did until he was as much at ease in the woods at two o'clock in the morning as he was in his father's garden after breakfast. Although at first he saw enemies and ghosts at every step, he persevered until even these startling experiences ceased to alarm him. When the war was declared in 1812, he went to the front, took part in the battle of Bladensburgh, and ran away with the rest of his regiment!

But his running away was glorious too! We made a fine scamper of it," he says, "I away sometimes. If heroes, why not boys? valor.—Baptist Weekly.

A QUESTION FOR A LAWYER.

While Hopu, a young Sandwich Islander, was in this country, he spent an evening in company, where an infidel lawyer tried to puzzle him with difficult questions. At length, Hopu said:

"I am a poor heathen boy. It is not strange that my blunders in English should amuse you. But soon there will be a larger meeting than this. We shall all be there They will ask us only one question, namely, Now, sir, I think I can say, yes. What will you say, sir?"

When he had stopped, all present were silent. At length the lawyer said, as the evening was far gone, they had better conclude it with prayer, and proposed that the native should pray. He did so; and as he out his heart in supplication to God, the lawyer could not conceal his feelings. Tears started from his eyes, and

NO USE TO GET MAD.

Matthew Lyons, a naturalized Irishman, when a Representative of Congress from Vermont, was fined \$1,000 and imprisoned four months for publishing a letter calculating to bring President John Adams "into contempt." He was strongly opposed to anything royal or sovereign; and when a national coinage was discussed he objected to the eagle's being put on, because he was the king of birds and therefore inappropriate to a Republican emblem. Judge Thatcher, 0 Massachusetts, who was always characterized for his good-natured mirthfulness, replied that perhaps it would be well to take the goose for our emblem, for that bird had nothing majestic in her deportment, nor could her rank among the feathered tribe give offense to the most fastidious Republican. Moreover (continued the judge) goo lings would be a very convenient stamp, for the ten-penny pieces and fippenny bits.

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the Members, excepting Lyon, who was 80' offended by it that he challenged the face tious judge to a duel. "What arrangements will you make?" inquired the man who car; ried the challenge. "None at all," replied the judge. "Why, are you willing to be called a coward?" "Yes, because I am to be called a coward?" coward, and he knew it very well, or he never would have challenged me." This turned the laugh upon Lyon, who concluded there was no use in trying to fight with a man who fired nothing but jokes. Ben: Perley Poore.

Complete Contract and Contract

I'm always on the go. . In wagon and in carriage I'm always to be found; I never walk upon the earth, But burrow in the ground. I haven't an ounce of sense, Of wit I've not a pound, But with knowledge and intel I always do abound. In everything I have a place, At beginning and at ending And though I am a little elf, There's much on me deper Without my help none would Brave knights would be less And every winsome little spri Be sure to be less sprightly. Without my help the grave w And ghosts in hosts appear Bald headed gents, sedate and Wigless, be filled with fear, To lose their wigs and goggle But much more to be dread The gay, the grave, the girls Would surely be beheaded. I've told you all I dare to tell

A CUBIOUS CHARACTE

I am a curious little curled up My back is like a bow;

And, though I've neither legs

MOTHER'S HEART'S-EAS "Here, father, I want to pin

Without to you confessing

My name in full, which, you

Is only got by guessing.

our coat. "Your first flower, Marion:

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ny flower: I love it so, and I lo Loved him! John Mills sharp pain how little cause sh him. If he had kept away Marion might have had careful many comforts, while, as it mother had to leave her and go and the girl lay in bed alone w and boxes of plants. He could once, but let Marion pin the be on his shabby coat, then stoops good-bye.

"You look like your flow said her father.

"That's what mother says. Mother's heart's-ease'—that's farion."

The yellow pansy with its certainly reminded one of the her golden hair and dark blue

Marion's flower brought his at the first place where he off ices the lady of the house ha anding at the window, and, w respectable a man should he engaged him to put in two nore "jobs" made John's han nd his face dusty. It was dry ad nearly twelve shillings in h was only a few minutes past "If I get one stiff glass," he t

e ready for three or four to hat'll be a good day's work for e turned to enter a saloon. he pansy hanging its head as ohn stopped—he could not lower in there; it seemed like le passed the store and walke

Just then a little girl with ye lue eyes came by holding an o and. She reminded John of the children's astonishme nan" stopped them and han

could he do? He must have

ne a beautiful pansy. "Here's a pin to fasten it w nan. "It'll freshen up when vater.

Now it happened that Blo alled the little girl, had just or a flower. She had been tar her thanks in but one way, so Pick took the flower and pin ack, she stepped up to John I peen looking at the pretty pict ren made, and said:

"You's a very good man; ive you a kiss," and almost be John had stooped down and rom the little one.

"You's a very good man," n his ears as he started away uench the thirst which posses he thought him good! Muc or the liquor, he held back. "Why not try once more onscience. "Suppose you ke hops, and be what those little ou?" and he walked on and o

he met a friend—a real friend ot seen for years. This frie heir lunching together, learn tory of John's failures, and t ve him another chance—for lick child. And so—through he children's influence—bette "Why, Blossom, I can't s

nan came to have such a love lower! It's all wilted now; b put it in water, and make it f iful, and then will press it— The pansy proved so large

nd pressed so well, that Blos ened it in her best scrap-boo nnoticed for years.

One day Blossom was in gre or her teacher—the one all razy over—was to come to tea ng, Dick, now a young man eaching for a book, pulled deld album, which fell open or Why, Blossom, you have a

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fear of being afraid; others, from the fear of being thought afraid. Having learned to admire courage and courageous deeds of heroes, when they find themselves alarmed at anything they say to themselves:

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But let us reflect a moment. A boyeven a man—ought to be afraid of a big, strange dog coming toward him, with red mouth open, panting and glaring. Perhaps he ought not to run away, because that is a dangerous kind of strategy, but he ought to be so much afraid of the dog as to keep a sharp lookout until he discovers the intention of the brute.

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But his running away was glorious too! We made a fine scamper of it," he says, "I ost my musket in the melee, while bearing off a comrade whose leg was broken by a pullet." Another proof that even heroes run way sometimes. If heroes, why not boys? Every good soldier knows that there are times when discretion is the better part of valor.—Baptist Weekly,

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A CURIOUS CHARACTER.

I am a curious little curled up imp, My back is like a bow: And, though I've neither legs nor feet. I'm always on the go. In wagon and in carriage I'm always to be found; I never walk upon the earth, But burrow in the ground. I haven't an ounce of sense.

Of wit I've not a pound,

But with knowledge and intelligence I always do abound. In everything I have a place, At beginning and at ending; And though I am a little elf, There's much on me depending. Without my help none would be gay, Brave knights would be less knightly,

And every winsome little sprite. Be sure to be less sprightly. Without my help the grave would rave, And ghosts in hosts appear, Bald headed gents, sedate and grave.

But much more to be dreaded. The gay, the grave, the girls and gents, Would surely be beheaded. I've told you all I dare to tell Without to you confessing My name in full, which, you will find, Is only got by guessing.

Wigless, be filled with fear,

To lose their wigs and goggles, too;

MOTHER'S HEART'S-EASE.

"Here, father, I want to pin my pansy to your coat.'

-Presbyterian Observer.

"Your first flower, Marion; no, no, keep Wills. "Little did I think I'd come to shoveling coal."

my flower; I love it so, and I love you." Loved him! John Mills thought with sharp pain how little cause she had to love him. If he had kept away from drink, Marion might have had careful nursing and many comforts, while, as it was, Marion's mother had to leave her and go out sewing, and the girl lay in bed alone with her bird once, but let Marion pin the beautiful pansy on his shabby coat, then stooped to kiss her

"You look like your flower, Marion," said her father.

"That's what mother says. She calls me Marion."

The yellow pansy with its violet center certainly reminded one of the sick girl. with her golden hair and dark blue eyes. John olutions to keep steady, and try to do better.

it was only a few minutes past nine. the flower.

hand. She reminded John of Marion, and to the children's astonishment the "coalman" stopped them and handed the little one a beautiful pansy.

"Here's a pin to fasten it with," said the man. "It'll freshen up when you put it in

Now it happened that Blossom, as they called the little girl, had just been wishing for a flower. She had been taught to express her thanks in but one way, so when brother sack, she stepped up to John Mills, who had been looking at the pretty picture the children made, and said:

"You's a very good man; Blossom will give you a kiss," and almost before he knew from the little one.

"You's a very good man," the words rang in his ears as he started away, meaning to quench the thirst which possessed him. So for the liquor, he held back.

"Why not try once more?" whispered conscience. "Suppose you keep out of those shops, and be what those little things think you?" and he walked on and on till suddenly not seen for years. This friend insisted on story of John's failures, and then offered to give him another chance—for the sake of his sick child. And so—through the flower and the children's influence—better days came.

"Why, Blossom, I can't see how a coalman came to have such a lovely pansy. Poor flower! It's all wilted now; but mamma will put it in water, and make it fresh and beautiful, and then will press it—for Blossom to

The pansy proved so large and beautiful, and pressed so well, that Blossom's papa fasunnoticed for years.

"Why, Blossom, you have a pressed pansy, F. Crafts.

said the young lady teacher; "you must be as fond of them as I am." And thinking it might amuse her, Blossom told the story of the coal-man and his gift, while mischievous Dick added:

"And she kissed him, Miss Mills-kissed a coal-man!"

"Never be ashamed of it, my darling," whispered the teacher. But no one guessed that "Mother's Hearts-ease" had seen again the pansy which had done such great things.

FINDING PHARAOH.

In the May Century are two profusely il-

lustrated articles under the above caption de-

scribing the discovery of Pharaoh's tomb and picturing its contents. From the first article by Mr. Wilson, the photographer, we quote this account of the way in which the tomb was located: "In a line of tombs beyond the Ramesseum lived four sturdy Arabs named Abd-er-Rasoul. They supplied guides and donkeys to tourists who desired to visit the ruins of Thebes, and sold them genuine and spurious antiquities. When they found a mummy, it being forbidden by law to sell it, the head and hands and feet were wrenched off and sold on the sly, while the torso was kicked about the ruined temples until the jackals came and carried it away. I purchased a head and hand of one of the brothers amid the dark shadows of the temple at Qurneh. Early in 1881 circumstantial evidence pointed to Ahmed Abd-er-Rasoul as the one who knew more than he it yourself. Father has no call for flowers. would tell. Professor Maspero caused his A coal shoveler wearing a flower!" said John | arrest, and he lay in prison at Keneh for | ture, and the former of which (the pulp) may be "No matter, father; I want you to wear edly; he resisted bribes, and showed no ing about 25 per cent of asbestos fiber with melting mood when threatened with execution. His lips told no more than the unfound tomb—and not as much. Finally his brother Mohammed regarded the offer of 'bakshish,' which Professor Maspero deemed it wise to and boxes of plants. He could not speak at affair. How the four brothers ever discovered the hidden tomb has remained a 'family secret.' On July 5th, 1881, the wily Arab conducted Herr Emil Brugsch Bey, curator of the Bulaq Museum, to Deir-el Bahari and pointed out the hiding-place so long lcoked for. A long climb it was, up the slope of 'Mother's heart's-ease'—that's prettier than the western mountain, till, after scaling a great limestone cliff, a huge, isolated rock was found. Behind this a spot was reached where the stones appeared to an expert observer and tomb-searcher to have been ar-Mills, looking at the flower, made fresh res- ranged 'by hand,' rather than scattered by is made in a paper machine, the pulp being some upheaval of nature. 'There,' said the Marion's flower brought him good luck. | sullen guide; and 'there' the enterprising At the first place where he offered his ser- | Emil Brugsch Bey, with more than Egyptian vices the lady of the house happened to be alacrity, soon had a staff of Arabs at work standing at the window, and, wondering that | hoisting the loose stones from a well into so respectable a man should offer himself, which they had been thrown. The shaft had she engaged him to put in two tons. Two been sunk into the solid limestone to the more "jobs" made John's hands very black, depth of about forty feet, and was about six follows in a letter to a Baltimore newspaper: and his face dusty. It was dry work. John feet square. Before going very far, a huge "Our pilot steered us safely through the had nearly twelve shillings in his pocket, and palm-log was thrown across the well and a crooked inlet between Whale Key and No-"If I get one stiff glass," he thought, "I'll the debris. When the bottom of the shaft was be ready for three or four tons more, and reached, a subterranean passage was found sea which has been so frequently mentioned that'll be a good day's work for Marion," and which ran westward some twenty-four feet he turned to enter a saloon. Then he saw and then turned directly northward, continthe pansy hanging its head as if in shame. | uing into the heart of the mountain straight John stopped—he could not take Marion's except where broken for about two hundred flower in there; it seemed like a part of her! feet by an abrupt stairway. The passage He passed the store and walked on. What terminated in a mortuary chamber about could he do? He must have a drink-yet thirteen by twenty-three feet in extent and barely six feet in height. There was found Just then a little girl with yellow hair and the mummy of King Pharaoh of the Oppresblue eyes came by holding an older brother's sion, with nearly forty others of kings, queens, princes, and priests."

CONVERSION OF CHILDREN.

then assumed responsibility for themselves. it, John had stooped down and taken a kiss | They then became of the number who must present themselves before the Lord three times in each year, at the three great feasts. At about this age Paul went to Jerusalem to study at the feet of Gamaliel." It should she thought him good! Much as he longed be remembered, also, that in our age a boy or girl of twelve years is as old in thought, experience and culture as one of twenty years in Bible times, and a modern child of seven frequently knows as much of Christian truth and life as the adult converts of apostolic he met a friend—a real friend whom he had days, who were often converted under the first presentation of the truth. The doctrine their lunching together, learned part of the of the Bible in this matter is not only plain, but unmistakable. Men must become as children to enter the kingdom; hence children are not less, but more ready for this step than adults.

2. The history of the church has also proved the possibility and desirability of early conversions by the unanswerable arguments of multiplied and marked experiences. Let it first be remembered that nearly every eminent Bible character began his godly life in childhood. The same statement will hold good to a large degree in the church of more recent ages. Baxter became a Christian tened it in her best scrap-book where it lay when a mere child; Polycarp was converted at nine; Matthew Henry, at eleven; President One day Blossom was in great excitement, for her teacher—the one all the girls were Bishop Hall, at eleven; Robert Hall, at twelve. crazy over—was to come to tea. In the even- Spurgeon joined the church at fifteen, and ing, Dick, now a young man of twenty, in receives about fifty as young, or younger, reaching for a book, pulled down Blossom's, into his church every year, not one of whom old album, which fell open on the floor. he has ever yet had to drop or expel.— W. scotland, which has been widely circulated among the

Moyular Science.

FORCED MERBIMENT.—A remarkable

effect was produced on some thirty women employed at a large India rubber works by inhaling the fumes of nanhtha used on the premises. One after another they began to dance, while uttering shrill peals of laughter and throwing their limbs about in extraordinary fashion. The infection rapidly spread among those who had not come under the influence of the naphtha. and in a few minutes the whole place was in an uproar. The manager sent in all haste for half a dozen doctors. On their arrival the excited workwomen rushed on them like maniacs, and before they were aware of it these venerable practitioners were dragged and pushed into the work-room, where they were forced against their will to join the frantic dance, waltzing, polking, jumping and whirling in spite of their vigorous pro-On recovering from their surprise, they made tremendous efforts to get away from the mad crowd. Many of the women had to be carried out by main force and conveyed home in cabs. On getting into the open air their excitement gradually calmed down; but work had to be suspended at the factory during several hours.

Asbestos Paper.—Mr. Ladewig has devised a process of manufacturing from asbestos fiber a pulp and a paper that resist the action of fire and water, that absorbs no moistsome months. He also suffered the bastinado | used as a stuffing and for the joints of engines. and the browbeating of the women repeat- | The process of manufacture consists in mixabout from 25 to 35 per cent of powdered sulphate of alumina. This mixture is moistened with an aqueous solution of chloride of zinc. The mixture is washed with water, and then treated with a solution composed make, as worth more to him than any sum of 1 part of resin soap and 8 or 10 parts of he might hope to realize from future pillag- water mixed with an equal bulk of sulphate ing, and made a clean breast of the whole of alumina, which should be as pure as possible. The mixture thus obtained should have a slightly pulpy consistency. Finally, there is added to it 35 per cent of powdered asbestos and 5 to 8 per cent of white barytes. This pulp is treated with water in an ordinary paper machine and worked just like paper pulp. In order to manufacture from it a solid cardboard, proof against fire and water, and capable of serving as a roofing material for light structures, sheets of common cardboard, tarred or otherwise prepared. are covered with the pulp. The application allowed to flow over the cardboard. - Modern

THE GREEN SEA OF THE CORAL ISLANDS.

-Prof. W. K. Brooks, who accompanied the scientific expedition sent to the Bahamas by the Johns Hopkins University, writes as block and tackle fastened to it to help bring up Name-Key, into the inner sound. Here we saw for the first time that intensely green by voyagers among coral islands. This vivid color soon became more familiar, but never lost its novelty, and it still holds its place as the most brilliant and characteristic feature of this highly colored landscape. The water is so perfectly pure and clear that small objects, like shells and star-fish, are visible on the pure white coral sand at a depth of fifty or sixty feet, and the sunlight which is reflected from the white bottom gives to the water a vivid green luster, which is totally unlike anything in our familiar conception of water. The whole surface of the sound seemed to be illuminated by an intense green There are many weighty reasons why phosphorescent light, and it looked more like Ten Copies and upwards, per copy............ 50 cents. childhood conversion is both possible and de- the surface of a gigantic polished crystal of 1. It is taught by both history and doctrine in the Bible. "The child was early made the subject of the law. On the eighth blue was so completely active to the subject of the law. On the eighth blue was so completely active to the subject of the law. On the eighth blue was so completely active to the subject of the law. On the eighth blue was so completely active to the law. On the eighth blue was so completely active to the subject of the law. On the eighth blue was so completely active to the subject of the law. sirable. We shall notice but two of them: beryl than water. The sky was perfectly made the subject of the law. On the eighth | blue was so completely eclipsed by the vivid day all male children were circumcised. At green of the water that the complementary Dick took the flower and pinned it on her the age of five they began the study of the color was brought out and the blue was Scriptures. After, they began the study of changed to a lurid pink as intense as that of the Mishna. At twelve they crossed the line a November sunset. The white foam which between boyhood and youth. They were | drifted by the vessel on the green water apthen known as children of the law. They peared as red as carmine, and I afterward found in a voyage through the sounds in a white schooner that the sides of the vessel seemed to have a thin coat of rose-colored paint when seen over the rail against the

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

INTERNATIONAL LESSONS, 1887.

SECOND QUARTER. April 2. Joseph sold into Egypt. Gen. 87: 23-36. April 9. Joseph Exalted. Gen. 41: 38-48. April 16. Joseph Makes Himself Known. Gen. 45: 1-15. April 23. Joseph and his Father. Gen. 47: 1-12. April 30. Israel in Egypt. Exod. 1: 6-14. May 7. The Child Moses. Exod. 2: 1-10. May 14. The Call of Moses. Exod. 3. 1-12. May 21. The Passover. Exod. 12: 1-14. May 28. The Red Sea. Exod. 14: 19-31. June 4. The Marna. Exod. 16: 4-12. June 11. The Commandments. Exod. 20: 1-11.

June 25. Review. LESSON IX.—THE RED SEA.

June 18. The Commandments. Exod. 20: 12-21.

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

For Sabbath-day, May 28th.

SCRIPTURE LESSON.—Exodus 14: 19-31.

19. And the angel of God which went before the camp of Israel, removed, and went behind them; and the pillar of the cloud went from before their face, and stood behind 20. And it came between the camp of the Egyptians and

the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night.

21. And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were

divided.

22. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left. 23. And the Egyptians pursued, and went in after them, to the midst of the sea, even all Pharaoh's horses, his chariots,

24. And it came to pass, that in the morning watch the Lorn looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the 25. And took off their chariot-wheels, that they drave them heavily; so that the Egyptians said, Let us flee from the face of Israel; for the Lord fighteth for them against

26. And the Lord said unto Moses, Stretch out thine hand 25. And the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

27. And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fied against it; and the Lord overthrew the Egyptians in the midst of the sea.

the Egyptians in the midst of the sea.

28. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them: there remained not so much as one

of them.

29. But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left.

30. Thus the Lord saved Israel that day out of the hand of the Egyptians: and Israel saw the Egyptians dead upon the sea shore. the sea shore.

31. And Israel saw that great work which the Lord did upon the Egyptians: and the people feared the Lord, and believed the Lord, and his servant Moses.

GOLDEN TEXT.-When thou passest through the waters, I will be with thee; and through the rivers they shall not overflow thee. Isa.

BIBLE READINGS.

Sunday. Exod. 14: 19-31. Deliverance from ene-

goings. Tuesday. Exod. 14: 1-18. Israel pursued.

Wednesday. Exod 15: 1-22. The song of triumph. Thursday. Psa. 46: 1-11. Israel's security. Friday. Luke 12: 22-32. Security assured. Sabbath day. Rev. 15: 1-14. Heaven's triumphant

TIME. -B. C. 1491. PLACE. - Goshen.

OUTLINE.

I. Israel delivered v. 19-22, 29. II. Enemies destroyed. v. 23-28. III. God triumphant. v. 30, 31.

INTRODUCTION.

The last lesson contained the directions concern ing the Passover feast. While the Hebrews were celebrating that feast, "it came to pass at midnight that the Lord smote all the first-born in the land of are shaken from a tree in disorder and confusion. Egypt, and there was a great cry in Egypt; for there was not a house in which there was not one dead." This solemn event broke the will of the Egyptians; the most important fact. they clearly saw that the Israelite's God, Jehovah had lifted his hand against them on account of their cruelty toward the Hebrews. Now they were ready to grant the request of the Israelites, to allow them the Egyptians-"asked," not "borrowed"-the customary gifts which in the East all servants or departing guests are entitled to receive. The Egyptians gave them whatever they asked for. Thus they started with a great supply of precious gifts, and of Egypt, between the Mediterranean and Red Seas. The first move from Succoth was toward the great wall near the northern road toward Gaza in Philistia, thence a return more was divinely ordered toward the Red Sea. It was on account of this latter movement that Pharaoh seems to have been induced to pursue the Hebrews. It seems likely that the time required for these movements of this great body of people between the night of the Passover and the possibly two or three weeks. This brings us to the opening of our present lesson.

EXPLANATORY NOTES.

V. 19. And the angel of God which went before the camp of Israel, removed, and went behind them. From the statement made in Exodus 13: 21, 22, it appears that Israel was under the immediate guidance of the Lord in their departure from Egypt. They were led by symbols which indicated to them the presence and leadership of Jehovah. The pillar of cloud and the pillar of fire continued thus to lead them, not only at this particular time, but in their wanderings in the wilderness. Reference is made to these symbols and to their significance in Isaiah dick. 52:12, Mich. 2:13. Observe that he who was before called "Jehovah" is in this verse called the "angel of God," and it is supposed to be a title of the second person in the Godhead. At first in this connection he is represented as going before

of defense er protection.

V. 20. And it came between the camp of the Egyptians and the camp of Israel; that is this pillar, which indicated the invisible presence of Jehovah, stood between the two camps. And it was a cloud and darkness to them, but it gave light by night to these. This cloud served a double purpose, that of darkness and thus concealing the Israelites from the Egyptians, and at the same time it was a cloud of light for the Israelites. To the Egyptians it was a dark cloud, to the Israelites a luminous cloud. To the one an impediment, to the other a help, an aid; so that the one came not near the other all the night. The Egyptians evidently thought that the Israelites were an easy prey, being in such close quarters, but at the same time they were prevented from reaching

V. 21. And Moses stretched out his hand over the sea. While he stood here with this great throng of Israelites, these deadly enemies in the rear and the sea in front, Moses was directed to stretch out his hard over the sea. In this hand he held the rod up lifted, to which miraculous virtue had been imparted when he was first summoned to the work of delivering Israel. It was his shepherd's staff, or rod, con verted into a symbol of his new vocation, as the shepherd of Israel, to guide God's people and to chastise their foes. It is not here said that Moses was instrumental in dividing the waters, and still the division of the water depended upon his faith and obedience to the command given him. And the Lord caused the sea to go back by a strong east wind. Natural agency was used in parting the water. The miracle consisted in the use of that particular time which God made of these natural agencies. "In this particular case, the force of the wind, added to the ebb ing of the tide, made the water unusually low, so as to lie bare and drya comparatively shallow tract, while the deeper portions, both above and below, were still covered with water." While the Lord used the natural agencies here as in the plagues in Egypt, still his presence and miraculous power are clearly seen in these events.

V. 22. And the children of Israel went into the midst of the sea upon the dry ground. It is reasonable to suppose that the width of the dry ground was sufficient to allow a very wide column of people to advance, and that the distance across was not more than could be passed over by an individual on foot in a single hour, so that though the numbers of the Israelites were very great, they could all safely cross within a few hours' time. And the waters were a wall unto them on their right hand, and on their left. This speaks of the water on either side as being a wall of defense, thus protecting them on the two sides, in their rapid escape from their enemies in the rear.

V. 23. Their pursuers, as soon as they found that the Israelites had escaped, followed them, supposing that the dry land was as safe for them as for the Israelites.

V. 24. And it came to pass, that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire . . . and troubled the host. Monday. Exod. 12: 29-39, 18: 17-22. Israel's out. | This is a form of expression by which to declare that God, in a miraculous way, intercepted the plans of tha Egyptians. They were "filled with dismay Va., May 26, 1887: and thrown into confusion."

V. 25. And took off their chariot wheels, that they drave them heavily. Thus the Lord defeated them by disabling their chariots. In this way they were hindered from rapid movements, and were soon con vinced that the God of Israel was preventing them. Let us flee from the face of Israel; for the Lord fight eth for them against the Egyptians. This shows that the hindrances were of such a nature as to manifest the miraculous power of Jehovah in defense of the Israelites.

V. 26. Here again Moses is directed to stretch out his hand and bring back the sea over the Egyptians V. 27. The sea returned to his strength, . . . and

the Ecuptians fled against it. This is better rendered, "to its wonted flow." When the Egyptians would flee, their retreat was cut off by the reflow of the waters. And the Lord overthrew the Egyptians. This literally means, "shook off," as leaves or fruit

V. 28, 29. These verses are simply a repetition, a Hebrew custom, to keep in mind what to them was

V. 80. Thus the Lord saved Israel that day out of the hand of the Egyptians. This ascribes the deliv erance of the Israelites entirely to the Lord.

V. 31. And the people feared the Lord, and be to leave the land at once. The Israelites asked of lieved the Lord, and his servant Moses. This deliverance, attended by the miraculous power of Jehovah, impressed them probably as they had never been impressed before, with the presence of the Lord. and his outstretched hand in their behalf. Their faith and confidence in God was now fully awakthey also bore with them the mummied remains of lened, and they worshiped God with hearts filled Joseph, for burial in the Land of Promise. They with gratitude and joy. They had distrusted Mofirst assembled at Succoth, which was inside of the ses when they saw the hosts of Pharaoh in their fortifications which protected the north-east border rear, thinking that now they should be destroyed through the inefficiency of Moses. But now they are fully delivered through the agency of Moses, and hence they trust him as not before.

SPECIAL NOTICES.

THE Associations.—The following are the appointments for the coming sessions of the Associations, as to time, place, and preacher of Introductory night at the Red Sea, must have been several days, 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 Sermon, 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.

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

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

THE following order of exercises has been ap ing the millenium? and leading; but when the Egyptians rise up in pur- proved by the Executive Committee of the Eastern | Exegesis of Heb. 4: 9,

suit, then he is represented as going behind in token | Association, for the session to be held June 2-5 1887, with the First Seventh-day Baptist Church of Hopkinton, at Ashaway, R. I.:

Fifth-day Morning.

10.30, Praise service, conducted by B. P. Langworthy 2d. 11, Address by the Moderator, Report of Executive Committee, appointment of standing com-12, Adjournment.

Afternoon.

2. Devotional exercises. 2.30. Letters from churches, Reports of delegates to Sister Associations. 4, Miscellaneous business. 4.30. Adjournment.

Evening.

7.30, Praise service, J. G. Burdick. 8, Sermon by delegate from the North-Western Association.

Sixth-day Morning.

9.30. Devotional exercises. 10. Reports of committees, Miscellaneous business 10.30. Paper, "Is there probation after death? 11. Missionary conference, conducted by I. I.

Afternoon.

2, Devotional exercises. 2.30, "The interests of the Woman's Executive Board," Mary B. Clarke. 3, Tract Society's Conference, conducted by A

4, Miscellaneous business.

Cottrell.

12, Adjournment.

Evening. 7.30. Praise service, conducted by J. G. Burdick. 8, Prayer and conference, conducted by J. Clarke. Sabbath Morning.

10.30, Sermon, by A. H. Lewis, Joint collection for Tract and Missionary Societies. Afternoon.

2.30, Sabbath-school, conducted by G. B. Carpen

Beening.

7. 80, Praise service, conducted by J. G. Burdick 8. Sermon by delegate from the Central Associa tion.

First day Morning.

10, Devotional exercises. 10.15, "How can the Home Help the Church in its work?" Mrs. O. U. Whitford. 10.45. Sermon by delegate from the Western Association, Joint collection for Tract and Missionary

Afternoon.

2. Devotional exercises. 2.15, Educational conference, conducted by J. B Clarke. 3. Miscellaneous business.

7.80. Praise service. Adjournment.

PROGRAMME of the South-Eastern Seventhday Baptist Association, to convene at Berea, W.

Tij Talay 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.

10.80 o'clock, essay, "Amusements," Florence M. Randolph. 11 o'clock, Missionary Society's hour.

Afternoon.

Miscellaneous business. 2 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.

8.30, Tract Society's hour.

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 Afternoon.

2.30 o'clock, sermon by the delegate from the East-

ern Association, followed by conference meeting, 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.

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 them from Toll Gate to Berea, on Fourth-day, May 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 next Ministerial Conference and Quarterly Meeting of the Seventh day Baptist Churches of Southern Wisconsin, will convene with the church at Walworth, commencing Sixth-day, May 27, 1887. at 10 A. M. We hope to see as many of our brethren and sisters from sister churches as can make it convenient to attend. Especially do we hope and pray that, by the blessing of the Lord, it may be a season of refreshing to us all, and of conversion to some soul yet under the thralldom of sin.

The following programme has been arranged for the Ministerial Conference:

What will be the state or condition of things durof things dur-S. L. Maxson. A. McLearn,

Under the teaching of Christ in Matt. 5: 42, what is the duty of Christians toward trampe?

The difference between the natural and the spiritual body, spoken of by Paul in 1 Cor. 15: 44. E. M. Dunn What do the Scriptures teach as to the work of Christ in the Holy of Holies in Heaven?

Is it reasonable to suppose that a redeemed sinner will enjoy more blessedness, in the eternal state, than he would, had he never sinned? N. Wardner. S. H. BABCOCK, Secretary.

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.

respond in the Swedish language, should be sent to L. A. Platts. Alfred Centre, N. Y.

The names of all persons who would wish to cor-

O. U. WHITFORD, Chairman

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 Society publications, will find them on sale at the store of Robert Williams, in the care of F. C. Dunn.

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 spending the Sabbath in Hornellsville are especially invited to attend. All strangers will be most cordially welcomed.

THE New York Seventh-day Baptist Church holds regular Sabbath services in Room No. 3, 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 8, Sermon, by delegate from the South-Eastern at 2 o'clock. Preaching at 8 o'clock. All Sabbathkeepers in the city, over the Sabbath, are cordially invited to attend.

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> A LOST DAY. BY MURIAL L. MEST

The day is lost. Once more, wit Twelve beads I've slipped from With frail and trembling clasp, n It binds to earth: and vet the cha In heaven; and thence, without a Those golden, rounded bells fall Methinks, sometimes. "then dare When all that chain is hid in deep And just that one bright sphere, And as I mused thus, in the silen Behold, from heaven, on bands o An angel came, and sighing, pau And bending over the sward, nig He upward drew, from out the le

Those beads, once golden, now a But one was not among them, as I gazed in fear, he turned with to And sought the other; sought it And in a lonely lily, drooping wi He found it, fully round out to li With brightest gems;—aye, dazzi

He pointed to the brightest gems And here a cup of water, in Chr One sparkling hour has saved sh To deck the crown, which she at But Oh, the many hours, so sadd And then in darkness merged th And upward, sobbing through the A prayer ascended, from my sou

A prayer, that Jesus' blood would

And help me make the hours, fo

He said: "Here is a sigh, and he

Filled out with jewels, as they le CHRISTIAN THEOLOGY

BY REV. THOMAS R. WI HIS NATURE AND H

The Spirit is mentioned in ment alone, about three hu the frequency with which th tioned is not so prominent a and interesting relations in resented as standing to the The agency of the Spirit in demption of Christ is indi salvation of men. With t us we ought, if possible, to Bible teaches concerning th

1. Do the Scriptures teac 80n? The personal pronot in relation to the Holy Acts 13:2 the Holy Ghost me Barnabas and Saul, for unto I have called them." (John 15:26), "When th come whom I will send no Father, he shall testify of m he instead of it indicates

stand in such relations to