

# The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

TERMS—\$3 A YEAR, IN ADVANCE

VOL. XLIII.—NO. 20.

ALFRED CENTRE, N. Y., FIFTH-DAY, MAY 19, 1887.

WHOLE NO. 2203.

## The Sabbath Recorder.

Entered as second-class mail matter at the post-office at Alfred Centre, N. Y.

CONTENTS.	
Consolation—Poetry.....	1
Christian Theology—No. 3.....	1
Fitting Forward—No. 6.....	1
Late in the Sabbath.....	1
MISSIONS.	
Seventh Day Baptist Missionary Society—No. 12.....	2
From Dr. Swainey.....	2
Correspondence, Mrs. C. M. Lewis.....	2
SABBATH REPORTS.	
Outlook Correspondence.....	3
The Logic of It.....	3
EDUCATION.	
Right Thinking.....	3
Write It Down.....	3
Education in Public Schools.....	3
Clippings.....	3
TEMPERANCE.	
Tobacco and Alcohol.....	3
Items.....	3
EDITORIALS.	
Paragraphs.....	4
The Rum Fiend.....	4
COMMUNICATIONS.	
Kisses.....	4
Mrs. Adellah Green Mills.....	4
Correspondence, J. Clarke.....	5
Tract Society.....	5
HOME NEWS.	
Alfred Centre, N. Y.....	5
Little Genesee, N. Y.....	5
Plainfield, N. J.....	5
Jackson Centre, Ohio.....	5
Milton, Wis.....	5
Walworth, Wis.....	5
CONDENSED NEWS.	
MARRIAGES AND DEATHS.....	5
SERMONS AND ESSAYS.....	5
Sermon, Rev. W. C. Tisworth.....	6
MISCELLANY.	
Life's Lessons—Poetry.....	6
Course.....	6
A Question for a Lawyer.....	6
No Use to Get Mad.....	6
A (Trivial) Character—Poetry.....	6
Mother's Heart's-Base.....	7
Finding Pharaoh.....	7
Conversion of Children.....	7
POPULAR SCIENCE.....	7
CATALOGUE OF PUBLICATIONS, ETC.....	7
THE SABBATH-SCHOOL.....	8
SERIAL NOTICES.....	8
BUSINESS DIRECTORY.....	8

### CONSOLATION.

BY O. A. STILLMAN.

(John 14: 3.)

There is a hope that brightly comes  
To rollers 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. B. 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 a man as other men ought to be and would be if they did not sin.

Such a view probably results from a total misconception of the nature of the work of redemption. The advocates of that position 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 between God and man is to be affected by and through the one person, Jesus Christ. He must participate in the nature of the one to be redeemed, and at the same time be able and willing to bear the curse of man's sin, render perfect obedience to divine law and subdue the power of sin in the world. From the beginning to the end, therefore, of the Sacred Volume, a God man Redeemer is held up as the object of supreme reverence, love and confidence to the perishing children of men. This doctrine of the divinity of the Redeemer pervades the entire Scriptures, and is to the Bible what the soul is to the body, the vital principle without which the Scriptures are a cold, lifeless system of history and moral precepts.

After the temptation and fall of our first parents, it was announced that the seed of the woman should bruise the serpent's head. The unfolding of the plan of the redemption interprets this promise as relating to the Redeemer. As seed of the woman, his humanity

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 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 recognized 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 refusal to receive, love, trust, worship and 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 not 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 do whatsoever I command you." "He that heareth me heareth God." "I and the Father are one, he in me and I in him."

His control over all finite agents is a proof of his divinity. He sends angels to execute his will, "to gather out of his kingdom all things that offend." "Whoever shall confess me before men, him shall the Son of man also confess before the angels of God; but he that denieth me before men, shall be denied before the angels of God." Luke 12: 8, 9.

His promises prove his divinity. None but God can forgive sins, yet Christ makes such a promise. He promises to send the Holy Spirit; he promises to hear and answer the prayers of his people in all ages and in all parts of the world. "Whoever ye shall ask in my name, I will do it." "Wherever two or three are gathered together in my name, there am I in the midst of them." The promises are almost countless, and they contemplate what is beyond finite power to bestow. Every miracle of Christ was a visible evidence of his divinity, doing it, as he did, in his own strength. For this reason he referred to his work as evidence, "Though ye believe not me, believe the works, that ye may know and believe, that the Father is in me and I in him." "If I do not the works of my Father, believe me not." John 10: 38, 39.

But it should be remembered that the evidence of the divinity of Christ does not rest on a few isolated passages only, but on the whole revelation concerning him. It is wrought into the texture of the entire Scrip-

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 Cor. 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: 26. He is the head of the church, from whom it derives its life, Eph. 4: 16. He sanctifies the church, Eph. 5: 26.

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

### FITTING FORWARD.

N. Y.

#### THE BOOM IN THE SOUTH.

It took all day to ride from Nashville to Montgomery, a matter of three hundred miles. Well, this is faster than our fathers were accustomed to go. When the Scribe was born there was not in the whole country, that many miles of railroad, and he counts himself still among the young folks. In those days it would have taken a week to make the same journey. How much faster our grandchildren may travel we cannot now conjecture, but there is no reason to suppose the limit is yet reached. Three hundred miles southward in one day caused spring to develop fast. At Nashville the earliest spring flowers were venturing out. In two hours we found peach and wild cherry trees in full bloom; then came a wild spirea with its white flowers, and gradually the leaf buds opened until before night the birch trees were in full leaf, and others were fast showing green. At Montgomery the apple trees were in bloom. And this was the third of March.

At Columbia, we crossed the Duck River, and at Pulaski what they said was Duck Creek. It has, however, no relation to the river of the same name, but is a branch of the Elk. A group of boys, in various degrees of dilapidation, danced jigs, stood on their heads, and strove with each other for the pennies and nickels thrown to them by the passengers. At one time the whole group came near rolling in one writhing mass of legs, heads and arms, down the shaly bank, into the creek, to become black ducks, but an instant later, they were up, and, with one voice, crying out, "Here, boss, toss us 'nother!" As we moved on from this place, the Donna was observed in deep meditation.

"A penny for your thoughts!" said one. "Oh! I was only thinking, from what we see about us, that there is no present danger of the colored race becoming extinct. They seem to multiply like flies." "Ah," said the Philosopher, "that is one of the compensations of Nature. Like flies, they are liable to early death. The late census shows that probably fifty per cent more colored than white children, in proportion to the number born, die in infancy. Hence Nature provides a greater supply. It is singular that as nations and communities advance in civilization, the birth rate and the death rate both diminish, more particularly among the young."

"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 nor butter for our bread; so, remembering that "it is more blessed to give than to receive," we meekly paid our seventy-five cents each, and left.

"Why do they call it Decatur?" asked La Belle, in search of knowledge. "Because," quoth the Scribe, "they are out of provisions. The name comes from the prefix *de*, a negative, and *cater*, to provide food. It was named by a prophet, and now its citizens are eagerly hoping for another profit to come."

But at Birmingham we found more evidence of the "boom." This town had 3,000 inhabitants in 1880; now they come in faster than they can find room; though nearly every house is an improvised hotel, we are told that many visitors have to camp out, while others are lucky if they can get a chair, out of doors, in the which to pass the night. The station was like that of a great 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 three mammoth hotels are in process of erection, and new "companies" are being formed so rapidly that no one can tell which is the latest. Streets are being laid out so lavishly that for six miles around the farms are laid out in blocks and divided into building lots.

A great deal that has been said about Birmingham is not true, but the following may be considered settled facts: 1st. Birmingham is on high ground. Water runs away from it in every direction. But it is growing higher every day. It's a mountain. In the center of the town, land has got as high as one thousand dollars a foot. Even six miles out from the center, it is said to be held at forty dollars a foot. A few years ago any of it could have been bought for five dollars an acre, and marvelous stories are told to gaping visitors of marvelous fortunes made by those who owned it, or bought it early.

2d. Birmingham is a "natural center." Any one can see that by looking at the map, and noting how the streams stand around it pointing their long lank fingers towards it, as if to call attention to its advantages. On a globe it will be seen that it stands precisely opposite the center of the earth, and that a line drawn through it, north and south,

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 Cahawbe 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-balm.

G. H. B.

### LATE IN THE SABBATH.

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 *opé* 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. Thayer'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: *επιφωσκω*, to grow light, to dawn, followed by *eis*. Matt. 28: 1. *Eis*, relating to time, denotes entrance into a period which is penetrated, as it were; that is, duration through a time: *τη επιφωσκουση (ημερα) εις μιαν σαββατων*, *dawning into the first day of the week*.

The same writer would have us believe that the Peshito Syriac version corroborates his theory. He quotes its rendering of the first phrase of this same passage: "In the evening of the Sabbath," with the commendation "being in a cognate language" (he probably alludes to Matthew's Hebrew Gospel), "it has great claims to accuracy of thought and expression." If he had also quoted the second phrase, the reader could have discovered how this ancient version, which "has great claims to accuracy of thought and expression," renders *τη επιφωσκουση*, etc. I will here give Walton's translation of the Syriac: *Near the morning of the first day of the week.* A. W.

Sisco, Florida.

ALFRED CENTRE, N. Y.

Berlin, N. Y.

New York City.

Leonardville, N. Y.

Plainfield, N. J.

Westerly, R. I.

Milton, Wis.

Milton Junction, Wis.

Chicago, Ill.

Milton, Wis.

## The Sabbath Recorder.

PUBLISHED WEEKLY

AMERICAN SABBATH TRACT SOCIETY.

ALFRED CENTRE, ALLEGANY CO., N. Y.

TERMS OF SUBSCRIPTION. \$3 00

ADVERTISING DEPARTMENT.

JOBS OFFERED.

IMPERFECT IN ORIGINAL



**Sabbath Reform.**

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

**OUTLOOK CORRESPONDENCE.**

583 TOPEKA AVENUE, N. Topeka, Kan.,  
JAN. 29, 1887.

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 standpoint of a nearly confirmed skeptic; therefore every step in the way out was by the closest thought I was capable of. Every Dr. has his own nostrum. You are manifestly 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 I think you have dropped out of the great formula one essential ingredient, apparently ignorant of its existence. You ignore, very 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 day." Your theory seems to me to have the effect, as you treat it, of exalting a minor (though important) wheel in the system, to be the balance wheel and center, and to throw your base lock from the gospel to the 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 sending your papers under a false impression. I sometimes find items of value and sometimes find not the time even to open it, and it disappears in the *ominum gatherum* in the study. I cannot in conscience wish you any great success, for I think you are mistaken and pulling at the wrong rope, and wish your pure energy and zeal could be bestowed in a more advantageous field. Still I am content you should do your duty as you see it, and I must try to do mine.

Respectfully and truly yours, in, as I trust, the common cause of Christianity,  
J. N. LEE.

We admire the frankness and courtesy of the foregoing, neither do we wonder that the importance of the Sabbath question is 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 but passing attention to the Sabbath question. 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 regret the fact that good and earnest men 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 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.

If the question with which we are dealing were a new one, brought forth for the sake of giving the world a new theory, the refusal to examine it would be less worthy of condemnation, and less disastrous to those

refusing. The experience of each year 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 suffrance, 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 everlasting 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 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 things cultivate self-righteousness more than 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.

"I gave them my Sabbaths to be a sign between me and them." Ezek. 20:12.

"Thou comest down also upon Mount Sinai, and madest known unto them thy holy Sabbath and commendest them precepts, statutes and laws, by the hand of Moses thy servant." Neh. 9:14.

"Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant: it shall be a sign between me and the children of Israel forever." Exod. 31:16, 17.

Its forming part of the Decalogue does not make it of universal obligation. Political, positive or ceremonial duties are sometimes enumerated with those which are natural and universal.

The observance of the Sabbath was not one of the articles enjoined by the apostles, upon them "which from among the Gentiles are turned unto God." Acts 15.

Your effort is praiseworthy, yet religious papers still speak of the Sabbath and Sunday as synonymous, and labor to enforce 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 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 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 Sabbatarianism. 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 from the beginning, are neither removed 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 narrow-minded men can be. We are quite ready to forgive him, so far as any personal feeling is concerned, but for the sake of truth and broad thought and Christian charity, he deserves rebuke. We do not care to waste any words in attempting that rebuke which

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 *The 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 called Sabbath by Moses. Perhaps it is our Monday, or Tuesday. No man can tell, (5) by assuming that the whole Christian world has been sinfully wrong in this matter for 1800 years.

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 LOGIC 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 them to take it. By the authority of civil law they must take the Sabbath rest whether or not they wish it. But in commenting on the meeting of locomotive engineers, held 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?"

By putting "this and that together," we shall learn that it is the intention of our model reformers to give us a legal or compulsory Sabbath rest "sacred for worship."

This is the plain, evident meaning of the language. They will compel all classes to take a Sabbath rest, but they cannot have it for rest "unless they keep it sacred for worship." Hence, they will compel all to keep a day "sacred for worship." This is the inevitable logic of their position. They may, indeed, make a law to compel all classes to rest from labor on a certain day, and they may make a law that all shall attend places of worship on that day. But, alas, they cannot make them worship. They may enforce 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 understanding."

**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 of sitting down at his desk or table every evening and spend twenty or thirty minutes in writing his thoughts of any familiar topic, he would find in a short time, that he could write with ease and expression, that he would have increased power of expressing his thoughts in correct language. There is no

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 yourself, but the act of writing one idea will induce others. If one will persist in this practice, 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. I was told by a friend who had followed this 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 delivered before the Nineteenth Century Club, on "Brain-forcing in Children," published 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 instruction—partly good, partly bad, with too much of the cramming process. "One of the greatest mistakes," says Dr. Hammond, "made in our present system of educating children, is, that they are given too many subjects to 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 arithmetic, and also that the larger part of the time prescribed for it is given to technical and difficult applications, which are logical, rather than mathematical, in their character. Fifty years ago, when arithmetic was the chief study in the public schools of this country, there may have been a partial justification for the time it occupied; but, as now the courses are loaded down with studies, less time should be given to arithmetic, and it should be taught as a means to something higher.

**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 good idea.

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 interest.

Dr. Tyndall has been compelled, by the state of his health, to resign the chair of natural philosophy at the British Royal Institution, 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, Finnish, Polish, Italian and Chinese—are spoken in Minnesota. The governor's message was printed in each of these languages.

**Temperance.**

"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 its cells, weakens the intellect—nearly destroying the will power, impairs the heart's action, produces insanity, and sometimes delirium tremens, predisposes to all forms of

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

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 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 it, and avoided by all who have not been defiled 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 tobacco may lead them on to a wreck of the physical, intellectual, and moral powers; and that, 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, Japan*.

**ITEMS.**

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 \$74,000,000 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 prosperous 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 violation.

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 abstinents 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 that 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 the hearts against God and his truth." The sentence has been duly added to the stone.

Thank every one of my friends. I could scarcely enjoy the silk quilt at first, so great was my astonishment at its beauty and workmanship. 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 examination cannot do it justice. The names it enhance its value to me very much, and shall take great pleasure in dwelling upon them.

The mail goes out so soon that we have hardly time to look over and enjoy it and the gifts yet, but I would like to return now, all our friends through the length and breadth of our denomination, my most sincere 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 very burdened with necessary correspondence, and I have, on this account, hesitated about writing to you; but my heart is burned for the prosperity of our missionary enterprises, and the vital question of ways and means to carry them forward. O that I might be impressed with the importance of the work, cheerfully do their share toward trying it forward; then might the cry of the destitute be heeded, and needed help applied.

But what can be done to arouse the people to meet the demands that are upon us? Our fields are enlarging, and calling for more men and means; our Holland mission is pressing and demands more aid, and would have it; our China mission should be enforced with a man and his wife, and two good ladies, one to assist Mrs. Davis in the school, and one to help Dr. Swinney in the medical work, and where are the means? Silver and the gold are the Lord's, and cattle upon a thousand hills; yea, the increase of the earth is his also, and he has appointed man his steward, and richly endowed with facilities whereby he may increase the fruitage of the earth and bring to perfection new inventions which expand the wealth of the world. And shall man gather to himself this wealth, and live on the bounty of great Creator, and fail to render unto that which is his due? Shall he make provision for all other wants and dole out a miserable pittance to the Lord's treasury? He forbid! O that our people, by enlarged benevolence, might gather to themselves some of the true riches, the wealth of souls, and through their instrumentality.

The words of those Chinese women, mentioned by Dr. Swinney in one of her communications, keep ringing in my ears: "I never heard of Christ." Never heard Christ, the Saviour of sinners; never heard Jesus, the light of the world, the joy of Christian, the comforter of the sorrow-healer of bruised and bleeding hearts! Never 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 power to uplift and save humanity; is it not enough to stir every Christian heart? to bring tears of sorrow and tears of repentance that have done so little to evangelize the world? O God forgive us, and lead us to true consecration of heart and life, that we may be faithful stewards of his bounty and the manifold riches of his grace.

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

We are about trying a new method in our religious society, with what results, time will show. I think our society meetings are becoming more interesting. We shall endeavor this year to inform ourselves more thoroughly in regard to missions of other denominations.

MRS. C. M. LEWIS.

Mr. McGILLYCUPPY, the agent of the office at Pine Ridge, Dak., says: "When I assumed charge of this agency in 1879, the duty of the agent was to act as a sort of national poor-master, and deal out rations to the Indians who had begun farming, and had 625 houses, engaged 500 wagons in planting, built 135 miles of telegraph line, and 1,500 head of cattle, employed 40 sewing machines in putting up hay, kept a shingle, planing and corn mill going, advanced in every respect in civilization, by necessitating an increased force of white employes and instructors."

The Moravians, so distinguished for missionary work, have sent out \$25,000 to "the work beyond," raised \$300,000 yearly for work and have kept nine vessels busy in interests of missions.





Sermons and Essays.

SERMON.

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.

This passage is the closing petition of the prayer of Jesus for his disciples, which follows his discourse to them after the eating of the Passover supper, the last night of his life. Such a prayer fittingly closes that most remarkable discourse. It breathes forth the deepest and tenderest feeling for the disciples, such as we would expect to find in the last words he was permitted to say to them alone, before his death, which was to cast such a shadow upon him, and upon their hopes and anticipations.

Last words are naturally serious. They are never trifling and light where the meaning of life and death is fully understood. Especially would we expect to find the last words of Jesus full of tenderness of feeling, and weighty with important truth; and so we do find them. No words of the Master have so touched Christian hearts as those given us in the 14th to the 17th chapters, inclusive, of John's Gospel. The prayer is not to be set off from the discourse, but rather it is to be taken as its most natural ending. As the feeling of the Lord deepened, it naturally expressed itself in prayer.

There are some things to which I wish to ask your attention before giving it to the text especially. In the very beginning of the prayer, Jesus uttered these words: "Even as thou hast given him power [authority, in the Revision] over all flesh, that he should give eternal life to as many as thou hast given him." He prays as one who has authority to give eternal life, not as one who promises it with a perhaps. The prayer is not, then, simply an expression of a desire, which may or may not be granted, as in the case of our desires—some of which are not granted—but it is the expression of Jesus' purpose, as he has authority to give eternal life to those whom God has given him. Jesus not only prays that these things may be done for his disciples, but he will do them for his disciples. Here, then, is a solid foundation of certainty upon which to rest. We are not building upon the quicksands of some unauthorized teacher's theory when we settle our hope upon Jesus' words, but upon the rock of the promise of him who has been given authority and power. So when we come to the text and hear, "I will that they also whom thou hast given me be with me where I am; that they may behold my glory," we may remember it is not Father, I wish; or, Father, I desire; or, Father, I hope that they also whom thou hast given me, may be with me where I am; but it is, Father, I will. It is an expression of Jesus' determination, not of his desire; what he will do, and not what he would like to do.

Remembering this, let us now see that the 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. He prays that they may be united, as the Father and the Son are united. 4. In the petition which is our text, he prays that they may be with him in his glorified state, 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 whom Jesus was praying; and (2) what he was praying for in their cases.

1. Those for whom Jesus was praying. They are called, "Those whom thou hast given me." Those who had been given to Christ were they who then stood about him, the eleven followers who had been with him during all of his mission. But there were others who had been given to him; other men, and women too, who were faithful disciples, as he once said, "Other sheep I have which are not of this fold." He also says in this prayer, "Neither pray I for these alone, but for those also that shall believe on me through their word: that they may all be one." Jesus has determined to have with him, in his glory, then, the circle of the discipleship as they shall come from the east and from the west; and from all nations, peoples, kindreds and tongues. They are to be the real disciples of all ages and all countries, not the saints in the catalogues, not the professors on the books, but they whose names are written in the Lamb's

Book of Life, as well as in the world's catalogues and records; and, it may be, whose names never were on the world's records of the saints. The whole true discipleship; the new men in Christ Jesus; those who have been real confessors of his name, by life as well as by lips; those to whom Christ says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me;" those who, like Melchizedek, and the wise men from the east, and Cornelius, are outside saints, and those who, like Joseph and Isaiah and Stephen, are inside saints—all these are they for whom Jesus prays, "I will that they may be with me where I am." We may confidently expect such a thing, for Jesus is so confident that in this he is so in accord with the will of the Father that it is not a matter of speculation, but of faith and hope.

2. In the second place, let us see what it is Jesus so confidently prays for, in the cases of these disciples. The text expresses it in these words: "That they may be with me where I am; that they may behold my glory."

We say, then, 1st. Where Christ is is a place. It is not a state, a condition simply, with no location, but it is as much a place prepared for the abode of the children of God after death as the earth is a place prepared for the abode of men before death. Jesus, in this world, had a body, and it required a locality; he has now a "glorious body," and it requires locality as truly as did the physical body. I think the idea of heaven which the Bible gives us cannot be satisfied short of an actual dwelling place which is fitted for a home of God's children, and for which God's children are fitted. "In my Father's house are many mansions. If it were not so I would have told you; I go to prepare a place for you." Paul was willing to be absent from the body and present with the Lord. He seemed to think of Jesus as in a place, and he desired to go there and be there with him. If it were not a place, in what respect were it better for Paul to go out of the body to be near Christ, than to be in the body and be near him? Where heaven is, or how great it is, or what it is, the Bible does not tell us; but it does lead us to expect that it is adapted to us and our abode in the spiritual bodies just as the earth is adapted to us for our abode in the physical bodies. The departure from this abode to the new abode is, to the righteous, a great gain. It is not a loss. We are not to say, Poor child! or poor man! or poor woman! when the Christian dies; for they lose nothing of the good of this world, and gain much by the change. What we leave here does not belong there, and we cannot use there. Life in this world is a state of embryo. "A man is not completely born till he has passed through death," said Benjamin Franklin. We are not at home till we are in heaven. We sojourn here, but we cannot really abide here. We are not, then, going into an indefinite spiritual condition or state when we leave this world by the door of death, but to a place, and that place is where the Master is. How large a place, how beautiful a place, what liberty and joy there is there! But it is not 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 given to Jesus Christ, and being prepared for his companionship. And this brings us to the second thing we wish to say about heaven.

2d. Where Christ is is heaven for the disciple, because Christ is there. The Lord said, "And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also." The happiness of heaven to the disciple comes from the presence of the Master. Where the treasure is there the heart will be also; and if Jesus is the heart's real Master, there is no home for us where Jesus is not; it matters not how splendid the heavenly city, how beautiful the heavenly home, the King of our hearts must be there for it to be our home. In the Revelation it is said of the servants of the Lamb, in the New Jerusalem, "And they shall see his face;" and Paul says of the disciples after the end of the world, "So shall we ever be with the Lord." It is not the home of many mansions, nor the multitude of the angels that makes heaven; it is not to remain with dear friends and companions that makes heaven, though doubtless this is one of the delights of heaven, and this is one of the things to be anticipated in heaven. The Lord teaches us that there is an affection higher than family affection. He says, "If a man come to me and hate not his father and mother, his wife and children,

yea, and his own life also, he cannot be my disciple." It is one of the great principles of the kingdom of God that the highest affection of the disciple is for his Master. The love of Jesus must be his controlling affection, and not the love of friends. If friends can turn us away from conscience; if we love friends too well to give Jesus supreme authority over us, we cannot be his disciples. This is not an arbitrary rule of the kingdom; it is one of the principles of the kingdom. And so we say that we are not to love friends the less, but Jesus the more; we are not to anticipate the reunions of the future life the less, but the companionship, the leadership, the presence of the Master the more; for heaven is not heaven where Jesus is not, and any place is heaven to the disciple where Jesus is.

There is one thing in being in Jesus' presence 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: "Beholding as in a glass [a mirror] the glory of the 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." I 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 the more shall we be like him, because we the more truly see him as he is. There we shall talk with him, shall have fellowship with him; there he shall be our Shepherd most truly, guiding us to fountains of waters of life. Do we now love the Lord Jesus? Is he to us the chief among ten thousand and one altogether lovely? Has he the control of our hearts, so that all other affections 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 have his presence. When we see the King in his beauty, that will be heaven for us whose King he is. This is the joy of all 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 cast in our lots with him to share good or ill fortune with him in this life, we participate in his triumph and the triumph of his kingdom. We belong to the victorious and not to the 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, of the great conquering kingdom of God, and so, we come to the last part of this petition, "that they may behold my glory."

3d. The disciple shares the triumph of the Master. To behold Jesus' glory is not simply to be a spectator of it, standing off and viewing it as a spectacle in which we have no part, but it is to share in the glory. When Jesus calls men into his kingdom, he says, "Narrow is the gate and straitened is the way that leadeth unto life." "If any man will be my disciple, let him deny himself and take up his cross, and follow me." And Paul says, "All that will live godly in Christ Jesus shall suffer persecution." We have already seen how the Lord requires that his disciples shall have no affection supreme above love for him. We are called to be disciples of him who came not to do his own will, but the will of him that sent him; who was obedient even to the degree of dying rather than be disobedient. To be a Christian disciple means to take issue with the selfish and sinful world on the question of life; and to do this means going in at a gate that is easy to miss and hard to enter, and walking along a way which is straitened. We do not find ourselves easily transformed from the way we naturally like

to go, and conformed to the way we ought to go. There is a law of our members warring against the law of our mind, so that though to will is present, we do not easily find a way to do what we will. So that the whole Christian life in this world is one of endurance; sometimes it is one of suffering, and always it is one of trial. But Paul said, "If so be that we suffer with him that we may be also glorified together" (with him). Again, he said, "If we endure, we shall also reign with him." This present life is, then, one of enduring, and the future life is one of rejoicing. To behold the glory of Christ is to share in it, and not to stand off and look upon it as upon some great and beautiful and wonderful sight which we may enjoy by seeing but may not enjoy by participating in. And what is the glory of 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 heaven as above them all in the affection 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 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 them to eternal life, and Jesus came as the expression of this love, that men might not 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 glory. 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 Judas, because he was a traitor, who loved this world more than he loved his Master; but it includes Peter, though he denied him; and Thomas, though he was hard to convince. So it includes all disciples who, though they fall, though they hesitate, are yet faithful at heart to the Master. Mr. Beecher once 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 Bible. 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 sake, but death has claimed her before she passed from the period of usefulness into that of old age, and waiting for the end. But,

"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 spurned, 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 true."

If sympathy can lighten a little the load which these sudden sorrows have laid upon you, you may be sure of it from this people, and all your denominational brethren and sisters. But the true sympathy comes from 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 saints."

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 back 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. Be brave, and be not disheartened, Though your hopes and plans may fail; He whose courage and faith are steadfast, Will, at last, please God, prevail. —Exchange.

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, 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.

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 fellow has gone into peril trembling and pale 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 England, he made up his mind that when war came, he would join the army. One thought held him back; he was awfully afraid of the dark, having been terrified by ghost stories 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 Bladensburg, 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 lost my musket in the mêlée, while bearing off a comrade whose leg was broken by a bullet." Another proof that even heroes run away sometimes. If heroes, why not boys? Every good soldier knows that there are times when discretion is the better part of 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, 'Do you love the Lord Jesus Christ?' 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 poured out his heart in supplication to God, the lawyer could not conceal his feelings. Tears started from his eyes, and he sobbed aloud. All present wept too, and when they had separated, the words, "What will you say, sir?" followed the lawyer home, and did not leave him till they brought him a penitent to the feet of the Saviour.

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, of Massachusetts, who was always characterized by 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) geese would be a very convenient stamp, for the ten-penny pieces and pippenny bits. This caused a great deal of mirth among the Members, excepting Lyons, who was so offended by it that he challenged the facetious judge to a duel. "What arrangements will you make?" inquired the man who carried the challenge. "None at all," replied the judge. "Why, are you willing to be called a coward?" "Yes, because I am a coward, and he knew it very well, or he never would have challenged me." This turned the laugh upon Lyons, who wisely concluded there was no use in trying to fight with a man who fired nothing but jokes.—Ben. Perley Poore.

A CURIOUS CHARACTER.

I am a curious little curled up My back is like a bow; And, though I've neither legs nor arms, I'm always on the go. In wagon and in carriage I'm always to be found; I never walk upon the earth, I never burrow in the ground. I haven't an ounce of sense, Of wit I've not a pound, But with knowledge and intellect 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 depend Without my help none would Brave knights would be less And every winsome little spirit Be sure to be less sprightly, Without my help the grave would And ghosts in hosts appear, Bald headed genies, sedate and dignified, Wigless, be filled with fear, To lose their wigs and goggles, But much more to be dreaded, The gay, the grave, the girls a' While I'm sure to be headed, I've told you all I dare to tell Without to you confessing, My name in full, which, you Is only got by guessing. —Presbyter.

MOTHER'S HEART'S-EASE.

"Here, father, I want to pin your coat." "Your first flower, Marion; it yourself. Father has no call for a coal shoveler wearing a flower." "Little did I think shoveling coal." "No matter, father; I want my flower; I love it so, and I love him! John Mills took sharp pain how little cause should be for it. He had kept away from Marion might have had careful mother comforts, while, as it were, mother had to leave her and give and the girl lay in bed alone with boxes of plants. He could once, but let Marion pin the button on his shabby coat, then stooped good-bye.

"You look like your flower," said her father. "That's what mother says. Mother's heart's-ease—that's Marion."

The yellow pansy with its certainly reminded one of the silver golden hair and dark blue eyes, looking at the flower, in resolutions to keep steady, and try Marion's flower brought him. At the first place where he officed the lady of the house had standing at the window, and, who so respectable a man should be engaged him to put in two more "jobs" made John's hands and his face dusty. It was dry and nearly twelve shillings in his pocket was only a few minutes past.

"If I get one stiff glass," he thought, ready for three or four to that'll be a good day's work for me turned to enter a saloon. The pansy hanging its head as John stopped—he could not tell if the flower in there; it seemed like he passed the store and walked could he do? He must have the flower.

Just then a little girl with yellow eyes came by holding an orange. She reminded John of the children's astonishment when a man "stopped them and handed one a beautiful pansy.

"Here's a pin to fasten it when man. 'If I'll freshen up when water."

Now it happened that Blossom called the little girl, had just for a flower. She had been thank in but one way, so Dick took the flower and pin back, she stepped up to John when looking at the pretty picture been made, and said:

"You's a very good man; give you a kiss," and almost before John had stooped down and from the little one.

"You's a very good man," said in his ears as he started away to quench the thirst which possessed he thought him good! Much for the liquor, he held back.

"Why not try once more conscience. 'Suppose you keep shops, and be what those little for you?' and he walked on and he met a friend—a real friend not seen for years. This friend their lunching together, learned story of John's failures, and gave him another chance—for sick child. And so—through the children's influence—better



The Sabbath School.

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

INTERNATIONAL LESSONS, 1887.

- SECOND QUARTER. April 2. Joseph sold into Egypt. Gen. 37: 22-36. 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: 1-14. May 7. The Chlid Moses. Exod. 2: 1-12. 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: 1-14. June 4. The Manna. Exod. 16: 4-12. June 11. The Commandments. Exod. 20: 1-11. June 18. The Commandments. Exod. 20: 12-21. June 25. Review.

LESSON IX.—THE RED SEA.

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 them. 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, and his horsemen. 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 of the cloud, and troubled the host of the Egyptians. 25. And took off their chariot-wheels, that they drove them heavily; so that the Egyptians said, Let us flee from the face of Israel: for the Lord fighteth for them against the Egyptians. 26. And the Lord said unto Moses, Stretch out thine hand over the sea, and the waters shall be turned upon the Egyptians, and shall cover them, and shall overthrow their chariots, and 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 fled against it, and the Lord overthrew 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. 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 when thou treadest upon the fire, thou shalt not be scorched: when thou shalt pass through the rivers, they shall not overflow thee. Isa. 43: 2.

BIBLE READINGS.

- Sunday. Exod. 14: 19-31. Deliverance from enemies. Monday. Exod. 12: 29-39, 18: 17-23. Israel's outgoings. 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: 23-28. Security assured. Sabbath day. Rev. 15: 1-14. Heaven's triumphant song. TIME.—B. C. 1461. PLACE.—Goshen.

OUTLINE.

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

INTRODUCTION.

The last lesson contained the directions concerning 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 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; 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 to leave the land at once. The Israelites asked of 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 they also bore with them the mummied remains of Joseph, for burial in the Land of Promise. They first assembled at Succoth, which was inside of the fortifications which protected the north-east border 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 night at the Red Sea, must have been several days, 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 53: 1, 2, 3, 4. 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 and leading; but when the Egyptians rise up in pur-

suit, then he is represented as going behind in token of defense or 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 them.

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 hand 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, converted 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 ebbing of the tide, made the water unusually low, so as to lie bare and dry a 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. This is a form of expression by which to declare that God, in a miraculous way, intercepted the plans of the Egyptians. They were "filled with dismay and thrown into confusion."

V. 25. And took off their chariot wheels, that they drove them heavily. Thus the Lord defeated them by disabling their chariots. In this way they were hindered from rapid movements, and were soon convinced that the God of Israel was preventing them. Let us flee from the face of Israel; for the Lord fighteth 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 Egyptians fled against it. This is better rendered, "to its wonted flow." When the Egyptians would flee, their retreat was cut off by the reflux of the waters. And the Lord overthrew the Egyptians. This literally means, "shook off," as leaves or fruit are shaken from a tree in disorder and confusion. V. 28, 29. These verses are simply a repetition, a Hebrew custom, to keep in mind what to them was the most important fact.

V. 30. Thus the Lord saved Israel that day out of the hand of the Egyptians. This ascribes the deliverance of the Israelites entirely to the Lord. V. 31. And the people feared the Lord, and believed 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 awakened, and they worshiped God with hearts filled with gratitude and joy. They had distrusted Moses when they saw the hosts of Pharaoh in their 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 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. Randolph. WESTERN ASSOCIATION. With the Church at Richburg, N. Y., June 16-19. Preacher of Introductory Sermon, George W. Burdick. NORTH-WESTERN ASSOCIATION. With the Church at Dodge Centre, Minn., June 23-26. Preacher of Introductory Sermon, G. J. Crandall. The following order of exercises has been approved by the Executive Committee of the Eastern

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 committees. 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?" B. F. Rogers. 11, Missionary conference, conducted by I. L. Cottrell. 12, Adjournment.

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. H. Lewis. 4, Miscellaneous business.

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. Carpenter.

Evening.

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

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 Societies.

Afternoon.

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

Evening.

- 7.30, Praise service. 8, Sermon, by delegate from the South-Eastern Association. Adjournment.

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

- 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.

- 10.30 o'clock, essay, "Amusements," Florence M. Randolph.

Afternoon.

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

Evening.

- 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. 3.30, Tract Society's hour.

Evening.

- Religious service. Sabbath-day Forenoon.

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

Afternoon.

- 2.30 o'clock, sermon by the delegate from the Eastern Association, followed by conference-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 desiring 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. EMMA 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 during the millennium? S. A. Maxson. Exegetics of Heb. 4: 9. A. McLearn.

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

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

PERSONS 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 23d St.; entrance on 23d St. (Take elevator.) Divine service at 11 A. M. Sabbath school at 10.15 A. M. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service.

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

Business Directory.

It is desired to make this as complete a directory as possible, so that it may become a DENOMINATIONAL DIRECTORY. Price of Cards (3 lines), per annum, \$3.

Alfred Centre, N. Y.

ALFRED UNIVERSITY, ALFRED CENTRE, N. Y. Equal privileges for Gentlemen and Ladies. Spring Term opens March 30, 1887. Rev. J. ALLEN, D. D., LL. D., PH. D., President.

THE ALFRED SUN, Published at Alfred Centre, Allegany County, N. Y. Devoted to University and local news. Terms: \$1 per year.

UNIVERSITY BANK, ALFRED CENTRE, N. Y. E. S. BLISS, President. WILL H. CRANDALL, Vice President. E. E. HAMILTON, Cashier.

This Institution offers to the public absolute security, is prepared to do a general banking business, and invites accounts from all desiring such accommodations. New York correspondent, Importers and Traders National Bank.

W. W. COON, D. D. S., ALFRED CENTRE, DENTIST. OFFICE HOURS.—8 A. M. to 12 M.; 1 to 5 P. M.

M. BOURDON COTTRILL, DENTIST. HORNELLVILLE AND ALFRED CENTRE, N. Y. At Alfred Centre Mondays.

SILAS C. BURDICK, Books, Stationery, Drugs, Groceries, etc. Canned MAPLE SYRUP a Specialty.

A. A. SHAW, JEWELER, AND DEALER IN WATCHES, SILVER WARE, JEWELRY, &c.

J. M. HUFF, PIANO TUNER, will be in town once in three months. Charges reasonable. Satisfaction guaranteed. Leave orders at Shaw's.

BURDICK AND GREEN, Manufacturers of Tinware, and Dealers in Stoves, Agricultural Implements, and Hardware.

BUSINESS DEPARTMENT, ALFRED UNIVERSITY, A thorough Business Course for Ladies and Gentlemen. For circular, address T. M. DAVIS

THE SEVENTH-DAY BAPTIST QUARTERLY, A Repository of Biography, History, Literature, and Doctrine. \$2 per year. Alfred Centre, N. Y.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY. E. P. LARKIN, President, Alfred Centre, N. Y. D. E. MAXSON, Corresponding Secretary, Alfred Centre, N. Y. L. E. LIVERMORE, Recording Secretary, Alfred Centre, N. Y.

W. C. BURDICK, Treasurer, Alfred Centre, N. Y.

SABBATH-SCHOOL BOARD OF GENERAL CONFERENCE. H. C. COON, President, Alfred Centre, N. Y. T. R. WILLIAMS, Cor. Sec., Alfred Centre, N. Y. E. S. BLISS, Treasurer, Richburg, N. Y.

Alfred, N. Y.

J. C. BURDICK, WATCHMAKER and ENGRAVER. AURORA WATCHES A SPECIALTY.

Sisco, Florida.

SISCO FLORIDA.—For information concerning land in this part of Fruitland Peninsula, Fla. and country good for Florida homes, groves and gardens, address Pine Ridge Company, Sisco, Fla.

Ardover, N. Y.

A. B. WOODARD, DENTIST, IS MAKING Rubber Plates by a new process. His own invention. The best thing out. Send for circular.

E. A. COTTRELL, Breeder of Percheron Horses. Six State Fair premiums out of eight exhibits.

Berlin, N. Y.

E. R. GREEN & SON, DRUGGERS IN GENERAL MERCHANDISE. Drugs and Paints.

New-York City.

THE BABCOCK & WILCOX CO. Patent Water-tube Steam Boilers. GEO. H. BABCOCK, Pres. 30 Cortlandt St.

R. M. TITSWORTH, MANUFACTURER OF FINE CLOTHING. Custom Work a Specialty. A. L. TITSWORTH. 800 Canal St.

C. POTTER, JR. & CO. PRINTING PRESSES. 13 & 14 Spruce St.

C. POTTER, JR. H. W. FISH. JOS. M. TITSWORTH.

Leonardville, N. Y.

ARMSTRONG HEATER, LIME EXTRACTOR, and CONDENSER for Steam Engines. ARMSTRONG HEATER CO., Leonardville, N. Y.

Plainfield, N. J.

AMERICAN SABBATH TRACT SOCIETY. EXECUTIVE BOARD.

C. POTTER, JR., Pres., J. F. HUBBARD, Treas. D. E. TITSWORTH, Sec., G. H. BABCOCK, Cor. Sec. Plainfield, N. J.

Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 P. M.

THE SEVENTH-DAY BAPTIST MEMORIAL BOARD.

CHAS. POTTER, Jr., President, Plainfield, N. J. E. R. POPE, Treasurer, Plainfield, N. J. J. F. HUBBARD, Secretary, Plainfield, N. J.

Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

POTTER PRESS WORKS. Builders of Printing Presses. O. POTTER, JR., Proprietor.

W. M. STILLMAN, ATTORNEY AT LAW. Supreme Court Commissioner, etc.

Westerly, R. I.

A. L. BARBOUR & CO., DRUGGISTS and PHARMACISTS. No. 1, Bridge Block.

E. N. DENISON & CO., JEWELERS. RELIABLE GOODS at FAIR PRICES. Finest Repairing Solicited. Please try us.

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

PHENIX MUTUAL LIFE INSURANCE CO. OF BARNSTABLE, CONN. WM. C. STANTON, General Agent, 5 Custom House St., Providence, R. I.

Westerly, R. I.

ALFRED UNIVERSITY, ALFRED CENTRE, N. Y. Equal privileges for Gentlemen and Ladies. Spring Term opens March 30, 1887. Rev. J. ALLEN, D. D., LL. D., PH. D., President.

THE ALFRED SUN, Published at Alfred Centre, Allegany County, N. Y. Devoted to University and local news. Terms: \$1 per year.

UNIVERSITY BANK, ALFRED CENTRE, N. Y. E. S. BLISS, President. WILL H. CRANDALL, Vice President. E. E. HAMILTON, Cashier.

This Institution offers to the public absolute security, is prepared to do a general banking business, and invites accounts from all desiring such accommodations. New York correspondent, Importers and Traders National Bank.

W. W. COON, D. D. S., ALFRED CENTRE, DENTIST. OFFICE HOURS.—8 A. M. to 12 M.; 1 to 5 P. M.

M. BOURDON COTTRILL, DENTIST. HORNELLVILLE AND ALFRED CENTRE, N. Y. At Alfred Centre Mondays.

SILAS C. BURDICK, Books, Stationery, Drugs, Groceries, etc. Canned MAPLE SYRUP a Specialty.

A. A. SHAW, JEWELER, AND DEALER IN WATCHES, SILVER WARE, JEWELRY, &c.

J. M. HUFF, PIANO TUNER, will be in town once in three months. Charges reasonable. Satisfaction guaranteed. Leave orders at Shaw's.

BURDICK AND GREEN, Manufacturers of Tinware, and Dealers in Stoves, Agricultural Implements, and Hardware.

BUSINESS DEPARTMENT, ALFRED UNIVERSITY, A thorough Business Course for Ladies and Gentlemen. For circular, address T. M. DAVIS

THE SEVENTH-DAY BAPTIST QUARTERLY, A Repository of Biography, History, Literature, and Doctrine. \$2 per year. Alfred Centre, N. Y.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY. E. P. LARKIN, President, Alfred Centre, N. Y. D. E. MAXSON, Corresponding Secretary, Alfred Centre, N. Y. L. E. LIVERMORE, Recording Secretary, Alfred Centre, N. Y.

W. C. BURDICK, Treasurer, Alfred Centre, N. Y.

SABBATH-SCHOOL BOARD OF GENERAL CONFERENCE. H. C. COON, President, Alfred Centre, N. Y. T. R. WILLIAMS, Cor. Sec., Alfred Centre, N. Y. E. S. BLISS, Treasurer, Richburg, N. Y.

Chicago, Ill.

ORDWAY & CO., MERCHANT TAILORS. 205 West Madison St.

FRED D. ROGERS, M. D. PHYSICIAN AND PHARMACIST. Office, 3834 Prairie av. Store, 2406 Cottage Grove St.

C. B. COTTRELL & SONS, CYLINDER PRINTING PRESSES, for Hand