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PUBLISHED WEEKLY AMERICAN SABBATH TRACT SOCIETY.

ALFRED CENTRE, ALLEGANY CO., N. Y.

apers to foreign countries will be charged 50 cents adonal, on account of postage. o paper discontinued until arrearages are paid, except the option of the publisher. ADVERTISING DEPARTMENT.

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Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

TERMS—82 A YEAR, IN ADVANCE

VOL. XLIII.-NO. 22.

ALFRED CENTRE, N. Y., FIFTH-DAY, JUNE 2, 1887.

WHOLE NO. 2207.

Sabbath Recorder.

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

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BUSINESS DIRECTORY.....

For the SABBATH RECORDER. THE CALL.

BY WINNIE NEWTON.

Over the waves from far away. A cry for help has come. Some one to teach. Some one to pray, Some one to help to show the way To wandering souls safe home.

Hear ye the message from that far land? Hear ve the cry of need? Some one to toil. Some one to stand,

Some one to follow Christ's command Of "Go!" Wilt thou not heed? Is there not one in this broad field Ready to answer "Here"? Řeady in faith,

Ready in hope to point above Where crowns of light appear? Are we not all who hear this call, Ready to bid them go? Ready to help In gifts, though small. That they may give in hut or hall,

Ready in love.

Shall we, by keeping back our aid, The gospel message hide? The blessing lose? For the prophet said, "Blessed are ye," you oft have read That sow all waters beside.

CHRISTIAN THEOLOGY.—No. 5.

BY REV. THOMAS R. WILLIAMS, D. D.

GOD'S RELATION TO THE UNIVERSE. 1. He brought the universe, with all its ning God created the heavens and the earth." ished." "For of him, and through him, and to him, are all things." All the globes of the universe, the globe on which the in the unfolding history of the world. human race lives and moves, and everything There is not a man or woman in the world in this entire world, was brought from nonexistence into existence, by the uncreated, the possibility of a single blessing ever ofeternal and omnipotent God. Since God fered to them, except on the ground of diwas before all things, there was no necessity vine providence. Not a burden of responoutside of his freewill, to create, "For sibility or care, or sorrow, ever comes to thou hast created all things, and for thy any struggling soul, but God knows all pleasure they are and were created." From such words we must understand that all help to do and to endure. We may be unthe pleasure of God. And since creation is us, or becomes weary of leading us in the entirely dependent upon God, the all-wise paths best for us. Who takes note of the and omniscient being, it is the embodiment countless, silent influences that come to our of a divine plan with its regular order and hearts every day, constraining us to a higher whole, and in perfect unity of design. This providence. is set forth very clearly in the account of creation. These orders of animate beings God as the Creator and Preserver of the scale of beings to man. Between man and without supposing that he has a divine plan ated by the hand of civilization.

2. Not only is God the Creator, but he is represented as the Preservest of all things, "upholding them by the power of his might." "Thou preservest them all." "Which holdeth our soul in life, and suffereth not our feet to be moved." The teachings of the Scriptures insist upon the real presence of God in all his works, operating, upholding, and guiding all things for his own purpose and plan. This doctrine allows the real existence of second causes, while still insisting that these are kept in, and upheld by, the great First Cause. Finite intelligences, as second causes, are responsible, and yet dependent upon God. 3. God's providence is clearly taught. The

main points of this doctrine are well ex-

pressed in the following generally accepted

statement: "God, the great Creator of all

things, doth uphold, direct, dispose and govern all creatures, actions and things, from the greatest even to the least, by his most wise and holy providence, according to his infallible foreknowledge, and the free and holy end to its consummation. Now and immutable counsel of his own will, to this eternal and all-comprehending decree the praise of the glory of his wisdom, pow- or plan of God embraces all things, results, er, justice, goodness and mercy." Nothing and means, just as they occur. The order could be more reasonable than to suppose and plan of the universe, both natural and that God, infinite in power and wisdom, moral, are in divine foreordination just who has perfect knowledge of every minute what they are in fact; nothing more nor reality in the universe, should have one plan less. If there are contingent events in provor purpose, embracing everything that ex-lidence, there are contingent events in decree; ists. There must be in the divine mind an if there are free acts in providence, there end in reference to which he controls all are free acts in divine decree; if there are things. God is never surprised, is never | sinful and guilty acts in providence, so there defeated, but accomplishes his purpose, performed." Jer. 57: 29. But it must | to be, is an eternal plan, or purpose, or idea always be understood that God governs all in the divine mind. God is never surprised, things and all beings in perfect accordance | nor is he ever thwarted in his eternal, divir with the nature which he has given them. Providence, in respect to vegetable and animal kingdom, is one thing, and, in respect to moral agents, is quite another form of government. The moral being is led and guided and governed, while he is, at the same time, perfectly free. The doctrine is utterly opposed to the doctrine of fate, as also to the doctrine of chance. The Scriptteaches it: "Yet vour heavenly Father Acts 14: 17, expresses the same general truth. "A man's heart deviseth his way; but the Lord directeth his steps." Prov. 16:7. "I girded thee, though thou hast not known me." Isa. 45: 5, Prov. 16: 1, and 21: 1, express this doctrine very concisely. argument in Romans, 9th, "Surely, the wrath of man shall praise thee; the remainder of wrath shalt thou restrain." Psa. 76: butes sustain this doctrine of providence. The omnipotent, omniscient and holy Cre-But God is a moral being, and must who can account for a single blessing, or for about it, and is ministering strength and things have the source of their existence in mindful of his presence, yet he never forgets stages, all having reference to a completed and purer and better life, must see in it a

intelligent and spiritual, and hence have verse; there is no other being equal to him to both doubly difficult and doubly the duty writer must clinch it, or abandon it, or get

with power to exert influence as personal into existence either in order of time or in order of place, except as God permits it, or ordains it. Not even does sin come to exist without his permission, nor is it beyond his power to control. But rational beings are would not be rational beings, capable of holiness. They are made under law, and with the silent voice of the law within them, yet it is equally possible for them to transgress as to obey. Neither course can be necessitated and leave finite spirits free and responsible beings. So, while all free moral agents are in the eternal plan of God, all activities of all free moral agents are equally in the divine plan, and controlled according to the nature of such beings. We said, God is the Supreme Sovereign, not in the arbitrary sense of that term, but all the divine attributes enter into his sovereignty. He is a righteous, holy and gracious Sovereign. He has the best of reasons for all that he does; for all that he permits. He has a rational, wise, holy end ever in view, presented their first annual report to the and the doctrine is that God brings this wise are in decree. The present system of the "for every purpose of the Lord shall be universe, in all its parts, as it was, is, and is Japan, and Miss Hess, for Bible-woman's tive, in a certain sense, being one amongst decree or plan.

TO OUR SEVENTH-DAY BAPTIST WOMEN.

The Woman's Baptist Foreign Missionary Society of the West convened for its 16th annual session in the First Baptist church. of Chicago, April 20th and 21st. Were the occasion one of simple news-gathering, you ures are very explicit and full. Our Lord | might justly feel the same petty annoyance | it gave the women in that audience to hear in having your attention called to it at this the first report of their young sisters, and to feedeth them." Matt. 6: 26. Paul, in late hour, that you might feel if one were to have seen and have felt something of the take from your hand your morning paper and enthusiastic pleasure which they themselves give you an old one for the news. You would have in being able to make so good a report not feel this if your attention were called to and in having the work to do. More and some overlooked article in some periodical, as there one finds many of the richest gems | number called out, "It seems almost as if from the modern pen. This society held in you would give us all the work to do; but we liliary societies, 3,554 mission bands, and Even sin is overruled according to Paul's its record gems of intelligence, news if you love to do it, and if we only could; but we last year \$1,167,078 were raised, an increase please to call it; but also better yet, gems of | will try." The State Secretaries report great lessons for our Seventh-day Baptists women, for our elderly women, and for our the daughter of Dr. Judson, their Minne-10; see also Acts 2: 23. The divine attri- young women and through them for our sota Secretary, speaks with great enthusi-

ator surely would not create a perfect uni- simply one of similar gatherings of the year. verse, and then leave it to itself without his Other denominational boards had met or were to meet. Its report from the Corres- ing interest. California also. Kansas have a wise end in view in all his works, and ponding Secretary and those of the State he must be supposed to direct all things to Secretaries bespoke the activities of devoted, contents, into existence. "In the begin- the accomplishing of that end. Divine Christian women. Many special items providence is everywhere seen in Biblical in these reports developed fresh occasion for on ourselves." "Thus the heavens and the earth were fin- history, in all the events recorded, and in gratitude to God for his faithfulness, and from foreign fields.

Swatow, China; Miss Ambrose, Toungoo, Burma, and Miss Higby, Bossein, Burma, their graphic descriptions, of the practical side of missionary life were especially helpful. In the evening, Rev. C. N. Nichols, pel, and spoke at length upon incentives to the Christian to promulgate the gospel. preached to every nation, and many of 4. There can be no proper conception of crosses the threshold of his "open door." The obstacles to the preaching of the gospel in are not orders from development, but orders universe, exercising a constant watchcare heathen lands should be strong incentives; or series in plan, constantly ascending in and providence over every minute interest, for some of the strongest of these are cre-God, there are other orders of beings, the embracing everything that he has created, opium, western tobacco, western whisky, we here mention, this one upon "Tithes." if we keep out from this fold of workers, and he not amongst those who have angels, with their ascending series. So far and every event that he causes, or permits with their multiplied curses upon body and The argument in favor of the Bible system the gospel to even one such, the little ones as revelation defines, this order of beings are to occur. God is the Sovereign of the uni- soul, cry aloud to God for redress, and make of tithing was good every time, until the for whom this call for help comes?

character, good or evil, and are endowed in wisdom and power. Nothing can come of the white man to eradicate the curse. Conversions to heathenism are another incensaid Rev. Nichols, in spite of all the inspiration in all of these incentives, in spite of all which came to the missionary in many ways, not one of them, nor the combined force of ing condition and habits of heathen people, and bear the discomforts which disturb the missionary so often. Nothing of all this a crowning incentive, greater than they all as is charity amongst the virtues. This incenwithin the heart the Christ love for man. Nothing short of this can bring lasting sucnent good to the cause of missions.

> Woman's Board. Six years ago, work done by them was reported through a committee. Three years ago, they were given a department in the Helping Hand. One year ago, they were organized into a society, auxiliary "The Temple Builders." They were pledged to increase their number to two shows a membership of 2,000, 123 girls; work, in China. Miss Hess entered her call her their Christmas gift to the mission. little body, in attendance upon the meeting, was under appointment for India, ready to medicine in the city preparatory for medical mission work. The writer of this would gladly have sacrificed all the pleasures which this hour gave her, could she by the means have put you in her place, to witness the joy more is being asked of them, and one of their pleasure in the work. Miss Abbie Judson, We speak of it as representative. It was in the work. Others commend the influence of the year's work upon themselves and their associates. Indiana reports increasclaims it as a great benefit to her. Wisconsin says, "The work is delightful, and our money and time better spent than if put up-

The young gentlemen have been invited the personal lives of every individual men- these women in their efforts to work for him. to co-operate with the young ladies, and tioned. Without it there would be no unity | There were 364 delegates, of whom 10 were | they work together; but moneys raised by the young men are kept by themselves, and are On Wednesday afternoon, Miss Dr. Daniells, | reported directly to the Union, while the young women pass theirs over to the Woman's Board. One of the Secretaries in speaking were announced upon the programme, and Thursday evening, had said that the young of peace on earth, good will to men, to more men wondered why they couldn't work toe, and had asked to join them. A young man who was afterwards called upon to speak Burma, spoke on the triumphs of the gos- for the young men, had playfully retorted, suggesting that 'twas the young ladies who wanted them with them; but letting Facts presented through leaflet literature | that be as it might, the young men of A-, should incite to missionary zeal. The "open | blessed the day when the president of the doors" are incentives. The gospel is now | Temple Builders had come to them, and had organized them to be helpers of their work. these nations stand with open arms Miss Inveen, Ningpo, China, a teacher, gave of welcome, to great the missionary as he an address, following the Templer Builder's a woe will be upon her, if she does not cry work of the evening.

There were stirring debates upon practical questions; there were wide-awake reports upon wide-awake subjects; there were excellent strayed from the fold? Will he speak in Western papers presented, but only one of these can

around it, which last she did, though perhaps unconsciously, by referring the matter tive, such conversion being annually greater | to Paul, and the laying aside upon the first than to Christianity from heathendom. But, day of the week, according as God has prospered us, leaving it to the person to decide how much God has prospered her. In clinging constituted free moral beings, else they the personal pleasure, and culture, and profit to that dear Paul and that dear first day of the week, the writer of that paper would almost drive one, after all, back to the Old them all, could induce him to go again to Testament, with God for their guide. Itell a missionary field, and witness the disgust- | you, my friends, that speaker and that audience were swayed by their attachment to the first day of the week, and using Paul, yet, as abusing him, they squirmed—ves, to would have weight with him, were there not | find a something better, something more like unto flowery beds of ease, than plain Old Testament rule, with a "thus saith the Lord" tive, the brotherhood of man, the one Saviour | for it. Hereafter, when I hear a Seventhfor all men, the power of God to implant day Baptist woman, (or man), argue a New Testament doctrine on Christian giving as the Bible authority, I shall feel that cess to the missionary upon the field, to his she is squirming about, after the fashion supporters in the home land nor perma- of a First-day person, and find a Sunday in Sabbath in the New Testament, with a thus On Thursday morning, the young ladies | saith Paul for it.

The children's hour would have set hundreds of you to thinking, until the matter must have found lodgment in many a conscience, would have furnished you convincing argument and proof that children can work for the Master, that they ought to, to the Woman's Board, having but twenty that they love to, that you ought to see to constituent members, calling themselves it that they do. This work and the young people's work, would not let you off from thinking, until you have made your reflechundred during the year. Their first report tions a power for grace amongst our own people, our own young folks, our own chil-\$1,376 raised and two missionaries upon the dren for our own deneminational responsifield, Miss Brown, for evangelistic work, in bilities. Yet, this meeting was representamany, and hundreds of our people live near China home Dec. 25th, and the young ladies two places, where these gatherings have been held, some near one, some nearer to A Miss Webb, a young, delicate, but bright another. Have you been to them, my sisters? If you knew what they could do for you, you would not always stay away from sail in a few days. Two others are studying all of them. True, some of you do not, more of you are deeply interested, and in practical ways in missionary matters; but, without doubt, it is as true that very many of our women lack interest; because they lack information concerning the missionary world, its geography, its history, its physiological condition.

There are being supported by the different denominational woman's boards 886 missionaries—not one of these by our Seventh-day Baptist women. 1.649 Bible readers and teachers, and more than 2,000 schools. There are 17,673 auxover the previous year of \$42,094, and all of this is outside of us.

My dear sisters, I know full well, there are thousands of them to tens of us; but, asm and force of their duty and privilege their work does not do itself. They have many things to dishearten them, and it is only a small proportion of their numbers who stand even acquainted with the work, to say nothing of the lukewarm and the indifferent ones. They need more thorough consecration of heart and of purse. So do we; and for both our missionary and tract work, for ours is a two-fold work. Our First-day sisters have less to carry. But definitely put, we need consecrated character, consecrated intelligence, consecrated wealth, consecrated poverty, a consecration of whatever we possess that is meet for the Master's use. Now wake up, wake up, my sisters! "the sunrise hymn" is being sung by our sisters in the Orient. It is a song of thanksgiving for salvation through Christ, our Saviour, a prayer for help to carry this song and more of those little ones, in that far away land, whom she cannot reach alone. Eager watchers for the dawn, in keeping with that beautiful Mexican custom, take up the refrain, and make your song of thanksgiving and of consecration to the work a joyous one. The sun of righteousnesss will rise in glory. Let the song ring with the gladness that comes of obedience to his will.

Mrs. Davis appeals to our women, through the Woman's Board, for a helper in the school work. This she has needed for wearv months, but says that she now feels that organized may not falter. Did our Saviour ever sneak with anything of tenderness and regard for the lost sheep, the one that has tenderness and love or in anger with terror

SECRETARY.

Missions.

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

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

In the city of Chicago there are 40,000 Bohemians, 10,000 Poles, and 20,000 Germans-one-third of the population; while in St. Louis the proportion is still greater.

WE have received Vol. 1, No. 1 of the Missionary Record, an eight-page, monthly paper, published at Richmond, Indiana, in the interest of the Missionary Society of the African Methodist Episcopal Church. We wish for it an abundant success.

SIXTEEN British societies are working in Africa, and roport 548 foreign missionaries; 8,791 native pastors and helpers; and 101, 651 communicants. Thirteen American societies report 203 foreign workers; 432 native helpers; and 11,171 communicants.

IF, hitherto, anyone has doubted whether our China mission has any real and close relation to the spread of the gospel, the saving of the lost, and the promulgation of Sabbath truth, the recent communications from Mr. Davis and Dr. Swinney ought to effectually dispel such doubts.

THERE are 36 Protestant societies and 8 independent laborers at work for the evangelizing of China. The following is a sum mary for Dec. 31, 1886: 431 men, 309 wives, 149 single women, a total of 889 foreign missionaries; 134 native, ordained ministers; 1, 154 native, unordained helpers; 28,119 adult \$12.874 57 in contributions by the native churches.

Review, get the missionary spirit by personal intercourse with the Lord Jesus, the first great missionary; by a baptism of the Holy missions; by reflecting upon the prophecies and promises which point to the evangelization of the nations, and by seeking to come into line and sympathy with God's great and by reviewing the history of missions during the last fifty years, that we may come to look for great things in the next one hundred

FROM D. H. DAVIS.

Some time has elapsed since I wrote you. Have had nothing which seemed to especially demand my writing, and I have been so busy with my daily work that it has seemed impossible to get the time to write during the day unless I let other things go. The most of my writing has to be done in the evening; and then, after I have spent half an hour or so in our Chinese evening worship, the time

remaining seems so short that I am not able to do very much. I usually feel like doing on the question. No one seemed to be ready not been changed; he thought it had been nothing. But it is useless to make excuses; to speak. I suspected they were all waiting fulfilled; and then he referred to the confusthey are seldom appreciated, as doubtless for me; so, after a few moments I arose, and ion made by people traveling around the you have learned? Mrs. Davis has been in said, I had been advised to say nothing upon ill health for some weeks, and she has been the question. The chairman and one or stopping for some time in the Settlement, hoping the change would do her good. believe she is some improved, and am in did not wish to hear what I had to say. But hopes she will soon be home again enjoying I said, not with standing this advice, I felt usual health. I have been looking after the | constrained to make a few remarks. I said

schools during her absence the best I could, spending a portion of each day in them, and hearing the most important and difficult les-Our daughter, Susie Grace, is quite

she may be better soon.

We have made a change in the teacher of the girls' boarding school, employing the eldest daughter of Tsau-Tung-Lan; and have opened a boys' day school in the boys' school building, with his oldest son, Tsau-Voo-Chung, as teacher. There are at present. twenty-six boys in attendance. have found it necessary to get out an arithmetic for our schools, as there is none in the Shanghai colloquial, suitable for those who are more advanced. I am at work pre-

it in my possession. It is of too great value to be lost.

At the last monthly meeting of the Shanghai Missionary Association, the question of the Sabbath was discussed. The question was brought before the meeting by the Venerable Arch Deacon Moul, of the English Church Mission, at a meeting one month previous to the time of its discussion, and was stated as follows: "The Sabbath in its relation to the Chinese, its sanctions, privileges, and difficulties." When it was moved that we have this question, I said to the meeting that they knew my views regarding the Sabbath that I should differ from all present respecting the subject, I also inquired what we were to understand to be meant by "its sanctions." Were they spiritual, or were they political, or ecclesiastical? To discuss the question we must define our ground. I thought the question was not clear enough on this point. The chairman said he thought it was sufficiently definite, and that I would find it so when it came to be discussed. It was then moved by a member of the Association, that we have another question. I said I was quite willing that the question be discussed, but I should like to have it stated in a more definite form, making the sanctions Scriptural. It was decided out of order to make any change, as it had been accepted by vote. After the close of this meeting a number of missionaries said, "We do not want any discussion as to which day is the Sabbath, and would be very sorry to have you say anything on that feature of the question." I said if we discussed the question that had been accepted, we could not avoid the question of the day. I said if' I was present at the meeting, I should most certainly speak of Bible sanctions of the Sabbath, which definitely states which day is the Sabbath. When the time came round for the meeting, we received the usual notice, and to our great surprise the question was stated as follows: "The observance of one day in seven, as related to the Chinese, its sanctions, privileges and difcommunicants; 9,864 pupils in schools; and ficulties." Why the question had been changed to this form, and who had changed WE may, says a writer in The Missionary but it was not alluded to. A paper was read on the subject, by Rev. Mr. Farber. He created beings; that God did not keep the Spirit; by informing ourselves concerning | Sabbath; that this Sabbath was not mentioned from the time of creation to the giving of the law on Sinai. This latter statement he afterwards acknowledged to be incorrect, being reminded of the facts recorded in the gracious purpose, and expressed therein, and | 16th chapter of Exodus regarding the giving of the manna. He spoke of the Sabbath and of a Sabbath, and the observance of one day in seven, and finally came to speak of the Christian Sabbath in distinction from the old Jewish Sabbath, quoting a few passages in the New Testament. To me it rily follow from the statements. Some seemed a sort of a medley on the Sabbath. There was no continued connected line of SHANGHAI, China, March 16, 1887 argument. His paper proved to me that he, though a wise and able man, was not able to make it clear that one day in seven, or that Sunday was the Sabbath or had any sanctity. Men will always find it difficult; nay, utterly impossible, to prove that what God has said regarding the Sabbath is not

After the reading of this paper the, meettwo others said it was very good advice. This reference showed me at once that they that the paper presented seemed to me to of the position taken, if all that the Sabbath sick with ulcerated sore throat. We hope Ged nowhere speaks of the Sabbath in an terms, "the seventh day," "the Sabbath." It never used the term "one day in seven" or "a Sabbath." The Scriptures clearly define which day of the seven is the Sabbath. They not only define the particular day, but they state that God blessed and sanctified the seventh day, and the Scriptures do not state that God has sanctified any other day. The Sabbath was made for man, for all men of every age. It was not made for any particular class or race of men, but for every like very much to reprint Elder Wardner's God's created work, and until heaven and Word of God, would yet triumph over Sun-reputation, a Hebrew Christian. We find and to seek in earnest prayer the Lord's guid-sabbath tract. There is only one copy of earth pass away, the Sabbath must remain. day; that there were sure signs of this in the also among them the pious, rich and wealthy ance."

When God gave his moral code of law on Sinai, he recorded the law of the Sabbath. He wrote it with his own finger on a table of | not a holy day sanctified by God. stone indicative of its perpetuity. Know- church of Christ must come back to the ing these facts regarding the Sabbath, I for | Word of God for its teaching and authority. one would not dare take the responsibility | respecting the day of the Sabbath and its of arguing that the Sabbath, as defined by manner of observance. An evening or two God himself, has passed away, or that any day of the seven will answer all the requirements. The passage you, Mr. Chairman, read at the opening of this meeting from the fiftyeight chapter of Isaiah, refers to the Sabbath' which God had sanctified. God wanted his people to take their foot off his Sabbath and to call the Sabbath a delight, the holy of the Lord. I believe that is just what God wants his people to do to-day, to take their foot off his Sabbath and delight themselves in the Sabbath which he has sanctified. The | if he was desirous of avoiding any discussion. Sabbath of the New Testament is the same as that which God established at the beginning. Christ did not come to set up a different Sabbath from what had been sanctified. Christ came to do the will of God, and he convictions, said he could not keep Sunday. observed the Sabbath. There is no intimation of any change from the seventh to the first day of the week. All but two of the passages in the New Testament, referring to | this question in any direct or definite way. immediately following the resurrection, and that day could not have been observed as a Sabbath on the ground of its being the resurrection day, for the disciples were not yet convinced as to the fact of the resurrection. As to the statement that the work of redemption is a greater work than that of creation, and therefore we should keep the day of resurrection, I would say that man is utterly incompetent by the use of his mental power to determine which of these two stupendous works is the greater. If man is able to accurately weigh these questions, then he is endowed with wisdom enough to dispense with the revealed Word of God. Who will presume to say that the redeeming of a soul is a greater work than the creation of that soul. In the passage Rev. 1: 10, which the essayest has quoted as referring to Sunday, there is nothing to show that it was the first day of the week. It simply it, we did not know. I expected at the says, "I was in the spirit on the Lord's day." meeting some explanation would be given, It is all supposition to refer it to Sunday It might be applied to any other day of the week with quite as much force and consiststated that the Sabbath had relation only to ency. When we come to speak of the manner of observing the Sabbath, the benefits arriving from this observance, we shall be in harmony; but when we discuss the question of observing one day in seven for the Sabbath, then we enter upon a question for

I had closed my remarks, several persons ex pressed their approval of the paper that had been read. Several others were quite dissatisfied at the inference that must necessathought that the essayest had in his paper almost, if not quite, admitted that there was no Sabbath. Others thought that a very low standard of Sabbath-observance had been advocated by the paper. A clergyman of one of the Shanghai churches said, if we are to found the Sabbath on commandment, we must, without any question get down to Mr. Davis' feet; for he certainly has the Word of God on his side; but, he said he looked upon the Sabbath as a question of privilege. ing was open for criticism and remarks Another said that the Sabbath had certainly world, and said he did not think God would establish a Sabbath which could not be kept. He offered no argument for the observance of Sunday. One man tried to belittle the subject, by telling an anecdote; and as he was the person who moved that the question be had for discussion, I felt sure he was aiming his remark at me. I felt that what be very illogical and wanting in any proof he said cut down his own argument, and belittled those who were opposed to the truth meant was one day in seven. The Word of even more than it did me. The anecdote was this, "One day a traveler was passing indefinite way, but always uses the definite by a huge rock; on one side sat a man with a needle in his hand thrusting it back and forth into the rock. As he passed around to the other side of the rock, there sat a man with a straw in hand thrusting at the rock. The traveler inquired as to the meaning of this strange of the Jews. The year of its constitution is proceedure, when each man said he was try- 1842. The British Society is patronized ing to keep the other man from pushing the rock over on to him." Then he said there was no danger of the Sabbath's being overthrown; that it would stand as long as time. Of course he meant Sunday. After the paring one and printing twenty copies with nation. It was not a Jewish institution, as meeting was over, I said to him I did not pal clergyman, a Hebrew Christian, a very annaline ink, using a kind of multiplex copy- the essayest has styled it. The Bible makes know whether he meant that I was the man prominent man; also Rev. Ad. Saphir, D. D. ing paper. I hope I may be able to have it no such distinction as Jewish and Christian with the needle or the man with the straw. the most eloquent Scotch Presbyterian printed some time in the future. I should Sabbath. The Sabbath is a memorial of I felt sure that the Sabbath according to the preacher, a learned man, a man of literary

I said many other things in connection

with the thoughts above expressed. When

world were beginning to feel that Sunday was after this discussion, I was invited to the farewell meeting of Rev. Mr. and Mrs. Bamford, pastor of the Union Church, who are going to England on a leave of absence for some months. At this meeting I chanced \$40,000. It is also entrusted with the prop. to fall in company with Rev. Mr. Farber, the essayest on the Sabbath question, asked him why the question was changed in | D. D., who labored indefatigably in promot. its form of statement. He said the chair- ing the spiritual welfare of his beloved na. man wanted to make the statement more tion, a very much lamented Hebrew Chris. suitable to me; but he made it even worse I inquired, do you really hold that all that is meant by the Sabbath is one day in seven? and would you regard a man who, from the circumstances of his employment, or from but could keep Monday or Friday, as keeping the Sabbath? and would you admit him into your church? He would not answer the first day of the week, refer to the day I said I did not think those who advocated one day in seven were true to their position, other time. Here let me remember, that unless they would do this. If that is the position, then I may become a member of | The Mildmay Mission to the Jews was your church, for while I keep the seventh day I am at the same time keeping one stitution, in 1876. Sphere: the Jews throughday in seven, which is all you require. All of the discussion and talk was done in a very friendly and candid way, and I trust will do good. I feel determined by the grace of God to be earnest and true, and at the same time exercise all charity toward those who may not see the Sabbath truth as I do. do pray that men everywhere may be more inclined to give heed to what God has said rather than to the doctrine of men.

> JEWISH MISSIONS.—NO. 4. BY CH. TH. LUCKY.

Though I may tire some of the readers of the RECORDER, by dwelling too long on the London Society for Promoting Christianity among the Jews (let us rather use the abridged form, The London Jews' Society), yet I feel the necessity to summarize briefly before I drop the matter. The London Jews' Society divides the work into two departments. 1. Home missions, consisting of 13 stations in England. 2. Foreign missions, consisting of 23 stations in Europe, Asia and Africa. The workers are not all alike. There are a few very faithful workers, great and blessed of God, as Rev. A. Berustein, B. D., in London, Prof. Paulus sought subscriptions. We have simply asked Cassel, D. D., in Berlin, and others; but there are also such, to whom the Lord will probably say, Give an account of your stewardship, for you may be steward no longer. One thing I find consurable, that is that the apparatus of the household is too sumptuous. The secretaries and their substitutes get too high salaries, whereby the means of the Society are limited, and much good is lost which could be performed if the case were different. But be it as it may, we are greatly indebted to that Society, for it is the greatest one in Christendom. The sentiment of the Society is the same as ours, and we can accord to

what the latest report of that Society says: "Missions to Jews is emphatically a work of faith, but when Scripture stamps it as the work of God, believers can go forward without fear, resting on the arm of Jehovah. He who has loved the house of Israel with an everlasting love, still owns and blesses all true efforts on their behalf. Midst anxious days and perilous times, the aim of the missionary soars upward and onward, as he looks toward, and labors for, that kingdom which cannot be moved. Jewish souls must still be added unto the church, until the arrival of the glorious day, when the Lord God shall gather the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen,

and they shall dwell in their own land." The British Society for Promoting the Gospel among the Jews. The abridged name is simply The British Society. This Society was constituted in that very noteworthy decade of 1840-1850, noteworthy, because of having witnessed a signal outburst of missionary activity throughout Europe in behalf mostly by dissenters, but it is conditioned in the constitution not to give any preference to any special Christian denomination. In the body of Managers we find names as Rev. L. W. Rosedale, D. D., LL D., an Episco-

Christian world; that men-all over the man, I. Newman, also a Hebrew Christian who is the strongest advocate of tithing, and acts accordingly; and many others. All these mentioned names are specially acquainted with me, and promised help to the Hebrew paper, if it be ever published. The British Society works, of course, in a smaller scale than the London Jews' Society, but employs. nevertheless, 105 agents, and has stations at home, and in Germany, Russia, Austria and Turkey. It enjoys an annual income of erty of a few institutions. Has also some good workers. The late Rev. W. Schwartz. tian, one of the Society's missionaries, was designed by our Lord to have the greatest success. The Lord gave him 200 souls for his hire. At present the best fruit bearing station is in Warsaw, Russia. The reports of the Society's missionary, R. Dworkowicz. a Hebrew Christian, are very cheering and hope-inspiring. The Mildmay Missions to the Jews. Mild.

may missions are independent of denominational creeds and doctrines. I hope to give a minute description of that mission some I have the subject of Jewish Missions. constituted, if we can speak here of a con. out Great Britain. Workers: twenty-six. belonging to various evangelical denomina. tions, about half of whom are unsalaried workers. House to house visitation, distribution of Scriptures and tracts, preaching stations, medical missions, sewing class for Jewesses, night schools for men and for children, itinerant missions, printing house and home for inquirers, convalescent home, home and school for Jewish children, etc., etc. Let us see what the Mildmay Mission to the Jews report tells us:

"This mission was established on the first of June, 1876, and linked to the Conference Hall, Mildmay Park, N.

"Its simple object was, and is still, to preach Christ in as simple and direct a manner as possible, to all the Jews in Great Britain and Ireland before the Jews return to Palestine, or our Lord returns for his church "The Lord has graciously acknowledged

this mission, and wonderfully blessed it. "At first we thought only of one or two agents at most, now we have twenty-six, male and female; several of these have been

working for many years without any salary. "As to needs, we were led to adopt the principle—'Ask the Lord and tell his people.' To that principle we have strictly adhered to this day. We have never spent one penny in advertising for funds, nor have we by letter or personal appeal, in town or country, the Lord to move the hearts of his people to send us voluntarily all he sees we need. We asked for £1,000 a year for the first three years, and the Lord sent exactly this sum. Then we asked for £2,000 for our fourth year, and this sum was sent in. Then we were led to establish a medical mission about six years ago. We asked the Lord for £500 for this, to start with, and he gave it through his willing people. This branch has now two devoted doctors, two qualified desconesses, with an excellent dispenser and assistant, and is crowded with work. Then we found a home for inquirers needed, and the Lord gave us this, attached to which we have a printing house, to teach the young men a trade, by which they may earn their bread. Then we needed a convalescent home, to supplement the medical mission, and the Lord gave this also. Then we needed a home for destitute Jewish children, and now we

have this also. "Our needs for sustaining the missionaries and the various branches of work now in operation are about £5,000 a year.

"The Director's personal needs have been supplied, apart from the general fund, by contributions for personal use.

"Sums of money have been given to this mission in amounts from a halfpenny up to £1,350. Smaller or larger sums have come from nealy all evangelical denominations in England, Scotland, Ireland and Wales; we have also received aid from France, Germany, Italy, Spain, Portugal, United States, Canada, India, Australia and Africa.

"Scores and scores of Jews have confessed their faith in the Lord Jesus Christ; thousands are hearing the gospel through this mission, and hundreds seem more or less impressed with the truth. We seem now to need only one universal cry from the church of Christ, Come from the four winds O breath, and breathe on these slain, that they may live; and we shall see wonders amongst this wonderful people.

"We have had for some years a regular itinerant mission to the Jews all over the provinces, and have now reason to believe we have reached nearly the whole of the 50,000 scattered over the country, besides largely reaching the 50,000 in London, not only of the poor in the East End, but also many of the wealthier classes, by calls at their residences, and by gospel circulars and

"Now we are naturally beginning to look round to see if anything more can be done,

Sabbath

"Remember the Sabbati Six days shalt thou labor, a the seventh day is the Sabba

BURYING THE

If we take a survey o shall find, that nothing of them is so wholly and forgotten, as is the Sabb ed in the 4th Com. Wh Christ, they laid a great he might neuer rise again ied the Lord's Sabbath-d againe, they have cast vpon it, calling it Iewish a signe and shaddow, an ceremony, and vvhat no out of remembrance: N have foully forgotten Protestants remember i be thanked: I know not the 10 Commandments formed Churches, but th to vvit, the Lord's Sabb this; this is forgotten of s and Papists: it was very that the Lord should pro to this Comman. above a so that his Churches m membrance of his Sabbat ophilus Brabourne's Defe Day, A. D. 1632, p.79.

OUTLOOK CORRE

To the Editors of the Outlook: My Dear Sirs,-Writ change the address for not forbear expressing your kindness in sending of the scholarly manner Though I differ in toto to Sabbath, I cannot be ity and ability with your case and reply to the abundant historical displayed in your large point, the Outlook in its is second to no theolo country. At some futu the opportunity of givin sider the true concepti In the meantime consider preciative reader of the Yours ve

> REPLY PLAINFIELD Rev. J. A. Faulkner

Yours of April 28th is

grateful for the kindly of our work, and apprec tion of the thoroughness seeking to bring out the cerning the Sabbath qu why the public mind lie is therefore perverted by is not ignorant concerni tion, arises from the fac ly and patient investig the Outlook with has no question heretofore. I has been treated with ness. A few facts deta inal surroundings, co incorrect statements cl formed the main stock the history of the Sabba the early church. The from hand to hand with tigation, through all th who have urged the Pu times have sought to c the history by urgently credness of Sunday. E ers who attempt its de the fourth commandme day, and that the chang is justified beyond que the mind of the reader perfect foundation on

five years has created a upon the public thou hundreds like yourself praise for what we hav ed that the leaven of t ing. It seems somet slowly, yet we know th do not yield at once. nected with the whole tude which the major sume, and insist upon. ism, open or disguised religious world, gladly ries, carry them forwar debauchery. Just nov is taking advantage of has been loudly taught ly, the importance of a ical considerations. V present week a specta Labor petitioning the I of New York to pass concerning labor on Su not on religious groun day may be more sure

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Now we are naturally beginning to look d to see if anything more can be done, to seek in earnest prayer the Lord's guid-

Sabbath Beform.

"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."

BURYING THE SABBATH.

If we take a survey of all the 10 Com. we shall find, that nothing commanded in any of them is so wholly and vtterly buried and forgotten as is the Sabbath day, commanded in the 4th Com. When they had buried Christ, they laid a great stone vpon him, that he might neuer rise againe; so haue they buried the Lord's Sabbath-day, and least it rise againe, they have cast an heape of stones vpon it, calling it Iewish, and Iudaisme, and a signe and shaddow, and a buried abolished ceremony, and vvhat not? and all to bring it out of remembrance: Now though Papists have foully forgotten the 2d com. yet all Protestants remember it well enough, God he thanked: I know not any one thing in all the 10 Commandments, forgotten by Reformed Churches, but this one thing onely, to vvit, the Lord's Sabbath-day: and as for this; this is forgotten of all, both Protestants and Papists: it was very needful therefore. that the Lord should prefix a Memorandum to this Comman. above and before all others. so that his Churches might come into a remembrance of his Sabbath day againe. Theophilus Brabourne's Defence of the Sabbath $\bar{D}ay$, A. D. 1632, p.79.

OUTLOOK CORRESPONDENCE.

APRIL 28, 1887.

To the Editors of the Outlook: My Dear Sirs,—Writing to ask you to change the address for the Outlook, I cancountry. At some future time, I may take the opportunity of giving you what I consider the true conception of the Sabbath. In the meantime consider me always an appreciative reader of the Outlook.

> Yours very truly, J. A. FAULKNER.

PLAINFIELD, N. J., May 4, 1887. Rev. J. A. Faulkner, Dear Brother,-Yours of April 28th is at hand. We are grateful for the kindly mention you make of our work, and appreciate your appreciation of the thoroughness with which we are seeking to bring out the ultimate facts concerning the Sabbath question. One reason why the public mind lies in ignorance, and is therefore perverted by the conceit that it is not ignorant concerning the Sabbath question, arises from the fact that such scholarly and patient investigation as you credit the Outlook with has not been given to the planting churches, carrying on revivals, Inseveral ways the college is beginning to law, medicine and science, as well as the question heretofore. No question so vital has been treated with greater superficialness. A few facts detached from their orig- they were divinely inspired to make the now forming, including the building and full the law school, 279 in the scientific school incorrect statements claimed as facts, have formed the main stock in trade concerning the history of the Sabbath and the Sunday in the early church. These have been passed from hand to hand with little or no reinves- did the Rev. Wm. Grassie find it out? We Belcher bequest will also be terminated, tigation, through all the centuries. Those take it for granted that he was not there to it is hoped, in the fall, and some \$40,000 who have urged the Puritan theory in later | see for himself, since what he tells about | from that estate be added to the endowment. times have sought to cover the weakness of the history by urgently pleading for the sa- How did the fact leak out? As Mr. Gras- ter off than now by at least \$200,000, makcredness of Sunday. Even now, most writ- sie admits, the Scriptures are utterly silent ing its complete endowment over \$350,000. ers who attempt its defense, assume that respecting the change. the fourth commandment applies to Sunday, and that the change from the Sabbath perfect foundation on which their theories

We are gratified that our work for the last praise for what we have done, we are assured that the leaven of truth is steadily workslowly, yet we know that centuries of error do not yield at once. The direct evil connected with the whole question, is the attitude which the majority of Christians assume, and insist upon. This is no-Sabbathism, open or disguised, and the careless, irreligious world, gladly accepting such theories, carry them forward into holidayism and is taking advantage of another theory which | should we follow? Should we follow Christ, | not overlooking these claims. has been loudly taught in the church, name-ly, the importance of a day of rest on phys.

day. All this tends to destroy religious regard, and the near future promises to see the American church, as well as the world outside, wholly Sabbathless.

You suggest that at some future time "I may take the opportunity of giving you what I consider the true conception of the Sabbath." We shall certainly be glad to read, and give to our readers, so far as space will permit, anything you may be led to say. Our object is to promote investigation, compel attention, and so bear an important part in bringing in the good for which a few long, but the means of obtaining which few seem to understand.

Yours truly, A. H. Lewis.

"HOLY DAYS."

A lady in London, who not long since embraced the Sabbath, writes:

"I have read with great interest 'The Feasts of Saturn' in Sabbath Recorder. shall certainly never keep Christmas again as a holy season. Would it be too much trouble to tell me if the same remarks apply to Good Friday and Easter Sunday? Iam most anxious for the rest of my life to do what is right in the sight of God. All these things are new to me. Am I helping to do wrong by going to church on Good Friday, and also on Easter Day, when the church will of course be dressed up with flowers and green? I see nothing about these days just at hand in the RECORDER, but it seems to me that the whole affair is the same as Christ-

We earnestly hope that our Sabbath-keepnot forbear expressing my appreciation of ing brethern will refrain giving support your kindness in sending me the paper, and to any religious regard for these and all of the scholarly manner in which it is edited. other saints and church days. It ought to Though I differ in toto from you in regard be enough to know their origin—that they to Sabbath, I cannot be blind to the ingenu- are not of God, and that the observence of ity and ability with which you hold up them beclouds and vitiates the full and hearty your case and reply to objections, and to acceptance of the Memorial day of which the abundant historical and critical learning | Jesus says he is Lord. Forget not that many displayed in your larger articles. In this have been made martyrs for rejecting manpoint, the Outlook in its own departments, | made religious days. It was in the Tyrol, is second to no theological review in the and on Nov. 16, 1529, that Christina Tolingerin, of Penon, and Barbara of Thiers suf ered death. A part of their confession was "concerning holy days and Sundays. In six days the Lord God made the world, on the Seventh-day he rested. The other holy days have been instituted by popes, cardinals, and archbishops."—Sabbath Memorial.

SOMETHING NOT COMMANDED.

A friend has sent us a copy of the Cambridge News, published at Cambridgeboro, the origin of the Sabbath, its place in the Decalogue, its sacredness, and the fact that Christ did not abolish it, but that "Jesus left the Sabbath a more solemnly binding and sacred institution than he found it, he proceeds as follows:

public decree about it"!

directed to make the change in that institu- would be a day of profound thanksgiving tion which God had made and sanctified at | and forward-reaching significance for good. is justified beyond question, thus keeping creation, and which he had made known at May it soon dawn! the mind of the reader blinded to the im- Sinai in thunder tones which shook the More is being done for educational instiearth, and yet cautioned to tell nobody of tutions in this country to-day, particularly that it refutes itself. The fact that minis- fore; and yet the need is greater than ever. ters of the gospel are driven to such shifts In view of the rapid increase of population, five years has created a marked impression to account for the present Sunday-observ- with all that is implied therein, there exists upon the public thought, and that while ance, is sufficient evidence that such observ- no greater demand, for the future stability hundreds like yourself join in granting us ance has not the slightest sanction of in- of the republic, and the good of its teeming spiration. The Lord does not work in so communities, than such a development of underhanded a manner. We are told he will educational facilities and guarantees as shall do nothing without revealing his secret unto fully keep pace with all other unfoldings. ing. It seems sometimes to be working his servants the prophets (Amos 3:7), and Above all, there is need of thoroughly Chrishe makes known his will to the prophets in tian institutions, numerous and fully equiporder that they may tell the people.

the apostles were "wisely directed to make done, will outlast the globe itself, and all no public decree" about the change of the the shining stars. The great question is Sabbath. That is to say that there was no not, What will a man do for himself and command given for the observance of Sun- his? but, What will a man do for God and day. Now read Webster's definition of su- humanity? When a soul departs forever perstition: " Extreme and unnecessary from behind the windows through which he scruples in the observance of religious rites has looked upon the scenes of this life, actnot commanded." Then according to the ing a grave part therein, what will he take common usage of language, and Mr. Gras- with him into the realm to which he is sped? sie's own admission, we must conclude that | "What did Vanderbilt leave behind him?" the observance of Sunday is nothing but was asked after the great capitalist was dead. superstition; and the more rigidly its ob- "All he had!" was the startling reply. servance is enforced, the more superstition | According to the beautiful Arab conception, is evinced. How much better it would be deeply true, when a man dies, the angels, to follow the plain commendment of God, bending over his grave, ask not, "How even though the world oppose, than to much money hath he left behind him?" but, ignore Christ and the Bible in an attempt to | "What good deeds hath he sent before find an excuse for following the custom of him?" the multitude. It seems to us that thinking people should need no stronger proof of the falsity of the claims of Sunday, than the excuses which its devotees put forth in its behalf.—Signs of the Times.

Education.

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

BATES COLLEGE.

The following article from the Morning Star, though containing so many purely local references, is still so full of suggestions fraught with great interests that we republish it entire, especially commending to our readers its statement of the needs, claims, and appointments of Christian institutions of learning:

We are sure that thousands of hearts were made glad by the showing of President Cheney in these columns last week, that a Boston business man has pledged himself to give to Bates College the sum of \$30,000 as soon as the present effort to raise \$100,000 shall have been successfully terminated. Of this \$100,000, nearly one-half (\$43,000) is already secured. The gentleman who gives this new pledge, is ready to make it good whenever \$57,000 more shall have been raised for the college, exclusive of bequests. A copy of the pledge, minus the name of the signer. which is not yet to be made public, was given in President Cheney's article last week. We have seen the original document, duly that the friends of the college will not per- bers. The financial resources of the semi-

course on the Sabbath, preached by Rev. quite \$300,000 before now, had the will of the posite the other building. Wm. Grassie, of that place. After showing great benefactor of the college, whose name it bears, been duly respected and executed. It is deeply significant that, with so little which it has heretofore preserved undeviatmoney, compared with the endowments of ingly for many years. The "university idea" other New England colleges, and suffering is the keynote of President Dwight's adminisso many disappointments, this institution has accomplished a work that has won the "Come now to the apostles. While under recognition and hearty praise of many of the the special influence of the Holy Ghost, distinguished leaders of public thought. have the professional schools of theology, starting missionary enterprises, they chang- make itself felt for good throughout the ed the time of observance from the seventh country. Some of its best graduates are doto the first day of the week. We believe ing excellent work in the West. The plans change, and yet wisely directed to make no equipment of a fine astronomical observatory, will largely increase the usefulness and Well, now, here's a conundrum. If the reputation of the institution. We are glad apostles were inspired to make the change to note that, since our last issue, the Wood in the Sabbath, and yet were "wisely direct- will, by which the college receives \$35,000, ed" to keep the fact from the public, how has been sustained. The contest over the must have happened fully eighteen hundred If \$57,000 more could be raised the present years ago. How did he learn of this change? | year, before its end the college would be bet-Surely the day that witnessed the reaching Just think of it! The apostles divinely of that point in the history of the college,

the change! The statement is so absurb now by way of gifts in money, than ever beped, that shall communicate, with material temperance; my brother-my big brother Notice also that Mr. Grassie claims ex- sience, the principles of a sound morality George—is temperance; and mamma says pressly that the change of the Sabbath was and the sanctions of a pure religion. Men the only safe way is to taste not. So she is not effected in the days of Christ, but that and women to whom have come, with wealth, total abstinence, and I go with mamma." he " left the Sabbath a more solemnly large responsibilities, cannot afford to overbinding and sacred institution than he found look the claims which such a need makes it." Then if, as he claims, the apostles had upon them, with a voice that calls always made the change, they would have gone di- through the conflicts of the day and the rectly contrary to the teaching and practice silences of the night; and it is cause for dedebauchery. Just now the irreligious world of Christ. If this claim were true, whom vout thanksgiving, that so many of them are up for that. It was good to hear such an vout thanksgiving, that so many of them are up for that.

in order to find a basis for Sunday-observ- an emphasis that jars upon overstrained is the only safe way. If we once commence ical considerations. We have during the ance, men are willing to ignore Christ. We nerves. Let us speak of opportunities. doing wrong we can't tell where we will present week a spectacle of the Knight of do not propose to ignore either Christ or What opportunities for doing a good that stop. Labor petitioning the Legislature of the state his apostles, for all taught the same thing. shall increase through the years are proviof New York to pass more stringent laws concerning labor on Sunday. They do this, not on religious grounds, but only that the day may be more surely protected as a holi-

CLIPPINGS.

Mr. W. A. Bayden left Harvard \$230,000. In American colleges 703 students are preparing for missionaries.

Buildings for nine different colleges are now going up in Wichita, Kan.

Mr. William Bucknell has made another

gift of \$46,000 to Bucknell University. A Chinaman has taken the prize for Eng-

lish composition at Yale University. The death of Mrs. Isaac Osterhout, of Wilkesbarre, Pa., places that town in possession of a public library fund of \$400,000.

Miss Rose Elizabeth Cleveland has returned to her first calling, by accepting the position of first assistant in a school for young adies, in New York.

The millionaire John George left almost his entire estate to found a boarding school for educating Quaker children. Messrs. John D. and William Rockafeller,

who gave \$40,000 to the Southern Baptist and Theological Seminary, have given \$63,-000 to Tabernacle Baptist Church.

of the British Museum library have been issued annually since 1880. The entire work will be completed in the twentieth

The will of the late Washington C. De Pauw bequeaths \$3,000,000 to his family you." and the residue of his estate, estimated at \$5,000,000, is devoted to benevolent and educational purposes, including a bequest of \$1,025,000 to De Pauw University.

The commencement exercises of the Bantist Union Theological Seminary at Morgan signed by one whose name stands for ample | Park took place in the Baptist church of wealth and integrity in Boston and through- that place on Thursday, May 5th. The out the country. It is certainly to be hoped | graduating class numbered seventeen memmit this pledge to remain long unredeemed. nary now reach a total of nearly \$400,000. The endowment fund of the college now | The \$50,000 fund has been secured, the listands at about \$157,000—a sum lamentably | brary building erected and ground secured small for the work which such an institution for the new chapel building, or Theological Penn., which contains the synopsis of a dis- has to do. It would have been nearly if not | Hall. The latter is to be built this year op-

The new "Catalogue of Yale University" departs from the traditional form tration. Only Harvard and Yale, in America, have all the groups of faculties needed for a complete university, even in outline. They arts. Yale's new catalogue contains 213 pages. The number of students is 1,134, of and 570 in the undegraduate academical department. This last department alone properly constitutes Yale College, as distinguished from the university.

Lemperance.

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

like an adder.

"PAPA TAKES A LITTLE ONCE IN A WHILE."

I was lately residing at a friend's house and their fair-faced, curly-haired little child and I soon became warm friends. My heartwent out to her at the first meeting.

"Well my little dear, are you for temperance." I asked one day, as I drew her to perance men. my side.

"O no, sir!" she promptly replied; "not temperance. Papa is temperance, but mamma and I are total abstinence." "What do you mean?" I asked in sur

"Why, papa take a little once in a while, she said; "only once in a while," she added as if by way of apology, "and he says that'

This little family history I felt as if I had obtained in an underhand manner, and was almost sorry I had said a word to the child. but the fearless expression of her sentiments gave me a gladness of the heart that made out-and-out profession of principle, and in | ment, without option. one so young it was very pleasing.

"Yes," I said, "I think that abstinence

"But we've no business ever to do wrong,"

"But some people don't think drinking a glass of wineswrong," I said. She thought a while, as though she hardly knew what to answer. "But it leads in-

to a wrong way, doesn't it?" she asked at "If my father told me not to go out of

doors, wouldn't it be naughty for me to open the door and look out?" "I think it would," "Mamma says when we're tempted to do

wrong we must turn our backs against temptation; not to stop and look at it and say, "Oh how nice that would be, I wish I could I was amazed to hear the child talk so

wisely, but I knew what a noble, wise mother she had, and how carefully she had been

"So you think temperance means to use the drink once in a while and never too much," I said, willing to hear her talk long.

"Papa says so, but that isn't what the catechism says at school. That says temperance means to use good things moderately, but not to use bad things at all. I suppose papa thinks wine is good; that's the trouble," she said, speaking low.

"Can't you coax him to think different-

"No" said she, "I've tried. George drinks too much, and father scolds him; and I said to papa the other day, 'If wine is good, how can it hurt George so?" But he said I wasn't old enough to understand." "How old are you?"

"I'm nine last June, and belong to the Band of Hope, and go to the temperance prayer-meeting with mother; and I cant see

but one right way. "What's that?"

"Why, to let drink all alone, don't you see? Then, if nobody drank it at all, why nobody would sell it, and there wouldn't be any in the world anywhere. Wouldn't that Thirty volumes of the collossal catalogue | be nice?" she asked, in a bright, cheery voice, looking up into my face.

"You dear, you little total abstainer," said I, catching her in my arms, and kissing her, "how I wish everybody was like

PASSING STRANGE.

It is not strange that a few liquor sellers n a community are able to control the whole community? They bring the young to drunkenness, the middle-aged to ruin and the grave, and bow down the aged with sorrow and shame; they overturn God's fundamental institution, the family, and in every way are ruinous only; and yet the active. busy men of affairs are afraid to lift their voices or fingers, or sign a petition against the villainy, for fear of their business! Is it possible that the business of our towns and cities is dependent on those whose traffic only destroys? Shall Satan thus rule? O, for men of principle, of outspoken character and worth; O, to be delivered from the fear of men-and such men!-Augsburg Teacher.

A STRIKING commentary upon the accusation of Canon Farrar, is found in the action of the Sultan of Morocco, who has just issued a proclamation prohibiting the sale or purchase of intoxicating liquors, and has abolished the state tobacco monopoly. At his orders large quantities of tobacco have been destroyed. Some of his subjects, who were at first inclined to believe that prohibition does not prohibit, changed their minds after they had been flogged through the streets for smoking in defiance of the law. It is suggested that this new policy has been adopted in view of the intemperance which spread over Egypt since the British troops were sent there.

ITEMS.

The National Liquor League is said to have raised \$1,500,000 to defeat temperance in Tennessee and other states.

The Providence Star says: "The experience of the past three months in Rhode Island has proved that a prohibitory law can be better enforced than a license law."

A man confined in the Western Pennsylvania Penitentiary has confessed that he was paid by the liquor men of Cochranton, Pa., \$50 apiece for burning barns owned by tem-

All real progress in any line of reform is made through the dead earnestness of men who love the right; not through the impulsive violence of men who are aroused, for a time, against the upholders of evil.

Drunkness is a flattering devil, a sweet poison, a pleasant sin, which whosoever hath hath not himself; which whosoever doth commit committeth not a single sin, but becomes the center and the slave of all manner of

sin.—St. Augustine. The Ontario government has introduced a bill making it a misdemeanor for any person not a member of the landlord's family to enter a bar-room on Sunday, and increasing the penalties for selling liquor illegally, to \$50 for first offense and \$100 for the second, with four and six months imprison-

This is the way prohibition was defeated in Michigan: The Union Signal states that one of the northern precints which has a population of 1,200 men, women, and children, returned 1,800 votes against prohibition. One ward in Detroit returned six-

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, June 2, 1887.

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

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

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

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

"Finish thy work, then sit thee down On some celestial hill: And of its strength-reviving air Take thou thy fill.

Finish thy work, then go in peace, Life's battle fought and won; Hear from the throne the Master's voice-"Well done, well done."

Finish thy work, then take thy harp, Give praise to God above; Sing a new song of thankful joy And endless love."

A CORRESPONDENT asks for directions for making unleavened bread for sacramental uses. Perhaps some of our Hebrew brethren can give the desired information.

AGAIN we wish to remind dilinquent subscribers that we cannot publish a paper without money. We ask that all who have not paid their subscriptions to the close of 1887 will do so as soon as possible. The date to which you have paid will be found each week after your name on your paper or the wrapper. Please give this matter your attention.

ALL of our religious choices are choices of Masters. We do not become free by throwing off all allegiance to God and all responsibility to truth and duty, but by putting on the voke of him who is meek and lowly in heart, whose yoke is easy and whose burden is light. He who denies the authority of God over him makes himself a servant of Satan, so that the ever present ques tion with us is not a question of service or freedom from all service, but a question of whose service we will engage in. "Know ye not that to whom ye yield yourselves servants to obey; his servants ye are to whom ye obey whether of sin unto death, or of obedience unto righteousness?"

THE importance of an unfaltering trust in the promises of God, and of a personal acceptance of them, is forcibly set forth in the following illustration recently employed by Mr. Spurgeon, of London:

A friend gives me for the Orphanage a check, which runs thus: "Pay to the order of C. H. Spurgeon the sum of £10." His name is good, and his bank is good, but I get nothing from his kindness till I put my own name at the back of his check or draft. name, and the banker pays me; but the signature cannot be dispensed with. There are many nobler names than mine, but none of these can be used instead of my own. If placed his signature on the back of the document it would be in vain. I must myself affix my own name. Even so. Each one must personally accept, adopt, and endorse faith, or he will derive no benefit from it.

THE brewers of the country met in convention at Baltimore last week. On Thursday night, delegates and invited guests to the number of about 300 were entertained by the local association, with an "elaborate banquet." It is said that "Letters of regret were read from President Cleveland, Secretary Bayard, the Hon. Proctor Knott, Commissioner of International Revenue Miller, others." Whether these were regrets that such a convention was being held for such a purpose, or whether they were genuine regrets on the part of the writers of those letters that they were denied the pleasure of sitting down to the cups of those beer makers and beer drinkers, is not stated. The fair inference would point to the latter hypothesis, else why should such regrets have

MUCH is said about the duty of Christians to engage in active aggressive Christian work; and of this it is scarcely possible to say

doing what he can to realize that glorious every Christian to actively engage in some the senseless cry sometimes made that all equally important duty, and that is to carry | that in business they need watching; what infinite depth of meaning in that exhortation of Jesus, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." In the natural world, light shines because it is its nature to shine, and everywhere, where not obscured by some hindering cause, "let" to shine. So Jesus would have the hearts of his disciples so full of his own spirit of light that they would only be required to let it shine, in order that men might be convinced of its presence and of fundamental importance. If this condition of heart is found, it clothes all personal, active effort with the divine energy; if it be wanting, all such effort is hollow mockery.

PIETY, BENEVOLENCE AND BUSINESS.

"What God hath joined together, let not man put asunder." There are at least two things besides the question of divorce to which these words should be vigorously applied. These are the relation of piety to Christian benevolence, and the relation of piety to business.

1. It is a very common and very grave error

to think that piety alone expresses the attitude of a man toward God, and that charity is an exercise which goes out exclusively toward men. A religious man is not two beings, but one; and all his religious acts must carry with them the whole man, whether the end of his activities is in God or in his fellow-men. There was once a man, not yet a Christian but feeling after God as well as he could in the dim light of | not use them? If these were not essential was said that he "gave much alms to the people, and prayed to God alway." This | Pew" asks is what is there in a liberal educatinct acts, acts having no necessary relations to each other, if it were all we know of the the gospel? It has not been answered. case; but the Lord was calling the man out into the clearer light, and his first message to him was, "Thy prayers and thine alms are come up for a memorial before God." Thus God had noted both his piety and his benevolence, and had written them down together in his book of remembrance. Whether his piety or his benevolence most commeded Cornelius to God, we shall probably never know. What we do know is that both together gave him a good record "before God." There is a good lesson in this for Christians of our own times. Prayer and other forms of piety without the spirit and substance of our benevolence are little better than mockery; the giving of alms or the bestowment of gifts of benevolence will be as the sowing It is a very simple act; I merely sign my of seed in an unwatered soil if they be unattended by the true spirit of piety. We may | now with "systematic theology" added are pray never so long and earnestly for the success of our denominational work, but if our I wrote the Queen's name it would not avail | prayers are not supplemented with generous me. If the Chancellor of the Exchequer and continuous giving for that work, it will not move far forward; on the other hand, we may give never so liberally, but unless the giving be accompanied by earnest, sincere the promise of God by his own individual praying for the divine blessing, it will, in the end, be barren and unfruitful. Let us cause our prayers and our alms to go up before God together, if we would have his

blessing in its fullness. 2. Another practical and fatal error into which men sometimes unconsciously fall, is that of separating piety from business. Men too often act upon the maxim of the world that"Business is business," while they relegate piety to the prayer-meeting, possibly expecting the minister to attend more particu-Senators Gorman and Wilson, and many larly to that. Nothing can be more unscriptural, as well as more unreasonable than this. Paul exhorts, "Whether therefore ye eat or drink, or whatsoevor ve do, do all to the glory of God." And again, "Not slothful in business, fervent in spirit, serving the Lord." Here it is clear that in God's estifor special occasions, times or places, but the all pervading spirit of the Christian's been read? The spectacle is truly an edify- life; so much so that the commonest duties of every day life shall be freighted with a sweet incense as they come up before him. The careless way in which some Christians sometimes do business, the worldly maxims which creep into their business lives and, too much. "Go ye into all the world, and unconsciously to themselves perhaps, conpreach the gospel to every creature," is one trol their business transactions, often deof the most clear and impressive, as it is stroy their influence for good and bring but not essential, as all history proves. one of the last commands of our blessed the whole doctrine of piety into disrepute. Years of service in the pulpit, followed by the in the war which practically exterminated headed by a band, marched up and formed

form of evangelistic work, there is another | prayer-meeting Christians are hypocrites, and always and everywhere such an honest, | we are pleading for on the part of all Chrissincere Christian heart that it will commend | tian people is such genuine piety of heart itself, and the grace which has made it as will make all tricks in business an utter what it is, to all beholders. There is an impossibility,—such a spirit of uniform Godliness as will practically annihilate the chasm which does now sometimes yawn between the prayer meeting and the countinghouse or the work-shop, the store or the farm.

God never meant that a Christian should be one thing in the prayer meeting, another it brings life and joy, simply because it is thing when the collection box and the sub scription paper was passed to him, and still anothe thing when he stands behind his counter. He meant that Christians should be men, with spirits too pure, with impulses too generous, and with consciences too fine and its divine origin and excellence. This is of sensitive to be anything else than perfect men in Christ Jesus in every relation which they sustain, and in every duty which they per form. In God's ideal manhood, the place of prayer, the place of secret but generous alms-giving, and the place of business are all linked together by one and the same spirit "What therefore God hath joined together, let not man put asunder."

Communications.

EDUCATION ORDIAINED.

"The Pew" is asked, "Did the Pew ever hear of the Apostle Paul?" "The Pew" has for many years read religion from the Bible. In his articles to "The Pulpit" he has written of him as the model preacher. Paul says to the Corinthians, "When I came to you, I came not with excellency of speech or of wisdom, and my speech and my preaching was not with enticing words of men's wisdom." If he had these why did he truth which surrounded him, of whom it to him in his ministery, why are they essential to the ministry now? What "The might appear to be a statement of two dis- | tion that is essential to ordination to the ministry and to successful preaching

"The Pew" has not assumed and does not believe "that there is something in an education inimical to the presence of the best gift of God-the Spirit, and the mightiest power of God—the Spirit's power, and that there is something in ignorance specially favorable to both." Ignorant preachers should have no place in the pulpit. Liberally educated preachers have no business there on the basis of their education. It is assumed that Paul's education was the basis of his success. All we know of his education is his religious education. Uneducated Peter and John were as successful preachers as Paul. Peter's sermon on the day of Pentecost was never surpassed in success. John's epistles are the embodiment of Christian love. College graduates not sufficient to teach John's Apocalypse.

educated men in the existing evangelization | This world is not so large but that the friend of the world. Educated men have also done most harm to the church of Christ. Our educated ministers have been a great power among us. In the last fifty years the man who has done most in winning souls had only a common school education, and the man of finest cut arguments, with chain lightning power, had even less.

there is in a liberal education that is essential to ordination to the ministry. Is the and those who came for them gave us, as metaphysician, the philosopher, the linguist, the scientist therefore a more successful preacher in winning souls? Paul says "knowledge puffeth up but charity edifieth." Here is danger. "The Pew" was once deeply impressed with the "I tell you" in the sermon of an educated minister, and was shocked with the words to the sinner, "you are obstinately opposed to God. That is the long and short of it." Thus is a great power for good may be as great for evil. My reviewer entirely misapprehends the mation, the spirit of piety is not something point of my inquiry. I think he will see it

"The Pew" catches, but does not forge, thunderbolts. He has no use for them. His trade-mark is "The Pew," in whose behalf he writes. Vulcan and Jupiter have nothing personal in this discussion. Modestly "The Pew" still asks what is there in the college studies, or in systematic theology even, that is essential to ordination in our ministery? These may be and are good,

heart and strict business integrity appears both pulpit and pew. My articles have consummation. But besides the duty. of the in sight of God? We do by no means echo been prompted from this experience, hoping thereby to benefit both Pulpit and Pew.

THE PEW-J. BAILEY.

FLITTING SUNWARD.

NUMBER VIII.

A SUNDAY'S RIDE.

We were up betimes, Sunday morning, to take an early start for New Orleans. The evening before, on returning to the hotel after making some calls and a moonlight drive, we had found a friend of our younger days, who had come with her son, some seventy-five miles to have a little visit with us, which was another of the agreeable surprises that came to us in Montgomery. Thus our party was swelled to eight as we took seats in a parlor-car for an all day's ride. Eight? One might have counted a dozen, including the young people who came to see us off-or perhaps, more accurately, to say another good-bye to the young ladies. And the good b'ys accentuated their adieus with beautiful bunches of lovely japonicas, gathered out-ofdoors that morning.

Our car was filled with through passengers from the sleeping coaches, which had been left in Montgomery. Among them we noticed an elderly lady, two young women and a little girl, nearly opposite us, who, we soon came to know by their conversation, were grandmother, mother, daughter and nurse After a little the grandmother took out some knitting work to pass the time, which set us into speculating if she were not a Sabbathkeeper, and so acquainted with some of our people, if not one of them. This point was not settled to our satisfaction, however, until near noon, when we stopped at a town where people were coming from church. "What can that be?" said she.

"I guess it is a funeral," said the daugh-

"But everybody is dressed up." "So they are. Oh! do you know? We have forgotten that it is Sunday!"

"Oh dear," said the old lady, as her work disappeared in her basket. "And here I of was knitting! What a thing to do for a strict church woman like me! Oh dear!

what would Dr. Blank say?" We did not see just how much worse it was to knit than to travel on Sunday, but volunteered no remark. Afterwards, however, we formed their acquaintance, and had a good laugh with them over the incident. We told of our suspicions that they were true Sab bath-keepers, and found they were, indeed acquainted with numerous friends of ours who "keep Saturday for Sunday." It has been before remarked that, go where you will, meet whom you may, and the chances are that you will find, if you talk with them long, that somewhere there is a connecting gulf which must ever yawn before him in the link between your life and theirs. I have rarely known it to fail, and I have taken note of it in the Atlantic states and on the Pacific coast, on the mountains of Switzerland, and on the lowlands of Germany, on the Rhine and on the Rhone, in the highlands of "The Pew" admits the great power of Scotia and on the plains of New Mexico. ships of one life may interlock with those of tuosands of other lives all over its surface.

There is little of interest to the traveler in the vicinity of the railroad in Southern Alabama. Marshes, swamps and forests, with the drooping Spanish moss, are the principle things to be seen, but these are made bright by the spring dresses of the "The Pew" is still uninformed what trees, and the beaming faces of the wild flowers. Our friends left us at Evergreen, a partial exchange, a lovely basket of flowers. These were not the offspring of the the city. Twenty-five or even twenty years woods, but gave evidence of the culture and ago, no one would have dared to predict such training of a loving hand. How quickly the a scene at the National Capital in 1887. flowers of the field, as well as of humanity, Nothing more eloquently and impressively betray the results of cultural care. Wild flowers, in the beauty and simplicity of nat- in the relations of the sections or the progress ure, have a charm often lost in cultivation, but there is a certain refinement and superior manent restoration of the Union, than the development in the blossoms which expand presence here of thousands of the sons of under the skillful gardener's care, which is veterans of both armies, from North and never seen in the uncultivated state. There | South, encamped under the same flag and is this difference, however, between mankind engaged in fraternal competitions for military are as pure and perfect as were those of Eden, the Washington Monument now, the Civil while uncivilized man is most weefully de- War is only an unhappy tradition, and they generated, and nothing short of regeneration | emulate each other in their patriotic devotion can bring even cultured man back to the orig- to the nation's flag. Their presence on the inal purity and beauty.

that we are in the land of what was once a great savage nation, the Creeks; and soon | Monday, 23d inst., was brief, but it was perafter passing Evergreen we go through the formed reverently and with all due pomp. scenes, on Burnt Corn Creek, of the first bat- | About noon the Washington Light Infantry, Lord, and no Christian can claim the full How must the divorcing of such fundamen- years in the pew, give me the double ad- that nation, though a few of them still exist a hollow square around the flag staff. At

pass within a few miles of where, on the Ten. sas, the famous mass acre of Fort Mims oc. curred, Aug. 30, 1813, when four hundred people, including all the women and children, were murdered, that the savages might secure the twenty-five dollars for each scalp which had been offered by the British agent at Pensacola. Though there are now no Creeks to be found in this part of the coun. try, still it is a fact that there are no fewer creeks here now than then! The land is full of them as any one may see by looking on the map. It is said that the creeks gave their name to the Indians, and in return the Indians. ans gave names to all the creeks, but most of them have been renamed since. It is differ. ent with the rivers; most of them retain their aboriginal names.

After crossing Burnt Corn Creek, we run along the Conecuh and soon after cross the Escambia, which together flow into Pensa, cola Bay. A little later we cross the Perdido. which forms the western boundary of Florida; then the Tensas on a bridge built on cylindrical piles, 2,084 feet long, and directly afterwards the Mobile—which is the Ala. bama and Tombigbee rolled into one-over a bridge half as long, and with a "draw" 260 feet wide. Along the banks of this lat. ter we run for a dozen miles or so, and ston at the city of the same name, famous in history and song.

It may be well to stop our narrative also. at this point, and remark that the name Mobile is not from the Italian mobile, "easily moved, aroused, excited," nor from the cog. nate Latin mobile vulgus, "a riotous crowd." whence we derive "mob," but was the name of an early Indian tribe, afterwards absorbed in the Creek nation. In the large bay below. was the scene of the celebrated fight between the Rebel iron-clads and the fleet under Admiral Farragut, Aug. 5, 1864, when, as the Rebel ram, Tennessee, made for the old flagship, Hartford,

"High in the mizzen shroud,
(Lest the smoke his sight o'erwhelm)
Our Admiral's voice rang loud,
'Hard a starboard your helm! Starboard! and run him down!""

After leaving Mobile we skirt along the shore of the Gulf of Mexico, catching frequent glimpses of its waters. The road is bordered with the yellow jasmine climbing over the trees and underbrush, mingled with wild columbine and azalias, and numerous flowers of which we do not know the names. Our little girl friend had a big bouquet purchased for her at a station, and then divided it among the passengers, taking pains that every one should have a boutonniere. Half way across the state of Mississippi we come to Beauvoir, the home of Jeff Davis, willed to him by a lady admirer. Little could be seen of it from the train, but enough to show it was a pleasant place, on the edge of the great gulf. It may remind him of the great verdict of history.

The sun set in splendor ere we arrived at New Orleans, and the electric lights illuminated the streets of that quaint old city, as we drove to the St. Charles Hotel, where our rooms were engaged. An all-day's ride had prepared us for an all-night's rest, and we lost little time in entering upon its enjoy-G. H. B.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., May 27, 1887. Nothing could be more significant of the fact that the war is over than some of the sights that may be seen in Washington to-day. Soldiers from Mississippi and Minnesota, from Massachusetts and Texas, are walking around arm in arm, in a peaceful capture of marks the change which has been wrought which the country has made toward a perand the flowers—the wild flowers of to-day | honors. To most of the militia in camp under Potomac is truly auspicious, and all of them Speaking of uncivilized man reminds us share the title of guardians of the nation.

The ceremony of opening the camp on promise of the Master who is not earnestly tal and complementary things as a pious vantage of knowledge, and sympathy with on the reservations. A little further on we the foot of it lay rolled up the big flag ready to fly to the breeze. Gen. A dant of the camp, accom Generals, Colonels, Capia Pyne, then appeared. Th into the open space and of ate prayer, at the conclus flag was hauled into positi played "The Star Span the troops saluted the colo dant then issued orders g and movements of the troo There is a different progra of the drill, though each petitive drills by the infar zouaves, and each day there five o'clock in the afternoon all Washington, apparentl to see a brilliant street pa in full uniform, which ma portion of the city after it by the President. The sce iant one. The President Governors of different sta with many other promine grand stand erected for th of the White House, on enue. The day was perf the discipline and marchin organizations very fine, a showy and striking. There is a large crowd the city and the camp affor a sight to them, as well

that the policemen have they can do to control the mass of people, which lite ground. Military discipli ever, and as far as the sold ed, everything moves in or of the lads thought it w than funny, when, on T were required to do guard ing rain. This reminds m pal event at the drill gr was a terrific storm, wh grand stand, and filled the sternation, besides drench and causing some serious way of broken limbs. It noon while the competit progress. Suddenly the in a moment a cyclone blew a cloud of dust and tion of the grand stand, u ton Monument itself was h a moment more, there was rain which was equally little while the scene that describable. The grand a reed in the terrible gale, a noise of the flying roof panic-stricken crowd feel was giving way under it. riages waiting on the drive roof was carried off were planks and timbers, and by the horses taking fri away. Telegraph wires we bearings, umbrellas were l wrecked, people seized cha over themselves in their e little of the pelting rain. dren shrieked and fainted, trampled upon, and the p pyrotechnic theater on was so injured that there works that evening.



New Yor ALFRED CE

Memorial day was appr with us. On Sabbath, th preached the memorial se reviewed the history of ou dom and our national life vigor, and uttered some respecting present danger

On Monday, a most decoration services were h conducted by the B. Fran the G. A. R., assisted by and the University Band delivered by Col. A. Warsaw, N. Y.

The Ladies' Aid Socie and cake at the rooms in the afternoon and ev At 8 P. M. the Univer by Company B, gave a c

tive drill in the University By invitation of the Ol Circle, the Circle from 1 Alfred in the afternoon spending the greater par ing the curious and instr Steinheim, under the dir Allen. At the close of the cles, with a few invited a pleasant tea, gotten up at the University Boardi

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WASHINGTON LETTER.

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WASHINGTON, D. C., May 27, 1887. othing could be more significant of the that the war is over than some of the ts that may be seen in Washington to-day. iers from Mississippi and Minnesota, n Massachusetts and Texas, are walking ind arm in arm, in a peaceful capture of city. Twenty-five or even twenty years no one would have dared to predict such ene at the National Capital in 1887. hing more eloquently and impressively ks the change which has been wrought he relations of the sections or the progress th the country has made toward a perent restoration of the Union, than the ence here of thousands of the sons of rans of both armies, from North and h, encamped under the same flag and ged in fraternal competitions for military ors. To most of the militia in camp under Washington Monument now, the Civil is only an unhappy tradition, and they late each other in their patriotic devotion e nation's flag. Their presence on the mac is truly auspicious, and all of them the title of guardians of the nation.

ne ceremony of opening the camp on day, 23d inst., was brief, but it was pered reverently and with all due pomput noon the Washington Light Infantry, ed by a band, marched up and formed low square around the flag staff. At out of it lay rolled up the big flag read!

to fly to the breeze. Gen. Auger, the commandant of the camp, accompanied by certain than this has been in Alfred.

Generals, Colonels, Captains, and Chaplain

Pyne, then appeared. The Chaplain stepped

into the open space and offered an appropri-

ate prayer, at the conclusion of which the

flag was hauled into position while the band

played "The Star Spangled Banner," and

the troops saluted the colors. The Comman-

dant then issued orders governing the camp

and movements of the troops during the drill.

of the drill, though each day there are com-

petitive drills by the infantry, artillery and

five o'clock in the afternoon. On Wednesday

all Washington, apparently, was out of doors

to see a brilliant street parade by the soldiers

in full uniform, which made a tour of a small

portion of the city after it had been reviewed

by the President. The scene was a very brill-

iant one. The President, surrounded by the

Governors of different states and their staffs,

with many other prominent men, occupied a

grand stand erected for the purpose, in front

of the White House, on Pennsylvania Av-

enue. The day was perfect for pageantry,

the discipline and marching of many of the

organizations very fine, and the uniforms

There is a large crowd of visitors in the

the city and the camp affords so interesting

a sight to them, as well as to the citizens,

that the policemen have quite as much as

they can do to control the curious surging

mass of people, which literally overrun the

ground. Military discipline is in force how-

ever, and as far as the soldiers are concern-

ed. everything moves in order. - Still some

of the lads thought it was more practical

than funny, when, on Tuesday night they

were required to do guard duty in the pour-

ing rain. This reminds me that the princi-

pal event at the drill ground on Tuesday

was a terrific storm, which unroofed the

grand stand, and filled the crowd with con-

sternation, besides drenching it to the skin,

and causing some serious accidents in the

way of broken limbs. It was in the after-

noon while the competitive drills were in

in a moment a cyclone developed, which

blew a cloud of dust and sand in the direc-

tion of the grand stand, until the Washing-

ton Monument itself was hardly visible. In

a moment more, there was a down-pour of

rain which was equally blinding. For a

little while the scene that followed was in-

describable. The grand stand swayed like a

reed in the terrible gale, and the crash and

noise of the flying roof made the already

panic-stricken crowd feel sure that the stand

was giving way under it. Several of the car-

riages waiting on the drive outside when the

roof was carried off were smashed by flying

planks and timbers, and others were saved

by the horses taking fright and running

away. Telegraph wires were torn from their

bearings, umbrellas were hoisted only to be

wrecked, people seized chairs and held them

over themselves in their efforts to ward off a

little of the pelting rain. Women and chil-

dren shrieked and fainted, and fell and got

trampled upon, and the paraphernalia of the

pyrotechnic theater on the Drill ground

was so injured that there could be no fire-

Home Hews.

New York.

ALFRED CENTRE.

Memorial day was appropriately observed

with us. On Sabbath, the 28th, Dr. Maxson

reviewed the history of our struggles for free-

dom and our national life, with his old-time

On Monday, a most perfect May day,

the G. A. R., assisted by the Alfred Grays

and the University Band. An address was

delivered by Col. A. B. Lawrence, of

The Ladies' Aid Society served ice cream

At 8 P. M. the University Band, assisted

By invitation of the Chautauqua Reading

Circle, the Circle from Hornellsville visited

Alfred in the afternoon of Decoration day,

by Company B, gave a concert and competi-

and cake at the rooms of Mr. G. F. Gray

in the afternoon and evening.

tive drill in the University Hall.

at the University Boarding Hall.

respecting present dangers and duties.

works that evening.

Warsaw, N. Y.

showy and striking.

PORTVILLE.

E. R.

In the midst of the beauties of this exceptional spring, it is gratifying to feel that the cause of Christ is receiving a little more attention at the hands of many of our people than formerly. There are some whose hearts seem to be breaking forth into newness of life, and who manifest a desire to put on There is a different programme for each day the whole armor of Christ. We are hoping that these desires may ripen into deep set tled convictions which shall lead them to a zouaves, and each day there is a dress parade at full and complete surrender to the Lord

The last covenant meeting and communion services of both the Portville and West Genesee Churches were more fully attended and participated in than any similar meetings during my labors here. At West Genesee, several letters from absent members were read. It is hoped that many more of both churches will accept the invitation of the pastor, sent out both through the columns of the RECORDER, and by private correspondence, to communicate with the church of which they are members, with respect to their religious life, their love for God and for his cause.

Last Sabbath being the day recommended as Children's day, we did what we well could to give it a proper observance. The pastor used as a theme, "lessons from the childhood of Samuel." In the course of the talk, he spoke not only of the importance of children's engaging in the service of God, but also of the duty of parents to consecrate their children to God, even at birth, and then, in keeping with that act of consecration, to teach them, from earliest childhood, the truths of God, the glories and blessedness of the Christian life, that when they shall attain to manhood and womanhood, they will be men and women in Christ Jesus. The people of West Genesee had their church quite nicely adorned with floral offerings. Several members of the Sabbath-school took part in the exercises with appropriate recitations, an essay giving a sketch of Gideon, and songs prepared for the occasion. We progress. Suddenly the sky grew dark and hope the interest in such services may increase until Children's day shall find a proper observance in all our churches.

E. A. W.

As suggested in the RECORDER, Children's day was observed in this church last Sabbath. Being the first attempt, some of the 'more conservative feared it might tend to vanity and display, but the services were so simple, the music so appropriate and the decorations of the pulpit, with God's beautiful flowers and evergreens so becoming, that we think the children were benefitted, the older ones edified and God's name honored, who has given us all the good and beautiful.

DE BUYTER.

Especial credit is due Mrs. Sylvanus Burdick, who has for years, with great care and at no small expense, furnished flowers for the pulpit, and who took the lead in the floral decorations on Children's day. may all these things promote the glory of God and the advancement of his kingdom.

CUYLER HILL.

It was a privilege and a pleasure to attend church with the little band at Cuyler Hill on Sabbath afternoon, May 11th. It was a beautiful day, and men, women and children gathered to listen to the preaching of the Word. After the sermon, opportunity was given for conference, and a goodly number expressed their joy in attending God's house preached the memorial sermon, in which he again. Since the death of good old Elder Fisher, last spring, they have not had preachling, and since Deacon C. J. York and family vigor, and uttered some wholesome truths moved to DeRuyter in March, they have not had Sabbath-school and prayer meeting. But, while rejoicing in having the gospel decoration services were held at the cemetery, preached again, tears filled almost every eye conducted by the B. Frank Maxson Post of when Dea. York and wife called for letters to join the DeRuyter Church, where he has made his home. May God raise them up a leader to take his place. As arrangements are being made to have occasional preaching there on Sabbath afternoon, we trust it may prove a blessing to this small but devoted band of Sabbath-keepers.

Pennsylvania. SALEMVILLE.

Our quarterly meeting is appointed for June 10th and several days following. Eld. S. D. Davis is expected to be with spending the greater part of the time study- us and remain a week or two, if the ining the curious and instructive things in the | terest seems to demand it. It would be a Steinheim, under the direction of President | great help and encouragement to us if one Allen. At the close of the day, the two cir- or more of the ministering brethren at Alcles, with a few invited guests, sat down to fred could meet with us.

a pleasant tea, gotten up by Mrs. Edwards, We are still in debt about \$300 on our Take it all in all, it would be difficult to to do much, it is quite a tax on us. If any 864,000 francs.

make a more thoroughly enjoyable holiday of our able brethern felt disposed to help us a little in this matter, it would be gratefully received, and would be the means of much good to the cause here.

GEO. B. KAGARISE.

Delaware. SMYRNA.

A very pleasant Sabbath was spent here, in the family of Dr. Swinney. We had a Sabbath service and Sabbath-school. We were pleased to meet the mother of Dr. Ellen Swinney; we are not now surprised that Miss Swinney offered to go to a distant country and leave all the dear home associations and the splendid practice she had here in this beautiful village. It has been a long time since we have met a mother in Israel who is so fully consecrated to the cause of missions. It was an inspiration to our own hearts. May all our hearts be as fully consecrated to the cause of missions as the hear of "mother Swinney."

It was pleasing to hear the children make a distinction between Sabbath-school and Sunday-school—lone Sabbath-keepers often do better than many who have had far better Sabbath privileges. Could our churches know how much the isolated Sabbath-keepers appreciate a visit from one of their ministers. they would send them oftener to visit those who are deprived of church privileges.

A collection was taken up for the China mission. The girls in this family are working and collecting funds for foreign mission work. If all our children in the denomination would work as hard and do as well, it might put to shame some of us, who do so little for the cause of the Master. When I return home, I shall try to infuse the same spirit of earnest enthusiasm into the hearts of my own children. It was interesting to see about the house so many mementos from China. A letter just received from China speaks quite lencouragingly of the health of Miss Swinney.

The name Swinney holds a very honor able place in this community. At one time Drs. John, Curtis O., and Ellen F., were all practicing physicians in this village. Mrs. Swinney, last summer seeing so much intemperance in the village, thought she France from regaining the strong financial on Fourth day, June 8th, and Fifth day, June 9th. must do something for the children. So position she formerly held, and that his she organized a childrens' Band of Hope. vanity, which leads him to publish all that Their meetings were held for a time in her he has done or intends to do, will afford seroom. When she went back to Shiloh, N. | curity against military surprises. J., to spend the winter, she gave the work into the hands of some young ladies. Coming back here again to spend the summer, she finds that this little band has grown un-

MAY 23, 1887.

til it now numbers over 200 member.

Condensed Mews.

Domestic.

Saturday half-holiday bill. The Parnell branch of the Irish National

League has invited William O'Brien to visit Nashville, Tenn. The Rev. Richard Newton, D. D., the

distinguished Protestant Episcopal clergyman, died in Philadelphia, May 25th, aged seventy-four years. The first train on the Canadian Pacific Railroad reached the Vancouver Ocean ter-

minus Tuesday, May 24th. There was a

Seventy-three thousand, one hundred and seven immigrants arrived in the United States during April. Of these, 13,000 were from Ireland. The total for April, 1886,

All the journeymen horseshoers in Cambridge, Mass., have struck. The strike was sudden and unexpected and no demands have been made or grievances submitted to

the employers. The gold holdings of the national treasury have increased over \$2,000,000 since the 1st instant. The silver circulation has decreased about \$200,000 during the same period.

Wednesday morning, May 25th, two Santa Fe trains collided near Wichita, Kansas, and before they could get flagmen out two extras, one from each direction, piled into the wreck, making great havoc. Several persons were injured.

The village of Hawthorne, Wis., on the Omaha road, eighteen miles south of Superior, was entirely destroyed by fire which is now sweeping through the valuable timber in that vicinity. No lives were lost. The pecuniary loss is unknown. Other fires and that portion of Wisconsin and Northern Michigan are very destructive.

Henry Schwartz and Newton Watt, the Rock Island train robbers have been sentenced to imprisonment for life. Leave was granted the prisoners to file a bill of exceptions by August 21, 1887.

Foreign.

The presidents of three republican groups have urged President Grevy to remove General Boulanger from office.

The sale of the French crown jewels was We are still in debt about \$300 on our concluded at Paris last week. The proceeds house, and as we are all unable to from the nine days sales amounted to 6,
The proceeds look, delegate from the concluded at Paris last week. The proceeds look, delegate from the nine days sales amounted to 6,
The proceeds look, delegate from the concluded at Paris last week. The proceeds look, delegate from the concluded at Paris last week. The proceeds look, delegate from the look about \$300 on our concluded at Paris last week. The proceeds look, delegate from the look about \$300 on our concluded at Paris last week. The proceeds look about \$300 on our concluded at Paris last week. The proceeds look about \$300 on our concluded at Paris last week. The proceeds look about \$300 on our concluded at Paris last week. The proceeds look about \$300 on our concluded at Paris last week. The proceeds look about \$300 on our concluded at Paris last week. The proceeds look about \$300 on our concluded at Paris last week. The proceeds look about \$300 on our concluded at Paris last week. The proceeds look about \$300 on our concluded at Paris last week. The proceeds look about \$300 on our concluded at Paris last week. The proceeds look about \$300 on our concluded at Paris last week. The proceeds look about \$300 on our concluded at Paris last week. The proceeds look about \$300 on our concluded at Paris last week. The proceeds look about \$300 on our concluded at Paris last week. The proceeds look about \$300 on our concluded at Paris last week. The proceeds look about \$300 on our concluded at Paris last week. The proceeds look about \$300 on our concluded at Paris last week. The proceeds look about \$300 on our concluded at Paris last week. The proceeds look about \$300 on our concluded at Paris last week. The proceeds look about \$300 on our concluded at Paris last week. The proceeds look about \$300 on our concluded at Paris last week. The proceeds look about \$300 on our concluded at Paris last week. The proceeds look about \$300 on our concluded at P

It is reported that Mr. DeFreycinet finds it impossible to form a stable ministry, and that he will again decline to undertake the

The bourse was quiet in Berlin during the week, business being checked by the uncertainty of affairs in France.

It is believed that England and Turkey 9 to 9.15, Devotional exercises. will propose a conference of the Powers to settle the reforms of the Egyptian capitulation by a new convention.

A grand military review was held at Gib. raltar May 24th, in celebration of Queen Victoria's birthday. The same event was observed throughout Canada by suspension of business and firing of salutes.

The convention between England and Turkey in relation to the control of Egpyt requires the adhesion of all the Powers before it becomes operative. England is to be the mandatory of the Powers in the event of disorder in Egypt.

There is a "corner" in cotton in Liverpool, England. Prices have been forced up to such a point that spinners in the manufacturing districts have had to suspend operations or run their mills at great loss.

Joseph Chamberlain, in a letter published in London, last week, urged upon the supporters of the government's Irish policy the necessity of organizing, and warned them that if they fail to do so they will be

The West-Phalian Manufacturing Company will close its works in Russia owing to the heavy duties imposed by the new tariff on material used by the company. Several failures of firms in the textile trade are an-

The Paris bourse was dull throughout the week, closing very heavy under the influence of DeFreycinet's refusal to form a cabinet. There was a fall of thirty-five cents in three per cent rentes and twenty cents in four per

The work of Germanizing Alsace-Lorraine proceeds apace. The Landes Zeitung publishes an official census showing that during five years since 1880 the German emigrants numbered 37,000, displacing 49,254 natives. It is estimated that if native emigration continues in the same ratio the provinces will be completely German within a quarter of a century.

A dispatch from Berlin to the Politische Zeitung says Germany desires, rather than

IRVING SAUNDERS expects to be at his Friend ship studio from June 8th to 14th, inclusive.

BEQUESTS TO TRACT SOCIETY.

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

FORM OF BEQUEST.

I give, devise and bequeath to the American Sab bath Tract Society, a body corporate and politic under the general laws of the state of New York, the sum of......dollars, (or the following described property to wit.... to be great celebration over the completion of the applied to the uses and purposes of said Society, and under its direction and control forever.

SPECIAL NOTICES.

THE WESTERN ASSOCIATION will convene with the Church at Richburg, N. Y., Thursday June 16th. The following general order of exercises has been arranged:

Fifth-day Morning. 10 o'clock, Introductory Sermon,

Report of Executive Committee. Appointment of Standing Committees.
Notices.

2 to 2.15, Devotional exercises. 2.15 to 4.30, Communications from Churches and Corresponding Bodies. Annual Reports. Reports of Delegates. Miscellaneous business.

Essay, "Suitable Preparation for the Gospel Minis Essay, "Inspiration of the Scriptures."
W. C. Titsworth.

Sixth day Morning.

9 to 9.30, Prayer meeting. 9.30 to 10.30, Reports of Committees, and miscellaneous business.
10.30, Essay, "The New Theology,"
T. R. Williams.

2 to 2.15, Devotional exercises. 2.15 to 3. Reports of Committees, and unfinished 3, Missionary conference, conducted by I. L. Cot-

Evening. Prayer and conference meeting, conducted by

Sabbath Morning.

Afternoon.

2.30, Sabbath-school, conducted by L. A. Platts.

7.45, Sermon by I. L. Cottrell, delegate from the Eastern Association, followed by conference

9.15 to 10. Unfinished business. 10 to 10.30, Paper on Woman's Work, by

10.30 to 12, American Sabbath Tract Society conference, led by J. B. Clarke, followed by a joint collection for the Tract and Missionary Societies.

2 to 2.30, Miscellaneous business. 2.30 to 4. Educational conference, conducted by

D. E. Maxson.

7.45, Sermon by A. McLearn, delegate from the North-Western Association, followed by clos-

ALL delegates and friends who expect to attend the Association at Richburg, are requested to inform the Clerk by postal card or other ways, that early preparations may be made for them during the Association. Many members of this church are praying that God in his great mercy will greatly revive his work in the churches. For this may we pray without ceasing.

In behalf of the church, J. P. DYE. Church Clerk.

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.

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

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

CENTRAL ASSOCIATION.—Persons coming to fears, the retention of General Boulanger as the Central Association, to be held at Scott, N. Y.. war minister of France, as she thinks his June 9-12, 1887, and wishing conveyance from the experiments with the army will prevent trains, will find teams in waiting at Homer, N. Y., Those coming via. E. C. & N. R. R. to Cortland, will take street car to Homer, getting off at the Hotel Windsor, where they will find teams in wait ing. Those coming via. the D. L. & W. R. R., will find teams in waiting at the depot of said road. Should any one desire to be met on any other daythan those above mentioned, or should any fail to find conveyances on hand, please communicate with the undersigned by telephone to Scott.

F. O. BURDICK. Com.

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

O. U. Whitford, Westerly, R. I. Perie F. Randolph, Lincklaen Centre, N. Y. L. A. Platts. Alfred Centre, N. Y.

E. M. Dunn, Milton, Wis, Preston F. Randolph, Salem, W. Va.

It will be seen that this committee is made up of one member for each of the five Associations. Now, if our people who know of any who are interested, will send the names and address of such person or persons, either to the chairman of the committee, or to the member of the committee in whose Association such person or persons would most naturally

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.

belong, they will greatly aid the committee, and the

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

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

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 3 o'clock. All Sabbathkeepers in the city, over the Sabbath, are cordially invited to attend.

NTOTICE TO CREDITORS.—Pursuant to an order of Clarence A. Farnum, Surrogate of the County of Allegany, notice is hereby given to all persons having claims against Milo Sweet, late of the town of Almond, insaid county, deceased, that they are required to present the same, with the vouchers thereof, to the undersigned, at his residence in the town of Alfred, on or before the 25th day

D. R. STILLMAN, Administrator. ALFRED CENTRE, Feb. 21, 1887.

Miscellany.

BY MRS. MARY CURRIER PARSONS.

O anxious hearts, who pray and yearn While toiling day by day! The higher good you fain would learn, Is found in duty's way.

In narrow round of woman's work You answer childish calls, And gather threads that others shirk, Engirt by home's four walls.

You murmur not, nor backward shrink From each unwelcome task; Surrounded as by golden link, What more need woman ask?

The golden links of hope and joy In each house mother's heart, True happiness, without alloy, Must form of life a part.

Though broader fields may stretch from home,

A pathway bright and fair, Where woman's feet may freely roam, Untrammeled by home care;

No grander vict'ries can you win, Nor nobler mission meet, Than loving care for kith and kin, And home-life pure and sweet.

HARBOR LEDGE.

BY REV. EDWARD A. RAND.

"I am so glad to see you, May," said uncle Charles Gray, catching up his blueeyed niece and lifting her high in his arms. "It was good in your father to let you come."

Aunt Phebe turned from the kitchen stove where she had lifted a sizzling mackerel on the broiler (to see if it were broiling too much), and her countenance was radiant with pleasure as that of her husband, when she greeted May.

"Send May, please," Uncle Charles had written to his brother Edward, the minister, "for we have no children to keep us company, and the house seems very lonely since mother's death."

And her father had replied, "May is coming, brother. The house is sure to have some music in it where May is."

Yes, May's voice was very sweet while penetrating, and it went with her nimble, busy feet all over the house, now up in the brown garret holding so many venerable heirlooms, then down in Aunt Phebe's room, then lower yet, in the kitchen, then lowest yet, perhaps, in the cellar where her cry might be, "Could I have one of these red

What charmed her more than heirlooms in the garret, was the big, blue sea. Oh how big it was! Reaching away from "Breakers' Point" in the east round to "Sandy Beach" in the west, and holding in its great, far-reaching, blue arms so many waves each with a head of white, shining foam, and here and there lifting the white-sailed ships as if they were only the wave-crests rising up and vessel-like shooting away! And what did she hear one day as she sat in her uncle's lap, there by the window looking seaward? It was a soft, sweet bell-call from the sea, that went, "Ding-ding-ding!"

"Uncle Charles, what is that? I have heard it before."

"Oh that ringing? That is the bell-

"A bell-buoy? What is a bell-buoy." "Well, it is where there are some bad rocks, the Harbor-Ledge, we call it."

"Off in the sea? I always hear it one way. I heard it yesterday, and it is always off there."

She rose and pointed toward the drifting ships and the white-capped waves.

"That is it, May. It's off there."

"What makes it?"

"Well, the waves make the bell-ringing. The buoy makes you think of a bowl painted red, and it is fastened to the ledge. The bowl has a frame built above it, something like a tent, and in the top of the tent-frame is a bell. The sea as it rocks, moves this frame, and the bell rings. When the sea is there is trouble out there, in a storm say, then you hear it plainer. It is loud then."

"Why, Uncle Charles, that makes me think of father's sermon in church, last Sunday."

"What did he say, May?"

God calling to them, though he was calling all the time.' But 'when there was trouble, have been suitable subjects up yonder. in a storm'—that's what he said, like you, you know—'why you hear God's voice plainer. Then it was real loud, he said." Uncle Charles was silent.

"Isn't it queer that you and father should

talk so much alike?"

upon the floor and walked abruptly out of

"Oh dear," she thought, "wish I didn't

had made a mistake. "What has Uncle Charles gone for ?" was

"Oh I don't know, dear. He is going out in his boat, this afternoon, and perhaps he is just getting his lines and bait ready."

why is it, since my old mother died, that I day I'd gen'rally a tech of neuralgy so't I

like a fleet of blue cradles into which the Sabbath for helping the Publication Society, big fish had put their babies, all about like as not my corns were unusual trouble-"Great Rocks," Uncle Charles' fishing- some, and I didn't feel able to get out. ground. The fishing was so good that it tempted him to stay longer than was prudent, once, but I wouldn't hear of it. Told her for in the meantime a fog that made no noise | that was nonsense. I didn't believe any of only crept, crept softly, dropped its folds all | the apostles ever took religious papers. The about him, and he was caught.

Uncle Charles was only an occasional fisherman, and consequently did not know the ed fishermen who went out in their boats how, except as a sort of losing business. every day. Uncle Charles preferred his fields he could have told better the way home; but Sabbath night we were sitting at the fire, some how, while he was making ready to and Nannie'd been saying her catechism, and go home, stowing away his fish and winding | by-and-by she got kind of quiet and sober, up his lines, his boat was swung round by and all of a sudden she turned to me, and the sea and he did not notice it. He picked says she, Pa, will we have to pay rent in up his oars and began to row, but the boat | heaven? was not headed right! There, in the midst OF THE BELL-BUOY AT THE of the densely-gathered fog, Uncle Charles of astonished like. was rowing, but he was going away from

home! Going away and did not know it." "I don't see," he said at last, "why I don't come to something familiar. Well, I of that?' will row on a spell longer."

The sea had been growing very uneasy, and the waves now jostled roughly against the boat as if they would say, "We don't want you here! We will upset you!"

smothering fog, the night coming nearer all this did not look encouraging, did it?

alone off in the ocean heard a soft, faint, musical call coming over the sea! "What is that?" he said. He listened again.

at once turning his boat's head in the direction of the sound. "Now I know where I am!"

"Ding-ding-ding!" ful bell over the dreary, foggy sea. The think Seth Brow dared to talk about me in waves were rising. The man rowing alone that way, and before Nannie, too. in that tossing boat dropped his head, rested I fixed up some pretty bitter things to say on his oars, and murmured, "That is what to Seth the next time I met him, and I May was talking about, and I can't get away | wasn't very sorry to see him next day in his from it. God's voice is like that bell in cart. I began at him right off. He listened dren, though it was no light task to support he had been playing with unnoticed by them rough waters, sounding plainer when there is to everything that I sputtered out, and then them all.

trouble. How it sounds now ! Charles halted out there in the ocean, but I'm glad of it; but I've never seen you while the bell was sounding distinctly in his | making any deposits,' and then he drove off. ears, musically saying, "This way, this way is home," Uncle Charles knelt in his boat. Then he looked up through the thick, gray fog, seeking God, answering the voice of the angry at first, but I got cooler, and I thought Spirit within, calling, saying, "This way, of foreign mission Sabbath and the rheuthis way is home."

When he took up his oars again, he pulled steadily for the bell-buoy. Its red frame and that calling bell looked so friendly, so homelike, Uncle Charles could have thrown his arms about it. He could not see land from this point, but there was the tide returning out from the harbor, making a current past the bell buoy, and that told him which way now to row, and joyfully he pulled home. There was little May standing on the shore, watching patiently for her uncle.

"Aunt Phebe said the fog might bother you and you might not know which way to dollar I slipped into the collection plate, but go, but I told her the bell was ringing real I've learned better now; and I mean to keep loud, and I guessed you'd bear it, uncle."

down to his little niece and lifting her fondly | years." -- Congregationalist. in his arms, "I heard it and it helped me, and I heard another voice, and followed that

May wondered what Uncle Charles meant.

WHAT THE DEACON SAID.

"Yes," said the deacon, "there's many a man that calls himself honest that never so quiet, the notes of the bell are soft. When much as inquired what amount of debts heaven's books are going to show against him. I've learned that. There were years in my life when I hardly gave a cent to the Lord without begrudging it, and I've wondered, since, what I'd ever have talked about if I'd gone to heaven in those days, for I "Why-why, he said, 'people did not hear | couldn't talk about anything but bargains and money-getting here, and those wouldn't | feet," so she said; "and if they didn't believe I know I read once about one of the

kings of England, Edward I., who had an officer called the Lord High Almoner, and one of the things that man had to do was to 'remind the king of the duty of alms-giving.' I've thought to myself many a time "Very," replied Uncle Charles in a sober | that it would be well for a good many folks voice. Soon, without a word, he put May | nowadays, if they had King Edward's almoner to stir them up to give. Not to the poor the house. It was not like Uncle Charles to only, I mean, but to all the needs of the act in that fashion when he took leave of cause of Christ. There are lots of people of Proverbs—and she could bring the book hold of you. As you approach him, go moulded close to the model, each as it is put Had she said anything that he did not Moses to say to them, 'It is he that giveth said this would be the very best thing to do. | catch him by the legs and twirl him around. | to attach the next sheet closely to it. Thus thee power to get wealth. I've allers thought So the next day came Ida, looking pleased Then come up behind him and grasp him done up in paper, the models are taken to be that that was a grand thing in David, when and happy, with a little bit of a book in her by the collar or the hair at the back of the head drying-room, where a heat of about 150° F. Perhaps Aunt Phebe could tell her if she pile of gold and silver for the temple, and he the verse in large letters: "It never rains ashore, swim upon your back, using your feet paper into a solid mass. The movable pieces just turned to the Lord, and said, 'All but it pours." these things come from thee, and of thine the question that fell in silvery notes at tall own have we given thee.' Most men have Aunt Phebe's feet. wanted at least a little credit for the pains

they had taken themselves. Well in those years I was telling you it says, 'Proverbs' on the cover? Every- his hold if he grabs you, because if you of shellac are put on outside and inside, a about, it was dreadful how I cheated the body knows that Proverbs is in the Bible."

back of the fish-house, prostrate amid the sion Sabbath was my rheumatiz day reg'lar, green clumps of beach grass, and if she and I didn't go to church. Home mission because they had so much meaning in them near, and dived after them in my clothes. could have heard what he was saying, she day was headache day with me allers, and I and were used so much. After a good deal At the bottom I found one holding fast to a would have caught these words: "Oh stayed away from meetin'. Bible Society of talk Ida had to own that she was mistaken, pile and the other clinging to him. I tried seem to hear God speaking to me wherever I didn't feel like going out, and I stayed home. in her book from beginning to end. Then the mud with the effort, and had to go up Tract Society day I'd begin to be afraid I how her naughty little playmates teased for air. The next time I dived to them, That afternoon, Uncle Charles' boat was | was goin' to be deaf, and I oughn't to be out | her ! off amid the little waves that were rocking in the wind, so I stayed in doors; and on the

> Wife wanted to take a religious paper Bible was enough for them, and it ought to be for other folks.

And yet, I never even thought I wasn't fishing grounds so well as "Skipper Ben doin' right. I'd come into it sort of gradual, Brooks," or "Jack Tarleton," old experienc- and didn't think much about giving, any-

each season. If a daily visitor at the ledges, of her, for she was a smart little thing. One take.—Children's Paper.

'What?' says I, lookin' down at her kind 'Will we have to pay any rent in heaven?'

says she, again. 'Why, no, says I. 'What made you think

Well, I couldn't get out of her for a time what she did mean. Nannie didn't know much about rent, anyway, for we'd never had to pay any, livin' in our own house. But at last I found out that she'd heard some That lonely boat, that angry sea, that men talking about me, and one of them | Faint glimpses of their beauty, such as chide said, 'Well, he's bound to be awful poor in

the next world, I reckon. There ain't much | Why strain our eyes to pierce the mist that hides But hark! Suddenly the man pulling of his riches laid up in heaven.' And as the only real poor folks that Nannie'd ever known were some folks down at the village that had been turned out of doors because "Ding—ding—ding!" they couldn't pay their rent, that's what put it into Nannie's head that maybe I'd have to

pay rent in heaven. Well, wife went on and talked to Nannie, and explained to her about the 'many mansions' in our 'Father's house,' you know, Louder soon echoed the notes of the faith- but I didn't listen much. I was mad to

he said, 'Well, deacon, if you think the No one ever knew, save God, why Uncle | bank of heaven's got anything in it for you,

Well, I walked over to my blackberry patch, and sat down and thought, and the more I thought the worse I felt. I was matiz, and home mission Sabbath and the headache, and Bible Society day and the neuralgy, and tract day and the corns, till it just seemed to me I couldn't stand it any house was a pattern of neatness and order. longer; and I knelt down there in the blackberry patch, and said, 'O Lord, I've been a stingy man if ever there was one, and if I do get to heaven, I deserve to have to pay rent, sure enough. Help me to give myself, and whatever I've got, back to thee.

And I believe he's helped me ever since. Twas pretty hard work at first, getting to giving, I did feel pretty sore over that first on giving 'as unto the Lord' till I go to that "Yes, dear," said Uncle Charles, stooping | heaven where Nannie's been this twenty

The girls called her that because she was always so sure she was right. Her real name was Ida. In Miss Hartley's school the scholars each said a verse from the Bible every morning at prayers. One morning Ida had such a funny verse it made the scholars all laugh, and even Miss Hartley had to pucker her lips a little to keep sober. This was the | would say"-and here he pulled off his verse, repeated in Ida's gravest tone: "It never rains but it pours."

Now, all the girls knew enough about the I had one too many?" Bible to be sure there was no such verse in in the Bible as she was that she had two it, they might ask Miss Hartley at once." So at recess they all asked Miss Hartley at

"Miss Hartley, is there such a verse?" "Miss Hartley, there isn't, is there?"

And Miss Hartley had to say that, so far as she had read the Bible or heard it read she certainly had never heard any such verse one that every swimmer should perfect him- long frame; one narrow strip of paper and in it. But Miss Positive was not convinced. She took her brown head and said she could who cannot swim. To save a drowning would be, and then one, two, three, four not help it; it was in the Bible—in the book person, you must prevent him from taking five sheets are successively laid along and besides the children of Israel that need a to school and show them. Miss Hartley under water, and if he is faced toward you on being coated with shellac and with glue he'd done such a job, getting together that hand, and pointing her finger in triumph to and flop him upon his back. To toe him continued for five days, consolidates the glued

"Don't you know that isn't a Bible?"

the Bible, every word of it. Don't you see head and stun him. Do anything to break fastened inside the boat, several extra layers

men, and that they were called "proverbs" and that there was not a word of the Bible to pull them away, but only sunk myself into

like so many mosquitoes, and giggled, and asked her "if she got caught in the rain," and if it "poured hard to-day," and ever so many other silly things that they seemed to think were funny.

Ida-stood it very well. At last she said, "I've got a verse for to-morrow that is swimmer should know what to do in such surely in the Bible; Uncle Ed. found it for me: 'Set a watch, O Lord, before my mouth; keep the door of my lips.' And, right way, he will not only fail to save any. girls, in spite of all your teasing I'm going body, but will lose his own life. As an exto try to keep the door shut." Then all the ercise and amusement, swimming will hold owners of those naughty tongues slipped Well, my little girl Nannie was about eight laway, one by one, looking ashamed. It was to his fish-house, and only fished a few times | years old, then, and I was dreadfully proud | not the thing to say so much just about a mis-

SEA MIST

The long blue waves upon the golden sands Are rolling in; Steady their throb, as beat of heart that stands At peace within.

There are blue hills, beyond the tide, but they Are shrouded now; The sea mist stretching all across the bay,

Hangs thick and low. Yet are they there. The fisherman who steers His boat, brown-sailed, By compass true, doubts not, nor trembling fears His errand failed.

There are blue hills beyond life's restless tide; At times we catch

Our faithless watch. Our picture dim?

We have a pilot who commands the tides; Trust all to him. —S. W. Presbyterian.

FOR PARENTS.

There is a lesson for parents in the follow-

A pretty story about a German family discloses the secret of a happy home, where joy aboundeth, though there are many to feed and clothe.

A teacher once lived in Strasburg who had hard work to support his family. His chief joy in life, however, was in his nine chil-

His brain would have reeled and his heart sunk had he not trusted in his Heavenly Father, when he thought of the number of jackets, stockings and dresses they would need in the course of a year, and of the quantities of bread and potatoes they would

His house, too, was very small quarters for the many beds and cribs, to say nothing of the room required for the noise and fun which the merry nine made. But the father and mother managed very well, and the

One day there came a guest to the house. As they sat at dinner, the stranger, looking at the hungry children about the table, said, compassionately, "Poor man, what a cross you have to bear?"

"I? A cross to bear?" asked the father, wonderingly; "what do you mean?"

"Nine children, and seven boys at that!" replied the stranger, adding, bitterly, ". have but two, and each of them is a nail in my coffin." "Mine are not," said the teacher, with

prompt decision. "How does that happen?" asked the

"Because I have taught them the noble art of obedience. Isn't that so, children?" "Yes," cried the children.

"And you obey me willingly?" The two girls laughed roguishly, but the seven youngsters shouted, "Yes, dear father, truly."

Then the father turned to the guest and said: "Sir, if death were to come in at the door, waiting to take one of my children, I velvet cap and hurled it at the door-"Rascal, who cheated you into thinking that

The stranger sighed; he saw that it was it. except Ida; she was "just as sure it was only disobedient children that make a father unhappy.—Baptist Weekly.

DROWNING PEOPLE.

August Sundstrom, a New York teacher of swimming, in a talk with a Sun reporter about his art, said:

self in, is handling in the water a person then a second are first laid on where the keel and right hand for propulsion, and drag him of wood at the bow are unscrewed and taken "But, dear child," said Miss Hartley, after you. If he does turn and try to grasp out, and with this place for a start, it is easy you, hit him in the stomach with your knee, to peel the boat off the model, as a peach "Oh yes, indeed," said Ida; "it is out of and hit him hard. If necessary, punch his skin comes off a fresh peach. A keel 18 now don't both of you will drown.

each other, and sank. I happened to be caught them around their bodies, braced my At the play-hour they buzzed around her feet against the pile, and tore them loose, Before they could get their death grasp on me, I had a hand in the hair of each and took them to the surface, and, although they had been under the water nearly ten minutes, their lives were saved.

"It is of the utmost importance that a cases, and just how to tackle drowning people. If he does not go to work the its own with any sport, and to be proficient in it a man must be an athlete, but every man and woman should know how to swim for self-preservation.—S. W. Presbyterian.

Children are happy counselors! They are to our hard, practical, everyday lives what the stars are to the heavens, or the flowers and birds to the earth.

Ah! what would the world be to us If the children were no more? We should dread the desert behind us Worse than the dark before.

There is a family in the city who are dependent at this moment upon a little child for all the present sunshine of their lives. A few weeks ago the young wife and

mother was stricken down to die. It was so sudden, so dreadful when the grave family physician called them together in the parlor, and in his solemn professional way intimated to them the truth—there was no hope!

Then the question arose among them, who would tell her.

Not the doctor! It would be cruel to let the man of science go to their dear one on such an errand. Not the aged mother, who was to be left

childless and alone! Nor the young husband, who was walking she floor with clenched hands and rebellious heart.

Not—there was only one other, and at this moment he looked up from the book all and asked gravely:

"Is my mamma doin' to die?" Then, without waiting for an answer, he sped from the room and up-stairs as fast

his little feet could carry him. Friends and neighbors were watching by the sick woman. They wonderingly noticed the pale face of the child as he climbed on the bed and laid his small head on his

mother's pillow. "Mamma," he asked in sweet, carressing tones, "is you fraid to die?"

The mother looked at him with swift intelligence. Perhaps she had been thinking "Who—told—you—Charlie?" she asked

faintly. "Doctor an' papa an' gamma-everybody," he whispered. "Mamma.dear 'ittle

mamma, don' be 'fraid to die, 'ill you?" "No, Charlie," said the young mother after, one supreme pang of grief; "no, mamma won't be afraid!"

"Jus' shut your eyes in 'e dark, mamma; teep hold my hand—an', 'an when you open 'em, mamma, it'll be all light there.' When the family gathered awe-stricken

at the bedside, Charlie held up his little "Hu-s-h! My mamma doan to sleep,

Her won't wake up here any more!" And so it proved. There was no heartrending farewell, no agony of parting, for when the young mother woke she had pass. ed beyond, and as baby Charlie said: "It was all light there!"—Detroit Free Press.

STRANGE USES OF PAPER.

One of the most remarkable uses of paper is the building of paper boats, under the patent, recently expired, of E. Waters, of Lansingburg, near Troy, New York. These boats are made of an ordinary manilla paper of good quality, usually in five thicknesses, in all only one-sixteenth of an inch thick, except in parts where there is the reinforcement of one or two extra strips. The process of making them is simple. A model of soft pine is made the full size of the boat, the bow end being made of two pieces which can be detached. The paper is delivered in long "A useful bit of swimming practice, and rolls; the model is turned upside down on a strip of wood is fastened in for a gunwale, If May had stepped out to the fish-house on a grass-topped hummock above the white sands, she would have seen Uncle Charles give a cent to anything else. Foreign mis- collection of the wise sayings of different water at a Brooklyn dock one day, grappled racing shells, from single-scull up to eight.

er, but one boat has been b 2 feet long by 4 feet 4 inches 2 persons, this, of course, h wooden ribs; and a steam-laun worked by a one-horse-power nd engine together weig bounds was, last fall, succe peed of about ten miles an h per Hudson. The cost is so hat of wood. Not only is traveling by wa

paper, but traveling by land.

wheel seems even more a c

erms than a paper boat, yet

ily acknowledged to be bet

onger-lived than one altogeth

vas the invention of Richard N

notive engineer, afterward m

of the Cleveland & Toledo

ook for his aim in life the p

better car-wheel than those in et of paper wheels was mad Vermont, in 1869, and after he was graciously permitted wood-car on the Central Ver er which they were tested for The Pullman Palace Car Con ave the first order for a hund ears after, the Allen Paper C pany, with great shops at Huds nd Pullman, Illinois, produ hirteen thousand in a single he set first experimented 'sleeper," is shown at Huds ord of 300,000 miles' travel. It is the body of the wheel o paper. The material is calend board" or thick paper made Jompany's Mills, at Morris, Ill ent to the works in circular sh wo to forty inches diameter tanding by a pile of these, ver each sheet an even coatin intil a dozen are pasted int hird man transfers these layer press, where a pressure of five or more is applied to a pile of ers being kept distinct by t baste between the outer sheets fying under this pressure for welve-sheet layers are kept rying-room heated to 120° he layers are in turn pasted tog nd dried for a second week, hese disks are pasted, presse hird drying of a whole month s a circular block, containin 60 sheets of the original pap o $5\frac{1}{2}$ or $4\frac{1}{2}$ inches thickness, as lensity and weight suggestin han fibre. The "paper wheel" is ma

isk of compressed paper, su teel tire, and fitted with a hich is bored for the axle; lates protect the paper disk nd all are bulted together by olts, one set passing through re, the other through a flan nd both through the paper rotecting plates. .

The real service of the pa osing a non-vibrating substan xle and the tire, so that t hich in some unknown way toms of metal so that it brit fter long wear, are prevented vays provides some way of ut, whether it be man, lest h us on the stage, or "the eve hemselves, but in the case aper, art seems to have got a or it seems not to wear out at ires of these wheels do wear hen re-turned in a lathe to er; but when they are gone ne paper block appears again nd ready for a new tire. T as the one disadvantage of g ts longer life and greater safe

THE FIGHT AGAINST THE The movement against the

or.—Harper's Magazine for

trength as it proceeds.

brough out the Union—nort

nd south—the people are risis gainst the rule of rum. Re ation in various forms, and rohibition, are the princip hich the warfare proceeds. resent season, the legislatu han twenty-one states have pon to consider the drink evi on towards its suppression. ne of these states, something check the growth of the il its power. High-licence l on, and prohibitory amendated of the day. Never before ory of the temperance cause l gainst the liquor traffic been ide-spread, so earnest, so ow. That most powerful o ublic press, has at last arraye he traffic; many of the leading als of the country have ado tter hostility to the grog-stacking it daily, with all bility they have at command. more effective arguments on can be found anywhere, prward in the editorial column he New York dailies. The ge nce in this direction has been gnificant and promising char en, too—men of affairs, judg litical leaders—who have emselves aloof from the disc France, are now taking sides nd many of the ablest and bee Penly decaired against "the anufacturing drunkards." more and more sharply between the adherents of

ch other, and sank. I happened to be ar, and dived after them in my clothen t the bottom I found one holding fast to a le and the other clinging to him. I tried pull them away, but only sunk myself into e mud with the effort, and had to go up r air. The next time I dived to them. night them around their bodies, braced my et against the pile, and tore them loose. efore they could get their death grasp on e, I had a hand in the hair of each and ok them to the surface, and, although ey had been under the water nearly ten inutes, their lives were saved. if It is of the utmost importance that a

immer should know what to do in such ses, and just how to tackle drowning ople. If he does not go to work the ght way, he will not only fail to save any. dy, but will lose his own life. As an excise and amusement, swimming will hold own with any sport, and to be proficient it a man must be an athlete, but every an and woman should know how to swim r self-preservation.—S. W. Presbuterian.

Children are happy counselors! They e to our hard, practical, everyday lives nat the stars are to the heavens, or the wers and birds to the earth.

Ah! what would the world be to us If the children were no more? We should dread the desert behind us Worse than the dark before.

There is a family in the city who are deendent at this moment upon a little child rall the present sunshine of their lives. A few weeks ago the young wife and other was stricken down to die.

It was so sudden, so dreadful when the ave family physician called them together the parlor, and in his solemn professionway intimated to them the truth—there as no hope!

Then the question arose among them, ho would tell her.

Not the doctor! It would be cruel to let e man of science go to their dear one on ch an errand. Not the aged mother, who was to be left

ildless and alone! Nor the young husband, who was walkg she floor with clenched hands and re-

llious heart. Not—there was only one other, and at is moment he looked up from the book had been playing with unnoticed by them

l and asked gravely "Is my mamma doin' to die?"

Then, without waiting for an answer, he ed from the room and up-stairs as fast s little feet could carry him.

Friends and neighbors were watching by le sick woman. They wonderingly noticed e pale face of the child as he climbed on e bed and laid his small head on his other's pillow.

"Mamma," he asked in sweet, carressg tones, "is you 'fraid to die?" The mother looked at him with swift in-

lligence. Perhaps she had been thinking

Who—told—you—Charlie?" she asked

'Doctor an' papa an' gamma—everyly," he whispered. "Mamma, dear 'ittle mma, don' be 'fraid to die, 'ill you?" "No, Charlie," said the young mother er, one supreme pang of grief; "no, mam-

won't be afraid!" 'Jus' shut your eyes in 'e dark, mamma; phold my hand—an', 'an when you open mamma, it'll be all light there.'

When the family gathered awe-stricken the bedside, Charlie held up his little "Hu-s-h! My mamma doan to sleep,

er won't wake up here any more!" And so it proved. There was no heartding farewell, no agony of parting, for en the young mother woke she had passbeyond, and as baby Charlie said: "It s all light there !"—Detroit Free Press.

STRANGE USES OF PAPER.

one of the most remarkable uses of paper he building of paper boats, under the patrecently expired, of E. Waters, of Lanburg, near Troy, New York. These ts are made of an ordinary manilla paper good quality, usually in five thicknesses, all only one-sixteenth of an inch thick, ept in parts where there is the reinforcent of one or two extra strips. The process making them is simple. A model of soft e is made the full size of the boat, the end being made of two pieces which can letached. The paper is delivered in long s; the model is turned upside down on a frame; one narrow strip of paper and a second are first laid on where the keel ild be, and then one, two, three, four, sheets are successively laid along and ilded close to the model, each as it is put being coated with shellac and with glue ttach the next sheet closely to it. Thus p up in paper, the models are taken to a ng-room, where a heat of about 150° F. inued for five days, consolidates the glued er into a solid mass. The movable pieces ood at the bow are unscrewed and taken and with this place for a start, it is easy eel the boat off the model, as a peachcomes off a fresh peach. A keel is now ned inside the boat, several extra layers ellac are put on outside and inside, of wood is fastened in for a gunwale, the shell is presently ready for its fitseats, and outriggers. They are mostly g shells, from single-scull up to eight-

that of wood. paper, but traveling by land. A paper carwheel seems even more a contradiction of terms than a paper boat, yet it is now generally acknowledged to be better, safer, and longer-lived than one altogether of metal. It was the invention of Richard N. Allen, a locomotive engineer, afterward master-mechanic of the Cleveland & Toledo Railroad, who took for his aim in life the production of a better car-wheel than those in use. His first get of paper wheels was made at Brandon, Vermont, in 1869, and after much scoffing he was graciously permitted the use of a wood-car on the Central Vermont road, under which they were tested for six months. The Pullman Palace Car Company, in 1871, gave the first order for a hundred wheels; ten rears after, the Allen Paper Car-wheel Company, with great shops at Hudson, New York, nd Pullman, Illinois, produced and sold hirteen thousand in a single year. One of the set first experimented with under a "sleeper," is shown at Hudson, with a rec

ord of 300,000 miles' travel.

It is the body of the wheel only which is of paper. The material is calendered rye-straw board" or thick paper made at the Allen Company's Mills, at Morris, Illinois. This is sent to the works in circular sheets of twentytwo to forty inches diameter. Two men. standing by a pile of these, rapidly brush over each sheet an even coating of flour paste until a dozen are pasted into a layer. A third man transfers these layers to a hydraulic press, where a pressure of five hundred tons or more is applied to a pile of them, the layers being kept distinct by the absence of paste between the outer sheets. After solid ifying under this pressure for two hours, the twelve-sheet layers are kept for a week in a drying-room heated to 120° F.; several of the layers are in turn pasted together, pressed, and dried for a second week, and still again these disks are pasted, pressed, and given a third drying of a whole month. The result is a circular block, containing from 120 to 160 sheets of the original paper, compressed to $5\frac{1}{2}$ or $4\frac{1}{2}$ inches thickness, and of a solidity, density and weight suggesting metal rather than fibre.

The "paper wheel" is made up of this lisk of compressed paper, surrounded by a steel tire, and fitted with a cast-iron hub, which is bored for the axle: wrought-iron plates protect the paper disk on either side. and all are bulted together by two circles of bolts, one set passing through a flange of the tire, the other through a flange of the hub, and both through the paper center and its protecting plates. . .

The real service of the paper is in interoosing a non-vibrating substance between the ale and the tire, so that the vibrations, which in some unknown way rearrange the atoms of metal so that it brittles and breaks after long wear, are prevented. Nature al-Ways provides some way of wearing things out, whether it be man, lest he lag superfluon the stage, or "the everlasting hills" hemselves, but in the case of compressed paper, art seems to have got ahead of nature. or it seems not to wear out at all. The steel ires of these wheels do wear down, and are then re-turned in a lathe to smaller diameter; but when they are gone and taken off, the paper block appears again as good as new, and ready for a new tire. The paper wheel has the one disadvantage of greater cost, but its longer life and greater safety are in its favor.—Harper's Magazine for June.

THE FIGHT AGAINST THE SALOON.

The movement against the saloon gathers strength as it proceeds. Everywhere brough out the Union-north, east, west, and south—the people are rising in rebellion against the rule of rum. Restrictive legislation in various forms, and constitutional prohibition, are the principal lines along which the warfare proceeds. During the present season, the legislatures of no less than twenty-one states have been called upon to consider the drink evil, and take action towards its suppression. In nearly every one of these states, something has been done to check the growth of the saloon, and curtail its power. High-licence laws, local option, and prohibitory amendments, are the order of the day. Never before in the hisance in this direction has been of the most in a very short time." themselves aloof from the discussion of tem- The whole school laughed aloud, for it seemperance, are now taking sides in the conflict; ed funny that the only boy who had not and many of the ablest and best of them have understood what the teacher meant was the

081, but long by 4 feet 4 inches beam, to hold The hour is at hand when every man must to try to mend other people's faults instead W recommendation of this stayed by make a decision in this matter. And, when of our own. If you see faults in your schoolwooden ribs; and a steam-launch 19 feet long, it comes to this issue everywhere, we canworked by a one-horse-power oil engine, boat not doubt where the majority will stand. worked together weighing but 430 The sentiment of the country is overwhelmand engine was, last fall, successfully run at a ing against a continuance of saloon domina- If on self examination you find that you do not be an ing against a continuance of saloon domina- If on self examination you find that you do pounds about ten miles an hour, on the up- tion. There can be no mistaking this fact. speed of all the cost is something above The present movement is not dependent

upon a wave of popular excitement; it is pick out some other from your own, and Not only is traveling by water indebted to not born of a passing enthusiasm. It is the the chances are ten to one that by the time outcome of years of wrong and suffering in- | you have corrected yours, he will have corduced by the cursed drink traffic; it is arevolt of the people against a power whose reign of outrage, vice and crime has become too terrible to be longer endured.— Observer.

LEGEND OF A TEAR.

BY AUGUSTA C. SEAVEY.

God once sent, so runs the legend. One of his good angels down On a quest to find a jewel In the upper land unknown.

Far he wandered, ever searching Earth and ocean wearily, But no gem made glad his vision. That in heaven he might not see,

Skyward turned he, all disheartened, And that instant, with surprise. Saw a mortal, sad, repentant, Going home with tear-wet eyes.

Poised the angel by the mortal, Caught one tear, unseen, unknown, Upward soared, and, with drooped pinions, Laid it down before the throne.

And the God-voice said, "This jewel. Shining bright and crystal clear, None in heaven nor earth can rival-A repenting sinner's tear.

-Morning Star.

DANGER OF KEEPING BAD COMPANY.

The crows, one spring, began to pull up a farmer's corn which he determined to prevent. He loaded his gun, and prepared to give them a warm reception. The farmer had a sociable parrot, who discovering the crows pulling up the corn flew over and joined them. The farmer detected the crows, but did not see the parrot. He fired among them, and hastened to see what execution he had done. There lay three dead crows, and his pet parrot with ruffled feathers and broken leg. When the bird was taken home the children asked: "What did it papa? Who hurt our

pretty Poll?" "Bad company! Bad company!" anwered the parrot, in a solemn voice.

"Ay ! that it was," said the farmer. "Poll was with those wicked crows when I fired. and received a shot intended for them, Remember the parrot's fate, children. Beware of bad company."

With these words the farmer turned round, and with the aid of his wife, bandaged the broken leg, and in a few weeks the parrot was as lively as ever. But it never forgot its adventure in the cornfield; and if ever the farmer's children engaged in play with quarrelsome companions, it invariably dispersed them with the cry, "Bad company! Bad company!"

POWER OF GODLY LIVING.

In a recent interview between Mr. Stanley and a newspaper correspondent, the distinguished explorer said: "I have been in Africa for seventeen years, and I have never met a man who would kill me if I folded my hands. What I wanted, and what I have been endevoring to ask for the poor Africans, has been the good offices of the Christians, ever since Livingstone taught me, during those four months I was with him. In 1871 I went to him as prejudiced as the biggest atheist in London. I was out there away from a worldly world. I saw this solitary old man there him?' For months after we met I found my- but with the reverse object, viz., that of inself listening to him, and wondering at the suring sleep by sound? Its utility, to deliold man carrying out all that was said in the cate persons epecially, would be undoubted Bible. Little by little his sympathy for others | Call it the morphiometer, the somniferant, his piety, his gentleness, his zeal, his earnest- the garde-somne, or sleep-preserver—a name, ness, and how he went quietly about his busi- | by the way, that would truly designate its had not tried to do it. How sad that the much to promote sleep as to insure the sleepjoyful he would have been if he could have of light sleepers) by placing a bulwark of seen what has since happened there." sound between him and the sudden shocks seen what has since happened there."

HE KNEW THE BOY.

Once upon a time there was a schoolagainst the liquor traffic been so deep, so school. His pride was aroused, and he pillow.—Scientific American. wide-spread, so earnest, so determined as wanted to make that just the best school now. That most powerful of agencies, the that ever was. He pondered over it a good public press, has at last arrayed itself against while, and then he concluded that the best the traffic; many of the leading secular jour- way to get at his object was to arouse a spirhals of the country have adopted a tone of it of self-respect and self-improvement in bitter hostility to the grog-shop, and are the pupils. So one day he talked to them attacking it daily, with all the force and quite earnestly and finally thinking he had ability they have at command. No stronger made the subject very plain to them all he more effective arguments against the sa- said, "Now boys, I believe there's just one can be found anywhere, than those put way to do this thing. If each one of you orward in the editorial columns of some of makes up his mind to mend one boy of his he New York dailies. The gain for temper- faults, the whole school will be improved significant and promising character. Public "All right, sir," spoke up little Jimmy men, too—men of affairs, judges, statesmen, Eaton who had been very much interested political leaders—who have hitherto held in the discussion, "I'll mend Jack Wyeth."

but one boat has been built as large as and the friends of peace, order, and sobriety. Eaton instead of Jack Wyeth? It is so easy mates, don't talk about it or them, but just say to yourself, "That looks pretty bad in Jack. I wonder if I do anything like that?" just struggle your best to mend it. Or, if you find you haven't that particular fault, rected his, especially if he notices you trying to break yourself of the habit, whatever it may be.—Golden Days.

Hoyular Science.

In the house of Thomas A. Edison, the inventor, at Llewellyn Park, New Jersey, is a peculiar memento of Henry Ward Beecher. The inventor at one time requested the preacher to speak a few sentences into the 52 pp. phonograph, so that Mr. Edison is now the only man who can revive the silenced voice of the dead pastor.

MRS. KETCHNER, a German lady of Bridgeport, Conn., gave birth recently to a male infant, which has anjelephant's head. and in place of a nose a short trunk. The mouth and lips protrude like those of an elephant's. The child weighs about nine pounds and can be fed only with a spoon. The mother visited the circus winter quarters during the past winter and was terribly frightened by the elephants.

A Long Tunnel.—An engineering work that has taken over a century to construct, can hardly fail to offer some points of interest in its history, and illustrate the march of events during the years of its progress, says "Engineering." An instance of this kind is to be found in a tunnel not long since completed, but which was commenced over 100 years ago. This tunnel, or adit, as it should be more strictly termed, is the Schemnitz in Hungary. Its construction was agreed upon in 1782, the object being to carry off the water from the Schemnitz mines to the lowest part of the Gan Valley. The work is now complete, and it forms the longest tunnel in the world, being 10.27 miles long, or about one mile longer than the St. Gothard. and two and one-half miles longer than Mont Cenis. The height is 9 feet 10 inches, and the breadth 5 feet 3 inches. This tunnel, which has taken so long in making, has cost nearly a million sterling, but the | 50 money appears to have been well spent; at 75 " least the present generation have no reason to grumble, for the saving from being able to do away with the water-raising appliances, amounts to \$75,000 a year.

NEW REMEDY FOR THE SLEEPLESS.—Now.

what is it that disturbs sleep? Noise? Not altogether, for the inhabitants of besieged towns have been known to sleep through the roar of bombardment, and to waken suddenly when the firing ceased. Millers will sometimes start up from sleep, awakened by the mere stopping of the mill wheel. The rattle of a train in motion will induce sleep, as all travelers know. And last, not least, the sleep of infants, the sweetest and soundest sleep of all, is promoted by sound. The popular view, then, that noise disturbs sleep, like most popular views, only touches the truth, but does not grasp it. The true cause of disturbance is interruption. Any sudden cessation of the continuity of silence or of sound awakens the sleeper; for sound, provided it be monotonous, has precisely the same effect on the brain as silence. That simple piece of mechanism, the alarm clock, is based on the theory of interruption—it interrupts silence. Now, might not, suggests the English Medical and asked myself, 'Why on earth does he stop | Journal, an equally simple contrivance be here? Is he cracked, or what is it that inspires | made on the same mechanical principles, became contagious; mine was aroused; seeing or give it a French title, and christen it in ness, I was converted by him, although he object, for its real object would not be so good old man should have died so soon. How | er against disturbance (and vulnerable side of extraneous noise. Let your sleep-preserver produce the drowsy, monotonous buzz of the humming top, not so loud as to be heard in an adjoining room, but loud enough to drown distinct noises when placed tory of the temperance cause has the feelings master who had been placed over a new close to the bedside or hung over the

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openly decalred against "the business of being more and more sharply drawn every day between the adherents of the rum-shop of the ablest and best of them have one to be so eager to answer.

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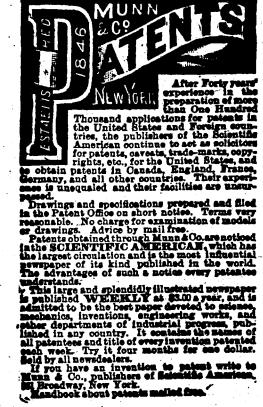
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INTERNATIONAL LESSONS, 1887.

SECOND QUARTER.

April 2. Joseph sold into Egypt. Gen. 37: 23-36. April 9. Joseph Exalted. Gen. 41: 38-48. April 16. Joseph Makes Himself Known. Gen. 45: 1-15. April 23. Joseph and his Father. Gen. 47: 1-12. April 30. Israel in Egypt. Exod. 1: 6-14. May 7. The Child Moses. Exod. 2: 1-10. May 14. The Call of Moses. Exod. 3. 1-12.

May 21. The Passover. Exod. 12: 1-14. May 28. The Red Sea. Exod. 14: 19-31. June 4. The 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 XI.—THE COMMANDMENTS.

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

For Sabbath-day, June 11th.

SCRIPTURE LESSON.—Exodus 20: 1-11.

1. And God spake all these words, saying,
2. I am the Lord thy God, which have brought thee out of
the land of Egypt, out of the house of bondage.
3. Thou shalt have no other gods before me.
4. Thou shalt not make unto the any graven image or 4. Thou shalt not make unto thee any graven image, or any likeness af any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the

5. Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and

iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;
6. And shewing mercy unto thousands of them that love me, and keep my commandments.
7. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.
8. Remember the sabbath-day to keep it holy.
9. Six days shalt thou labor, and do all thy work:
10. But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy eattle, nor thy stranger that is within thy gates:
11. For in six days the Lord made heaven and earth, the 11. For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: whered it to blessed the sabbath-day, and hallowed it.

GOLDEN TEXT.—Jesus said unto him, Thou shalt love the Lord thy God with all thy heart. Matt. 22: 37.

BIBLE READINGS.

Sunday. Duty toward God taught. Exod. 20:1-

Monday. Israel before Sinai. Exod. 19:1-25. Tuesday. Duty toward God retaught. Deut. 5:1

Wednesday. Honoring the law urged. Deut. 6:1

Thursday. Rewards of obedience. Deut. 8:1-20. Friday. The law written. Deut. 10:1-22. Sabbath day. Obedience a power. Deut. 11:18-32.

PERSONS.-Lord, Jehovah, God. The supreme

PLACES.—Horeb, Sinai.

OUTLINE.

I. Authority and obligation. v. 1, 2. II. Jehovah above all gods. v. 3. III. No image or likeness to be made or used.

IV. No irreverent use of his name. v. 7. V. His Sabbath to be kept holy. v. 8-11.

INTRODUCTION.

In our last lesson, the giving of manna, we had a very clear reference to statutes supposed to be known by the Israelites. Whatever is included in that term "law" as used in the fourth verse, sixteenth chapter, it is very clear that it found its climax in the law of the Sabbath. The people had been delivered from the Egyptians, but in this deliverance they were led out of a land of plenty into a wilderness land where they began to fear starvation. They were now in a condition to be tested as to their regard for the law of the Sabbath. This implies that they were acquainted with this law before they came into the wilderness and that they probably observed it. Now is it unreasonable to suppose that by this covenant law they had been taught to expect deliverance from bondage, since the law of the Sabbath is in itself a promise of rest? But now under these new circumstances of destitution, will they still remember that divine promise of deliverance and rest, and will they still observe it as a sacred promise of deliverance and rest? The divine method of testing their loyalty was in the very act of bestowing upon them what they most needed, bread, and thus delivering them from starvation. If they had lost all faith in the divine promise of deliverance and rest they would no longer observe the Sabbath in their greed to accumulate food. But if they still trusted in the promise of God to deliver them and to give them final rest, they would observe the Sabbath even in the midst of what seemed to them threatened starvation. Thus the test was made with great wisdom and mercy. The manna was given new every morning, six days in the week, and the people were directed to gather it for their daily use. Whenever, in their doubting God's promise, their greed led them to gather more than a day's supply, they found the surplus utterly useless except on the sixth day of the week. Then a double gathering was ordered, and the extra supply remained pure and fresh for the Sabbath's use. This was a tangible lesson of God's way in teaching his faithfulness to his promise. This method of divine dealings with the Israelites was continued until all their doubts of the divine purpose relative to his covenant law were taken away from their minds.

EXPLANATORY NOTES.

After the Israelites had been in the wilderness and had begun to adapt themselves to their new condition, God gave the commandments of Mt. Sinai as recorded in our lesson. See also Exod. 84:28, Deut. 4:13; 10:4. The commandments, ten in number, are divided into two tables. The first table, includes the first four, which relate which he declares that "the Son of man is Lord of enclusively to man's relation to God, and require the Sabbath," Mark 2:28, and Luke 6:5. He piety. The second table includes the last six, says, "The Sabbath was made for man, and not and they relate exclusively to man's relation to his fellow-men, and require strict morality. Of the Sabbath." Mark 2: 28, and Luke 6: 5. He was highly esteemed by his associates and regarded by all as a young man of promise. His garded by all as a young man of promise. His death has filled many hearts with sadness. A large for man's observance, both in remembrance of God, company attended the funeral.

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course the last table is inseparably connected with the first, since all real morality in its essential nature must grow out of piety, allegiance to God. The esson commences by God's asserting himself as the author, in which he reminds the Israelites in the words of the second verse, I am the Lord thy God which have brought thee out of the land of Egypt, out of the house of bondage. The giver of the law thus identifies himself with the God who has delivered them. He is the God who gave them promises in Egypt, who led them out with a mighty hand, who overthrew their enemies, who delivers them from starvation, and is now speaking to them in the language of omnipotence.

V. 3. Thou shalt have no other gods before me. With all the demonstrations of his supreme power already made, he now declares that they are to recognize no other God before him. This is equal to saying that there is no other God, that he is the only God, and that they are to yield allegiance to no V. 4. Thou shalt not make unto thee any graven

image, etc. This making of images is in some sense a recognition of other gods, and hence is prohibited. V. 5. Thou shalt not bow down thyself to them, nor serve them. This serving or bowing down before images is a recognition of other gods than the true God, and hence is a denial of the absolute suprem, acy of the true God. On this ground it is prohibited as a violation of piety.

V. 7. Thou shalt not take the name of the Lord thy God in vain. This is the third prohibition. It of course implies the positive law that his name should be revered as the one holy name. To take that name in vain or to use it in a trifling way is an act of impiety; it cannot be so used by a person who s truly devout and pious before God. Many seem to suppose that profanity, or the profane use of the name of God occurs only in form of oaths which some wicked persons take the liberty to use. But any light or jesting use of God's name is equally profane, and not only indicates a want of piety in the heart, but serves also to drive out whatever lingering traces of piety existing in the heart. This careless habit is often indulged in by persons who profess to be piously devoted to God, but it is an observable fact that in every such case it begets a fruitless and barren state of heart before God. It would be well for Christian people to emphasize this prohibition of the profane use of the name of God.

V. 8. Remember the Sabbath day to keep it holy. The Sabbath is here spoken of as something with which they were already familiar, and which they are here told to remember. This implies that it was a previously existing institution. This fact has already been indicated in the 16th chapter. The division of time into weeks is recognized in the patriarchal period. Gen. 8:10-12; 29:27, 28. The keeping of it holy indicates that the Sabbath was not only a divinely appointed institution, but that it had divine significance; that it was appointed for a divine purpose. This fact seems to be ignored by nearly all recent commentators. They treat the Sabbath as if its prime significance was merely that of physical rest; and hence of about equal importance with the sleeping hours of night. True, they would recognize the physical rest day as affording some opportunity for religious culture to Christians, but with that interpretation of it, it affords an equal opportunity for the irreligious to gratify their desires in such amusements as may best please them. The simple fact is that such an interpretation robs the institution of its divine significance and prostitutes it to human and physical indulgences. On the basis of such an interpretation it is naturally impossible to vindicate its religious observance. Not even the human authorized change from God's Sab bath (the seventh day) to the resurrection day of Christ, will avail anything so long as this false interpretation prevails. Nor again, will it avail anysacred and profane history simply what day of the week was divinely appointed, unless it can be shown that the appointment had some divine significance which commends itself to the pious observance of the people of God. If any institution in the Bible has such a significance, the Sabbath of the fourth commandment surely has. The most simple conception of the institution shows that fact. The Seventh-day is the final day of a supernatural period of days, and in that feature of it points to a final attainment, namely, rest with God. This idea of its significance as a promise was doubtless clearly fixed in the minds of the Israelites during their bondage in Egypt. It gave them faith in a supernatural deliverance, and it was a promise to them of rest from their terrible bondage. They regarded it as a promise from God, and they expected God to deliver them. Still their conception of that deliverance and rest was grossly mixed with physical conditions. Hence, the necessity of higher and clearer conceptions of God, their deliverer, and of the higher nature of that deliverance, must be imparted to them after they had been delivered from Egypt. To remember the Sabbath to keep it holy was to remember God who led them out of Egypt; who had promised to lead them out, and who had fulfilled that promise; but again, to remember the Sabbath day to keep it holy is to remember the eternal God who in that institution has made a covenant to lead his people out of the thraldom of sin into an eternal deliverance and rest with himself in heaven. If there is anything of transcendant importance in such a divine covenant, made by the Infinite Father, for the redemption of the world, under the leadership of

Christ the Son of God, that importance is insepa-

rably connected with the law and covenant of the

fourth commandment. It is in this light that the

Lord spoke unto Moses saying. . . . "It is a

sign between me and the children of Isreal forever,"

etc. Gen. 31:17. Ezekiel seemed to have the

same view of the symbolical and covenant

character of the institution. See Ez. 10:12. The

writer of the letter to the Hebrews seemed to take

this view of the institution of the Sabbath as being

a covenant of a promised rest for the children of

God. See Heb. 4: 1-9; also our Lord's comment, in

his deliverer from the thraldom of sin, and of the promised deliverance of the children of God, final rest. The deliverance, of course, is everywhere in the Bible proclaimed as being wrought out in the plan of salvation through Christ, and hence our Lord says of himself, "The Son of man is Lord also of the Sabbath;" the final and eternal deliverance promised in the Sabbath is to be attained through Christ, the Lord of the Sabbath. Our Lord, in his reply to the young lawyer, (Mark 22: 37) said unto him, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; this is the first and great commandment." It is very plain that our Lord compasses the first table of the Decalogue in this first and great commandment. That table has its climax in the fourth commandment, and the spirit of that command is expressed in the remembrance of the Sabbath day to keep it holy; and that remembrance involves such a trust in God and in the final rest as can be expressed only by unbounded love to God. The full observance of the Sabbath, therefore, must include not only abstaining from all worldly business, but an act of the deepest piety and love to God of which the soul is capable. It is an act of faith; of faith in the highest reality of which it is possible for the human soul to conceive. Any conception of the Sabbath of the fourth commandment, which leaves out this divine character, divine and eternal significance, is gross and misleading. Never, till we plant ourselves upon a clear conception of the spiritual significance of the Sabbath, shall we be able to vindicate its full and proper observance as a Christian

V. 9. But the seventh day is the Sabbath of the Lord thy God. This statement affirms that the seventh day, the final day of this hebdomadal measure, this God appointed period, is the day divinely authorized to express God's purpose and God's promise; the only day of the seven that can, in the very nature of the case, represent that final day of eternal deliverance for the children of God. Any human authority that would tamper with such an appointment, made by such authority, and invested with such significance, must forever fail. No wonder, therefore, that the Christian church of to-day is becoming alarmed at the manifest failure in the Sabbath observance and the consequent irreligion that is permeating the Christian church. It is of the greatest importance for the integrity and increasing strength of the Christian church that the law of the Sabbath be accepted in its full significance.

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CHRISTIAN THEOLO

BY REV. T. R. WIL BIBLE DOCTRINE CON

Having spoken briefly nature, works, and relation now come to speak of ma to God.

Man is a moral being, ent. Though created in he is utterly dependent u gift of life; yet, in his na he stands at the head of in this world. Each inc distinct person, yet he ha attributes of humanity, ar other person in humanity in the image and after th he is a moral being, capa

with Deity. Each individual man in in this life, has two distin cal and spiritual. They s as to constantly act upon the spirit is the supreme while the physical nature tion of union to the spir time, when a separation t going to God who gave i odust of which it is. The for the manifestation of medium for its commu material world, and with

As to the origin of sou have been advanced, by clearly taught in Scriptu personal individual is beg nature as well as the h fact in respect to man as that he has a distinct pe ality is that in us which we say, I, thou, he, and self-hood of every perso as distinguished from t characteristic of person knowledge of self and o and states of self. Thi called consciousness. T ence of the same self or of activities or states, identity. This knowledge tity is the knowledge himself as being the same ent and successive states. of himself, that he ex through many days and

many changing experien identity is the besis for t

tion of future existence