

The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

TERMS—\$ A YEAR, IN ADVANCE.

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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 ye 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?"
Ready in faith,
Ready in love,
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,
Some soul relief in woe?

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 contents, into existence. "In the beginning God created the heavens and the earth." "Thus the heavens and the earth were finished." "For of him, and through him, and to him, are all things." All the globes of the universe, the globe on which the human race lives and moves, and every thing in this entire world, was brought from non-existence into existence, by the uncreated, eternal and omnipotent God. Since God was before all things, there was no necessity outside of his freewill, to create, "For thou hast created all things, and for thy pleasure they are and were created." From such words we must understand that all things have the source of their existence in the pleasure of God. And since creation is entirely dependent upon God, the all-wise and omniscient being, it is the embodiment of a divine plan with its regular order and stages, all having reference to a completed whole, and in perfect unity of design. This is set forth very clearly in the account of creation. These orders of animate beings are not orders from development, but orders or series in plan, constantly ascending in scale of beings to man. Between man and God, there are other orders of beings, the angels, with their ascending series. So far as revelation defines, this order of beings are intelligent and spiritual, and hence have

character, good or evil, and are endowed with power to exert influence as personal agents.

2. Not only is God the Creator, but he is represented as the Preserver 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 expressed 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 immutable counsel of his own will, to the praise of the glory of his wisdom, power, justice, goodness and mercy." Nothing could be more reasonable than to suppose that God, infinite in power and wisdom, who has perfect knowledge of every minute reality in the universe, should have one plan or purpose, embracing everything that exists. There must be in the divine mind an end in reference to which he controls all things. God is never surprised, is never defeated, but accomplishes his purpose, "for every purpose of the Lord shall be performed." Jer. 57: 29. But it must always be understood that God governs all things and all beings in perfect accordance 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 Scriptures are very explicit and full. Our Lord teaches it: "Yet your heavenly Father feedeth them." Matt. 6: 26. Paul, in 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. Even sin is overruled according to Paul's argument in Romans, 9th, "Surely, the wrath of man shall praise thee; the remainder of wrath shalt thou restrain." Psa. 76: 10; see also Acts 2: 23. The divine attributes sustain this doctrine of providence. The omnipotent, omniscient and holy Creator surely would not create a perfect universe, and then leave it to itself without his care. But God is a moral being, and must have a wise end in view in all his works, and he must be supposed to direct all things to the accomplishing of that end. Divine providence is everywhere seen in Biblical history, in all the events recorded, and in the personal lives of every individual mentioned. Without it there would be no unity in the unfolding history of the world. There is not a man or woman in the world who can account for a single blessing, or for the possibility of a single blessing ever offered to them, except on the ground of divine providence. Not a burden of responsibility or care, or sorrow, ever comes to any struggling soul, but God knows all about it, and is ministering strength and help to do and to endure. We may be un-mindful of his presence, yet he never forgets us, or becomes weary of leading us in the paths best for us. Who takes note of the countless, silent influences that come to our hearts every day, constraining us to a higher and purer and better life, must see in it a providence.

4. There can be no proper conception of God as the Creator and Preserver of the universe, exercising a constant watchcare and providence over every minute interest, without supposing that he has a divine plan embracing everything that he has created, and every event that he causes, or permits to occur. God is the Sovereign of the universe; there is no other being equal to him

in wisdom and power. Nothing can come 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 constituted free moral beings, else they 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, and the doctrine is that God brings this wise and holy end to its consummation. Now this eternal and all-comprehending decree or plan of God embraces all things, results, and means, just as they occur. The order and plan of the universe, both natural and moral, are in divine foreordination just what they are in fact; nothing more nor less. If there are contingent events in providence, there are contingent events in decree; if there are free acts in providence, there are free acts in divine decree; if there are sinful and guilty acts in providence, so there are in decree. The present system of the universe, in all its parts, as it was, is, and is to be, is an eternal plan, or purpose, or idea in the divine mind. God is never surprised, nor is he ever thwarted in his eternal, divine 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 might justly feel the same petty annoyance in having your attention called to it at this late hour, that you might feel if one were to take from your hand your morning paper and give you an old one for the news. You would not feel this if your attention were called to some overlooked article in some periodical, as there one finds many of the richest gems from the modern pen. This society held in its record gems of intelligence, news if you please to call it; but also better yet, gems of lessons for our Seventh-day Baptist women, for our elderly women, and for our young women and through them for our children.

We speak of it as representative. It was simply one of similar gatherings of the year. Other denominational boards had met or were to meet. Its report from the Corresponding Secretary and those of the State Secretaries bespoke the activities of devoted, Christian women. Many special items in these reports developed fresh occasion for gratitude to God for his faithfulness, and these women in their efforts to work for him. There were 364 delegates, of whom 10 were from foreign fields.

On Wednesday afternoon, Miss Dr. Daniels, Swatow, China; Miss Ambrose, Toungoo, Burma, and Miss Higby, Bossein, Burma, were announced upon the programme, and their graphic descriptions, of the practical side of missionary life were especially helpful. In the evening, Rev. C. N. Nichols, Burma, spoke on the triumphs of the gospel, and spoke at length upon incentives to the Christian to promulgate the gospel. Facts presented through leaflet literature should incite to missionary zeal. The "open doors" are incentives. The gospel is now preached to every nation, and many of these nations stand with open arms of welcome, to greet the missionary as he crosses the threshold of his "open door." The obstacles to the preaching of the gospel in heathen lands should be strong incentives; for some of the strongest of these are created by the hand of civilization. Western opium, western tobacco, western whisky, with their multiplied curses upon body and soul, cry aloud to God for redress, and make it both doubly difficult and doubly the duty

of the white man to eradicate the curse. Conversions to heathenism are another incentive, such conversion being annually greater than to Christianity from heathendom. But, said Rev. Nichols, in spite of all the inspiration in all of these incentives, in spite of all the personal pleasure, and culture, and profit which came to the missionary in many ways, not one of them, nor the combined force of them all, could induce him to go again to a missionary field, and witness the disgusting condition and habits of heathen people, and bear the discomforts which disturb the missionary so often. Nothing of all this would have weight with him, were there not a crowning incentive, greater than they all—as is charity amongst the virtues. This incentive, the brotherhood of man, the one Saviour for all men, the power of God to implant within the heart the Christ love for man. Nothing short of this can bring lasting success to the missionary upon the field, to his supporters in the home land nor permanent good to the cause of missions.

On Thursday morning, the young ladies presented their first annual report to the 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 to the Woman's Board, having but twenty constituent members, calling themselves "The Temple Builders." They were pledged to increase their number to two hundred during the year. Their first report shows a membership of 2,000, 123 girls; \$1,376 raised and two missionaries upon the field, Miss Brown, for evangelistic work, in Japan, and Miss Hess, for Bible-woman's work, in China. Miss Hess entered her China home Dec. 25th, and the young ladies call her their Christmas gift to the mission. A Miss Webb, a young, delicate, but bright little body, in attendance upon the meeting, was under appointment for India, ready to sail in a few days. Two others are studying 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 it gave the women in that audience to hear the first report of their young sisters, and to have seen and have felt something of the enthusiastic pleasure which they themselves have in being able to make so good a report and in having the work to do. More and more is being asked of them, and one of their number called out, "It seems almost as if you would give us all the work to do; but we love to do it, and if we only could; but we will try." The State Secretaries report great pleasure in the work. Miss Abbie Judson, the daughter of Dr. Judson, their Minnesota Secretary, speaks with great enthusiasm and force of their duty and privilege in the work. Others commend the influence of the year's work upon themselves and their associates. Indiana reports increasing interest. California also. Kansas claims it as a great benefit to her. Wisconsin says, "The work is delightful, and our money and time better spent than if put upon ourselves."

The young gentlemen have been invited to co-operate with the young ladies, and they work together; but moneys raised by the young men are kept by themselves, and are reported directly to the Union, while the young women pass theirs over to the Woman's Board. One of the Secretaries in speaking Thursday evening, had said that the young men wondered why they couldn't work too, and had asked to join them. A young man who was afterwards called upon to speak for the young men, had playfully retorted, suggesting that 'twas the young ladies who wanted them with them; but letting that be as it might, the young men of A—, blessed the day when the president of the Temple Builders had come to them, and had organized them to be helpers of their work. Miss Inveen, Ningpo, China, a teacher, gave an address, following the Templar Builder's work of the evening.

There were stirring debates upon practical questions; there were wide-awake reports upon wide-awake subjects; there were excellent papers presented, but only one of these can we here mention, this one upon "Tithes." The argument in favor of the Bible system of tithing was good every time, until the writer must clinch it, or abandon it, or get

around it, which last she did, though perhaps unconsciously, by referring the matter to Paul, and the laying aside upon the first 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 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 Testament, with God for their guide. I tell 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—yes, to find a something better, something more like unto flowery beds of ease, than plain Old Testament rule, with a "thus saith the Lord" for it. Hereafter, when I hear a Seventh-day Baptist woman, (or man), argue a New Testament doctrine on Christian giving as the Bible authority, I shall feel that she is squirming about, after the fashion of a First-day person, and find a Sunday in Sabbath in the New Testament, with a thus saith Paul for it.

The children's hour would have set hundreds of you to thinking, until the master 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, that they love to, that you ought to see to it that they do. This work and the young people's work, would not let you off from thinking, until you have made your reflections a power for grace amongst our own people, our own young folks, our own children for our own denominational responsibilities. Yet, this meeting was representative, in a certain sense, being one amongst many, and hundreds of our people live near two places, where these gatherings have been held, some near one, some nearer to another. Have you been to them, my sisters? If you knew what they could do for you, you would not always stay away from 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. There are 1,649 Bible readers and teachers, and more than 2,000 schools. There are 17,673 auxiliary societies, 3,554 mission bands, and last year \$1,167,078 were raised, an increase over 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, 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 of peace on earth, good will to men, to more 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 righteousness 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 weary months, but says that she now feels that a work will be upon her, if she does not cry out for this help, that the work now so well organized may not falter. Did our Saviour ever speak with anything of tenderness and regard for the lost sheep, the one that has strayed from the fold? Will he speak in tenderness and love or in anger with terror if we keep out from this fold of workers, and be not amongst those who have carried the gospel to even one such, the little ones for whom this call for help comes?

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Missions.

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

The Corresponding Secretary having temporarily changed his place of residence, all communications not designed for the Treasurer should be addressed, until further notice, A. E. Main, Sisco, Putnam Co., Fla. Regular quarterly meetings 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 report 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 3 independent laborers at work for the evangelizing of China. The following is a summary 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 communicants; 9,864 pupils in schools; and \$12,874 57 in contributions by the native churches.

We may, says a writer in *The Missionary Review*, get the missionary spirit by personal intercourse with the Lord Jesus, the first great missionary; by a baptism of the Holy Spirit; by informing ourselves concerning 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 gracious purpose, and expressed therein, 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 years.

FROM D. H. DAVIS.

SHANGHAI, China, March 16, 1887.

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 nothing. But it is useless to make excuses; they are seldom appreciated, as doubtless you have learned? Mrs. Davis has been in ill health for some weeks, and she has been stopping for some time in the Settlement, hoping the change would do her good. I believe she is some improved, and am in hopes she will soon be home again enjoying usual health. I have been looking after the schools during her absence the best I could, spending a portion of each day in them, and hearing the most important and difficult lessons. Our daughter, Susie Grace, is quite sick with ulcerated sore throat. We hope 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-Yoo-Chung, as teacher. There are at present, twenty-six boys in attendance. We 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 preparing one and printing twenty copies with annaline ink, using a kind of multiplex copying paper. I hope I may be able to have it printed some time in the future. I should like very much to reprint Elder Gardner's Sabbath tract. There is only one copy of

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 difficulties." Why the question had been changed to this form, and who had changed it, we did not know. I expected at the meeting some explanation would be given, but it was not alluded to. A paper was read on the subject, by Rev. Mr. Farber. He stated that the Sabbath had relation only to created beings; that God did not keep the 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 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 seemed a sort of a medley on the Sabbath. There was no continued connected line of 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 true.

After the reading of this paper the meeting was open for criticism and remarks on the question. No one seemed to be ready to speak. I suspected they were all waiting for me; so, after a few moments I arose, and said, I had been advised to say nothing upon the question. The chairman and one or two others said it was very good advice. This reference showed me at once that they did not wish to hear what I had to say. But I said, notwithstanding this advice, I felt constrained to make a few remarks. I said that the paper presented seemed to me to be very illogical and wanting in any proof of the position taken, if all that the Sabbath meant was one day in seven. The Word of God nowhere speaks of the Sabbath in an indefinite way, but always uses the definite 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 nation. It was not a Jewish institution, as the essayist has styled it. The Bible makes no such distinction as Jewish and Christian Sabbath. The Sabbath is a memorial of God's created work, and until heaven and earth pass away, the Sabbath must remain.

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 stone indicative of its perpetuity. Knowing these facts regarding the Sabbath, I for one would not dare take the responsibility of arguing that the Sabbath, as defined by 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 fifty-eight 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 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 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 the first day of the week, refer to the day 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 essayist has quoted as referring to Sunday, there is nothing to show that it was the first day of the week. It simply says, "I was in the spirit on the Lord's day." 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 consistency. 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 argument.

I said many other things in connection with the thoughts above expressed. When I had closed my remarks, several persons expressed their approval of the paper that had been read. Several others were quite dissatisfied at the inference that must necessarily follow from the statements. Some thought that the essayist 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. Another said that the Sabbath had certainly not been changed; he thought it had been fulfilled; and then he referred to the confusion made by people traveling around the 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 he said cut down his own argument, and belittled those who were opposed to the truth even more than it did me. The anecdote was this, "One day a traveler was passing 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 procedure, when each man said he was trying 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 meeting was over, I said to him I did not know whether he meant that I was the man with the needle or the man with the straw. I felt sure that the Sabbath according to the Word of God, would yet triumph over Sunday; that there were sure signs of this in the

Christian world; that men all over the world were beginning to feel that Sunday was not a holy day sanctified by God. The church of Christ must come back to the Word of God for its teaching and authority, respecting the day of the Sabbath and its manner of observance. An evening or two 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 to fall in company with Rev. Mr. Farber, the essayist on the Sabbath question. I asked him why the question was changed in its form of statement. He said the chairman wanted to make the statement more suitable to me; but he made it even worse if he was desirous of avoiding any discussion. 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 convictions, said he could not keep Sunday, but could keep Monday or Friday, as keeping the Sabbath? and would you admit him into your church? He would not answer this question in any direct or definite way. I said I did not think those who advocated one day in seven were true to their position, unless they would do this. If that is the position, then I may become a member of your church, for while I keep the seventh day I am at the same time keeping one day 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. I 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. Bernstein, B. D., in London, Prof. Paulus 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 censurable, 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 of the Jews. The year of its constitution is 1842. The British Society is patronized 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 Episcopal clergyman, a Hebrew Christian, a very prominent man; also Rev. Ad. Saphir, D. D., the most eloquent Scotch Presbyterian preacher, a learned man, a man of literary reputation, a Hebrew Christian. We find also among them the pious, rich and wealthy

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 \$40,000. It is also entrusted with the property of a few institutions. Has also some good workers. The late Rev. W. Schwartz, D. D., who labored indefatigably in promoting the spiritual welfare of his beloved nation, a very much lamented Hebrew Christian, 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. Mildmay missions are independent of denominational creeds and doctrines. I hope to give a minute description of that mission some other time. Here let me remember, that I have the subject of Jewish Missions. The Mildmay Mission to the Jews was constituted, if we can speak here of a constitution, in 1876. Sphere: the Jews throughout Great Britain. Workers: twenty-six, belonging to various evangelical denominations, 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, sought subscriptions. We have simply asked 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 deaconesses, 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 nearly 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 tracts.

"Now we are naturally beginning to look round to see if anything more can be done, and to seek in earnest prayer the Lord's guidance."

Sabbath

"Remember the Sabbath day, that thou shalt keep it holy: for in six days hath the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it."

BURRING THE

If we take a survey of shall find, that nothing of them is so wholly and forgotten as is the Sabbath in the 4th Com. Wh Christ, they laid a great he might never rise again; the Lord's Sabbath—again, they have cast upon it, calling it Jewish a sign and shadow, an ceremony, and vhat not out of remembrance: N have foully forgotten t Protestants remember it be thanked; I know not the 10 Commandments formed Churches, but th to visit, the Lord's Sabbath; this is forgotten of and Papists: it was very that the Lord should pr to this Comman. above a so that his Churches m membership of his Sabbath ophilus Brabourne's Def Day, A. D. 1632, p. 79.

OUTLOOK CORRE

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

REPLY

PLAINFIELD,

Rev. J. A. Faulkner Yours of April 26th is grateful for the kindly of our work, and appreciation 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 fact ly and patient investigi the Outlook with has no question heretofore. N has been treated with ness. A few facts detai inal surroundings, co incorrect statements cl formed the main stock the history of the Saba the early church. The from hand to hand with tigation, through all th who have urged the Pu times have sought to o the history by urgently credness of Sunday. E ers who attempt its de the fourth commandm day, and that the chang is justified beyond que the mind of the reader perfect foundation on rest.

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The Midway Missions to the Jews. Midway missions are independent of denominational creeds and doctrines. I hope to give minute description of that mission some other time. Here let me remember, that have the subject of Jewish Missions, the Midway Mission to the Jews was instituted, if we can speak here of a continuation, in 1876. Sphere: the Jews throughout Great Britain. Workers: twenty-six, belonging to various evangelical denominations, about half of whom are unalarmed workers. House to house visitation, distribution of Scriptures and tracts, preaching, medical missions, sewing class for widows, night schools for men and for children, itinerant missions, printing house and home for inquirers, convalescent home, home school for Jewish children, etc., etc. Let us see what the Midway Mission to the Jews report tells us:

"This mission was established on the first of June, 1876, and linked to the Conference at Great Britain, N. York.

"Its simple object was, and is still, to teach 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,' that principle we have strictly adhered to this day. We have never spent one penny in advertising for funds, nor have we by letter personal appeal, in town or country, for subscriptions. We have simply asked the Lord to move the hearts of his people to aid us voluntarily all he sees we need.

"We need for £1,000 a year for the first three years, and the Lord sent exactly this sum. 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 two years ago. We asked the Lord for £500 this, to start with, and he gave it through willing people. This branch has now devoted doctors, two qualified deacons, with an excellent dispenser and assistants, and is crowded with work. Then we had 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 complement 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 in the various branches of work now in operation are about £5,000 a year.

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"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 nearly 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.

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

"Now we are naturally beginning to look to see if anything more can be done, to seek in earnest prayer the Lord's guidance.

Sabbath Reform.

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

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 utterly buried and forgotten as is the Sabbath-day, commanded in the 4th Com. When they had buried Christ, they laid a great stone upon him, that he might never rise again; so have they buried the Lord's Sabbath-day, and least it rise again, they have cast an heap of stones upon it, calling it Jewish, and Judaic, and a sign and shadow, and a buried abolished ceremony, and what not? and all to bring it out of remembrance: Now though Papists have fully forgotten the 2d com. yet all Protestants remember it well enough, God be thanked: I know not any one thing in all the 10 Commandments, forgotten by Reformed Churches, but this one thing only, to wit, 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 again. Theophilus Brabourne's *Defence of the Sabbath Day*, 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 cannot forbear expressing my appreciation of your kindness in sending me the paper, and of the scholarly manner in which it is edited. Though I differ in toto from you in regard to Sabbath, I cannot be blind to the ingenuity and ability with which you hold up your case and reply to objections, and to the abundant historical and critical learning displayed in your larger articles. In this point, the Outlook in its own departments, is second to no theological review in the country. 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.

REPLY.

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 question heretofore. No question so vital has been treated with greater superficialness. A few facts detached from their original surroundings, coupled with certain 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 reinvestigation, through all the centuries. Those who have urged the Puritan theory in later times have sought to cover the weakness of the history by urgently pleading for the sacredness of Sunday. Even now, most writers who attempt its defense, assume that the fourth commandment applies to Sunday, and that the change from the Sabbath is justified beyond question, thus keeping the mind of the reader blinded to the imperfect foundation on which their theories rest.

We are gratified that our work for the last five years has created a marked impression upon the public thought, and that while hundreds like yourself join in granting us praise for what we have done, we are assured that the leaven of truth is steadily working. It seems sometimes to be working slowly, yet we know that centuries of error do not yield at once. The direst 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 debauchery. Just now the irreligious world is taking advantage of another theory which has been loudly taught in the church, namely, the importance of a day of rest, on physical considerations. We have during the present week a spectacle of the Knight of Labor petitioning the Legislature of the state of 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 holy-

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. I 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? I am 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 Christmas."

We earnestly hope that our Sabbath-keeping brethren will refrain giving support to any religious regard for these and all other saints and church days. It ought to be enough to know their origin—that they are not of God, and that the observance of them beclouds and vitiates the full and hearty acceptance of the Memorial day of which Jesus says he is Lord. Forget not that many have been made martyrs for rejecting man-made religious days. It was in the Tyrol, and on Nov. 16, 1529, that Christina Tollinger, of Penon, and Barbara of Thiers suffered 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 Cambridgeport, Penn., which contains the synopsis of a discourse on the Sabbath, preached by Rev. Wm. Grassie, of that place. After showing 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:

"Come now to the apostles. While under the special influence of the Holy Ghost, planting churches, carrying on revivals, starting missionary enterprises, they changed the time of observance from the seventh to the first day of the week. We believe they were divinely inspired to make the change, and yet wisely directed to make no public decree about it!"

Well, now, here's a conundrum. If the apostles were inspired to make the change in the Sabbath, and yet were "wisely directed" to keep the fact from the public, how did the Rev. Wm. Grassie find it out? We take it for granted that he was not there to see for himself, since what he tells about must have happened fully eighteen hundred years ago. How did he learn of this change? How did the fact leak out? As Mr. Grassie admits, the Scriptures are utterly silent respecting the change.

Just think of it! The apostles divinely directed to make the change in that institution which God had made and sanctified at creation, and which he had made known at Sinai in thunder tones which shook the earth, and yet cautioned to tell nobody of the change! The statement is so absurd that it refutes itself. The fact that ministers of the gospel are driven to such shifts to account for the present Sunday-observance, is sufficient evidence that such observance has not the slightest sanction of inspiration. The Lord does not work in so underhanded a manner. We are told he will do nothing without revealing his secret unto his servants the prophets (Amos 3:7); and he makes known his will to the prophets in order that they may tell the people.

Notice also that Mr. Grassie claims expressly that the change of the Sabbath was not effected in the days of Christ, but that he "left the Sabbath a more solemnly binding and sacred institution than he found it." Then if, as he claims, the apostles had made the change, they would have gone directly contrary to the teaching and practice of Christ. If this claim were true, whom should we follow? Should we follow Christ, or the apostles? He, of course, would have us follow the apostles, and thus we see that in order to find a basis for Sunday-observance, men are willing to ignore Christ. We do not propose to ignore either Christ or his apostles, for all taught the same thing. They never presumed to do more than follow their Master. "The servant is not greater than his Lord; neither he that is sent greater than he that sent him."

One point more: Mr. Grassie tells us that

the apostles were "wisely directed to make no public decree" about the change of the Sabbath. That is to say that there was no command given for the observance of Sunday. Now read Webster's definition of superstition: "Extreme and unnecessary scruples in the observance of religious rites not commanded." Then according to the common usage of language, and Mr. Grassie's own admission, we must conclude that the observance of Sunday is nothing but superstition; and the more rigidly its observance is enforced, the more superstition is evinced. How much better it would be to follow the plain commendment of God, even though the world oppose, than to ignore Christ and the Bible in an attempt to find an excuse for following the custom of 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 understanding."

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 signed by one whose name stands for ample wealth and integrity in Boston and throughout the country. It is certainly to be hoped that the friends of the college will not permit this pledge to remain long unredeemed.

The endowment fund of the college now stands at about \$157,000—a sum lamentably small for the work which such an institution has to do. It would have been nearly if not quite \$300,000 before now, had the will of the great benefactor of the college, whose name it bears, been duly respected and executed. It is deeply significant that, with so little money, compared with the endowments of other New England colleges, and suffering so many disappointments, this institution has accomplished a work that has won the recognition and hearty praise of many of the distinguished leaders of public thought.

In several ways the college is beginning to make itself felt for good throughout the country. Some of its best graduates are doing excellent work in the West. The plans now forming, including the building and full equipment of a fine astronomical observatory, will largely increase the usefulness and reputation of the institution. We are glad to note that, since our last issue, the Wood will, by which the college receives \$35,000, has been sustained. The contest over the Belcher bequest will also be terminated, it is hoped, in the fall, and some \$40,000 from that estate be added to the endowment. If \$57,000 more could be raised the present year, before its end the college would be better off than now by at least \$200,000, making its complete endowment over \$350,000. Surely the day that witnessed the reaching of that point in the history of the college, would be a day of profound thanksgiving and forward-reaching significance for good. May it soon dawn!

More is being done for educational institutions in this country to-day, particularly now by way of gifts in money, than ever before; and yet the need is greater than ever. In view of the rapid increase of population, with all that is implied therein, there exists no greater demand, for the future stability of the republic, and the good of its teeming communities, than such a development of educational facilities and guarantees as shall fully keep pace with all other unfoldings. Above all, there is need of thoroughly Christian institutions, numerous and fully equipped, that shall communicate, with material science, the principles of a sound morality and the sanctions of a pure religion. Men and women to whom have come, with wealth, large responsibilities, cannot afford to overlook the claims which such a need makes upon them, with a voice that calls always through the conflicts of the day and the silences of the night; and it is cause for devout thanksgiving, that so many of them are not overlooking these claims.

But not only claims present themselves. Let us drop that word, too often used with an emphasis that jars upon overstrained nerves. Let us speak of opportunities. What opportunities for doing a good that shall increase through the years are providentially offered to those who have means, in building and endowing Christian seminaries of learning! To do such a thing as that, is more than to build pyramids (or their modern equivalents); and what is thus

done, will outlast the globe itself, and all the shining stars. The great question is not, What will a man do for himself and his? but, *What will a man do for God and humanity?* When a soul departs forever from behind the windows through which he has looked upon the scenes of this life, acting a grave part therein, *what will he take with him into the realm to which he is sped?* "What did Vanderbilt leave behind him?" was asked after the great capitalist was dead. "All he had!" was the startling reply. According to the beautiful Arab conception, deeply true, when a man dies, the angels, bending over his grave, ask not, "How much money hath he left behind him?" but, "What good deeds hath he sent before him?"

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

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

The will of the late Washington C. De Pauw bequeaths \$3,000,000 to his family 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 Baptist Union Theological Seminary at Morgan Park took place in the Baptist church of that place on Thursday, May 5th. The graduating class numbered seventeen members. The financial resources of the seminary now reach a total of nearly \$400,000. The \$50,000 fund has been secured, the library building erected and ground secured for the new chapel building, or Theological Hall. The latter is to be built this year opposite the other building.

The new "Catalogue of Yale University" departs from the traditional form which it has heretofore preserved undeviatingly for many years. The "university idea" is the keynote of President Dwight's administration. Only Harvard and Yale, in America, have all the groups of faculties needed for a complete university, even in outline. They have the professional schools of theology, law, medicine and science, as well as the arts. Yale's new catalogue contains 213 pages. The number of students is 1,134, of whom 108 are in the divinity school, 79 in the law school, 279 in the scientific school and 570 in the undergraduate academic department. This last department alone properly constitutes Yale College, as distinguished from the university.

Temperance.

"Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright."

"At last it biteth like a serpent, and stingeth like an adder."

"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 heart went out to her at the first meeting.

"Well my little dear, are you for temperance?" I asked one day, as I drew her to 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 surprise.

"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's temperance; my brother—my big brother George—is temperance; and mamma says the only safe way is to taste not. So she is total abstinence, and I go with mamma."

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 up for that. It was good to hear such an out-and-out profession of principle, and in one so young it was very pleasing.

"Yes," I said, "I think that abstinence is the only safe way. If we once commence doing wrong we can't tell where we will stop."

"But we've no business ever to do wrong," said Bertha. "Mamma says if we could stop half way as well as not, that wouldn't be any excuse for our doing wrong a little. She says we mustn't ever do a single thing that's wrong."

"But some people don't think drinking a glass of wine wrong," I said.

She thought a while, as though she hardly knew what to answer. "But it leads into a wrong way, doesn't it?" she asked at length.

"Yes."

"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 do it.'"

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 taught.

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

"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 differently?"

"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 can't 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 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 you."

PASSING STRANGE.

It is not strange that a few liquor sellers in 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 Cochran, Pa., \$50 apiece for burning barns owned by temperance men.

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 imprisonment, without option.

This is the way prohibition was defeated in Michigan: The *Union Signal* states that one of the northern precincts which has a population of 1,200 men, women, and children, returned 1,800 votes against prohibition. One ward in Detroit returned sixteen prohibition votes, when sixty men stated upon oath that they had deposited prohibition ballots in the box. Such frauds alone would be sufficient to show that the liquor traffic is of the devil.

The Sabbath Recorder.

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"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 delinquent 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 yoke 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 question 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 unflinching 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. It is a very simple act; I merely sign my 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 I wrote the Queen's name it would not avail me. If the Chancellor of the Exchequer 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 the promise of God by his own individual 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, Senators Gorman and Wilson, and many 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 been read? The spectacle is truly an edifying one!

MUCH is said about the duty of Christians to engage in active aggressive Christian work; and of this it is scarcely possible to say too much. "Go ye into all the world, and preach the gospel to every creature," is one of the most clear and impressive, as it is one of the last commands of our blessed Lord, and no Christian can claim the full promise of the Master who is not earnestly

doing what he can to realize that glorious consummation. But besides the duty of every Christian to actively engage in some form of evangelistic work, there is another equally important duty, and that is to carry always and everywhere such an honest, sincere Christian heart that it will commend itself, and the grace which has made it what it is, to all beholders. There is an 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, it brings life and joy, simply because it is "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 its divine origin and excellence. This is 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 truth which surrounded him, of whom it was said that he "gave much alms to the people, and prayed to God alway." This might appear to be a statement of two distinct acts, acts having no necessary relations to each other, if it were all we know of the 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 commended 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 of seed in an unwatered soil if they be unattended by the true spirit of piety. We may pray never so long and earnestly for the success of our denominational work, but if our prayers are not supplemented with generous 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 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 particularly to that. Nothing can be more unscriptural, as well as more unreasonable than this. Paul exhorts, "Whether therefore ye eat or drink, or whatsoever ye 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 estimation, the spirit of piety is not something for special occasions, times or places, but the all pervading spirit of the Christian's 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, unconsciously to themselves perhaps, control their business transactions, often destroy their influence for good and bring the whole doctrine of piety into disrepute. How must the divorcing of such fundamental and complementary things as a pious

heart and strict business integrity appears in the sight of God? We do by no means echo the senseless cry sometimes made that all prayer-meeting Christians are hypocrites, and that in business they need watching; what we are pleading for on the part of all Christian people is such genuine piety of heart as will make all tricks in business an utter impossibility,—such a spirit of uniform Godliness as will practically annihilate the chasm which does now sometimes yawn between the prayer meeting and the counting-house or the work-shop, the store or the farm.

God never meant that a Christian should be one thing in the prayer meeting, another thing when the collection-box and the subscription paper was passed to him, and still another 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 sensitive to be anything else than perfect men in Christ Jesus in every relation which they sustain, and in every duty which they perform. 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 OBTAINED.

"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 not use them? If these were not essential to him in his ministry, why are they essential to the ministry now? What "The Pew" asks is what is there in a liberal education that is essential to ordination to the ministry and to successful preaching of the gospel? It has not been answered.

"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 especially 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 now with "systematic theology" added are not sufficient to teach John's Apocalypse.

"The Pew" admits the great power of educated men in the existing evangelization 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.

"The Pew" is still uninformed what there is in a liberal education that is essential to ordination to the ministry. Is the 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 point of my inquiry. I think he will see it now.

"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 ministry? These may be and are good, but not essential, as all history proves. Years of service in the pulpit, followed by years in the pew, give me the double advantage of knowledge, and sympathy with

both pulpit and pew. My articles have 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—perhaps, more accurately, to say another good-bye to the young ladies. And the good by's accentuated their adieus with beautiful bunches of lovely japonicas, gathered out-of-doors 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 Sabbath-keeper, 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 daughter.

"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 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 Sabbath-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 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 Scotia and on the plains of New Mexico. This world is not so large but that the friendships of one life may interlock with those of thousands 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 trees, and the beaming faces of the wild flowers. Our friends left us at Evergreen, and those who came for them gave us, as a partial exchange, a lovely basket of flowers. These were not the offspring of the woods, but gave evidence of the culture and training of a loving hand. How quickly the flowers of the field, as well as of humanity, betray the results of cultural care. Wild flowers, in the beauty and simplicity of nature, have a charm often lost in cultivation, but there is a certain refinement and superior development in the blossoms which expand under the skillful gardener's care, which is never seen in the uncultivated state. There is this difference, however, between mankind and the flowers—the wild flowers of to-day are as pure and perfect as were those of Eden, while uncivilized man is most woefully degenerated, and nothing short of regeneration can bring even cultured man back to the original purity and beauty.

Speaking of uncivilized man reminds us that we are in the land of what was once a great savage nation, the Creeks; and soon after passing Evergreen we go through the scenes, on Burnt Corn Creek, of the first battle in the war which practically exterminated that nation, though a few of them still exist on the reservations. A little further on we

pass within a few miles of where, on the Tensas, the famous massacre of Fort Mims occurred, 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 country, 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 gave names to all the creeks, but most of them have been renamed since. It is different 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 Pensacola 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 Alabama and Tombigbee rolled into one—over a bridge half as long, and with a "draw" 260 feet wide. Along the banks of this latter we run for a dozen miles or so, and stop 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 cognate 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,
(Let the smoke his sight overwhelm)
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 gulf which must ever yawn before him in the 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 enjoyment. 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 the city. Twenty-five or even twenty years ago, no one would have dared to predict such a scene at the National Capital in 1887. Nothing more eloquently and impressively marks the change which has been wrought in the relations of the sections or the progress which the country has made toward a permanent restoration of the Union, than the presence here of thousands of the sons of veterans of both armies, from North and South, encamped under the same flag and engaged in fraternal competitions for military honors. To most of the militia in camp under the Washington Monument now, the Civil War is only an unhappy tradition, and they emulate each other in their patriotic devotion to the nation's flag. Their presence on the Potomac is truly auspicious, and all of them share the title of guardians of the nation.

The ceremony of opening the camp on Monday, 23d inst., was brief, but it was performed reverently and with all due pomp. About noon the Washington Light Infantry, headed by a band, marched up and formed a hollow square around the flag staff. At the foot of it lay rolled up the big flag ready

to fly to the breeze. Gen. A. Dant of the camp, accompanied by Generals, Colonels, Captains, and other officers, then appeared. The flag was hauled into position, and the troops saluted the color. There is a different program of the drill, though each regiment has its own distinctive drills by the infantry, cavalry, and each day there are five o'clock in the afternoon drill in the afternoon. The President, the Governors of different states, and many other prominent grand stand erected for the occasion. The day was perfect in discipline and marching organizations very fine, a showy and striking.

There is a large crowd of the city and the camp afford a sight to them, as well as that the policemen have them they can do to control the mass of people, which little ground. Military discipline ever, and as far as the soldiery, everything moves in order of the lads thought it was than funny, when, on Thursday, they were required to guard against rain. This reminds me of a pal event at the drill ground was a terrific storm, which grand stand, and filled the sterner, besides drenching and causing some serious way of broken limbs. It noon while the competition progresses. Suddenly the sky in a moment a cyclone blew a cloud of dust and a portion of the grand stand, the ton Monument itself was h a moment more, there was rain which was equally little while the scene that describable. The grand stand reed in the terrible gale, a noise of the flying roof of panic-stricken crowd feeling was giving way under it. riages waiting on the drive roof was carried off were planks and timbers, and by the horses taking fright away. Telegraph wires were bearings, umbrellas were wrecked, people seized themselves in their little of the pelting rain. dren shrieked and fainted, trampled upon, and the pyrotechnic theater on was so injured that there works that evening.

Home

New York

ALFRED CENTRE

Memorial day was approached with us. On Sabbath, the preacher the memorial service reviewed the history of our freedom and our national life, vigor, and uttered some respecting present danger. On Monday, a most decoration services were conducted by the B. Frax the G. A. R., assisted by and the University Band delivered by Col. A. Warsaw, N. Y.

The Ladies' Aid Society and cake at the rooms of in the afternoon and evening. At 8 P. M. the University by Company B, gave a collective drill in the University. By invitation of the O. Circle, the Circle from I Alfred in the afternoon spending the greater part of the curious and interesting Steinheim, under the direction of Allen. At the close of the day, with a few invited guests, a pleasant tea, gotten up at the University Boarding. Take it all in all, it was

within a few miles of where, on the Tennessee, the famous massacre of Fort Mims occurred, 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 Pensacola. Though there are now no scalps to be found in this part of the country, still it is a fact that there are no fewer skulls here now than then! The land is full of them as any one may see by looking on the spot. It is said that the creeks gave their names to the Indians, and in return the Indians gave names to all the creeks, but most of them have been renamed since. It is different with the rivers; most of them retain their original names.

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to fly to the breeze. Gen. Auger, the commandant of the camp, accompanied by certain Generals, Colonels, Captains, and Chaplain Pyne, then appeared. The Chaplain stepped into the open space and offered an appropriate 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 Commandant then issued orders governing the camp and movements of the troops during the drill. There is a different programme for each day of the drill, though each day there are competitive drills by the infantry, artillery and zouaves, and each day there is a dress parade at 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 brilliant 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 Avenue. The day was perfect for pageantry, the discipline and marching of many of the organizations very fine, and the uniforms showy and striking.

There is a large crowd of visitors in 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 however, and as far as the soldiers are concerned, 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 pouring rain. This reminds me that the principal event at the drill ground on Tuesday was a terrific storm, which unroofed the grand stand, and filled the crowd with consternation, besides drenching it to the skin, and causing some serious accidents in the way of broken limbs. It was in the afternoon while the competitive drills were in progress. Suddenly the sky grew dark and in a moment a cyclone developed, which blew a cloud of dust and sand in the direction of the grand stand, until the Washington 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 indescribable. 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 carriages 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 children 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 fireworks that evening.

Home News.

New York.
ALFRED CENTRE.
Memorial day was appropriately observed with us. On Sabbath, the 28th, Dr. Maxson preached the memorial sermon, in which he reviewed the history of our struggles for freedom and our national life, with his old-time vigor, and uttered some wholesome truths respecting present dangers and duties.
On Monday, a most perfect May day, decoration services were held at the cemetery, conducted by the B. Frank Maxson Post of the G. A. R., assisted by the Alfred Grays and the University Band. An address was delivered by Col. A. B. Lawrence, of Warsaw, N. Y.
The Ladies' Aid Society served ice cream and cake at the rooms of Mr. G. F. Gray in the afternoon and evening.
At 8 P. M. the University Band, assisted by Company B, gave a concert and competitive drill in the University Hall.
By invitation of the Chautauqua Reading Circle, the Circle from Hornellsville visited Alfred in the afternoon of Decoration day, spending the greater part of the time studying the curious and instructive things in the Steinheim, under the direction of President Allen. At the close of the day, the two circles, with a few invited guests, sat down to a pleasant tea, gotten up by Mrs. Edwards, at the University Boarding Hall.
Take it all in all, it would be difficult to

make a more thoroughly enjoyable holiday than this has been in Alfred.

E. R.

PORTVILLE.

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 the whole armor of Christ. We are hoping that these desires may ripen into deep settled convictions which shall lead them to a 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 hope the interest in such services may increase until Children's day shall find a proper observance in all our churches.

E. A. W.

DE RUYTER.

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 benighted, the older ones edified and God's name honored, who has given us all the good and beautiful.

Special 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.

L. R. S.

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 again. Since the death of good old Elder Fisher, last spring, they have not had preaching, and since Deacon C. J. York and family moved to DeRuyter in March, they have not had Sabbath-school and prayer meeting. But, while rejoicing in having the gospel preached again, tears filled almost every eye 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.

L. R. S.

Pennsylvania.

SALEMVILLE.

Our quarterly meeting is appointed for June 10th and several days following. Eld. S. D. Davis is expected to be with us and remain a week or two, if the interest seems to demand it. It would be a great help and encouragement to us if one or more of the ministering brethren at Alfred could meet with us.
We are still in debt about \$300 on our meeting house, and as we are all unable to do much, it is quite a tax on us. If any

of our able brethren 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 heart of "mother Swinney."

It was pleasing to hear the children make a distinction between Sabbath-school and Sunday-school—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 encouragingly of the health of Miss Swinney.

The name Swinney holds a very honorable 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 must do something for the children. So she organized a children's Band of Hope. Their meetings were held for a time in her room. When she went back to Shiloh, N. 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 until it now numbers over 200 member.

J. G. B.

MAY 23, 1887.

Condensed News.

Domestic.

The Pennsylvania Legislature has passed a 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 terminus Tuesday, May 24th. There was a great celebration over the completion of the line.

Seventy-three thousand, one hundred and seven immigrants arrived in the United States during April. Of these, 15,000 were from Ireland. The total for April, 1886, was 40,158.

All the journeymen shoemakers 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 Grey to remove General Boulanger from office.

The sale of the French crown jewels was concluded at Paris last week. The proceeds from the nine days sales amounted to 6,864,000 francs.

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

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 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 Gibraltar 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 Egypt 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 beaten.

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 announced.

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 cent.

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 fears, the retention of General Boulanger as war minister of France, as she thinks his experiments with the army will prevent France from regaining the strong financial position she formerly held, and that his vanity, which leads him to publish all that he has done or intends to do, will afford security against military surprises.

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

REQUESTS TO TRACT SOCIETY.

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

FORM OF REQUEST.

I give, devise and bequeath to the American Sabbath Tract Society, a body corporate and politic under the general laws of the state of New York, the sum ofdollars, (or the following described property to wit,) to be applied to the uses and purposes of said Society, and under its direction and control forever.

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, Geo. W. Burdick.
Report of Executive Committee.
Appointment of Standing Committees.
Notices.
- Afternoon.**
2 to 2.15, Devotional exercises.
2.15 to 4.30, Communications from Churches and Corresponding Bodies.
Annual Reports.
Reports of Delegates.
Miscellaneous business.
- Evening.**
Devotionals.
Essay, "Suitable Preparation for the Gospel Ministry," E. A. Witter.
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.
- Afternoon.**
2 to 2.15, Devotional exercises.
2.15 to 3, Reports of Committees, and unfinished business.
3, Missionary conference, conducted by I. L. Cottrell.
- Evening.**
Prayer and conference meeting, conducted by H. D. Clarke.
- Sabbath Morning.**
10.30, Sermon by F. O. Burdick, delegate from the Central Association, followed by joint collection for the Missionary and Tract Societies.

- Afternoon.**
2.30, Sabbath-school, conducted by L. A. Platts.
- Evening.**
7.45, Sermon by I. L. Cottrell, delegate from the Eastern Association, followed by conference meeting.
- First-day Morning.**
9 to 9.15, Devotional exercises.
9.15 to 10, Unfinished business.
10 to 10.30, Paper on Woman's Work, by Mrs. C. M. Lewis.
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.
- Afternoon.**
2 to 2.30, Miscellaneous business.
2.30 to 4, Educational conference, conducted by D. E. Maxson.
- Evening.**
7.45, Sermon by A. McLearn, delegate from the North-Western Association, followed by closing conference.

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 26-28, 1887. Preacher of the Introductory Sermon, S. D. Davis.
- EASTERN ASSOCIATION.**
With the First Hopkinton Church, at Ashaway, R. I., June 2-5.
- CENTRAL ASSOCIATION.**
With the Scott Church, at Scott, N. Y., June 9-12. Preacher of the Introductory Sermon, Perie F. Randolph.
- WESTERN ASSOCIATION.**
With the Church at Richburg, N. Y., June 16-19. Preacher of Introductory Sermon, George W. Burdick.
- NORTH-WESTERN ASSOCIATION.**
With the Church at Dodge Centre, Minn., June 23-26. Preacher of Introductory Sermon, G. J. Crandall.

PERSONS coming to the Central Association, to be held at Scott, N. Y., June 9-12, 1887, and wishing conveyance from the trains, will find teams in waiting at Homer, N. Y., on Fourth-day, June 8th, and Fifth day, June 9th. 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 waiting. 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 day than those above mentioned, or should any fall 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 follows:

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

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

PERSONS in Milton, Wis., and vicinity, who may wish to procure copies of the new book, Sabbath and Sunday, by Dr. Lewis, or numbers of the Seventh day Baptist Quarterly, and other Tract Society publications, will find them on sale at the store of Robert Williams, in the care of F. C. Dunn.

THE Hornellsville Seventh day Baptist Church holds regular services at the Hall of the McDougal Protective Association, on Broad St., every Sabbath, at 2 o'clock P. M. The Sabbath school follows the preaching service. Sabbath-keepers spending the Sabbath in Hornellsville are especially invited to attend. All strangers will be most cordially welcomed.

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 SECRETARY, RICHMOND, Alfred Centre, N. Y.

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

NOTICE TO CREDITORS.—Pursuant to an order of Clarence A. Farnum, Surrogate of the County of Allegany, notice is hereby given to all persons having claims against Milo Sweet, late of the town of Almond, in said county, deceased, that they are required to present the same, with the vouchers therefor, to the undersigned, at his residence in the town of Alfred, on or before the 25th day of August, 1887.
D. R. STILLMAN, Administrator.

WANTED.—A Sabbath-keeping, middle aged, lady, to do the work in a small hotel. Employment steady. Wages, \$5 per month. Call on, or address WM. C. TANNER, Farina, Ill.

ch other, and sank. I happened to be near, and dived after them in my clothes...

"It is of the utmost importance that a swimmer should know what to do in such cases, and just how to tackle drowning people...

ALL LIGHT THERE.

BY M. L. RAYNE.

Children are happy counselors! They come to our hard, practical, everyday lives...

Al! what would the world be to us if the children were no more? We should dread the desert behind us...

There is a family in the city who are dependent at this moment upon a little child...

It was so sudden, so dreadful when the brave family physician called them together...

Then the question arose among them, how would that be?

"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 helpless and alone!

Nor the young husband, who was walking the floor with clenched hands and religious heart.

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

"Is my mamma doin' to die?" Then, without waiting for an answer, he stepped from the room and up-stairs as fast as 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, earnest tones, "is you 'traid to die?" The mother looked at him with swift intelligence. Perhaps she had been thinking this.

"Who—told—you—Charlie?" she asked indignantly.

"Doctor an' papa an' gamma—everydy," he whispered. "Mamma, dear 'little mamma, don' be 'traid to die, 'ill you?"

"No, Charlie," said the young mother tenderly, one supreme pang of grief; "no, mamma won't be afraid!"

"Jus' shut your eyes in 'e dark, mamma; 'phold 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 hand.

"Hu-s-h! My mamma doan' to sleep, 'n won't wake up here any more!" And so it proved. There was no heart-rending farewell, no agony of parting, for the young mother woke she had passed beyond, 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 is the building of paper boats, under the patent recently expired, of E. Waters, of Langburg, near Troy, New York. These boats are made of an ordinary manilla paper...

THE FIGHT AGAINST THE SALOON.

The movement against the saloon gathers strength as it proceeds. Everywhere through out the Union—north, east, west, and south—the people are rising in rebellion against the rule of rum.

and the friends of peace, order, and sobriety. The hour is at hand when every man must make a decision in this matter. And, when it comes to this issue everywhere, we cannot doubt where the majority will stand.

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.

Posed the angel by the mortal, Caught one tear, unseen, unknown, Upward soared, and, with drooping 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.

"Bad company! Bad company!" answered the parrot, in a solemn voice. "Ay! that it was," said the farmer.

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.

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."

HE KNEW THE BOY.

Once upon a time there was a schoolmaster who had been placed over a new school. His pride was aroused, and he wanted to make that just the best school that ever was.

"All right, sir," spoke up little Jimmy Eaton who had been very much interested in the discussion, "I'll mend Jack Wyeth."

Eaton instead of Jack Wyeth? It is so easy to try to mend other people's faults instead of our own. If you see faults in your school-mates, don't talk about it or them, but just say to yourself, "That looks pretty bad in Jack."

Popular Science.

In the house of Thomas A. Edison, the inventor, at Llewellyn Park, New Jersey, is a peculiar memento of Henry Ward Beecher.

MRS. KETCHNER, a German lady of Bridgeport, Conn., gave birth recently to a male infant, which has an elephant's head, and in place of a nose a short trunk.

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.

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The Sabbath School.

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

INTERNATIONAL LESSONS, 1887.

- SECOND QUARTER. April 2. Joseph sold into Egypt. Gen. 37: 23-36. April 9. Joseph Exalted. Gen. 41: 88-48. April 16. Joseph Makes Himself Known. Gen. 45: 1-15. April 23. Joseph and his Father. Gen. 47: 1-12. April 30. Israel in Egypt. Exod. 1: 1-14. May 7. The 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, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. 2. Thou shalt have no other gods before me. 3. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: 4. Thou shalt not bow down thyself to them, nor serve them: for the Lord thy God is a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments. 5. Thou shalt not take the name of the Lord thy God in vain: for the Lord will hold him guiltless that taketh his name in vain. 6. Remember the sabbath-day to keep it holy: 7. Six days hath the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord 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: 1-11. Monday. Israel before Sinai. Exod. 19: 1-25. Tuesday. Duty toward God retaught. Deut. 5: 1-15. Wednesday. Honoring the law urged. Deut. 6: 1-25. Thursday. Rewards of obedience. Deut. 8: 1-20. Friday. The law written. Deut. 10: 1-32. Sabbath day. Obedience a power. Deut. 11: 18-32.

PERSONS.—Lord, Jehovah, God. The supreme being. 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. v. 4-6. 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 it is 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. 34: 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 exclusively to man's relation to God, and require piety. The second table includes the last six, and they relate exclusively to man's relation to his fellow-men, and require strict morality. Of

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 lesson 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 other God.

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 supremacy 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 is 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 were 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 a 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 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 substitutes 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 Sabbath (the seventh day) to the resurrection day of Christ, will avail anything so long as this false interpretation prevails. Nor again, will it avail anything in staying this tide of infidelity to prove by sacred 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; and 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 thralldom of sin into an eternal deliverance and rest with himself in heaven. If there is anything of transcendent 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 inseparably 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 Israel 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 which he declares that "the Son of man is Lord of the Sabbath," Mark 2: 28, and Luke 6: 5. He says, "The Sabbath was made for man, and not man for the Sabbath." Mark 2: 27. It was made for man's observance, both in remembrance of God,

his deliverer from the thralldom 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 2: 27) 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, will 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 duty.

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 fall. 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.

Books and Magazines.

The Andover question, public schools, things governmental, social, political, financial, theological and literary all receive scholarly and practical treatment in the June Forum, making an excellent number. \$5 a year, 50 cents a copy. The Forum Publishing Co., 97 Fifth Ave., New York.

The principal article in the American Antiquarian and Oriental Journal for May is "The Serpent Symbol," by the Editor, Rev. Stephen D. Peet. Following this is "Correspondence," treating of a variety of topics, "Literary Notes," and "Notes from the far East" are valuable departments. Bi-monthly, \$4 per year. F. H. Revell, 150 Madison St. Chicago, Ill.

A new Sabbath-school singing book is before us, entitled Beautiful Songs. A somewhat hasty glance at its pages gives us a favorable impression of it. The editor has sought to introduce nothing new or old, that could be called "trashy," in which we think he has succeeded very well. We can recommend the book for examination. For this purpose with a view to its introduction, the publisher, S. W. Straub, 243 State St., Chicago, will send a single copy to any pastor or superintendent for 20 cts. The selling price is 35 cents per copy.

The Pulpit Treasury for June has reached our table. Among the sermons is one for a Children's day service and one for Independence day. Sermon sketches, helpful hints for workers, sketches of churches and eminent preachers, editorials on live current topics, with well arranged and well filled special departments, combine to make the number a very valuable one. Price \$2 50 per year; Clergymen, \$2. E. B. Treat, 771 Broadway, N. Y.

MARRIED.

At the home of the bride, in the village of Cartwright, Chippawa Co., Wis., May 23, 1887, by Rev. A. W. Coon, Mr. TRUMAN I. HASKINS, of Bloomer, and Mrs. LOUISA ALLEN.

DIED.

In Willing, N. Y., May 17, 1887, WARREN O. ROBE, after being confined to his house some four weeks. He was born in Albany county, N. Y., Jan. 30, 1802; was married to Abigail Roberts, Sept. 25, 1824. He came to Allegany county fifty-seven years ago, and had lived on the farm on which he died for fifty years. He was a very quiet and industrious man, being good to the poor and full of sympathy for the afflicted. He has left a wife and four children, he being the last of his father's family. J. K.

At DeRuyter, N. Y., May 16, 1887, LEWIS H. SARGENT, aged 80 years, 9 months and 13 days. He was a member of the Baptist Church at New Berlin, but has been living in this village for some time, and peacefully died at the home of his daughter, Mrs. Wall. L. R. S.

At DeRuyter, N. Y., May 21, 1887, suddenly, of heart disease, JOSEPH H. CRUMS, aged 60 years, 10 months and 5 days. He was born in Brookfield, N. Y., but came to DeRuyter in youth, and commenced business for himself before he was twenty years of age. Buying a home, he took the tenderest care of his aged mother, and God prospered him greatly in his business. A devoted wife and four precious children filled his home with sunshine and joy, but death entered and swept the little ones all away, and now the father is laid beside them in our beautiful cemetery. May the blessed Saviour comfort and bless the lonely wife and mother. L. R. S.

Near Dodge Centre, Minn., at the home of his brother Edward, May 18, 1887, of pulmonary consumption, FRANK BYRON ELLIS, son of John and Harriet Ellis, in the 21st year of his age. When about thirteen years old he made profession of religion, was baptized by Eld. G. M. Cottrell, and united with the Dodge Centre Seventh day Baptist Church. He lived an exemplary Christian life and died in composition, trusting in the Lord Jesus Christ. He was highly esteemed by his associates, and respected by all as a trying man of promise. His death has filled many hearts with sadness. A large company attended the funeral. S. R. W.

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Man is a moral being, free ent. Though created in he is utterly dependent upon gift of life; yet, in his nature he stands at the head of all in this world. Each individual distinct person, yet he has attributes of humanity, another person in humanity in the image and after the he is a moral being, capable with Deity.

Each individual man in this life, has two distinct cal and spiritual. They are as to constantly act upon the spirit is the supreme nature while the physical nature tion of union to the spirit time; when a separation to going to God who gave it dust of which it is. The for the manifestation of medium for its communication material world, and with ing.

As to the origin of soul have been advanced, but clearly taught in Scripture personal individual is begun nature as well as the body fact in respect to man as that he has a distinct personality is that in us which we say, I, thou, he, and a self-hood of every person as distinguished from the characteristic of person knowledge of self and of and states of self. This called consciousness. The 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 experiences identity is the basis for the tion of future existence.