

The Sabbath Recorder.

Mrs. J. G. Fuller & Co.

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

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CONTENTS.

Christian Theology—No. 6	1
Flitting Sunward—No. 9	1
Thomas P. Lanphere	1
South Eastern Association	1
Resolutions of Respect	1
MISSIONS.	
Editorial Paragraphs	2
Seventh-day Baptist Missionary Society—No. 13	2
From Dr. Sprinck	2
The W. B. F. M. S. W.	2
Jewish Missions—No. 5	2
Ten Dollars of Missionary Money	2
Correspondence—Frank M. Hayes	2
Woman's Medical Work in Foreign Missions	2
The English Rhetoric of Chinese Girls	2
Missionary Work in Africa	2
SABBATH REPORT.	
Outlook Correspondence	3
EDUCATION.	
Hartford Theology	3
Education in the Middle Ages	3
Popular Astronomy in New York	3
Clippings	3
TEMPERANCE.	
Who is Safe?	3
How Saloons are Supported	3
Effect of Alcohol on the Heart	3
Waste	3
Caution to Boys	3
EDITORIALS.	
Paragraphs	4
A Personal Matter	4
COMMUNICATIONS.	
South-Eastern Association	4
HOME NEWS.	
Alfred Centre	5
Independence, N. Y.	5
CONDENSED NEWS.	
TRACT SOCIETY—RECEIPTS.	5
SERMONS AND ESSAYS.	
Sermon—The Right Use of the World. By Rev. D. E. Maxson, D. D.	6
MISCELLANY.	
To Let—Poetry	7
The Man in the Well	7
POPULAR SCIENCE.	7
CATALOGUE OF PUBLICATIONS, ETC.	7
THE SABBATH-SCHOOL.	7
BOOKS AND MAGAZINES.	8
MARRIAGES AND DEATHS.	8
SPECIAL NOTICES.	8
BUSINESS DIRECTORY.	8

CHRISTIAN THEOLOGY.—No. 6.

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

BIBLE DOCTRINE CONCERNING MAN.

Having spoken briefly of God, as to his nature, works, and relation to his works, we now come to speak of man and his relation to God.

Man is a moral being, finite and dependent. Though created in the image of God, he is utterly dependent upon God for every gift of life; yet, in his nature and position, he stands at the head of all created beings in this world. Each individual man is a distinct person, yet he has all the essential attributes of humanity, and is equal to every other person in humanity. As being created in the image and after the likeness of God, he is a moral being, capable of communion with Deity.

Each individual man in the human race, in this life, has two distinct natures—physical and spiritual. They are so closely united as to constantly act upon each other, though the spirit is the supreme nature of the two, while the physical nature sustains this relation of union to the spirit for a very brief time, when a separation takes place, the one going to God who gave it, the other to the dust of which it is. The body is the organ for the manifestation of the soul, and the medium for its communication with the material world, and with other earthly beings.

As to the origin of souls, several theories have been advanced, but it seems to be clearly taught in Scripture that the entire personal individual is begotten, the spiritual nature as well as the body. The central fact in respect to man as a moral agent, is that he has a distinct personality. Personality is that in us which we refer to when we say, I, thou, he, and she. It is the real self-hood of every personal being; the self as distinguished from the not-self. It is characteristic of personal beings to have knowledge of self and of all the activities and states of self. This self-knowledge is called consciousness. The continued existence of the same self or person, in a variety of activities or states, is called personal identity. This knowledge of personal identity is the knowledge which one has of himself as being the same person in different and successive states. Thus one affirms of himself, that he existed continuously through many days and years, and through many changing experiences. This personal identity is the basis for the natural expectation of future existence. The faculties of

the soul must be clearly distinguished from personality, consciousness and identity. These are all presupposed as conditions for mental and moral agency.

We must never suppose that the mind acts in a divided manner. The whole mind, as a unit, acts with an undivided energy; man acts as a person, an agent, not at one time as an intellect, at another time as emotion, but his whole person acts at once. The term faculty is used to designate some specific function of the agent, a distinct mode of operation. The mind may be said to act under three different modes, or to have three distinct functions. It may be said to know or to reason, and thus attain to facts and truths. This function of the mind may be termed intellect or reason. Again, the mind has the function of volition and choice, determining itself with reference to some object known. This function of the mind is termed the faculty of will. Again, the mind has the function of pleasure and sorrow; all those states expressed under the general term of sensibilities. This general function is termed the faculty of sensibility. The three functions, powers or faculties embrace all the activities of the mind. Thus it may be said that the whole mind thinks, feels and wills.

The conscience is a term used to express certain natural operations of the mind, in view of what has moral quality, in view of right and wrong. Conscience is equally active with the intellect, the sensibilities and the will; it is not peculiar nor limited to either one of the faculties, but seems to preside over the activities of the mind in all three of its functions, as they are directed to what has moral quality. Since the conscience always acts with reference to the moral quality or character of the personal determinations, it naturally presupposes a fixed moral law that should control all activities and states of the human heart. The conscience, therefore, is a revealer in the human heart, of law, and of obligation to that law. It seems to have a two-fold office, one of discrimination or judgment, under which it approves or disapproves. Inasmuch as discrimination and judgment may be cultivated, and thus made more exact and truthful, it is very evident that conscience is subject to education, and thus may become very active and forceful, or, by neglect, it may become very inoperative, or misleading in its approvals.

Since conscience implies a moral law, it is of first importance to have some clear conception of what law is. The law of God may be defined as rectitude embodied in the form of command. It commands what is right and holy, and prohibits what is wrong and unholy. Such a law is absolute and eternal. The idea of such a law is planted in the very nature of moral being and of moral action. It is not arbitrary and temporary, but inseparably connected with the nature of moral beings.

What does such a law require? We cannot conceive a moral law which has no end, requires nothing. This law requires what is right, what ought to be, what is absolutely just, true and holy. It can never be satisfied without holiness. The law, as to its requirements, is well expressed in the injunction, "Be ye holy, for I am holy." It has the highest moral ends of the universe in view; and with this and for this, it seeks the highest moral perfection of every moral being. This highest personal good for man, what is it? This question involves the nature of virtue. What is that in moral beings which is, in its nature, essentially virtuous? What is that state of mind or heart which is common to, and expressed in, all virtuous affections and acts? There are many passages of Scripture which inculcate the doctrine that love is the fundamental principle; love to God and love to men. "True virtue is love of all intelligent and sentient beings, according to their respective capacities for good, with chief and ultimate respect to the highest good, or holiness." It includes love to the impenitent, seeking their highest good. It includes justice, in view of the highest end of all being. It includes faith, which is nothing without love. The "first and great commandment," as enunciated by our Lord, is wonderful for its completeness and depth of meaning; and the second also covers every possible human relation. To fulfill such a law, is to be virtuous.

FLITTING SUNWARD.

NUMBER IX.

THE CRESCENT CITY.

The next morning, we found ourselves in weather wherein the shady sides of the streets were sought for comfort. We could compare it to no Northern month. The roses and sunshine were like June, but the skies were weeping like April. March seemed to have completely dropped out of our calendar. The daily paper, however, being dated March 7th, convinced us that we had not had a Rip Van Winkle sleep of two months' duration; but were simply out of the realms where old Boreas reigns. We were in New Orleans, the city of Bienville, and the scene of the victories of O'Reilly, of Galvez, of Jackson, and of Farragut and Porter; the city of the Creole, with strange foreign names to its streets and foreign accents on its tongues; the city of diverse architecture, ranging from the Congo, through the Spanish, French, and non-descript American, to the ancient and modern "classic," indeed it may be doubted if any city on the globe can show a greater variety.

The April showers showed us another strange feature of the city. It is below the level of the river, and has no sewers, except some open drains on a few streets. The rain water has to find its way back into the swamps, and from there to Lake Pontchartrain. A smart shower floods all the lower portions of the city. One morning after a smart shower, I undertook to walk to one of the principal railroad stations. Beyond Poydras Market the streets were submerged from house to house, and the only way one could get along was on bricks and planks, laid down by some thoughtful person for that purpose. In one place it was necessary to enter a building and traverse its rooms. The water was from 12 to 18 inches deep in the streets surrounding the depot, but in an hour or two had disappeared. We were told that after a long southeast wind the waters of the Gulf back up into Lake Pontchartrain so as to flood large sections, and render communications almost impossible. As these parts are mostly inhabited by the poor, much suffering and distress often occurs, and sometimes loss of life.

We were too late for the *Mardi-gras*, the annual sensation of New Orleans. This relic of Paganism is celebrated here, as no where else in America, and in some respects as nowhere else in the world. It is the Roman carnival, organized and fitted into an American harness; the Pagan *Carnalia* divested of much of its carnality and license, serving the truly American purpose of advertising the city and its industries. While it lasts, every place in the city is filled, and strangers are happy if they can find even indifferent lodgings. The great Royal Hotel, so big it won't pay to open it at other times, is then full to overflowing. The show costs the New Orleans merchants no small sum, but it pays as a business venture, and that is why it is American.

It is not strange that the carnival has never gotten much hold in Protestant countries. It is only strange that the other relics of Paganism,—Lent, Sunday, Christmas, &c.—have been so universally adopted. The very name *Mardi-gras* tells its history—"gross or sensual Tuesday." The Latin name *carnalia* had a similar meaning, but it covered more time. The "churoff" when she would adopt the feast into her calendar, tried to veil its meaning by re-christening it *carnivale*—"farewell to flesh." So she made it a day of license, to precede the austerity of Lent.

The Creoles of New Orleans are the descendants of the old French and Spanish settlers. The word only means "native." It is not an uncommon notion that it necessarily infers an infusion of African blood, but this is not correct. That there may be such an infusion is quite possible. The first settlers took to themselves such wives as were available, and these were at first mostly found among their Indian allies, or African slave cargoes, until the King of France sent over ship loads of French girls each supplied with a chest of clothing by royal bounty. These were gladly welcomed and are proudly referred to by their descendants as "les filles a la cassette"—the girls with trunks. The subsequent Spanish dominion,

and the exodus of West India Creoles into New Orleans during the wars of Napoleon, gave another element to the combination, and since the cession to the United States in 1803, their descendants have largely maintained a separate existence, language, and social standing. The better class of them have a refined look, and much beauty. I was in a street-car one evening when a mother and seven daughters came in, all dressed for the opera. There was dignity and grace about them, as well as beauty of face and dress quite noticeable, particularly to one accustomed to the street-cars of Northern cities, and it was a pleasure to listen to their musical voices as they chatted in their Creole French.

One of the great sights of the city, is the Mississippi River, which winds around as if loath to leave it, forming nearly a half circle, and giving the name of "Crescent" to the city. It is here from 1,500 to 3,000 feet wide, and deep enough to float any ship ever built, and the recent work on the bar below, under the charge of James C. Eads, has provided a channel sufficient to enable such a vessel to reach the wharfs of the city. It was a great sight to see the river in its present swollen condition, rolling resistlessly on, bearing on its bosom the wrecks of trees and frequently of buildings which it had picked up in its long journey to the sea. This was seen to the best advantage at Carrollton, a suburb eight miles above, where we went in horse-cars and dummy steam-cars, one bright day. The way was lined with beautiful residences, surrounded by ample grounds, and ornamented with a profusion of beautiful roses in full bloom. It reminded us of Plainfield in June. At Carrollton we climbed the levee, and found the river nearly on a level with the low roofs of the houses, a mighty flood indeed. Its color was that of the soil, a deep ecru, looking even more solid and resistless than if it were clear. Here we sat us down and watched the floating deadwood and the puffing steamers, and mused on the ever rolling stream of destiny which some strong souls seem to stem for a season, while most are floating downward without an effort to stay their course. And while we mused, voices soft and low, came to us from under the blossom burdened China trees, voices of lovers telling the same old story which has been told since the stream of life began to roll.

G. H. B.

THOMAS P. LANPHERE.

Hon. Thomas Potter Lanphere was born in Hopkinton, R. I., Jan. 17, 1806. He was the fifth child and second son in a family of nine children given to Elisha and Betsey Potter Lanphere. His father died in 1820, and his older brother being drowned, the care of the family necessarily devolved upon him, although but 14 years of age. He did his duty heroically, caring for his mother most faithfully, until her death, which occurred in 1854. At the age of 16 he went to learn the trade of a machinist, at Potter Hill, R. I. Subsequently he went to Norwich, Conn., and in 1826 he entered the machine works of Daniel Gorham, of Phenix, R. I. In 1837 he, with others, purchased the business, and under the firm name of Levalley, Lanphere & Co., carried it on. About the time of the opening of the late war, the interest was merged into a stock corporation, and Mr. Lanphere became President, Treasurer and Agent, and under his prudent and energetic management the business prospered. Some five years ago, in consequence of declining health, Mr. Lanphere was compelled to retire from the business. Brother Lanphere possessed rare qualifications as a business man, a clear head, good judgment, honesty and tact. He was a genial and conscientiously principled man, always having to do with men in his employ and in business, and always having their profoundest respect.

Brother Lanphere made a profession of religion at the age of 16, in 1822, in Christian baptism, administered by the late Eld. Matthew Stillman, and united with the First Seventh-day Baptist Church of Hopkinton, of which he continued a worthy member till death. And although he lived some 40 miles away from his mother church, and in a town not observing the Sabbath,

he remained loyal and true to the last. There was a time in his early business life, when he passed a severe trial upon this question. He came to think as have many others under the pressure of his surrounding circumstances, that perhaps his business, family and social interests would be better served by conforming to the popular usage in the observance of Sunday. And one Sabbath morning he went to his shop and entered upon work. He staid one hour, and returned to his house repentant and confessing, and has walked with God, in the observance of his holy day since, till the Father took him to the land where the Sabbath never ends. One member of his firm said to me, "that no matter what the occasion, no man could induce him to pay out or receive money, or transact any secular business during the Sabbath. He was emphatically a moral light-house and tower of influence in his community. He was a contributor to the church and every good work, and the humble poor will rise up in the good time coming and bear testimony to his unostentatious help of the needy.

His good wife, Miss Nancy A. Perkins, to whom he was married in Middletown, Conn., in 1842, and with whom he lived so happily, preceded him in death some two years.

This good man breathed his last at 5.30 P. M., May 26, 1887, in the home he built more than 40 years ago, and in the town in which he had lived more than 60 years, in the presence of his devoted daughter and other friends, aged 81 years, 4 months and 12 days. A large company of kindred and friends attended his funeral at his late residence in Phenix, R. I., the 30th inst. Services consisted of addresses by Dr. Talbot, of Providence, and the writer, Scripture reading and prayer by Rev. Mr. Allen, of Phenix. The remains will be interred to-day at River Bend Cemetery, Westerly.

J. CLARKE.

ROCKVILLE, R. I., May 31, 1887.

SOUTH-EASTERN ASSOCIATION.

The session of this Association, just held at Berea, W. Va., was fully attended, and was excellent in spirit and fruitful in impressions for good. The opening sermon, by Eld. S. D. Davis, was such as to give a spiritual impetus to the business, which was dispatched with efficiency and no lack of harmony.

The various denominational interests were considered with more than usual earnestness, and the wants of the field of West Virginia were not lost sight of in the plans adopted. Steps are being taken to have some of the pastorless churches supplied, and a resolution was passed, providing for the canvass of the matter of a school at Salem, which shall afford facilities for a course of study preparatory to college. Several hundred dollars were voluntarily pledged by those who advocated the movement, and a committee was chosen to see what can be done for its accomplishment.

There are many signs of progress among the people there, and it is to be hoped that, in the near future they will secure to themselves advantages, the want of which has been felt so long. The country is rich in resources, not least of which is the multitude of youth to be seen in every public gathering. There is much promise for our cause there if the field can be properly cared for and faithfully cultivated. We have never felt so hopeful as now in regard to its prospects, and we bid our brethren there a most hearty "God speed" in their efforts to hold up the standard of truth, and to save their fellow-men.

RESOLUTIONS OF RESPECT.

At a session of the Dodge Centre Sabbath-school, held May 28, 1887, the following resolutions of respect were presented by the class of which the deceased brother was a member, and adopted by the school:

WHEREAS, the Dodge Centre Sabbath-school has suffered the loss of a faithful and earnest member in the death of Frank B. Ellis; therefore,
Resolved, That while we deeply feel his loss, we thus recognize the uncertainty of human life.
Resolved, That we recognize in his death the hand of Him who doeth all things well, hoping that we may be prepared to meet him on the other shore.
Resolved, That we express our heartfelt sympathy to the bereaved family and friends, commending them to the love and mercy of our Heavenly Father for comfort.
Resolved, That copies of these resolutions be given to the pastor and brothers of the deceased, and that their publication in the SABBATH RECORDER be requested.

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Sabbath Reform.

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

OUTLOOK CORRESPONDENCE.

CINCINNATI, April 28, 1887.

To the Editor of the Outlook:

Dear Brother,—I have been receiving the Outlook for a long time past, and if you will permit me I will say a word about the issue you present. I think you are utterly wasting your time, because you are contending for an utterly baseless assumption. My belief is, nay, I contend the fact is: God never commanded any one to keep holy the Seventh day of the week. In the whole Bible you never can find one command to keep holy the seventh day of the week. We are commanded to work six days, and rest and keep holy the next day; but nothing said about a week. Now I think I can show very good reasons why God did not command any one to keep the seventh day of the week. They are these:

1. God created the world in six days; but one day is with the Lord as a thousand years, and no sensible man now supposes that these days were literal days of 24 hours. They were periods. Now, as God rested on the seventh period, and for that reason told us to work six days and rest the next, he could not, and did not command us to keep holy any day of a week. At the creation there was no such thing as a week. It is not a natural division, like a day, or a month, or a year, but purely artificial. God made the world in six eons, and rested the seventh, wherefore, he commands all men to work six days, and rest and keep holy the next, that is, the seventh.

2. If God had meant that we should keep holy a particular day of a week, he would have told us how to do it. Are we to begin our holy day with the evening before, as the Jews did and do, or with midnight? Who knows? How can any one know? Again, at what part of the earth is the holy day to begin? If it begins with sunrise in the Pacific, Asia will have Sabbath first, and America afterwards; but if holy day begins with sunrise in the Atlantic, then America has Sabbath first and Asia afterwards? It makes a whole day's difference to Asia; the difference between Saturday and Sunday anyhow. Now who knows where Sabbath begins? Who can tell us? Do you say the Garden of Eden was in Asia, and Asia should have Sabbath first? But remember Eden was in Western Asia, and you have the same conundrum as to China.

3. Remember that when two ships sail around the world, one going east and the other west, the one gains a day, and the other loses a day in the reckoning. If the two ships meet in the Pacific Ocean, their calendars were two days apart, and the one keeping Sabbath as holy day on Saturday, the other on Monday. In fact all around the world every nation that keeps holy day, is keeping a different time from the rest. While one part is at worship, the other part is sound asleep.

To my mind it is very obvious why God did not command any one to keep holy the seventh day of the week, or any particular day of a week. It would have involved absurdities from which we could not extricate ourselves. If there has been anything in which the Christian Church has always been agreed, it is on observing or keeping holy the first day of the week, because on it our Lord arose. All the Fathers, from the beginning, testify to this. I feel sure, my brethren, that in eternity you will find you have been wasting time and gifts.

THOS. J. MELISH.

We give the writer of the foregoing credit for honesty. If he were informed concerning the facts in the case, we could not do this. The substance of his article is, that God could not command men to keep any specific day of the week, and did not. That men could not keep any specific day of the week, if God had commanded it. If the author would consult any standard encyclopedia, or treatise concerning the calendar of the week, or the appendix to *Biblical Teachings*, issued by the publishers of this paper, and the works therein quoted, or the *Chart of the Week*, by Dr. Jones of London, and has the ability to recognize the force of universal facts, he would never write again as he has written above. But when a man ignores facts, and builds on erroneous statements, little or nothing can be said in refutation of his vagaries. An effort to refute them is like overthrowing castles in the air; there is not foundation enough to pry upon.

The surpassing inconsistency of the writer appears in his last paragraph, which is as follows: "To my mind it is very obvious why God did not command any one to keep holy the seventh day of the week, or any particular day of a week. It would have involved absurdities from which we could not extricate ourselves. If there has been anything on which the Christian Church has always been agreed, it is on observing or keeping holy the first day of the week, because on it our Lord arose. All the Fathers, from the beginning testify to this. I feel sure, my brethren, that in eternity you will find you have been wasting time and gifts."

We have here, first, the statement that

God did not command men to keep holy the seventh, or any particular day of the week, because it would have involved absurdities from which we could not extricate ourselves. The conclusion based upon this premise, is that the Christian Church, which of course ought to be obedient to God, to avoid the absurdities which we poor Seventh-day Baptists have fallen into, has always agreed to keep holy the first day of the week, because on it our Lord arose. It is refreshingly consistent for a man to argue through four pages that a thing is impossible, absurd, unwise, and out of harmony with all of God's plans, and then to insist that the Christian Church has agreed from its earliest existence to do the very thing which has been proven (?) to be thus absurd, erroneous, inconsistent, and essentially disobedient. Surely, if God could not command men to keep the seventh day of the week, he could not justify them for eighteen centuries in keeping the first day of the week. Our correspondent, like many others, in his anxiety to destroy the Sabbath, cuts off the limb on which he stands, and his fabric of Sunday, with himself, falls in the dust. Persisting in error because obedience to truth is unpopular, or inconvenient, is an endless source of ruinous inconsistency.

Education.

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

HARTFORD THEOLOGY.

At the alumni meeting, during the anniversary exercises of Hartford Theological Seminary (Congregational) the following resolutions were adopted with only three dissenting votes.

"WHEREAS, the condition of theological belief and religious thought in New England at this time is such as to present to the Hartford Theological Seminary an enlarged opportunity for service in defense of the Word of God, the work of Christ and true progress in theological science, and

"WHEREAS, the aggressive and persistent public presentation of doctrines and hypotheses commonly known as 'progressive theology,' 'future probation, new departure,' and the like, threaten great harm to the ministry, the churches and Christian work, and

"WHEREAS, we believe that to a large degree the membership of our New England churches is still loyal to the Bible as complete in its revelation of the way of salvation and in its final authority, and

"WHEREAS, there is a demand for a common rallying center around which this force can gather and find expression to its loyalty to evangelical truth and Biblical statement, therefore,

Resolved, 1. That in view of these facts we, the alumni, for Christ's sake, are compelled to take a more decided and pronounced stand against this modern revival of antebellum rationalistic and semi-rationalistic theology.

Resolved 2. That most heartily appreciating the able and faithful labors of the professors of this Seminary, we earnestly inquire if it be not feasible, and at this juncture very important, for the faculty to adopt some radical and comprehensive plan by which the character and work of this institution, and especially the relation its teaching holds to the present discussion of Biblical interpretation and eschatology, may be brought and kept before the public in a definite and unmistakable manner.

Resolved, 3. That we most profoundly hope that the trustees will take such immediate and active measures as will make this Seminary a rallying point at which this great body of loyal disciples in our churches may concentrate and make itself felt as upholding the unquestionable authority of the Word of God, the Biblical doctrine of the work of Christ, and the necessity in all men of immediate repentance.

Committees were at once appointed to present these resolutions to the trustees and to the Pastoral Union—the body which elects the trustees. The Union adopted them by a unanimous vote.—*Independent.*

EDUCATION IN THE MIDDLE AGES.

It is certain (and Professor Laurie has made the facts quite clear) that education as a whole was much more carefully looked after and organized in the middle age, after the very "darkest" than it pleased the self-sufficiency of the eighteenth and early nineteenth centuries to acknowledge. It is also certain (and here again Professor Laurie has done good service in bringing out the facts) that a tradition of the great pagan schools of the empire in which so many of the fathers themselves had learned, persevered to some extent even in the "dark" times. And it is evident that, as Europe settled down and redeveloped itself in kingdoms, blind strivings, coming by degrees to be not so blind, were made to put on the structure of ordinary education a coping of university finish. We think ourselves that, with all their shortcomings, Oxford or Cambridge have never been equalled or approached as engines for the accomplishment of this purpose. Professor Laurie, as in duty bound, though he comments with great frankness on the drawbacks of the Scotch universities, and especially their prostitution to mere fourth-form-teaching, yet fondly impresses on us the undoubted fact, that St. Andrews and Aberdeen, Edinburgh and Glasgow, reproduce more nearly the autonomous constitution of the mediæval university. Perhaps they do. We own that, ranking ourselves among the stanchest mediævalists living, we like Oxford and Cambridge better. But that, no doubt, is a matter of taste; and, after all, as the *differentia* of Oxford and Cambridge is the collegiate system, and as the collegiate system was started in both at latest in the thirteenth century,

the crown and flower of the middle ages, we do not feel very traitorous. To us the great charm of the present book is the way in which it shows, by the hand of a new professor of a new-fangled art, what, indeed all scholars know, but what the general public still ignores, the fact how admirably these despised middle ages were; how, instead of trying, like their successors, to spoil the good things they had inherited, they tried to hand on the things they had in better state to their heirs; how full they were of the practical spirit; what great things they could do with small means; how they loved science before the name science had been specialized into a beggarly out-house of her vast and glorious palace; how powerless their alleged illiberalism and narrowness were to prevent the exaltation of the intellect in the largest sense—an exaltation encouraged and fostered, not cramped or confined, by the efforts of the church. No lie of the half-truth kind was ever more lying than the stupid chatter of liberals of the Brougham type about the monastic character of universities. Against almost everything bad in the monastic system, universities everywhere, and from the first, set their face; almost everything that was best in the monastic system universities at once absorbed and kept, in its goodness, to themselves.—*Standard.*

POPULAR ASTRONOMY IN NEW YORK.

A singular proof of popular ignorance of the starry heavens, as well as of popular curiosity concerning any uncommon celestial phenomena, is furnished by the curious notions prevailing about the planet Venus. When Venus began to attract general attention in the western sky in the early evening some two months ago, speculation quickly became rife about it, particularly on the great Brooklyn Bridge. As the planet hung dazzlingly bright over the New Jersey horizon, some people appeared to think it was the light of Liberty's torch, mistaking the bronze goddess' real flambeau for part of the electric light system of the metropolis. Finally, to judge from the letters written to the newspaper, and the questions asked of individuals supposed to know something about the secrets of the sky, the conviction seems to have been pretty widely distributed that the strange light in the west was no less than an electrically illuminated balloon, nightly sent skyward by Mr. Edison, for no other conceivable reason than a wizardly desire to mystify his fellow-men. I have positive information that this ridiculous notion has been actually entertained by more than one person of intelligence. And it is not improbable that as Venus glows with increasing splendor in the serene evenings of June, she will continue to be mistaken for some petty artificial light instead of the magnificent world that she is, sparkling out there in the sunshine like a globe of burnished silver.—*Popular Science Monthly.*

CLIPPINGS.

The historical library of Prof. Von Ranke, of Berlin, containing 35,000 volumes and 75,000 pamphlets, has been purchased for Syracuse University, and will next summer be brought across the Atlantic.

The largest class ever graduated from the Union Theological Seminary was sent forth on Tuesday, May 10th. It was the fifty-first anniversary of the institution, and fifty-one young men received their diplomas.

The Governor of South Carolina, and other state officials, recently visited Clafin University, a Methodist Freedmen's institution at Orangeburg, S. C., and examined carefully all its departments, and was most favorably impressed. "This," he said "is a great revelation." He addressed the students in the chapel and said that he was surprised and delighted with what he had seen, and that henceforth Clafin University would find in him a friend and an earnest advocate.

A very amusing mistake recently occurred in one of the public schools. The reading class was up, and a bright fellow was reading away with a decided vim. The teacher was listening with admiration, but presently was startled when she heard: "And he garnished his teeth with rags." "What's that? what did you say?" she quickly asked. The answer came in child-like simplicity: "He garnished his teeth with rags." The teacher could not refrain from laughing outright when she saw her pupil had distorted the sentence: "He gnashed his teeth with rage."

The Seminary at Princeton has just completed the third quarter of its first century of life and usefulness. On May 10th the exercises of the seventy-fifth annual Commencement were held under bright and favoring skies. The work of the year ended on the Saturday preceding with the final oral examinations. And this work has not been one of study exclusively. Many of the students have been faithfully employed in active labor in and about Princeton. Fifteen stations have been regularly supplied, in each of which a weekly service has been held, and in many of them Sunday-schools have been superintended and sermons preached on Sunday evening. Fifty of the students have been thus employed; and twenty more engaged to assist in the Sunday-schools and weekly prayer-meeting in the town. A special feature of the winter was the holding of evangelistic services in six neighboring churches by Messrs. Greigg, of the Middle class, and Mallmann, of the Junior class, resulting in four hundred and eighty additions to those churches, certainly a remarkable record.

It is stated that the Trustees of the Ohio State University have made a proposition to ex-President Hayes to take the presidency of the university, and a strong effort is being made to get him to accept it. It is proposed to relieve him of all details, by placing them in the hands of a vice-president elected for that purpose.

Massachusetts, the birth-place of the common-school in this country, and where, from the beginning education took deep root among the people is coming to a bad pass in these latter days. It is a sad thing to see a community retrograding towards ignorance; but, as in this case, the influences which have produced these results, and are still producing them, are extraneous, and do not come from any original and internal deterioration among the people. In 1880 the number of illiterates in Massachusetts was 93,000; in 1886, 121,000. This increase is owing almost wholly to the incoming of Irish and French Canadian Catholics, who have flooded the cities and villages of the state—lowering the standard of morals and education everywhere, and advancing that of ignorance, vice and crime. Such a condition of things is deplorable, and it is sad to behold New England gradually sinking away from its former position of educational and moral pre-eminence. But such things always tread in the footsteps of Rome.

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."

WHO IS SAFE?

A late confession of a Pennsylvania penitentiary convict has created consternation among sundry liquor men in that state, and suffices to illustrate their lawlessness and desperation. A Meadville telegram of the 20th ult. says: "During the year 1882 and 1883 seven barns, all owned by temperance people, near Cochranton, this county, were burned. Clayton Moyer, now serving out a six-year sentence in the Western Penitentiary, has confessed to the burning of the barns, and he says he was hired to do the work by liquor men of Cochranton. The consideration was fifty dollars for each job." The telegram adds: "A. B. Richardson, of this city, appeared before the Pardon Board last week in the interest of Moyer, hoping to use him as evidence against the liquor men. It is reported to-night that James Martin and his son, Cochranton hotel men implicated by Moyer's confession, have fled."

The business of liquor-selling is thoroughly demoralizing to those who engage in it, as well as inimical to the general welfare. It is not surprising that the Pennsylvania liquor-sellers should resort to arson, or those of Iowa to murder, as in the case of Had-dock, to intimidate their opponents.—*Temperance Advocate.*

HOW SALOONS ARE SUPPORTED.

Kingston City has 160 saloons. At the recent election 3,672 votes were cast in the city. So we have one saloon for every twenty-three voters. As not more than one-third of these voters patronize saloons, it follows that they derive their support from an average of eight customers each. As a matter of fact, there are saloons living and thriving in this city on the trade of two or three regular customers, with the sale of a stray drink now and then. But they take all the earnings of these "regulars," and the families at home live upon the labor of wife and children. Selling rum is a manly trade, isn't it?

Similar facts exist in many other towns where saloons flourish. It requires only a few old "regulars" to support a saloon. An efficient high license law would shut up a good many of the saloons, but the "regulars" would still get their liquor at the remaining ones. A gospel temperance revival in a town is more efficient, as it converts the liquor drinkers and deprives the saloon men of their customers, and thus prepares the way for prohibition.—*Lutheran Observer.*

EFFECT OF ALCOHOL ON THE HEART.

The heart, when in a healthy condition, as is generally known, is about the size of an ordinary fist, and weighs about eight or nine ounces. It is a hollow muscle, which by contraction, propels the blood to the remotest parts of the extremities. The amount of work performed by this little organ is enormous; it beats about 100,000 times per day, and exhibits a strength at each pulsation equal to 10 pounds. Now, as a healthy man's heart beats about seventy-two times a minute, 4,320 per hour, or 103,680 times per day of 24 hours, its lifting power is equivalent to the enormous sum of 1,036,800 pounds, or more than 500 tons per day, one foot high. Several causes, such as rapid walking, running, lifting, mental labor, excitement of any kind, may increase the heart's action, and thereby bring an extra strain upon it, and produce more or less temporary or permanent injury. It can, therefore, be readily understood that it is of the utmost importance to preserve the heart's integrity, and thus insure the safety of the rest of the body.

If we turn from the healthy man and examine the heart of a chronic inebriate, we find that his heart (like his nerves and muscles) is subject to fatty degeneration; it becomes loaded with fat upon its exterior and in its walls. This increased weight of

course greatly weakens its action, as may be readily discovered in the habitual drinker, whose pulse is weak, feeble, intermittent, and whose heart is unable to do the work required. All physicians know that alcoholism is a common cause of heart disease. The muscular tissue is turned into fat, and such a person, if much excited or frightened, or caused to run a distance, will suddenly die and be precipitated into a drunkard's grave, because the heart is enfeebled, and cannot lift its 500 tons per day.

Steel's Hygienic Physiology says that two ounces of alcohol (which are equal to about two ordinary drinks of whisky or brandy) increases the heart's action 6,000 beats in twenty-four hours; which is an increase of work for the heart equal to the lifting of a weight of seven tons one foot high. After the feeling of stimulation at the outset of a debauch has passed away, the drinker feels a terrible reaction, a physical languor, a letting down; the heart flags, the brain and muscles are exhausted, and rest and sleep are imperatively demanded. The machinery is nearly run down—the patient must have sleep or he dies. After a long continued use of alcohol, or where a quantity has been used in a short time, we find fatty degeneration of the muscular fiber of the heart, so that it loses its power to drive the blood to the extremities, and very soon "fails to respond to the spur that has urged it on to ruin."

This fatty degeneration from alcohol is also to be found in the muscles, liver, nerves, and kidneys, in the form of fat cells, unhealthy fat, which show an insufficiency of oxygen in the blood. When you see a flushed face or a bloodshot eye in a person who indulges in alcoholic liquors, even in a moderate way, you may put it down as a fact that these superficial appearances indicate positively the condition of the internal organs. The delicate linings of the brain, heart, stomach, liver and lungs, are congested, and are the color of the blushing cheek. When the alcoholic habit has become chronic, the color becomes permanent, and the discolored blotched skin reveals the condition of the internal organs. Owing to the affinity of alcohol for water, all the membranes become somewhat dry, thick and hard; they shrink upon the sensitive nerves, causing pain, their thickness and hardness stiffen the joints and make the muscles weak and flabby, and in this way every organ in the body feels the change.—*Dr. James Gray Jewell.*

WASTE.

Not long ago a man was asked by his sister to buy her a very good Bible. All Bibles are good, but some have maps and notes and helps to the understanding of them, and they are well bound, to last. Of course they cost more. The young man looked it over, eyed it, "Pretty good price for a book, isn't it?"

"Yes," said the dealer, "about the price of a box of good cigars."
The young man's overcoat had told the story—they do sometimes, even in church, and you have to breathe your neighbor's stale smoke. It is poor breathing! He bought the Bible!—*Nat. Temp. Advocate.*

CAUTION TO BOYS.

My dear boys, I want to tell you a short story, which will be strictly true. It is a sad one and painful to relate; but I tell it with a hope that it may be of use to some of you, by showing you how important it is to avoid the path of temptation.

I knew a boy on whom his aged parents doted. His sisters were also very proud of him. Of course he was greatly petted, and very little self-denial was ever required of him. He grew to manhood and married an affectionate girl, who felt as if she could not do enough for him, and so he grew to think that all he wanted must be his at whatever cost to others.

Once when I was visiting at his home he went to the closet just before sitting down to dinner and prepared something for himself in a glass and drank it. I saw his wife glance at him, with a sad, shy look. He saw it too, whereupon, in a somewhat pompous way, he remarked for the benefit of both wife and visitors, "My father always took a little good brandy before eating. His son does the same. My father never became a drunkard, and his son will never become one either."

This remark, with the bold, assured tone of the speaker, coupled with his noble presence and a consciousness of his intellectual power, also the well-known fact of his father's good character, allayed my fears, while I wondered at the pained expression on the wife's face growing deeper rather than otherwise. Alas! I was wholly unsober-minded. I did not know that such self-confidence was no safe-guard, and that great intellect, even genius, is often accompanied by much moral weakness. Years later in a foreign land, I heard occasionally through lapse of years that his health was failing. Overwork, late hours, general debility. By these terms the poor, sorrowful wife sought to keep from her friends the true statement of the case, for in a lower rank of life he would have been called a drunkard—the word he so much despised but so little feared, that he entered boldly into the path which led him thither. Now, a hopeless victim of *mania a potu*, he languishes in the asylum for the insane.

So you see, my dear boys, it is not pride of birth or strength of manhood that will save you in the path of temptation. Only the grace of God can do it, and "let him that thinketh he standeth take heed lest he fall."—*Christian at Work.*

wrong day. I hope that I can go soon, cannot go at present for my means are not exhausted, and when they are then my work will be confined at home, with the Hill Church. Without help soon, I can but very little. May the Lord bless his people is the prayer of your brother in Christ and fellow-laborer.

FRANK M. MAYES.

MAN'S MEDICAL WORK IN FOREIGN MISSIONS.

Nearly thirty years ago my mother called on her former pastor, and he declined to give her, for a reason which, I am sure, would no longer consider valid. From the science of medicine, and from sympathy for the suffering of her own sex, she had taken a degree at a medical college, and become the president of another. "I receive no call from a woman who has unsexed herself," was written on her returned card at the door of this prominent clergyman.

A generation has passed, and women have won for themselves a respectable place in the medical profession, and in no department more assuredly than in the teeming world of foreign missions. There are still, indeed, a few relics of former prejudices, who cannot endure so lately the thoroughly educated and modest woman's going from home to home, feeling pulse-beats, and prescribing for mothers and children, yet who suffer no qualms of conscience in associating with the women who sing publicly in questionable attire, give to the drawing-room a more or less of sensuality. But almost everybody is converted to the idea of sending women physicians to the heathen.

The idea, however, is not enough. Christian people need to be enthused with a determination to carry out the idea. They could realize far more the enormous demand among hundreds of millions for female medical missionaries. A much larger measure of information is required.—*Mrs. Bainbridge.*

THE ENGLISH RHETORIC OF CHINESE GIRLS.

Instruction in English has recently been commenced in the Poochow school. Miss Sewell sends some quaint specimens of the girls' expressions of their thought after a few months' study of the new tongue. There is a delightful flavor of simplicity and Orientalism therein.

"God sits upon the sky, and can see if we do good or bad."

"My sin is very much, but Jesus can wash my sin white as snow is."

"My ear enjoys hearing God's Word; my tongue wants to say, 'Jesus loves me;' my eyes want to see Jesus' cross; my hands want to take God's Bible; my feet want to walk the good road; my heart wants to praise God. I am God's child, and I only want to be with God altogether."

"I hope my body can be made God's instrument."

"I hope God's Word will be more quickly known in China."

"I have seen all birds eat water or food. The bird can know how to thank God, for it has lifted up its head."

"Jesus' name as compared with flowers is more aromatic; his grace compared with honey is more sweet."

"I ought to praise God, for he has given me peace."

"I think I have the devil to guide me. I now ask God to make me not do bad, so that I can have peace."

"The celestial Saviour I want to praise, for his grace is greater than the earth. His sin-erity more than the sky."

"All the splendors and honors of the world cannot be compared with Jesus' blessing."—*Heathen Woman's Friend.*

MISSIONARY WORK IN AFRICA.

The strongest competitors against the missionary in the affections of the blacks are the traders, and the traders have gone with them. And, if the missionary does anything in the way of trade, he arouses the spirit of jealousy in the breast of the trader. Hence you have all kinds of reports from these traders about the missionaries, and many bad reports have only been inspired by trade jealousies. My own opinion is that the missionaries, as a class, are a self-sacrificing lot of men. Some of them may allow in the steps of the traders, and grumble that the traders do not sacrifice what they have gained to the sentiments by which they themselves are governed. As to practical missionary work, the more a missionary knows when he comes to Africa, the more capable he will be of meeting the hostile agencies by which he will feel himself surrounded. But no missionary society could ask for a better field than Africa; but it requires peculiar methods and means to influence the natives. Wisdom is gained by experience. You cannot expect an ordained minister to enter a new country for the first time, and have a practical knowledge of the conduct of life in a tropical region. But as he acquires a little experience, he adapts himself and his agencies to the people according to the light he gains. The natives themselves are tractable enough, but their cupidity is the great stumbling block. Of course it is impossible to teach them theological tenets, or to gain influence over the older blacks. The most that can be done is to instruct the children in the rudimentary principles of the Christian religion. You cannot reach to any extent the old negroes. But when they have died out, you will have a grown-up constituency, civilized, and partially or wholly Christianized.—*Zephyr M. Stanley.*

The Sabbath Recorder.

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

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He who has found a new star in the sky, is not so fortunate as one who finds a new, deep-hearted friend; the stars must die, they are but creatures of the sun and winds; but friendship throws her firm sheet-anchor deep, Beside the shores of eternity.

COPIES of the Seventh-day Baptist Hand-Book will be found at the meetings of the Associations in the charge of the General Agent of the Tract Society, Eld. J. B. Clarke; they can also be ordered directly from the office of publication. The price is, in cloth binding, 20 cents, in paper 15 cents. The cloth edition is put up especially for such as may desire to keep it for reference, while the paper is much more convenient to send, by mail, to such as wish to know of our faith and practice. We hope all our people will want the cloth editions, and that many will think of some friend to whom they would like to send a copy. Send in your orders.

AGAIN the desperate character of the liquor fiend has shown itself,—this time in the murderous assault of three ruffians upon Frank C. Smith, of Bridgeton, N. J., a prominent temperance worker. Their work of murder was prevented by the timely arrival of assistance by which the villains were frightened away, and Mr. Smith was carried to his home. "By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles?" Could we expect anything, in a time of conflict, but cowardly murder of a business whose chief fruit has been widows and orphans, despoiled homes, drunkards' graves, and ruined lives? Shall we keep right on licensing the evil thing?

THE genuine, strong Christian can go out into the world, and make himself felt as a power for good among wicked men. But, if he be weak and uncertain in his Christian character, the chances are that he will be swallowed up by the world and become lost in its worldliness. Jesus told his disciples that they were the salt of the earth, but he immediately reminded them that the salt was in danger of losing its savor, when it would be good for nothing but to be cast out and trodden under foot of men. The only safety is in keeping close to him who is the life of those who believe in him. Away from him, there is no safety to the Christian, and no savor for the man of the world. The danger to the careless Christian in the world is illustrated by a little story which Mr. Moody sometimes relates. He says, "When visiting a gentleman in England, I observed a fine canary. Admiring his beauty, the gentleman replied: 'Yes, he is beautiful, but he has lost his voice. He used to be a fine singer; but I was in the habit of hanging his cage out of the window; the sparrows came around with their incessant chirping; gradually he ceased to sing and learned their twitter, and now all he can do is to twitter, twitter.' Oh, how truly does this represent the case of many Christians! They used to delight in the songs of Zion, but they came into close association with those whose notes never rise so high, until, at last, like the canary, they do nothing but twitter, twitter."

In the popular discussion of the Sabbath question, no other position is more generally taken than that the command requires the observance of one of the seven days in each week; but that it is a matter of small consequence which day is observed. The facility with which men satisfy themselves of the soundness of this position is little short of the marvelous. For example, it is proposed, in apparent seriousness and candor, to admit that the commandment requires the observance of the "seventh day of the week." What then? why, it is simple enough. Say these philosophers, "Just begin numbering the days on Monday, calling it the first, Tuesday the second, and so on, until you come to Sunday, when, lo, it is the seventh day of the week!" How easy! There is but one fallacy in the plan, and that is the fallacy of supposing that the calling of one thing something else, makes it something else. We may call Monday the

first day of the week, if we so choose; it is still the second day for all that. A little boy was talking to his father in the garden, when he said, "Father, I wish you would give me this tree for my very own." "You may call it yours," the father said somewhat absent mindedly. "But does calling it mine make it mine?" the child persisted. "Well not exactly," "Then I won't call it mine, unless it is mine," said the boy with decision. There is a good lesson for our easy going philosopher who proposes to make the law of God approve of his disobedience, by taking one thing and calling it something else, and then insisting that since he has called it something else, it is something else.

A PERSONAL MATTER.

One of the most marked characteristics of the gospel of Christ is the fact that all of its addresses to men whether of appeal, privilege, or duty, are to individuals. Primarily nothing is lumped off by communities, churches, or states. There is, indeed, a certain general benefit coming to communities from the prevalence of Christian sentiment and Christian life in them. The most ungodly and worldly man conceivable finds it more agreeable and safer living in a Christian community, than in a heathen community, and so, though he be not a Christian himself, he shares in the general benefits of the prevalence of the Christian life and doctrine. But such blessing is secondary. The great and primary gifts of the gospel are bestowed only upon individuals, as they individually comply with its conditions and accept its benefits. No man becomes a Christian except on his own act of personal repentance and personal faith in Jesus as his Saviour. The fact that he lives in a Christian community, or that he is the child of Christian parents, will avail him nothing until he personally opens the door of his own heart and welcomes there, in personal love and loyalty, a personal Saviour. The Christian influences in the midst of which he was born, and under which he has been reared, may be accounted as among Heaven's best gifts to him to bring him to Jesus, but they can never avail anything for his salvation until by his own act, he accepts it in Jesus.

That which is true in this fundamental act of becoming a Christian, is true of all our Christian duties and activities. In one of the last recorded interviews of Jesus with his disciples, he had been instructing Peter respecting some features of his future service; and Peter, anxious about his intimate friend and fellow-disciple, John, asked about him. Jesus' answer is worthy to be written in letters of gold upon every heart, "If I will that he tarry till I come, what is that to thee? Follow thou me." The most natural thought and concern of Peter for his friend and brother could not be suffered even a moment's place in his mind, if by so doing he should in any wise be made to forget that he, Simon Peter, had a personal call to follow his Lord and Master. It is right that we should have regard to the happiness and welfare of others; it is one of the very first desires of the Christian heart to bring others to Jesus,—but that is a very different thing from the disposition to mark out a course of duty for some one else, to the neglect of one's own duty and personal responsibility. What we need to-day is a type of Christianity in which each one recognizes, and strives to perform his own individual duty as a personal follower of the Lord Jesus Christ. The standard of my duty, then, will not be what somebody else is doing or is not doing, but what my Lord requires of me. On this basis every Christian man should settle the question of the work he shall do, both as to its kind and amount, how much he shall give and in what directions in order that the kingdom of Christ may be built up on the earth. "Lord what wilt thou have me (not my brother) to do?"

This personal characteristic of the claims of the gospel is in striking contrast with a practical heresy which is wide spread throughout Christendom, the heresy that the "church" or "missionary society," or other organizations are the responsible agents for various forms of Christian work. It is easy to say our church ought to contribute more money to missionary work, our Tract Society ought to enlarge its publishing and tract distribution work, etc., and there are many other things which "we as a people" ought to do. These are familiar phrases, we hear them at all our public meetings, and they convey a certain truth, a great and important truth; we have to repeat them, over and over, and they can hardly be spoken with too much emphasis. But what do they mean to those of us who listen

to them from year to year? Where do they locate the responsibility for doing more Christian work? "We as a people" are scattered pretty thinly over a wide extent of territory, reaching from Rhode Island to Nebraska, and the territories beyond, and from Northern Wisconsin and Minnesota to the Gulf of Mexico; and when we say, or hear others say, that we, "as a denomination," ought to do this, or that, or the other thing, we allow the responsibility to be scattered about as widely and a hundred times more thin! The fault is not in the phrases we use, but in the way we allow these phrases to absorb our personality and our responsibility in the indefinite, impersonal, irresponsible "We, Us & Co." What makes a church in its effective working force, but the individual members which compose it? How can a church ever do its duty, in any given direction, unless every individual member in that church does his personal duty in that matter? What makes a denomination but the churches of like faith and practice aggregated under some simple form of organization, each of which is made up of individuals? How can a denomination ever reach its full strength and effectiveness for any service in the name of the Lord, except as each church composing it shall bring to that work the full measure of strength represented by her united individual membership?

We are not pleading for individual, independent counsel and action. This, however well meant and energetically pushed, could only result in interminable confusion and certain defeat. But what we do want to see is such a sense of personal privilege, and of personal responsibility on the part of every individual member among us in respect to the work of the Lord, that each one will stand pledged for all he is worth to every advance movement which those who lead us in plans and methods of work may decide upon. Only as we get every one back upon this individual, personal basis will we ever do our whole duty in any great work.

Communications.

SOUTH-EASTERN ASSOCIATION.

Sixteenth Annual Session.

The South-Eastern Seventh-day Baptist Association convened with the Ritchie Church, at Berea, W. Va., at 10 o'clock A. M., May 26, 1887, and was called to order by the Moderator, S. D. Davis.

After prayer by H. B. Lewis, and singing by the congregation, "Nearer my God to thee," the Introductory Sermon was delivered by S. D. Davis, from Gen. 28: 21, 22, followed by prayer by Levi Bond, Jr., and singing "All hail the power of Jesus' name," by the congregation.

The report of the Executive Committee was presented and adopted after remarks by H. B. Lewis and J. L. Huffman, as follows:

Your Executive Committee would respectfully submit the following report:

- 1. J. L. Huffman was appointed to fill the vacancy caused by the removal of L. R. Swinney from the Association.
2. The Committee on Resolutions was appointed as follows: Preston F. Randolph and the exchange delegates and representatives of denominational interests in attendance.
3. H. B. Lewis, Emza F. Randolph and Ellsworth F. Randolph were appointed to arrange for a Bible service institute.

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

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

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

11 o'clock, Missionary Society's hour. Afternoon. Miscellaneous business. 2 o'clock, essay, L. B. Davis, Jr. Subject, "How can we best glorify God with the means he has placed in our hands?"

2.30 o'clock, Bible service institute. 8.30 o'clock, Tract Society's hour. Evening. Religious service.

Sabbath morning. 10 o'clock, Bible service, conducted by the Superintendent of the Ritchie Bible school. 11 o'clock, sermon by the delegate from the North-western Association, followed by conference meeting, conducted by J. L. Huffman.

Afternoon. 2.30 o'clock, sermon by the delegate from the Eastern Association, followed by communion service, conducted by the pastor of the Ritchie Church.

First day morning. Unfinished business.

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

Afternoon. Unfinished business. 2.30 o'clock, sermon by the delegate from the Central Association.

S. D. DAVIS, J. L. HUFFMAN, F. F. RANDOLPH, A. A. F. RANDOLPH, J. J. LOWTHER, Com.

Letters were read from the Ritchie, Middle Island, Salem, Greenbrier, Roanoke, and Lost Creek Churches.

Communications from corresponding bodies being called for, J. G. Burdick, from the Eastern; J. M. Todd, from the Central; J. B. Clarke (substitute for the delegate), from the Western, and A. McLearn from the North-Western Associations, responded as delegates from those bodies, reading circular letters, and making very interesting and appropriate remarks concerning the various religious, missionary and educational interests in their respective Associational fields.

Voted that delegates and visiting brethren and sisters from sister Associations, and representatives of our Missionary and Tract Societies be cordially invited to take part in the deliberations, and assist in the exercises of this session of the Association.

On motion, it was ordered that the Moderator appoint the standing committees which was done as follows:

- On Nomination of Officers—Wm. B. Van Horn, G. H. Davis, Jesse Clark, F. F. Randolph, M. Hevener, E. J. Maxson, G. B. Kagarise, and Wm. Fletcher.
On Petitions—J. J. Lowther, Clinton Davis, F. R. Clark.
On Education—J. L. Huffman, S. H. Davis, Judson F. Randolph, Emza F. Randolph, Esther Negley.
On Sabbath-schools—J. B. Davis, C. N. Maxson, E. J. Davis, Asa F. Randolph.
On State of Religion—H. B. Lewis, F. M. Swigger, W. H. H. Davis, Mrs. J. L. Huffman, F. L. Bond, Nannie Friend.
On Finance—Jesse F. Randolph, F. J. Ehret, F. M. Kildow, J. A. Polan.

It was ordered that fifteen minutes be spent in devotional exercises at the opening of each session.

The pastor of the Ritchie Church extended a hearty welcome to all the brethren and sisters and friends attending this meeting, after which the meeting adjourned until 2 o'clock, after benediction by J. B. Clarke.

AFTERNOON.

Devotional exercises, conducted by J. L. Huffman.

Voted that members of other denominations who may attend this meeting be invited to an honorary seat, and to take part in our deliberations.

The Treasurer's report was adopted as follows:

Table with columns for Treasurer's report items and amounts. Total: \$16.59

By cash to E. P. Saunders, of RECORDER Office. \$12.11

Balance in Treasury. \$4.48

AMOUNTS ACCREDITED FOR SPECIAL PURPOSES.

Table with columns for special purposes and amounts. Total: \$3.98

MAY 26, 1887. C. N. MAXSON, Treas.

The Corresponding Secretary reported:

I would respectfully report that there has been no call for correspondence during the year.

J. F. RANDOLPH, Cor. Sec'y.

The congregation joined in singing, "He leadeth me."

The order of business was, by unanimous agreement, suspended while we listened to a sermon by Eld. J. M. Todd. Heb. 1: 1-2 was used as a text.

The Committee on Resolutions made a partial report, which was considered by items, as follows:

Resolved, That in view of the increasing agitation on the Sabbath question, we are called upon as a people to renew our efforts to spread abroad the truth, and that this great work demands our earnest prayers, our generous gifts, and our consistent and consecrated service in all the relations in which our Lord has placed us.

The resolution was remarked to by P. F. Randolph, J. M. Todd, H. B. Lewis, J. G. Burdick, A. McLearn and J. B. Clarke, and adopted.

Resolved, That we urge upon our people the necessity of the concentration of Sabbath-keeping families in localities where there is a nucleus, instead of scattering our strength by dispersions to localities where we must build from the foundation a Sabbath-keeping church. Also, that we urge our business men, other things being equal, to give preference in their employment of labor, to Sabbath-keeping help.

This resolution was discussed by J. G. Burdick, A. McLearn, J. L. Huffman, J. B. Clarke, H. B. Lewis, S. H. Davis, Asa F. Randolph, F. M. Kildow, P. F. Randolph, C. Davis and G. H. Davis, after which it was voted to divide the resolution.

The first paragraph was then adopted, after which the second paragraph was remarked to by P. F. Randolph, and adopted.

Resolved, That in view of the multitudes of our fellow-men who are unsaved, and the vast hosts without even the knowledge of God and the way of salvation, and also that many of our churches are needing help, we deem it our blessed duty and privilege to be consecrated to the work of sending the gospel to the perishing, and also to aid the financially weak churches; and we believe there is no better way of doing this work than by giving our prayers, influence and material aid to the Seventh-day Baptist Missionary Society.

After the reading of the third resolution, it was voted that the further consideration of the report of the Committee on Resolutions be postponed until 10 o'clock First-day.

On motion, it was agreed that the sessions of this Association adjourn at 4.30 o'clock in the afternoon.

Voted to adjourn until 9.30 o'clock tomorrow morning, which was done after prayer, by J. G. Burdick.

SIXTH-DAY MORNING.

Devotional exercises, led by J. G. Burdick.

The list of delegates was called and revised, and the minutes of yesterday were read and approved.

The report of the Committee on Nomination of Officers adopted as follows:

- The Committee on Nomination of Officers for the ensuing year, would present the following, viz.: Moderator—H. B. Lewis. Recording Secretary—C. N. Maxson. Assistant Recording Secretary—S. A. Davis. Corresponding Secretary—J. L. Huffman. Treasurer—G. W. F. Randolph. W. B. VAN HORN, G. H. DAVIS, P. F. RANDOLPH, Com. E. J. MAXSON.

The following report from the Committee on Education was adopted, after remarks by J. L. Huffman, J. G. Burdick, A. McLearn, J. B. Clarke, and Jesse F. Randolph:

Your Committee on Education would report, that while we have no denominational school within the bounds of this Association, we are glad to know that there is an increasing desire on the part of our young people to obtain a liberal education, and thus prepare themselves for usefulness in the Master's cause.

Also, that as an Association we are in full sympathy with the educational interests of the denomination, as represented by Alfred University, Milton College, and Albion Academy. Also, that we would heartily encourage and seek to have a school within the bounds of our Association, in which our young people may be thoroughly prepared to enter college.

Respectfully submitted, J. L. HUFFMAN, S. H. DAVIS, EMZA F. RANDOLPH, Com.

To carry out the suggestion of this report, J. L. Huffman, J. F. Randolph, and H. B. Lewis were appointed a committee to canvass the matter and take such steps as they may find practicable, looking to the establishment of a school in the bounds of the Association, in which our young people may be thoroughly prepared to enter college.

The time having arrived for the reading of the essay of Florence M. Randolph, the consideration of the above item was waived to hear the essay, which was read by S. H. Davis.

On motion, the sentiment of the essay was adopted, and a copy was requested for publication in the SABBATH RECORDER.

The consideration of the item following the report of the Committee on Education was taken up and remarked to by J. L. Huffman, A. McLearn, Jesse F. Randolph, P. F. Randolph, H. B. Lewis, and adopted.

The report of the Committee on Sabbath-schools was presented and after a motion to adopt, and some remarks, it was recommended for correction and completion.

The report of the Finance Committee was presented, and after a partial consideration, the missionary hour having arrived, it was waived for the present.

The exercises of the missionary hour were conducted by J. G. Burdick, as follows: Singing by the choir, "There's a work for each of us;" prayer by J. M. Todd; J. G. Burdick spoke of the necessity of re-enforcing the China mission; J. L. Huffman, of the evangelization of unsaved mankind; H. B. Lewis, on what can we do for the feeble churches? J. B. Clark, on what will make us a missionary people, and where should the work begin? A. McLearn, on open doors and spreading fields; the congregation sang, "I love to tell the Story," and J. M. Todd spoke on mission work in the church.

After prayer by J. L. Huffman, the Association adjourned until 2 o'clock.

AFTERNOON.

After the fifteen minutes devotional exercises, led by J. M. Todd, the consideration of the report of the Committee on Finance was resumed, and after remarks by J. B.

Sermons and Essays.

SERMON.

The Right Use of the World.

Preached at the Hartsville church, May 14, 1887, by the pastor, Rev. D. E. Maxson, D. D., and furnished for publication by request of the congregation.

And they that use this world as not abusing it. 1 Cor. 7:31. Man is greater than the world he inhabits, and the Creator put it into his hands to use for his own well-being, provided always that he use it so as to conduce to the glory of him who made it. You will agree with me that God has created and ordered and related all things in wisdom and love, so that "all things work together for good to them that love God." I know it is difficult for a person filled with selfishness, unbelief and ignorance to enter the arena of nature and absorb its utility and beauty so as to make it in any proper sense his own.

There is a low and selfish view of things, alas that it is the popular view, which robs the world of its highest use and beauty. I do not think myself uncharitable when I utter my matured conviction—that by far the greater part of men, including Christians of all names, go starving, poverty-stricken to their graves, with golden clusters of every good thing of this world hanging all over and around them, and for them, but all unused, if not abused. Our idea of ownership, of what is really ours, and how it is ours, are so inadequate and sensual that, with more than the wealth of Croesus in store for us, we go hungry and ragged, and complainingly through all our "weary pilgrimage," as we are in the hurtful habit of calling this glorious earthly life of ours. If you are disposed, when comparing this present world with the world to come, to look upon it as passing away, and of little worth, I shall not question the correctness of your comparison. I thank the Bestower of all good things, the Maker of all worlds, that he "has made everything beautiful and useful in its time and place." And it is with the hope of helping those who are poor to become rich, that I undertake to-day to find out what is the proper use, and what the abuse of this world, as God has made it and related it to us.

The ruling ideas or facts which must light up the investigation are these:

That this world as it came from the hand of God, its great Architect, was good, very good, just as he pronounced it. There is not a rotten stick, or bad joint in the whole wondrous fabric of the physical universe. Not earthquakes, volcanoes, eruptions and upheavals; not storms and tornadoes, symoons and typhoons, not the fall of empires and the decadence of nations are evils in the great plan of God. Arsenic, tobacco, and rattlesnakes are deadly agents when taken out of their place in the divine plan, but when left in that place, they are a part of that grand whole upon which creation's benedictions fell. And here you reach the meaning of the terms use and abuse of the world as used in the text. Comprehensively, then, we may define the use of the world to be such an appropriation of it as will meet the divine ideal, and accomplish the divine purpose; while the abuse of the world is such an appropriation of it as does violence to the divine ideal, and tends to thwart the divine purpose.

To begin then with our analysis, let it be proposed that, since man is the crowning work of creation, and the crowned sovereign of creation, it is his duty at all times to hold it in strict subordination to the rightful purposes of his being and sovereignty. To be the Master of the world then is the first element or condition of using it, while to become its subject, to be controlled by it, is the first element, and highest act of abusing it. Infinite violence is done to God's high and perfect order of being when a man, with all his godlike attributes and grand possibilities, surrenders his crown and becomes the slave of a beer barrel, a box of cigars, or a quarter section of land, or any thing else that God has made. It was in the nature of things that man should be given dominion of all creation. Only man was fit for such dominion. The highest abuse possible, then, of the world and of ourselves, is the surrendering of ourselves to it, so that the king becomes the subject, the master the slave. But unto what end are men to hold the world subject? Epicurus, the sensualist, was partly right and partly wrong, and so was Zeno, the stoic. I do not intend to entangle myself in the metaphysical ruts of these rival sects of Grecian philosophers. Christ encountered them, and in his doctrine and practices of life, accepted the true and rejected the false of both sects. Call my doctrine epicurianism or what you please, I have this proposi-

tion to make: The world was made for man, adapted to his highest needs, and given in subjection to him, for the gratification of all his God-given qualities of being; so that he uses the world most, and abuses it least, who absorbs most of good out of it.

We now come to confront the question, What is good for man, what is his greatest good? and how can he use the world God has given him, so as to enhance his greatest good? And this brings us fairly within the field of our study. It is little above a truism to affirm that the greatest good which satisfies the highest want. You are all good enough students of yourselves to know that in the human constitution there is a range of qualities, a classification of faculties, to which you have no difficulty in applying the terms, high and low.

Man is a wonderful compound of qualities, ranging from those of the lowest order of animals to those of the highest order of angels. I believe it to be a true idea of the divine proceeding in creation which represents it as proceeding from lower forms to higher ones, and embodying in each higher form all the principles that had been incorporated into the lower ones, so that the complexity of being increased with the enlargement of the series. Thus man closing the series embodies every principle of being that preceded him in the creative process, with whatever superadded quality it is which distinguishes him from all before, and therefore from all below him. There is, therefore, in man the vegetative principle of life, which is in the plants, and also there is carried forward into his constitution every principle of animal life which is in all orders of animals, from the mollusks up through the radiates and articulates, to the vertebrates where he zoologically belongs. And then, thank God, there is something else not made in kind with animal nature. Man is not so fleet as the deer, so strong as the ox. He cannot smell like the hound nor run like him, he cannot see like the eagle nor fly like him, and yet he is more than all of them. With his locomotive he can outrun the horse or the hound, and with his telescopes he can peer away to the stars that the eagle's gaze can never reach. He can chain the elephant and tame the tiger. There is not an animal in all the jungles of Asia that can withstand the piercing gaze of the man who is so much master of himself that he can throw his undaunted eye fully at its own.

Thus, almost tremblingly, I reach the stupendous fact that "there is a spirit in man, and the inspiration of the Almighty giveth him understanding." And herein he towers solitary and alone, away above the world, and herein derives he his kingly power. By this he conquers. By his dual nature, on the animal and physical side, he touches all below him, while on his spiritual side he touches all above him. And shall I now say that every just conception of man, and his relation to the world, places his highest good in the completest subordination of the lowest to the highest qualities of his being? It is a good to man that the earth and the waters supply him food for his animal side, and so it is good to the oyster, the spider, the lobster and the hyena.

This is the greatest good to them, because their nature has no upper side. I suppose the clam that buries itself in the muddy bottom of the creek, and absorbs water and mud for a living, is using the world as not abusing it. I suppose the butterfly that dances away the summer hours so gaily, and then dies, has used the world as not abusing it. I suppose the infusoria that are absorbing carbon from the air and water, and by their shelly deposits are building up mountains of chalk and marble, and islands of coral, are using the world as not abusing it. To go still farther back, I suppose the plants of all zones, from the cryptogamous mosses of the polar regions to the towering palms of the luxuriant tropics, are using the world as not abusing it; as they take from our atmosphere its noxious, smothering, narcotizing, carbonic acid, and supply it with its life-inspiring, fire-inspiring oxygen. It is enough for a tree to vegetate and grow to beauty and grandeur. It is enough for a clam to swallow water and spurt it out again from the same mud bottom from generation to generation. But what of man, the godlike? True, he uses the world well when he vegetates by it like the tree, and when he swallows it into his stomach like the clam, provided always that he vegetates and masticates and supplies his animal wants with proper reference to the subordinate condition and function of his vegetable and animal side, to the spirit that is rightfully dominant over them.

The devil may not have profited by the severe rebuke of his Master, when he was told that "man shall not live by bread alone,"

but we may and ought to profit by it. There is a higher side to our being whose wants bread cannot supply. The body which bread supplies is its servant, nothing, more in the divine plan of our living. If this be true then, the least important question that can possibly be asked of any physical substance is the one too commonly asked, viz., is it good to eat or wear? And the very least and meanest use of the world is that to which it seems most commonly devoted, the pandering to the mere animal or lowest wants of our being. True, the body needs food and shelter and medicine, and so does the spirit that gives it life. There are spirit-hungerings and thirstings, which a proper use of the world may supply; and it is a gross abuse of the world that devotes it to the animal at the expense of the spiritual side of our being. There is an object beyond the mere sustenance of the body for which the world is to be devoted. While by its physical qualities it is adapted for food and raiment, there are above them qualities which adapt the varied world to the spirit's wants, the highest wants of human nature. There is within, the inner life of man, a receptive quality for all without and around him.

Let us come down with these principles into practical detail and see if we can learn how to use the world more and abuse it less.

1st. It is an abuse of the world to use it selfishly; because it ignores the fact that the world is ours only as stewards of him to whom both it and we belong. We belong to the Lord, and so do the cattle on a thousand hills, and the hills themselves. Now as God is the almoner of all his children, and seeks their equal good, he could never consent to such a monopoly of the world in the hands of a few as would debar the many from its benefits, and leave the highest quality of the possessor all unused and therefore doomed to die out. Here are the two faculties of every human mind to be cared for, viz., acquisitiveness and benevolence. You need no demonstration that the gratification of this lust of gold, unchecked by any counter-fact, will make a monster of a man in a fearfully short time. And do you know another such monster as a miser? In abusing the world by grasping it selfishly, do you see what a corresponding self-abuse is implied? What stands the Christ-like faculty of benevolence, which when well developed makes an angel of a man, all withering away before the gnawing tooth of acquisitiveness, which by daily use is fast making a demon of a man. Now which is abuse of the world?—its generous, benevolent use, which carries a two-fold blessing, one out to the abodes of want, and a greater one back into the soul, clothing it with its most heavenly investiture; or a penurious grasping and holding in the skinny fingers of a suicidal selfishness, all the good things that a good God throws within our reach—thus piercing with a two-edged sword, outwardly, those from whom we have taken them, and inwardly severing the strongest tie that holds us in sympathy with God and heaven? For selfishness in the use of the world is the essence, if not the quintessence, of all that shrivels the soul and blunts it to all good and kindly influences. Surely this is the grossest abuse of the world.

2d. We abuse the world, ourselves included, when we leave its higher qualities all unappropriated and seize upon its lower qualities. This abuse in its ultimate effect is not much different from that of a selfish use of the world, for in this as in that we are subordinating a higher faculty of mind to a lower one. For example, you would have no difficulty in perceiving my abuse of the world, were I to expend my salary upon a bevy of hound dogs, and let my wife and children starve or freeze.

We now carry the idea into our internal being, and tell me what you think of a man who subordinates every human want, both of body and soul, to the stupid passion for spreading his title deeds over half a township, and then converting it into such a dreary waste, that a careful man feels like making his will before undertaking a journey across it. Look into the face of such a man! There behind that brutal-looking face, deep down below those eyes blank of all look of human kindness, there once throbbed a soul full of capacity for generous culture, for human feeling, for holy loves.

That man might, by the right use of the world, have cultivated his own mind and heart to humaneness, and some spot of God's earth to greenness. But he has abused the world, and since abusing the world is self-abuse, he has been a suicide of all the noble and manly qualities with which God endowed him, and he reaps the fit reward of his own abuse of the world, when the world now turns to abusing him.

In a more general way this abuse of the world is observed in communities and

churches, when, for the sake of decorating our own bodies, houses, farms, wives and children, we suffer the house of God and the school-house to fall to ruin, until the place, which of all others should be most beautiful and attractive, and suggestive of the beauty of holiness, becomes most repulsive, and un-suggestive of anything clean and pure and like the church above. When we suffer the finances of the church to grow sickly and so completely dead that any other corporation in the world stands higher, and the question of procuring competent services for the desk, and other place, stands always balanced on the most critical uncertainty, there is abuse of the world back of this. For if the world were rightly used, the services of God's house would be placed on the soundest basis of financial prosperity.

Indulge me in an illustration of a more objective nature. God has made everything beautiful around us, and planted within us the esthetical idea, or idea of beauty, to be waked up by the beautiful objects around us. He has also given us imitative faculties, and left many things unfinished and in the rough for us to work down to the ideal pattern he has placed within us.

Now it is clearly an abuse of the beautiful world around us, to go about defacing it, and construing its elements into all huge and incongruous forms, while in this indulgence we are all the while degrading and defacing the ideal of beauty God has put in us for a better purpose. There are men in almost every community in whom this esthetical idea is, to say the least, an unknown quantity. The products of their brains and hands are wanting in all the qualities which please the eye of taste. Uncouth forms, incongruous colors, seem to be at home all around them. One will not need to travel far to meet with men so wanting in any true sense of propriety, not to say decency, as to fill the very air decent people have to breathe with the stench of their debauchery, in the use of tobacco and other poisonous substances. They not only abuse the world and themselves, but seem complacently to claim the privilege of abusing all whom the necessities of travel throw into their company. If, as has been truly said, he is a benefactor of his race who causes a spear of grass to grow where none grew before—he must be a malefactor who deforms or defaces so much as a spear of grass that God has clothed with beauty.

But there remains to be noticed the highest use of the world. It is the medium through which to see the divine architect, and the theater of preparation for a better world, the fashion of which passeth not away forever.

The thoughtful mind will have no difficulty in accepting the proposition that the world which God has made is a fruitful and beautiful illustration of its Maker. If it is true of Christians that, by their fruits, or works, we may know them, it is just as true that we may know God by his fruits, or works. To the narrow-minded searchers after God and truth, such as are disposed to look upon and denounce all scientific study, and all natural religion, as foreign if not inimical to true piety, the statement of Paul, in Rom. 1:20, seems incredible. He says: "For the invisible things of him from the creation of the world, are clearly seen, being understood by the things that are made—even his eternal power and godhead," and then he goes on to say of the heathen that "they are without excuse." In the dark night of heathenism, when neither science had "shed her lurid ray," nor Christ warmed the human heart to life, men might find out enough of God through the things he had made to render their idolatry and other sins inexcusable. Then indeed, the burning, brilliant, focal rays, which modern science is sending down into the darkest corners of nature, ought to reveal God to us who live in this highly favored age.

It is necessary to any just conception of God and his work of creation to conceive of him as fashioning the world after his own ideals directly. He did not work after patterns furnished from without, but from within. In other words, God in making the world, objectized his own ideals.

How, then, can we stand nearer to God than when in the sublime and beautiful presence of the things wherein he embodies his ideals? Are the burning suns and careering worlds majestic and grand? then what of the majesty and grandeur of him whence they emanated? Are belching volcanoes terrible, whose fiery rivers bury splendid cities and turn their thronging inhabitants to charred forms of what were once living men and women and children? Are careering tornadoes terrible, which go desolating whole islands, as they drive the sea over the land? Are fiery comets terrible, as they come dashing with sweep-

ing trails down toward our sun, seeming to threaten a shock of worlds? Then how terrible is he who holds all worlds and systems of worlds in his almighty right hand! Are the dew-drops, the flowers and the sunbeams beautiful? Then must he be beautiful who makes them. Is there harmony and order and adaptation to the highest wants of sentient beings, pervading all nature; is the wind tempered to the shorn lamb, the night balanced to the day, and good in everything; then must God be love. No wonder the rapt poet of nature sings:

"O nature, how in every charm supreme; Whose votaries feast on raptures ever new; O for the voice and fire of seraphim, To sing thy glories of devotion due!"

No wonder the Psalmist continually exclaims: "Praise ye the Lord; praise him in the firmament of his power: praise him according to his excellent greatness; let everything that hath breath praise the Lord. I will praise the Lord with my whole heart, I will show all thy marvelous works."

By thus searching after God in the things he has made, as those things are more and more revealed to us by the untiring and blessed labors of science, and in the search, cultivating the best faculties of our being, and thus being changed more and more into the likeness of God whose presence we approach, nearer by every new truth and beauty discovered in nature; by all this, seeing "through nature to nature's God," we are making the highest use of the world. This travel after God in the footprints he has left behind him, so reveals him to our gaze that we feel a burning desire to see him from before. In nature, true, he is great, and good, and beautiful, but he is always just one step off, and we cherish the trembling wish, that we might meet him on the plain of our own human life, and no longer have to look through inanimate nature, to nature's animate God. We lift up our trembling hand, and wonder if the Father will take it in his own. Then answering the great human want, for some place nearer God, some life medium through which he may flow more abundantly into us, we approach calvary and find our Christ. Behold God in the person of his Son; God on the plane of human nature, all radiant with light, all glowing with love, all overflowing with life, and clasping all in his love, sends out the joyous invitation: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Thus God designs his children should follow after him and find him revealed, partially in everything they see, and hear, and feel, and by the impulse thus awakened, they should go up calvary, and find him in his most complete revelation, in the person of his suffering Son; even "God manifest in the flesh."

There are two classes of persons who meet me to contest the doctrine I deduce from the text, concerning this last specified method of using the world, and these shall have my closing paragraph to-day.

1. The pantheist, who studies nature to find God, and in so much as he studies honestly and faithfully, does honor to the intellect with which God has endowed him. But, by a strange somersault of reason, stops with nature and declares that to be God, and finding himself at the head of nature, swells up with his conceited divinity, and, in the language of Emerson, says, "If you want to see God, look at me." Now that boast of the Boston philosopher is ambiguous, containing both a truth and a falsehood, and the danger of all this gilded pantheism lies in the fact, that a falsehood coated over with a truth is so easily and unsuspectingly swallowed. God is to be seen through nature, and that is the Bible truth I urge. But, God is nature, is the pantheistic falsehood, so easily coated over by the Bible truth, that more than one Christian has swallowed it, and never suspected its poison, till it began to work death in all his members. I have seldom seen the Christian life killed deadlier than by this narcotizing dose of pantheism, which forms the main ingredient in all this conglomerate of heresies, called spiritualism. If one of these traveling reapers that seem to half walk and half fly, as they perform their wonderful task, should have for once the power of speech added to its other powers, and swelling up with conceit, should cry out, "If you wish to see McCormick, look at me," the challenges would contain the same ambiguity. It would be at once true and false according to the interpretation you give the language. If you take it to mean that in the reaper may be seen the ideals of McCormick objectized, and in its complete finish, admirable workings, and beneficent results, indicated the skill and wisdom and beneficence of its maker, then the boast is true. If you wish to see McCormick through this work of his, standing back of it, and above it, and distinct from it, then look at the reaper and you will

thus behold him! But the not McCormick, no more is on, through, and above find God, the self-existent personal Deity, who exists, and being the absolute out of which the worlds identical with them.

2. The other class of individuals I promised a part of my closing paragraph, though not less influential constituting a larger class is, nevertheless, to be treated with consideration. For, while the fault in the use of his reason to be mentioned can scarce reason in condition of action that by far too large class but scantily developed Christ they do God service by declining, and who, in our own narrow range of the kind of teaching which a Christian character on the generous culture, which is honey from even the thistle and good everywhere, unpropagated. It is much easier this class of mind deem so. They have an indefinite combination of exhortation, and passionate appeal stir the sensibility to action that only. While the might have its counterpart of a mouse to the playing of thing, it knew not what, pleasure and excited its sensibility, but when the fiddle asleep in its nest again. If or woman has never had opportunity beyond the common faculties, it is certainly actors of our blessed religious and comfort for them; of its characteristics, that up heretofore unused eminent faculties with life, and being in motion toward growth, more God, more Christ means of acquisition, and stant cry of a regenerate spirit, then, imagine themselves the grace of God can make deem themselves so rich than them richer. Above all, however poor may have been hitherto for culture by scientific it God-service to decried the learning of the schools, or they furnish because it of them. Let us all look up, fulness, accept whatever of to us from whatever source let us be careful how we do thing God has made, for even hand is a glowing testimony goodness, and power. Let wonderful being, and the the wonderful beings arose early what is the right use of the things God has given throw away that dwarfing, which connects it with p deeds, and written engage the lowest kind of possession only the things of the flesh may fill your granary with pocket with money, but qualities, which ask nothing for gratification. You do from feeding my higher necessities of your fields and your buildings, as I smell of your clover is mine; your lake is mine; the bearing of your well kept sit by my window and see best part of what is ours human laws guarantee us heavens, the blue arch ocean, the rivers, the forests these and more are ours of possession. Oh how gem to clutch a clod, godlike faculty, at the bi appetite!

How strange a place would how unsatisfying the position only mansions, to those worldly earthly possessions for a for which the bee uses his or the gopher his hole. the future world be to of the present world as a means of preparation. heaven can furnish soul-tidious that this world c When the mortal body-tality, by becoming a spirit it that it will need no m and potatoes to keep it b course, no farm will b

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: 23-30. April 9. Joseph Exalted. Gen. 41: 33-45. 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: 1-10. May 7. The Child Moses. Exod. 2: 1-12. May 14. The Call of Moses. Exod. 3: 1-12. May 21. The Passover. Exod. 12: 1-14. May 28. The Red Sea. Exod. 14: 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 XII.—THE COMMANDMENTS.

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

For Sabbath-day, June 18th.

SCRIPTURE LESSON.—EXODUS 20: 12-21.

12. Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee. 13. Thou shalt not kill. 14. Thou shalt not commit adultery. 15. Thou shalt not steal. 16. Thou shalt not bear false witness against thy neighbor. 17. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's. 18. And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking; and when the people saw it, they removed, and stood afar off. 19. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die. 20. And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not. 21. And the people stood afar off, and Moses drew near unto the thick darkness where God was.

GOLDEN TEXT.—Thou shalt love thy neighbor as thyself. Matt. 22: 39.

BIBLE READINGS.

- Sunday. Duty toward man taught. Exod. 20: 12, 21. Monday. Duty to man re taught. Deut. 5: 16-23. Tuesday. Jesus on duty to man. John 15: 1-17. Wednesday. John on duty to man. 1 John 3: 11-24. Thursday. Paul on duty to man. Rom. 12: 1-21. Friday. Duty to man illustrated. Luke 10: 25-37. Sabbath day. Duty to man performed. Acts 20: 17-38.

TIME.—B. C. 1491.

PERSONS.—Lord, Jehovah, God. The supreme being. PLACES.—Horeb, Sinai.

OUTLINE.

- I. The sacredness of parentage. v. 12. II. The sacredness of life. v. 13. III. The sacredness of the family. v. 14. IV. The sacredness of the rights of property. v. 15. V. The sacredness of character and reputation. v. 16. VI. Purity of heart. v. 17. VII. The effect upon the people. v. 18-21.

INTRODUCTION.

As introductory remark we refer to what was said as a preface to the last lesson. That lesson closed with the discussion of the fourth commandment, its significance and its spiritual observance. Cessation from all worldly employment is strictly required, both for the proper spiritual observance of the Sabbath, and also for the unmistakable expression of loyalty to the command and to God, its author. Any neglect of the physical observance of the Sabbath is positive evidence of its spiritual neglect. But on the other hand, men may cease from all labor and require all their servants, and all the strangers within their gates to rest, and yet not keep the Sabbath in the eminent sense required. The proper observance of the Sabbath is intensely a religious observance, a religious act. We pass now to the second table of the Decalogue, which refers to man's duty to his fellow-man.

EXPLANATORY NOTES.

V. 12. Honor thy father and thy mother. These words formed the climax of the second table, as the fourth precept formed the climax of the first table. The highest human relationship is that of children to parents. Children are more dependent upon parents than upon any or all other human beings. When this relation is as it should be, children receive benefits and culture which go very far to fashion and determine their whole life in its higher and better attainments. Hence every power of the lives of children should be in ready service for the honor, respect and love for parents. Filial duty is one of the most sacred of observations; nothing is more unnatural and universally reprobated than an ungrateful, disrespectful, disobedient child. The correlative duty of parents is that of loving, supporting and protecting their children, and seeking in all ways to promote their highest welfare. This family relation is the very foundation of society and of civil government. That thy days may be long upon the land which the Lord thy God giveth thee. In these words there is clearly implied long life and prosperity as a reward of obedience to parents.

V. 13. Thou shalt not kill. This prohibits all injury to neighbors. This precept seems to be under comment in 1 John 8: 15, Whosoever hateth his brother is a murderer. See also Matt. 5: 21, 22. This command is made on the fact that man is made in God's image, so that it is not only a sin against man but also against God, to needlessly injure a fellow-man. This injunction also prohibits self murder. No man has any more right to destroy his own life than he has to destroy the life of another.

V. 14. Thou shalt not commit adultery. This is a violation of the rights and obligations of marriage. Whatever impugns or violates that sacred institution is prohibited in this command. V. 15. Thou shalt not steal. God has invested man with rights to property and to all legitimate use of property. Whatever, therefore, infringes upon this right, is clearly prohibited by this precept, "thou shalt not steal."

V. 16. Thou shalt not bear false witness against thy neighbor. This has in view all injury to a neighbor by misrepresentation, and distinctly prohibits it. The essence of falsehood lies in the intention to deceive. Whatever use of language, therefore, may be intended for that result, is equivalent to a falsehood and is bearing false witness. V. 17. Thou shalt not covet thy neighbor's house. To covet is to desire, and to cherish a desire for that which is not our own; it is selfishness which, carried out to its legitimate results, is equal to a spirit of theft, and manifests itself in fraud.

Books and Magazines.

BABYHOOD for June is received, and contains valuable information for mothers upon timely topics, such as "Summer Diet for Children," "General Sanitary Hints for Summer," "The Preservation of Milk," etc.

THE SWISS CROSS, June issue, discusses many things of interest both scientific and practical. The Editorial Notes contain excellent suggestions for the coming summer vacation.

THE JUNE CENTURY opens with "Petersborough Cathedral," by Mrs. Van Rensselaer. Boat-racing finds a place in its columns; the feature of the Lincoln History is the Dred Scott Case; Elizabeth Stuart Phelps has a short story; there are some pleasing poems; the "Open Letters" are full of interest, etc.

DIED.

ALMIRA MAXSON, widow of Dea. Elias Frink, was born in Brookfield, N. Y., March 19, 1807, and died at her home near Sacketts Harbor, N. Y., May 25, 1887. She was a daughter of Dea. Holly Maxson, who died in Scott many years ago. Her youth and early married life were spent in Scott. Nearly fifty years ago, Dea. Frink moved his home to the town of Hounsfield, where, since, her life was passed. Her husband died over twenty years ago. She leaves a brother and two sisters, a son and two daughters on this side. She was a woman of superior intelligence and of great strength of character. She also possessed in a remarkable degree the gentle and sweet spirit of Christ. Religion was the topic which interested her most, and concerning which she talked most. She was looked up to as an example and treated as a counsellor in spiritual things by her children and grandchildren, and indeed, by a large circle of acquaintances. She had been a member of the Scott Church, the Adams Church and the Hounsfield Church. She was at the time of her death, one of the few surviving members of the last-named church. In a good old age she has exchanged the earthly tabernacle for the heavenly mansion, and we are sure is now singing the new song among the white-robed throng.

At his home in Peoria, Ill., May 27, 1887, HENRY STRANG, in the 76th year of his age. He leaves a wife, one son and six daughters to mourn his death. Mr. Strang never made a public profession of religion, yet he always seemed to be interested in the work. He and his wife embraced the Sabbath while Eld. Wardner was pastor of Southampton Church. His wife was baptized and united with the church. He remained a Sabbath keeper until death, and left to his friends the comforting assurance that he was fully trusting in the Lord.

Near Orleans, Neb., May 19, 1887, SAMUEL C. BEEMAN, son of Wm. L. and Rebecca Beeman, aged 19 years, 11 months and 4 days. Sammy was a young man of good promise and a favorite with his associates. His desires were to go where he might have the privileges of Sabbath society, but death came in an hour unlooked for and claimed his own. Sermon, in the absence of the writer, by E. Rorick, from 1 Cor. 13: 12.

In Emporia, Kansas, May 19, 1887, after a lingering and painful illness, Mrs. EUNICE TARRELL, in the 63rd year of her age. She was the eldest daughter of the late Isaac and Orrilla Clarke, whose hospitable home was so well known for many years in Brookfield, N. Y. In her youth, she united with the First Seventh-day Baptist Church at Leonardsville, where she retained her membership through life. Through many years of widowhood she was sustained by the Christian's faith and trust, bearing her burdens and afflictions with unwonted cheerfulness. She leaves a daughter, in poor health, two sons, a mother, brother and sisters. Funeral services were held at her residence, conducted by Rev. Mr. Ingalls. An elaborate supply of the most beautiful floral tributes were the offerings of sympathizing friends.

In Eureka, Kansas, May 21, 1887, of apoplexy, Judge F. HAWLEY CLARKE, aged 59 years. He was born in Brookfield, N. Y., and resided there, with the exception of a short time in Wisconsin and Pennsylvania, until about seventeen years ago, when he settled in Eureka, where he gained a large circle of friends, by whom he was held in the highest esteem. This was manifested by the several positions of public trust given him. At the time he was stricken down he was holding the office of United States Court Commissioner. During the ten days he lingered, and until laid to rest under beautiful flowers, every attention was lavished upon him and his family that kindly hearts could devise. He leaves a widow and two sons, and other near relatives. Judge Clarke was a brother of Mrs. Tarbell, who died two days before him; thus a double affliction has fallen upon these sorrowing friends.

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

A VERY RARE OFFER.—Any one who will read carefully an advertisement in another part of this paper headed "Pertume by Mail," will be attracted at once by the liberal offer therein made by Fleming Bros., Pittsburgh, Pa., who are a thoroughly reliable firm, and will do all they promise in the advertisement.

SPECIAL NOTICES.

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

Meets with the Ritchie Church, at Berea, W. Va., May 28-29, 1887. Preacher of the Introductory Sermon, S. D. Davis.

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

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

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

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

THE 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.

CENTRAL ASSOCIATION.—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 fail to find conveyances on hand, please communicate with the undersigned by telephone to Scott.

F. O. BURDICK, Com.

THE COMMITTEE appointed by the General Conference to correspond with interested persons in reference to the Sabbath question, and with reference to our work as Sabbath reformers, is as 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 SABBATH RECORDER, Alfred Centre, N. Y.

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.

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 23rd day of August, 1887. D. R. STILLMAN, Administrator. ALFRED CENTRE, Feb. 21, 1887.

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HISTORY OF CONFERENCE.—REV. JAMES BAILEY has left a few copies of the History of the Seventh-day Baptist General Conference at the Recorder's office for sale, at \$1.50. Sent by mail, postage paid, on receipt of price. Address, SABBATH RECORDER, Alfred Centre, N. Y.

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CONTENT

Hagar's Journey.—Poetry.... Christian Theology.—No. 7.... Cartwright.—The Mark of the Sabbath.—S. T. Washington Letter.....

MISSIONS. Editorial Paragraphs..... Seventh-day Baptist Missionary Society.—No. 6.... Abundant, Florida.... Missionary Society—Receipts.....

SABBATH REFORM. How they Mislead..... The Mark of the Sabbath.—The Sabbath-day.....

EDUCATION. The Use of the Bible in Text-Clippings.....

TEMPERANCE. The Saloon and Society..... The Cost of the Saloon.... Tobacco and Alcohol.....

EDITORIALS. Paragraphs..... A Day at Alfred.....

COMMUNICATIONS. Fitting Sunday.—No. 10.... St. Just, Va.....

HOME NEWS. Alfred Centre, N. Y..... Westerly, R. I..... Ashaway, R. I..... Chicago, Ill..... Welton, Iowa..... Milton, Wis..... Walworth, Wis..... Dodge Centre, Minn.....

CONDENSED NEWS. BOOKS AND MAGAZINES..... MARRIAGES AND DEATHS..... MISCELLANY.

Barthens.—Poetry..... Hiding in the Rock..... A Boy's Resolve..... Who Loves Christ the Best..... The Dark.—Poetry..... What Can You Do Well?..... The Merry Whistler.—Poetry..... To Save his Mother..... The Present Tense Forever..... A Remarkable Family..... Obedience..... Duty and Inclination.—Poetry..... A Visit to the Hot Springs of Beveren..... The Failure of Christ..... Mr. Spurgeon on the Ministry.....

POPULAR SCIENCE..... CATALOGUE OF PUBLICATIONS, ETC. THE SABBATH-SCHOOL..... SPECIAL NOTICES..... BUSINESS DIRECTORY.....

FOR THE SABBATH RECORDER. HAGAR'S JOURNEY. BY ARAL AUSTIN.

It is morning. Hear the twittering in the tamar. While the cooling air blows. Whispering songs of...

How the little streamlet As it swiftly glides Alighting not the reeds at Cheering travelers with...

But there is trouble in it. It's been brewing now. Maid and mistress now. One is going far away...

See! old Hagar now is Where the rippling wave. She must leave her home. She has heard the moan...

And she casts one look At each old familiar. Then she wipes away a. That steals slowly do...