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## The Sabbath Recorder.

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### FOR THE SABBATH RECORDER. THE VIOLET'S MISSION.

BY NEVA NEVILLE.

Along a rugged pathway steep,  
A woman took her way,  
Her face was marked by sorrow deep,  
Her hair was streaked with gray.  
The world all seemed so fair and bright,  
The robins were warbling in glee,  
As they basked in the beautiful, warm sunlight  
On the boughs of a leafy tree.

But the woman saw none of this beauty so rare.  
She saw not the blue sky above,  
And she heeded not the robin there  
As he sang his sweet song of love.  
She was thinking of how a cruel hand  
Had taken her loved ones away  
And had left but one of that joyous band  
—That once was so happy and gay.

And when, at length, she looked around,  
When she reached the top of the hill,  
A violet peeping up from the ground  
Through her heart sent a deep, strange thrill,  
It reminded her of the days of the past;  
Of a hill where she used to play;  
Those days that flitted by so fast,  
By sorrow chased away.

Then came the thought of an evening walk,  
Near the close of a bright day in May,  
With a party of friends whose laugh and talk  
Had whirled the hours away.  
They had climbed a hill that was decked with  
flowers,  
Bright flowers of every hue,  
And hidden under leafy bowers  
She found the violet blue.

She had chosen them when she became a bride,  
For a wreath for her nut-brown hair;  
And her friends beheld her with love and pride,  
And thought her charming fair.  
These thoughts, and more, passed through her  
mind,  
As she gazed on the little blue flower;  
And there came to her in the whispering wind,  
The voice of a higher power.

And it said to her, "Cheer up, sad heart!  
Thy loved ones are safe in heaven;  
And from them thou shalt never part  
When the summons to thee is given."  
Then a sweet peace came over her soul  
Like the close of a battle won;  
And aside the dark clouds seem to roll  
As she murmured, "Thy will be done."

### FLITTING SUNWARD.

NUMBER XVII.

JACKSONVILLE.

"The Invalid city" would be a good name for the chief city of Florida. The story of the darkey boy who said they lived on fish in the summer, and on sick Yankees in the winter, is somewhat stale, but it expresses more than a half truth, and what was very nearly a whole truth; until within a few years. Florida has become a winter resort for others than invalids, and has also developed a trade of her own in semi-tropical fruits. Still it is sad to see the double line,

of hopeless invalids coming in, and the other of coffins going out, towards the north. The glory of Florida is her climate, and without doubt it is of great use to invalids when taken in time, but not even the sunniest clime on the globe can long keep away the darts of death when the great destroyer has once fixed his hold upon the system.

Florida is an illustration of the Scripture adage that "the last shall be first," which is frequently as true in mind and matter as in ethics. The last formed, doubtless, of the United States, it was the first to be discovered and settled by Europeans. One hundred years before the settlement of New York, a flag was planted, and possession was taken of the coast, somewhere between Jacksonville and St. Augustine; and nearly sixty years before the pilgrims landed at Plymouth, a colony of Protestant Christians, Huguenots, were butchered in cold blood at a spot near where Jacksonville now stands. To show that they were not massacred for trespassing on Spanish territory, the monster Menendez placed over their mutilated bodies a sign—"Not as Frenchmen, but as heretics." Well was he repaid a few years later by a similar fate inflicted by an indignant Frenchman, who also put up a statement for future comers—"Not as Spaniards, but as assassins." No trace remains now of these early settlements, but St. Augustine was founded by the murderer Menendez after the massacre and before its avengement.

Jacksonville itself was not founded until the land was ceded to the United States, and it receives its name from General Jackson, who was then military Governor of the Territory. It is now the largest city in the state, though Key West held that position at the last census. It is a sort of hub around which the rest of the state revolves, and here is the headquarters of all the railroad and transportation lines in the state. It has little in itself, however, to attract the visitor except its numerous hotels, several of which are equal to anything you will find in the country for comfort and cuisine. We stopped at the "Windsor," but the "St. James" and the "Atlantic" are about equally good, and each has accommodations for one thousand guests, and they were all full. Besides these there are a great number of smaller houses, so that the hotel accommodation of Jacksonville cannot be for less than six thousand. Florida is nearly covered with hotels, most of which are full during the "season." When, therefore, we consider that a very large proportion of those who come to spend the season in Florida, go either into boarding houses, or private families, we can get some idea of the enormous transient population of the state. If each one eats an orange a day, and many of them eat a dozen, that should of itself dispose of a good share of the crop. But if you expect to find oranges cheap down here, you will be undeceived when you pay more at retail than you have to pay in New York or Chicago.

There was a "colored fair" being held at the time we were there, and it was an interesting sight to see the colored people in their best rigs promenading the streets. Each gay young colored fellow had his "colored fair" with him, and all seemed as happy as children out of school. And the children were out of school, and went marching in anything but uniform, to the music of brass bands, or whatever in the shape of music they could muster.

We found here an old friend engaged in the sale of a refrigerator, which claims not only to keep cool without ice, but to make ice or ice cream to order, purely by chemical and in-expensive means. It is based on the well-known fact that a mixture of an equal amount of water with ammonium-nitrate will cause a lowering of the temperature 46° so that if water is 60° to begin with it will be lowered to 14°. This gives 18 heat units per pound to employ in freezing ice; and it will therefore require ten pounds to freeze one. This is all feasible, but if the salt was to be paid for at the rate of ten cents per pound, it would be expensive ice. The claim, is made however, that the salt is all reclaimed by evaporating the brine, and this costs nothing if done by the heat of the sun, or little if required to be done by coal. Under the most favorable circumstances, using water at 60° a ton of ice could be made with ten tons of salt, and the salt could be recovered with one and a half to two tons of

coal. But if one had to use water at 69° these figures would be doubled, and at 78° they would become infinite.

One day, Don Carlos, the young ladies and the Scribe took a ride out to the residence of C. B. Rogers, Esq., on the opposite bank of the St. Johns, some three miles up the river. We cross the St. Johns on an old Brooklyn ferry-boat, condemned to wheeze and splutter on these waters, in her old age, while a younger and more vigorous craft fills the place she filled in youth. It is an easy berth, for trips are few and far between, and the loads which are put on her are not onerous. The road, like all Florida roads, is simply sand. In fact, the soil is nothing but white sand, only slightly covered with vegetation. The wonder is what has become of the vegetable mold which should have accumulated on its surface in past ages. The white sand everywhere present is very trying to the eyes in the bright sun. We pass many pleasant places, one of the best of which is Mrs. Mitchell's, the wife-widow now—of the millionaire banker of Milwaukee. The Chew-kee roses, trailing over the fences and running from tree to tree were in full bloom, and their large white blossoms, much like dog-wood in form, though it is a true rose, are very decorative as well as beautiful. Other flowers of various kinds lined the roads, and orange-groves in all stages of growth were on every hand, while the air was laden with the sweet fragrance of the orange blossoms.

The best places are not visible from the road, but are located on the river bank. There were some thrifty cottages, however, amid the numerous small places and general air of neglect. Negro cabins abound, and the happy-go-lucky race formed part of nearly every view. A dilapidated meeting-house, in a lot overgrown with weeds and shrubbery, was located at a cross-roads, and a small school-house for colored children was not far off.

Leaving the main road and entering a grove, we drove along one of the numerous pathways between the trees, for there was no underbrush, until we came to a gate through which we entered upon the grounds of "Col." Rogers.

"I didn't know he was colonel," remarked La Belle.

"O, yes," said the Scribe, "everybody knows him as 'Col.' here. One must have some title in the South, and if he assumes none, it is given him by general acclamation. I remember, some years ago when I was at Atlanta, a delegate to the International Sunday-school Convention, a reception was tendered some of us at the residence of one of the prominent citizens. The hostess, in introducing me to some Southern guests, called me at first 'Dr. B.,' but being told that I was no doctor, she substituted 'Rev.' next. I disclaimed the honor of the cloth, and at the next introduction she dubbed me 'Gen.' This I also demurred to, when she asked if she might call me 'Col.' I said, 'No, I was no colonel, not even a captain or lieutenant.' 'Then what shall I call you?' asked she. 'Call me plain Mister, if you please.' Col. W., editor of one of the principal papers in Georgia, who overheard the conversation, turned to me and said, 'Mr. B., everybody in the South has some title. If you have no other, so long as you are in Georgia you are a colonel.' And so I was called 'Col.' after that."

Our friend the Col. has a nice Northern looking house (except the chimneys seem to have followed the Southern habit of standing out doors to keep cool) on a bluff overlooking the St. Johns, some forty rods away. In front is a fine grove of ten-year-old orange trees, and just at the edge of the bluff are a number of live-oaks with Spanish moss for drapery, while at the foot of the bluff are banana plants with their enormous leaves and graceful curves. The hard frost of last winter had killed nearly all the young trees in the groves back of the house, but only two or three of the old ones had been seriously damaged, and those were grafted on the native sour stock. Mrs. R. gave us all the orange blossoms we cared to take away, with various other flowers, and after a short call we bid them adieu, and drove back in the late evening, for "evening" here closes at sunset, and "night" begins. "Evening services" at church begin usually at from 2 to 3 P. M., and lovers' visits are made in the "night."

### "BURN YOUR BARREL."

"Obadiah Oldschool," of the Interior, reports an interesting interview with the Rev. Ichabod Whiner, in which he advised that poor brother to go home and burn his barrel. His subsequent reflections on the matter are so good that we reproduce them. He says:

"Brother Ichabod could hardly believe that I was in earnest, but I was. I believe there are several hundred good men going up and down among the churches, seeking rest and finding none, who could be settled in three months if they would burn their barrels. The truth is, after a preacher gets a stock of sermons he is tempted to change his field of labor on purpose to repeat them. And that is so much easier than making new ones that he is very likely to try it again. For awhile the experiment succeeds. By touching up the sermons and being familiar with them, he makes them more popular in the second place than in the first. But this easy, lazy way of preparing for the pulpit grows into a habit. The preacher quits studying. His spiritual and mental growth is arrested, and he becomes a mere parrot. He thinks when he goes to a fresh field "all these discourses will be new to these hearers and just as interesting as if written expressly for them." But that is a great mistake. He cannot make the sermons new to them unless they are new to himself.

"I know a gray-haired preacher, over seventy, who draws crowds wherever he goes. I asked him the secret of his perennial popularity. He told me that he seldom repeated a sermon, and never without recasting it. 'I work my material over and over,' he said, 'but I always run it into new molds. If I did not I would not have any enthusiasm in the pulpit. The sermon must be fresh to me and warm my own heart before I can warm other hearts with it.'

"This man keeps abreast of all the culture and activities of the day. He studies as hard as he did when he was a young minister. Such men never grow old intellectually. On the contrary, they ripen from year to year. And people instead of objecting to their gray hairs, listen to them with greater interest than if they were young. There is no speaker so attractive on the platform or in the pulpit as an 'old man eloquent.' And all public speakers who were ever eloquent at all can grow in eloquence until their bodily ily powers fail, if they will realize that they live in the present—are talking to this generation of men and women, and try to keep warm sympathy with them, instead of offering them victuals from the tables at which their fathers feasted. I am satisfied that for a part at least of the prejudice of gray-beards in the pulpit the brethren in gray are themselves to blame."

### KIND WORDS.

"A word lasts longer than a marble slab," is a proverb the truth of which once comprehended would make us careful that our words should be kindly. It was the twenty-fifth anniversary of Mrs. M's wedding-day, but she had not remembered it. Her husband came in much later than usual.

"What in the world kept you so long?" she asked in an irritated tone.

"I stopped at the jeweler's on my way home, to select for you a dozen nut-picks." "You might have spared yourself the trouble. I don't want any nut-picks. We have some now that have never been used." "Well, we are going up to daughter's this evening, I'll take them to her."

She is welcome to them. I don't want them. But I think if you had any money to throw away you might have found a better way to waste it."

There were some other bitter words, for Mrs. M— was certainly all "out of sorts;" but when she, in company with her good-natured husband, reached their daughter's house, her irritation had somewhat spent itself.

"Here, daughter," the gentleman said, "I picked out a beautiful case of nut-picks for your mother, but she will not have them, so I present them to you."

The daughter took the package, and, beside the nut-picks, untied the wrapping and touched the spring of the satin case. There in the dainty folds of the pale blue lay a beautiful enameled gold watch.

Then how ashamed was the wife at her petulance, and how much she would have given to have recalled her unkind words! Perhaps the husband was satisfied with the humble apology she offered as she thanked him for his exquisite gift, but I wondered if it would always be to her as a reminder that she should always speak pleasant words.

I was reading on this very line. The story is told by an old doctor, and I believe I will give it to you in his own words:

"One day—a long, hot day it had been, too—I met my father on the road to town. 'I wish you would take this package to the village for me, Jim,' he said, hesitating. 'Now, I was a boy of twelve, not fond of work, and was just out of the hay-field, where I had been at work since day-break.

It was two miles into town. I wanted to get my supper, and to wash and dress for singing-school.

"My first impulse was to refuse, and do it harshly, for I was vexed that he should ask me after a long day's work. If I did refuse he would go himself. He was a gentle, patient old man. But something stopped me—one of God's good angels, I think.

"Of course, father, I'll take it," I said, heartily, giving my scythe to one of the men. He gave me the package.

"Thank you, Jim," he said; 'I was going myself, but somehow I don't feel very strong to-day.'

"He walked with me to the road that turned off to the town. As he left he put his hand on my arm, saying again: 'Thank you, my son. You've always been a good boy to me, Jim.'

"I hurried into town and back again. "When I came near the house I saw a crowd of farm hands at the door. One of them came to me, the tears rolling down his face.

"Your father," he said, 'fell dead just as he reached the house. The last words he spoke were to you.'

"I'm an old man now, but I have thanked God over and over again, in the years that have passed since that hour, that those last words were: 'You've always been a good boy to me.'

One never regrets kind words uttered, but there is no sorrow more keen than the memory of ungentle words spoken to those who have gone where we can never show them love or tenderness any more.—*Christian at Work.*

### MANLY PREACHING.

The preaching and teaching of Christian ministers in matters of religion should by all means be manly. It should be addressed to the understanding as well as to the feeling. It should not be merely sentimental. It should be grounded on facts, truths and reason. It should thus be of a sort that will bear to be brought to the test of clear thinking, and a sound, sober judgment. We do not mean, of course, that the feelings are not to be reached. They ought to be appealed to, and most powerfully. But we mean that the appeal should be reasonable; that is, strong, and genuinely and permanently effective.

It is due to the cause of religion itself that this should be so. The service of God is reasonable in the highest degree, and is the very end of reason. The truths and motives of religion are strong by the perfection of reason that is in them. And we do a wrong to the Christian faith if we fail to cause it to be seen in this, its real solidity and truthfulness. It is the habit of the ministry in some good measure to aim at this. But they may need encouragement in their purpose. And other Christians, as well as ministers, may well keep the same truths in mind. They tend toward thoroughness, and to a sure and steady growth of Christian grace.—*Baptist Weekly.*

### THE POWER OF KINDNESS.

Horses have a sense and a fair understanding of what fun is. I had one once that seriously objected to be caught up again after he had been turned into pasture, and he would give all the trouble he could. If I took the halter and attempted to catch him he would let me come right close to him, but just as I was about to throw the strap around his neck he would lower his head, throw up his heels and dart off, looking to see if I followed.

After his repeating this maneuver half a dozen times, I would turn to leave in disgust and walk rapidly away. Then compunction seized him and he would come trotting up behind me, set his teeth carefully in the sleeve of my dress and jerk at it, as much as to say "There, can't you take a joke? I was only in fun, and I am ready to come with you now." And it takes only so short a time to make a horse love you and lose all fear of you.

At one time I was acquainted with a horse in Alameda whose reputation for gentleness did not equal his beauty. He was a large handsome bay; and when I first approached his keeper—a big English hostler—with the purpose of taming the horse, and with a handful of sugar, he refused to let me go near him. "Couldn't allow it noways, miss," he said; "that 'orse would bite your 'and right off if you 'eld it out to 'im with the sugar." I persevered, however. The "orse, didn't bite my 'and right off" but took his sugar like a lamb, and in less than two weeks from that time he would whinny and paw the ground with impatience if he heard my voice in the stable and I did not go directly to him. To be sure he once nearly squeezed me to death against the side of his stall, but it was sheer good will and affection, not viciousness, for William, who had hurried up pale and scared, stood speechless to see that he neither struck at nor bit me.—*California Magazine.*

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ALFRED CENTRE, ALLEGANY CO., N. Y.

TERMS OF SUBSCRIPTION.

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Missions.

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

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

The Presbyterian Churches of New Jersey have arranged to hold special missionary meetings in all parts of the state, ending November 19th, for the purpose of stirring up a greater interest in foreign missions.

Out of 50 missionary appointments of the American Board made during the present year, 14 are for Japan. Last year 11 were sent out, making 25 men and women as new representatives of the Board in that land of great promise.

At the seventy-third annual meeting of the Board of Managers of the American Baptist Missionary Union, special prominence was given to the importance of a weekly offering by every one, for the promotion of Christ's kingdom at home and abroad.

The English Church Missionary Society is preparing to send a special mission to India and Ceylon next autumn, to hold a series of meetings at the various stations. Ten men, ministers and laymen, will go to labor for four months, without remuneration, excepting that ordinary expenses are to be paid. The Society's stations, in the above countries, have been divided into five groups, and two of the ten men will visit each group and hold special meetings, the people having a fair knowledge of the English language. The object is to stimulate the native churches, and reach others who know something of the truth. This new form of evangelical services in heathen lands is a movement of great significance and interest.

The following are the grand totals of a statistical table of the foreign mission of the Baptist Missionary Union: 54 stations and 974 out-stations; missionaries, 102 men, 140 women and 7 physicians; native preachers, 178 ordained and 596 unordained, 92 Bible-women, 244 other native helpers 320 self-supporting and 304 not self-supporting churches; 3,290 baptisms, 58,108 members, 216 Sunday-schools, with 11,841 scholars, 200 self-supporting and 521 not self-supporting schools. \$1,769 received for fees, 840 men and 129 women teachers; pupils, 5,991 boys and 3,570 girls; 467 churches and chapels. Value of mission property, \$492,077. Contributions, for churches, \$15,219; for schools, \$11,863; for general benevolence, \$6,450.

The Boston Herald speaks, editorially, as follows of an interesting and important religious movement among Jews:

"It is reported that a curious religious movement is going on in Austria among the Jews, who, it is said, are showing great interest in Hebrew translations of the New Testament. A prominent Hungarian Rabbi, Dr. Lichtenstein, has recently come out in a pamphlet stating that, while he professes to remain obedient to the Mosaic dispensation, it is evident to him that Christ was the Messiah foreshadowed by the Hebrew Bible. Taking into account the improbability of another Messiah appearing, the chances seem to be that the denomination of Hebrews will in time divide itself, either by following Dr. Lichtenstein or by adopting the free religionist views of some of the most able of the Jewish ministers in this country."

This adds another to the weighty reasons why Seventh-day Baptists should be among the foremost in pointing Jews to Jesus the Messiah.

From a statistical table, published in The Gospel in All Lands, we gather the following summary of Protestant missions and missionary work in Japan for the year 1886: 111 married and 17 unmarried male missionaries; 85 unmarried female missionaries; 50 stations where missionaries reside, and 211 out-stations where no missionaries live; 193 organized churches, 64 being self-supporting; 3,507 baptisms of adults and 618 of children; a membership of 7,040 men, 4,111 women, and 1,546 children; 4,805, day and boarding pupils; 9,889 Bible-school scholars; 11 theological school, with 169 students; 93 native ministers; 166 unordained preachers and helpers; 44 colporteurs; and 61 Bible-women. There are one hospital and 12 dispensaries. The contributions of native Christians for all purposes amounted to 26,866 yens (a yen being about 90 cents).

MINNESOTA, in which great state the last anniversary of the North-western Association was held, is about midway between the Atlantic and the Pacific. The Gulf of Mexico and the Arctic Sea. In its northern half is the Great Divide, whence waters flow northward through the Hudson's Bay, and eastward and southward to the Gulfs of St. Lawrence and Mexico. The northern boundary extends along the British Possessions nearly 350 miles, and, with a length of nearly 400, it has an area of 83,365 square miles, over ten times as much as New Jersey, and more than New York, Vermont, New Hampshire, Massachusetts and Connecticut together. By its extensive railroad system and two lines of waterway, it is connected with the outside world. There is intense cold in the winter, and intense heat in summer; vegetation makes rapid progress in the growing season; the people are hopeful and enterprising; there has been a remarkable development in material growth and, in a state not thirty years old, almost within calling distance of each other, are two rapidly growing cities, having already an aggregate population of more than 300,000, while, at the western end of Lake Superior is another city hastening to overtake these in prosperity. There are many people in Minnesota from New England; the Scandinavian population is large; Scotch-Irish from western Pennsylvania are quite numerous in the neighborhood of Minneapolis; and people have gone there from Nova Scotia, Newfoundland, P. E. Island, and Germany. The state is said to have a fine system of public schools and a state university largely under evangelical control. How needful that Minnesota, like many other states, should become thoroughly Christian, and we may add, thoroughly American.

The following organizations are carrying on some form of evangelical work in Mexico: The Associate Reformed Presbyterian Church; The Friends; Cumberland Presbyterians; American Board; Baptists; Southern Baptists; Presbyterian, North and South; Episcopalians; Methodists, North and South; American Bible Society; Evangelical Alliance; and the Church of Jesus, which represents an effort to reunite discordant elements with the National Reformed Church. There are 16 missions, 105 ordained ministers, 100 unordained ministers, 180 other workers. 350 congregations, 85 church edifices, 265 hired halls for worship, 18,000 church members, 35,000 adherents, 180 Bible-schools with 6,000 scholars, 110 day-schools with 4,500 pupils, 3 theological seminaries with 50 students, 8 evangelical presses, and 8 evangelical papers. The Bible Society sells and donates thousands of copies of Bibles, Testaments, and Portions of the Holy Book. Even Roman Catholics say "the teaching is good."

CHINA is a vast country. Its sea coast is over 3,000 miles in extent. Its area is more than seven times that of France; forty-four times that of Great Britain and Ireland; one hundred and four of England, and one hundred and seventy-six of Scotland; 1,300 square miles larger than all Europe; and 1,300,000 square miles larger than the United States including Alaska. The Hoang-Ho River is about three times as long as the Ohio, and the Yang-tse-Kiang is longer than the Mississippi and drains a basin larger than the Republic of Mexico. One-tenth of the population get their food from the water of the country. The coal-fields are said to cover an area of 419,000 square miles; and by the side of the coal is iron ore. The surface of the land varies from the sea level to a line of perpetual snow. The great road between Canton and Peking winds through a pass 8,000 high. At Canton the thermometer seldom falls below 50°, but at Peking one may be ice-bound. Almost every kind of vegetation would probably flourish in some part of the empire; and any animal find somewhere congenial surroundings. This far-extending land comprises one-third of Asia, and one-tenth of the habitable globe; and covers seventy degrees of latitude and forty of longitude.

FROM DR. SWINNEY.

[Furnished for publication by Mr. Cottrell.]

SHANGHAI, China, May 18, 1887.

REV. I. L. COTTELL: Dear Sir,—Your letter, requesting some word from me, to be sent you at the Eastern Association, came in last evening, but I think my reply can barely reach you at the North-Western Association. In all departments of Christian work in every part of the world, the workers realize to the full extent the amount that is to be done. Those outside may have something of

an idea, but an experience in any one direction is a proof of a knowledge in that matter. So with our work here. We feel the pressure of its extent on every side, and are putting forth our strength to it in proportion, though it may be difficult for one living on the other side of the globe to realize its magnitude, its needs and demands. My words would be much plainer to you if you could imagine yourself here for a few moments in the midst of this heathen darkness.

All know the power of circumstances and surroundings in childhood in molding character, and when we take into account also that of hereditary influence—not for four or five generations, as in America, but away back from the ancients even to the present time, all complete in heathenism, superstition and sin—we can perceive, in a measure, the condition of the human beings that surround us. In their habits they have cultivated cunning and artifice for the gaining of selfish ends, to the exclusion of almost every other quality of mind and heart.

Without a knowledge of, and belief in, an omniscient and omnipresent God, who can look into their hearts and motives, they feel they can do any evil whatever with the trifling penalty—the possibility of being found out. With vague ideas of their gods and no knowledge of revelation, generation after generation lives and goes down to the grave. Sometimes the mere view of the numbers that crowd the roads and streets, lanes, yards and homes, and everywhere, without a knowledge of God and the love of Christ, is quite overwhelming.

As I talk with the patients in the dispensary about their souls and need of salvation, I find some days there are not any, and then again at other times there may be about three or four in a hundred, who have ever heard of the gospel before. Precious souls for whom Christ died, for whom he was nailed upon the cross and became a willing sacrifice.

I look into the faces of so many in a day, take their pulse, talk of their distresses, give them medicine, and speak of the disease of the soul, and point them to the Great Physician, if I have a moment's time; but many days I bow my head to the work of caring for their suffering bodies only, being scarcely able, alone as I am in my department, to do even that, when the numbers are large. What a vast crowd for me to meet at the judgment day! Am I doing my duty by them? Am I straining every nerve to do my best for their bodies and souls? Do I miss a single opportunity in the hurry and the responsibilities of the day, for their spiritual good? Is any one coming to help me? Is there any lady in America among our churches who feels her share in this responsibility, that because she is not here to help, some souls go away from the dispensary without hearing of Christ? If there is such an one, does she feel it? Is she losing the sweet peace of telling others of the Redeemer's love? Does she think of the inexpressible joy of a redeemed soul in heaven coming up from this benighted land, to praise God through all eternity for having heard of the Saviour's name? Or if she cannot come, is she sacrificing to send some one in her place? I know of one in another denomination who alone supports a missionary in the foreign field; and besides her own earnest work in the home land; when she lies down to rest at night the sun is just rising in these Eastern lands, calling her worker to begin a new day, and thus, throughout the twenty-four hours, either she or the one she sends is laboring for the Master. When we think of the shortness of life, and how great the need in the Lord's vineyard, we surely must feel that we have something to do, and that right early.

My acquaintance with the denomination at home is not very extensive, yet I know of several women, any one of whom could support an additional missionary here; and who of us could say how much joy and greater interest in the gospel by the blessing of God, such an act would bring to her own heart as well as good to the souls of the heathen here? While there is a single nation, people, or even a tribe in the world, that has not yet heard of God's love through Christ, the church is responsible, and must give an account whether it will or will not send the glad news of the gospel to such.

I have often rejoiced as much as any one could, in the ability to alleviate bodily sufferings both at home and in this land, but I think I have never had such fullness of joy in anything, as in trying to point these darkened minds towards the light that radiates from the cross.

What the blessedness of his people may be in heaven we can only imagine, but I sincerely wish that others may have the pleasure of tasting and seeing that the Lord is gracious and abundantly blesses in soul, even

in this world, those who go forward to do his bidding.

Your neighbors who have lived under the gospel all their days and resisted it, have the teaching of better lives before them, with the Bible, and the influence of the pulpit and the press continually, while those who have never heard of the glad news of salvation, are entirely without the pale of these blessings and in utter ignorance; whether you are at leisure or at your work, at home or abroad, by day or by night, the burden of these unconverted souls must rest heavily upon your hearts, if you are truly the children of God. I close with this most earnest desire, that all may feel the pressing need of the heathen to hear of the Saviour, the Lamb of God that taketh away the sins of the world.

FROM H. B. LEWIS.

BEREA, Ritchie Co., W. Va., June 7, 1887.

The following is my report for the first quarter on this field. I arrived here March 3d, found the religious condition of the Ritchie Church quite low. The community had suffered materially with measles during the winter, which had seriously affected the attendance of the people at the appointments of the church; consequently, the attendance was small, and but little done in any of the departments of church work. I commenced visiting among the families during the week and preaching on the Sabbath. The health of the community soon improved, the attendance increased, and the interest soon became better. The church seemed to take new courage by having stated preaching, and expressed much satisfaction in being permitted to listen to the ministrations of the Word of life. We commenced to hold an afternoon prayer and conference meeting on the Sabbath as soon as the weather became settled and roads suitable, which has been well attended, and the interest has steadily increased, a goodly number taking part in the meetings. On reorganizing the Sabbath-school the 1st of April, I was chosen superintendent. I hear it remarked that the school is doing much better than before—members and interest still increasing; 107 pupils are enrolled. Attendance at the preaching service is good, with the house nearly filled and a marked attention to the services. Labor performed as follows: Number of weeks, 13; sermons, 15; number of visits and calls, 57; many of these were closed with prayer. Three of these sermons were on Sundays. The Association occupied the last Sabbath of the quarter.

FROM G. W. THREKELD.

SHEPHERDSVILLE, Ky., June 29, 1887.

Dear Brother Main,—I drop you a note this morning, relative to my work here. I came on this field the first of this month, and have put in the time the best my strength and surroundings would enable me to do. The effort is, in a large measure, a success. New converts to the Sabbath have been brought into the church, two upon a profession of faith, a man and wife, two leading members from the First-day Baptist Church, whom I baptized last Sunday; and the entire Sabbath cause greatly revised. Two more working members of the same church are now confidently expected to come right into our ranks at an early season. This month's work has done much to move our cause along and strengthen the little church here. Have preached 23 discourses, and delivered 2 lectures, making 25 regular meetings in which our doctrine and practice as a people have been thoroughly set forth, and made about 25 visits. I have also attended one First-day Baptist meeting. Some persons, when our cause is presented, get angry and fly off; but the better informed and better sort are favorably impressed. I shall start Friday, July 1st, for Ohio county. Will write you from that field. My health does not improve fast.

SIAM.

This country has many physicians, but, as a rule, their ignorance and stupidity is remarkable even for Asia. Their number is unusually great in proportion to the population, because of a custom prevailing, especially among the Laos, of changing physicians every day. Although, under an enlightened king, the country is making commendable progress in many directions, native doctors still have preference even in the palace of royalty, and the foreign missionary physicians are called in only when the native practice has failed. The Siamese Materia-Medica includes bones, tiger and bear teeth, sea-shells, fish skins, crocodile blood, snake galls, bird's eyes, raven's bones, alligator shells, stones, and chips. Special dependence is placed upon great combinations. The plant often heard from the poor victim is: "I have taken pots full of medicine and am not cured." Scores of kinds of ingredients are often given in a single dose. A Bang-kok physician is known in one instance to have included in a single prescription one hundred and seventy-four ingredients, the whole to be taken in three doses. Four or five pots full of medicine are

not infrequently given to a patient, each pot holding from four to five quarts. A pint for a single dose is not unusual. Children are sometimes left to die, because the doctors say they are too small to take the quantity of medicine required to cure them. The ambition of each native doctor is at every call upon a patient to dose at once, with every and all medicines at his command.

It is very customary to hang up receipts of great merit upon walls and marble tablets. Thus, on a temple in Siam, you may see, as an assured prescription for small-pox, the following: "One portion of conch shell, two kinds of aperient fruit, one portion of each; one portion of asafoetida; one of borax; one of ginger; nine kinds of pepper; including the hottest, a portion of each; four kinds of cooling roots, a portion of each; one of an astringent root; four kinds of drastic cathartics, including the fruit and leaves of the croton plant, one portion of each; one of rhubarb, and one of epsom salts. Boil in three measures of water until it be diminished to one measure of the decoction. Then squeeze out the oily parts; dry and pulverize. A woman may take the weight of thirty cents in silver" (a coin a trifle larger than a dime), "and a child may take the weight of seven and a half cents in silver."

Generally, that medicine is considered the best which has the largest number of ingredients and is the most nauseating.

Wind is considered the great cause of disease.

Nine times out of ten when natives are asked what is the matter, they will reply, "Pen-lom" (wind).

When little children are suffering from measles, cold water is poured over them. Cholera patients are often fed on cucumbers and unripe watermelons. Every native doctor's residence is provided with the god of medicine. Into the hands of the idol every prescription is placed for blessing, before it is administered to a patient. One good thing, if the latter dies the doctor can collect no fee.

It is believed that bad spirits cause much disease, and they must be propitiated by gifts of rice, fruits, flowers, and cloth.

Many times the demons of pain are expelled by pounding, beating, even thumping with sharp instruments upon the body of the poor victim. In times of epidemic the native doctor will mumble prayers and incantations over bits of string, and then cut them into five pieces and tie them around throat, wrist, and ankle. Lanterns are suspended over their houses, and they make little boats of banana leaves with wax candles in their center and float them on the rivers—all to propitiate the evil spirits.

When one has died in the house they will hang a net over the door leading from the room of the corpse, so as to bar the evil spirits from coming through and afflicting others with the disease.

The traveler in Siam is constantly meeting loathsome diseases, such as leprosy and small-pox, and there is not the least effort manifested to seclude or isolate the patient from the family. Indeed, the houses of the masses are very small, simply little dark huts; there is consequently no privacy. The sanitary condition of the people is very deplorable, and makes imperative demand upon the medical work of Christian missions. At the time of motherhood great reliance is placed upon brutal pounding, and subsequently for thirty days the mother is roasted beside a hot fire, to replace, as they say, the exhausted fire of vitality.

Among the women there is much droll, stupid insanity.

There are no asylums, no homes for the aged, blind or poor, and no hospitals for the sick; there are no charitable institutions whatever. But the blind and aged can find shelter and some food from the priests at the temples. Hospitals are sadly needed, especially for women, in the charge of women. And few institutions for Siam would be so great a blessing as a school for native trained women nurses.

The Siamese employ male physicians except in confinement, and then depend upon ignorant, elderly women. There is consequently a large and unnecessary loss of life. The women of Siam are not secluded, except those of the palace, and move about freely upon the business streets, doing most of the buying and selling. The men prefer to sleep and gamble, and let the women do the work.

While the women are the most vigorous part of the population, they are considered only family drudges. They really deserve, as well as need, more than do the men, the benefactions of the most advanced medical science.

And we should not forget the missionaries themselves. It is cruel not to locate at every station a thoroughly qualified physician, and to provide him or her with a well-supplied dispensary. Think of a valued missionary stricken down at Petchaburi and no physician short of the capital, one week distant by native boat!

While there are no Zenanas in Siam, custom so often requires exclusive female attendance in the sick-room, that the missionary-woman physician has special opportunity of teaching of Christ and his love, at a time when the soul is longing most for sympathy and rest. In the hours of motherhood Buddhism, the falsely called "Light of Asia," holds out the prospect, in case of death, only of an unending service to the god of the under world, where these women must carry water in leaky buckets to quench the fire around his burning feet.

Our women missionaries, especially when qualified as physicians, can give comfort and tidings of a brighter hope.—Mrs. Bainbridge.

Sabbath

"Remember the Sabbath-day. Six days shalt thou labor, and on the seventh day is the Sabbath of the Lord thy God."

THE SABBATH

BY REV. E. W.

In the Cynosure of May a correspondent, the folio given for our observance on the first day rather than of the week: "1. It is the letter of the law that demands. 2. Christ rose from first day of the week, and toic example of meeting, alas, giving on that day."

This, I think, sums up tion, but may I be allowed a little, not by way of prole statements which need way of enlargement? Th here summed up because wholly with Scripture. fathers did, or what Consta know little and care less. the Spirit, in the Word, w to know.

1. "It is the spirit rath of the law that demands This Bible statement is the key to the situation. gar, and Ishmael, and Isra and the ritualist, and the carnal nature, the unregene other side is Abraham, an typical Israel, and the spir the new world, the new nat By the law, in the New Te the legal principle having representative in the Decalo principle, the "ought" an at the foundation of all mo bone of the moral world. world is the world of man world, as distinguished f world. In this world the the highest realm, and mo est duty. It is the basis o pertains to right conduct— is the religion of this wor man conceives of no religio than moral principle.

But the believer in Jesu better country. He belon John 17, and the book o will be there visibly and b he is there spiritually an there. He is in the spiri the moral, and his law is relation to the Decalogue man. See Romans and G therefore break it? No in trary, only he can truly ke depends for its power up This is broadly illustrated. The first part of each Epis and the last part is more Epistle moral duty is basee logue, but on Jesus Christ the old law in order that new one. Note, secondly is the Decalogue honored, to it. We were sinners, by God's holy law. Jesus say, "The law is hard on your penalty, and make u This is, practically, the t day believers. But he law is just. It condemns die. Its righteous verdict But I will die with you, because I live you shall take your cross and foll camp!" This spiritual nary. It is actually reali the Holy Spirit in every r as the result we stand on the resurrection side the law is on the other si between. In Christ, th the law. We obey it as not that, but Jesus, is action. We stand with nevermore! By the spir we mean the law as interp Christ, beginning with Mount and continuing ment. The law thus i spirit;" the law uninter ter."

2. "The example of t ties." By this exampl tion of the foregoing to bath-keeping. Jesus m first day of the week of the week because it is know it. Why? To ab third day? If this wa have been told the day of it was because he met day. And in proof of th them again on the next omitting the Sabbath proof that "after eight see the same expression "after six days," in M marking our Lord's exa we are standing with hi he was "in the world," day. After his resurre record goes, he kept on the record was so prepar We are, as revealed to standing with Jesus; b as he does so must we d or leave him. We, th meet, for worship, o week.

The example of the this example of Christ

**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."

**THE SABBATH.**

BY REV. E. W. HICKS.

In the *Cynosure* of May 20th, in reply to a correspondent, the following reasons are given for our observance of the day of rest on the first day rather than the seventh day of the week: "1. It is the spirit rather than the letter of the law that demands our observance. 2. Christ rose from the dead on the first day of the week, and we have the apostolic example of meeting for worship and alms-giving on that day."

This, I think, sums up the whole question, but may I be allowed to open them up a little, not by way of proof, for they are Bible statements which need no proof, but by way of enlargement? The whole matter is here summed up because we are concerned wholly with Scripture. What the church fathers did, or what Constantine did, we may know little and care less. But the mind of the Spirit, in the Word, we need very much to know.

"It is the spirit rather than the letter of the law that demands our observance." This Bible statement is the citadel. It is the key to the situation. On one side is Hagar, and Ishmael, and Israel, after the flesh, and the ritualist, and the world, and the carnal nature, the unregenerate man. On the other side is Abraham, and Isaac, and the typical Israel, and the spiritual believer, and the new world, the new nature, the new man. By the law, in the New Testament, is meant the legal principle having its head and representative in the Decalogue. This legal principle, the "ought" and "ought not," is at the foundation of all morals; it is the backbone of the moral world. And the moral world is the world of mankind. It is *this* world, as distinguished from the heavenly world. In this world the realm of morals is the highest realm, and moral duty the highest duty. It is the basis of conscience. It pertains to right conduct—nothing more. It is the religion of this world. The natural man conceives of no religious principle higher than moral principle.

But the believer in Jesus is a citizen of a better country. He belongs to heaven. See John 17, and the book of Ephesians. He will be there visibly and bodily by-and-by; he is there spiritually now. His spirit is there. He is in the spiritual realm, beyond the moral, and his law is Jesus Christ. His relation to the Decalogue is that of a dead man. See Romans and Galatians. May he therefore break it? No indeed. On the contrary, only he can truly keep it, for the moral depends for its power upon the spiritual. This is broadly illustrated in every Epistle. The first part of each Epistle is about Christ, and the last part is moral. Note: In each Epistle moral duty is based not on the Decalogue, but on Jesus Christ. We are dead to the old law in order that we may live to the new one. Note, secondly: In this way only is the Decalogue honored, viz., by our death to it. We were sinners, condemned to die by God's holy law. Jesus came. He did not say, "The law is hard on you. I will bear your penalty, and make up what you lack." This is, practically, the theory of seventh-day believers. But he said rather, "The law is just. It condemns you and you must die. Its righteous verdict must be honored. But I will die with you, and for you, and because I live you shall live also. Come, take your cross and follow me without the camp!" This spiritual death is not imaginary. It is actually realized by the energy of the Holy Spirit in every renewed soul. And as the result we stand now with Jesus on the resurrection side of his tomb. But the law is on the other side, and his tomb is between. In Christ, then, we are dead to the law. We obey it as no others can; yet not that, but Jesus, is our highest rule of action. We stand with Jesus, to leave him nevermore! By the spirit of the law, then, we mean the law as interpreted to us by Jesus Christ, beginning with the Sermon on the Mount and continuing through the Testament. The law thus interpreted is "the spirit;" the law uninterpreted is "the letter."

"The example of Christ and his apostles." By this example we discover the relation of the foregoing to the question of Sabbath-keeping. Jesus met his disciples on the first day of the week. We are told the day of the week because it is important for us to know it. Why? To show that he rose the third day? If this was the reason we would have been told the day of his burial. We say it was because he met his disciples on that day. And in proof of this he tells us he met them again on the next first day of the week, omitting the Sabbath in the record. For proof that "after eight days" means a week, see the same expression in Luke 9: 28, called "after six days," in Matt. 17: 1. While remarking our Lord's example remember that we are standing with him. Before his death he was "in the world," and kept the seventh day. After his resurrection, so far as the record goes, he kept only the first day. And the record was so prepared as to be our guide. We are, as revealed to us in the Epistles, standing with Jesus, beyond his tomb, and as he does so must we do. We must do this or leave him. We, therefore, continue to meet, for worship, on the first day of the week.

The example of the apostles agrees with this example of Christ. They never, in the record, observe the seventh day except in

Jewish meetings. In Troas it is expressly said that they met on the first day of the week. It has been claimed that, by Jewish time, that was on Saturday evening, and Paul went away on Sunday. But Troas was a Roman city, a Roman "colony," and why should it observe Jewish time? And as to the church, the only name mentioned in the church or congregation is Eutychus, a Greek. That name, surely, is small proof that the people to whom Paul preached brought their calendar from Judea. Roman time was like ours, beginning at 12 o'clock.

The seventh day Sabbath occupies the same place and represents the same principle in our day, that circumcision did in the days of the apostles, and thorough study of the whole question would be of very great spiritual profit to every Christian. We should not only hold, but know, the truth.

**A LEGITIMATE REQUEST.**

When we are told that the Sabbath is or was a Jewish institution, and that it has been abolished or changed to the first day of the week, we ask those taking such positions to give us—

1. A text which calls the Sabbath of the fourth commandment a Jewish Sabbath.
2. A text which states that God has changed the Sabbath of the fourth commandment from the seventh to the first day of the week.
3. A text which commands the first day of the week to be kept in memory of Christ's resurrection, or for any other reason.

The *Christian Oracle* (Disciple paper, Des Moines, Iowa,) thinks it "very easy to ask such questions with an air of bravado," and says: "Let us try it a little. Jesus said to his apostles after his resurrection, to go and make disciples of all nations, those that had the law and those that had it not, and said to them, 'Teach these disciples to observe all things I have commanded you.' Now the apostles went out and 'taught all things' that Christians must observe. Now we will give a reward of \$10 to any one who will find an answer to any one of these three questions—

1. Where is the text in which the apostles commanded Christians to observe the seventh day as the Sabbath?"
2. Where is the text that shows that Christians met on that day for worship?"
3. Where did an apostle ever condemn a Christian for not keeping the Sabbath?"

These questions the *Oracle* offers as a parallel to those first named. Perhaps it thinks this an exhibition of good logic. But here is where the surprise comes in; that men who have reached years of maturity and who are living under the shadow of a "university," should apparently be unable to discern the difference between these two series of propositions, and should offer the latter as an equivalent of the former.

We do not contend for the observance of the seventh day as a new institution, resting upon new obligations. It is simply the continuance of an already ordained and explicitly commanded. Why, then, should we look for a repetition of the command? Why should we call upon the apostles for any command concerning it? We might just as reasonably call for a formal re-enactment of the Constitution of the United States upon every change of administration. Such a proposition is about as thoughtless and short-sighted as could well be conceived.

But how is it with the first day of the week? This comes in as a new institution, either as a successor of the original Sabbath by means of a charge, or as an independent rest day, the former having been abolished to make way for it. In the face of such claims as these, it is perfectly logical and legitimate to call for some proof for the innovation. Hence we say, give us some text to show that the original Sabbath has been abolished, some text that it has been changed, or some command for the observance of the new institution. And unless they can do this, it is an imposition upon common sense to urge upon us that we are under any obligation to keep it, or are released from the prior obligation of the antecedent institution.

The *Oracle* says the apostles went out and "taught" all things that Christians "must observe." Now as the apostles certainly taught nothing concerning Sunday-keeping, it follows that Sunday-keeping is not among the things which Christians are to observe. Yet the disciples reverence Sunday as the Lord's-day. It certainly seems very strange, if the Lord has reserved to himself one day in each week as his (and it is no "Lord's-day" if he has not)—it seems very strange that he should lay no obligation upon any one to pay any regard to it.

The disciples kept the Sabbath this side the cross where everything distinctively Jewish was taken out of the way, and they kept it, too, "according to the commandment," the record thus showing that the commandment was still in force: "And they returned (from the burial of Christ), and prepared spices and ointments; and rested the Sabbath-day according to the commandment." Luke 23: 56. How timely for the Sunday institution would be some such testimony as this in its behalf—if, for instance, Acts 1: 12 could be made to read like this: "Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a Sabbath-day's journey, and rested the first day of the week, instead of the seventh, as the Lord had instructed them!"

What longing there has been for a text of this kind; but the "aching void" can never be filled; for the testimony is nowhere to be found. Give us some passage like this and we will keep Sunday also; but until you do we shall "stand fast in the liberty where-

with Christ has made us free," and not come into bondage to an institution which has paganism for its father, and Roman Catholicism for its mother.

A complete safeguard against all this confusion of ideas set forth by the Disciples and all other Antinomians, the reader will find in the thought that God will judge all men by one uniform standard at the last. What is sin in one age of the world is sin in another. From first to last it is violation of the great moral principles of God's government, touching our duties to himself and to our fellow-creatures. "Sin is the transgression of the law." 1 John 3: 4. And these principles find expression in the Decalogue, written under the shadowy dispensation on tables of stone, but under the gospel written in the heart. Jer. 31: 33, Heb. 8: 10. Among these is the Sabbath. "And hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God" (Eze. 20: 20) "that doth sanctify you." Ex. 31: 13. It is as important now as at any time, that people be sanctified by the Lord Jehovah; and the constant outward sign of connection between God and his people is his Sabbath.

In Rom. 2 Paul puts all men, both Jews and Gentiles, on the same footing, all to be rewarded according to their deeds, without respect of persons. Only the Jews having greater light than the nations around them while they were God's chosen people, fall under greater guilt for transgressions. But the dim shadow in the hearts of the Gentiles, of that law of which the Jew was for the time being God's appointed custodian, will show the justice of their condemnation, in the day of judgment. The standard is the same; the guilt is proportioned to the light enjoyed, and the integrity with which that light is followed. James warns all Christians that they "shall be judged by the law of liberty;" and to show what law that is, he declares that it is the one which has among its formal enactments the precepts, "Thou shalt not commit adultery," and "Thou shalt not kill." James 2: 10-12.—*Review and Herald.*

**Education.**

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

**THE RELATIONS OF LIBERTY AND LAW.**

There is no liberty without law. But there may be law without liberty, and under such law you may have order, system, a certain amount of fruitfulness. Crush a man's mind out, stop his thinking, and set him to some simple toil that he may learn to do mechanically, and he may be kept at that, and may succeed, and do it well; but that is all. You have order, system, a certain result; but no improvement. That man's liberty under law is just the liberty of a machine—the liberty to move in certain grooves and to keep moving there through the dreary round of years. That is just the liberty of whole peoples under some governments. That is the way tyrannies rule. So despots impose their will. Is it any wonder the armies of Europe number eight millions of men ready for the awful havoc of war?

But man was born to think—made to think. The thinking faculty cannot wholly be stamped out of him. What he was made for, it is best he should be allowed to do. He will do it in the long run, even at the expenses of blood. And governments are finding it out; finding out, too, that thought increases efficiency, widens capacity, multiplies agency; that the bayonets that think charge the best; that the rifles with intelligence behind them, carry the farthest and the surest; that optional industries cease to be mechanical; that when brain guides the plow it will turn a better furrow this year than the last.

But how far shall this be carried? Governments are afraid. The few in power wish to stay there. So they repress and fetter their peoples. They bind them about with laws. Behind these laws they put force, and compel obedience. They are not laws of the people's framing, but of those who claim a kind of divine right in the people. They are felt, therefore, as restraints. The more men are taught to think, the more these restraints gall and fret and chafe. They begin to say, "Whence this man's right to make law for me, unless I give him the right?" Then come restlessness, feverishness, trouble, blows, blood. The rebound may be to license and riot and anarchy—to swing back again to order, only under a strong arm and the hoof of power. By-and-by, however, the pendulum will set midway, and the world will have peace.

That government is the best which is not felt. The least felt government is self-government. And we are at this state; happily born unto this freedom. With a great sum of treasure and blood it is being purchased by the nations of Europe. England is reaching it by troublesome but peaceful revolution. It is our birthright. As we make our own laws, there is no restraint upon our liberty in keeping them. For self-imposed restraint is highest freedom.

Indeed, so utterly with us did government as an organized and definite power drop out of view in self-government, that to some it seemed as if all patriotism were clean gone from us, and that the American people in their pæns to liberty and their pursuit of the dollar, had no country. But the country only needed to be put in peril of armed rebellion to elicit a love, a devotion, a spirit of sacrifice that astonished the world, and when the peril was over, back the mighty

armed force melted into the pursuits of peaceful industry. The liberty that makes laws for itself and sets its own metes and boundaries is tempted to no license, as it is tempted to no tyranny. Hence the relations of liberty and law have, with us, their best adjustment. There are no such sticklers for liberty and no such reverers of law as the American people. But the liberty is not a license—the law is not a shackle. Each is an intelligent preference. We freely move in the grooves of law. If we do not like them, we need not break them. It is ours to change them.—*Herrick Johnson, LL. D.*

**THE NATIONAL ASSOCIATION.**

The National Association of Teachers, which met in Chicago, in the early part of July, was the largest and most representative convention of the kind ever held in this country, if not in the world. An exchange summarizes the resolutions of the body as follows:

1. That the lines of growth along which our school system should develop may be outlined as follows: 1. A more general study of the Philosophy of Education. 2. An extension of the strictly professional training in normal schools. 3. A more complete divorcement of school offices from politics. 4. Greater care in the selection of school officers, superintendents and teachers. 5. The extension, wherever practicable, into rural districts of expert school superintendence. 6. A more stable tenure of office. 7. The extension of the school year and the increase of teachers' wages in rural districts. 8. The adoption of some plan whereby meritorious teachers after long service may be honorably retired. 9. The passage of laws where necessary to secure attendance at the public school of all persons of school age who are deficient in the rudiments of an English education. 10. The increase of public libraries and the establishment of a closer relation between them and the schools. 11. The fostering of the kindergarten and the application of its spirit and methods into the lower primary grades. 12. The recognition of the value of industrial art. 13. A more earnest attention not only to instruction in the fundamental principles of morality, but also to a careful training of pupils in moral character. 14. Increased attention to instruction in civics as a special preparation for the duties of citizenship. 15. The value of musical instruction.

That we specially commend to Congress the National Bureau of Education as an agency of increasing value and worthy of more liberal support.

That we reaffirm our convictions of the urgent necessity of temporary federal aid in the education of illiterate masses of the South.

That we express our profound interest in the education of the Indians; heartily commend the spirit of liberality shown by Congress in the matter, and call special attention to the important and encouraging results already achieved.

That we recommend to the several state legislatures the adoption of laws: 1. Requiring instruction to be given in all public schools in physiology and hygiene, with special reference to the injurious effects upon the human system of alcohol and narcotics. 2. Laws suppressing the publication and sale of impure literature. 3. Laws forbidding the sale of tobacco to youth.

**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."

**SHUN THE APPEARANCE OF EVIL.**

An old Chinese proverb says, "Do not stop in a cucumber field to tie the shoe." The meaning is very plain. Some one will be likely to fancy that you are stealing fruit. Always remember the injunction, "Abstain from all appearance of evil." Do not stop under the saloon porch to rest yourself however shady the trees may be, or however inviting the chairs. Some one may fancy you are a common lounge there, and so your good name be tarnished. Don't go to a liquor saloon to get a glass of lemonade, however refreshing it may seem to you. Rather buy your lemons and prepare cooling beverage at home, where others may share it with you, probably at no greater expense than your single glass would cost you. Somebody seeing you drinking at the bar will be sure to tell the story and will not be particular to state that you were drinking only lemonade. Then, too, if you are careless about the appearance of evil, you will soon grow equally careless about the evil itself.

**POWDERLY ON RUM.**

From his recent Boston speech: Now, a word about the great curse of the laboring man—strong drink. Had I 10,000,000 tongues, and a throat for each tongue, I would say to each man, woman, and child here to-night: "Throw strong drink aside as you would an ounce of liquid hell." It sears the conscience; it destroys everything it touches; it reaches into the family circle and takes the wife who has sworn to protect and drag her down from her pinnacle of purity into that house from which no decent woman goes alive. It induces the father to take the furniture from his house, ex-

change it for money at the pawn-shop, and spend the proceeds in rum. It damns everything it touches. I have seen it in every city east of the Mississippi, and I know that the most damning curse to the laborer is that which gurgles from the neck of the bottle. I had rather be at the head of an organization having 100,000 temperate, honest, earnest men, than at the head of an organization of 12,000,000 drinkers, whether moderate or any other kind.

Mr. Powderly, in his recent speech at Lynn, Mass., said: "In one Pennsylvania county in a single year \$17,000,000 was spent for liquor, and it was estimated that \$11,000,000 of the amount came from working men." He urged working men to keep clear of the liquor saloon. Compliance with this advice will do more to improve their condition than all the strikes they can get up in a century.

**MOBAL HEROISM.**

A hereditary taint or natural craving for some stimulant is no reason to justify its indulgence; rather the contrary, as illustrated in a morbid desire to steal. The desire or inclination we may feel to take what does not belong to us is the best possible reason why we should be on our guard to resist the first impulse in that direction. Natural inclinations are often our worst enemies when they are allowed to dominate our lives. All our natural susceptibilities are to be watched and dreaded like so many lions in our path, or infectious diseases, to which our bodies are liable when we are unprotected, or willfully go where these diseases are prevalent. To have a holy horror for the poisonous effects of alcoholic beverages in the stomach is the best guarantee that we are secure from the allurements of the gilded saloon, and the fatal effects of alcoholic poison to carry us down to a drunkard's doom.—*Demorest.*

**BAD FOR THE LICENSE SYSTEM.**

An exchange has this to say of the license experiment in Worcester, Mass.:

"The temperance people of Worcester are just now letting the restored license system preach for them, and this very effectively. The complaints come from all sides of the evils of increased drinking, and the street sights and scenes are in marked contrast to those of last year at this season. For the first twelve days under no license last year there were less than twenty arrests, and this with the avowed disposition to gather all such cases in for the sake of evidence. For the first twelve days of license of the present year there have been one hundred and seventy-nine arrests for drunkenness. One general temperance fact is worth stating. For eighty-three miles from Boston to Athol along the Fitchburg railroad there is not one town that permits the sale of drink."

**THE FIGHT AGAINST THE SALOON.**

The movement against the saloon gathers strength as it proceeds. Everywhere through the Union—north, east, west and south—the people are rising in rebellion against the rule of rum. Restrictive legislation in various forms, and constitutional prohibition, are the principal lines along which the warfare proceeds. During the present season the legislatures of no less than twenty-one states have been called upon to consider the drink evil, and take action towards its suppression. In nearly every one of the states something has been done to check the growth of the saloon and curtail its power. High-license laws, local option and prohibitory amendments, are the order of the day. Never before in the history of the temperance cause has the feeling against the liquor traffic been so deep, so widespread, so earnest, so determined as now.

The most powerful of agencies, the public press, has at last arrayed itself against the traffic; many of the leading secular journals of the country have adopted a tone of bitter hostility to the grogshop, and are attacking it daily, with all the force and ability they have at command. No stronger or more effective arguments against the saloon can be found anywhere than those put forward in the editorial columns of some of the New York dailies. The gain for temperance in this direction has been of the most significant and promising character. Public men, too—men of affairs, judges, statesmen, political leaders—who have hitherto held themselves aloof from the discussion of temperance, are now taking sides in the conflict; and many of the ablest and best of them have openly declared against "the business of manufacturing drunkards."

The lines are being more sharply drawn every day between the adherents of the rum-shop and the friends of peace, order and sobriety. The hour is at hand when every man must make a decision in this matter. And, when it comes to this issue everywhere we cannot doubt where the majority will stand. The sentiment of the country is overwhelmingly against a continuance of the saloon domination. There can be no mistaking this fact. The present movement is not dependent upon a wave of popular excitement; it is not born of passing enthusiasm. It is the outcome of years of wrong and suffering induced by the cursed drink traffic; it is a revolt of the people against a power whose reign of outrage, vice and crime has become too terrible to be longer endured.—*Observer.*

## The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, August 4, 1887.

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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"But the good deed, through the ages  
Living in historic pages,  
Brighter grows and gleams immortal,  
Unconsumed by moth or rust."

DR. HORATIUS BONAR, of Edinburgh, Scotland, has been in the ministry for fifty years, and is now making arrangements to retire from active work. He is an able and earnest preacher, a somewhat voluminous writer, and the author of some of the most beautiful Christian hymns in our language.

THERE is food for thought in the homely saying of an old theologian that religion is not sugar, but salt. The world is not to be saved by a little sweetening, but by contact with a pungent, penetrating, pervasive power which arrests its inherent and deadly tendency by the infusion of its own sharp and savory life, making tasteful and useful that which is insipid, hurtful, and corrupt.

A PRIVATE LETTER from a subscriber in Flandreau, Dak., states that on Tuesday, July 26th, a most destructive hail storm visited that section of the country, entirely destroying standing grain and other crops in its course. The writer of the letter lost all his grain of every description, leaving him utterly destitute. We have not learned how large a territory has thus been devastated. It is gratifying to know that such visitations in that country are not common.

IN theological discussions, a distinction is made between moral and positive precepts. The distinction is misleading if we think of moral precepts as opposed to those which have no special moral bearing. The terms are used simply to denote, on the hand, precepts the reasons for which are obvious, and, on the other hand, precepts the reasons for which we do not readily see. The former are moral, the latter, positive. To the former class belong the command of God, "Thou shalt not kill," and the instruction of a parent to his child not to put his hand into the fire lest he be burned. Of the latter class are many of the directions concerning the details of the sacrifices, etc., of the Old Testament, such as the appointment of two young pigeons in the place of a lamb under certain circumstances. In this case we can see no good reason why two rather than three, or any other number, should have been chosen, except that it pleased him whose right it is to rule to so order it. Moral precepts express the will of the law-giver along lines which commend them to our understanding and approval; positive precepts express the will of the law-giver independently of any such understanding. God's law of the ten commandments are of the former class. Its precepts are moral precepts, based in reasons which commend themselves to every thinking mind and command the approval of all who are disposed to do right. In all his precepts respecting the salvation of men, God also lays his claims upon the judgments and consciences of men, showing them at once the reasonableness of his commands and the duty and privilege of ready and cheerful obedience.

DR. HOWARD CROSBY, in an article on "The Forgotten Cause of Poverty," published in the August Forum, scores some strong points on the prohibition of the liquor traffic. The prolific source of poverty, in the Doctor's view, is improvidence on the part of the so-called laboring classes. He points out a variety of things in respect to which this improvidence manifests itself, chief among which is the expenditure of money. He shows, out of a long series of observations among the poor classes, in New York city, that the saloons gather up by far the larger share of all the money that comes into the hands of these classes, and says that it is safe to say that if the saloons could be entirely suppressed, four-fifths of the poverty of New York would be done away. He then concludes that if it be the province of government to cut off the sources of crime and misery, it is the paramount duty of that government to annihilate the saloons. Now

that is just what the "temperance fanatics" have been saying, to these many years. But they think that before this entire suppression of the low saloons can be accomplished, the gilded saloon of every description must be included in the prohibition; and Christian men and teachers must come upon the high apostolic ground of self-denial, expressed in the noble words of Paul, "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend," before much progress will be made in this grand prohibition movement. We hope to meet Dr. Crosby on that high vantage ground one of these days.

### FORWARD.

There is a solemn warning in Scripture against looking backward after having once put the hands to the plow. This was spoken, without doubt, with reference to those who follow, for a time, in the footsteps of the divine Master, and then turn back again into the world; but it may not be a very sad perversion of the warning to apply it to a large class of Christian people who live with their eyes cast continually backward. To them, the day of their conversion was the happiest day they ever saw, and they sigh for the old-fashioned preaching, the hymns of forty and fifty years ago, and the days when religion was an awfully solemn thing. They are not really pessimists, but their eyes are so constantly, so morbidly fixed upon the things that are past, that they cannot see the good things which are spread out within reach of every one who has eyes to see them and a heart to appreciate them. Far be it from us to disparage any good gift of God in any age of the world. The past has been replete with the grace and glory of God; let us thank him for that. But the present is God's gift to us, full of golden opportunities, laden with rich blessing. It were folly in the extreme to let these all slip from us while we look helplessly, hopelessly back to the past. The former days were not better than the present. If they were, it would not help the present to fold our hands and idly mourn over the days which come not again to us. The present is full of blessing, not only for the present, but it holds all the possibilities of the unwritten future. What these shall be depends much upon the manner in which we enjoy and use the present with reference to them. Not more certainly is the spring time, the prophecy and the potentiality of the harvest time, than is to-day the prophecy and power of to-morrow. But it holds no place for dawdling over the issues, experiences, hopes, or privileges of a buried past. Yesterday is dead, to-day is alive and to-morrow is bursting upon us with all the possibilities of usefulness and glory we are prepared for. What then? Let the great apostle answer. "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." That is a good rule by which to live.

### VACATION NOTES.

A trip from Allegany county, New York, to Erie and Niagara counties in the same state, presents nothing very remarkable, either in the fact of such a trip's having been made or in the details of it; and yet there are some things concerning such a trip which may be worth the saying.

Our party consisted of "We," the Editor of the SABBATH RECORDER, who has not had a vacation, except it be for one day at a time, since coming to the office nearly five years ago; "We," the pastor of the First Alfred Church, who, like our revered predecessor, Eld. N. V. Hull, esteems it a privilege as well as a duty to visit the scattered Sabbath-keepers in those counties at least once a year; and "Daniel," our horse, by whose willing and efficient services we were able to make the journey in a most delightful manner. In this brief sketch, we shall make but little effort at individualizing when compelled to refer to the members of our party, but will content ourselves with the use of that convenient first person plural, "We," leaving our readers to judge whether the Editor, the Pastor, or the horse is meant by that obliging monosyllable, or whether all alike are embraced in its ample dimensions.

It was the twentieth of July, at six o'clock in the morning, that our journey began. A moderate but steady drive brought us to Dansville a little after noon. A rest of three hours in the heat of the afternoon proved to be of great benefit to Daniel, and not at all unwelcome to the rest of us.

Dansville is a village of 4,500 inhabitants, situated in the southern part of Livingston

county, at the head of Canaseraga Valley, which is a branch of the Genesee Valley. It is an old town, but remarkably well preserved and modern in appearance. When the earlier settlements were being made in the Allegany regions, Dansville, being at the terminus of the Genesee Valley Canal, was the base of supplies; some of our older inhabitants still have distinct remembrances of the semi-annual trips regularly made to that port. In the spring, the products of the spinning wheel and the loom, together with other articles of domestic manufacture, were carried to Dansville and exchanged for sugar, tea, coffee, and other such supplies, which must last the settlers until the scanty products of the ensuing summer could be raised, harvested, and carried to the same market for similar exchange. It was at this point that our first settlers left public conveyance and pushed their way into the unbroken forests of Steuben, Allegany and Cattaraugus counties; and here for many years the traveler, seeking those regions, exchanged the luxurious accommodations of the primitive canal-boat for the rude lumbering, semi-weekly stage-coach, or possibly, for that still more ancient mode of travel in which each man was his own engine, baggage-car and sleeping-coach combined. To-day a branch of the Erie Railway, and the Delaware, Lackawana and Western Railway bring passengers and freight to, and carry them from, this ancient, modern town just as it is done in ten thousand other cities and towns all over our land, daily, and in some cases hourly, from year's end to year's end.

The business of Dansville to-day may be said to be mercantile, manufacturing and agricultural. The village contains about 70 stores of all descriptions, two flouring mills, three iron foundries and machine shops, two tanneries, several carriage shops, bucket and broom factories, three paper mills, besides numerous smaller shops of various kinds, and three nurseries. These nurseries cover an aggregate of about 500 acres, of land and furnish fruit and ornamental trees for the surrounding country by the hundred thousand. One of the chief features of the town, however, is Dr. Johnson's Water Cure establishment, familiarly known as "The Home on the Hillside." It is situated on the slope of the hill back of the village, and 150 feet above its level; it is one of the first objects seen as the traveler approaches the village and it is seen by him long after he has lost all other traces of the village as he pursues his onward journey. The "Home" has ample accommodations for 300 guests, and is said to be a most delightful retreat; as we had no occasion to beat a retreat, we make this statement on the testimony of others. We must not forget to mention that Dansville has a small seminary for young ladies, eight churches, and two banks.

At 4 P. M., we were again on the road, which lead us in a northwest direction down the Canaseraga Valley, thence into the Genesee Valley and through some of the finest farming country in the state, or in any state for that matter. It was near the close of wheat harvest, but everything indicated a bounteous yield of that staple cereal. As we advanced, the valley widened and the hills seemed to fade away into that broad expanse of field and meadow which delights the eye of every man who has ever called himself a Western man, and prided himself in the verdure and vastness of the goodly land. As there were two such men in our party, the prospect was, of course, doubly delightful. Although wheat was evidently the principal crop of the farmer, it was by no means the only one; fine fields of oats were just beginning to show the golden color, and corn fields of no mean proportions greeted us on every side, with stalks well tassled out, and ears already forming. By these signs we judged the season to be at least three weeks earlier than in our Allegany region. Suddenly, on our right and still ahead of us, one of our party espied a field of dark green vegetation, which, though of low growth, completely hid the ground. What could it be? All speculation seemed in vain, until we came along side of the field in such a way as to look down the long rows, when the single monosyllable, "beans," uttered by one of our party and repeated by the other, resolved the mystery. Now for several miles this seemed to be the principal crop, as field after field came in sight. But the day was waning, and we were becoming weary with the ride of nearly forty miles on a hot July day and with sight-seeing, and so we lapsed into silence, broken by the occasional remark from one or the other of us, "Those are beans."

Just before sunset we drove into Mount Morris, a beautiful town of 3,000 inhabitants in the heart of Livingston county. Our

way from Dansville to this point has run parallel to the Delaware, Lackawana and Western Railroad, on the opposite side of the valley, and to the Rochester and Dansville branch of the Erie, which ran down the midst of the valley, while, a few miles southeast of Mt. Morris, we crossed the track of the Genesee Valley road, familiarly called the "Canal Road," from the fact that from the point at which it strikes this valley its track is laid on the tow-path of the old Genesee Valley Canal.

Arrived at Mt. Morris, our first care was to find comfortable quarters and good feed for Daniel, and then for ourselves. Registering our names at the clerk's desk, we went to supper. As we returned to the office, after supper, to make further arrangements for the night, etc., the clerk remarked, "One of you gentlemen is of the same name as myself." Without stopping to determine the grammar of his sentence, we made such inquiries concerning his ancestry as would naturally be suggested by the announcement. There is no doubt that, had we traced the lines of our descent, respectively, far enough back, we should have established an unmistakable relationship. During the conversation we had time and opportunity to observe that, besides the duties which naturally belong to the average hotel clerk, our relative had frequent occasion to go into a little side room where were rows of suspicious looking bottles, to wait upon certain suspicious looking customers. For this reason, we forbore to state to which of our worthy names the gentleman answers.

As we did not reach Mt. Morris until nearly dark, and as we were to leave at four o'clock in the morning, in order to get a good start on our journey before the heat of the day should rise upon us, and as our newly-found relative was not over stocked with information, we shall be obliged to pass this evidently beautiful place without further knowledge of its history, present business character, social or religious life. From our own personal experience we can testify that it is a good place in which to get a good night's entertainment, and a capital place to leave before the natives are astir and before the "sun shineth in his strength."

## Communications.

### WAYSIDE NOTES.

BY REV. J. B. CLARKE.

These Notes have been infrequent of late. Attendance upon your Associations, with the travel and labors connected therewith, and then a stop at home through Commencement week at Alfred, and engagements since, have given little chance for such correspondence. There have been things of interest that might have been noted, some of which, if referred to now, may not perhaps be unseasonably mentioned.

The Associational meetings were better than usual, so they seemed at least, and gave signs of growing spirituality and consecration, and greater harmony and enthusiasm among our people. The conviction is general and heart-felt among them that the Lord has called Seventh-day Baptists to a great work, and that he is ready to richly reward all our labors of love for his truth's sake. Everywhere we have mingled with brethren who are true to themselves and to God, and their faith in the triumph of his cause is greater than ever. There is much in this intercourse to quicken one's spiritual life, and confirm one's hope of the ultimate victory of the kingdom of our Lord. May the future prove that his hand, all conquering, has led us all the way.

Such pictures as form the memory of our stay of a little more than a week at Alfred are remarkable, and have a blending together which time will never reproduce. First came the grandest giving ever known among us, when old and young, in much heroic self-denial, brought their offerings together to cancel the \$40,000 debt of the University. Then followed the Anniversary exercises so full of the joy that springs from the spirit of liberality and sacrifice, while they furnished some pleasing proofs, that at this educational center an earnest effort is made to give to students spiritual culture as well as mental training, so that if any turn out giants in intellectual attainments and dwarfs in morals, it shall not be the fault of the influences under which they have been educated. Girding anew for arduous work, and trusting in him who never leads to defeat, seemed to be both the watch-word and spirit of the hour. Then just as the glad grateful people, newly inspired, turned to their new burdens, they were summoned one and all, to save their village from destruction by fire. The result,

so creditable to them is known, and needs no repetition here. Tried again and again, and at last by fire, it is to be hoped that great good will be the outcome to the community, beyond what might have been possible under any other circumstances.

Under such varied and vivid impressions we resumed the work of the Tract Society. The two summers past were spent in the West. It was deemed best to devote the present season to the churches in the East. Accordingly a Sabbath has been spent at Plainfield, and at New Market, and at Waterford. Each field has been canvassed with good results. Each one has afforded most cordial words of encouragement. The local work in each is well maintained. Dr. Lewis is summing up with his family at Spring Lake, N. J., with the hope that his invalid daughter may thereby be restored. The change seems to be favorable and inspires hope of her recovery. The Dr. is so near by that his people are not deprived of his pastoral care altogether. Plainfield, as a city, is growing in beauty and business. The new works of the Providence Tool Co., in process of building, are located not far from the Potter Press establishment. The proprietor of the latter is abroad in Europe and his many friends wish him a safe return with much improved health. His "Works" are very busy, working, we are told, five days and six nights of the week.

At New Market a good advance seems to have been made, both in things religious and temporal. The pastor and his people have not labored in vain. A prayer meeting enjoyed with them was a spiritual feast. We found Bro. C. T. Rogers at the head of the principal business of the place as a manufacturer of clothing, and his success will not be small if it proves equal to his energy.

It was cheering to find Waterford still faithfully cared for by Eld. Darrow, with so many signs of steadfastness among his flock. The young people still keep up their organization as a Christian Endeavor Society, and it is evidently to them an effective means of grace. Here we see crowds going to and fro, seeking the sea-side resorts, and it is a joy to find so many signs of piety where there are so many enticements to pleasure and sinful recreation.

### FROM C. W. THRELKELD.

To the Editor of the SABBATH RECORDER.

As I am about to close the present series of work on this part of my field, Shepherdsville, Ky., a note may not be amiss.

While the prevailing drought makes crop prospects look a little gloomy, our dear cause has been looking up encouragingly during the work. Although my health is poor, I have kept at work, holding meetings in two places, with congregations good and interest growing. Four have been added to our little church, two by experience of grace and baptism, and two leading members from the First-day Baptist Church. The cause here now is looking more hopeful than ever before, and if they could only have the advantage of regular preaching the remainder of this year, it would work a glorious reformation, I surely think. Oh! how much we need faithful ministerial labor in the cause everywhere! Other places are begging for help, so I close here for the present, leaving the little band to struggle alone for awhile, but they are faithful and "man the guns" in earnest, holding Bible-readings every Sabbath. I start for Ohio county July 1st. I have given 25 sermons and public lectures here in two different places, visited and talked all my strength would allow, and feel our cause has been much revived and helped. O, for reapers to gather the harvest!

PRINCETON, Ky., July 20th.

As I have a few hours of time in waiting for the train, I thought I must say something of the Ohio county field, and my work there. I left Shepherdsville July 1st, reaching Patesville that night, and filled the first preaching appointment on the evening after the Sabbath, and kept up regular work with public meetings and private labors, with large congregations and growing interests, surpassing my most sanguine expectations. I am now of the opinion that if I could have stayed there the remainder of this year, I could have organized a strong church. I have never before received such general welcome from all, in Baptist ranks, anywhere I have been. The Sabbath-keepers there are standing firm in the faith, though from affliction and financial trial in his family, good old Bro. Maxwell had not been taking the Recorder for some time, but the family are true to their trust as far as they can go. There are four Sabbath-keepers in his family, and two in another, two men, heads of families, last First-day, at the end of my discourse on the Sabbath

question, pledged themselves to keep the Sabbath henceforth, number of others, it is thought. How much I did hate to leave with so much begging to sit upon! I must now go to meet it. I have arranged to return there at the end of this fall. I regard it now happens, as one of our important estates. The Baptists are completing a large, costly, and greatly burdened, so I would not contribute. I will give a contribution in a few days.

### DEA. THOMAS F. RANDOLPH.

THOMAS FITZ RANDOLPH, was born at Plainfield, N. J., June 3, 1811, though converted to Christ, most exemplary life from boyhood until 1872, when he was called to the hands of Rev. D. E. Jones, then pastor at Plainfield. On March, 1881, he was ordained to the Plainfield Church, in which he served most acceptably and faithfully until he was called home. He had been a member of the Board of Trustees since 1872. Thus he fell, with the arms of whom Christ, the Great Captain, ways ready.

Dea. Randolph was a man of meager, but strong in faith, in good works. Liberal, generous, he "used his office well," and larger place than we knew, and he died to leave it vacant. His devotion were exemplified in the church in all its departments, and his words were of worship, and her councils, and in 1863 year he was "one of the best of his class in the Sabbath-school." His illness was brief, bronchitis pneumonia. Universally regretted by those who knew him best, his sorrowing family and friends, his legacy of a spotless and triumphant Christian faith. "To him, and he was permitted to glimpse of the opening while he yet had strength of words of the friends who loved him, "Blessed are the dead who rest in the Lord."

### WHO WILL GO?

On January 18th, Mrs. D. went to the Woman's Board, and women of the denomination the girls' school. She says that "it is no new desire with her one which has formed many of my private letters for. From a somewhat close observation of the workings and influence of schools in general, it was my thought that a school, to be successful, should be a foreign lady who could devote time to it, being almost a school; not only overseeing which for Chinese girls is necessary for boys, but rather whose presence is needed in molding them. I do not believe any married family of her own can do the work. I feel that if the work is to be done, I must plead with you will pray that such a person should be sent and supplied."

Other such letters have been placed before the Association, for them to put before their own Association, by personal conversation, and to be made at the sessions of the Association. They were asking their power to interest on the question, in its various phases, the money side of it, yet secure at any time before the pledges of the women for our isolated women who receive chance to be overlooked. These are most cordially themselves as part of us in us by their prayers, by their half of the work, and by their letters which were asked for, by one of the Missionary sent on to the several reading there, could not be read any except the New Testament received at Dodge

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"But the good deed, through the ages  
Living in historic pages,  
Brighter grows and gleams immortal,  
Unconsumed by moth or rust."

DR. HORATIUS BONAR, of Edinborough, Scotland, has been in the ministry for fifty years, and is now making arrangements to retire from active work. He is an able and earnest preacher, a somewhat voluminous writer, and the author of some of the most beautiful Christian hymns in our language.

THERE is food for thought in the homely saying of an old theologian that religion is not sugar, but salt. The world is not to be saved by a little sweetening, but by contact with a pungent, penetrating, pervasive power which arrests its inherent and deadly tendency by the infusion of its own sharp and savory life, making tasteful and useful that which is insipid, hurtful, and corrupt.

A PRIVATE LETTER from a subscriber in Flandreau, Dak., states that on Tuesday, July 26th, a most destructive hail storm visited that section of the country, entirely destroying standing grain and other crops in its course. The writer of the letter lost all his grain of every description, leaving him utterly destitute. We have not learned how large a territory has thus been devastated. It is gratifying to know that such visitations in that country are not common.

IN theological discussions, a distinction is made between moral and positive precepts. The distinction is misleading if we think of moral precepts as opposed to those which have no special moral bearing. The terms are used simply to denote, on the hand, precepts the reasons for which are obvious, and, on the other hand, precepts the reasons for which we do not readily see. The former are moral, the latter, positive. To the former class belong the command of God, "Thou shalt not kill," and the instruction of a parent to his child not to put his hand into the fire lest he be burned. Of the latter class are many of the directions concerning the details of the sacrifices, etc., of the Old Testament, such as the appointment of two young pigeons in the place of a lamb under certain circumstances. In this case we can see no good reason why two rather than three, or any other number, should have been chosen, except that it pleased him whose right it is to rule to so order it. Moral precepts express the will of the law-giver along lines which commend them to our understanding and approval; positive precepts express the will of the law-giver independently of any such understanding. God's law of the ten commandments are of the former class. Its precepts are moral precepts, based in reasons which commend themselves to every thinking mind and command the approval of all who are disposed to do right. In all his precepts respecting the salvation of men, God also lays his claims upon the judgments and consciences of men, showing them at once the reasonableness of his commands and the duty and privilege of ready and cheerful obedience.

DR. HOWARD CROSBY, in an article on "The Forgotten Cause of Poverty," published in the August Forum, scores some strong points on the prohibition of the liquor traffic. The prolific source of poverty, in the Doctor's view, is improvidence on the part of the so-called laboring classes. He points out a variety of things in respect to which this improvidence manifests itself, chief among which is the expenditure of money. He shows, out of a long series of observations among the poor classes, in New York city, that the saloons gather up by far the larger share of all the money that comes into the hands of these classes, and says that it is safe to say that if the saloons could be entirely suppressed, four-fifths of the poverty of New York would be done away. He then concludes that if it be the province of government to cut off the sources of crime and misery, it is the paramount duty of that government to annihilate the saloons. Now

that is just what the "temperance fanatics" have been saying, for these many years. But they think that before this entire suppression of the low saloons can be accomplished, the gilded saloon of every description must be included in the prohibition; and Christian men and teachers must come upon the high apostolic ground of self-denial, expressed in the noble words of Paul, "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend," before much progress will be made in this grand prohibition movement. We hope to meet Dr. Crosby on that high vantage ground one of these days.

### FORWARD.

There is a solemn warning in Scripture against looking backward after having once put the hands to the plow. This was spoken, without doubt, with reference to those who follow, for a time, in the footsteps of the divine Master, and then turn back again into the world; but it may not be a very sad perversion of the warning to apply it to a large class of Christian people who live with their eyes cast continually backward. To them, the day of their conversion was the happiest day they ever saw, and they sigh for the old-fashioned preaching, the hymns of forty and fifty years ago, and the days when religion was an awfully solemn thing. They are not really pessimists, but their eyes are so constantly, so morbidly fixed upon the things that are past, that they cannot see the good things which are spread out within reach of every one who has eyes to see them and a heart to appreciate them. Far be it from us to disparage any good gift of God in any age of the world. The past has been replete with the grace and glory of God; let us thank him for that. But the present is God's gift to us, full of golden opportunities, laden with rich blessing. It were folly in the extreme to let these all slip from us while we look helplessly, hopelessly back to the past. The former days were not better than the present. If they were, it would not help the present to fold our hands and idly mourn over the days which come not again to us. The present is full of blessing, not only for the present, but it holds all the possibilities of the unwritten future. What these shall be depends much upon the manner in which we enjoy and use the present with reference to them. Not more certainly is the spring time, the prophecy and the potentiality of the harvest time, than is to-day the prophecy and power of to-morrow. But it holds no place for dawdling over the issues, experiences, hopes, or privileges of a buried past. Yesterday is dead, to-day is alive and to-morrow is bursting upon us with all the possibilities of usefulness and glory we are prepared for. What then? Let the great apostle answer. "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." That is a good rule by which to live.

### VACATION NOTES.

A trip from Allegany county, New York, to Erie and Niagara counties in the same state, presents nothing very remarkable, either in the fact of such a trip's having been made or in the details of it; and yet there are some things concerning such a trip which may be worth the saying.

Our party consisted of "We," the Editor of the SABBATH RECORDER, who has not had a vacation, except it be for one day at a time, since coming to the office nearly five years ago; "We," the pastor of the First Alfred Church, who, like our revered predecessor, Eld. N. V. Hull, esteems it a privilege as well as a duty to visit the scattered Sabbath-keepers in those counties at least once a year; and "Daniel," our horse, by whose willing and efficient services we were able to make the journey in a most delightful manner. In this brief sketch, we shall make but little effort at individualizing when compelled to refer to the members of our party, but will content ourselves with the use of that convenient first person plural, "We," leaving our readers to judge whether the Editor, the Pastor, or the horse is meant by that obliging monosyllable, or whether all alike are embraced in its ample dimensions.

It was the twentieth of July, at six o'clock in the morning, that our journey began. A moderate but steady drive brought us to Dansville a little after noon. A rest of three hours in the heat of the afternoon proved to be of great benefit to Daniel, and not at all unwelcome to the rest of us.

Dansville is a village of 4,500 inhabitants, situated in the southern part of Livingston

county, at the head of Canaseraga Valley, which is a branch of the Genesee Valley. It is an old town, but remarkably well preserved and modern in appearance. When the earlier settlements were being made in the Allegany regions, Dansville, being at the terminus of the Genesee Valley Canal, was the base of supplies; some of our older inhabitants still have distinct remembrances of the semi-annual trips regularly made to that port. In the spring, the products of the spinning wheel and the loom, together with other articles of domestic manufacture, were carried to Dansville and exchanged for sugar, tea, coffee, and other such supplies, which must last the settlers until the scanty products of the ensuing summer could be raised, harvested, and carried to the same market for similar exchange. It was at this point that our first settlers left public conveyance and pushed their way into the unbroken forests of Steuben, Allegany and Cattaraugus counties; and here for many years the traveler, seeking those regions, exchanged the luxurious accommodations of the primitive canal-boat for the rude lumbering, semi-weekly stage-coach, or possibly, for that still more ancient mode of travel in which each man was his own engine, baggage-car and sleeping-coach combined. To-day a branch of the Erie Railway, and the Delaware, Lackawana and Western Railway bring passengers and freight to, and carry them from, this ancient, modern town just as it is done in ten thousand other cities and towns all over our land, daily, and in some cases hourly, from year's end to year's end.

The business of Dansville to-day may be said to be mercantile, manufacturing and agricultural. The village contains about 70 stores of all descriptions, two flouring mills, three iron foundries and machine shops, two tanneries, several carriage shops, bucket and broom factories, three paper mills, besides numerous smaller shops of various kinds, and three nurseries. These nurseries cover an aggregate of about 500 acres, of land and furnish fruit and ornamental trees for the surrounding country by the hundred thousand. One of the chief features of the town, however, is Dr. Johnson's Water Cure establishment, familiarly known as "The Home on the Hillside." It is situated on the slope of the hill back of the village, and 150 feet above its level; it is one of the first objects seen as the traveler approaches the village and it is seen by him long after he has lost all other traces of the village as he pursues his onward journey. The "Home" has ample accommodations for 300 guests, and is said to be a most delightful retreat; as we had no occasion to beat a retreat, we make this statement on the testimony of others. We must not forget to mention that Dansville has a small seminary for young ladies, eight churches, and two banks.

At 4 P. M., we were again on the road, which lead us in a northwest direction down the Canaseraga Valley, thence into the Genesee Valley and through some of the finest farming country in the state, or in any state for that matter. It was near the close of wheat harvest, but everything indicated a bounteous yield of that staple cereal. As we advanced, the valley widened and the hills seemed to fade away into that broad expanse of field and meadow which delights the eye of every man who has ever called himself a Western man, and prided himself in the verdure and vastness of the goodly land. As there were two such men in our party, the prospect was, of course, doubly delightful. Although wheat was evidently the principal crop of the farmer, it was by no means the only one; fine fields of oats were just beginning to show the golden color, and corn fields of no mean proportions greeted us on every side, with stalks well tassled out, and ears already forming. By these signs we judged the season to be at least three weeks earlier than in our Allegany region. Suddenly, on our right and still ahead of us, one of our party espied a field of dark green vegetation, which, though of low growth, completely hid the ground. What could it be? All speculation seemed in vain, until we came along side of the field in such a way as to look down the long rows, when the single monosyllable, "beans," uttered by one of our party and repeated by the other, resolved the mystery. Now for several miles this seemed to be the principal crop, as field after field came in sight. But the day was waning, and we were becoming weary with the ride of nearly forty miles on a hot July day and with sight-seeing, and so we lapsed into silence, broken by the occasional remark from one or the other of us, "Those are beans."

Just before sunset we drove into Mount Morris, a beautiful town of 3,000 inhabitants in the heart of Livingston county. Our

way from Dansville to this point has run parallel to the Delaware, Lackawana and Western Railroad, on the opposite side of the valley, and to the Rochester and Dansville branch of the Erie, which ran down the midst of the valley, while, a few miles southeast of Mt. Morris, we crossed the track of the Genesee Valley road, familiarly called the "Canal Road," from the fact that from the point at which it strikes this valley its track is laid on the tow-path of the old Genesee Valley Canal.

Arrived at Mt. Morris, our first care was to find comfortable quarters and good feed for Daniel, and then for ourselves. Registering our names at the clerk's desk, we went to supper. As we returned to the office, after supper, to make further arrangements for the night, etc., the clerk remarked, "One of you gentlemen is of the same name as myself." Without stopping to determine the grammar of his sentence, we made such inquiries concerning his ancestry as would naturally be suggested by the announcement. There is no doubt that, had we traced the lines of our descent, respectively, far enough back, we should have established an unmistakable relationship. During the conversation we had time and opportunity to observe that, besides the duties which naturally belong to the average hotel clerk, our relative had frequent occasion to go into a little side room where were rows of suspicious looking bottles, to wait upon certain suspicious looking customers. For this reason, we forbore to state to which of our worthy names the gentleman answers.

As we did not reach Mt. Morris until nearly dark, and as we were to leave at four o'clock in the morning, in order to get a good start on our journey before the heat of the day should rise upon us, and as our newly-found relative was not over stocked with information, we shall be obliged to pass this evidently beautiful place without further knowledge of its history, present business character, social or religious life. From our own personal experience we can testify that it is a good place in which to get a good night's entertainment, and a capital place to leave before the natives are astir and before the "sun shineth in his strength."

## Communications.

### WAYSIDE NOTES.

BY REV. J. B. CLARKE.

These Notes have been infrequent of late. Attendance upon your Associations, with the travel and labors connected therewith, and then a stop at home through Commencement week at Alfred, and engagements since, have given little chance for such correspondence. There have been things of interest that might have been noted, some of which, if referred to now, may not perhaps be unseasonably mentioned.

The Associational meetings were better than usual, so they seemed at least, and gave signs of growing spirituality and consecration, and greater harmony and enthusiasm among our people. The conviction is general and heart-felt among them that the Lord has called Seventh-day Baptists to a great work, and that he is ready to richly reward all our labors of love for his truth's sake. Everywhere we have mingled with brethren who are true to themselves and to God, and their faith in the triumph of his cause is greater than ever. There is much in this intercourse to quicken one's spiritual life, and confirm one's hope of the ultimate victory of the kingdom of our Lord. May the future prove that his hand, all conquering, has led us all the way.

Such pictures as form the memory of our stay of a little more than a week at Alfred are remarkable, and have a blending together which time will never reproduce. First came the grandest giving ever known among us, when old and young, in much heroic self-denial, brought their offerings together to cancel the \$40,000 debt of the University. Then followed the Anniversary exercises so full of the joy that springs from the spirit of liberality and sacrifice, while they furnished some pleasing proofs, that at this educational center an earnest effort is made to give to students spiritual culture as well as mental training, so that if any turn out giants in intellectual attainments and dwarfs in morals, it shall not be the fault of the influences under which they have been educated. Girding anew for arduous work, and trusting in him who never leads to defeat, seemed to be both the watch-word and spirit of the hour. Then just as the glad grateful people, newly inspired, turned to their new burdens, they were summoned one and all, to save their village from destruction by fire. The result,

so creditable to them is known, and needs no repetition here. Tried again and again, and at last by fire, it is to be hoped that great good will be the outcome to the community, beyond what might have been possible under any other circumstances.

Under such varied and vivid impressions we resumed the work of the Tract Society. The two summers past were spent in the West. It was deemed best to devote the present season to the churches in the East. Accordingly a Sabbath has been spent at Plainfield, and at New Market, and at Waterford. Each field has been canvassed with good results. Each one has afforded most cordial words of encouragement. The local work in each is well maintained. Dr. Lewis is summing up with his family at Spring Lake, N. J., with the hope that his invalid daughter may thereby be restored. The change seems to be favorable and inspires hope of her recovery. The Dr. is so near by that his people are not deprived of his pastoral care altogether. Plainfield, as a city, is growing in beauty and business. The new works of the Providence Tool Co., in process of building, are located not far from the Potter Press establishment. The proprietor of the latter is abroad in Europe and his many friends wish him a safe return with much improved health. His "Works" are very busy, working, we are told, five days and six nights of the week.

At New Market a good advance seems to have been made, both in things religious and temporal. The pastor and his people have not labored in vain. A prayer meeting enjoyed with them was a spiritual feast. We found Bro. C. T. Rogers at the head of the principal business of the place as a manufacturer of clothing, and his success will not be small if it proves equal to his energy.

It was cheering to find Waterford still faithfully cared for by Eld. Darrow, with so many signs of steadfastness among his flock. The young people still keep up their organization as a Christian Endeavor Society, and it is evidently to them an effective means of grace. Here we see crowds going to and fro, seeking the sea-side resorts, and it is a joy to find so many signs of piety where there are so many enticements to pleasure and sinful recreation.

### FROM C. W. THREKELD.

To the Editor of the SABBATH RECORDER.

As I am about to close the present series of work on this part of my field, Shepherdsville, Ky., a note may not be amiss.

While the prevailing drought makes crop prospects look a little gloomy, our dear cause has been looking up encouragingly during the work. Although my health is poor, I have kept at work, holding meetings in two places, with congregations good and interest growing. Four have been added to our little church, two by experience of grace and baptism, and two leading members from the First-day Baptist Church. The cause here now is looking more hopeful than ever before, and if they could only have the advantage of regular preaching the remainder of this year, it would work a glorious reformation, I surely think. Oh! how much we need faithful ministerial labor in the cause everywhere! Other places are begging for help, so I close here for the present, leaving the little band to struggle alone for awhile, but they are faithful and "man the guns" in earnest, holding Bible-readings every Sabbath. I start for Ohio county July 1st. I have given 25 sermons and public lectures here in two different places, visited and talked all my strength would allow, and feel our cause has been much revived and helped. O, for reapers to gather the harvest!

PRINCETON, Ky., July 20th.

As I have a few hours of time in waiting for the train, I thought I must say something of the Ohio county field, and my work there. I left Shepherdsville July 1st, reaching Pottsville that night, and filled the first preaching appointment on the evening after the Sabbath, and kept up regular work with public meetings and private labors, with large congregations and growing interests, surpassing my most sanguine expectations. I am now of the opinion that if I could have stayed there the remainder of this year, I could have organized a strong church. I have never before received such general welcome from all, in Baptist ranks, anywhere I have been. The Sabbath-keepers there are standing firm in the faith, though from affliction and financial trial in his family, good old Bro. Maxwell had not been taking the RECORDER for some time, but the family are true to their trust as far as they can go. There are four Sabbath-keepers in his family, and two in another, two men, heads of families, last First-day, at the end of my discourse on the Sabbath

question, pledged themselves to keep the Sabbath henceforth, number of others, it is thought, how much I did hate to leave with so much begging to it, appointment had gone on for the I must now go to meet it. I have arranged to return there on them this fall. I regard it now happens, as one of our important fields. The Baptists are completing a large, costly but greatly burdened, so I would not contribution. I will give a count in a few days.

### DEA. THOMAS F. RANDOLPH.

THOMAS FITZ RANDOLPH, was born at that place, April 2, though converted to Christ, most exemplary life from boyhood until 1872, when he resigned at the hands of Rev. D. E. then pastor at Plainfield. On March, 1881, he was ordained to the Plainfield Church, in which he served most acceptably and faithfully he was called home. He had of the Board of Trustees since. Thus he fell with the armor whom Christ, the Great Captain, ways ready.

Dea. Randolph was a man of means, but strong in faith, and in good works. Liberal, generous, he "used his office well, larger place than we knew, and he died to leave it vacant. His devotion were exemplified in his presence and words were of worship, and her councils, and 63 year he was "one of the best of his class in the Sabbath-school. Illness was brief, bronchitis pneumonia. Universally respected by those who knew him best, his sorrowing family and friends, his legacy of a spotless and triumphant Christian faith. "To him, and he was permitted glimpses of the opening of the while he yet had strength of words of the friends who said Truly, "Blessed are the dead who rest in the Lord."

### WHO WILL GO?

On January 18th, Mrs. D. H. to the Woman's Board, applying women of the denomination for the girls' school. She says of that "it is no new desire with her one which has formed to many of my private letters from. From a somewhat close observation of workings and influence of schools in general, it was my that a school, to be successful, a foreign lady who could devote time to it, being almost impossible, not only overseeing which for Chinese girls is no as for boys, but rather whose presence is needed in molding them. I do not believe any married family of her own can do that lect to her own children. such an one among our own the work? I feel that if this forward, that I must plead with you will pray that such a parent and she be sent and supported."

Other such letters have other members of the Board was placed before the Association, for them to put before their own Association, by personal conversation, and to be made at the sessions of associations. They were asking their power to interest our question, in its various phases, the money side of it, yet secure at any time before pledges of the women for our isolated women who receive chance to be overlooked. Hence are most cordially as themselves as part of us in us by their prayers, by their half of the work, and by the letters which were asked of me, by one of the Missionaries sent on to the several reading there, could not be reach any except the New was ready at Dodge Co.

table to them is known, and needs attention here. Tried again and again, last by fire, it is to be hoped that God will be the outcome to the comfort beyond what might have been possible under any other circumstances. Such varied and vivid impressions of the work of the Tract Society, to summers past were spent in the It was deemed best to devote the season to the churches in the East. ngly a Sabbath has been spent at ld, and at New Market, and at Water- Beach field has been canvassed with ults. Each one has afforded most cord- ds of encouragement. The local work is well maintained. Dr. Lewis is sum- with his family at Spring Lake, N. J., e hope that his invalid daughter may e restored. The change seems to be e and inspires hope of her recovery. is so near by that his people are rived of his pastoral care altogether. ld, as a city, is growing in beauty and s. The new works of the Providence ), in process of building, are located from the Potter Press establishment. prier of the latter is abroad in Eu- d his many friend wish him a safe with much improved health. His s" are very busy, working, we are told, s and six nights of the week.

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question, pledged themselves together to keep the Sabbath henceforth, and a large number of others, it is thought, will follow. How much I did hate to leave just now, with so much begging to stay! But my appointment had gone on for the South, and I must now go to meet it. I made an arrangement to return there and organize them this fall. I regard it now, if nothing happens, as one of our important and interesting fields. The Baptists are just now completing a large, costly house, and are greatly burdened, so I would not ask for a contribution. I will give a more full account in a few days.

DEA. THOMAS F. RANDOLPH.

THOMAS FITZ RANDOLPH, who passed in to rest at Plainfield, N. J., July 17, 1887, was born at that place, April 3, 1825. Although converted to Christ, and living a most exemplary life from boyhood, he did not unite with the church by public profession until 1872, when he received Baptism at the hands of Rev. D. E. Maxson, D.D., then pastor at Plainfield. On the 12th of March, 1881, he was ordained as deacon of the Plainfield Church, in which office he served most acceptably and faithfully until he was called home. He had also been one of the Board of Trustees since April, 1875. Thus he fell with the armor on, a man whom Christ, the Great Captain, found always ready.

Dea. Randolph was a man of quiet demeanor, but strong in faith, and abundant in good works. Liberal, generous, eager to serve, he "used his office well," and filled a larger place than we knew, until he was suddenly called to leave it vacant. Loyalty and devotion were exemplified in his relations to the church in all its departments. His presence and words were constant in her worship, and her councils, and though in his 62d year he was "one of the faithful ones" of his class in the Sabbath-school. His last illness was brief, bronchitis and subacute pneumonia. Universally respected, loved by those who knew him best, he leaves to his sorrowing family and friends the precious legacy of a spotless name and a triumphant Christian faith. "To die was gain" to him, and he was permitted to catch glimpses of the opening "glory land" while he yet had strength to answer the words of the friends who sat beside him. Truly, "Blessed are the dead who die in the Lord." A. H. LEWIS.

WHO WILL GO?

On January 18th, Mrs. D. H. Davis writes to the Woman's Board, appealing to the women of the denomination for a helper in the girls' school. She says of this matter that "it is no new desire with me, but rather one which has formed the burdens of many of my private letters for several years. From a somewhat close observation of the workings and influence of girls' boarding-schools in general, it was my firm conviction that a school, to be successful, should have a foreign lady who could devote her whole time to it, being almost constantly in the school, not only overseeing the teaching, which for Chinese girls is not so important as for boys, but rather whose constant influence is needed in molding their characters. I do not believe any married woman with a family of her own can do this without neglect to her own children. Is there not such an one among our own people fitted for the work? I feel that if this school is to go forward, that I must plead with my sisters that you will pray that such a person be found, and she be sent and supported upon the field."

Other such letters have been written to other members of the Board. The matter was placed before the Association secretaries, for them to put before the women of each her own Association, by correspondence, by personal conversation, and by special effort to be made at the sessions of the various Associations. They were asked to do all in their power to interest our women in the question, in its various phases, not alone in the money side of it, yet were asked to secure at any time before Aug. 15th the pledges of the women for this work. All our isolated women who read this who may chance to be overlooked by correspondence are most cordially asked to consider themselves as part of us in this, and to help us by their prayers, by their influence in behalf of the work, and by their money. The letters which were asked of our missionaries, by one of the Missionary Board, to be sent on to the several Associations for reading there, could not be sent in time to reach any except the North-Western; they were received at Dodge Centre on the Sab-

bath evening of the session there, and were read Sunday. These will doubtless be printed. Please read them all of you.

The secretaries are in the midst of earnest work upon this question before us, and before this time it has been widely put to our women. We have been repeatedly asked: Do you think you will succeed? Will you be able to raise the money needed for it? Will you find somebody to go? To this our faith answers, if our work to interest the women is faithfully, judiciously, performed, the field being ready, the helper will be forthcoming. Unless the father or the friends of the young woman who shall go shall choose to give to her her outfit, and what father would not prefer to do this upon her marriage to this her Master's work for her, the same as he would both expect and choose to give to her her marriage dowry, the money needed for the first year would not be less than \$1,100 from San Francisco, and more according as the expenses would be from her home to San Francisco. This would be to cover outfit, traveling expenses, and salary for a year; not less than \$500 a year should be paid for salary. The Woman's Boards of other denominations pay all their missionaries in Asia \$500 or more, saying that they cannot ask one to live in that country for less. As for the age of the person, we also choose to avail ourselves of the experiences of these Boards, and with them put the desired age of the candidate not less than 25 nor more than 35. But who shall it be?

That the Lord will quicken the conscience of her whom he would call to the work, is the earnest prayer of many a praying woman amongst our people. My Christian sister, you whom the Lord is seeking, will you not, with the cheerfulness that comes of gratitude for your own saved condition, let him find you? Do not brush aside the whole question as though it could not possibly mean you, but inquire of the Lord if he does mean you. Possibly he may tell you no, possibly he may tell you yes! In the closet of your own heart, with no visitant there but your loving Saviour, who, with your consent, will direct you into the right way, you shall know what his will is concerning you. Consider the excuses you may be inclined to give to your Saviour, and compare them with his attitude towards you as your Saviour. Consider well the reasons which come to you, as marking you the chosen of the Lord for this work, and with your eye steadfastly put upon that loving Saviour, answer him according to the desires of his heart concerning you. Do not deny him who did not refuse to embrace you in his blessed salvation. Offer him, the rather, the thank-offering sacrifice, "Here am I, Lord, send me." SECRETARY.

THE GOSPEL OF CHRIST—SYSTEMATIC THEOLOGY.

"The Pew" having utterly failed to find out from the initiated what there is in the studies of a college education that is essential to ordination for the ministry, has been quietly studying the elements of "systematic theology," that complete the fitness for the sacred work. Heretofore, as a people, we have been satisfied with the uncodified gospel, as given by the four Evangelists. We have seen there, in its completeness, God's methods of saving the lost. As it has come to us from those called of God, and having the fullness of the spirit, it has proved to be the power of God to save those that believe it. Matthew, a Jewish office-bearer, gives the gospel as coming from the King in Zion, the Head of the church here and in glory. Mark, a servant, gives the faithful services by which Jesus pleased God, and saves sinners. Luke, a Gentile, representing all men, presents the gospel of Christ in its application to all men without distinction. John, the disciple whom Jesus loved, gives the spiritual side of Jesus, coming from his rich experiences of his love. A combination of these gives the gospel its infinite richness and adaptation to all in all conditions. Thus preached by those who know its teachings, and feel its power, has heretofore been sufficient to answer the great needs of sinful humanity.

Now "systematic theology" is necessary for the consecrated preacher. We have been studying to see if this means the same as the four Gospels, and have not, as yet, been able to reach such a conclusion. "Systematic theology" is defined as a scientific codification of the doctrines of the gospel. It is supposed that the object is to put in order, for better use, the doctrines of the gospel. Augustine, Calvin, Arminius, and others, among religious teachers, codified their peculiar religious opinions, which they taught as the essential doctrines of the gospel. But in 1771 the first "systematic theology,"

as a complete work, was formulated and published by Gotthilf Traugott Zachariae, in Germany. Since then, from thirty to fifty have systematized theology to suit their own notions. Now almost every denomination has its systematic theology to suit its faith. Generally, these are esteemed essential for the denominational minister. Once I heard the charge given in an ordination service, "Preach the doctrines of the Presbyterian Church as you find them in their doctrinal standard." This is supposed to be practical systematic theology. If this with a college education is now the standard of fitness for ordination, the pew at large, and the confidential clerk of the pew would like to know the reason therefor. We need, most of everything, the preaching that convicts of sin and wins to Christ and salvation. Let the pew have more of it, even if crude and unsystematic, till it can be brought to any higher standard. THE PEW.

WASHINGTON LETTER.

(From our Regular Correspondent.) WASHINGTON, July 22, 1887. The committee of treasury officials appointed two months ago to count the cash in the United States Treasury, a work rendered necessary on account of the departure of Treasurer Jordan, and the appointment of Mr. Hyatt in his place, completed the count last week and verbally reported to Mr. Hyatt that the cash was found correct to a cent. It will probably be about the middle of this week, when the formal report of the committee will be submitted in writing. It took the committee just two months to count the silver and gold in the treasury.

On the 8th of January last, five members of the Life Saving Station, at Dam Neck Mills, Va., lost their lives in attempting to rescue the crew of the German ship Elizabeth. The Emperor William, of Germany, has sent through Baron Von Alvensleben, the German minister at Washington, two handsome gold watches embellished with portrait and monogram of himself, and \$1,000 in money. The money is to be distributed among the families of the men who lost their lives in heroic effort to save those on board the wretched vessel, and the watches are to be presented to Frank Tedford and Jos. Etheridge, the only members of that crew of brave men who survived.

The Interstate Commerce Commission already have their hands full with the questions now before them. New objects of importance arise every day. The complaints of the Alton and Rock Island Companies have been dismissed. The complaints of several other companies are covered in this dismissal. The cause of complaint as far as can be intelligibly made out from the official papers, is of unjust and unlawful preference shown by defendant companies in refusing certain facilities in the transportation of passengers to complainant's lines, which being afforded to competing companies give them, it is alleged, unfair and unreasonable advantages. There are many more such questions before the commission, very uninteresting reading, but which will suggest the advisability of boiling down the Interstate Commerce law, and making it applicable to the purpose for which it was passed.

The signal service, the weather bureau, have been obliged to enlarge their quarters, and for that purpose have taken a spacious house opposite to the principal office and near the war department. If General Greely continues to deal out such weather as that of the last ten days, he needs all the room he can get.

Home News.

New York. HORNELLSVILLE. The extremely hot weather has interfered some with the attendance at our Sabbath service. Some have gone out of town and some who remain at home have found it too trying to go out in the middle of the day. Still our meetings are very well attended.

The Ladies' Society was held Wednesday, July 20th, with Mrs. O. G. Stillman, at "Hoboken," which is a suburb of Hornellsville, on the hillside. The attendance was large, special attention being given to the children, for whom tables were spread in the grove near by. As usual, a good deal of work was done and some valuable additions were made to the funds of the society. If any ladies are anxious to know how ladies' societies can be made pleasant and profitable, both in money and social improvement, let them visit the societies of some of our small churches. They will find the secret an open one—every one has something to do every time. Nothing takes the life out of any

society work like a large membership with nothing to do.

DE RUYTER.

It is hardly ten months since we left the field in West Virginia, yet during these short, busy months some features of the work here have been forcibly impressed. 1st. It is surprising how open to gospel effort the fields are, even in Central New York. Great numbers do not have pastoral care, and many do not regularly attend church. And yet they cannot do entirely without the gospel minister, and in the case of sickness and death, welcome and urgently desire his ministrations. It is very encouraging that so many prefer, and have been in the habit of sending for, the Seventh-day Baptist minister. Just as Eld. Gillette preached the gospel all over South Jersey, and as Eld. N. V. Hull carried the gospel and the Sabbath into so many homes and hearts in Allegany and adjoining counties, so Eld. Joshua Clark has borne the glad tidings all over this beautiful country. During his seventeen years' pastorate he preached in almost every church in this section, and now, when without their own minister, they naturally send for the Seventh-day Baptist. Then, too, it is scarcely a year since Eld. Thomas Fisher entered into his rest, leaving the field at Cuyler Hill, and a wider field, in caring for the sick and burying the dead; and much pastoral care comes from the work he left. In our village the Baptist Church has been without a pastor; and the Methodist minister does not live here, and is at present laid up with ill health, so that opportunities are pressing on all sides. But, 2d, open fields and pressing opportunities involve obligations, and the sober question rises, How may pastor and people best meet the obligation of the hour and the work? I do not assume to fully answer this; but I do believe, 1st, it is a time for the plain, earnest preaching of John the Baptist; 2d, it is a time for the tender loving care of Jesus for the weak and helpless, the sinful and neglected; 3d, we most of all need the baptism of the Holy Ghost to consecrate us, pastor and people, to the Lord of this work. We must have this if we do our duty to the calls about us and give gladly to the calls of those abroad.

May God grant a fresh baptism of the Spirit upon the quarterly meeting which begins at Cuyler Hill to-night.

L. R. S.

JULY 29, 1887.

Condensed News.

Domestic. Heavy rains, both east and west, have caused serious damage to property, and not a little delay to travel.

The gross earnings of the New York, Lake Erie & Western Railroad for the month of June were \$2,066,573, being an increase of \$179,067 over the same month last year.

It is said that Joseph Smith, Jr., president of the Mormon Church at Lamont, will go to Salt Lake and present his claims to the presidency of the Mormon Church in Utah.

The Maritime Exchange, several days ago, received a dispatch from General Greely, chief signal officer, stating that there is a cyclone blowing off Pensacola and rapidly moving northward.

A thorough examination has been made of the books and accounts of Disbursing Officer Yeatman of the War Department by the board appointed for that purpose. Everything was found to be absolutely correct.

The demand for freight cars on all the railroads entering Pittsburg is so great that it cannot be fully supplied. This demand is taken as an index of the great business being transacted at present throughout the country.

Dr. Francis M. Deems and his wife, Kate Brotherton Deems of New York, who some time ago brought cross suits for divorce and created a scandal by the charges they made against each other, have adjusted their differences amicably, and the suits have been dropped.

It is reported that the Brotherhood of Telegraphers of the United States have offered to purchase the Baltimore & Ohio telegraph system for \$3,000,000. The Brotherhood has 21,000 members, and proposes to operate the Baltimore & Ohio lines on the co-operative plan if they can be purchased.

John Taylor, President of the Mormon Church was buried July 29th. Members viewed the corpse as it lay in the tabernacle. The speaker dwelt mainly on the certainty that Mormonism is God's work and bound to prevail and fill the earth in spite of the opposition of man.

Foreign.

General Boulanger has sent a challenge to ex-Premier Ferry to fight a duel.

France agrees to join the International Conference at London on export bounties.

The arms manufactures of Suhl have received orders for half a million side arms for the Turkish army.

Two pleasure yachts, both well laden with people, were capsized in a squall off Yarmouth, Eng., July 28th. Ten persons were drowned.

The report is confirmed that Russians are fostering the republican movement in Bulgaria to increase the anxieties of the Bulgarian government.

The French government has decided to complete the great works on the Seine at Havre. It is proposed to expend 125 million francs on the work.

Daniel Conroy, of New York, dropped dead in the saloon of the steamer City of Chicago, which sailed from Liverpool, July 27th, for New York.

The Pope has decided that there is no ground for papal interference with the Knights of Labor question. He has conveyed the announcement of this decision to Cardinal Gibbons.

A renewal of heavy rains causes a great deal of apprehension at the city of Mexico. Lake Texcoco is rising, and it is feared it may overflow its banks and cause much damage to the low-lying country.

A violent volcanic eruption has occurred on the Island of Gilata off the coast of Tunis. Streams of lava are issuing from the crater of the volcano, and the glare of the flames is visible for fifty miles.

A curious souvenir of the first Fenian raid has been found in the court house archives at Montreal. It is a letter addressed to James Stephens, head center of the Fenian Brotherhood, New York, enclosing a ten dollar note of the Irish Republic.

NEVER TOO LATE TO LEARN.

Socrates, at an extreme old age, learned to play on musical instruments.

Cato, at eighty years of age, began to study the Greek language.

Plutarch, when between seventy and eighty, commenced to study Latin.

Boccaccio was thirty years of age when he commenced his studies in light literature; yet he became one of the greatest masters of the Tuscan dialect, Dante and Plutarch being the other two.

Sir Henry Spelman neglected the sciences in his youth, but commenced the study of them when he was between fifty and sixty years of age. After this time he became a most learned antiquarian and lawyer.

Dr. Johnson applied himself to the Dutch language but a few years before his death.

Ludovico Monaldeschi, at the great age of one hundred and fifteen, wrote the memoirs of his own time.

Ogilby, the translator of Homer and Virgil, was unacquainted with Latin and Greek till he was past fifty.

Franklin did not commence his philosophical researches till he reached his fiftieth year.

Dryden, in his sixty-eighth year, commenced the translation of the *Aeneid*, his most pleasing production.

HOW TO KILL SIN.

Wouldst thou have much power against sin and much increase of holiness, let thine eye be much on Christ; set thine heart on him; let it dwell in him, and be still with him. When sin is likely to prevail in any kind, go to him, tell him of the insurrection of his enemies, and thy inability to resist, and desire him to suppress them, and to help thee against them, that they gain nothing by their stirring but some new wound. If thy heart begin to be taken with and moved toward sin, lay it before him; the beams of his love shall eat out the fire of those sinful lusts. Wouldst thou have thy passions and love of the world and self-love killed, go sue for the virtue of his death, and that will do it. Seek his spirit, the spirit of meekness and humility and divine love. Look on him, and he will draw thy heart heavenward, and upite it to himself and make it like himself. And is not that the thing thou desirest?—Leighton.

Legal.

ALLEGANY COUNTY COURT.—Samantha Potter, Plaintiff, against Perry Sweet, Caroline his wife, Joseph G. Sweet, Rosetta his wife, Nathaniel Sweet, Dorothea his wife, Ralph Sweet, Martha his wife, Roman Shaw, Elizabeth his wife, Phineas A. Shaw, Fanny his wife, Milo Shaw, Alzina his wife, John R. Porter, Cora Belle his wife, Della Este, Cornelia P. Nye, Emily Davis, Hannah R. Jacques, Ocella Merritt, Edella Langley, Lucy Barber, Lydia Kenyon, Laura Rounds, Gertrude Round, T. Sweet, Charles Pierce, Marcella Collins, Vienna Collins, and Lotie R. Jones as sole executrix of the last will and testament of Alexander Jones, deceased. In vs. Hornellsville, N. Y., Defendants, Summons in Partition. To the above named Defendants: You are hereby summoned to answer the complaint in this action, and to serve a copy of your answer on the Plaintiff's Attorney, within twenty days after the service of this summons, exclusive of the day of service; and in case of your failure to appear or answer, judgment will be taken against you by default for the relief demanded in the complaint. HENRY L. JONES, Plaintiff's Attorney, Wellsville, N. Y.

Dated May 24, 1887. To Perry Sweet, Caroline his wife; Joseph G. Sweet, Rosetta his wife, Nathaniel Sweet, Dorothea his wife, Ralph Sweet, Martha his wife; John R. Porter, Cora Belle his wife; Della Este, Cornelia P. Nye, Emily Davis, Hannah R. Jacques, Ocella Merritt, Edella Langley, Lucy Barber, Lydia Kenyon, Laura Rounds, Gertrude Round, T. Sweet, Charles Pierce, Marcella Collins, Vienna Collins, and Lotie R. Jones as sole executrix of the last will and testament of Alexander Jones, deceased. In vs. Hornellsville, N. Y., Defendants, Summons in Partition. To the above named Defendants: You are hereby summoned to answer the complaint in this action, and to serve a copy of your answer on the Plaintiff's Attorney, within twenty days after the service of this summons, exclusive of the day of service; and in case of your failure to appear or answer, judgment will be taken against you by default for the relief demanded in the complaint. HENRY L. JONES, Plaintiff's Attorney, Wellsville, N. Y.

Dated June 10, 1887. NOTICE TO CREDITORS.—Pursuant to an order of Clarence A. Farnum, Surrogate of the County of Allegany, notice is hereby given to all persons having claims against Milo Sweet, late of the town of Almond, in said county, deceased, that they are required to present the same, with the vouchers therefor, to the undersigned, at his residence in the town of Alfred, on or before the 25th day of August, 1887. D. R. STILLMAN, Administrator.

ALFRED CENTRE, Feb. 21, 1887. 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 Ernest B. Stillman, deceased, late of the town of Alfred, in said county, that they are required to present the same, with the vouchers therefor, to the undersigned, at the residence of David R. Stillman, in the town of Alfred, on or before the 25th day of July, 1887. JULIA A. STILLMAN, Administrator. DATED, July 28, 1887.

Sermons and Essays.

ESSAY.

BY MARY F. BAILEY.

Read at the North-Western Association, and requested for publication.

Our Seventh-day Baptist women are the subjects and the recipients of divine grace, and as such, hold, with all others for whom Christ died, a position of obligation to him who saves. Having received this grace, we became at once responsible to our Heavenly Father, through whom the gift of salvation becomes ours, to return to him acceptable service. We must keep with us that faith which saves, and those works which do not save, but without which our faith is dead. Our Woman's Board furnishes one of the channels through which we may show our faith by our works. The Secretaries of that Board, each in her own Association, desired a time in which to present the work of that body. The object for which we came before you should make us superior to all preface. This work belongs to all of us, not to the members of the Board. It is yours and mine, not mine. It is yours, and yours, my sister, and it is yours, my brother. A very few are here who were at the Conference in Virginia, when the Board was organized. Several are here who were at the Conference at Alfred, and heard the first report of the Woman's Board. Still more of you were at the Conference in Milton, when the second report was presented. Some presentation of the work has been made at nearly every session of the Associations, since the organization of the Board. Two years ago the Secretary of the North-Western Association did not present the matter publicly, but invited all the visiting delegates to her home for private conference with them concerning it. Last year she could not attend the Association at Garwin, but sent a letter by her pastor, who read it to the women in attendance upon that meeting. Two years ago I had not the courage to speak publicly of this matter. North-Western Association work does not belong to me now, but your Secretary, Miss Coon, could not be with you here, and since, as Secretary of the Board, I shall be held responsible to some extent for the work at large, I choose to do my part in the matter. I had, therefore, resolved to ask the programme committee for time from this floor; but I was not obliged to do it, as the pastor of this church wrote me a few days ago giving me this hour and asking me to fill it, and I came both boldly and prayerfully, that good may be accomplished through me, I say boldly; let me tell you how. There has been put into my hand something to give you. I may not keep it. I cannot hold it. It is not of my making, else it could not be worth much to you. It is not of my seeking that I hold relationship as I do to this treasure; yet, should I close that hand against the giving up of that treasure by failure to use the opportunity of to-day, for a possibly better opportunity in some other to-day, like the manna of old, when kept over night it, it would spoil and become a curse to me. I feel the touch of my Heavenly Father upon this hand of responsibility. I thank him for a quickened conscience, which has come to me through this responsibility, and I pray for his blessing to rest upon us now, upon you and upon me, else even courage would fail me.

Some statements should be made as a matter of history, in the case which may be to some like wearying repetitions, but they belong here, and you must not be wearied by them. To very many in this Association this matter has never been presented by any member of the Board in person. One cannot find when and where and to whom the feeling first came to the men of our Missionary and Tract Boards, that they were in need of more help from the women of our denomination; but such a need was felt, and more and more, and it came to be expressed. Some of our women also possessed a desire, though almost latent, for a more responsible relationship to the work of denominational benevolence. When Miss Nelson was preparing to go to China, these desires began to crystallize into shape. The Recorder of Oct. 9, 1884, will give you the organizing act of the Conference in session at West Virginia. The third specification of this act reads, "It shall be the duty of this Board to raise funds for our various denominational enterprises, in such ways and by such means as may seem to them practical and best, provided they do not involve this Conference in financial responsibility, and report annually their doings to this Conference." As for "the ways and means," it seemed best to those who had the initiative work to do, to call into active play, as members of

the new organization, the various benevolent societies already existing which were officered by our women, since many of them were already working for our Boards in connection with local or home work. These were, therefore, invited to co-operate with the Board in its effort to enlist the interest of our women in denominational benevolence. Much effort was also made to increase the working forces of these local societies, and was also made to secure the help of our isolated Sabbath-keeping women. The Board has sought to have local-society members look after every woman in the congregations at least once a year, to get their money or their names, or both, for work for the Master as it has been put into our hands to do. The Board has also secured the organization of societies in some places where none existed. The details of work have been left for development in the hands of the several secretaries, each for her own Association. Your first secretary for this North-Western Association took special pains when our work was started to fit the work to the condition of this, our frontier, our missionary Association, saying repeatedly that the Board did not wish to control the funds of the local societies, but that in co-operating with the Woman's Board all would be expected at some time during the year to give something to our Missionary and Tract Societies, and that even here they were to be at liberty to select the time when they would give, and the special object to which they would give, and the amount. No opposition to this plan of work has ever been presented to me by any society in the Association, and I think every society officered by women has voted to co-operate with the Woman's Board. In a few places the people have said we are not strong enough to maintain a separate organization; we can carry but one where all our people, men and women and children, can work. When first writing to the different churches to secure their attention and interest, I thought to leave out one because it seemed not quite just to call upon the women of that church for help for outside interest, when local work must of necessity make heavy demands upon them. A second thought determined me to write, as it was not for me to answer for them; but from this society came a response so full of the Spirit of Christ in its unselfishness, so cordial, so thoroughly helpful, that I was both rebuked and blessed. Furthermore, it furnished proof, incontrovertible, that work may be done for the Master. The wall may be and will be joined together unto the half thereof if only our women have a mind to work! There seems to be every reason why we should do the work given us. I have not been able to find any reason why we should not do it. The cause as it lies in the hands of our representative Boards is in need of our work. The men of those Boards need our work for the help it will be for the work itself, and for the good it will do them, and we ourselves need it for just such reasons. But there are even more reasons why our women should do tract and missionary work than why our men should do such work. Our relationships to our sister women are peculiar. Women in heathendom must be reached by women. Millions upon millions there are of them, and they can never be reached by the best Christian man living, nor can they be reached by any or by all Christian men. So much in short for our Missionary Society. Our Tract Board will do us good work when it saves our own young people to us as when it builds up by aggressive labor. Not the whole of our Tract Society can save our young people if our women stand back from direct, positive influence in the home and in society at large. You say it might be well enough to have a woman's missionary society, if you must have something new; but I do not see the point as to our women and Tract Board work. We do not need a missionary society for the sake of having something new, but we need to be put into a responsible attitude towards an old, old want. As for the other matter, you must look under cover for the necessity, and there you will find it securely placed amongst fundamental principles governing even the universe of men. Teach our children, our very little ones, to love our Heavenly Father because of what he is, to obey him because he tells us something to do. Put that child in the right attitude towards that Heavenly Father and the world about him, and as steadily, as unfalteringly, as affectionately hold him close to that dear Father in heaven through all his years of accountability to you, his mother, as in your motherhood you do hold that child to yourself, because he is yours, and the world will find it difficult, and not easy, to get him. Our women are not the only responsible ones in the case. Those who abandon the

law of God are of all others the most responsible for it, since the grace of God in the heart is sufficient to hold them if only they will keep this grace with them; but for outside influencing agencies, none are quite as strong as the woman's influence. There is work for us to do, for both our Boards. We need to feel and hold responsibility towards this work. Without it, things are not even; are not right. As well might the home exist in the midst of harmony, in all its constructive elements, with no responsibility on the part of woman in the home, as for the work of a denomination to be done by our Christian brothers only? Responsibility will crowd us to information and culture of head and hands and heart; information will awaken interest; interest will find the pocket-book. This combination of working forces will bring about work accomplished. For one to give you a well-put, intelligent, synoptical history of woman in philanthropy, would exhaust the days of this Association. The same history of women and missionary work, home and foreign, would fill more than this hour. Take it, therefore, for granted, as well you may, that Christian women are doing a great work for heathen women, and remember, too, that information concerning their work is easy of access; then resolve that when you return to your several homes you will post yourselves thoroughly if you are not already so posted—as to what they are doing, and how they do it. If, under this resolve, you have asked me to help you to be acquainted with their work, my very soul will rejoice, for I shall know that once well informed, you could not even force yourselves to remain longer outside of personal responsibility in our own foreign missionary work. Statistical history given you at such a time as this would do little but to discourage, unless you were to resolve to make the outline a basis for further investigation, in which case you would find under the large figures representing work and money, that the workers are in the minority compared with the numbers in the churches; that the dollars used are very few compared with those which these women rightfully represent but do not use for God's treasury. Read their missionary papers, their leaflets, get there hektograph letters, which you may upon application, but to be returned to their several Boards. Attend their meetings whenever you can, and between the lines which give you the history of their mighty work for God, and for the precious souls of our enslaved, benighted sisters in heathendom, you will read a sad story of trial and disappointment, often of discouragement and of want amongst the faithful workers, the tenth one crying in bitter need for the nine opposing, indifferent, or sleeping ones. This done, my sisters, you have put yourselves into a vitalizing relationship towards your Christian sisters of other denominations, and are well prepared for work—or should be. You know in what department of Sabbath-reform work you are most interested, and in what special way you choose to have your money go, and that money is necessary for such work. But there is one thing you can do for Sabbath reform, and which I wish to plead with you to do, every one of you—be personally identified with W. C. T. U. work. No! No! two stout objections are thrown in my face for this: third party, and the W. C. T. U. Sunday Observance Department. You've told me your no, let me give you my yes, and tell you why. The W. C. T. U. commenced its work in Ohio in a crusade against whisky saloons, at the instigation of Dio Lewis. As the work grew upon the hands of the organization, when it had come so be such, it added to itself departments of labor until there are about 40 (39 as reported in the Minneapolis Convention). Local unions are at liberty to select their respective departments; they are not obliged to take up any certain one, and surely none could take up all of them. Many of the leaders are zealous Prohibitionists, but very many more of them are not at all in sympathy with this movement, and yet would be recreant to a God-given trust were they to abandon the Union because one of its thirty-nine departments is a political one. For shame, my sister, if you withhold or withdraw from this magnificent philanthropy because of one department which you need not touch. For shame, my brother, if you keep her out by command, or by ridicule. As for civil law and Sunday-observance personally, I have no fear that as a people we shall be disturbed by their Sunday Observance Department. It was framed, when little thinking of us, to put a check upon Sunday drunkenness, and not to annoy us. One of our women, who is thoroughly posted upon W. C. T. U. work says of it, "They unwittingly opened the door upon a sur-

prise party," having found behind that open door a company of Sabbath-keeping women who fairly pepper the organization through all the states in which Sabbath-keeping women live. The Sunday Observance Department is for this reason not at all popular, and in many states will never be heard from. But should it, it would simply mean this, that our women, if in the organization at all, would be in position to enter one of the widest open doors for Sabbath crusading which has ever been thrown open to our people. Would you have us be cowards? Would you, my brother, help us to be such? If the work comes to that, let us meet it with thanksgiving to God for such opportunity to work for him. But, all of this aside, if there were but one department in the Union, and that one were the Social Purity Department, I would still plead with you to put yourselves at once heartily in sympathy with it, practical, working sympathy, not theoretical, emotional sympathy. There is enough here in the meaning of the movement to feed your very souls, enrich your lives through all your days, be a daily blessing to every member of your households. There is right here the meat in the nutshell, one of our best opportunities for serving our Tract Society cause, our Creator's Sabbath. Read it up, all of you, men and women, and I'm confident you will agree with me. Surround your fathers, your husbands, your brothers, all your male acquaintances, surround your children through all their days, beginning with that little one in your arms, with the influences which make the soul and center of this question, and, my dear sister, no missionary on the face of the earth can do more for Christ. With the baptism of purity which this department is capable of baptizing you with, obedience to God and his commands must surely come. Think about it. There may be no saloons in your town, but a more insidious defilement is sure to be there, poisoning young lives, and training them steadily for lives of foulness and failure. I pray God that you may not forget my plea, that you work here; for, when your child has come in early life to really love purity of mind and heart, and purity of body, be assured your gracious Heavenly Father is going to hold him the rest of his days in such a tender keeping that even his mother could not drag him to the gutter. Sooner would he turn around to you, child though he may be, and boy though he may be, to keep you pure, woman that you are, who should always be pure and purifying.

Miscellany.

CALLING THE ANGELS IN.

We mean to do it. Some day, some day, We mean to slacken this fevered rush That is wearing our very souls away; And grant to our hearts a hush That is only enough to let them hear The footsteps of angels drawing near.

We mean to do it. Oh, never doubt, When the burden of the daytime broil is o'er, We'll sit and muse while the stars come out, As the patriarchs sat at the door Of their tents with a heavenward gazing eye, To watch for the angels passing by.

We've seen them afar at high noontide, When merely the world's hot flashings beat; Yet never have hidden them turn aside And tarry in conversation sweet; Nor prayed them to hallow the cheer that we spread, To drink our wine and break our bread.

We promise our hearts that when the stress Of the life work reaches the longed-for close, We'll welcome such a calm repose As banishes care's disturbing din, And then—we'll call the angels in.

The day that we dreamed of comes at length, When tired of every mocking quest, And broken in spirit and shorn of strength, We drop at the door of rest, And wait and watch as the day wanes on— But—the angels we meant to call, are gone.

—Margaret J. Preston.

THE INDWELLING WORD.

If we really get the Word of God into our hearts it will transform our lives. Its truths are not merely for knowledge, but every one of them has to do with life. Canon Wescott says: "The noblest truths are not given to us for an intellectual luxury, still less for a moral opiate of spiritual charm. They are for the inspiration of our whole being, for the hallowing and for the bracing of every power, outward and inward, with which we are endowed, and for the use in the busy fields of common duty." The words of Christ are spirit and life. A little grain of musk hidden in one corner of a large drawer filled with garments will soon pour its pungent odor through the whole drawer, saturating every thread. So does the Word of God, truly hidden in the human heart, touch and saturate with its holy sweetness the whole life. In a German tale a wonderful lamp set in a fisherman's hut changes the rude hovel and all its poor furniture to silver. The divine Word is a heavenly lamp, which when set in a sinful human life transforms it all from glory to

glory, until it stands at last in transfigured beauty before God. One invariable effect of this indwelling will be the cleansing of the life. We must be cleansed to "polished shafts" in God's hands for his use. An old writer says: "Be thyself blameless of that which thou rebukest." He that cleanses a blot with blotted fingers makes a greater blot. And no earthly word will cleanse us, because in the purest human word there is sin, which will leave a stain on the life our hand touches. But the Word of God is cleansing. It keeps us from sin and purifies the heart's fountains. Another effect in this indwelling is transformation into the likeness of Christ. Every fragment of divine truth which comes to us we should instantly turn into life. Every divine word that we ponder deeply opens to us a vision of beauty or excellence, something very lovely, a little of Christ's own image; and we should at once strive to paint the vision of our own life, to realize the beauty in ourselves. The Bible is not rightly used if we do not thus try to get every word of it which we learn transmuted into life and character. To do this requires the closest vigilance over ourselves and the most loyal fidelity to divine truth.

A LARGE FORTUNE.

A young man who had no money wished to marry the daughter of a rich man. He asked a lawyer to introduce him, who accordingly did so. The father, however, soon after consulted the lawyer as to his friend's position and wealth. The next time the lawyer met the young man, he said, "Have you any fortune?" "No," said he. "Well," said the lawyer, "would you allow any one to cut off your nose, if he would give you twenty-five thousand dollars for it?" "What a question! Not for all the world!" said he. "Very well," said the lawyer. "I have a reason for asking." The next time he saw the lady's father he said: "I have inquired about the young man's circumstances. He has indeed no ready money, but he has a jewel for which I know he would not take twenty-five thousand dollars." This was enough—the young folks were married; but the father often shook his head when he thought about the jewel.

SAILING BY FAITH.

"You see that buoy, sir, moored in the bay?" said the captain of the steamship in which we visited the Orkneys. "Yes," we replied, after carefully picking out in the twilight the well-known danger signal. "Well, there is a reef of rocks that, starting from the shore, runs to a point within ten yards of that buoy. The worst thing about it is that there is no indication of the reef; even at low water, it is covered with water and woe be to that ship that should strike upon that dangerous reef. In the dark nights that buoy is an object of deep interest to me; anxiously do I look out for it, and we steer with care until it is found." As we conversed with the captain, we ascertained that he knew all this by faith, that the reef was simply marked in his chart—that he had never proved for himself the fact, he had never been in a boat and sounded the depth, or, better still, dived down to ascertain by personal knowledge that the reef was there. He was a believer, and rested in the testimony of his charts, even as we who are believers and Christians trust in the testimony of the Word of God.—Christian Commonwealth.

CHANGE OF HEART—THE REMEDY.

"Why don't you preach against theater-going?" somebody asked me, after intimating that this is an open habit among some professed Christians. "Why don't you preach against Sunday pleasure driving?" asks another. "And why don't you denounce the sin of Christian men's selling liquor, or renting their stores for others to sell it?" asks a third. Well, what is the use to exhort a man against these things if his spiritual instincts are not strong enough to keep from them? You may, by preaching, produce a momentary change of purpose in regard to them; but a change of heart is the only permanent remedy. I care little to turn a man's face from the theater, if his heart is still there, tugging all the while at his irresolute will and begging for another indulgence. "A man must have some enjoyment," he says, by way of excuse. To which I reply, "Indeed he must." And if a Christian cannot find enjoyment in the service of God, in the holy delight of prayer and praise and labor for Christ; if he cannot get pleasure in the companionship of Christian brethren, in the study and feeding on the Word of God, what wonder that he should find his pleasure in the glitter and gayety of the theater, or in the charm and intoxication of the novel? Preach against play-going to such an one! As well exhort the stone not to fall to the earth when detached from the mountain side. Argument cannot stand against the laws of gravitation. If the love of Christ is not strong enough to hold a Christian in communion with Christ, my preaching, though I were to speak with the tongues of men and angels, can never be strong enough to hold him away from the theater.—Rev. A. J. Gordon, D. D.

THE LAUGH IN SCHOOL.

Hold on for a moment, teacher. You had better ignore the rule Than to punish that little urchin Who has just laughed out in a Had he done it out of malice It would be a different thing But he could no more help it Than a lark could help to sing.

I know by his clouted jacket, And his shoes tied with a cord That a laugh is the only luxury Of his childhood he can afford. And he hasn't much time left to For even that trivial joy; For he'll have to earn his living While he is yet a boy.

You ask why I defend him? Well, the fact is yesterday I found a dog-eared primer That I used when but a mite And in imagination, As I turned its pages o'er, I saw some wonderful pictures That I never found before.

I saw a certain urchin, (Called Clarence by the boys) Go toddling into the school room Making his share of noise. I saw him during school time Playing pranks upon the sly, With the rosy little Agnes, Till she laughed as she would.

I think we all are better, When we grow up to be men If we have something to make Look backward now and then. And, therefore, I insisted You had better ignore the rule Than punish the little fellow Who has just laughed out in a

THE UNRULY FIVE.

It was a queer name for a School class, but richly deserved by awake, restless boys, with whom tarried long, and who were a tious problem for the superintendent separation, distributing five decorous classes. They stood enough to show how a little influence the whole lump, then suddenly and together. Every signed to the vacancies; good an ex-teacher of theirs, voice of all when he said: "Let them want getting a grain of good doing harm. It was always a what they came to Sabbath-school. But it was plain enough when for when they appeared again secure a share in the Christmas had always been painfully of there was "anything going on of a picnic or celebration, as there was something to eat—" called it. To see them then think they had been castaways famine, instead of coming from New England homes. Several times there had been of asking these troublesome. But the superintendent could not self to sending them away from of the church. Where else wayward feet be turned heavy came very near it, however, when by retired from the hard task them.

"Why, they actilly spill Sabbath!" he said, with tears grief standing in his eyes. So he went back to the old class and a milder warfare with brethren, on creeds, which o stimulant to his Sabbath diges class was teacherless again.

Finally a newcomer in the Mr. Howard, a plain, quiet, said he would try it awhile. names and ages in his note-book also several items about each, way, that the superintendent among his helpers.

The next Sabbath the trou tette were all there—they were ent, or absent en masse, belie that "union is strength." T glances toward the new tea their delight in a fresh victim intendent sighed as he notice anxious brow cleared as he Howard's quiet self-possession calmness the skilled rider u ruly steed; and when he addr it was with a certain courtesy the same return.

After that the superinten class, and so did its neighbor of state of things; they actu superintendent's mind the and then he awoke to the fact the still in the school! M their fixed attention every session. The change was a "Must be he's filling the stories," was Mr. Somer. "Those boys wouldn't swallow doctrine for nobody."

So the superintendent quie He found that Mr. Howard except illustrations of the really no more interesting t teachers. But he had th every time. This was th fluence over them—he wor beside the Sabbath to into He called at their homes, u to become really acquainted he found one puzzled on sat down and helped. And rubber factory, and was ashamed of it and of his wor Howard often managed to the operative came out, an on the home walk. Wa had decided to him that





The Sabbath School.

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

INTERNATIONAL LESSONS, 1887.

- July 2. The Infant Jesus. Matt. 2: 1-12.
July 9. The Flight into Egypt. Matt. 2: 13-23.
July 16. John the Baptist. Matt. 3: 1-12.
July 23. The Baptism of Jesus. Matt. 3: 13-17.
July 30. The Temptation of Jesus. Matt. 4: 1-11.
Aug. 6. Jesus in Galilee. Matt. 4: 12-25.
Aug. 13. The Beatitudes. Matt. 5: 1-16.
Aug. 20. Jesus and the Law. Matt. 5: 17-26.
Aug. 27. Piety Without Display. Matt. 6: 1-15.
Sept. 3. Trust in our Heavenly Father. Matt. 6: 24-34.
Sept. 10. Golden Precepts. Matt. 7: 1-12.
Sept. 17. Solemn Warnings. Matt. 7: 13-20.
Sept. 24. Review.

LESSON VII.—THE BEATITUDES.

For Sabbath day, August 13th.

SCRIPTURE LESSON.—MATTHEW 5: 1-16.

- 1. And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him.
2. And he opened his mouth, and taught them, saying,
3. Blessed are the poor in spirit: for theirs is the kingdom of heaven.
4. Blessed are they that mourn: for they shall be comforted.
5. Blessed are the meek: for they shall inherit the earth.
6. Blessed are they which do hunger and thirst after righteousness: for they shall be filled.
7. Blessed are the merciful: for they shall obtain mercy.
8. Blessed are the pure in heart: for they shall see God.
9. Blessed are the peace-makers: for they shall be called the children of God.
10. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.
11. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.
12. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.
13. Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.
14. Ye are the light of the world. A city that is set on an hill cannot be hid.
15. Neither do men light a candle, and put it under a bushel, but on a candlestick: and it giveth light unto all that are in the house.
16. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

TIME.—Summer of A. D. 28; shortly after the last season. The second discourse was probably about a year later. Luke 6: 20-49.

PLACE.—Mount of Beatitudes, between Tabor and Tiberias, in Galilee, is the spot fixed by Latin tradition. There is difference of opinion as to the exact spot, but no very strong objections have been brought against this tradition.

PERSONS.—Jesus, disciples, multitudes.

OUTLINE.

- I. The scene. v. 1, 2.
II. Characteristics of true disciples. v. 3-9.
III. Their relations to the world. v. 10-12.
(a) Persecuted and reviled. v. 10-12.
(b) Salt and light. v. 13-16.

INTRODUCTION.

In the Sermon on the Mount, of which this lesson is the beginning, Jesus sets forth the principles of the kingdom of heaven referred to in verse 17 of last lesson. The conditions upon which men were to become citizens of his kingdom were different from those required for the kingdom which the people had been looking for, and the principles set forth here as different from the world's ideas as is possible to conceive. Though standing so near the beginning of Matthew's Gospel, it came in the second year of Christ's public ministry. Luke 6: 20-49 records a similar discourse. Some scholars think Matthew and Luke give reports of the same sermon, only with variations, but the circumstances and time stated differ so much that other good authorities hold that two different sermons were preached, the second containing a repetition of the same thoughts; the first, related by Matthew, was preached to the disciples only, and the other, after the twelve apostles had been gathered around him, and consecrated to their work, was spoken to the multitudes. Luke 6: 17-20. Such authorities as Jamieson, Fausset and Brown; Lange; Webster; and Wilkinson, hold to the idea of two different sermons. From the light I now have, I favor this theory. Alfred leaves the question unsettled.

EXPLANATORY NOTES.

- V. 1. "Was set." Teachers of that day sat down while teaching. The learners (disciples) sat around him at his feet. See Acts 22: 3, also Luke 4: 20.
V. 2 "Opened his mouth." An expression that indicated "important message of confidential and solemn communication."—Lange. It always prepared the reader for "something weighty."—J. F. & B.
V. 3. "Blessed." Happy are they. "It answers to the Latin beati," hence the name Beatitudes. The blessedness of the kingdom of Messiah is bestowed upon those whom the world would count the most unhappy. "The poor in spirit" "Those who feel their spiritual need, and are therefore humble." Those who realize a deep and inexpressible want of the Spirit, and long for his life within. It was a blow at the proud carnal spirit the Pharisees cherished as their ideal of those who belonged to Messiah's kingdom. "Kingdom of heaven" See last lesson.
V. 4. "They that mourn." The mourning ones. Not the ordinary sorrows of life, but the grief over sin which the above mentioned spirit of poverty begets. "Comforted." "Necessarily implies forgiveness of sin."—Lange. God also does promise comfort in bereavement, and this text may be so applied, as well as to those who grieve over sin.
V. 5. "Meek." "Those who patiently love, and lovingly endure." Gentle, unassuming, yet firm and true. It stands over against the spirit of ambition and arrogance of those whom he met from day to day. "Inherit the earth," or "the land." The land of promise was a type of the heavenly Canaan. This was not to be gained by self-seeking ambitious warfare, but by those of opposite character.
V. 6. "Hunger and thirst." Used to symbolize the deepest yearning after "righteousness." Conformity to the law of God. "They shall be filled."
V. 7. "Merciful." Implies a higher quality of

life, and more advanced progress than meekness. "While the meek simply bear the injustice of the world, the merciful bravely address themselves to the wants of the world."—Lange.
V. 8. "Pure in heart." They laid great stress upon outward cleansing and washings, but Jesus shows that the heart must be clean. "Purity of heart consists in that steady direction of the soul toward the divine life, which excludes every other object from the homage of the heart."—Lange. "As a man thinketh in his heart, so is he." Pure motives, clean thoughts make pure lives. So shall we "see God." To see the king's face, or be in his presence, was with the Jews a token of great favor. So here, to see God is to be accepted of him, and enjoy his presence and favor.

V. 9. "Peace-makers." Not merely the peaceful ones, but those who make peace between others. And so, the "pure in heart," who labor to make men at peace with God, through the gospel of the Prince of peace, shall be "children [sons] of God."

V. 10. "Persecuted," etc. In the preceding verses, the characteristics of the righteous have been set forth. Now the Saviour turns to the relations the righteous sustain to the world. First, they stand hated, reviled and scorned by the world. Thus they are against the world; in it but not of it. In this they were to (v. 12) "rejoice"; i. e., it was another evidence that they were of the kingdom of heaven, and even counted among the prophets which were before them. They were encouraged by the thought of the "great reward in heaven," and also made to feel again that Messiah's kingdom was not of this world. Second, they were the (v. 13, 14) "Salt . . . light." These two words express the relation they sustain to the world as workers together with God to save the world. Salt preserves from corruption, and gives savor. So they were to be the salt of the world. "Lost . . . savor," etc. They used a salt that would lose all saltiness if exposed to weather, and still leave an earthy substance which was used upon the walks, as we use coal ashes, "to be trodden under foot." He who loses his Christian qualities is salt that has no saltiness. "Light" opposes darkness and overcomes it. This beautiful symbol of our relations to lost men explains itself. "City . . . hill . . . not . . . hid." If you have any of the righteousness taught in this lesson, men will see it. True religion cannot be hid.

CENTRAL TRUTH.—The children of the kingdom must be spiritually minded.

DOCTRINES.—1. The doctrine of Christ agrees perfectly with the principles enunciated in the law and the prophets. 2. God offers mercy to men. 3. True religion is a real, new life within, begetting the righteousness of Christ in men. 4. God may be seen and known. 5. There are rewards in heaven for the righteous.

DUTIES.—1. Disciples should come to Christ to learn. 2. They should be humble. 3. They should trust him for comfort. 4. They should long for harmony with God. 5. Should be meek. 6. Merciful. 7. Pure in heart. 8. Peace-makers. 9. Patient. 10. Cultivate joy. 11. Keep their light bright and steady.

SUGGESTED THOUGHTS.—1 The poorest child of God is an heir to a kingdom. All the worldly honor of David and Solomon, and all the crowns of earth that his hearers coveted, are less desirable than the kingdom promised to the poor in spirit, and the favor bestowed upon the pure in heart. 2. Notice the "shall" of these beatitudes. It is the voice of God, and carries no uncertain meaning. If the condition described in the first part of each beatitude exists, the blessing promised in the second part will surely follow. 3. Christians are the salt of the earth, so they must come in contact with the world in order to save it. Men do not pack salt in one barrel and pork in another, and expect the salt thus to save the pork; but they put both together for the results desired. So God puts his people in the world to come in contact with the world, not to be shut away from it. The life of the recluse may be a very easy one, but it is not the way to save sinners, or to win victories that make one strong, or to follow in the footsteps of Jesus.

MARRIED.

At the Baptist church, Hope Valley, R. I., June 18, 1887, by Rev. E. B. Haskell, Mr. WAYLAND F. STILLMAN and Miss HATTIE J. ELLIS, both of Westerly.

DIED.

In Alfred, N. Y., July 30, 1887, of consumption, JOHN WOOLWORTH, aged 68 years, 4 months and 26 days. For sixty-four years of his life he was a resident of Alfred, and for about fifty he was a Christian disciple and member of the First Alfred Church. W. C. T.

In Hallsport, N. Y., July 24, 1887, of apoplexy, SQUIRE L. HALL, aged 54 years. He had an attack of this disease some three years ago, but recovered in part and was able to attend to his business the most of the time. He has left a wife and four children, to mourn the absence of a kind husband and a loving father. His funeral was largely attended at his late residence. J. K.

At the home of Elias Rogers, her brother-in-law, in DeRuyter, N. Y., Mrs. D. ALYRA SAUNDERS, daughter of Abijah Warren, aged 70 years, 1 month and 3 days. She was born in Preston, and in early life made a profession of religion and joined the Truxton Baptist Church, of which she remained a member till death. Most of her life was spent in the West, but nearly six years ago she returned a widow, after being married twice, to her sister's in this village, where she quietly lived and peacefully died, trusting in the Saviour. L. R. S.

In Walworth, Wis., July 24, 1887, WEALTHY BURDICK TERRY, in the 79th year of her age.

CARD OF THANKS.—The undersigned wishes to express her thanks to the Equitable Aid Union and to her neighbors and friends for the help and sympathy afforded during the sickness and at the death of her husband, the late Luke Green. OLIVE GREEN. ALFRED, N. Y., Aug. 1, 1887.

Books and Magazines.

SCIENCE, which began its publication five years ago under the most favorable auspices, has recently changed the shape to a more convenient page, and gives every proof of a deserved prosperity. The numbers for July 15th and July 22d contain articles on International Copyright with England. The Increase of State Interference in the United States. Preventive Medicine, What to Eat with Tea and

Coffee, New Explorations in Africa, Pasteur's Methods, and Leprosy in Louisiana. Every one interested in political science, educational science, sanitary science, or mental science should subscribe. \$3 50 per year; trial subscriptions, four months, \$1 00. N. D. C. Hodges, 47 Lafayette Place, New York.

BABYHOOD aims to be a help to parents by giving the best information concerning the health, comfort and well-being of the youngest children. That it is well living up to this aim is amply attested by the August issue, just at hand, which is of even more than ordinary value. Its editorial remarks include novel suggestions concerning the eating of candy, and a reply to the question, When should young children begin to eat meat? Dr. Jerome Walker writes of "Dysentery and kindred Diseases," giving common sense directions for home treatment. Besides several other valuable, contributed articles, topics of timely and practical importance are discussed in the departments of "Nursery Observation," "Nursery Problems," and "Mother's Parliament." Young parents who are not familiar with this magazine should at least send for a sample. 15 cents a copy. \$1 50 a year. Babyhood Publishing Co., 5 Beekman St., N. Y.

THE Pulpit Treasury for August is promptly on hand. Its readers will find this a choice number. It is full of intellectual and spiritual food—varied, fresh, nourishing, satisfying. Every preacher will be fed and stimulated by reading it, and every Christian worker after reading it will feel better furnished for active duty. The frontispiece is a portrait of President Dwight, of Yale University. This is followed by his Baccalaureate Sermon, also a sketch of his life and a brief account of Yale University, by the Editor; with views of the Divinity School of Yale University and of the New Haven Green. Sermons and sermon sketches are by eminent preachers and religious teachers, and editorials are on practical topics. Yearly, \$2 50. Clergymen, \$3 00. Single copies 25 cents. E. B. Treat, Publisher, 771 Broadway, New York.

THE midsummer Century opens with a frontispiece portrait of Julia Ward Howe, apropos of a paper on "The Songs of the War," by Brander Matthews. Mr. Edward Atkinson continues his discussion of the Labor Question in "Low Prices, High Wages, Small Profits—What makes them?" A short paper by W. E. Hidden, entitled "Is it a Piece or a Comet," is of scientific interest. Two papers of adventure, one under the peculiar title of "Snubbin' through Jersey" in a canal boat, the other an episode of the "Lady Franklin Bay Expedition," by Gen. A. W. Greeley, contribute to the general interest of a most interesting number.

HARPER'S for August is timely and attractive with an abundance of vigorous articles of varied interest. Bishop Hurst gives some surprising information concerning Mohammedan enterprise in "A Native Publishing House in India." Charles Dudley Warner's "Mexican Notes" are concluded. The two serials continue with increasing interest; the poetry of the number is from several well known favorites, and the several departments are, as usual, copiously filled, suggestive, bright, and overflowing with good things.

WITH the August number, the Forum reaches the close of its third volume. Its place among the magazines is now substantially made. By its thorough and yet popular treatment of subjects of practical, social, political, economic and religious importance, it has earned the title of the people's magazine. The number before us sustains the reputation which previous numbers have made. The Forum Publishing Company, 87 Fifth Avenue, N. Y. \$5 a year.

REQUESTS TO TRACT SOCIETY.

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

FORM OF BEQUEST.

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

SPECIAL NOTICES.

REV. A. H. LEWIS, having been compelled to leave home with his invalid daughter, requests his correspondents to address him at Spring Lake, N. J.

HISTORY OF THE WESTERN ASSOCIATION.—The pamphlet containing the Semi-Centennial Papers of this Association are in the hands of the pastors of the churches, for sale, at 20 cents each. Call on your pastor immediately, and secure one. G. W. LEWIS, Secretary.

CHICAGO MISSION.—Mission Bible-school at the Pacific Garden Mission Rooms, corner of Van Buren St. and 4th Avenue, every Sabbath afternoon at 3 o'clock. Preaching at 3 o'clock. All Sabbath-keepers in the city, over the Sabbath, are cordially invited to attend.

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, Lincoln 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.

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.

PLEGGE 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.

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.



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FOR SALE.—The Executive Committee of the Trustees of Alfred University offer for sale the building which was formerly the Boarding Hall, known also as Middle Hall. For particulars, address W. H. Crandall, Treasurer of Alfred University, or J. Allen, the present occupant. ALFRED CENTRE, N. Y., July 22, 1887.

WANTED.—The undersigned is desirous of a position as teacher of German in some school, or he would act as clerk for some merchant. Would like a place among Seventh-day Baptists. JOSEPH P. LANDOW. Address in care of SABBATH RECORDER, Alfred Centre, N. Y.

Business Directory.

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

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For the SABBATH RECORDER, WHICH WAY? BY ANNIE L. HOLBERT.

You have launched your boat on life. You follow the throng that is flowing. But a voice is speaking to me, to you. In accents of pleading, "Follow it. It is the voice of Jesus."

'Tis easy to float with the morning. Gay scenes of pleasure on every side. Thus drifting along as the water's will. The call grows fainter the farther. Drifting away from

The way is enchanting, the stream. While on the current you swiftly. But the few who earnestly ply the. And would work their course for

Work in the name of

The light of his love 'er the way. Faith and hope will the victor's. For those who will still in his str. And patiently rowing against the. Renounce the world

Though storms may rage, let the. While through the tempest we he. Whom "even the winds and sea. The power of his truth shall pre. To anchor safe with

THE ENGLISH TRANSLATION.

A View of the Times before. BY REV. W. H. H.

The history of the world related and mutually dependent parts, that in where an influence begins. Perhaps we may always trace one influence to the result. quently it happens that one are so dissimilar that one they would have no connection. It is a great study find the "why" and "debris" of human history.

The crusades have always as having a fermenting subsequent history of the of stagnation they gave life. did was more in break ground, bringing the direct contact with each other, ducing a different result, which this afforded to the inent laymen of becoming completely with the pope the papal court, results veneration and respect was previously held. eney toward religious r political changes. Some more than a cen crusade, there was a great which took place in Eng