

The Sabbath Recorder.

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

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WHICH WAY?

BY ANNIE L. HOLBERTON.

You have launched your boat on life's river vast,
You follow the throng that is floating past;
But a voice is speaking to me, to thee,
In accents of pleading, "Follow thou me!"
It is the voice of Jesus.

'Tis easy to float with the morning tide,
Gay scenes of pleasure on every side;
Thus drifting along as the water's flow,
The call grows fainter the farther you go,
Drifting away from Jesus.

The way is enchanting, the stream is wide,
While on the current you swiftly glide,
But the few who earnestly ply the oar,
And would work their course for another shore,
Work in the name of Jesus.

The light of his love o'er the wave shall shine,
Faith and hope will the victor's wrath entwine,
For those who will still in his strength abide,
And patiently roving against the tide,
Renounce the world for Jesus.

Though storms may rage, let the heart rejoice,
While through the tempest we hear his voice,
Whom "even the winds and sea obey";
The power of his truth shall prepare the way
To anchor safe with Jesus.

THE ENGLISH TRANSLATION OF THE BIBLE.

A View of the Times before the Translation.

BY REV. W. H. ERNST.

The history of the world is so connected, related and mutually dependent upon its different parts, that it is difficult to see where an influence begins and where it ends. Perhaps we may always trace the origin of one influence to the results of another. Frequently it happens that the two influences are so dissimilar that one would think that they would have no connection with each other. It is a great study to endeavor to find the "why" and "whence" in the debris of human history.

The crusades have always been regarded as having a fermenting influence upon the subsequent history of the world. Instead of stagnation they gave life. The good they did was more in breaking up the fallow ground, bringing the different elements in contact with each other, and thereby producing a different result. The opportunity which this afforded to the politically prominent laymen of becoming acquainted more completely with the policy and motives of the papal court, resulted in lessening the veneration and respect in which the church was previously held, which secured a tendency toward religious reforms, as well as political changes.

Some more than a century after the first crusade, there was a great political revolution which took place in England. It was June

15, 1215, when the celebrated Magna Charta was ratified by King John of England. This was done in consequence of a demand made by the barons, the lowest degree of the hereditary nobility. This demand was made with the cogency of war, and was yielded by the king as a political necessity. By this act the English government became a limited monarchy. The parliament followed in 1265. This fundamental change was a material improvement, which was of lasting benefit to the world. Religious enthralment is not so easily thrown off as is political slavery.

At this time the Catholic Church had great power over all classes of men. Perhaps, however, it had passed its zenith of power. It is certain that it had a very strong hold upon the nation in many ways. The political power of the church represented its most doubtful prerogative, and at the same time showed its extent of power. During the middle ages there was a continual contention between the pope, as the representative of the church, and the emperors, or civil powers. This contest was especially marked during the two centuries of the Crusades. It is called "a long and deadly strife." The plan of the church to rule was only limited by its power to do it. "Aggressive," "ambitious" and "tyrannical" were appropriate epithets of the church in its relation to the civil power.

It has been said that, "The aim of the Romish prelacy was no less than the entire monopoly of all ecclesiastical and all secular rule!" What a contrast there is between this and the spirit of Christ. This contest was carried to a great extent.

The Bible teaches us to be obedient to the government, while the church sought to govern the government, to depose and appoint the rulers, and then to interfere with their ruling. This interference was carried to an alarming extent. The clergy were exceedingly corrupt, profligate and unclerical. There was scarcely any class less qualified to rule than they. They rolled in wealth extorted from the poor in various ways. That "they fared sumptuously every day" might be better said of the pretended religious instructors than it was of the rich fool by Christ. Money was their god, if it ever was of any class of people. The sale of indulgences was a Satanic invention for the sole purpose of increasing the coffers of the church. The church taught that by the payment of a certain sum of money, the sinner was absolved from the penalty of his sin, and also, by the payment of an additional amount, they would be given a license to commit sin with impunity. This doctrine was a source of great financial gain to the church. The clergy received immense sums of money through their system of tithes which come through the secular power, besides the fees for specific duties. The devotees of the cloister drew heavily upon the people's sympathies, and purse. The "Holy Sisters" were held in admiration, if not in reverence, and on that account the poor would divide their last morsel with him. After all this there were the "Mendicant Friars" who came in great contrast with the clerical nobility, in simple clothing and life, barefooted, and poor, and these were able to take still more from the poorest. There seemed to be no stone unturned that would extort money from the poor. Other means were used to enable them "to lord it over God's heritage." It is a common aphorism that "knowledge is power." The converse of this must be true, that the vital element of power is knowledge. Unlimited power in a monarch is more likely to be found with ignorance in the subject. If the feeling of self-aggrandizement is pre-eminent it would indicate the policy of keeping the subject in ignorance. This was the course followed by the Catholic Church. During the Dark Ages the clergy has been given the honor of preserving the knowledge of the world while all other classes remained in ignorance. It seems to me rather that it should be regarded as their shame. It was the motive of a despot rather than a benefactor, that prompted to this course. When they had the power to raise the church to nearer their own level by imparting their knowledge, a refusal, or even neglect, to do so in order to enhance their own power, is criminal, and furnishes the sequel to much of the history of these times. This history is a sad commentary upon the integrity, purity, and charity of the church. It shows how much of religious form can be manifest-

ed without religious spirit. Not only were the people bound with the fetters of sin, but were ground down by superstition and priestcraft. It must require the upheaval of the divine omnipotence to furnish a way of escape.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, Aug. 5, 1887.

On Monday Mrs. Cleveland, accompanied by her mother and aunt, left Washington for a small sea-coast town in Massachusetts, near New Bedford. Gen. Greeley, chief of the signal office, is with his family, passing the summer there, and Mrs. Cleveland and her party are his guests. The President stayed behind at Oak View, not even coming into town the morning of his wife's departure to see her off on the train. One cannot blame him for preferring his country home to the White House, for Oak View is doubly attractive at this season by contrast to the official residence of the President, which is more a public office than a home at all seasons. On Tuesday a Cabinet meeting was held at Oak View instead of at the Executive Mansion. The Attorney General and the Secretary of State were the only members absent. Secretary Lamar and Post Master General Vilas drive out every evening and are the President's guests for the night during this protracted warm spell. Secretary Bayard, with one of his numerous daughters, has gone to Rehoboth Beach, a sea-coast resort in the Secretary's native state, Delaware.

There has been no nomination made for the postmastership here yet. It does not appear that the President has so far given the subject his direct attention. The widow of the late General W. S. Hancock has been mentioned in connection with the place, but it is not thought likely it will be offered or that she would accept it, if it was. In the meanwhile, Frank B. Conger continues to act as postmaster of Washington. He has been a most efficient and painstaking officer, and has made many improvements in the local service, and has handled the immense governmental mail matter that arrives at the Washington office every morning with wonderful accuracy and dispatch. His successor would do well to imitate his example, but Mr. Conger is too young a man to waste his talents by remaining in office. He has capacities that ought to win for him personal benefits. It may not be generally known, that all the immense mail that comes in and goes out of Washington, for the U. S. Government, has to pass through the city post-office. Such is the case, and when one reflects on the great amount of work done in the several departments almost entirely by means of the postal service, an idea of the quantity of matter handled in the post-office may be conceived. There is very little personally conducted business transacted in the Departments, specially when Congress is not in session. It is all done by correspondence and by attorneys who are in correspondence with their clients. Any one who lives at a distance from the seat of government, having a claim, a grievance, or money or lands to redeem, can have his business negotiated just as well by letter as he could by being present in person.

Eugene Higgins, chief of the appointment division in the Treasury, is away at Long Branch on a three weeks' vacation, and is enjoying himself with his usual *sans froid*. Mr. Higgins is at present the best advertised, and the most abused man of the Administration. He takes it all very coolly and was never known to complain of the indiscriminate and unproven charges that are brought against him. Once he was heard to say, "Why don't some one say something good about me, when I am so much abused. I have served a great many people a good turn in my time. There are some who ought to remember me kindly." And so there are. Many a timid frightened applicant for office does remember Mr. Higgins with kindness. His cheerful good nature and easy pleasant manners have often restored confidence and awakened hope in the heart of many a downcast man and woman. He has the knack of making a refusal seem a benefaction, and no one can say he ever answered him roughly or rudely. He is a fine looking man and does not look his fifty-seven years in spite of his gray hair and mustache. But the public are more interested in abuse than in

praise, so Higgins gets more than his share. Between being the Barabbas of the civil service league, and the scape goat of the Democratic party, he has had a very unpleasant sort of greatness, since now-a-days greatness means notoriety, thrust upon him. But his friends know him to be by no means as black as he is painted.

The Siamese princes and suite arrived in Washington this morning. The princes are quite young, their ages ranging from nine to fifteen years. There are eight brothers of them, but they won't be missed at home, for eleven other brothers remain in Siam to keep their parents from feeling lonely. They are sight seeing at the Capital, and appear to enjoy it.

COMPROMISED ON COTTON.

"Lucy," said Tom, "I heard a capital story to-day. I'll tell it to you, for it's true every time. A man and his wife were disputing about a piece of cloth. 'It's linen,' said he; 'It's cotton,' said she. A friend who overheard the argument asked the husband next day how they finally settled the question. 'Oh,' replied he, 'we compromised—compromised on cotton!'"

"Nonsense!" said Lucy. "That's a regular man's story. You and I compromise on linen just as often as we do on cotton, and that's the way it ought to be. Life is all a compromise. However, I think this is a very good idea: first cotton, then linen, then cotton, then linen. Let's try it."

For a long time the rule worked to a charm. Whenever opinions clashed in that happy family, linen or cotton had it. Turn-and-turn-about. But at length it was found that even this equitable division might be subject to abuses.

One morning at the breakfast-table, Tom said:

"Where shall we spend our vacation?"

"Let's go to Newport," said Lucy.

"Oh, no, I can't afford that. Let's go down to the old homestead in Apponegan-sett."

"Well," said Lucy, "don't decide about it now; there's time enough. We'll talk it all over this evening."

At dinner, Lucy exclaimed, "Tom, you must send up the plumbers this afternoon, to look after the kitchen sink!"

"I shall do nothing of the kind; there's nothing the matter with the sink. You are always pouring peppermint down the pipes, to see if there is a leak, and when the smell of the peppermint goes all over the house, as of course it does, you sniff around with your nose in the air, and say, 'I was certain there was something defective about that drainage.' Besides, it's my turn now to have my way, and we'll compromise on linen."

That settled it; and in the evening the vacation appropriation bill came up before the house for discussion. Lucy flatly refused to go into the country, where she would meet no one but "farmers' daughters and mosquitoes," and, after a stormy session, asserted that it was her turn to have her way, and that she would not give up her rights. So Newport it was to be.

However the next day Lucy made her appearance, with red and swollen eyes, and said:

"Donkey, dear, aren't you ashamed of yourself? Couldn't you see that it was all a ruse of mine about the kitchen sink? There's nothing the matter with the plumbing—at least nothing more than usual; only I wanted to quarrel about something, so as to give you your way, and then it would be my turn to decide about going to Newport. Wasn't it perfectly horrid of me?" Here it became necessary for Lucy to hide her face on Tom's manly breast, while she sobbed out, "And now I've got it all my own way by cheating the dearest boy in the whole world, and it just breaks my heart; and I don't want to go to Newport, and I want to go to Apponegan-sett to your dear old home, and I'll wear a cotton dress to visit the farmers' daughters, and put a linen handkerchief over my face to keep off the mosquitoes; and we'll be just as happy as the clams all around us."

At eleven o'clock that forenoon the door-bell rang, and a package was delivered, which contained a lovely new silk dress, and a card stating that it was from a fond husband, who compromised on silk. So they went to Apponegan-sett—and lived happy ever after."—*Watchman*.

PLEADING PRAYER.

"Remember the word unto thy servant, upon which thou hast caused me to hope, and Lord; I have been hoping on thy word, and I have acted upon that hope; I believe the word to be true, and I have pledged the truth of it. That is a good pleading. A man has given me a bill—not a transaction man has given me a bill to do with; but suppose such a thing? Suppose I go and discount it, I say, 'My friend, you must honor that bill, because I have received the cash for it. Do not fail to meet it.' It is as if we said to

our God, "Lord, thou hast caused me to hope upon this promise of thine. I have been raising present comfort upon the credit of it. I felt so sure that it would be fulfilled that I have taken it into the market, and I have been living upon its proceeds by hoping upon it." See how David went and discounted the promissory note; he encouraged himself by it. Turn to the verses which follow my text, and you will see. "This is my comfort in my affliction: for thy word hath quickened me." He had been comforting himself by the promise; and if the promise failed, that comfort would turn out to be a sheer delusion. Will the Lord delude those who trust him? Read the next verse: "The proud have had me greatly in derision: yet have I not declined from thy law." I stuck to thy doctrine, thy precept, thy promise; I declared thy word to be true: wilt thou not keep it, and so vindicate my confident assurance? "I remembered the judgments of old, Lord; and have comforted myself." I have thus derived strength and establishment out of thy promise already. Wilt thou allow the enemy to tell me that I have deceived myself? Wilt thou revoke thy declarations? It cannot be.

This is wonderfully blessed pleading. "Thou hast caused me to hope; therefore, O, Lord, remember thy word!" When I read how God kept his promise to his people of old, I said, "He will keep it to me;" and when I remembered how he had kept other promises to me in past times, I said "He will keep this also." His former dealings have induced us to trust in him "Lord, thou hast caused me to hope; my hope is of thy creating, nourishing and perfecting. I am justified in hoping in thee on this occasion, for what thou hast done for me in days gone by. Thou hast caused me to hope. It was thy word, and thy Spirit helped me to go from faith to hope; and now, when the windows of hope are opened, wilt thou not be pleased to send in a messenger of grace and peace?" O needy child of God, go home, and plead in this fashion, and you shall not return empty! Have you come into a position from which there seems to be no escape? Do not ask to escape, but cry, "Remember the word unto thy servant, upon which thou hast caused me to hope."—*Spurgeon*.

CHRIST'S MESSAGE TO WORKING MEN.

BY REV. A. E. WAFFLE.

Christ and his apostles said not one word against the right of men to hold and use the property which they have gained by inheritance or by honest industry. When Christ told the young man to go and sell all that he had and give to the poor, he but applied a test which was adapted to his special case. He and his disciples had a common purse because that method of living was best adapted to their peculiar circumstances. The communism of the first church at Jerusalem was wholly voluntary, and it is not said that every member of the church as soon as he joined sold all that he had and put the proceeds into a common fund, but only that they held what they had subject to the needs of the whole body. If there is such a thing as Christian communism, it is based upon love, and consists in a voluntary surrender of what we have for the common good. There is no warrant in it for a demand upon others that they shall give their property to us because they have more than we have. When the socialist, with revolver in one hand and empty money-bag in the other, utters his peremptory "Stand and deliver," he does well to ignore God and the Bible, for he can get no warrant from them for his action. And the workmen who expect to get a larger share of the general wealth by means of legislation are only a shade less in the wrong. The Lord Jesus suggests no such remedy. Those who plan to take from men their property, whether by force or by legislation, are morally in company with highway robbers, and their crime is not less because, like Robin Hood and Dick Turpin, they rob the rich in order to give to the poor. The modern idea that a man cannot have property unless he has been a robber of others is utterly preposterous, and yet Poulton said "property is theft," and Karl Marx said "it was the result of spoliation." These men have been leaders of European socialism, and their ideas are widely prevalent in this country. They would have been nearer right if they had said that communism established by force would be universal robbery.

Christ's message to workmen is this: "You can be men and enjoy the blessings and dignity of manhood and win the kingdom of heaven even in poverty. Consoling yourselves with this possibility, wait patiently for the spread of my truth to change the hearts of men so that all your wrongs shall be redressed. Make the best possible use of the possessions and privileges you now have, and commit your case to the Heavenly Father, who has a special tenderness for the poor and the oppressed."—*Baptist Quarterly Review*.

Alfred, N. Y.

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Missions.

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

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

In Amsterdam there are said to be 50,000 Jews. A few years ago, not many were Christians; now they are counted by the hundreds, and the work of conversion is going on.

The total receipts, last year, of the London Society for the Propagation of the Gospel, were some \$525,000. Owing to the pressure of "bad times," this is a falling off of over \$10,000; but the number of remittances has increased some hundreds.

The London Society for Promoting Christianity Among the Jews employs 141 missionaries, 24 of whom are ordained ministers. That a Hebrew Bible, costing two or three guineas at the beginning of this century, can now be bought for eighteen pence, is said to be the work of this Society.

In the Scandinavian department of the Congregational Theological Seminary, at Chicago, there were in attendance last year, 26 Swedes and 16 Norwegians and Danes. Work among this part of our population is growing in interest and importance, and Congregationalists are carrying it forward with great zeal.

The Presbyterian Board of Home Missions received, last year, \$653,456, and closed the year with a debt of \$21,000, which is less than half the debt when the year began. The missionaries organized 177 churches during the year; and there were 10,812 additions on confession, and 7,046 by letter, thus making the year one of unparalleled prosperity.

The Presbyterian General Assembly resolved "that the Board of Foreign Missions be instructed to be wisely conservative, to avoid debt so far as they can without crippling their work, and to be vigorously aggressive anyhow." May the Lord help us to be conservative with wisdom, to avoid debt if we can without hindering our growing work at home and abroad, and to be vigorously aggressive anyhow!

The American Baptist Missionary Union reports for China, 12 male and 17 female missionaries; 18 churches with 1,516 members; 49 native preachers; 19 Bible women; 5 other helpers; and 77 baptisms. There is no lack of men for missionaries, many are ready to go. And China, so great and strong, with so much of expanding enterprise, and so much of tolerance of, and respect for, Christianity, is believed to be the strategic mission field of the East.

A PRESBYTERIAN home missionary in Oregon writes: "I am beginning now to gather the fruits of my work. In one family, the mother said to me, 'I am so glad to see you. I wanted to tell you that the book you sold my little girl was the means of her conversion.' I meet people nearly every day in places where I have seen them before, who tell me that some tracts I gave them, or a book, have given them new ideas of a Christian life, and greatly aided them."

The liquor traffic in Africa is a crying disgrace to nations that profess to be Christian. The rum trade in that country is said to be, in many respects, a greater evil than the slave trade. Mr. Waller, F. R. G. S., is authority for the following statements as to the export of spirits from a few countries in recent years:

Table with 2 columns: Country and Gallons. Great Britain, 1864... 603,328 gallons; Germany (Hamburg and Bremen), 1864... 7,136,763; Portugal, 1862... 1,594; United States, 1864-65... 921,412.

O, the shame of a lust for gain that will thus lead men to ruin their fellow-men.

The tribes of Thibet and of Chinese Tartary are migratory, and no correct census is ever taken. But in China proper, a yearly census is taken, to regulate the capitation-tax, and for determining the amount of rice to be stored in case of famine. According to the census of 1812, the population was 360,000,000; of 1852, 396,000,000. Dr. Williams, author of "The Middle Kingdom," thinks the present population less

than in 1812, because of devastating wars, the Taiping rebellion probably destroying 20,000,000 of human beings. He would not place the population above 34,000,000. J. Hudson Taylor, editor of the China's Millions, says that some would not place the present population higher than 250,000,000. In one province 700,000 of people recently died from famine; and in other parts of the country the population is said to be less than one-fifth of what it formerly was. Prof. Legge, of Oxford gives credit to the statement of the Chinese Ambassador in Paris that the present population is 400,000,000. Many comparisons have been made between the populousness of China and other countries. Eight times as many people live in China as in the United States; one-third more than in all Europe; and twice as many as in Africa, North and South America, and Oceania. One-third of the living, toiling, joyous, sorrowing, suffering race of man, is in China. Over 30,000 die in China every day; and four times the population of London every year. It is equal to burying the people of New York City in about a month; or of the United States in a year and a half! Joining hands, the people of China would girdle the earth at the equator ten times with beings created in the image of their Maker! Arithmetic beyond the reach of thought or imagination! But what of the present comfort and salvation, and the eternal destiny of these teeming millions?

We commend to the careful perusal of our readers the earnest letters from Mrs. Davis and Dr. Swinney. We think that Mrs. Davis' letter should have stated the fact that the Board's appropriations for school buildings and for school work have been largely based upon estimates sent to us by Mr. Davis. If, therefore, the appropriations have been, or are now, inadequate, it is not wholly the fault of the Board. With this exception, the letter is one of great clearness, ability and power. The appeal on behalf of foreign missions cannot but strike the reader as being strong, unanswerable and eloquent. The burning words are the incarnate thoughts coming forth from a soul loyal to the Lord's great command, its loyalty being fired by personal experience amidst the degradation and needs of heathenism. Brethren and sisters, what have we to say in response to such a setting forth of our high obligations and opportunities as is contained in these admirable letters? Were our fathers "wild" when they formed such large plans for missionary work? Since their day, the abilities and resources of the denomination have greatly increased. How small the outlay in our benevolent operations, compared with our expenditures for ourselves! What shall we say when Christ shall come, who gave himself to sacrificial suffering and death, for our sakes? We say, with all due deliberation, that, as a denomination, we are able to both increase our work on the home field, and to send out to China a woman teacher, a medical assistant and another missionary family. Let those that pray for missions, pray that we as a people may, before next Conference, receive a fresh and powerful baptism of the spirit of evangelism.

FROM MRS. DAVIS.

[Furnished for publication by Mr. Cottrell.] SHANGHAI, China, May 18, 1887.

REV. I. L. COTTRELL: Dear Brother,—Your letter of April 5th, asking for communications from your missionaries for the Associations reached us last evening. It is unfortunately rather late, as a reply cannot now possibly reach you before the North-Western Association, and probably not in time for that. It seems difficult for our friends to remember the necessarily long time required to receive answers to their letters, consequently we are often unable to meet their wishes.

I am sorry to say Mr. Davis is at present in the country, and will probably not return in time to write you by this steamer. Dr. Swinney will comply with your request. For myself I always feel great diffidence in writing for the public, yet if anything can be said to create a deeper interest among the people in this mission the opportunity should not pass unimproved. There is one department of the work here which, since Miss Nelson's marriage, has fallen principally on me, about which I have felt no little anxiety. Consequently the burden of my desires for the work expressed through my communications has been principally on this subject. You will at once understand that I refer to the school work.

At the time Miss Nelson left us, there were three day-schools. The following autumn word was received from the Board approving of the plan for starting boarding-

schools. If I remember rightly, the land was purchased that autumn, but nothing was done about building until the following spring, when Mr. Davis, supposing he was carrying out the wishes of the Board, proceeded to erect two buildings, one for boys and another for girls, as it is impossible to have them both in the same building, and it was the expressed wish of the Board that both boys and girls should be received. The amount appropriated by the Board being, if I mistake not, \$800, was of course quite insufficient to erect even the most ordinary Chinese buildings. Mr. Davis decided to see what could be done raising the deficiency among the foreigners in Shanghai. Although he found it exceedingly trying work as the hot months came on, and as you may know begging for a not very popular mission was not always agreeable, yet he succeeded far beyond his expectations, raising considerable more than that appropriated by the people at home. The buildings were brought to completion some time during the following winter, at which time Dr. Swinney arrived on the field, and the "medial work" was justly claiming a large share of the attention and contributions of the people at home. We struggled on with the school work as best we could, continuing the day-schools. All this time urgent inquiries were coming from the home land about the boarding-schools, many supposing they were already in progress. But the appropriations sent were far too small to think of making a beginning, and most important of all, though we had repeatedly written regarding the necessary furnishing of the buildings, nothing had been sent for this purpose. However, in the spring of 1885, one and one-half years after the completion of the buildings, the pressure from home was so strong that we decided to use what school funds were in hand toward furnishing and making ready for use the girls' building, which we did as economically as our judgment would allow, and the first of July, 1885, we received our first pupil as boarder into the school.

Now I can tell you those were anxious days, for funds were very low, and before another appropriation came we had been obliged to use much of our own means to carry on the work, which thing has occurred several times in the school work since its beginning. During that year, we received nine little girls. Up to the present time the number has not increased.

Now before proceeding further, let us return to the beginning and review. In the first place was it wise to decide that as a mission our work should include boarding-schools? We on the field at the time felt that it was, but of course we could not forecast the future, when we first made our requests regarding it, we did not know that the society was proposing to start a medical department, and it was with no little surprise that about the same letters brought us word of the Board's decision regarding these two departments of work. Not that we were not in sympathy with the idea of having a medical department, which we most assuredly were, and still consider it one of the most important departments of the work, but knowing as we did the necessary means required to carry on both boys' and girls' boarding schools (and for our mission it seems folly to have the one without the other), we felt at the time many misgivings about starting the work. However, we acted up to the best light we had and can say conscientiously that we have tried in every way to use the funds at our disposal for the very best interests of the work. You may wonder why I am taking up this subject, and striving to bring it so minutely before you. Some will say, it is an old story. We know all about it. But it seems that many do not understand fully regarding this work, either its present condition or future prospects. The present allowance of \$600 per annum for school work will allow us to continue one day school and increase the present number in the girls' boarding-school to 16 or 17 pupils. You can plainly see this leaves a boys' boarding school out of the question, that is, with the present allowance.

Now cannot this subject be brought plainly before the people at the coming Conference, that they may take some decided action upon it?

1st. Have we made a mistake in deciding to have boarding-schools? And shall they be discontinued?

2d. Can we afford to have only one? and shall that be a girls' school as now in progress?

3d. If we are to have only the one, costing at present about \$30 per pupil, what is thought best as to the limit of the number of pupils?

4th. Shall the day-school be carried on during the coming year or discontinued?

You may say this comes wholly within the province of the Board to decide. This we very well know, but if during the Associations and Conference it can be brought clearly before the people, they taking action upon it (for it is their work, and means must come from them for its support), would it not most decidedly assist the Board in their final decisions in the matter?

Not that in the excitement of a large gathering would we have plans laid, or promises made which cannot be fulfilled. But rather taking all the facts in the case by careful examination can there not be some definite conclusions drawn which will greatly facilitate the plans for the coming year, as well as give the people at large a more intelligent idea of the school work?

We do not wish to be understood as urging any advancement in the work, if it is not thought expedient. Our purpose has been to bring the facts plainly before you. If the work is to be continued as at present, what is to be done with the boys' building? etc. These are questions which, to us on the field, it seems the time has fully come to decide.

We now come to a subject more or less complicated with this, and of great importance to the mission at its present stage, that is "re-enforcement." First in regard to a single lady for the boarding-school.

Ever since the school was started, and even previous to that time, I have been urging that a single woman adapted to teaching and the training of children should be sent out especially for this work, believing that no married woman with a family of her own can in any satisfactory degree take proper care of a Chinese boarding school; and at the close of two years' experience am only more and more confirmed in my convictions that such a school needs the almost constant presence of a foreign lady. With Chinese girls the instruction in books is of secondary importance compared with that required in other things. If you must leave them largely under the influence of native assistants, they naturally learn to look to them in most matters rather than to foreigners, and the influence is often far from what is desired. While if a foreign teacher can stand at the head of all departments, directing in all matters, and then remain to see her plans carried into effect, the result will be vastly different than if left under the direction of hired assistants. The development of the character of these children in the right direction means more than one unacquainted with Chinese character can fully comprehend. You have children born in Christian lands under the most favorable circumstances, know the constant care and watchfulness required in their daily training. Can we expect less care is needed in training these children whom we have taken from heathen homes with all their natural evil tendencies? There may be some who will insist that it is possible for a woman with a family to be just as successful with a boarding-school as a single woman, and you may have heard of many instances of this kind, yet we sincerely believe if you could have the opportunity to investigate the results of work done in those schools, you would agree that they are far from being most satisfactory. In view of my little experience and observation I do most earnestly plead if the boarding-school is to be continued, that a single woman be sent out this autumn. The question now arises who will come? If this is God's will is he not calling some one to it. Among all our efficient young women, is there not one who hears with no uncertain sound the Master's call in this direction? It is true you can find more congenial work at home, where you will have the close sympathy and intercourse of dear friends. But putting aside all selfishness, what is the Spirit prompting you to do? Is it to labor in China? If so, may the way be made plain to you.

Individually I can urge no one to come to this land, for if they are not called of the Master their coming may be in vain. We can only plead the great need of the work, believing he who sees and knows all the requirements of the field far better than we, has already set his seal upon those whom he would call into his vineyard.

In regard to further re-enforcement by sending out another man, we cannot see how any friend of the mission can think for a moment that it is not of the utmost importance. The occasional doubts expressed of the advisability of re-enforcing the China mission, and the still more incomprehensible whisperings of those who advise its abandonment, bring no little sadness to the hearts of those on the field. What does it mean? What over forty years ago prompted the starting of this mission? Was it not that as a denomination Seventh-day Baptists responded to the great commission? Were they then in the way of duty? Did God bless

them in their efforts? And when for years the mission was neglected, was there not depression in the missionary spirit at home, and a detrimental reaction in all departments of Christian work?

Why in 1880 was the mission re-enforced? and have you not since that time received ten-fold more blessings in your home work? If these facts are true, what do they indicate? Is it not that Seventh-day Baptists as well as other denominations were included in the command given to the first disciples?

It seems to us that in discouraging the foreign missionary spirit it is striking death at the very vitals of the denomination. Some may plead that "Sabbath reform" is the great work of our people.

Granting this, how can you separate missionary work, as carried on by Seventh-day Baptists, from the great work of holding up God's Sabbath? and if we as a people believe the world is in error on this question, through what better channel can our light shine than our foreign mission? If there is any department of our work as a people, if there is any position in our denomination, where a strong man qualified in every sense of the word is needed, it is on this field. Do the people realize this as they ought? We have many times felt that they did not; for not one of those who have had experience and are qualified to meet the world on all these questions has seemed willing and ready to give himself to this field of work. Some years ago, I remember hearing a lady remark that it seemed as though people generally believed that most any one would do for a foreign missionary. At the time I did not fully see the force of her remark, but it has returned to my mind many times since then, and I am now convinced that no greater mistake has ever been made in Christian work than in sending out to foreign lands those who are without experience and the very best qualifications. Not only is this necessary in prosecuting work among the heathen, but it perhaps has a still greater significance with us as a small mission in our intercourse with other denominations.

I have extended my letter far beyond my expectation; yet there is one more point which it may be well to mention, then I will weary your patience no longer. It may seem to some that being so far removed from you, we do not always appreciate your efforts in raising necessary funds, nor do we feel the financial difficulties through which you pass. Be assured that these troubles cast their shadows very quickly across the waters, and perhaps no one is more affected by their saddening influences than your missionaries here. Our warmest sympathies are with every effort made to increase the number of those who shall feel the blessing which comes from giving and from making some sacrifice for the extension of Christ's kingdom in the world. May God open the hearts of his people to give as never before. We know that his Spirit will be with you in all of your gatherings, and it is our earnest prayer that you may have its leadings in all of your deliberations, and that all matters pertaining both to the work at home and abroad may be settled under its direction.

MISSIONARY SOCIETY.

Receipts in July.

Table with 2 columns: Item and Amount. Girls' Sewing Society, Five Corners, N. Y., C. M. \$1 50; M. Adelle Burdick, Alfred Centre, M. M., 2 00; Mrs. A. C. Evans, " " 5 00; Lydia Woolworth, " " 1 00; A. B. Burdick, " " 5 00; Mr. and Mrs. J. C. Green, am't of ages, 1 20; First Alfred Church, " " 208 88; S. N. Stillman, for Eld. Mayes, H. M., 5 00; R. L. Davis and wife, Westfield, Pa., 20 00; Mrs. Eveline Crandall, Westery, R. I., to make L. M. of Clark T. Rogers, of Preston, N. Y., 25 00; First Brookfield Church, G. F., \$13, Hol. M., \$2 75, 15 75; Mrs. C. E. Hull, to complete L. M. of Dea. A. E. Rogers, of Scio, N. Y., 5 00; Lincoln Church, to apply upon L. M. of Rev. Perie F. Randolph, 15 00; Abel F. Saunders, Farmington, Ill., 30 38; Collection at North Western Association, 23 30; Central, " " 28 50; Western, " " 8 20; Quarterly Meeting at DeRuyter and Otsego, " " 50 00; Collection at First Genesee Church, " " 5 50; Children's day, Independence Church, S. M. S., " " 5 50; John Maxson, Spafford, N. Y., " " 5 00; Fremont Whitford Hartsville, to apply upon L. M. of self, " " 5 00; Sarah A. McWhorter, Jane Lew, W. Va., " " 9 00; The Ladies of Waterford Church, M. M., " " 2 50; Mrs. Dr. Henry Stillman, Edgerton, Wis., " " 5 00; S. D. B. Church, Wood Lake, Wis., M. M., " " 13 10; Nortonville Church, Kansas, " " 5 00; Rev. J. Clarke, Rockville, R. I., " " 9 94; Friendship Church, " " 1 00; A. Friend, Preston, N. Y., H. M., " " 5 50; North Loup Church, Neb., " " 4 00; G. H. Lyon, Bradford, Pa., " " 2 00; Sabbath school, " " C. M., " " 4 00; H. M., " " 4 00; Cash balance, June 30, " " \$ 779 66; 456 51.

Table with 2 columns: Item and Amount. Payments in July, " " \$1,236 17; 1,098 37; Cash balance this date, " " \$ 142 85; Indebtedness by Loans, " " \$1,500 00; E. & O. E., " " A. L. CHESTER, Treasurer. WESTERLY, R. I., July 31, 1887.

Sabbath Refo

"Remember the Sabbath-day, to six days shalt thou labor, and do all the seventh day is the Sabbath of the Lord thy God."

ABOUT THE SABBATH.

Whether there was an actual before the time of Moses is a question which considerable has been written upon, and some are saying one thing and some another entering into this question, we propose to furnish our readers with the writings of men and reasonings are worthy of our attention.

Dr. Wylie: "The Sabbath is Paradise. Both date their exodus from the first week of time; and both press of an unfallen world.

stand together on the same Bible, and are linked inseparably in our recollections of man's probation."

J. R. Boyd: "In confirmation that the Sabbath was appointed the time of Moses, but the family began, it may be observed Sabbath is spoken of in Exodus publication of the Decalogue, mentioned, not as a new institution already known: 'To-morrow of the holy Sabbath unto the 16: 23.'"

This is the way the passage was unbiased reader.

The same writer also says: "I have been justly thought that which the fourth precept begins prior knowledge of the law: 'Sabbath, to keep it holy.' It was with which the people were quainted; and they were called in mind the sacred nature of the sanctify it with the greatest care after this republication of the law, probable that it had been much Egypt, and as the Israelites were state of slavery, it is not likely been permitted by their cruel rest one day in seven. Through sity of their circumstances, a indifference, the observance of been in a great measure suspended may be the reason why it was anew, and their attention was ly called to it."

J. Jordan finds an intimation in Gen. 4: 3. He says: "The tion of this that we meet with sion in Gen. 4: 3, referring to Cain and Abel mutually bringing to the Lord. The very coming together, and that for of worship, would of itself lead position that the time must stated one, and well known as by both; for otherwise we can what could have induced the j unite with the pious Abel in t Jehovah. Had there not been separt for worship, we should expected Cain to avoid that chose from hatred and envy of however, plainly implied that certain known time at which t gather worshiped God. Th denoting this is rendered of the Bible, in 'process of t to pass; but in the margin, 'at it came to pass.' Now, this only preferable as a constructi inal, but it directly points to t was 'the end or days,' the last the seven—the seventh day, of ended the work that he h which he had blessed and sanct that in it he had rested from which God created and mad we have the seventh day plain us as that which was common public worship of God, and w lowed and honored in agreem divine appointment."

Dr. W. H. Ruhl reasons t conduct of Noah: "For mor would men count weeks, and Noah so counted, we ascertain standing the prevalent w without any reason for marki day, which there is no eviden heathens in general have dot holy. Now let us examine. the ark under a divine com length, when the time cam made use of, the warning w seven days thence the deluge. A full week was allowed for the great embarkation of and his family, with the ani served. Six weeks passed, were counted since the wind were closed upon him, and t to the promise, the rain times he sought to ascertain lands around; first, on the S the deluge began, the mot peared, the highest heights above the flood. The secon forth the dove again on th still seeking for a token. The third time, again on t he did the like. This time back the olive-leaf, signal Then the patriarch was sati no more anxious inquiries, missively until the Lord had out upon dry land again. call those steadily recurring they were not Sabbath days! Speaking of the change fr to the first day, or what is A. R. Boyd says: "We d from a respectable denomina tions, who during the s week a public worship."

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.

ABOUT THE SABBATH.

Whether there was an actual Sabbath-day before the time of Moses is a question about which considerable has been written—some saying one thing and some another. Without entering into this question at any length, we propose to furnish our readers a few extracts from the writings of men whose views and reasonings are worthy of consideration.

Dr. Wylie: "The Sabbath is coeval with Paradise. Both date their existence from the first week of time; and both bear the impress of an unfallen world. Hence they stand together on the same page of the Bible, and are linked inseparably together in our recollections of man's primeval condition."

J. R. Boyd: "In confirmation of the idea that the Sabbath was appointed first, not in the time of Moses, but when the human family began, it may be observed that the Sabbath is spoken of in Exodus before the publication of the Decalogue, and is then mentioned, not as a new institution, but as one already known: 'To-morrow is the rest of the holy Sabbath unto the Lord.' Ex. 16: 23."

This is the way the passage will strike the unbiased reader.

The same writer also says: "It seems to have been justly thought that the word with which the fourth precept begins supposes a prior knowledge of the law: Remember the Sabbath, to keep it holy. It was an institution with which the people were already acquainted; and they were called upon to keep in mind the sacred nature of the day, and to sanctify it with the greatest care, especially after this republication of the precept. It is probable that it had been much neglected in Egypt, and as the Israelites were there in a state of slavery, it is not likely that they had been permitted by their cruel taskmasters to rest one day in seven. Through the necessity of their circumstances, and their own indifference, the observance of it might have been in a great measure suspended, and this may be the reason why it was inculcated anew, and their attention was so particularly called to it."

J. Jordan finds an intimation of a Sabbath in Gen. 4: 3. He says: "The first indication of this that we meet with is the expression in Gen. 4: 3, referring to the time when Cain and Abel mutually brought their offerings to the Lord. The very fact of their coming together, and that for the purpose of worship, would of itself lead to the supposition that the time must have been a stated one, and well known and recognized by both; for otherwise we cannot conceive what could have induced the jealous Cain to unite with the pious Abel in the worship of Jehovah. Had there not been a special day set apart for worship, we should rather have expected Cain to avoid that which Abel chose from hatred and envy of him. It is, however, plainly implied that there was a certain known time at which they both together worshipped God. The expression denoting this is rendered in the text of the Bible, in 'process of time' it came to pass; but in the margin, 'at the end of days it came to pass.' Now, this latter is not only preferable as a construction of the original, but it directly points to that day which was 'the end of days,' the last, that is, of the seven—the seventh day, on which God ended the work that he had made, and which he had blessed and sanctified; because that in it he had rested from all his work which God created and made. And thus we have the seventh day plainly indicated to us as that which was commonly used for the public worship of God, and was thereby hallowed and honored in agreement with its divine appointment."

Dr. W. H. Ruhl reasons thus from the conduct of Noah: "For moral reasons only would men count weeks, and if we find that Noah so counted, we ascertain that notwithstanding the prevalent wickedness, and without any reason for marking the seventh day, which there is no evidence to show that heathens in general have done, Noah kept it holy. Now let us examine. Noah had built the ark under a divine command, and at length, when the time came for it to be made use of, the warning was given that in seven days thence the deluge would begin. A full week was allowed for preparation, and for the great embarkation of the patriarch and his family, with the animals to be preserved. Six weeks passed. Seven Sabbaths were counted since the windows of the ark were closed upon him, and then, according to the promise, the rain ceased. Three times he sought to ascertain the state of the lands around; first, on the Sabbath day after the deluge began, the mountain tops appeared, the loftiest heights of Ararat rising above the flood. The second time he went forth the dove again on the Sabbath-day, still seeking for a token of deliverance. The third time, again on the Sabbath-day, he did the like. This time the dove brought back the olive-leaf, signal of restoration. Then the patriarch was satisfied and made no more anxious inquiries, but waited submissively until the Lord bade them all come out upon dry land again. What shall we call those steadily recurring seventh days, if they were not Sabbath days?"

Speaking of the change of the seventh to the first day, or what is so-called, Rev. J. A. R. Boyd, says: "We differ with regret from a respectable denomination of Christians, who devote the seventh day of the week to public worship. The concession

must be made, that in arguing for the change of the Sabbath from Saturday to Sunday, from the seventh to the first day, we are able to produce no positive precept; but we consider the example of the apostles, and of the primitive church under their direction, as of equal authority with a positive precept; because they were infallibly guided by the Spirit in all things relative to doctrine and worship. There are certain facts related in the New Testament which seem to us to show that the apostles and early Christians celebrated the first day of the week as the Sabbath: (1) Immediately after the resurrection of Christ the disciples began to assemble on the first day of the week; and by meeting repeatedly with them on that day, he gave countenance to the practice. (2) It was continued after his ascension, and after the descent of the Holy Ghost to lead them into all truth. Thus at Troas 'when the disciples came together on the first day to break bread, Paul preached to them' (Acts 20: 7); and the time of the meeting is manifestly spoken of as the usual one. (3) On that day the Corinthians were commanded to 'lay by them in store as the Lord had prospered them' (1 Cor. 16: 2); and it is reasonable to think that the first day was specified as the proper time to make collections for the poor, because it was consecrated to religious duties. (4) It was undoubtedly the same day to which the beloved disciple refers when he says, (Rev. 1: 10), 'I was in the Spirit on the Lord's day; the day which Jesus Christ peculiarly claimed as his own; or the first day of the week, which was consecrated to his honor. Ecclesiastical history shows that this day was intended.'"

Dr. A. Thomson has this to say: "What is the nature of the evidence required? Is it an express command? There is none such. But there is what is equivalent. There is the fact that our Lord left authority with his apostles to organize the institutions of his church; for whatsoever they bound on earth would be bound in heaven. There is the fact that, by their example, they sanctioned the change of the day, and the permanence of the institute. There is the fact that, ere the last survivor of the apostles died, the change had become universal; in other words, there is the evidence of apostolic arrangement, which will be as authoritative with a Christian disciple as apostolic command."

G. Holden, M. A., makes this statement: "It is morally impossible that all the Christians of all places should unanimously agree in the observance of a particular day, without some direction claiming universal respect, which could scarcely be any other than a divine and apostolic regulation."

We are constantly receiving questions touching the Sabbath and the Lord's-day. No sooner is one question answered than two or three others come. The extracts given above may help some of our readers to come to correct conclusions on the subject. Of course, such phraseology as "the change of the Sabbath from Saturday to Sunday," and "the first day of the week as the Sabbath," is open to criticism.

We reprint the foregoing, entire, from a recent number of the Christian Standard. The writer evidently realizes the importance of the Sabbath to the Christian Church and to the world; and his argument for its institution at creation and for its observance through the ages before the giving of the law at Sinai, are, we think, well made. These arguments together with the command at Sinai and the Biblical teaching respecting the Sabbath from Sinai forward, make it one of the strongest Biblical institutions possible. No other institution is so thoroughly ingrained into the Biblical history and teaching as is the Sabbath. It cannot be that such an institution was intended to be transitory or of little importance. It is clearly for all men in all times. Well would it be if the church would recognize its universal character and importance. But when our contemporary comes to speak of "the change from the seventh to the first day, or what is so-called," he comes down from the high vantage ground on which he has been standing and at once confesses his weakness. We are not surprised to hear him quote Rev. Mr. Boyd as saying, "The concession must be made, that in arguing for the change of the Sabbath from Saturday to Sunday, from the seventh to the first day, we are able to produce no positive precept;" or Dr. Thomson as saying, "What is the nature of the evidence referred? Is it an express command? There is none such."

But we are a little surprised when the writer of the article himself says, "Of course, such phraseology as 'the change of the Sabbath from Saturday to Sunday' and 'the first day of the week as the Sabbath,' is open to criticism." If such a change has been made by competent authority, or if the first day of the week has, by any such authority, been appointed as the Sabbath, why is the phraseology which exactly expresses that condition of things "open to criticism?"

But what have these men to put in the place of positive precepts which confessedly do not exist? "Apostolic example," say they. But this plea has two fatal weaknesses. First, all jurists agree that no law can be repealed or changed except by the same authority which made it, and that in terms equally explicit with those in which the

original law was given. Now, the Sabbath was plainly appointed by a plain command of God; and when it is admitted that no such command for its change or repeal exists, it is virtually admitted that no such change or repeal was ever made. The second weakness in this plea for the change of the Sabbath lies in the fact that there is no such unquestioned apostolic example as is claimed. The meeting of the disciples, on the first day of the week. "Immediately after the resurrection of Christ," was with no thought of honoring the day of the resurrection, for they did not then believe that he was risen from the dead; the one passage, quoted to show that the practice of meeting on the first day of the week for worship was continued by the apostles after Christ's ascension (Acts. 20: 7) is so clearly an account of a meeting held at that time because Paul was about to leave them, that it absolutely establishes nothing as to the custom of the apostles; the passage in 1 Cor. 16: 2 is positively against the idea of a public meeting, as its instruction is, "Let each one of you lay by him in store," while the use of it made of Rev. 1: 10, begs the whole question. The expression, "The Lord's-day," occurs nowhere else in the New Testament, and to make any use of it in their argument, our friends are obliged to assume that the first day of the week had already become peculiarly sacred as the day of Christ's resurrection, and that, therefore, John in using this expression must have meant the first day of the week. Thus they argue that because John called the first day of the week "The Lord's-day," therefore it is clearly proved to be a holy day! There is no safe ground on which to stand for Biblical institutions but the Bible. To this safe standing place with respect to the Sabbath, we invite our contemporary whose words we quote above.

Education.

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

SUMMER SCHOOLS.

There seems to be no diminution in the attendance or interest of summer schools, though there are those who taboo the whole system as one of undue mental stimulation at a time when nature craves rest and soothing lassitude, especially in the case of brain-workers, such as preachers and teachers. But these two classes from a large proportion of those who attend most of these schools, and in spite of the head-shakings and serious doubts as to the benefit of summer schools, the number is steadily increasing. On the Chautauqua plan there are nearly a hundred. And the thousands of both young and old who gather at them are of the kind who are enthusiastic in the pursuit of fresh thought and so anxious to improve themselves that in their rest they seek instruction wherever they can find it. It is now dawning upon many minds that this interest in summer study is a hopeful feature in American progress, and those who were disposed to hold back their approval, now confess, that as far as recuperation is concerned, the students of summer schools who combine pleasure and profit in a sensible way, are certainly better off than the revellers in hotels at summer resorts who are often at the end of the season jaded and faded by the excitement of late hours of the out-door games and in-door dancing. There are now summer schools of music, of philosophy, summer schools of Hebrew, summer schools of modern languages, summer schools of educationalists, and summer schools of various classes of specialists. But no phase of the summer-school movement is of larger promise for good than that which shows itself in the gathering of students at Mr. Moody's home, in Northfield, Mass. It is an outgrowth and an illustration of the best spirit of the times.

Nearly four hundred students were in attendance this year. They were the very choicest men of the leading colleges of the land; men from Harvard, and Yale, and Princeton, and Williams and Amherst, and Brown, and Union, and colleges more remote. The colleges of the Canadian Provinces were well represented; and there was a delegation from Cambridge University of England. All were there as college students, with the college-student spirit in its various distinctive aspects. As illustrative of the cosmopolitan character of American student life, there were, among the students, Indians, and Negroes, and Chinamen, and Japanese, and Siamese, as well as white Americans from Maine to Alaska.

Among the most prominent teachers in the summer school were Professor Henry Drummond, Professor John A. Broadus, Mr. Joseph Cook, Professor L. T. Townsend, and Rev. Dr. Arthur T. Pierson. Professor Drummond gave valuable hints to Bible students as to the spirit and methods of Bible study; and his beautiful Christian spirit endeared him to all. All the leaders were at their best in the several lines of teaching. There were student prayer-meetings, and conferences of Christian workers, and other special gatherings apart from two principal meetings, and the employments

and pleasures of each day were full of profit without weariness.—Baptist Weekly.

INCREASE THE ENDOWMENTS.

Statements like the following show that people are gradually awaking to the fact that colleges cannot thrive without endowments; and that with this awaking there is a growing disposition to furnish the necessary endowment. These are hopeful signs.

Iowa College inaugurated her young president, as successor to Dr. Magoun, June 22d. Addresses were made for the trustees, faculty, ladies' department, alumni, and students, and one by Dr. Magoun. The inaugural was founded on Dr. Hopkins's four elements of a good education. Dr. A. L. Frisbie, the presiding trustee, said: "No man or company of men can do for Iowa College what has been done by its first president." The college paper says: "May the number of years of Pres. Gates's reign be as many and honored as Dr. Magoun's have been." The society of alumni have ordered a marble bust of Dr. M. to be placed in the Goodenow Library. Two new endowments, \$20,000 each, for which the trustees have been long waiting, were announced, and the alumni have secured \$5,600 towards another. The endowments are to be increased, and among them that of the professorship of metaphysics, held for twenty-three years and still filled by the ex-president, is to be completed to \$5,000.

PRESIDENT McCOSH prints the report of a couple of Princeton students who have been canvassing the colleges and seminaries of the country for the names of students willing and desirous to be foreign missionaries. This is his summary: The number of institutions which have been heard from is 92. In these no fewer than 1,525 students have offered themselves. Of these, upward of 1,200 are young men, and upward of 300 are young women. A few of them are from upper schools; but the great body of them are from regularly constituted seminaries and colleges. They belong to the various evangelical denominations. These volunteers include 25 from Amherst; Williams, 10; Andover, 14; Harvard, 9; Cornell, 35; Oberlin, 110, and Princeton Seminary and College, 48.

CLIPPINGS.

The Correspondence Bible College has students in over thirty states and territories, in Canada and Australia. Full course of instruction by mail.

A few rich Chicago Presbyterians are to give \$250,000 a year for five years to Lake Forest University, a Presbyterian institution near Chicago.

The largest library in the world is the Imperial at Paris, which contains over 2,000,000 volumes. The library of the British Museum presses hard upon it in multitude. In the latter there are over thirty-two miles of shelves filled with books.

Prof. Palmer, of Harvard, puts the average annual cost of a student in that institution at nearly \$1,000. Some of our western colleges are behind in their encouragement to boat racing, but they furnish fair if not equal facilities for study at one-fourth this cost.

Madison University has this year established twenty-two new free scholarships, and will hold entrance examination on September 1st, simultaneously in Albany, Auburn, Brooklyn, Elmira, Newburgh, New York, Oneonta, Oswego, Potsdam and Syracuse, N. Y.; Bridgeton, Hightstown and Newark, N. J.; Danbury, Hartford, and Middletown, Conn.; Pittsfield and Worcester, Mass.; Brattleboro, Burlington, Saxtons River and St. Albans, Vermont.

The senior class of the University of Nebraska has requested the faculty of that institution to allow the entire class to be excused from speaking at commencement, and that some orator be engaged to deliver an address. Commenting upon this item, the College Transcript of the Ohio Wesleyan says: "We believe, were it put to a vote, the Ohio Wesleyan University students would unanimously endorse the above sentiment. It is with the big open-air commencement picnic, with its sixty or more speeches, on a sweltering June day, be relegated to the past."

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."

LIQUOR IN FRANCE.

We know of nothing which so forcibly illustrates the utter depravity of the liquor traffic as the reports now coming, from time to time, from France. Until within some ten years, France was justly spoken of as the most temperate nation in Europe. Persons acquainted with Paris even in the last days of the empire, will bear witness how rare in that city were cases of drunkenness. The use of light wines was almost universal; notwithstanding this, the vice of drunkenness was comparatively a rare thing. The police regulations of Louis Napoleon were very rigorous, and they dealt with liquor-selling as with other things, so as to protect the people against the wickedness of wine adulteration and the fabrication of poisonous drinks of other kinds. In 1880 all this was

changed. The liquor traffic was left open to all persons choosing to enter it, and each such person was at liberty to carry on the manufacture and trade to suit himself. Within six months fifty thousand additional liquor shops were opened in various parts of France. Since that day the increase has gone on until now, in that unfortunate country, "there is on an average one liquor-shop for every ninety inhabitants, or one for every thirty-three men." In Paris alone the increase of such establishments since 1880 is from fourteen thousand to thirty-one thousand. And worse, if possible, is the change made in the character of the drinks thus sold and used. "Not five per cent," says a French senator, "of the brandy made in this country is from grape juice;" the ninety-five per cent is from articles supplying the active poison of fusel oil, with the addition of other noxious drugs. Let us read the account given of an experiment at the Sorbonne:

"I lately visited [says a correspondent] the Sorbonne, to see some of the most eminent chemists experiment with brandy upon inferior animals, such as dogs, rabbits and guinea-pigs. Two animals of the same size, age, etc., were selected. To one was given a dose of pure grape brandy. To the other was given an equal dose of the average brandy of French wine-shops. What was the result? The former soon showed symptoms of exhilaration and excitement, I might say it became intoxicated in a lively and high-spirited manner. Then the effects of the liquor passed off, and the creature regained its normal condition, apparently uninjured. But the other? It became intoxicated also, but in a different way. First it fell into a stupor; then became morose and irritable; then went into convulsions; then died. On being dissected its spinal cord and brain were found to be congested, as though a violent irritant poison had been applied to them. These experiments were repeated a dozen times or more. In each case the result was practically the same."

Forty-seven million gallons of such stuff as this are sold and drunk in France every year. How much worse is it, in the particular here considered, in France than in this country? And how is it that the civilization of the most enlightened nations consents to such an outrage as the wholesale manufacture and vending of such poisons, with the consequent suicide, insanity, crime and social horrors of every kind?—Standard.

BREVITIES.

About one-seventh of the grain produce of Great Britain is appropriated in the manufacture of strong drink.

One hundred and eighty million dollars' worth of five cent cigars were smoked in this country last year, and still thousands cry hard times.

Eighteen thousand dollars is an enormous price to pay for a small peach-blow vase, that's a fact; but look at the man who squanders \$30,000 on the flowing bowl, and all he has to show for it is a peach-blow nose, not one-fourth the size of the vase aforesaid.

The United Brewers' Association in Baltimore appropriated \$5,000 for the brewers of Texas, and \$3,000 for the brewers of Tennessee, the money to be used in defeating Prohibition in these states. They have the material of war, and propose to use it.

A casual reader of the city papers may have been surprised at the number of sun strokes in the cities during the heated term. A careful reader, however, would note that in many instances it was added in a last line that the victim had been drinking. The sun kills very few people; the saloon killed most of these. An honest report would have been headed "Saloon Struck."

The people of Atlanta, Ga., do not seem to have become dissatisfied with their Prohibition ordinance, though there are those who would have us believe that all kinds of evils resulted therefrom. A few days ago an election for judge in a place of him who has been foremost and most thorough in the execution of the law, resulted in his reelection by a large majority. The people want the law enforced and are ready to sustain the man who does most for its enforcement.

The Boston Board of Health, according to the Traveller of that city, on the complaint of sundry residents of the vicinity, has notified the proprietors of a well-known boot and shoe manufactory at the corner of Tremont and Castle Streets that he must stop burning "leather scraps," the odor of which his neighbors do not enjoy. The "personal liberty" of the shoe manufacturer, in the matter of burning even upon his own premises, his "leather scraps," ends where the fresh air rights of his neighbors begin. Thus ought it to be, from kindred considerations with the whisky-saloon nuisances.

The Voice says that in a meeting of students at Troy Polytechnic Institute to arrange for a coming anniversary, considerable surprise was created by a motion made by the son of Major-General O. O. Howard, that those who should drink liquor must pay for what they drink and not have it taken out of the general tax. This was contrary to all precedent, but was carried by a vote of four to one. The same course was adopted at the recent reunion of Cornell alumni in New York City, and one who was present remarked that the amount of liquor was, as a result, most conspicuously less than at previous reunions. The Ohio Society, lately formed in the same city, also determined that at its inaugural banquet, whatever liquor was drunk should be paid for by those drinking. The tide is rising in social as well as political circles.

Table with columns for names of societies and churches, and amounts. Includes entries like 'Sewing Society, Five Corners, N. Y.', 'A. C. M.', 'A. C. Evans', etc.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, August 11, 1887.

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REV. E. P. SAUNDERS, Business Manager.

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"Bear through sorrow, wrong and ruth,
In thy breast the dew of youth,
On thy lips the smile of truth!"

A GOOD ILLUSTRATION of the way most men view themselves, as compared with the rest of mankind, is afforded in the remark of an old Quaker to his wife, when he said "All the world is queer except thee and me, and sometimes I think thee is a little queer." Let us learn to exercise large charity for the oddities and faults of others; it may be we have quite as much need of charity from them as they from us.

We gladly give place to the following correction. In the essay of J. W. Morton, on the "Sanctuary," published in the RECORDER of July 21st, in the last paragraph but one, our types made the essayist say, "Their Prophetess, whose so-called relations are permanent with those who believe in her inspiration." They should have said, "Their Prophetess, whose so-called revelations are paramount with those who believe in her inspiration."

THREE WEEKS from the date of this paper will be the first of September, when the work of the churches and of our benevolent societies for the current Conference year will be closed. Are we all doing what we can to close up the year in a manner becoming to the faithful steward of the manifold grace of God? Let us look over the financial statements of our Societies, published in this week's RECORDER, and see how much remains to be done in these remaining three weeks in order to finish the year without debt, and then let us act accordingly.

A PRIVATE LETTER from an old friend, now in the Far West, gives us a little glimpse of the loneliness which they experience who maintain their faith as Seventh-day Baptists entirely separated from those of like precious faith. We are especially impressed with the longing of this brother for an opportunity to open up the thoughts and feelings of his mind and heart to one who can appreciate them by reason of a common experience. "They that feared the Lord, spake often one to another." How little do we, whose lives are spent in the midst of the privileges of our church and social life, appreciate them! As little do we know of the trials of those who are deprived of them. But God is the portion of all his people, whether in the midst of the fellowship of those they love, or separated from them; and he will reward the heroism and self-sacrifice of his tried ones according to his own just estimates of their worth. Our prayer is, "God bless the lone Sabbath-keepers."

NEXT to the curse of rum, the bane of the working classes, so-called, is indifferent work. We draw no comparisons now between what is called skilled labor, and the work of the common day laborer; but we speak rather of the quality of much of the work that is done by all classes of laborers. With the feeling that there is a natural and necessary enmity between the employed and the employer, many men work as if they only cared to fill up their required time and draw their pay. The result is, of course, shiftless workmen and indifferent work. In nine cases out of ten these men could do good work, at no greater outlay of time or physical energy, and their work would always be in demand at fair wages. It is a fatal error on the part of any workman to suppose that he can substantially promote his own interests by indifference to those of his employer. In business as in matters of religion, the advice of the Scriptures is a safe rule to follow, "Whatsoever thy hands find to do, do it with thy might."

THE HEBREW PAPER, *Eduth le Israel*, the "Testimony to Israel," about which we have been talking for some time, is being started. Type, etc., is in the office, and matter for the first number is being set. According to present plans, Bro. Ch. Th.

Lucky will edit it, while carrying forward his personal work among his countrymen and former brethren in New York city; the type-setting and proof-reading are to be done by Bro. J. P. Landow, who will probably be engaged a part of his time as assistant teacher of the Hebrew language in the University, and the mechanical work of the paper will be done by the office. We commend this good work to the prayers, the sympathies and the support of the brotherhood. It is purely an evangelizing work and, like all such work, it cannot be expected to be self-supporting. It must go forward, in part at least, by contributions of those who love God and desire to bear a part in the triumphs of his kingdom. This is a grand opportunity to carry the testimony, the gospel message, to Israel. We thank God that such an opportunity has been given to us, and that we have the disposition to make use of it to his glory.

VACATION NOTES.

The distance from Mt. Morris to Attica is about 25 miles. It was our purpose to reach this latter point by noon of our second day. To make the journey as easy as possible for Daniel, we bid adieu to Mt. Morris at 4 o'clock A. M., intending to feed at a little place called Peoria, some ten miles on our way; at which place we were told we could doubtless find accommodations. We were not a little disappointed, then, when we found, on our arrival at that place, that there had been no hotel kept there for "nigh on to twenty years." As we could not turn back the wheels of time to that more favored day, we concluded to keep the wheels of our carriage moving forward, in the hope of finding something that would meet and fill our present wants. We had not far to go, for soon application, made at a substantial, thrifty looking farm-house, brought oats and stabling for an hour or two, for Daniel, and a little lunch, left over from the previous day, gave very good satisfaction to the rest of our party.

While we rested, the farmer, who with his sons, as we judged, had come out to do some work at the barn, very kindly gave us information respecting farming interests generally about the neighborhood, and seemed not unwilling to answer questions respecting affairs on his own thrifty farm. In return for these civilities, we told him that we were ministers on a little vacation trip. When in answer to his inquiry, "Of what denomination?" we replied, "Seventh-day Baptists," a train of almost forgotten memories seemed to be waking up within him. At length he said, "Many years ago, when I was but a boy, the Reformed Presbyterians sent a missionary to Hayti. After a few years he became a Baptist and then a Seventh-day Baptist. Concerning this change of views he wrote a long letter to my father, who was, in some official way, connected with the board which had sent him out, and that," he added, "is about all I ever know about Seventh-day Baptists." The incident had been so long out of mind that he could not recall the name of the missionary. When we suggested, "Jos. W. Morton," he replied "Yes, I think that was the name." On inquiry we found that the name of our friend was Cuthbert Guthrie, and that of his father, to whom the letter of the converted missionary was written, was Thomas Guthrie, a man of Scotch-Irish descent. This singular introduction led to some pleasant conversation respecting our denominational history and doctrine; and as Mr. Guthrie expressed a desire to know more about the subject, we promised to send him, on our return home, some reading matter which we have accordingly done.

At this place we found ourselves in the Wyoming salt belt, only a few miles north of Warsaw. We had not time to visit any of the works, though we passed very near to some of them. We were told that the usual method of obtaining the salt was to drill for it, much as the oil wells are drilled; when the salt stratum is penetrated, which lies from five hundred to twelve hundred feet below the surface according to the conformation of the surface, water is admitted or forced into the holes, and when it becomes laden with salt, is pumped out again and evaporated, as any other brine is treated, in order to obtain its salt. About three miles from Mr. Guthrie's house there is what is known in the neighborhood as "the salt shaft," or more commonly, "the shaft." This is an excavation about 16 feet in diameter, made to the salt stratum which, if we remember correctly, is some eight hundred feet below the surface. This stratum is about seven or eight feet thick, and is a solid rock of pure salt. From the shaft the salt is mined much as coal is mined,

chambers being run out in various directions, with pillars left at frequent intervals to support the roof of the mines. This salt rock, in color and general appearance, bears a striking resemblance to some varieties of dark-colored granite. It is, however, easily broken up and ground to any desired degree of fineness. What struck us as singular about it is that this dark looking rock, when ground fine, is almost as white as the whitest wheat flour. It is said to be the purest salt obtainable. Mr. Guthrie showed us a piece of the rock which would weigh eight or ten pounds. Some weeks ago a single piece was taken from the shaft, weighing three tons, and was sent to a house in Philadelphia as a sample. A few days previous to our journey through the county another piece had been taken from the shaft which weighed over eight tons. This was sent to a New York house. We very much regretted that we could not visit the shaft, make more extended observation, and obtain some specimens for our University museums; but our time being limited we were obliged to forego this pleasure and press on our way.

Much refreshed with the four quarts of oats and the pleasant visit with our stranger friend, we again set our faces toward Attica, which place we reached "on schedule time." A good dinner and three hours' rest in the heat of the day at the Wyoming House put us all in good condition for the fifteen miles which still stretched between us and the village of Alden, which was our first objective point. Our pleasure on arriving at Bro. James Babcock's in this place, was only surpassed by the cordiality with which these friends, whom we had come to visit, welcomed us to their home.

We were, however, still nearly twenty miles from Rapids, where is located the church now known as Clarence and Pendleton, and where we had arranged to spend the Sabbath. Accordingly, the next morning, being the sixth day of the week, we leisurely resumed our journey northward. At the village of Akron, ten miles from Alden, we found Sister Gilling, and at her hospitable home, we met for the first time, Deacon J. F. Morgan and wife, who were early companions and life-long friends of our venerable Elder Hull, who never ceased to cherish this people with a father's tenderness. With these friends we spent a delightful afternoon, resuming our journey in time to reach "The Rapids" as the Sabbath was coming on. Of our meetings here and of the Sabbath-keeping interests in this vicinity we shall speak in another article.

As we passed through the counties of Wyoming and Erie, we were pleased to note the evidences of good crops and general thrift, though in some instances we saw valuable farm-machinery left to the waste and wear of exposure to sun and storm; such scenes, however, were the exception and not the rule.

At the village of Akron we found the principal industry to be the manufacture of builders' cement. Here again our limited time forbade us the privilege of a visit to these interesting works, and as our return trip brought us here on Sunday when they were closed, we can only speak of them from information obtained by inquiry. We learned that this valuable article is made from a species of limestone found in this vicinity. This stone is mined in great abundance from ledges or strata some of which lie forty or fifty feet below the surface of the ground, and some at varying depths in little hills which are near by. The stone after being mined, or more properly quarried, is put into great kilns and burned, and then into mills where it is reduced to the form in which builders find it. It is then barreled and stored for market or immediately shipped on orders. The product differs from the common lime in that the stone is of finer and purer quality than that from which lime is made, and also in that greater care and skill is used in making it. Some idea of the extent of this industry may be obtained from the fact that there are three establishments in the village engaged in it. Two of these have a producing capacity of 500 barrels each per day, while the third puts up 1,000 barrels daily, making the aggregate daily out-put of the three establishments 2,000 barrels. It is said that the largest of the three has a contract with the city of New York to furnish 1,000,000 barrels in five years, or 200,000 barrels annually.

THE TIME OF THE LORD'S SUPPER.

We have received, through our beloved brother, Eld. G. Velthuysen, of Harlem, Holland, the following statement and request:

To the Editor of the SABBATH RECORDER:

Dear Brothers,—By the kindness of the

editor, a copy of "A hand-book for Seventh-day Baptists," was sent to Bro. Velthuysen, Holland. What is said in it concerning the celebration of the Lord's Supper, viz., that it is held "once in two months," raised the desire to apply to the American brethren for explanation. The matter is, that, though we are wont to celebrate that institution once a month, some among us have asked since long time, How do we know that it is according to the will of God to take the Lord's Supper more than once a year? These brethren say, the Saviour founded this institution at the end of the Jewish paschal meal; and as Paul says: "As often as ye eat this bread," it is obvious that he is speaking about the unleavened bread, which was used in the paschal week only; so the term "often" cannot refer but to once a year. We shall be thankful, if you will give us your opinion in this matter.

SOME SEVENTH-DAY BAPTISTS IN HOLLAND.

JUNE, 1887.

The frequency with which the Lord's Supper should be celebrated, appears not to have been fixed by any divine law concerning it. Indeed, the language of Paul, "As often as ye eat this bread, and drink this cup," etc., naturally implies that this was a question to be decided by those who should partake of the solemn emblems. "As often as ye do it," seems to say that some may do it more frequently than others, while others will do it less frequently. When ye do it, ye do it an essential thing; but whenever ye do not, "ye do show the Lord's death till he come." It may also be fairly implied, we think, that the service should be repeated at frequent intervals. Certainly, if it were to be administered but once in a life time, like baptism, Paul would not have said "As often as ye do it;" nor would he have been likely to have used that expression if the Supper was to be taken only at long intervals. Thus, the question of how often the Lord's Supper should be celebrated seems to have been left to the judgment, convenience, or religious choice of those whose duty and privilege it is to celebrate it at all. For this reason, there has never been any general uniformity in the matter. It is thought by some that the apostle's and apostolic Christians celebrated the Lord's Supper daily; but it is doubtful whether this is the meaning of the phrase "breaking bread from house to house." Acts 2: 46. Many of the early Christians celebrated it weekly, as do some at the present time; other churches celebrate it monthly, others once in two months, and still others once in three months.

The fact that the Lord's Supper was instituted in connection with the passover, a yearly feast, determines nothing, we think, on this question, since the passover was a purely Jewish observance, and the Lord's Supper is a Christian ordinance. "This bread," as used by Paul, evidently did not derive its significance from its connection with the paschal service, but from the fact that it was the emblem of the broken body of the Lord Jesus Christ. The expression, "As often as ye eat this bread," may fairly be interpreted, "As often as ye partake of this emblem of the Lord's broken body." The emphasis lies in the fact that it was the Lord's body, in symbol, and not that it was a loaf of bread which, under an old dispensation, might be eaten but once a year.

Communications.

FLIPPING SUNWARD.

NUMBER XVII.

GOING TO HALIFAX.

One thing which we saw in Jacksonville commended itself to common sense. It was artificial building stone made of sand. Now there is no native building stone in Florida to speak of. At St. Augustine they have a shell conglomerate, deposited ages since by the eddies of the Gulf stream, called "coquina" which serves the purpose, and grows hard with age, but it is not a stone. In the region of Ocala we once saw a few stones, but they were kept as curiosities and as ornaments for door yards. Neither have they any clay to make bricks except in very few locations. But there is abundance of sand. It is nearly as plenty as air, and as free as water; so if they can make it into good building stone, as they seem to do, at a reasonable price, there must be "millions in it."

But we are on our way further South, into still sunnier lands, and Jacksonville is not our abiding place. We supposed we had made all necessary arrangements, by telegraph from New Orleans for passage to Cuba, Tuesday, on the steamer Mascotte, but found, on arrival at Jacksonville, through some blunder rooms had not been reserved for us and we could get none, so having two days to spare, we decided to make use of this time in going to the Halifax River, and

seeing Daytona. The railroad, but recently opened, made it possible to do this. When we were last in Florida, Daytona could only be reached from the St. Johns by a stage-ride of forty miles or so, through woods and over rough roads. Now there are two trains every day. So sending our baggage ahead to Tampa, we left Jacksonville about noon, via the "J. T. and K. W.," as they say here, which means, when interpreted, "Jacksonville, Tampa and Key West" railway.

We were on the "Cuban express," and so did not make many stops, as we ran along the western shore of the St. Johns, glimpses of which we got now and then through the trees which line its banks. At Orange Park and at Magnolia are large hotels and many attractions. At Green-Cove Springs is a flourishing town which numbers among its other enticements springs that supply three thousand gallons per minute of sulphur water. What an army of invalids that would supply with internal and external purification! At West Toccoo we are opposite the terminus of that famous railway, the first built in the state, I think, which connects the St. Johns with St. Augustine. Until recently, it was the only line to that ancient and quaint city. It used to be said that if one was in a hurry he generally walked in preference to taking the train. It was slow and expensive, but it is doubtless not true, as was asserted of it, that the engineer depended on a pail and mudholes by the wayside for water for the boiler, that the fireman cut the light-wood for the fire as he went along, and that the conductor walked ahead to scare the cattle off the track and spank the babies found playing between the rails, or that he sometimes had to wait several hours for the train to overtake him! But its glory has departed. Another road has been built direct from Jacksonville, which runs three trains a day, and makes the whole distance in an hour and a half, instead of half a day as formerly by rail and boat.

We saw in great abundance in the woods beside the track, a delicate pink flower, which a flower girl used to bring in bunches to the hotel in Jacksonville, and sell as "Easter lilies." They are identical with the "fairy lily," or the *Amaryllis atamasco*, of our Northern florists, but their real name is *Zephyranthes*, which is Greek for "flower of the west wind." What a pity the Greeks did not have the telegraph; they could express so much in one word! For the same reason I believe telegraphing is cheap in Germany.

The paper boy "worked the train" in dead earnest. First one thing and then another; paper, magazines, books, candies, oranges, curiosities, albums of Florida views, prize packages, fish scale jewelry, sea beans, etc., were thrust under your nose, or laid in your lap, without a word of apology, and you expected to endure it without complaint. No other people but Americans would stand such impositions, and it is doubtful if their long-suffering patience is a virtue. The wonder is that some one with more dignity than patience does not pitch them all out of the window and the impudent peddler after them. The Scribe did not go to that extent, but he carefully permitted everything put in his lap to fall upon the floor, whence the boy could take them at his leisure. A few hints of this kind were sufficient, and thereafter the Scribe was omitted in the distribution of packages. Here then is a possible remedy for this nuisance. Let the train boy find all his papers and packages on the floor when he returns for them, and possibly he will learn to ask permission before he forces them upon strangers.

At Palatka we took a ferry-boat across the St. Johns to the terminus of the St. Johns and Halifax Railway. As we moved out into the river, slowly leaving Palatka, La Belle remarked, as if it was remarkable, "What a fast boat!"

"Yes," said the Don, "it does seem to be a little faster than it was when tied to the dock."

"No, it was fast then, but it isn't fast now; so it cannot be faster," said El Bah.

But, fast or loose, it crossed the river in less than an hour, affording us fine views of several orange groves, and some stern-wheel steamer navigating the river. On landing, we found a train standing with a parlor-car into which we hurried with a number of others, among them an Englishman with a Scotch companion, on a sporting expedition. We had a nobby looking conductor, with a bouquet in his buttonhole, and the air of a gentleman. Before long we found that he was the president of the road, and its principal owner. It is not the first time we have seen a conductor who had an air of "owning the road," but it is the first time we have had the pleasure of having the real owner for a conductor.

The road runs through most of the way. Daisies, a sort of wild margyolds, of too modest to intrude, and purple spikes, are some of way. Cypress swamps with ical cypress knees, cove swamps with fallen tree tricable confusion, stre water running over white the varying depth gave the land ranging from two water level, sometimes and sometimes cleared formed the variety of land part of the journey. The and ditches by the side of like favorite resorts for " were told by one of the tra was not unusual to see passed. We kept a good one of us caught sight of La Belle, whose sharp eye a foot and a half long.

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"LET JERUSALEM COME

NUMBER

BY REV. THEO. L.

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The road runs through woods and swamps most of the way. Daisies and buttercups, a sort of wild marygold, fine white flowers too modest to intrude, and others with tall purple spikes, are some of the flora by the way. Cypress swamps with the queer conical cypress knees, covered with ferns, swamps with fallen trees lying in inextricable confusion, streams of brown water running over white sands, in which the varying depth gave the effects of a drawing in sepia washes, then strips of higher land ranging from two to ten feet above water level, sometimes covered with pine, and sometimes cleared by lumbermen, formed the variety of landscapes in the first part of the journey. The stagnant ponds and ditches by the side of the road looked like favorite resorts for "gators," indeed we were told by one of the train hands that it was not unusual to see them as the train passed. We kept a good watch, but not one of us caught sight of a saurian, except La Belle, whose sharp eyes saw one about a foot and a half long.

The stopping places were not many. At "Windermere," the Englishman waked up, and asked, "And did ye see the lake?" The contrast with the beautiful Windermere, in Old England was so striking that the name is absurd, to say the least. The village consisted of three huts. After riding through a sketch of country with future possibilities, we stopped at a woodpile, with no sign of a habitation in sight; but out in the seemingly trackless woods was a stage, and the four passengers who got off, apparently had some provision in view if not in sight. At Tomah River there was a group of darkies and a ferry-boat. Groups and groves of palmetto, alternated with meadows of cranegrass. As night came on, and just before dark, we stopped at a cross-road, where the conductor called out "Ormond." Not a building was in sight, but five ladies got in. "What! do civilized people live here?" exclaimed a passenger. "Oh, yes, Christians live here!" replied one of the ladies. We gathered from their remarks that they had been attending a meeting of the W. C. T. U., at the flourishing village of Ormond near by.

It was dark when we arrived at Daytona, the present terminus of the road. There was no depot, no platform, no lights, nothing but sand and darkness, relieved only by the lantern of the conductor. We were told there would be a stage to take us to the Ocean View House. There was one stage, or carriage which our English friend had hired to go a distance of six miles down the river, but the driver kindly informed us that if we would wait until he got back he would take us. There seemed to be no other chance, and it looked as if we were fated to stand in that damp sand for two or three hours at least. G. H. B.

"LET JERUSALEM COME INTO YOUR MIND."

NUMBER I.

BY REV. THEO. L. GARDINER.

"Remember the Lord afar off, and let Jerusalem come into your mind." Jer. 51: 50.

These words of the Lord to Israel in Babylon have proven so fruitful in good suggestions to my own people, that I would fain offer them to the readers of the RECORDER, hoping thus to make them a blessing to others. And while the thoughts they suggest are appropriate to any people, yet I feel sure of a peculiar fitness in them when urged upon Seventh-day Baptists.

Jerusalem was the religious home of the Hebrew people; there was the "house of the Lord," where their fathers worshiped. These, in a peculiar sense, were the constant reminders of the faith of their fathers. It was the rallying point where all the loyal were expected to come, and without which they could not maintain their faith as a separate people. When the temple was dedicated, their king besought the Lord to bless his people, wherever found, and whatever their condition, when they turned loyal hearts toward that house. So Daniel and his friends prayed with windows open toward Jerusalem. In every condition, and amidst all their plans, they must have this place in mind, because it represented the cause of their God, and embodied the truths that made them a separate people, and because their salvation depended upon their loyalty to those truths.

Thus, you see that Jerusalem stands for the church. Indeed, the church of God was meant, when in those days, they were urged to let Jerusalem come into their minds. The Bible makes Jerusalem to symbolize the church as the cause of God on earth, and also uses it to represent the church of the saved in heaven.

On the other hand, the sacred writers refer

to Babylon as a symbol of an evil kingdom, opposed to the kingdom of God. Babylon stands for "the world" over against the church. It was Babylon against Jerusalem then. It is Babylon against Jerusalem now. And the former still steals away captives and treasures from the latter. The conflict is still between these two; and, according to the apocalypse, the victory comes when Jerusalem shall triumph over Babylon. It was all important that the Israel of old should "let Jerusalem come into mind," in order that they might not come to settle down, content to stay in Babylon, and so lose all interest in the cause of God, and in the "faith once delivered to the saints." And the necessity is quite as great for Israel of to-day, to heed those words, and for exactly the same reason. Then

THE GREAT THOUGHT

for us is this: In all our plans, in all our doings, and under all conditions, let the church come into mind. Lay your plans with this in mind. Do your work with God's cause ever in your heart, think of the church when you count your money, think of it when you are before your children in the home, and when you are among strangers in a strange land, lest you become contented to stay in Babylon, and lose your part in the New Jerusalem. It is the crying evil of our time, that even those who have identified themselves with our churches think so little about the cause of God. Jerusalem seldom comes into mind, while Babylon leads them captive, and for it they plan and work, while God's cause suffers, and the walls of Jerusalem tumble down.

Our church has a right to claim our thoughts and affections, because it is such a source of good to us. Even the worldling admits the benefits of the church upon himself, even though he may never enter the sanctuary to receive spiritual good. And you whose souls have been blessed thereby have double reason to prize it. Your farms are more valuable, your social privileges better, all your worldly estate is enhanced by the value of God. What would be the effect upon the value of your property, if every one should forget Jerusalem, and all the churches die, and cease to exert their power over the world? You need go only a few miles away, to that community where Babylon has held riot for fifty years, and skepticism and worldliness have kept the church out of their midst, while the dram-shop and dance-house have flourished, to see the difference. Their land is as rich as yours, their start at the beginning of this century was quite as propitious as yours, but the majority scorned the church, and to-day the most worldly minded of this Christian community prefer the sacred influences coming from this church, as the moral atmosphere in which to raise their children, and your land is valued twice as high as theirs. Then because your real estate increases in value, in proportion as you approach church centers, and because every social and intellectual privilege is enhanced in value, by the influence of the church, she has a right to urge you to "let Jerusalem come into your mind."

Again, the church claims your thoughts because of the sacred vow you took upon yourself when you sought and found admission to her ranks. When you went forth of your own accord, and covenanted to forsake the world, and live for Christ, and be true to his church and people the remainder of your days, it was a most solemn and sacred pledge. And the church has a right to ask you to keep it. You made the most sacred promise before God, angels and men, when you did publicly put on Christ in baptism, that you would evermore be loyal to his cause. And then every one of you sealed that sacred vow when you together partook of the emblems of your Lord's broken body and spilled blood. It was indeed a covenant sealed with the blood of your Redeemer. Now how can you go back upon that? Has not the church a claim upon your thoughts and affections?

What shall we say to those who seem to have forgotten these vows? There are many such in all our churches. Oh that they would "remember the Lord afar off, and let Jerusalem come into your mind." "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy." SMOLE, N. J., July 27, 1887.

CORRESPONDENCE.

Dear Brother Platts,—In reading the report of the Tract Society's conference at the North-Western Association, I was greatly interested in the summary of results accruing from our publications. These are sufficient evidence that this is a means approved of God

for sowing the seed of truth, and involves the duty of sustaining our Publishing House, that this department of labor may not be crippled, and thereby lose any of its efficiency.

Another item reported, as expressed by one of the clergymen present, in regard to his experience in intercourse with First-day ministers, was so in accord with my own convictions that I want to say a few words in regard to it.

I believe it is true that a minister will better gain the respect of those who are not with him in doctrinal belief and practice, by maintaining a kind, courteous, Christian manner in social intercourse, and allowing his loyal practice on differing points to speak for him. He thereby gains the good will of those with whom he mingles, disarms them of half their prejudice, and opens an avenue to their hearts, by which a silent wedge of truth may enter. I think Christians should ever seek for peace and harmony, and that a Christ-like spirit which aims to discover the real worth and bring into active exercise the highest traits of character in those holding different opinions, will do more to bring them to the standard of truth than a manifest spirit of controversy, which ever repels and puts farther away those who should be benefited.

It seems to me this is according to the genius of the gospel, and that men make a grave mistake when they allow the spirit of controversy to so fully possess them that it overshadows the Christian graces of character. I am speaking now of social intercourse, and the exchange of ministerial and Christian courtesies. The truth should most certainly be defended at proper times, and in proper ways and places, but let it be done in a truly Christian spirit.

May God help all his ministering servants, that while they stand firm in defense of the truth, they may still breathe out in all their intercourse with their fellow-men, a gracious, winning, Christian influence.

Mrs. C. M. LEWIS.

ALFRED CENTRE, N. Y., Aug. 5, 1887.

Home News.

New York.

ALFRED CENTRE.

At our prayer meeting last Sabbath eve, Bro. Lucky gave a short talk on modern Jewish missions, urging some considerations why we should engage in that work. He said that the important place which the Jews occupy in the Scriptures shows the importance of work among them. God chose them as the people to whom he revealed his will, to whom he gave the Scriptures; of the Jews Jesus was born, and to them, chiefly, was his personal mission; the apostles were sent first to the Jews, and then to the Gentiles; Paul had great anxiety for them, as shown in Romans 10: 1. The successes of modern missions among them are quite as great, in proportion to the money spent and labor bestowed, as in any other modern mission work.

The first move toward rebuilding the "burnt district" was made by A. A. Shaw last Sunday, Aug. 7th. He will build larger than before, and will set the whole structure a little further back from the street. Work on the foundations is being pushed with vigor; the style of building is to be a brick veneer. Who'll be the next? The rains of last Friday and Sabbath mornings have been followed by bright cool weather which is bracing and delightful. Thus has come a break in the heated term, which has lasted for nearly six weeks—one of the longest "hot spells" known in Alfred. We are in no hurry for frosts, though some who were out early Monday morning report slight evidence that "Jack" had been hovering near. The health of the community is remarkably good. E. B.

Condensed News.

Domestic.

The expenditures of Sing Sing prison for July were \$13,841; earnings, \$7,150. George Faith, a noted burglar has been arrested in Jersey City, with a most complete outfit of burglar's tools. H. C. Tams, who was in charge of William K. Vanderbilt's poultry farm at Glendale, N. J., has sold out the entire stock for \$5,000 and absconded. J. P. Haynes, of Galveston, Tex., a colored student at Dartmouth medical college has been appointed demonstrator of anatomy at that institution for the ensuing term. The United States owns about \$75,000,000 worth of buildings, and has not a cent of insurance on any of them. Most of them are practically fire-proof. The Government believes it is strong enough to carry its own insurance. The Astors and some other large real estate owners in New York act on the same policy.

It is estimated that the amount of money spent by workmen in strikes in this country during the last two years would have paid the wages of 100,000 men during that period.

A Boston man, who has crossed the Atlantic fifty-two times and been seasick every time except the last trip, explains that exception by stating that he had a rubber bag, which he filled with ice, and he laid down every morning on this, pressing it against the spine at the base of the brain. It had a soothing effect, and he frequently fell asleep while reposing on it. He afterward felt braced up for the day, enjoying every hour and every meal.

The department of state has prepared and published a bound volume of consular reports upon dairy farming in all parts of the world. It contains 800 printed pages and is profusely illustrated.

Secretary Fairchild has directed the anticipation of the interest on the public debt with two per cent rebate, and proposals for the sale of four and one-half per cent bonds for the sinking fund.

The business failures occurring throughout the country during the week, as reported to R. G. Dun & Co., number for the United States 163, and for Canada twenty, or a total 183, as compared with 184 last week.

Severe storms of wind and rain, and in some cases hail, have prevailed throughout the country, east, west and south, doing great damage to property in some localities, during the past week.

Sarah Wheeler, a noted woman horse-thief who has been in jail in Chicago some time awaiting trial for failing to return a livery rig, has been convicted and given a sentence of three months' imprisonment.

A hurricane accompanied with rain and hail prevailed at New Brunswick, N. J., August 2d, for an hour and a half. The rain fall was the heaviest in many years. The streets were deluged and badly damaged.

At the meeting of the American Bible Society in New York, August 5th, it was reported that two colporteurs had been thrown into prison in Persia and their money and Bibles confiscated. The attention of the state department will be called to the case.

James Martin, a painter, eighteen years old, who was working on the Brooklyn bridge, August 1st, missed his footing on a scaffold and fell into the river. He was picked up by a tug and taken to a hospital. He complained of a pain in his side where he struck the water, but apparently was not seriously hurt. The distance he fell was about 160 feet.

The annual report of the Chicago & North Western Railroad shows gross earnings of \$26,321,315, against \$24,279,599 last year, operating expenses and taxes \$15,070,341, against \$13,859,325; net earnings \$11,250,973, against \$10,420,373; surplus \$2,612,271, against \$1,381,606 last year. There was a net increase in the bonded debt of \$6,873,000, principally for the account of the new extensions.

Foreign.

Ten thousand Italian troops will be sent to Massowah in autumn.

The British government has decided to subsidize the Canadian Pacific route for the transportation of the British trans-Pacific mails.

The commissary of police entered the New York Herald office in Paris Thursday, Aug. 4th, and seized all *Heralds* containing the Boulanger march.

A severe storm occurred thirty miles from Panama a few days ago. It blew over some thirty ranches, destroyed crops and carried chickens away in the air.

A Frenchman and a Russian have been arrested at Lemberg on charge of being spies. They confess that they have been reporting the state of the military defenses to the Russian government.

The *Shen Poa*, Chinese newspaper, gives the most harrowing account of floods at Chu Chou Fu, up the Wenzow River. Over 1,000 human beings have been swept away and the destruction to growing crops is immense.

S. S. Povroff, Chinese secretary to the Russian legation in Peking, has just published a pamphlet on the Chinese population, in which he states it to be 382,000,000 as against 413,000,000 in 1842. His statistics are derived from official sources.

The famine which is raging at Anteoquis is at its height. In San Vincente two children in a family have died of starvation. Twenty thousand dollars has been raised in Medellin, but this sum is not enough. A relief committee in Rio Negro has 200 families to support.

The United States steamer Antietam, now moored at the League Island navy yard, is in a sinking condition. The vessel has stores worth \$25,000 on board. She was built in Philadelphia in 1867. Three weeks ago she sprung a leak and the water has been rushing in ever since.

The Bulgarian government has ordered that the state yacht, which is devoted to the use of the reigning prince, and which at present is moored at Rostchuk, be prepared for the reception of Prince Ferdinand. The prince will go on board the yacht at Orsova as he does not wish to touch at any place in Roumania.

The total wealth of the United Kingdom, according to Mr. Mulhall, has doubled since 1840, the total now being \$9,210,000,000, against \$4,100,000,000 in 1840. It is interesting to note, as Bradstreet remarks, that while every other item of Great Britain's national wealth has shown an increase, the value of land records a heavy decrease from 1840.

The newspapers in Paris concur in the opinion that it is advisable to submit the Ferry-Boulanger matter to arbitration.

TRACT SOCIETY.

Receipts in July, 1887.

Edwin S. Maxson, M. D., Syracuse, N. Y.	\$ 50
A. A. Whitford, Dodge Centre, Minn.	Light of Home, 3 00
Collection at the North-Western Association	28 74
Lottie Baldwin, Glen Beulah, Wis.	Light of Home, 2 00
J. S. Maxson, Parsons, Kan.	Light of Home, 25
Mary J. Moore, Ashaway, R. I.	Light of Home, 30
J. P. Lundquist, Heber, Kan.	Light of Home, 50
Harriet Edwards, Ceres, N. Y.	Light of Home, 4 00
Harriet Edwards, Ceres, N. Y.	Outlook, 1 00
Church, Farina, Ill.	20 00
Mr. and Mrs. R. W. Green, Berlin, N. Y., completing L. M. of Arleta E. Greene	16 00
Mrs. E. C. Burr, Manchester Depot, Vt., on L. M.	10 00
Miss Sarah Burdick, Alfred Centre, N. Y., on L. M.	5 00
E. P. Larkin, Alfred Centre, N. Y.	5 00
Mrs. Isaac Brown, Brookfield, N. Y.	5 00
Mrs. Lewis Berry, Independence, N. Y.	5 00
Henry Berry	75
George W. Stillman, Hebron, Pa.	1 00
L. R. Burdick	2 00
R. H. Emerson	1 00
M. N. Hoar, Dodge Centre, Minn.	Outlook, 50
O. B. Eells, Cartwright, Wis.	1 00
J. H. Hendricks, Albion, Wis.	5 00
William J. Stillman, Plainfield, N. J.	5 00
J. D. Spicer	5 00
T. H. Tomlinson	5 00
Frank S. Wells	5 00
Fred J. Wells	2 00
J. E. Mosher	50
Charles H. Griffin	1 00
A. F. Randolph	1 00
Mrs. E. A. Wooden	1 00
Mrs. George H. Babcock	10 00
Mrs. C. Potter, Jr.	5 00
Cash	10 00
Cash	50
Mrs. Cornelia N. Dunn	1 00
George H. Babcock, Plainfield, N. J., making the following Life Members: Rev. G. Velthuisen, Mrs. G. Velthuisen, Sarah Velthuisen, Gerard Velthuisen, Rev. Jas. F. Shaw, Rev. S. W. Rutledge, Chester S. Clarke, Mrs. C. S. Clarke, Charles A. Clarke, Kate M. Clarke, Ella J. Clarke, M. D., Alvord B. Clarke, Lua M. Clarke, Grace A. Clarke, Lottie A. Utley	300 00
Mr. and Mrs. I. D. Tisworth, New Market, N. J.	5 00
Samuel Enoch Gross, New Market, N. J.	2 00
H. V. Dunham	5 00
C. T. Rogers	on L. M. 5 00
Church	17 65
Mrs. W. J. Davis	1 00
James Carman	1 00
Lewis C. Dunn	1 50
Leopold Ritter	1 00
Wm. L. Larabee	1 00
Mrs. Hannah Drake	1 00
John Smalley	1 00
C. E. Rogers	1 50
Mrs. D. B. Rogers, Daytona, Fla.	2 00
J. Clarke, Rockville, R. I.	5 00
Mrs. Nathan Rogers, Preston, N. Y., completing L. M. of Emma J. Purdy	10 00
Mrs. Emma J. Purdy, Preston, N. Y.	1 00
Edmund Darrow, Waterford, Conn.	100 00
D. E. Tisworth, Plainfield, N. J.	25 00
Mrs. Carrie S. Stark, First Verons	5 00
Mrs. A. R. Bennett	40
Church, North Loup, Neb.	4 65
John Gardiner, Waterford Conn.	2 00
Mrs. Lester	1 00
Oliver Maxson	1 00
Church	9 00
Mrs. Mary A. Rogers	1 00
Mr. and Mrs. E. D. Barker, Noank, Conn.	2 00
First Alfred Church	86 44
R. A. Thomas, Alfred Centre	1 50
G. F. Allen	2 00
A. Friend, Milwaukee, Wis.	1 00
Mrs. L. M. Knapp, Centralia, Wis.	1 88
A Friend, New Richmond, Wis.	1 00
Book sales: 73 Hand Books, cloth	18 25
5 Hand Books, paper	75
5 Outlooks, bound	3 75
6 Cartwright's Natural History	6 00
1 Sabbath and Sunday, Vol. 1 cloth	60
5 Sabbath and Sunday History, Vol. 2, cloth	5 63
2 Quarterlies	1 00
Total	\$756 79

HEBREW PAPER FUND.

J. P. Lundquist, Heber, Kan., \$30 00
E. & O. E. J. F. HUBBARD, Treasurer.
PLAINFIELD, N. J., Aug. 1, 1887.

Books and Magazines.

A SPECIAL feature of the *American Antiquarian* for July, is *mounds*. We have Gold and Silver Ornaments from Mounds in Florida, Mounds in Missouri, Mounds in Juneau county, Wisconsin, Village Trails and Mounds in Michigan, and an Editorial on Early Books which treat of mounds, and the Mastodon in America and the Mound Builders. Other contributed articles, literary notes by the Editor, etc., combine with the feature already mentioned, to make an instructive number. F. H. Revell, 150 Madison St., Chicago. Bi-monthly, \$4 per year.

The *Swiss Cross* for August comes laden with suggestive and healthful reading for the young people. Geology for Girls, Intelligence of Fish, Composite Photographs, An Arizona Natural Bridge, are among the leading articles. The Editorial notes and reports from schools of the Agassiz Association, of which the magazine is the organ, combine to make an interesting number.

TRIFLET'S *Monthly Galaxy of Music* for July, is before us. It is equally divided between vocal and instrumental music, the number containing ten selections of each class. \$1 a year, 10 cents a number. F. Triflet, publisher, 408 Washington Street, Boston.

Legal.

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 Alfred, 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 Erastus B. Stillman, deceased, late of the town of Alfred, in said county, that they are required to present the same, with vouchers therefor, to the undersigned, at the residence of David E. Stillman, in the town of Alfred, on or before the 25th day of August, 1887.

JULIA A. STILLMAN, Administrator.
DATE, July 26, 1887.

Sermons and Essays.

ESSAY.

BY MARY F. BAILEY.

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

(Concluded from last week.)

As for the home-mission field, the more we can do for it the better, to keep our young people from drifting away, and to keep our isolated ones from discouragement. You, my isolated Sabbath-keeping sister, are a light set upon a hill. Standing in relief as you do, your influence must be felt, and if you are true to the Bible, and its commands, that influence will be felt for good. For one, I desire that the Woman's Board shall stand honorably, generously, sympathetically by our home-missionary fields of labor.

As for our foreign fields, and particularly our China field, let me first clear certain rubbish out of the way of my feet. It frets me, vexes me, grieves me, that as a Board, we have been asked to walk over such stuff. Too many of our people are indifferent to it; too many are out and out opposed to it. We have been quite a number of times told, "I wish the China mission were dead." That miserable outcry of the cost of it, has so fretted and hurt me, that I have almost stopped trying to give any answer to it, save this one, that it is none of our business to put a money value upon it and count the cost thereof, and I turn to my Bible for relief, and rest it there with Christ's commission, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world." And again, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

The command is from Christ, the obedience is for us; the offer is to every creature, and the acceptance or refusal is for that creature, be he an unconverted man in a land of light, or in a land of darkness. The reward for service is not the conversion of men, it is this, "Lo, I am with you always, even unto the end of the world." The results are God's, not ours. Love the Lord as you have full occasion to, get into your hearts the Christ love for the unsaved, and, loving your dollar right and not wrong, put your hands deep, deep down into your pockets—and you will, under these circumstances, and almost in spite of yourselves—and you will find the dollar there, and find it there in unfailing measure like the widow's meal and oil through all the draught of the years when men are unwilling to hear God and be saved. If the Heavenly Father will not supply us with means to carry out his work when such a command is given to all and for all, please take away from me my Bible—take it away with all of its light and its life—and I will deliberately choose the Buddhist's great Nirvana. Such extinction, or absorption, were better than an unjust Saviour.

Let's stop it, all of us, this talking about the cost of it. God has told us about money—which is his, and which is ours. Don't you suppose he knew what he was talking about? If you will not do more than stand upon the low-place question of business principle, stand there and return to God his money as he tells you to for his work. Even such unthankful service would soon fill the world with the knowledge of God. The New Testament plan of giving according as God has prospered us, is too high ground for one to take honorably, until that person has learned it through the practical testings of Old Testament teachings. It is through the Old Testament that we come to the New.

My sister, you tell me you do not carry the pocket-book and cannot control the funds. Let who will carry the pocket-book, one thing is certain, no living being has a right to come between you and your obligation to your Heavenly Father. Until women in heathen countries are released from seclusion and various types of slavery, yet nothing but Christianity can release her from this condition, none but women can reach her, and no living man has a Christian right to stand between you and God's imposed obligations upon you towards your heathen sister; and as a subject and as a recipient of grace, you will be held accountable for the manner in which you meet that obligation. Only a very few can go in person to foreign missionary fields, but all may do something towards sending a representative there. Such a call has come to us. Mrs. Davis writes to several of us concerning it. She says, "I must appeal to the women of our denomination, through the Woman's Board for a helper in the school. I feel that a woe would rest

upon me if I should not do it." Shall we send her one? What will you do about it? Up comes the dollar question, and yet rightfully, inasmuch as it will take the dollar to send and support one there. Who shall pay it? and how shall we get it? Some of you tell me you can't have a society, are too much scattered, are too few in numbers, have so little money that it won't count for much. But, my sisters, all of you may work, should work. Are you old, or are you young, there's a reason why each of you should do something. Are you feeble or in the possession of strength, still you cannot escape the surroundings of obligation to do something to make the world better, particularly if there's some one in the world who will not be reached by others or cannot be. Have you beauty of person, add to it that incomparable charm of Christian unselfishness; there's no beauty speaking out from the eye equal to that given to that eye by the Jesus spirit of self-forgetfulness. Does life surround you with beauty in your home, give, then, to some other home a beauty which comes best by the receiving from some source an improved condition of heart life. Do you live in strong societies, give out something of the strength which is bestowed upon you by your favored condition. Do you live alone, give out from yourself some influence which comes in the compensation bestowed upon you by your privilege of living nearer to your Master, and being taught of him instead of men. Have you married men who do not keep the Sabbath, my sisters, do not forget it will be difficult to pay your Heavenly Father for the condition of temptation into which you have thrown yourself, and plead the more earnestly that both you and your little ones may stand by the truth and the teacher of it; and remember, too, that one great obligation under which you have placed yourself is that you bring your husband to the keeping of God's holy day with you, for his sake, for the sake of your children; besides, if you really must live apart from Sabbath-keeping people, then still must you give of your money, and of your strength for the spreading of God's truth. God's truth will stand whether we do or not; but he has given to us a very precious legacy in allowing us to be the ones to hold it over until such time as men are again willing to maintain it in honor. We may falter in the holding or in the carrying of that light, and God may choose a more devoted people to reap the harvest of Sabbath-keeping. It is too great a privilege to lose. We must do our own part.

I have said it is something to our men—just two things here—and will you, pastors and preachers, who sit here, let me say it? No—I will say it—will you listen to my plea that as pastors you lead us in this, into a fuller consecration to missionary work and Sabbath-reform work? We are ready to follow aggressive leading. Will you, also, my Christian brothers, see to it that you do not stand between your Christian sister and her obligations to her Heavenly Father and to her heathen sister whom you cannot reach? One thing more for every one of you, my sisters, every one of you, pray, pray for the spiritual prosperity of the Woman's Board. Are you unable to give money, pray for those who can give it; are you scattered so that you cannot meet regularly for work or for devotional meetings, organize, work and meet when you can, and do this, which you certainly can do—have an appointed hour in which you will agree, that in the privacy of your own closets you will pray for the interests of the work. It may be that you will be as the power behind the throne, without which the work of other societies will fail of full fruition. Pray earnestly, pray definitely for special objects, persons and needs. All of you pray. With such a consecration of heart there must come a blessing answered in the shape of consecrated talent for those who have it, consecrated him for those who have it, consecrated intelligence, consecrated character, consecrated property, and in consecrated poverty.

I once heard Dr. Lawrence say to a very large congregation that the largest missionary contribution he ever took from one person was five dollars. A look of incredulity spread over the face of that audience, which he also saw, but to it he replied by repeating his assertion. "At the close of a missionary meeting when much money had been contributed and by many people, Anna handed me five dollars, saying she wanted to give it to help some poor soul to know about Christ. Knowing this young girl, for she was in her early teens, that she had a miserable drunken father on one side of her to abuse her and to misuse her earnings, a sick and disheartened mother upon the other hand to draw upon her sympathies and her time, and several brothers and sisters who must be cared for

by her if cared for at all, and she obliged to earn the money for their support, I could not take her money, and stoutly refused to do so. But she continued her pleading, and when by my refusing I had driven her to grief, she gave me such a look of tearful pleading, 'Oh! Doctor, please take it. The Lord Jesus Christ has saved my soul, and wouldn't that be worth five dollars? Please take it.'"

One other thought I would leave with you, for you to carry about with you, I would pass it down the lines that it may do better good. It was Mrs. Joseph Cook who said it: "We can all of us do something for Christ, or we can do without something for him." Try it, my sisters, and possessing the spirit of it, in a practical way, our work must prosper.

Miscellany.

AUNT RACHEL'S TREATMENT.

BY SYDNEY DAYRE.

Crash! An ominous sound came from the kitchen as I was sitting for a quiet talk with my friend, Mrs. Morrison. We had just been enjoying a well-prepared dinner at her table, and the two or three gentlemen guests had gone.

"Something's broken," I said.

"It sounds like it," she replied.

I expected her to get up, and run nervously to the kitchen, but she quietly continued the conversation. A moment after there appeared at the door a Swedish servant with a most woe-begone look on her face, and a tear on either plump cheek. I could not forbear an exclamation of dismay at perceiving that in her hand she held the fragments of my friend's largest meat dish, belonging to her fine dinner set.

"Broken?" asked Mrs. Morrison, looking at it, as she might have looked at the wreck of a kitchen bowl. "You might have selected something else to break, seems to me, Lena," she added, with a little shake of the head, but still with a smile.

"It slipped right out of my hands," said the girl in great distress.

"Oh, don't stop to fret over it, Lena. You don't break many dishes. No, it's no use to save the pieces. It can't be mended."

"Well, Ruth!" I exclaimed, as Lena, greatly comforted, took her departure.

"Pope must surely have known some ancestors of yours when he wrote:

And mistress of herself when china falls.
Any one would think to see how coolly you take the ruin of that handsome dish that you could have a new set any day, if you want it."

"Which is very far from being the case, as you know," said my friend, soberly. "I am afraid I cannot match the dish, and if I can, I can scarcely afford the money for it just now."

"But you do not seem to mind the accident at all," I persisted, quite unable to understand her equanimity.

"Oh, yes, I do—after a fashion," she went on very deliberately. "That set was a present from dear old Aunt Rachel, and I am sorry to see any piece of it broken. But if you are wondering because I do not fret over what can't be helped, I can only assure you, Eleanor, that I cannot afford to. It is bad enough to lose the dish without that."

"Any one will admit that fretting is of no use," I said. "But you are about the only woman I have ever seen who really lived up to the idea."

"I didn't begin that way," replied Ruth, settling back into her chair with a thoughtful expression on her pleasant face. "I was very much given to fretting over small annoyances when I was a good deal younger. It was that same dear old Aunt Rachel who cured me by vigorous treatment."

"I should like her recipe, if you can give it to me."

"Oh, it is only the same old one you may hear or read any day of your life: 'Don't fret; it is thankless, rebellious, and utterly useless, never does a bit of good, and always does harm,' with plenty more such plain truths. I think it must have been the sturdy administration which affected me. When we were first married, Fred and I began housekeeping in our pretty little house with everything nice about it, and were as happy as young people usually are. But my habit of worrying over trifles began putting little blots here and there on the smooth surface of our lives. A broken dish, a stained tablecloth, a poorly ironed article, the flies, the dust, the soot, any petty annoyance, would bring a cloud over me which shut out the brightness all about me. I could see that Fred was hurt and fretted by it."

"Well, real trouble came at last. Our baby was sick for weeks and weeks, and we thought he would never get well. How I looked back on the days which had been so blessed, and I wondered how I had ever been able to find trouble in trifles! As I prayed that the shadow of death might not so early darken our home, I believed I should never again allow myself to be moved by small troubles. I did not have an opportunity to test my resolution very soon; for as baby recovered, I became ill. For many a day I lay far beyond all resolving for the future; almost, indeed, beyond all hope of any future, so far as this world is concerned. The winter had passed before I won my way back to life, and began to take up its cares again one by one."

"I held well to my good resolutions as I rejoiced in being able to oversee the house-

cleaning, until I came to the parlor carpet. The room had been shut up for months, had not been properly aired and swept, and the moths had made fearful ravages all around the edges of the carpet. You'll be astonished to hear, Eleanor, that all my equanimity broke down at sight of it."

"No, I said, sympathizingly, "I don't wonder at all. I've known women that would be fairly sick over such a thing."

"It was a beautiful carpet, and I had been very proud of it. I did not find that anything else had suffered from neglect through my illness; but I forgot all the other pleasant facts in view of this distressing one. Even when baby crept over it, crowing in delight at the bright flowers, and trying to pick them with his chubby little hands, I forgot how much I would have given, not so very long ago, to hear a merry note from him. Well, just as I was at the very culmination of my 'pet,' Aunt Rachel's kindly face beamed upon me for a week's visit."

"Thankful to see thee so well, dear," was her greeting. The Lord has been good to thee. Not that I don't mean that he would have been good if thee hadn't got well."

"Yes, I'm very well now, thank you, Aunt Rachel," I said, after the first inquiries were over. "Well, enough, you see, having got past my great troubles, to settle down to small worries. Look here— isn't this enough to turn the soul of a housekeeper sick?"

"It is a pity," she remarked, viewing the mischief.

"Of course some things had to be neglected while I was sick," I continued petulantly; "but I never dreamed about such a thing as this."

"She looked at me with her quiet eyes, always so full, I used to think, of the very peace of heaven."

"Surely, Ruth, thee isn't going to make the matter worse by vexing thy immortal soul over a mishap?"

"Oh, it's very well for you to talk that way, Aunt Rachel," I replied. "But I can't afford a new carpet just now."

"Thee doesn't need one. The bad places don't show much."

"But I shall always know they are there, and it will take away all my peace of mind."

"The eyes looked a little straighter into mine as she talked on, something like this: 'Thy peace is worth little, to thee or to any one else, if it can be so easily broken. Ruth Harvey, thee is starting out in life; beware that thy disposition to fret thyself about small things does not prove a curse to thee and thine. Every thought of discontent about matters beyond thy control is not only a sin against the God who orders for thee, but a sin against thy own soul, and an added weight to every annoyance. If cherished, such thoughts become a nest of stinging serpents in thy breast. They will grow old and wrinkled and gray before thy time. They will be peevish, complaining and fault-finding. They will be a terror to thy husband and children.'

"Yes," continued Mrs. Morrison, "she said all that and more. She said: 'Is one thread of that carpet woven into thy real peace of mind? Can it, or other small things, really concern thy welfare, or that of those dear to thee, either for this world or the next?'"

"I never heard it put quite so strongly before," I said thoughtfully, as my friend paused. "And if I hadn't seen you, I should have said it was very good talk indeed, but that no woman could live up to it."

"I had a week of it, you see," said Mrs. Morrison. "When Aunt Rachel went away; one of the last things she said to me was: 'I want thee to bear in mind what I said, dear—that every fretful thought thee wastes on small accidents is only so much added to their burden.'

"I think I took it well to heart, for I concluded, Eleanor, that life's burdens are heavy enough without any such addition. And I will tell you one thing I have observed," she added, with a laugh, "I do believe that four-fifths of the women who fret, do it because they think it a solemn duty."

"Nonsense!" I exclaimed.

"They do," she persisted. "You notice the next woman you meet to whom some mishap occurs. See if a great part of her worrying is not because she thinks she is expected to worry, and that it might be taken ill of her if she didn't."

I wonder if Mrs. Morrison is right.—*The Congregationalist.*

TOO MUCH IRONING.

On one occasion when domestic help was unobtainable and my own health feeble, I was one day engaged in disposing of a large basket of clean clothes, when a neighbor came in. Proceeding with my work, I folded a number of sheets without ironing, and laid them away. I knew my neighbor was watching me. I know, too, that her estimate of a housekeeper's work was based on the precision with which everything was done. I laughingly said: "This is a common-sense way of ironing that in the present exigency I have resorted to. But I suppose you have never employed this manner."

"Indeed I have not," she replied. "I could not sleep were I lying on an unironed sheet. And so you, Nellie Burns, are the woman who writes for the papers and gives advice on household matters, and will use sheets without ironing."

"Just so," I answered. "I would not use them so were I able to iron them, but it is far better for us to use them unironed than for me to exhaust my strength smoothing out those harmless wrinkles."

A sad feature of this slavery to work, is the loss of pleasure the housekeeper suffers. The birds may sing their sweetest, the flowers look beautiful and everything in nature be

calling one forth to enjoy her rich beauties, but to the women who delve from morning until night they are almost unneeded.

A mother with children should not consider her duty to them done when they are clothed and fed. There should be a respite from her labor that they may have her companionship. A daily stroll in the woods with them will be health and joy for all. If her dress does not "stand alone," and an occasional wrinkle betrays the short stay of the iron on its surface, not a bird will twitter the fact to its mate, nor a flower disclose it to companion. And as for any comments made by those whose minds never soar higher than starch and flat-irons, why, they are not worth noticing.—*Nellie Burns, in West-ern Plowman.*

WHAT IS LIFE?

A little crib beside the bed,
A little face above the spread;
A little frock behind the door;
A little shoe upon the floor.

A little lad with dark brown hair,
A little blue-eyed face and fair;
A little lane that leads to school,
A little pencil, slate and rule.

A little blithesome, winsome maid,
A little hand within his laid;
A little cottage, acres four,
A little old time fashioned store.

A little family gathering round
A little turf-heaped, tear-dewed mound;
A little added to his soil,
A little rest from hardest toil.

A little silver in his hair,
A little stool and easy chair;
A little night of earth lit gloom,
A little cortege to the tomb.

THE SERVICE WEALTH OWES.

BY REV. F. A. NOBLE, D. D.

The hour has struck for the men of wealth among us to recognize the fact that God's providence has an unmistakable significance for them, and that they are to come to the front and take a more active and generous part, as a class, than ever before in fostering Christian interests and belting the continent with Christian institutions. Pre-eminently this is the work of the men of wealth. They may refuse to see it, ignore, put it by; but if they do, it is at once at their own peril and the nation's peril.

In saying this it is not meant at all that those who are not rich shall withhold their hands from helping as the Lord hath prepared them. If our metropolitan ministers, with their ample salaries and their delightful homes, can do more, let them. If our average church members can do more—and most of them can—let them. If the widows who give the widow's mite wish to keep on and to swell the ranks of these whose gifts are so precious and potent in the sight of our Lord, let them. If the poor home missionaries with their wives want to work harder and to pinch closer, and to give more of their meager salaries to help things along, well, you may say, "Let them," if you will, but I will not!

But beyond all gainsaying, wealth owes service. There is no reason why any man who is working in a good Christian cause may not stand front to front with men of wealth, and on the ground of their common interests and their common obligations insist on a full measure of help. No man liveth unto himself and no man dieth unto himself. The sooner our very successful business men come into the very spirit of this fact, and announce a readiness to do what in them lies to help those who are doing their best to save the children, to save the foreigners, to save the nation, and to keep civilization on the advance by bringing all classes and all nationalities and all communities within the republic under the power of the righteousness of God, the better.

Already the roll of those who have given generously and whose benefactions are doing, and are still to do, untold good is an encouraging one. Prayer, personal intercourse, education, agitation, God's Spirit moving human hearts, the creation of a public opinion which shall look this way and demand something generous of men of wealth, will swell the numbers; and by and by it shall be written of rich men, as of the Wise Men of old, that they opened their treasures and laid their gifts of gold and frankincense and myrrh at the feet of Jesus.

A BAD TEMPER CURED.

"I should like to tell you my case," said a tall, fine looking, gentlemanly man, with a bright beaming countenance. I had been speaking at a meeting in a large provincial town on the mighty power of divine grace as all sufficient to save and deliver from the habit of besetting sins. At the close of the meeting this gentleman accosted me as above, and added:

"I keep a school, and for years my temper was sadly tried by my boys. Being, as I trust I am, a converted man and a professing follower of the Lord Jesus Christ, I felt that by giving way to my temper I was dishonoring my Lord and Master. This was a sad grief to me. It was a bad example for my boys, and I knew it must mar my influence with them."

"I struggled against it. I made it a subject of earnest prayer. Night after night I confessed my sin and sought strength to overcome it, but all in vain. I then wrote down and kept on my desk a memorandum of my transgressions, hoping that the constant reminder of my sins might serve as a check and cure, but still in vain. The outbursts of temper broke over all such barriers.

Again and again I confessed my sad and sinful habit. I own soul and dishonoring presence of the whole school things went on for weeks knew not what to do. All fruitless; all my good resolutions. I was at length so self-despair as regarded this night I fell upon my knees the Lord, and said, 'It is give it up; undertake for me. It is now five years ago. The Lord did undertake for me what I could not do for that time I have never of temper with my boys, nor the inclination to be so. I like to have your words of account of my experience.'

TEACH US TO

Lord, teach a little child
And O, accept my prayer
Thou hearest all the words
For thou art ever where

A little sparrow cannot fly
Unnoticed, Lord, by thee
And though I am so young
Thou carest still for me

Teach me to do what'er
And when I sin forgive
And make it still my privilege
To love thee while I live

TEN YEARS AFTER.—A

BY AUNT GERTIE.

Ten years ago to-day I was Amy was celebrating her birthday. She had eleven little friends in party they were. Amy plying the honor of sitting place behind the tea-service girls to drink a great many might have the fun of pouring served the strawberries and cream, and much chattering was the order of the day.

Fannie got the piece of darning, whereupon—as it that one would be the first ding-ring—the thoughts of to the future. Alice began to know which she would band, "doctor, lawyer, met and from this it came about to talk seriously, and each would choose her future life have her choice, and I believe. Uninvited and un-down at the time what each followed them all along the

Fannie said she should and have a fine house andriages. She did indeed things, and did marry a boy she is again under her father's only child, while her husband serving a term for embezzling

Belle said she would like nurse, and devote her life. But loving friends have to she had hoped to do for other years have seen her suffer spine disease. This is planned, and yet she is so full an invalid that it may good by a beautiful example do in any other way.

Alice, who chose to be is still single, and devoting valid mother. She has foreign fields, and yet she indeed to many an humble mates are the recipient's bounty.

Amy, who hoped for a full life, is in a private in rounded by every luxury, sane.

Lillie, who would never be a teacher and some day inary like Miss Rochefort when she was eighteen found her teaching her seconds.

Sue, merry little Sue, who thought ahead, but just every day as it came along fever only six months after years ago.

May declared that she some rich man, and give every week." She did no man, but has become the and happy home in the cstead of the "dancing ps she devotes herself to the sewing classes, and is best, most useful, active i whole parish."

Dell intended to "de money to the poor and though she died one mor said, her wish was accom mother spent her only day in endowing an orphan hospital, and keeps "Dell's to help the many poor fat is a constant visitor and f

Bessie would be an one, though at that time her gift would be needed bread.

Lizzie wanted to travel and see everything." A the past ten years she h miles from home, and she

Ada, who "couldn't care" what might be in started out in life with as the wife of a young le

The Sabbath School.

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

INTERNATIONAL LESSONS, 1887.

- 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: 17-25.
Aug. 13. The Beatitudes. Matt. 5: 1-16.
Aug. 20. Jesus and the Law. Matt. 5: 17-26.
Aug. 27. Pity 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: 13-23.
Sept. 24. Review.

LESSON VIII.—JESUS AND THE LAW.

For Sabbath-day, August 20th.

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

SCRIPTURE LESSON.—MATTHEW 5: 17-26.

17. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.
18. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.
19. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do, and teach them, the same shall be called great in the kingdom of heaven.

GOLDEN TEXT.—Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. Matt. 5: 17.

TIME.—Summer of A. D. 28.
PLACE.—Mount of Beatitudes.
PERSONS.—Jesus, disciples.

OUTLINE.

- I. Law honored. v. 17-19.
II. Real obedience. v. 20-23.
III. Pressing obligation. v. 23-26.

INTRODUCTION.

Nothing intervenes between the last lesson and this. From the particular subjects treated and the manner of treating them, we might infer that this sermon was delivered more especially to the acknowledged disciples of Jesus.

EXPLANATORY NOTES.

V. 17. Think not that I am come to destroy the law or the prophets. Concerning Jesus as a religious teacher, it was very natural that the Jews should wish to know what was his attitude in relation to the law. Hence, after the opening of the sermon, the Saviour proceeded at once to unfold his position. He had evidently been reported by the Pharisees as an enemy of the law. The word rendered "to destroy," signifies to dissolve, to abrogate or set aside. He at once forbids that they should think of that as his purpose. By the phrase "the law and the prophets" is doubtless meant the whole of the Old Testament revelation. The general tenor of the Old Testament is that of law or precept and promise, all looking forward to something to be accomplished, to be attained unto. Hence, to the Jewish mind the idea of abrogating the law, or in any way setting aside the exact fulfillment of the prophecies, was exceedingly repugnant to their thought. They could not tolerate a teacher who might be supposed to have such an object in view. It was necessary, therefore, that they should be corrected at once, in their apprehensions on this point. I am not come to destroy, but to fulfill. The word "fulfill" here means to fill full, that is, to unfold, to exemplify, to carry out and thus to consummate the divine idea of the law and of the promise set forth in the prophets. No thought can be more fallacious than that of abrogating the moral law, so long as moral beings continue to exist on the earth. Nor again would there be any sense in the work of the atonement of Christ, if he should, at the same time add in the same act, abrogate the law. The supposition is, that the law is in full force and perpetual and that man has violated it and fallen under its condemnation. Christ has come to redeem man from this fallen condition, and to restore him unto harmony with the spirit of the law, and to fulfill; and thus he honors the law and vindicates its divinity and perpetuity. As an example he shows precisely what it requires, and what it means in its demands upon moral beings, and thus he fulfills it.

MARRIED.

At the bride's home, in New London, N. Y., Aug. 3, 1887, by Eld. James E. N. Backus, Dr. DEVER O. WILKINS and Mrs. SARAH E. WARD, all of New London.

DIED.

In Alfred, N. Y., July 31, 1887, of cancer of the stomach, LUKE GREEN, aged 63 years. Of course his sufferings were great and he greatly desired to depart. In early life, he professed faith in Christ, and united with the Second Church of Alfred, with which he remained until death. He has left a wife, seven children and a large circle of other relatives. His funeral was largely attended, Elders Summerbell and Platts assisting in the services. J. K.

WHOLESALE PRODUCE MARKET.

BUTTER.—Receipts for the week, 31,636 packages; exports, 5,980 packages. There was good business done the first half of the week. Prices were ad-

vanced all through the list, and arrival of all fine fresh make stock quickly taken. Balance of the week however, weather was extremely hot, exporters were out of the market, and buyers generally seemed to be off, and there was less doing at a trifle easier prices. We note sales of finest last week's make creamery butter in pails at 25@25 1/2c, same quality in tubs at 24@25c, fine dairy was in light supply and sold at 20@22c. Exporters bought good to choice Western creameries at 16 1/2@18 1/2c, lines of Western dairy make at 15 1/2@16 1/2c, and factory make at 14 1/2@15 1/2c. We also note sale of about 1,000 tubs Northern New York creamery make for speculative account at 24c, and several large lines of fine June make Western at 22@23c. At the close we hear of several lots of butter being offered in this market by exporters. We quote:

Fine last week's creamery make..... 25 @ 25 1/2
Good to choice..... 23 @ 24
Fancy fresh dairy selections..... 22 @ 22 1/2
Good to choice private dairy..... 18 @ 21
Low grade butter..... 16 @ 16
Grease..... 10 @ 11

CHEESE.—Receipts for the week, 57,176 boxes; exports 70,032. The market has ruled steady and strong all the week. Stocks were well cleared up at an advance of fully 1/2c. over last week. Fancy colored sold at 10 1/2@10 3/4c, and white at 10@10 1/4c, and lines of good, sound full stock cheese sold at 9 1/2@9 3/4c. Night skims were in light supply and sold rapidly at 7 1/2@8c. Full skims go hard and buyers make their own prices, say, 1@8c. We quote:

Factory, colored full-cream..... 10 1/2 @ 10 3/4
" white..... 10 @ 10 1/4
" good to fine..... 9 @ 9 1/2
" night milk skims..... 7 @ 8 1/4
" cream all out..... 1 @ 5

Eggs.—Receipts for the week 15,028 barrels. Strictly fresh laid eggs are scarce and sell quick. Most of the state goods arriving have been held too long, and show big loss, and have light demand. We quote:

Near-by marks, strictly fresh laid, per doz. .16 @ 16 1/2
All other kinds, loss off, per doz.10 @ 14

BEQUESTS TO TRACT SOCIETY.

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

FORM OF REQUEST.

I give, devise and bequeath to the American Sabbath Tract Society, a body corporate and politic under the general laws of the state of New York, the sum 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.

THE next session of the Ministerial Conference of the Southern Wisconsin churches, will meet with the church at Utica, on Sixth-day, Aug. 26, 1887, at 10 o'clock A. M.

The programme which has been provided is as follows:

Exegesis of Heb. 4: 9. A. McLearn.
Under the teaching of Christ, in Matt. 5: 42, what is the duty of Christians to tramps? L. T. Rogers.

Who and what are "the beast" and the "image of the beast," referred to in Revelation, and in what consists the "mark in the forehead" or in the right hand? N. Wardner.

What is meant by the "cleansing of the sanctuary," and when did it, or shall it occur? J. W. Morton.

Will the saints in heaven have painful remembrance of past sins? S. H. Babcock.

What is the most profitable method of Bible study? W. B. West.

What is the law of forgiveness; and are we in duty bound to forgive an enemy or a trespasser without repentance and promised reformation? W. B. West.

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 2 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.
L. T. Rogers, Westerly, R. I.
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.

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

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 DENOMINATIONAL DIRECTORY. Price of Cards (3 lines), per annum, \$3.

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The Sabbath

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"The woods are ever a Richard Henry Stoddard "balm-breathing trees;" maples of Chautauqua a shelter.

The after-supper social charming period of the discourses popular music the beach, and Chautauque Now is the hour when the an excellent chance to sit and there is never a Flora them! There is the danc and the one in the smart in white and colors of ever drapery, from the grace Jeanette Miller dress to the The large hats are laid as their hair tastefully dress head uncovered, until breezes invite the proteo The little girls are cunn Greenaway dresses and em