

The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

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"I HAVE SUFFERED."

BY BELLE OVIATT.

When sorrow rests upon the heart,
Which quivers with the aching smart,
And all earth's light
Turns into night,
List to him who takes our part—
"I have suffered."
He once was here on earth, and knows
The weight of human cares and woes;
Our doubts and fears
And bitter tears
Are nothing when compared to those
By which he suffered.
How heavy must have been his grief
At so much sin and unbelief!
And then he died—
Was crucified!
That we might find a sure relief
From all we suffer.
He knows so well how weak we are,
And he would be our guiding star,
Lest in the darkness
We miss our mark,
And fail to reach that home afar
For those who suffer.
As the heavens above the earth are high,
So God's ways are to ours; and why
Should we try to see
Through the mystery
Or ever doubt that God is nigh
To those who suffer?
All things combine for good, we know,
To those who love the Lord; and so
In perfect trust
In God, the Just,
We still may sing as we go,
Although we suffer.
Oh, let us ever look to him,
Though with eyes by tears made dim,
And hush thy prayer
Each weary day
"Help us faith's feeble lamp to trim
While here we suffer."
CLINTONVILLE, Wis., July 27, 1887.

CHAUTAQUA.

CHAUTAQUA, N. Y., Aug. 8, 1887.

"The woods are ever a new delight," sings Richard Henry Stoddard, eulogizing the "balm-breathing trees;" and the elms and maples of Chautauqua are its glory and shelter.

The after-supper social hour is the most charming period of the day; Diller's Band discourses popular music from a stand near the beach, and Chautauqua walks abroad. Now is the hour when the young ladies have an excellent chance to air their pretty dresses, and there is never a Flora McFlimsey among them! There is the dame in the sober dress, and the one in the smart one; and maidens in white and colors of every style of cut and drape, from the graceful folds of the Jeantet Miller dress to the severe tailor-made. The large hats are laid aside, and the ladies, their hair tastefully dressed, promenade with head uncovered, until the cool evening breezes invite the protection of a bonnet. The little girls are cunning in their Kate Greenaway dresses and embroidered gimps.

Many people take row-boats and pull out for a little distance from the shore, and there enjoy the music and the gathering twilight.

The ladies of Chautauqua are the most agreeable in the world. They do not, like Carleton's "Traveled Parson,"

"With oft repeated stories still endeavor to surprise us,"

for they are good listeners rather than opinionated talkers.

Not long ago an item was going the rounds of the city press to the effect that "the young lady in the pink dress and big hat was at Chautauqua this year as usual." It might also be said that the young man, appropriately dressed with yachting shirt, is also here; he is ready for any emergency, and can yacht, row, or play tennis with equal grace; he is also a useful escort to the ice-cream parlor. There is also the young man who is escort and natural protector to mother, aunt, sisters and young lady cousins. He receives our attention and demands something akin to pity and admiration.

The literary man predominates and receives great homage. I do not now refer to the speakers, but to the candid and earnest listeners; they are not without honor in any country, as one may infer from observing the beves of friends about them, seeking their opinions and instruction.

Business men, too, are here for a few days' outing, enjoying the society of their families, and the benefits of the "Summer City."

Visitors from almost every state meet here, and it is very interesting to note the varieties of speech and accent, and peculiarities of pronunciation and expression.

The mineral spring on the Duncan Embankment below the Athenaeum, is a place of constant resort; from its healthful waters many find physical help and invigoration.

The notable Sam Jones' arrived here on the evening of the 29th ult. His lecture on the following day attracted an immense audience. His subject was "Character and Characters." His opening sentences were short, pithy and brilliant; he abounds in striking metaphors and similes; he is droll, sensational and eloquent. "Reputation," said he, "is like a glove; I may put it on and off at pleasure, I may rend it and throw it away, and I have lost but little. But character is the hand itself, and when once it is scarred it is scarred forever."

Mr. Jones is an unconventional Southerner; he is about forty years of age, but appears much younger. He is very dark, has piercing, blazing black eyes, dark hair and mustache. Although affable, he is not eager to engage in conversation, and has no interest in the approach of a hero-worshipper or autograph-hunter. His tongue is fired for addressing the masses on great subjects, and not for small conversation.

The most brilliant guest of the past week was Prof. Henry Drummond, of Glasgow, Scotland, author of "Natural Law in the Spiritual World," whom both England and America delight to honor. He is scholarly in appearance, tall, erect, and somewhat spare; with keen but kindly eyes, sandy hair and complexion, heavy mustache and small side whiskers. His lecture on "Tropical Africa" was listened to with profound attention, and his religious teachings are eagerly sought after.

In his address Sunday evening, Chaplain McCabe told the story of a small boy who sent him five cents for missions with the message, "if you want more let me know." This illustrates on a small scale the Chaplain's success in appealing to people's hearts in behalf of missions.

Miss Lydia Vod Finkelstein, of Jerusalem, after an absence of two years, again appeared upon the platform on the 2d inst., and gave one of her original and inimitable entertainments, "The Bedouins of the desert." A genuine Bedouin's tent was pitched upon the platform, and Miss Lydia, in costume assisted by her brother and her maid, also in costume, gave one of the most enjoyable entertainments of the season.

The "Grand Opening" of the Assembly occurred on the evening of August 2d, under the most favorable auspices. The decorations were all in red and white, and very elaborate. Light and graceful draperies of these colors were suspended about the platform, an elegant floral piece of cut flower displayed the dates "1874—1887," in crimson,

outlined upon white; baskets and bouquets of flowers, and urns of foliage plants gave a festive aspect; while the "fairy lamps" disposed as footlights, and the profuse illumination of Japanese lanterns gave completeness to the scene. Never were speakers more happy, nor audience more jubilant than at the "Opening of 1887." After the exercises, a brilliant display of fire-works was witnessed and the chimes rang out the closing hour of a great day.

E. S. BLAKESLEE.

THE ENGLISH TRANSLATION OF THE BIBLE.

BY REV. W. H. ERNST.

WICKLIFFE.

In many respects Christ is our model. We might point to numerous respects in which he is followed by men. In some respects his followers are more numerous than in others. So peculiar was he in some of his characteristics that no one will imitate him. His divine parentage separates him, necessarily, from all men. His sinlessness makes him our ideal standard of excellence. There is one respect in which he has very few followers, yet there are some who do attain to this excellence. Christ seemed to be like a meteor shot out of the starry heavens, unlike any predecessor, and unappreciated by his age. He had no antecedents, and the cause of his power is unexplained. Men similar in this respect have appeared at long intervals all through the history of the world. Elijah is a notable example of this characteristic in the Jewish history. Wickliffe is no less remarkable in this respect.

John Wickliffe, whose name is said to have been spelled in twenty-eight different ways, was born in Yorkshire, England, at Presswell, about 1324 A. D. His early history is veiled in obscurity. We find him in college, where he spent most of his life. He was in Oxford University as a student, and finally became Master of Balliol College in 1361. He was given such positions as to enable him to prosecute his undertakings with success, and such as showed that he commanded the respect of the *litterati*. Not many years after he assumed the charge of the college, he received the title of Doctor of Divinity. During all the changes which he made, which we have not space to delineate, he lived at Oxford, and remained connected with the University, and taught and debated questions of vital interest. For years he had been getting a powerful hold upon the youth of the land, and those, too, who were to exercise a dominating influence upon the life of the nation. We can scarcely find a more advantageous position for a reformer to occupy than this. We are willing to welcome men of intellectual power where we would not think of doing it, if they were destitute of this qualification. It seems to me that this is the first leverage upon the heads and hearts of the people which the reformer had. If this is true, it shows the importance of having model men, both as to their character and doctrines, at the head of our institutions of learning.

The subject of this article not only flourished in the schools, but had a strong influence in the state. He had inveighed against the papal power in quite strong terms, so that his opposition to it was well understood. There was a contest between the Pope and his assistants, and the king and the government, on questions that relate to the political supremacy of the parties. The king's predecessor had promised 1,000 marks annually to the Pope, which make about three and one-third thousand dollars. The Pope demanded not only the yearly installments as they became due, but all the arrears, principal and interest, for the last thirty years. This would make quite a large sum. The king submitted this demand of the Pope to the Parliament, at which Wickliffe was present, probably from a special invitation from the king, as an influential man who would oppose this demand. It is evident that he was one of the leaders who opposed the encroachment of the papal power. His arguments were clear and conclusive, and show that he was imbued with the thoughts and spirit that, two centuries later, were expressed in the Reformation.

On another occasion we see evidence that Wickliffe was highly esteemed by the king. The sale of English benefices was still a means of impoverishing the government and

enriching the church. A royal commission had been sent to remonstrate with the Pope on this account, which proved futile. Desirous of making another attempt with still more prospect of success, he asked Wickliffe from Oxford, to join this commission. This also failed to accomplish anything. The Reformer became more familiar, and at the same time more disgusted with the intrigue and dishonesty of the papal court.

We can see by these statements something of the eminence and respect that he commanded, and the power that he possessed to produce a change in the condition of the times.

We have seen before that the state of religion was very low, and that the Catholic Church largely usurped the throne of God. The Bible was studiously kept from the people. They were continually held down in ignorance, superstition and degradation, while the ecclesiastics flourished in grand style. It will be interesting to see what relation this great man held to some or all of these predominating sentiments of the age in which he lived. The relation that men sustain to certain principles agitated in their times, decides their character and usefulness. Those who maintain a higher position than the great majority, and are capable men, will make their mark in the world, even though they may be persecuted by those who do not understand them, or cannot appreciate them.

A NEW INCIDENT IN THE ANDOVER CONTROVERSY.

Mr. Bowen, editor of the New York *Independent*, wrote some time ago, to Prof. E. C. Smyth, of Andover, the head and front of the "New Theology," notably of the "Future Probation" speculation, asking him to "kindly oblige him and thousands of his readers by naming to him those passages of Scripture which give hope that the heathen, who have never in this life been offered salvation through Christ, will, after death, have the opportunity to accept God's forgiveness and be saved." Prof. Smyth, instead of complying with this request, proposed through Prof. Hincks, his editorial associate and of like faith, to lay before the readers of the *Independent*, at length, "a review of the Biblical reasons for this hope." Mr. Bowen replied that he did not ask, nor did he desire, "a review of Biblical reasons" for future probation, but simply and briefly "the passages of Scripture which teach this hope." "My readers," said he, "want to know now what the Bible says about future probation. They want to read for themselves, without note or comment, what is said in the Scriptures on that subject. They have heard able speeches, have listened to able arguments, have read many newspaper editorials and numerous contributions from able writers, and they think—as it is natural they should—that it is highly proper at this juncture that they should pause and consult God's Word and learn there what is written of this important theme."

All Mr. Bowen's efforts were in vain. After exchanging a number of letters with Prof. Smyth, the latter persisted in offering "Biblical reasons" and arguments, in a series of articles, instead of Scriptural passages; this offer the editor of the *Independent* declined.

This incident appears to us a capital case for illustrating and enforcing a most important lesson of the vital subject of Christian doctrine—the quality of Bible truth, what we should hold and teach and what we should not hold nor teach as the doctrine of Christ, essential and profitable to faith, to salvation and life here and hereafter. This is a matter of supreme moment to Christians. Correct views and action here will save us from destructive errors and bring us to see the simple truth of the New Testament doctrine which is "for our health" and salvation.

The gospel of Christ is not an esoteric mystery to be revealed to the few, to be discovered only by the "wise," and after much profound intellectual research; to be found only at the bottom of the deep depths of speculation. Every word in the New Testament that refers to it teaches us most clearly that it is alike for all, "the wise and the unwise," "the barbarian, the Scythian, the bond and the free;" that it is to be and has been revealed upon babes; that it is to be "preached to every creature;" that "the vision of the wise has been destroyed, and the understanding of the prudent brought to nothing;" that "it has pleased God by the foolishness of preaching to save them that believe." The sum of the New Testament teaching in this direction is, that the gospel of Jesus Christ, the things which men are to believe and to do for their salvation, are plain and simple truths and commandments, that can be "read and known of all men."

We may, therefore, rest perfectly assured that the truths of the doctrine of Christ, which are intended of God to be the subjects of our faith, lie openly revealed on the sur-

face, in the clear, bright sunshine of the divine revelation, obvious to every observant eye, and ready to be laid hold of by every one that desires them. And this is necessarily so, because these truths are to be to men the law of their spiritual life, to all, to Jew and Gentile, to old and young, to the learned and the unlearned, to the very children in faith, in knowledge and experience.

There is much outside of this highest category of divine truth in the Bible to be studied and learned, and to be enjoyed; but only these highest truths can be insisted on and affirmed positively as parts of the doctrine of Christ, and so urged as elements of the gospel of the grace of God. Whatever is not thus clear, thus obvious in its prominence and teaching in the Holy Scripture of the New Covenant, is not to be urged as a part of the doctrine of Christ, distinctively so defined, and cannot be taught as an element of the gospel, and so insisted on in the faith and obedience of men.

It may, therefore, be also accepted as a safe rule, that whatever is far-fetched, is the result of difficult, tortuous interpretation, has no part in the doctrine of Christ, and no claims on the ready assent of men. The very fact that conclusions are the fruits of painful hermeneutical efforts, of up-hill inferences, renders them suspicious, and robs them of all authoritative value and force. We may allow such a conclusion as a mere show of exegetical cunning, an innocuous diversion, but we can never permit it to assume before us the claims of doctrine and command. Hence, in any matter of important moment, we deny all rights of authority to such "painful inferences."

The request made by Mr. Bowen of Prof. Smyth was reasonable and fair. There can be no objection to "Biblical reasoning"; Christ reasoned with men, so did Paul, so does God; it is perfectly legitimate in the Word of God and in religious things. So the *Independent* holds; so we all hold. But what demand could be more reasonable than that, besides and after all "Biblical reasoning," we should call for the scriptural passages that declare, in an explicit manner, the doctrine of "future probation" for heathen, or of any kind? For, if *post mortem* probation is a Bible doctrine, it is of such immense moment it must have such a wide and deep effect on the minds of men, in and out of the church, it will so seriously effect the preaching of the gospel to men, in the minds of the preachers and in the spirit and manner of its presentation, and the very nature and form of the gospel itself, that it must necessarily stand out in bold relief in the Word of God, and in full harmony with the rest of the doctrine of Christ. Why then did not, could not, Prof. Smyth, or his editorial associate, Prof. Hincks, promptly write down "the passages of Scripture which give hope of such future probation to the heathen"? Why, if such Scriptural passage do not exist, persist in relying on "Biblical reasoning," in writing books and labored review articles, and in keeping up a wide and very troublesome excitement in the Christian public?

Such reflections force themselves upon us in the face of this new incident in the Andover controversy.—*Christian Standard.*

"IN SEASON OUT OF SEASON."

This was an injunction laid upon Timothy in connection with the Apostle's exhortation "to preach the word." One is more and more struck with the urgency everywhere demanded of God's servants. "The King's business demands haste," "Whatever thy hand findeth to do, do it with thy might;" "Be ye steadfast, unmovable, always abounding in the work of the Lord;" "In due season ye shall reap if ye faint not;" "Work while it is day; the night cometh, when no man can work;" and many other such exhortations might be added. Our Master was the most diligent of workers. "My Father worketh hitherto, and I work," was his word, and it found its commentary in his incessant labors of love; every day, by the wayside, in the synagogues, in the temple, in the house where he was called or in which he visited; all day among the people, frequently all night in prayer for more strength for another day's work. Next to the divine Master comes the indefatigable Paul (the servant of Jesus Christ), who counted not his life dear to himself, if only he might finish the work which his Lord had given him to do. "Day and night with tears from house to house," "warning, exhorting and entreating," in the synagogues on the Sabbath days, and in the market-places, for thirty years with unflinching zeal, dauntless courage, and undiminished enthusiasm he pressed forward in the work of the Lord. He was "instant in season, out of season."

What illustrious examples for us in these latter days of easy-going service for Christ! What a commentary upon the law of discipleship: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit;" "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."—*Independent.*

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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...

SPECIAL REQUEST.

The Corresponding Secretary would like to receive all annual reports of missionaries...

We may add that equal promptness in forwarding funds will be an equal favor to the Treasurer.

The July number of The Gospel in all Lands, is brimful of information respecting China.

MONEY is running to waste in countless ways, while missions suffer from lack of adequate support.

An esteemed correspondent writes: "Oh, what will God do to us, if we do not meet our obligations as a people?"

A COPY of the Missionary Review before us contains a list of 35 Woman's Foreign Mission Boards...

The influence of missionaries in heathen lands, as preachers, teachers of a high morality, and as public benefactors...

PROFESSOR DELITZSCH, by his translation of the New Testament into Hebrew, is said to be doing much to bring Jews to Christ.

"DR. LIVINGSTONE believed that the time would come when, instead of profuse expenditures for pride and luxury, rich men would count it an honor to support whole stations of missionaries."

FIFTY years ago the receipts of the British and Foreign Bible Society were 120,000 pounds, now nearly 225,000; the annual issue then was 600,000, now about 400,000; cheapest Bible then two shillings, now sixpence; cheapest Testament then tenpence, now one penny.

WHEN there shall come to be the same intelligence, energy, perseverance, enthusiasm, and wise organization, in the cause of missions as in many worldly enterprises...

THERE is said to be a wide-spread evangelical tendency among the Jews, not only in South Russia, under the influence of Joseph Robinowitz, but also in Austria, Germany, and all over Europe.

KRISHNA PAL.

(From the Missionary Visitor.)

A long time ago, in Serampore, a Danish trading settlement that struggled along the bank of the river Hoogly, fourteen miles above Calcutta, a middle-aged Hindoo carpenter fell from a staging and dislocated his arm.

Now in Hindostan—that is, India west of the Bay of Bengal—the people are divided into classes, called castes. Those who belong to different castes may not so much as

eat together. If they do they become outcasts. But the love of Christ in that land and in this will level all such distinctions.

On Sunday, Dec. 28, 1800, a multitude stood on the sand by the sacred river—for the Hoogly is one of the mouths of the sacred Ganges. Out in the water stood one of the missionaries, Mr. Carey, with his eldest son, Felix, on one side, and the converted carpenter, the dark-faced Krishna Pal, on the other.

But what did he say? We may know, for when the love of God touched Krishna's heart he became a poet, the first Christian poet of India. And this is what he wrote when his friends forsook him:

KRISHNA PAL'S FIRST HYMN.

O thou, my soul, forget no more The Friend who all thy sorrow bore;

Renounce thy works and ways with grief, And fly to this divine relief;

Eternal truth and mercy shine In him, and he himself is thine;

O, no! Till life itself depart, His name shall cheer and warm my heart,

The hymn, you see, is about Jesus as a friend, and no doubt was suggested by the one that was sung at the water's edge before the baptism:

"Jesus, and shall it ever be?"

"Ashamed of Jesus, that dear friend!"

Mr. Marshman, a missionary who at the time of the baptism had been over about a year, translated Krishna's hymn into English, and it has ever since held a place in our hymn-books.

Mr. Marshman, a missionary who at the time of the baptism had been over about a year, translated Krishna's hymn into English, and it has ever since held a place in our hymn-books.

MISSIONARY SERMON.

Preached at Independence, N. Y., Sabbath-day July 16, 1887, by the pastor, H. D. Clarke.

"And ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1: 8.

It is to be remembered that these were the words of Christ just as he was about to ascend into the heavens. The words are declarative and imperative, hence demanding the attention of all who claim the name Christian.

In speaking from these words, we shall be topical rather than textual.

We know what it is to be a witness for Jesus. We know this gospel had a beginning, and from Jerusalem it spread in every direction. The thought, then is:

1. The comprehensive work of Christian

missions, for Christian mission is the proclamation of the gospel message in all lands, or, as the text says, "unto the uttermost part of the earth." As in a previous sermon we said the grand, pre-eminent work of the church is to spread among the nations the news of a Saviour and his salvation, it follows that Christian missions is to enlist all churches.

In going forth, too, to all the nations, it must carry all truths. Our missionaries at home and abroad must proclaim the gospel in all its fulness, must urge the claims of a broken, despised law, must enter into detail of all that is neglected by other churches.

This work of missions dispenses every possible blessing God bestows upon his children herebelow. It is attended with the power of the omnipotent and is to gather from everywhere all who have been given by the Father to the Son.

2. But it is not only comprehensive, but in a like manner a continuous work. Some good brethren got the idea a year ago that in meeting the special call our Board made, they had discharged their obligations for some time.

Bear in mind that the whole world is to be occupied for Christ. If a mission started in India, or China, or elsewhere is abandoned, some one must return and occupy the field.

Once the Christian religion was a power in Syria, Asia Minor and other provinces, but the church in its corruption suffered its light there to go out.

If we as a people neglect one single field we have ever occupied, we only shirk our task and add to the great burden of others. God's people must now re-enter every abandoned field and kindle anew the light which the church of other days permitted to go out.

For fifty-three years now Sabbath-keepers have held this field in this town. From your midst have gone out men and women to bless with their lives other sections. Some, it is true, have gone out to hide the light they have found here. But in the name of God and truth you have held this fort and enlarged your work.

3. "An ever enlarging work." I wonder if any of our brethren have for a moment thought we had come to a standstill and our only ability was to hold what we had gained,

making no more advancement because of a depleted treasury? Such a thought is in opposition to the nature of the commission, and involves distrust of God and lack of consecration.

I have wept with the thought that so many did dread this, with the fear that it called upon them to do more than they were willing to do. But how we ought to rejoice that such calls from everywhere come, for it is but the indication that truth is winning its way to men's hearts, and that is what you have been praying for.

But, brethren, we are not going to let this great work cease or even grow less. I know you fear God and appreciate what he has, through the Lord Jesus, done for you too much to think of abandoning these waking nations and remanding them to their old superstitions and sins.

Let us read again our marching orders: "Go ye into all the world," "unto the uttermost parts of the earth." Now that is explicit, and you do not go alone; God Almighty in the cloud goes before you, and wherever he goes no man need have fears of failure.

4. The work of Christian missions from their beginning until now, and probably until the close of that work, involves many trying, testing incidents. Take, for an illustration, the Chinese. They have been and still are a degraded people.

Paul saw that the Corinthian converts were in many respects capricious, and in some case their sensibilities were not acute. But how patiently he labored with them, how carefully he instructed them, what love he exhibited for them.

Paul saw that the Corinthian converts were in many respects capricious, and in some case their sensibilities were not acute. But how patiently he labored with them, how carefully he instructed them, what love he exhibited for them.

with their dullness in spiritual matters as we endeavor to do with our weak and almost faithless brethren at home.

But there are involved other difficulties, with all the education and grace men in this country have, and in even the men and women whom we place at the head of our enterprises we see imperfections and errors.

Do not, please, call them dishonest when with the best of intentions as to their plan and in sympathy with him who gave them their commission, they expend money in ways we do not approve, or sometimes venture a debt, hoping thereby to save a mission station from desertion.

Now if a measure of our Board seems to us unwise, what then? Withdraw our support because they are not celestial beings with wings? Shall the work cease and perishing millions wait in vain for the gospel until missionary boards are composed of men who know not how to err?

You and I have our judgment. It may not be the best, but shall any one wound our sympathies and oppose our judgment by verdicts impeaching our motives or intended wisdom? Then may God help our people to bury private wishes and forget personal griefs, and go forward with unabated zeal and co-operation.

Men and money seem to be failing, and great tests of our faith are being made. If there be any differences of opinion they can without much detriment to the cause be postponed, but the work of preaching and witnessing for Christ unto the uttermost part of the earth cannot be deferred.

The whole world for Jesus! Why, brethren, when high-handed treason endeavored to destroy the liberties of this people, what determination, what loyalty, what sympathy for good government, what willing sacrifice were witnessed. Men and women who never prayed before called on God to save the nation; rich and poor, black and white, male and female were ready and willing to give all and even life itself, to rescue the nation from the attack of the enemy.

O how weary I am, am, waiting for what I call a turning of all God's people. And again, how I rejoice that our own people (fully cry out against our making Sabbath question, for the mission. O how weary I am, am, waiting for what I call a turning of all God's people. And again, how I rejoice that our own people (fully cry out against our making Sabbath question, for the mission.

Sabbath

"Remember the Sabbath day, six days shalt thou labor, and do the seventh day the Sabbath of thy Lord."

OUTLOOK CORRESPONDENT

BY REV. A. H. LEWIS

The following from Coleridge with interest. The question will be considered in the Outlook.

Dear Sir,—It would be of and perhaps to others, if you the next number of the Outlook of Sabbatarians in America, as near as you can. Answer the question: "Why Sabbatarians in the world it that reformations from R and innovations, such as sprinkling and infant baptism, justified popish church government, scriptural beliefs and practices, as appears from the success of those who reject it yet the numbers and success believe and keep the Scripture against the First-day (which warrant from the Bible than is so much less than in the Is it because Sabbatarians much mere hobbyists and not Christ and him crucified? It it because the Sunday Sabbath instance of papal usurpation be the last stronghold of the True, one should not refuse heartily espouse the truth, unpopular, nor how long there not some rational accord progress of Sabbath reform Scriptural Sabbath as compared success of the other reformed?"

I have been aware for some that there is no Scriptural day Sabbath, or the so-called and about the first of May keeping the Sabbath of the that most of my people are the seventh day is the only to the Bible, and some keeping it. Sickness in my vented my giving attention cently, or most, if not all, keeping it. As an instance of the Bible on this day when studied at all, I a Baptist preacher (friend, months ago, before I made pose to keep the Sabbath somewhat disparagingly of Adventists, when I for the to him: "while I do not a in Adventism, yet, after all the Scriptures on their side question?" He replied: "More, by-and-by."

Yours in Christ, (Pastor Lone Tree I.)

A private letter just received from the Outlook contains which each reader of the Outlook to consider and profit by certain portions, leaving the of the merit without knowing what the writer says concerning of the fact that Christ did first day of the week will yet who have had most experience the claims of Sunday from point know that these claims the claim that Christ is That this claim is illogical its power on those who believe every Seventh-day Baptist greatness of the work compared the value of obedient faith.

My Dear Brother,—I have reading "Why the Lord Christians," in the last I am too much aroused, and my husband isn't here this intrusion, which pleases I have always thought, ever strong in the thought on our views by proving the rise on Sunday, but in the bath. I have heard several inent among us say we had in this point proven, that believed it. In my count-day world, both before and Sabbath-keeper I have found of all, and wish we might quietly.

My whole life and more our income is in the Sabbath Jewish mission. It seems that our own people (fully cry out against our making Sabbath question, for the mission. O how weary I am, am, waiting for what I call a turning of all God's people. And again, how I rejoice that our own people (fully cry out against our making Sabbath question, for the mission.

Sabbath Reform.

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

OUTLOOK CORRESPONDENCE.

BY REV. A. H. LEWIS, D. D.

The following from Colorado will be read with interest. The questions which it raises will be considered in the *Outlook* for October.

LOVELAND, Colo., July 27, 1887.

ED. A. H. LEWIS, Editor "*Outlook*."

Dear Sir,—It would be of interest to me, and perhaps to others, if you would give in the next number of the *Outlook* the statistics of Sabbatharians in America, Europe and Asia, as near as you can. Also, could you answer the question: "Why are there so few Sabbatharians in the world?" Or, "Why is it that reformation from Roman traditions and innovations, such as sprinkling, pouring, and infant baptism, justification by works, popish church government, and other unscriptural beliefs and practices succeeded so largely, as appears from the numbers and success of those who reject these errors; and yet the numbers and success of those who believe and keep the Scriptural Sabbath, as against the First-day (which has no more warrant from the Bible than infant baptism), is so much less than in the former cases? Is it because Sabbatharians have been too much mere hobbyists and neglect preaching Christ and him crucified? 1 Cor. 2: 2, or is it because the Sunday Sabbath being the first instance of papal usurpation will therefore be the last stronghold the enemy will yield? True, one should not refuse to endorse and heartily espouse the truth, no matter how unpopular, nor how long ignored. But is there not some rational account of the slow progress of Sabbath reform or return to the Scriptural Sabbath as compared with the success of the other reformatations mentioned?

I have been aware for some few years past that there is no Scriptural warrant for Sunday Sabbath, or the so-called "Lord's-day," and about the first of May last I commenced keeping the Sabbath of the Bible, and find that most of my people are also satisfied that the seventh day is the only Sabbath known to the Bible, and some have commenced keeping it. Sickness in my family has prevented my giving attention to my work recently, or most, if not all, ere this would be keeping it. As an instance how the teaching of the Bible on this subject convicts, when studied at all, I mention this. A Baptist preacher (friend of mine) some months ago, before I made known my purpose to keep the Sabbath, was remarking somewhat disparagingly of the Seventh-day Adventists, when I for the first time replied to him: "while I do not approve of much in Adventism, yet, after all, have they not the Scriptures on their side in the Sabbath question?" He replied: "Yes, that is so." More, by-and-by.

Yours in Christ, M. HARRY,
(Pastor Lone Tree Baptist Church.)

A private letter just received by the Editor of the *Outlook* contains some things which each reader of the *Recorder* ought to consider and profit by. We give below certain portions, leaving the reader to judge of the merit without knowing the writer. What the writer says concerning the value of the fact that Christ did not rise on the first day of the week will yet be seen. Those who have had most experience in meeting the claims of Sunday from a religious standpoint know that these claims center around the claim that Christ rose on that day. That this claim is illogical does not lessen its power on those who believe it. We wish every Seventh-day Baptist could realize the greatness of the work committed to us, and the value of obedient faith in prosecuting it.

DR. A. H. LEWIS, Plainfield, N. J.:

My Dear Brother,—I have just finished reading "Why the Lord's-day is kept by Christians," in the last *Homiletic Review*. I am too much aroused thereby to sleep, and my husband isn't here to talk to, hence this intrusion, which please excuse.

I have always thought, and am more than ever strong in the thought, that we strengthen our views by proving that Christ did not rise on Sunday, but in the end of the Sabbath. I have heard several ministers prominent among us say we had nothing to gain in this point proven, though they firmly believed it. In my contact with the First-day world, both before and since I became a Sabbath-keeper I have found it the best lever of all, and wish we might use it more frequently.

My whole life and more than one-tenth of our income is in the Sabbath reform and Jewish mission. It seems to me a mistake that our own people (fully as much as others) cry out against our making so much of the Sabbath question, for that seems to me our mission.

O how weary I am, young in work as I am, waiting for what I confidently expect—a turning of all God's people to his Sabbath. And again, how I rejoice in every well aimed thrust against the evil of our age, and every victory over few or many. How I pray and sympathize with those who have labored so much and long and still go onward unwearingly. What a blessed day the future holds for some one when in God's own time

the fruit of all this sowing shall appear. And while all shall remember that it is his own arm that hath gotten him the victory, none will forget to be grateful to every human instrument through which he worked. I do wish you would take that aforesaid article to pieces by paragraphs—over ground old or new take an argumentative walk through it; and the Lord of Hosts go with you in mind, spirit and body (last because so important) until your work is done.

The following appreciative note is one among the pleasant things which lessen the burden of our work.

ALBION, Boone Co., Neb., July 2, 1887.

PUBLISHER *Outlook*:

Dear Sir,—Enclosed find twenty-five cents for which please send me the *Outlook* for another year. Although opposed to its position on the Sabbath question, I cannot resist the desire to read what it says. I am pleased with the agreeable temper you exhibit in your answer to opposing correspondents; it is that which becomes the victor in every case. Respectfully,

E. W. ATWATER.

I NEVER VENTURED TO SAY SO.

A correspondent, who eagerly inquires for this journal and for light on the Sabbath question, writes: "I never, even as a child, believed in the First-day Sabbath, though I never ventured to say so." To this we replied substantially as follows: With regard to thoughts doubting the divine authority of Sunday, there are, and have been, many thousands who have been affected in the same way; and had these, when children, asked their mammams about it, most of them would have been told that it was time for them to go to bed! It is a lamentable state of things when the foundation of a religious practice, occurring so often as the Sunday, is apparently so very shaky, and yet, at the same time, that the matter itself should be held so sacred that all honest inquiry *must be smothered!* I honestly believe the Puritans, with all their good qualities, did a bad job for us when they accepted the Sunday from the Roman Catholic Church; ignored the sole authority of that church in the matter, told the world that the apostles had authorized the change, and then went on to assert and intensify an obligation to keep the day by calling to their aid human laws, fines and imprisonment? These unnatural things have driven many into non-Sabbathism. And many have been the thoughts of candid inquirers as to how the Reformers managed to refuse Saturday as God's day, and accept Sunday, which they knew was the heathen's day; how did they manage their conscience in this matter, unless they rubbed hard, and often, against the ninth commandment. Is there such a thing as an honest man telling a falsehood so often that it becomes truth to him? The sensitiveness, jealousy, and fear for the Sunday, have produced a tyranny that forbids inquiry and chokes discussion. Religiously speaking, people fear to be accounted heterodox, and to be told that they risk their souls' salvation by free and thorough investigation. While "the Word of God is not bound," fifteen centuries of Sunday-rule have been prolific in ways and means to blind the eyes to the truth of the Word on this subject. Protestants have yielded to convenience when they ought to have borne inconvenience, and united with the few noble spirits who cast off all the restraint of Rome, and obeyed the holy commandment without fear or favor. It is time for Christians, on this Sabbath question, to adhere courageously to the words of the apostles: "We ought to obey God rather than men."—*Sabbath Memorial*.

Education.

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

THE EDUCATION SOCIETY.

The following, which we clip from a Baptist exchange, shows how our Baptist brethren regard their educational work: "This is the ground on which we have been standing for fifty years, and the methods here proposed are those we have long been using. Let us cherish our educational institutions, and use our influence in every legitimate way to extend their patronage and increase their efficiency. The Education Society is a good agency through which much may be done in this matter:

"At the time the anniversaries were held at Indianapolis, several brethren conversed about the desirability of having education represented in some way. At several anniversaries since, notably at Asbury Park, the subject has been alluded to and some effort has been made to effect an organization. An Education Society is desirable, for 1. The importance of the cause demands it. The Baptists of this country have invested from \$15,000,000 to \$20,000,000 in higher Christian education, and 1,000 good Baptist men and women are engaged in teaching in Baptist institutions. From these institutions are coming the rising ministry and efficient laity. 2. It would awaken a deeper interest in our educational work to have the facts as to endowments, libraries, numbers of students, etc., put clearly before those gathered at the anniversaries, and through the proceedings, before the whole country. 3. Education is an integral part of our

denominational work, as truly as publications or missions, and it is so regarded in our state conventions, why not also at our national gatherings?

4. We are all quite ready to admit the great good accomplished by our educational commission in 1870-'72. Our educational work yet feels the good influence of the discussions held in Brooklyn in 1870, and again in Philadelphia in 1872. The increased beneficence of the last year is largely due to those discussions.

By all means let education be presented at the anniversaries as regularly and ably as publications and missions, for they are all parts of our great enterprise.

THE COLOR LINE.

The Atlanta University in Georgia was founded mainly for the education of colored people. Benevolent persons of the North have given largely to it. The state of Georgia for a few years has given yearly \$8,000 to the university, and sent to visit it a board of inspectors. Recently, a member of this board found there some white pupils, children of the professors, and a child of a missionary, in attendance. When informed that other white children would be received, if they applied, it was too much for Southern prejudice. The governor of the state devoted a considerable part of his message to the matter, and the legislature has withdrawn the appropriation, and passed a bill imposing a heavy penalty for admitting white pupils into colored schools. Now the professors of Atlanta University, if they should persist in hearing their own children in their classes, would be liable to a fine of \$1,000, or six months' imprisonment, or a service of twelve months in the chain gang. Georgia puts forth great claims to progress!—*Morning Star*.

CLIPPINGS.

Williams College has received a gift of \$70,000 for gymnasium purposes.

Miss Alice Freeman, President of the Wellesley College, has received 580 applications from young women wishing to enter Wellesley next year. There are only 100 places possible at present.

Vassar College has just conferred the honorary degree of LL. D. on Mrs. Christine Ladd Franklin, of Baltimore, who had previously been appointed Fellow of the Johns Hopkins University.

After serving as an instructor for thirty-four years in science, ill health compels Prof. Tyndall to retire. His friends gave him a banquet on the occasion, and uttered many deserved praises for the work he has achieved.

Sixty-five students, including three ladies, are attending the Summer Hebrew School at the Episcopal Divinity School, Fifth and Woodland Avenue, West Philadelphia. The total attendance is larger than ever before. In addition to the Hebrew, there is a class of seven in Assyrian and a class in Aramaic.

Chancellor Sims, of Syracuse University, authorizes the announcement that Mr. John Crouse, of Syracuse, will proceed at once to erect a college for women for that University, which he intends shall be the handsomest college building in the state of New York. The site will be on the hill west of that occupied by the hall of languages.

The Newberry Library, about to be founded upon the north side of Chicago, and to whose superintendence Mr. Wm. Poole, of the Chicago City Library, one of the best known book-collectors in the country, has been called, is worthy of special mention. The Newberry estate, on the North Side, is of magnificent proportions, and so generously did the deceased donor provide for this enterprise, that should the income of the property alone be used, there would still be available for the good purposes of the library the sum of about \$50,000 per annum. What better use for large wealth than to devote it to the literary and intellectual advancement of the people? One generation after another, as the years go by, will recall with grateful honor the name of their benefactor.

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."

BETTER BY LAW.

As might be expected, in the great struggle going on to-day in our country to rescue the nation from the tyrannous dominion of the liquor power, a struggle whose issue will be decided directly by the votes of the people, every cunning fallacy is resorted to by the enemy to lead astray the minds of the unwary, and, if possible, "to deceive the very elect." One of these fallacies, with an attempted sober, moral aspect, is the common declaration that "you cannot make men good by statute." Did we not well understand the situation and the motives of such pleas, we might for the moment imagine that they are urged in the interest of human good. As it is, nobody is deceived in the matter.

Let us look at this allegation. First of all, there is here an entire misapprehension of the purpose of statutes. Statutory enactments, according to the declared intention in them, both of God and men, have for their first and chief object the protection of the lives, property and liberty of men, the secur-

ing to them of comfort, peace and prosperity; and so, with this intent, to "punish evil doers," those whose aims and acts imperil the lives of men, and all the best temporal interests of society. For this reason, laws regard also the morals of the social order. This is the primary purpose of laws, and all intelligent men know it; indeed, every man must see this if he reflect but a moment. Men do not pay taxes, vote by ballot or *viva voce*, charters are not granted to corporations, men are not forbidden to steal to "make men good." Even in this miserable saloon business, the many punitive statutes that surround this dragon, and to which all consent, are not one of them intended to "make men good," but to hedge in as much as possible its notorious power to injure men and society. All these laws are to protect on the one side and to punish on the other. This is true also of the enactments against gambling, houses of ill-fame, and other evil things. Why not urge against these laws too, that "you can't make men good by statutes"? But it is really true that there are men who have made, and do now make, this very plea against restraining by statutes these odious offenses against society. Are we to heed this remonstrance and stop prohibiting gambling and other organized systems of vice?

The judge who expounds and administers law does not sit on the bench as the minister stands in the pulpit to preach, to convert and reform men; his peculiar office is to see that the law is vindicated in the punishment of the violators of it, and in the protection of society in their rights, their peace and welfare. Our courts do not recognize *sine*, but crimes, and other offenses against the law; the former is the object of religion, the latter of human laws. If a lawyer, or any man acquainted with the nature and object of human law, should make the plea against abolishing the saloon which we are considering, we could but regard it with suspicion; we could hardly believe that it was pure ignorance.

The uprising of the nation to demand the suppression of the liquor traffic by statutory and constitutional enactment is based primarily and directly on the right of society to protect itself by law against the terrible and multitudinous evils of the saloon iniquity, which are daily murders, homicides abundant, and other innumerable deeds of blood; the ruin in body, in mind and property of countless multitudes; the vast amount of daily outrages upon the families of the drunkards and drinkers; the disturbance everywhere, where the saloon lives, of the peace and good order of society; the other crimes against society which the saloon fosters; the mountain weight of expenses by taxes and otherwise with which this iniquity loads the people; and finally the tyrannous, brutal control which it exercises over elections, legislation, and the administration of public affairs. These together constitute the argument for the crushing out of liquor tyranny by statute; and every single element of this broad argument is a legitimate claim for legal enactment.

The Word of God is in accordance with all this; it declares in the most distinct language what the object of law is. Paul says to Timothy: "The law is not made for a righteous man, but for the lawless and disobedient; for the ungodly and the sinful; for the unholly and profane; for murderers of fathers and murderers of mothers; for man-slayers; whoremongers; for them that defile themselves with men; for man-stealers, for liars; for perjurers; and if there be any other thing that is contrary to sound doctrine," 1 Tim. 1: 9, 10. In the Epistle to the Galatians (v. 18-23) the Apostle teaches the same doctrine; and so also in the thirteenth chapter of Romans.

Yet, while all this is true as regards the primary and direct purpose of law—whether statutory or constitutional—it is beyond all doubt also true that the tendency and effect of the institutions of law on a people are educative and formative. This is so clear as scarcely to require any statement, still less any argument. Nevertheless, a few words on this vital point will not be without profit here.

All wise legal enactments, especially in a free country, whether in constitutions or statutes, are an expression of the best convictions and will of the people. They therefore in a most solemn and authoritative manner declare these and fix them in a permanent form, as a rule for the guidance of the people. The laws thus become teachers of men in regard to what in the conduct of men is good or evil, right or wrong. The effect of such teaching from such a supreme source of authority—authority both moral and legal—is great in its power to instruct, to educate and mold the minds, the dispositions and habits of a people. The laws that have long governed a nation, have educated it. If the laws have been just, the education has been good; if unjust, it has been evil, above all so far as the mass of the people are concerned. The Russian peasant believes in the divinity of the Czar and his absolute rule; the Mormon, born and reared under the laws of Mormonism in Utah, is fanatical in his belief in polygamy and the Mormon theocracy. The German born and reared under the free and vast sway of beer, and wine and brandy, cannot comprehend the justice of restraining this licentiousness which he calls *Freiheit und Recht*, "Freedom and Right." The Catholic of the olden days, born and educated under laws that denied all rights to heretics, believed in the sacred right of persecution. So also in an opposite direction. Those born and reared under our free institutions have their minds, their hearts and habits molded in harmony with them.

Therefore the American people—the bet-

ter and greater part of them—believe that it is wrong to get drunk and make drunk; to sell liquor to minors, to men of drunken habits, near churches and religious assemblies, or schools. This was not always so. Our improvement in laws have improved the thoughts and habits of our people.

In the minds of the rising generations, of the masses, of the thoughtful and impressive, laws give not only sanction, but what is near akin to and even more than this, *sancity* to ideas, to public convictions, to duties, to customs and conduct, and fix in the hearts of men an abhorrence of that which the institutions of law have branded as evil and infamous. A mighty progress has in this way already been made in this nation against the saloon iniquity. And it is already an established fact that the anti-liquor laws in states and in communities *have made men better* in their convictions and habits. Laws are the outgrowth of the intelligence, not of the ignorance; of the will of the good, the moral, not of the bad, the vicious, elements of the people; and supported by the same influences that gave them birth, they in turn become a strong power in the culture of a people.—*Christian Standard*.

THE DIRECT ROUTE.

"You can't make a man sober by act of Parliament." So they said. I thought it over. It didn't seem to me a self-evident proposition.

"Why not?" said I. Then came a crusher. "You might as well try to cure the toothache by act of Parliament."

This made me reflect. I had been troubled with the toothache; worried by it; maddened by it; kept off work, my meals, my happiness by it. My health was failing in consequence. My temper was gone. My mind was going. I was invited to try various remedies.

"Stop it," said some.

"But how?" I inquired.

"Fill the tooth with gold," they explained. The tooth was thus primed, but the toothache went on.

"Clear it out," said others.

"How—how?" was my agonized exclamation.

"Cleanse the blessed thing out," they told me. I did. I got it inspected, illuminated, syringed, fumed, made beautiful with camphorated chalk, bath brick, late powder, and floriline. No good.

"Give it a rest on Sunday," said a clerical friend. I tried this. Even on Sundays there was some *bona fide* twinges; on Mondays it was as bad as ever. What was I to do?

"Be extra careful what you let into it," advised a civic functionary. Nothing could exceed my care. Three magistrates certified the good, harmless, excellent character of all I put into my tooth. I felt safe. Not for long. I soon felt sold. The results were disappointing, distressing, excruciating. Somehow the certified application lost its virtue the moment it got inside.

"Hold a drink of water in your mouth and sit on the fire till it boils," urged a knowing one. I began to think this was the only remedy. At last I took counsel of a fanatic.

"Try the parliamentary cure," said he.

"What's that?" said I.

"Have the tooth out; a short act will do it." This seemed drastic. It would leave a gap in my social system. I should miss an old friend. The tooth had a vested interest. I took courage.

"Let the operation cost what it may, it must come," I cried. So I summoned the dentist.

"I am ready for the parliamentary cure," said I.

It took a strong pull. It was done. The tooth was gone. So was the toothache. I was happy.

Once more I reflected. Extraction cures toothache. I had never realized this before. No tooth, no toothache. This is strange, but true. And yet you can't make a man sober by act of Parliament?

Let us see. No tooth, no toothache. Granted. No drink traffic, no drink. Eh, what! Is that a fact? No drink traffic, no drink? I never thought of that. No drink, no drunkenness. I see. A mule with no hind legs doesn't kick. He is quiet. If a man can get nothing to drink, he doesn't drink. He is sober. An act of Parliament can make him so. By whitewashing the public-house? Not quite. Sanctifying it on Sundays, in big places only? What, then, do you want Parliament to enact? Prohibition!—*Irish Temperance League Journal*.

STOPPED PROCEEDINGS.—A clergyman who had got partly through the marriage ceremony for a young couple at Lancaster, Pa., a few days ago, suddenly stopped and asked the groom if he had been drinking. The latter admitted having taken just one glass as a "bracer," and the minister hereupon refused to proceed further with the ceremony, saying he had long ago resolved never to marry any person in the slightest degree under the influence of liquor.

A TEMPERANCE TRAINING SCHOOL.—On the 13th of July, 1887, the Secretary of State of Illinois issued articles of incorporation to a company at Chicago, to be known as "The Woman's Temperance Building Association," with a capital stock of 10,000 shares of \$100 each. The purpose is to erect a building in Chicago as a national headquarters and hall of the Woman's Christian Temperance Union and a temperance training school.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, August 18, 1887.

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

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

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

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

"Love that is to mortals given Struggles with imperfect will; Love alone that homes in heaven Can its perfect self fulfill."

In our reference, last week, to Bro. Lucky's work among the Jews in New York, we spoke of them as "his former brethren." Bro. Lucky reminds us that they are still his brethren, and that he holds for them the kind of anxious interest which Paul expressed when he said, "Brethren, my heart's desire and prayer to God for Israel is that they might be saved."

ONE of the noticeable features of the late sessions of our Associations was the prominence given to woman's work, and the interest which the discussion of this subject aroused among the brethren as well as among the sisters. Valuable papers were read at some of these sessions. For the benefit of many who could not hear these papers, we have given them through the columns of the SABBATH RECORDER.

AS THE time for our Anniversaries draws near, it may be well to remind our readers of the order of the exercises. The General Conference is expected to open the series on Wednesday, September 21st, occupying the entire day; Thursday, 22d, is Missionary Society's day; the Education Society will occupy the time on Friday, 23d, and probably the evening after the Sabbath.

THE CORRESPONDING SECRETARY of the Sabbath-school Board, Rev. T. R. Williams, Alfred Centre, N. Y., has sent blank forms for the reports of Sabbath-schools. In view of the fact that frequent changes of superintendents are made, he has sent the blanks to pastors, except in cases in which he knows the name of superintendents.

PROBABLY the most horrible railroad accident ever known in this country occurred on the Toledo, Peoria and Western Railroad, Wednesday night, at Vermilion Creek, two miles and a half east of Chatsworth, in Livingston county, Illinois.

the wonder is that any escaped unhurt. At this writing there is strong suspicion that this terrible wreck is the work of train-wreckers, for the purpose of plunder. The bridge was partly burned away, with strong indications that the fire had been deliberately set, while the systematic and wholesale robbery of the bodies of the dead and wounded show that the plunderers, from some unknown source, were on hand to do their desperate work.

DISRAELI is credited with the saying that the secret of success is in being ready for the opportunity when it comes. The truth of this saying is most forcibly illustrated in the teaching of Jesus in the Parable of the Ten Virgins. When the bridegroom came they that were ready went in with him to the marriage.

THERE is great force in the following words of Dr. Robinson to the association of English Baptists: There is, however, this difference to be noted: When prophets and apostles spoke, they proclaimed truths which were being revealed to the world through them; preachers to-day are called upon to proclaim truths which were revealed centuries ago.

"Let our expositions be to the times. The prophets spoke unto the Israelites in the reigns of Uzziah, Jotham, Ahaz, Hezekiah, etc., and about peoples and events then living and happening; Paul wrote epistles regarding burning questions then agitating society; the Gospels were summaries of apostolic preaching addressed to different classes of mankind, as their need demanded."

VACATION NOTES.

The church at the Rapids is owned jointly by the Seventh-day Baptists and the United Brethren, the former body having the use of it on the Sabbath, the latter on Sunday, and both bodies having equal privileges on extra occasions.

the evening, so that between the two the house was kept open all day.

At the morning service, we, the Pastor, preached, and, after the preaching, baptized two young ladies, in the Tonawanda Creek, near by. One of these is a young lady who has been in attendance at school in Alfred, during the past year, and the other lives near Akron, and came about eight miles that morning to enjoy the pleasure of this public witness of her faith in Jesus.

At the 4 o'clock meeting, we, the Editor, spoke upon the relation and significance of the ordinances. The Sabbath, God's memorial of himself as Creator of all things, his perpetual witness against all forms of atheism and infidelity; baptism, the witness of God's love in Jesus Christ who was crucified, buried and raised again from the dead for our redemption;

In the evening we attended the services of the United Brethren, at which were present, we should say, about the same congregation which attended both of the day services. The meeting was conducted by the presiding elder, the local preacher and a theological student, the latter preaching a very practical sermon from the words of Agrippa to Paul, "Almost thou persuadest me to be a Christian."

The following morning we began our journey homeward. Making a few calls on Sabbath-keeping families, we reached Deacon Morgan's, at Akron, for dinner; and before night we were again at Bro. James Babcock's, in Alden. It has been quite common, when any of our Seventh-day Baptist ministers were spending a Sunday in this place, to have an appointment for them to preach in one of the churches.

Having now visited this field, we cast our eyes over it for a kind of summary of what we have seen. From Alden village to the meeting-house at Rapids is about twenty miles, with the village of Akron lying midway between the two points.

old and young, we counted eleven Sabbath-keepers; at Akron there are nine; and at the Rapids, from twenty to twenty-five, making a little more than forty in all. Some of these are devoted Christians and faithful observers of the Sabbath, while others, it is to be feared, are not so much engaged in the service of God as they should be.

Communications.

FLIPPING SUNWARD.

NUMBER XIX.

DAYTONA.

While waiting in the dark and in the sand, we received considerable advice, some disinterested and some doubtful. We had been directed by a Daytona friend whom we met in Jacksonville to go to the "Ocean View House," as most convenient and comfortable, and he had taken pains to send a letter by us to the landlord.

It was a scene worthy the brush of a Hogarth, or a Beard, as we filed up the sandy road along the river, the boy walking beside his poor old mule, which had been drawing oranges all day, but had still enough vigor to kick about every other step, the ladies hanging on to each other and the cart for dear life, but so full of the humor of the situation, that their shouts and laughter served to guide the footmen, who came plodding after, the other boy following at their heels, the while urging his advice that they stop at the Stanley House, and all to the music of the mullets feeding in the river, and the dull boom of the breakers over the out-lying beach some miles away.

Hill House did in a similar case, many years ago, when Watch Hill was young. A young man from the city came with a letter of introduction from an old friend. He inquired for Mr. Nash, and was told that he would probably find him in the kitchen. So to the kitchen he went, and there seeing a very plainly dressed man in his shirt-sleeves cooking blue-fish, he took him for the cook, and asked him if Mr. Nash had been there?

The morning came at last to El Bah, and found her determined to visit a dentist before breakfast. They said it was only a "block and a half," but we found their blocks were laid out on a liberal scale. When we had gone what seemed to us a mile, we came to the place where it was, but it wasn't there. Another "block," and we found him at breakfast. There were no signs of a dentist's office, but after waiting a while he came in, seated El Bah in a rocking chair, and producing a pasteboard box of tools, he proceeded to investigate.

Daytona, is a toney town by day, if not by night, scattered along the Halifax River, which is an arm of the sea cut off from the ocean by a strip of sand. This strip of sand is so high that the ocean cannot be seen from Daytona, notwithstanding the name of our hotel would lead one to suppose it could. It is larger than the average Florida town, and promises to grow rapidly since the advent of the railroad. Mr. White, the president of the road and our kindly conductor, said it was the meanest town to run a railroad into in the world.

seeing the church and the groves, we drove to "Smith's orange plantation, a few miles located where was a palmetto ground seems well adapted. Smith received us cordially, his orange and lemon trees, "late oranges" which do not best until July, and permit the blossoms we wanted.

Returning to the hotel for the 2 P. M. train back to Palmyra arrived in time for a good without any special adventure.

LET JERUSALEM COME INTO OUR MIND.

Remember the Lord afar off, come into your mind." Jer. 51:6

That is a beautiful picture God's cause, given in the first chapters of Nehemiah, who prophet, though exalted in court, sought so earnestly Israel and Jerusalem. The open for him to gain great honors, the cause of his father himself to the kingdom of the of his brethren in captivity.

These children of the Babylonity cherished the command their ancient prophet, to "come into mind." They know and power of prayer, and of "night and day," to "pray for Jerusalem." How cheering to then a man in Babylon, in Babylon. Such keep themselves from the world, and new on the faith of their fathers worldly advantage.

REMEMBER THE CHURCH IN...

It is clearly God's own plan shall come upon his people in a And whoever fails to fulfill has no right to claim the blessing made clear by the history of regard to this matter. Elijah God gave him victories. The ancient Jerusalem were not reborn people prayed "day and night." The Holy Spirit came church, when they were "in accord in prayer."

It is by no means uncommon church members complain state of the work in their own church is dead enough," and the pastor is blamed for it, and cism passed regarding his people. Each one of those who try to do duty in is berated in turn, by these ones seem to be wishing for something to make things better they do bewail the languor Zion! Now what is needed thing else is for these people all in their own hearts and...

House did in a similar case, many years ago when Watch Hill was young. A young man from the city came with a letter of introduction from an old friend. He inquired for Mr. Nash, and was told that he would find him in the kitchen. So to the kitchen he went, and there seeing a very young man in his shirt-sleeves cooking fish, he took him for the cook, and when Mr. Nash had been there? "I that's me!" said the supposed cook. Then I've a letter of introduction to you Mr. —" handing out the letter. Mr. took it, looked it over, opened it, read it over and read it again, and then he handed it back with the remark, "I guess better keep it, I haven't no use for it!"

seeing the church and the grave of Dea. Rogers, we drove to "Smith's Grove," a fine orange plantation, a few miles out. It is located where was a palmetto grove, which ground seems well adapted for it. Mr. Smith received us cordially, and showed us his orange and lemon trees, gave us some "late oranges" which do not come to their best until July, and permitted us to pick all the blossoms we wanted. Some people do not like to pick blossoms for fear it will hurt the yield of fruit, but he said it helped it. He thought if half the blossoms were picked off, the trees would bear more and better fruit. He said also that so long as he could get \$1.50 per hundred for his oranges, he wanted no better agricultural business than orange culture.

Returning to the hotel for dinner, we took the 2 P. M. train back to Palatka, where we arrived in time for a good square meal, without any special adventures worth recording.

LET JERUSALEM COME INTO YOUR MIND. NUMBER II. BY REV. THEO. L. GARDINER. "Remember the Lord afar off, and let Jerusalem come into your mind." Jer. 51 : 50.

That is a beautiful picture of loyalty to God's cause, given in the first and second chapters of Nehemiah, where the captive prophet, though exalted in the Persian court, sought so earnestly the welfare of Israel and Jerusalem. The way was wide open for him to gain great honor, by deserting the cause of his fathers, and joining himself to the kingdom of the world.

Again, you see another such picture in the sixth of Daniel, where this other servant of God prayed three times a day, with his windows open toward Jerusalem.

REMEMBER THE CHURCH IN YOUR PRAYERS. It is clearly God's own plan, that blessings shall come upon his people in answer to prayer.

It is by no means uncommon to hear church members complaining of the low state of the work in their own church.

Washington Letter. (From our Regular Correspondent.) WASHINGTON, Aug. 12, 1887. The welcome and decided change in the weather predicted by the Signal office, to take place on Sunday, arrived on schedule time in perfect condition, and the inhabitants of Washington are once more in that state of mind that enables them to declare life worth the living, and at night time to no longer wish for the morning, for since the thermometer has fallen from the nineties to the sixties, sleep is possible in the sun-baked town.

just ask them if they ever go to prayer-meeting. "If so, do you ever take an active part? Do you ever pray for the church? Do you pray for the brethren who are active? Do you pray for your pastor, that God may bless his efforts? Do you pray at all? What do you do to help the church arise?" It is a significant fact, that such complaints usually come from those whose piety is at a very low ebb. Moral drones, who expect to receive the blessings of the hive, without adding anything to its store.

BEGIN AT ONCE TO PRAY for the church and the pastor, with a burden of soul night and day, as did Nehemiah for Jerusalem. What a change would immediately come over their own hearts. How different they would feel about Zion. How differently would they act. And what an influence they would exert over others to become loyal also. Let Jerusalem come into your mind when the hour arrives for prayer-meeting; take your place there, and do your duty, and then the church will arise.

Again, what, think you, would be the effect upon our church services each Sabbath, if each one in the pews should remember Jerusalem in the closet before starting for church? Oh that we whom God has placed upon the towers of Zion could feel when we come before our congregations that every one of the membership, present or absent, had prayed earnestly for God's blessing upon the service, and had come to worship with a burden of soul for the salvation of others, and the welfare of the church.

FOLLOW IT UP WITH YOUR PRAYERS, that God may bless it unto their salvation. I once read of a pastor who seemed to be disheartened. His preaching did not seem to be with power, as in former days; Zion languished and the people bemoaned it.

A full-blooded Omaha Indian is a clerk in the Interior Department. He has recently been promoted from a salary of \$1,000 a year to one at \$1,200 a year.

The disbursing officers of the different departments find themselves frequently at variance with the second Controller of the Treasury in the settlement of their accounts.

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Mrs. Greeley, at Marion. Whatever his enemies may say of Mr. Cleveland, they must unite with his friends in declaring him the best of sons-in-law. His devotion and consideration for Mrs. Folsom, the mother of Mrs. Cleveland, is as exceptional as it is admirable, and will win for him the esteem of all women at least, though the men, controlled by the ancient prejudice against mothers-in-law, may look upon his conduct as a weakness.

The United States Minister to France, ex-Governor Robert McLane, of Maryland, is in Washington on a leave of absence from his post of duty at Paris. He called upon the President and at the State Department Wednesday. It is said that Minister McLane's return to the United States is to look after his private interests, which have suffered by his absence.

Senator Evarts, of New York, has recently become the purchaser of a large tract of 300 acres of land near Washington, on the Maryland side of the Potomac River. The land adjoins a Government Reservation about twelve miles from the Capital, known as Fort Washington.

A complete report of the methods of conducting work in the Treasury Department, has been prepared for the Senate Committee, who are investigating the methods of the several departments. Secretary Fairchild will present his report to Senator Cockrell, the Chairman of the Committee, immediately upon the re-assembling of Congress or before, if the Chairman so desires.

Secretary Endicott has left for a month's vacation, at his home in Mass., and Attorney General Garland is on his native heath at Little Rock, Ark. He is also a disciple of Isaac Walton, and when last heard from he was preparing to go on a long fishing jaunt on Ouachita River.

Secretary Whitney absolutely refuses to allow the expenditure of any more money to repair the old ship "Monocracy." The Secretary evidently believes in a new navy as well as a stronger navy.

The venerable John Jordan died at his home in Jacksonville, Fla., Aug. 7th, aged ninety-five years. He was a soldier during the war of 1812, and served in the same company with Daniel Boone, fighting Indians under General Hoane.

As an excursion train was pulling out of the switch at Middletown, N. Y., Aug. 9th, an Erie stock train ran into it. A passenger coach was overturned and the engine of the stock train was derailed.

Home News.

New York. LINCOLN CENTER. Sabbath-day, August 6th, was one of unusual interest to us as a church. The morning dawned cloudy and dismal; soon the rain drenched the earth, but just before noon the clouds scattered, and the sun shone in all its splendor, and the last half of the day was all that could be desired.

sermon by Bro. Swinney from Matthew 3:15. After the sermon, Bro. Harvy Marble gave his Christian experience, requesting baptism and church membership, which request was granted by a unanimous vote. He told us that 46 years ago God, for Christ's sake, forgave his sins; but the duty of baptism had been neglected these many years. With much feeling he said: "For these 46 years I have followed the Saviour at a great distance. I have tried to do right, but I have enjoyed myself much better since last winter. I think I have lost a great deal by neglecting baptism. I thank God that I am spared to do this duty even at this late day in my life."

Condensed News.

Domestic. The Beecher memorial fund now amounts to \$24,943. The net earnings of the New York & Hudson River Railroad Company for the quarter ending June 30th, were \$3,278,463. There are now seventeen men in the toms, New York, awaiting trial for murder. There are also three convicted murderers in the toms. Special Agent Roberts, who examined the accounts of Thomas Jobbs, disbursing clerk of the Treasury Department, has submitted a report showing that his accounts were entirely correct.

Foreign. It is reported that Prince Ferdinand has arrived at Turnovain, and will go from there to Tirnova, where the oath of office as Prince of Bulgaria will be administered to him. The Paris government has requested, of M. Florens, minister of foreign affairs, that France name a date for the evacuation by France of the New Hebrides, and that M. Florens in reply declined to do so until France shall be informed of the nature of England's policy in regard to Egypt and as to the neutralization of the Suez Canal.

Legal. NOTICE TO CREDITORS.—Pursuant to an order of the Hon. Charles 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 Alford, in said county, deceased, that they are required to present the same, with the vouchers thereon, to the undersigned, at his residence in the town of Alford, 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 the Hon. Charles A. Farnum, Surrogate of the County of Allegany, notice is hereby given to all persons having claims against David R. Stillman, late of the town of Alford, in said county, deceased, that they are required to present the same, with the vouchers thereon, to the undersigned, at his residence in the town of Alford, on or before the 25th day of January, 1888. D. R. STILLMAN, Administrator. Date, July 31, 1887.

An American dealer has recently expended two million francs for French pictures in Paris. The proceeds from the July sales of French pictures for America amounts to five million francs.

The Russian princess, Vranzenski, and her companion, Mlle. Fonune, have been tried before a police tribunal for stealing from shops in the Louvre. The princess was discharged, but Mlle. Fonune was found guilty, and sentenced to one month's imprisonment.

Michael Davitt, speaking at Sligo, Aug. 7th, said that the coercion law in force would be the last of its kind. The Irish people were too fond of shouting, Deeds, not words, were wanted.

HONEST TALKING.

A man who thinks what he says, and says what he thinks, will speak in a natural and sensible manner. The man who does not know or care what he says, will rave and rant, put on borrowed airs and tones, while the man who does not speak what he thinks, but rather what he has learned from some one else, and who is in reality acting a part, or exhibiting himself in a performance, is very sure to speak in some such unnatural way as will give evidence of his character.

Sometimes there is a pious whine, sometimes a hypocritical pathos, and sometimes a polished precision about their speech; but all alike are empty and destitute of soul power. A few ignorant or simple people may be fooled or deluded by them, but honest and discerning men hate this insufferable cant, this hypocrisy of tone and gesture and sound.

Excavation of Sybaris. The Italian Government, says the London Academy, having at length determined upon the excavation of Sybaris, has appointed Professor Viola, the distinguished explorer of Tarranto and other South Italian sites, to conduct the projected operations.

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Sermons and Essays.

WOMAN'S WORK.

BY MRS. C. M. LEWIS.

A paper read at the Western Association, held at Richburg, N. Y., June 16-19, 1887.

Before entering upon the consideration of woman's work, let us briefly glance at the situation that confronts the church of God to-day.

Never were the pages of missionary history so rapidly written as in this, the nineteenth century of the Christian era. It is as if the stupendous preparations of centuries had culminated in throwing open to the evangelizing influences of Christianity all the kingdoms of the world.

The hand of God is manifest in the rapid transformations taking place in heathen lands. Obstacles which seemed insurmountable have melted away like morning mists before the rising sun. It is wonderful to watch from a retired position the great mission work, as it moves, struggles, battles, and triumphs in the world to-day.

The Rev. Arthur T. Pierson, D. D., of Philadelphia, says in a recent article, "All the indications of divine providence and grace unite to prove that to-day the crisis of missions confronts the church of God. A crisis is the point where opportunity and responsibility unite; the chance of grand success and the risk of awful failure meet.

Remembering our own financial condition, do not these burning words come to us with grave meaning? Should they not arouse every Christian to commence at once a re-adjustment of finances, and not only to contribute to the Lord's treasury the tithe which belongs to him, but also to remember all their benefits, bringing to him the free-will, thank-offerings of a grateful people? May God help us in this hour of need and peril.

ity. Soon our opportunity will have passed forever. What we do must be done quickly, or we shall never do it at all. God will give the work into other hands more ready to do his bidding.

Here is where we stand to-day, at this turning point in the church's history. What shall we do? Oh, that some tongue of fire might reach and arouse every heart throughout the length and breadth of this denomination, that there might be a general, personal coming up to the help of the Lord in this hour of the church's need and peril.

Dear sisters, what does God call upon us to do at this hour of the church's need? Is it not borne in upon our hearts that there is a special work for us to do at this time?

This leads us to the consideration of woman's work, which, in the direction of missions to the heathen is of comparatively recent date, but grows in significance every hour.

A little more than a score of years ago, a band of earnest, Christian women were awakened by the Holy Spirit's influence to their grave obligations and wonderful opportunities. Although the missionaries of various boards had done much to enlighten the heathen by preaching the gospel, teaching a pure Christianity, and translating the Scriptures into heathen languages, yet the citadel of pagan lands, the home, had not been reached, on account of the peculiar customs of those countries in secluding their women in zenanes and harems, entirely unapproachable by the outside world.

This union society established the feasibility of organizations by women, and after a few years of successful work it was believed that denominational societies would greatly enhance the interest by bringing more Christian women into co-operation.

American Board. The voice of the meeting was as follows: "Grateful for living in such an age, and in view of the sublime possibilities of the hour, we will by sympathy, prayer labor and contributions, band together and engage in the blessed work of giving the 'bread of life' to the perishing."

This exercise of woman's talents has developed a latent power and ability hitherto unknown, and while heathen women have been blessed, a glorious inspiration has fallen upon the women at home, and the church of Christ has received a wonderful impetus by the additional agency which has been exercised in the line of woman's influence.

Believing that the ladies of the Seventh-day Baptist denomination might, in this way, render more efficient aid to the cause of missions, the General Conference constituted the Woman's Board. The work which properly belongs to us is already well in hand.

In view of this great need, I ask again, dear sisters, what does God call upon us to do? Remembering that woman has done, and the rich blessing which has followed every endeavor, shall we undertake this work of providing the necessary funds for sending a helper to Mrs. Davis, trusting that when the time comes a suitable person will offer her services?

to the detriment of other departments. Our contributions to this object must be over and above our general contributions to the Missionary and Tract Societies. Suppose we place the estimate at one thousand dollars, which would probably meet the expense of outfit, passage, and salary for the first year.

Dear sisters, let us give this question the earnest, prayerful attention which the subject demands, and decide it according to the dictates of consciences enlightened by the Holy Spirit, so that God and angels may approve our decision.

Miscellany.

THE BOBOLINK'S LESSON.

BY JULIA M. MAY. A three year-old boy on the gatepost was leaning, And watching the frolicsome flight of the birds, When a sweet bobolink round the orchard came gleaming.

"Bobolink, bobolink, bobolink a no weet," "Bobolink, bobolink, I know it, I know it," "Bobolink, bobolink," (Oh the song was so sweet!) "Bobolink, bobolink, don't throw it, don't throw it!"

Fellowship between faith and unbelief must, sooner or later, be fatal to the former. "I would thou wert either cold or hot" has a deep significance for us. Truth is truth, and error is error.

A MOTHER'S PROMISE.

A little girl, whose mother had always told her the truth and taught her to trust in her promises, went with her one day to a large town. The child had been used to living in the quiet country and the noise and bustle of the city were not pleasant to her.

Then her mother kissed her and left her under the care of the store-keeper. At first she was amused by seeing the gay ribbons measured, and in watching the ladies which came in to do their shopping; but after a while she grew tired and wished for her mother to come.

"How can you be sure? She may, you know." "She promised," was the child's reply, "and I never knew my mother to break her promise."

BOBOLINK MUSIC.

Robert-of-Lincoln came. Bobolink is a very dandy-looking fellow, proud as a belle who has danced with the Prince of Wales or the Duke Alexis. He has a habit of singing his rattling notes in the air, and hovering until his rollicking solo is finished; or, if he commences his song on a stake or tree, he never rises until the music is completed.

WRONG FELLOWSHIP.

There are some who are cowardly enough to trifle with or nibble at truth, but not bold enough to fling it away. It would be well for us to remember that not merely accepted error, but undervalued truth, has often made havoc of a church and shipwreck of a soul.

There are some who are cowardly enough to trifle with or nibble at truth, but not bold enough to fling it away. It would be well for us to remember that not merely accepted error, but undervalued truth, has often made havoc of a church and shipwreck of a soul.

LOSS AND GAIN.

Before the sunbeams wooed her fr And reddened into life her faint; What blight should fall upon her? What darkness of decay, what ah! Would the rose ever bl

LOOK TOWARD THE I.

A weary and discouraged struggling all day with the and tides, came to her home self into a chair, said: "Everything looks dark, 'Why don't you turn yo light, auntie, dear?" said a l was standing near.

THE "BLOOD THEORY" OI

Some people, indeed not what they are pleased to "blood theory" of salvat "blood" is distasteful to th nection. They like neith the import of the word. TI to salvation by moral inli tunity of God's benevolenc purchased or obtained by th does not suit their ideas things. They see no efficac save souls. They prefer "blood" altogether from creed.

A serious difficulty with consists in the fact that amend the language of the to human salvation, and least, to substitute their ow conveyed in the Bible. Jestu the Lord's Supper, and cup to his disciples and telli of it, did not hesitate to say my blood of the New Testam shed for many for the re Paul did not hesitate to say have redemption through h givenness of sins; "or to say Christ forth "to be prop faith in his blood; " or to therefore, brethren, boldne the holiest by the blood of "Neither by the blood of g but by his own blood, he en the holy place, having ob demption for us." Peter about the fitness of things him from saying that we are the precious blood of Ch without blemish and with had no difficulty in saying of Jesus Christ his Son o all sin." The song in her the book of Revelation, re art worthy to take the bo seals thereof, for thou wa redeemed us to God by every kindred, and tongu nation." The saints in by Christ are thus spok that they which came out of and have washed their robe white in the blood of the Passages in which the referred to in connection and as the ground there New Testament. Paul, the Ephesian elders at Mil "Take heed therefore un to all the flock over whic hath made you overseers, of God which he hath p own blood." Blood is one of by inspiration in stating plan of human salvatio; cient reason why it should tians in every age. The certainly good enough fo when applied to Christ, that his blood was sacrifi blood," shed for many of sins;" just as the blo on a Jewish altar was sac hed, through Moses, est sacrifices and sin-offering one great sin-offering make and did make of h on the cross. Any one Epistle to the Hebrews, the connection between ing, as types and shadow and the sin-offering of

How can you be sure? Sho may, you

She promised, was the child's reply, I never knew my mother to break her

Another hour passed away. How long it ed to Lucy! The customers had all home. The people in the store were away their goods. It was growing and the gas-lamps were lighted, but her mother did not come.

BOBOLINK MUSIC.

Robert of Lincoln came. Bobolink is a dandy-looking fellow, proud as a belle has danced with the Prince of Wales or Duke Alexis.

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LOSS AND GAIN.

If the June rose could guess Before the sunbeam wooed her from the bud, And reddened into life her faint young blood,

If the wild lark could feel When first between two worlds he caroled clear, Voicing the ecstasy of either sphere,

Alas, and yet alas, For glory of existence that shall pass! For pride of beauty and for strength of song!

—Kate Putnam Osgood in the June Century.

LOOK TOWARD THE LIGHT.

A weary and discouraged woman, after struggling all day with the contrary winds and tides, came to her home, flinging herself into a chair, said: "Everything looks dark, dark."

"Why don't you turn your face to the light, auntie, dear?" said a little niece who was standing near. The words were a message from on high, and the weary eyes were turned towards him who is the light and the life of men,

—The Christian.

THE "BLOOD THEORY" OF SALVATION.

Some people, indeed not a few, object to what they are pleased to designate as the "blood theory" of salvation. The term "blood" is distasteful to them in this connection. They like neither the sound nor the import of the word.

A serious difficulty with all such persons consists in the fact that they propose to amend the language of the Bible in respect to human salvation, and in some cases at least, to substitute their own ideas for those conveyed in the Bible.

After saying that pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world, he then gives this counsel,

We prefer the way the Apostle James puts it. After saying that pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world, he then gives this counsel,

Popular Science. THE LARGEST SYPHONS in the world are, doubtless, the two recently put up at Laurvik, Norway, to furnish water for sixteen turbines in the Fritze Works.

visible. He brought suit in the courts for compensation for the loss of half of his eyesight, and refused all offers of compromise. Under the law the owner of the factory was responsible for an injury resulting from an accident of this kind, and although he believed the man was shamming, and that the whole case was an attempt at swindling, he had about made up his mind that he would be compelled to pay the claim.

Such are the conceptions with which the Bible surrounds the blood of Christ, and by which it explains the divine object in the shedding of that blood. We cannot improve these conceptions, and there is no occasion for changing the language in which they are expressed.

ABOUT ALLOYS.—The way in which an alloy of gold and copper, or other metal, is affected by a small quantity of impurity, presents one of the most serious difficulties with which our case-makers and jewelers have to deal in working gold.

HOW TO REACH THE MASSES.

The Western Christian Advocate thinks that "The churches will never reach the masses" until people with dirty faces and ragged clothes are welcomed in the house of God.

CATALOGUE OF BOOKS AND TRACTS PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY. NATURE'S GOD AND HIS MEMORIAL. A Series of Four Sermons on the subject of the Sabbath.

THE WAY IN WHICH GLASS MAY BEST BE CUT WITH SCISSORS is told in the Pottery Gazette, London: Glass may be cut under water with great ease; to almost any shape, with a pair of shears or strong scissors.

THE SECOND COMING OF CHRIST AT HAND.—We live in those days wherein the Lord will gather His people, and their souls and bodies may be preserved blameless to receive the Lord at his coming.

WANTED.—A Sabbath-keeping painter, a man of good moral and wide awake, a first-class sign-writer, to take a half interest in a general house and sign painting business.

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The Sabbath School.

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

INTERNATIONAL LESSONS, 1887.

THIRD QUARTER.

- 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 Beatiitudes. Matt. 5: 1-16.
Aug. 20. Jesus and the Law. Matt. 5: 17-28.
Aug. 27. Piety Without Display. Matt. 6: 1-15.
Sept. 3. Trust in our Heavenly Father. Matt. 6: 24-34.
Sept. 10. Golden Precepts. Matt. 7: 1-12.
Sept. 17. Solemn Warnings. Matt. 7: 13-20.
Sept. 24. Review.

LESSON XL—PIETY WITHOUT DISPLAY.

For Sabbath-day, August 27th.

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

SCRIPTURE LESSON.—MATTHEW 6: 1-15.

1. Take heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your Father which is in heaven.
2. Therefore, when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do, in the synagogues, and in the streets, that they may have glory of men. Verily I say unto you, they have their reward.

GOLDEN TEXT.—Man looketh on the outward appearance, but the Lord looketh on the heart. 1 Sam. 16: 7.

TIME.—Summer of A. D. 28.
PLACE.—Mount of Beatiitudes.

OUTLINE.

- I. General statement. v. 1.
II. The principle applied to giving. v. 2-4.
III. The principle applied to praying. v. 5-8.
IV. The Lord's Prayer. v. 9-13.

INTRODUCTION.

In the last lesson we had our Lord's relation to the law set forth. It was shown there that love is the fundamental principle of the fulfillment of the law. In this lesson we are taught the true method of fulfilling the law with regard to giving and praying.

EXPLANATORY NOTES.

V. 1. Take heed that ye do not your alms before men, to be seen of them. This passage is the text for this part of the sermon, and hence is a general statement. The probability is that the term alms is used to express, in a general way, all acts of piety or personal religion.

character, dignity of life, and of course cannot be hidden from the observation of the world.

V. 5. And when thou prayest, thou shalt not be as the hypocrites are; for they love to pray . . . that they may be seen of men. Here is a prohibition as to the manner and motive of prayer.

V. 6. But thou, when thou prayest, enter into thy closet, . . . pray to thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly.

V. 7. But when ye pray, use not vain repetitions, as the heathen do. The very act of repeating the same prayers and the same words shows that they are hypocritical; for, whereas our wants are constantly varying, the petitions for help cannot be even in the same words, as in repetitions.

V. 8. Be ye not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. Prayer is not so much to inform God of our particular needs; it is to present ourselves in the spirit of dependence and trust, to surrender ourselves to his guidance, and to acknowledge his love and mercy toward us.

V. 9. After this manner therefore pray ye. He here introduces a formal prayer, not so much for its form as for its spirit. Our Father which art in heaven, hallowed be thy name.

V. 10. Thy kingdom come. Thy will be done on earth as it is in heaven. These petitions express the desire for the supreme and unlimited rule of God's love in the hearts of the children of men.

V. 11. Give us this day our daily bread. Here is the petition expressive of our immediate dependence upon God for the comforts of life every day and every hour.

V. 12. And forgive us our debts, as we forgive our debtors. There is a sense in every thoughtful mind of its own unworthiness, of its own sinfulness, weakness and departures from the path of obedience, and true love to God.

V. 13. And lead us not into temptation, but deliver us from evil. With a sense of our own weakness in the presence of temptation, we ask God to deliver us from evil, or in other words, to give us victory over all the evils that might come by yielding to temptation.

V. 14. For if ye forgive men their trespasses, your heavenly Father will also forgive you; but, if ye forgive not men their trespasses, neither will your Father forgive our trespasses. In these words we have the general principle laid down that we are never prepared to ask God's forgiveness so long as there is any man whom we have not forgiven.

MARRIED.

At the Hotel Charles, DeRuyter, N. Y., Aug. 4, 1887, by Rev. L. R. Swinney, M. E. BURDICK, Esq., and Miss ELIZA WYAN, both of DeRuyter.

At the Seventh-day Baptist parsonage, DeRuyter, N. Y., August 9, 1887, by Rev. L. R. Swinney, Mr. LEON D. BURDICK and Rev. PERIE FITZ RANDOLPH, both of Lincoln Centre.

At the home of the bride's brother, Martin Ellis, Dodge Centre, Minn., Aug. 9, 1887, by Eld. S. R. Wheeler, Wm. HARPER, of Mower County, and Miss ELLIS, daughter of Matthew Ellis, of Dodge Centre.

DIED.

In Independence, N. Y., Aug. 10, 1887, infant daughter of Henry C. and Elsie L. Potter, J. K. At Adams Centre, N. Y., Aug. 8, 1887, JENNIE J. GREEN, aged 34 years and 27 days.

At the home of the bride's brother, Martin Ellis, Dodge Centre, Minn., Aug. 9, 1887, by Eld. S. R. Wheeler, Wm. HARPER, of Mower County, and Miss ELLIS, daughter of Matthew Ellis, of Dodge Centre.

sociations was sweet. Yet during the many weeks of her decline under the power of consumption, often suffering intensely, she was patient and trustful. Weeks before the end, the fear of death was entirely taken away, and she often had ecstatic experiences as heaven drew near.

REQUESTS TO TRACT SOCIETY.

The generous purpose of some persons to aid in the work of this Society, by gifts of money or other property, after their death, is sometimes defeated by some technical defect in the instrument by which the gift is intended to be made.

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: 43, 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. Warden.

Will the saints in heaven have painful remembrance of past sins? J. W. Morton.

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.

THE next Quarterly Meeting of the Seventh day Baptist Churches of Southern Wisconsin will be held with the church at Utica, commencing Sixth-day evening, Aug. 26th.

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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 9 o'clock P. M. The Sabbath school follows the preaching service.

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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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.

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Milton Junction, Wis.

L. T. ROGERS, Notary Public, Conveyancer, and Town Clerk. Office at residence, Milton Junction, Wis.

The Sabbath Recorder,

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ADVERTISING DEPARTMENT. Transient advertisements will be inserted for 75 cents an inch for the first insertion; subsequent insertions in succession, 50 cents per inch. Special contracts made with parties advertising extensively, or for long terms.

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JOBS PRINTING. The office is furnished with a supply of jobbing material, and more will be added as the business may demand, so that all work in that line can be executed with neatness and dispatch.

ADDRESS. All communications, whether on business or for publication, should be addressed to "THE SABBATH RECORDER, Alfred Centre, Allegany Co., N. Y."

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