. WOODARD, DENTIST, 18 MARINE Rubber Plates by a new process. His own tion. The best thing out. Send for circular

COTTRELL, Breeder of Percheron Horses. Six State Fair premiums out of

Berlin, N. Y.

R. GREEN & SON. DEALERS IN GENERAL MERCHANDISE Drugs and Paints.

New York City.

BABCOCK & WILCOX CO. Patent Water-tube Steam Boilers. H. BABCOUR, Pres. 30 Cortlandt 8t

M. TITSWORTH, MANUFACTURER OF FINE CLOTHING. Custom Work a Specialty 300 Canal St.

POTTER, JR. & CO. PRINTING PRESSES. 12 & 14 Spruce St.

CTER, Js. H. W. FISH. JOS. M. TITSWORTE Leonardsville, N. Y.

MSTRONG HEATER, LIME EXTRACTOR, and CONDENSER for Steam Engines. TRONG HEATER Co., Leonardsville, N. Y.

Plainfield, N. J.

ERICAN SABBATH TRACT SOCIETY. EXECUTIVE BOARD. J. F. HUBBARD, Trees TITSWOTHH, Sec., G. H. BABCOCK, Cor. Sec. Plainfield, N. J. Plainfield, N. J.

ular meeting of the Board, at Plainfield, N. second First-day of each month, at 2 P. M E SEVENTH-DAY BAPTIST MEMORIAL BOARD.

POTTER, JR., President, Plainfield, N. J. Pope, Treasurer, Plainfield, N. J. HUBBARD, Secretary, Plainfield, N. J. s for all Denominational Interests solicited. t payment of all obligations requested.

TER PRESS WORKS Builders of Printing Presses. OTTER, JR., Proprietor. M. STILLMAN.

ATTORNEY AT LAW. Supreme Court Commissioner, etc.

Westerly, R. I.

L. BARBOUR & CO.. DRUGGISTS AND PHARMACISTS. No. 1, Bridge Block. N. DENISON & CO., JEWELERS.

Repairing Solicited. STILLMAN & SON.

Manufacturers of Stillman's Axle Oil. only axle oil made which is ENTIRELY FREE

ENIX MUTUAL LIFE INSURANCE CO. OF HARTFORD, CONN.
WM. C. STANTON, General Agent, 5 Custom House St., Providence, R. I.

espondence with Seventh day Baptist young ith a view to establishing agencies solicited. written on reasonable terms. All corrence respecting agencies or policies receive attention. Address at Westerly, or Provi-

SEVENTH-DAY BAPTIST MISSION ARY SOCIETY E GREENMAN, President, Mystic Bridge, Ct. WHITFORD, Recording Secretary, Westerly,

IAIN, Corresponding Secretary, Sisco, Fla. I. Chester, Treasurer, Westerly, R. I.

Chicago, Ill.

WAY & CO., MERCHANT TAILORS. 205 West Madison St.

D. D. ROGERS, M. D., PHYSICIAN AND PHARMACIST, 2334 Prairie av. Store, 2406 Cottage Grove av COTTRELL & SONS, CYLINDER PRINTING Presses, for Hand and Steam Power.

112 Monroe St.

at Westerly, R. I. Milton, Wis.

TON COLLEGE, Milton, Wis.
The Fall Term opens Aug. 31, 1887.
REV. W. C. WHITFORD, D. D., President.

W. CLARKE, DEALER IN BOOKS. Stationery, Jewelry, Musical Instruments. CY AND HOLIDAY GOODS. Milton, Wis.

P. CLARKE,

**REGISTERED PHARMACIST*,

fice Building,

Milton,

Milton Junction, Wis.

Notary Public, Conveyancer, and Town Clerk fice at residence, Milton Junction, Wis.

Sabbath Becorder,

AMERICAN SABBATH TRACT SOCIETY.

LFRED CENTRE, ALLEGANY CO. N. T. TERMS OF SUBSCRIPTION,

oer discontinued until arrearages are paid, excestion of the publisher.

ADVERTISING DEPARTMENT. ent advertisements will be inserted for 75 cents an

the first insertion; subsequent insertions to the first insertion; subsequent insertions to cents per inch. Special contracts made divertising extensively, or for long terms, advertisements inserted at legal rates. Eadvertisers may have their advertisements of y without extra charge, restisements of objectionable character will

son is furnished with a supply of jobbing.
will be added as the business
work in that line

one, whether or bushess or the

Recorder. Sabbath

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

TERMS-\$2 A YEAR, IN ADVANCE.

VOL. XLIII.—NO. 33.

ALFRED CENTRE, N. Y., FIFTH-DAY, AUGUST 18, 1887.

WHOLE NO. 2218.

Sabbath Recorder.

Entered as second-class mail matter at the post fice at Alfred Centre, N. Y.

CONTENTS.

"I have Suffered."—Poetry..... The English Translation of the Bible

New Incident in the Andover Controversy....
In Season Out of Season."

ditorial Paragraphs.... SARBATH REFORM. Outlook Correspondence. Rev. A. H. Lewis.....
I Never Ventured to say so.....

The Education Society.....

SERMONS AND ESSAYS. Woman's Work. Mrs. C. M. Lewis.....

"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 dark 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 on we go, Although we suffer.

Oh, let us ever look to him, Though with eyes by tears made dim, And humbly pray Each weary day,
"Help us faith's feeble lamp to trim While here we suffer. CLINTONVILLE, Wis., July 27, 1887.

CHAUTAUQUA.

CHAUTAUQUA, 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 platform, and Miss Lydia, in costume asthem! 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 drapery, from the graceful folds of the Jeanett Miller dress to the severe tailor made.

Many people take row-boats and pull out for a little distance from the shore, and

The ladies of Chautauqua are the most Carleton's "Traveled Parson,"

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

ionated 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 vacht, 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 re ceives 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 bevies of friends about them, seeking their opinions and instruction.

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

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

The mineral spring on the Duncan Embankment below the Athenæum, 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 i is scarred it is scarred forever."

Mr. Jones is an unconventional South erner; 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 intererest 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.

Scotland, author of "Natural Law in the If this is true, it shows the importance of Spiritual World," whom both England and having model men, both as to their character 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 Bedouins' tent was pitched upon the sisted by her brother and her maid, also in costume, gave one of the most enjoyable entertainments of the season.

their hair tastefully dressed, promenade with tions were all in red and white, and very pressed in the Reformation.

outlined upon white; baskets and bouquets enriching the church. A royal commission | face, in the clear, bright sunshine of the diof flowers, and urns of foliage plants gave a there enjoy the music and the gathering | festive aspect; while the "fairy lamps" disposed as footlights, and the profuse illumination of Japanese lanterns gave completeness | more prospect of success, he asked Wickliffe agreeable in the world. They do not, like to the scene. Never were speakers more from Oxford, to join this commission. This happy, nor audience more jubilant than at also failed to accomplish anything. the "Opening of 1887." After the exercises. a brilliant display of fire-works was witnessed for they are good listeners rather than opin- | 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, necessa rily, from all men. His sinlessness makes him our ideal standard of excellence. There is one respect in which he has very few fol lowers, 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 Press- Probation" speculation, asking him to well, about 1324 A. D. His early history is "kindly oblige him and thousands of his trine of "future probation" for heathen, or 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 Balliot College in 1361. the opportunity to accept God's forgiveness the church, it will so seriously effect the He was given such positions as to enable him and be saved." Prof. Smyth, instead of preaching of the gospel to men, in the to prosecute his undertakings with success, and such as showed that he commanded the respect of the literati. Not many years after the Independent, at length, "a review of the he assumed the charge of the college, he re-Biblical reasons for this hope." Mr. the Word of God, and in full harmony with ceived the title of Doctor of Divinity. During all the changes which he made, which we have not space to deliniate, he lived at of the passages of Scripture which teach this Oxford, and remained connected with the hope." "My readers," said he, "want to 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 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 important theme." of this qualification. It seems to me that The most brilliant guest of the past week this is the first leverage upon the heads and was Prof. Henry Drummond, of Glasgow, hearts of the people which the reformer had. America delight to honor. He is scholarly 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 arrearages, principal and interest, for the last thirty years. This would make quite a large sum. present, probably from a special invitation from the king, as an influential man who would oppose this demand. It is evident ing of the prudent brought to nothing;" that dauntless courage, and undiminished en-The "Grand Opening" of the Assembly arguments were clear and conclusive, and occurred on the evening of August 2d, under | show that he was imbued with the thoughts The large hats are laid aside, and the ladies, the most favorable auspices. The decora- and spirit that, two centuries later, were ex- do for their salvation, are plain and simple What a commentary upon the law of dis-

head uncovered, until the cool evening elaborate. Light and graceful draperies of On another occasion we see evidence that The little girls are cunning in their Kate Greenaway dresses and embroidered gimes. The sale of English benefices was still a Greenaway dresses and embroidered gimes.

had been sent to remonstrate with the Pope on this account, which proved futile. Desirous of making another attempt with still 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

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 painful hermeneutical efforts, of up-hill inin 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 CONTRO · VERSY.

Mr. Bowen, editor of the New York Inde pendent, wrote some time ago, to Prof. E. C. Smyth, of Andover, the head and front of the "New Theology," notably of the "Future 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 effect on the minds of men, in and out of complying with this request, proposed through Prof. Hincks, his editorial associate | manner of its presentation, and the very and of like faith, to lay before the readers of nature and form of the gospel itself, that it Bowen replied that he did not ask, nor did he desire, "a review of Biblical reasons" for then did not, could not, Prof. Smyth, or his future probation, but simply and briefly know now what the Bible says about future probation. They want to read for them- sage do not exist, persist in relying on "Bibselves, without note or comment, what is said in the Scriptures on that subject. They bored review articles, and in keeping up a have heard able speeches, have listened to exercise a dominating influence upon the life aule arguments, have read many newspaper of the nation. We can scarcely find a more editorials and numerous contributions from able writers, and they think—as it is natural they should—that it is highly proper at this dover controversy.—Christian Standard. juncture that they should pause and consult God's Word and learn there what is written

'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 de

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 ter of supreme moment to Christians. Coris "for our health" and salvation.

sum of the New Testament teaching in this of season." direction is, that the gospel of Jesus Christ, the things which men are to believe and to read and known of all men."

Greenaway dresses and embroidered gimps. | played the dates "1874—1887," in crimson, | means of impoverishing the government and | of our faith, lie openly revealed on the sur-

vine revelation, obvious to every observant eye, and ready to be laid hold of by every one that desires them. And this is neccessarily 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 ferences, 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 claim 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 docof 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 minds of the preachers and in the spirit and the rest of the doctrine of Christ. Why 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 paslical reasoning," in writing books and lawide and very troublesome excitement in the Christian public?

Such reflections force themselves upon us in the face of this new incident in the An-

"IN SEASON OUT OF SEASON."

This was an injunction laid upon Timothv

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," "Whatsoever 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 not hold nor teach as the doctrine of Christ, while it is day; the night cometh, when no essential and profitable to faith, to salvation man can work;" and many other such exand life here and hereafter. This is a mat- hortations might be added. Our Master was the most diligent of workers. "My rect views and action here will save us from de. Father worketh hitherto, and I work," was structive errors and bring us to see the simple his word, and it found its commentary in truth of the New Testament doctrine which his incessant labors of love; every day, by the wayside, in the synagogues, in the tem-The gospel of Christ is not an esoteric mys. ple, in the house where he was called or in tery to be revealed to the few, to be discov- which he visited; all day among the people, ered only by the "wise," and after much frequently all night in prayer for more profound intellectual research; to be found strength for another day's work. Next to only at the bottom of the deep depths of the divine Master comes the indefatigable speculation. Every word in the New Testa- | Paul (the servant of Jesus Christ), who ment that refers to it teaches us most clearly counted not his life dear to himself, if only that it is alike for all, "the wise and the un- he might finish the work which his Lord The king submitted this demand of the Pope wise," "the barbarian, the Scythian, the bond had given him to do. "Day and night with to the Parliament, at which Wickliffe was and the free;" that it is to be and has been re- tears from house to house," "warning, exvealed unto babes," that it is to be "preached horting and entreating," in the synagogues to every creature;" that "the vision of the on the Sabbath days, and in the marketwise has been destroyed, and the understand- places, for thirty years with unflagging zeal, it has pleased God by the foolishness of thusiasm he pressed forward in the work of the encroachment of the papal power. His preaching to save them that believe." The the Lord. He was "instant in season, out

What illustrious examples for us in these latter days of easy-going service for Christ! truths and commandments, that can be cipleship: "Ye have not chosen me, but I have chosen you, and ordained you, that ye We may, therefore, rest perfectly assured should go and bring forth fruit;" Herein

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

SPECIAL BEQUEST.

The Corresponding Secretary would like to receive all annual reports of missionaries and missionary pastors with the greatest possible promptness. The Annual Report, as prepared by the Secretary, must be made out their action; and all this in time for the annual meeting of the Society at Shiloh, N. J. It may be that many reports can be made out and forwarded to the Secretary a little before September 1st. A little pains may save much anxiety, perplexity and annoyance.

We may add that equal promptness in for warding 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, with a statistical account of their work.

THE influence of missionaries in heathen lands, as preachers, teachers of a high morality, and as public benefactors, is felt and recognized by many that do not follow them as converts.

PROFESSOR DELITZSCH, by his translation of the New Testament into Hebrew, is said to be doing much to bring Jews to Christ. Heretofore they have not really known what Christianty is.

"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."

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, Christian workers may expect to be again honored with the charge of "turning the world upside down."

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. Here are new and inviting opportunities for Seventh-day Baptists; but how slow we are to improve them !

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. He sent for Dr. Thomas, one of the English missionaries. They were living at Serampore because it was a Danish town, and the East India Company would not let them live in any of the other towns. It was seven years since the missionaries first came, and not one Hindoo had yet believed the gospel. But they preached on. Dr. Thomas set the limb, and then earnestly preached to the crowd of neighbors that had gathered. The Holy Spirit was there. The wounded carpenter wept, and the result was that he with his wife, daughter and brother be-

casts. But the love of Christ in that land ter himself were frightened back for a little news of a Saviour and his salvation, it folwhile. He stood firm.

stood on the sand by the sacred river—for be exempt. Every believer in Christ is sumthe Hoogly is one of the mouths of the moned to its service. All the instrumentalsacred 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. And there they were baptized, the first known baptism in India. It was a joyful day for the missionaries. But how was it with Krishna? He had obeyed his Lord, but had lost his friends. in Florida, and then sent to the Board for They had become his bitterest enemies. Even his wife and child did not dare yet to stand by his side. He had left all. With truth he could sav:

"Jesus, I my cross have taken, All to leave and follow thee."

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; Let every idol be forgot, But, O my soul, forget him not.

Renounce thy works and ways with grief, And fly to this divine relief: Nor him forget, who left his throne. And for thy life gave up his own.

Eternal truth and mercy shine In him, and he himself is thine; And canst thou then with sin beset Such charms, such matchless charms forget?

O, no! Till life itself depart, His name shall cheer and warm my heart, And breathing this, from earth I'll rise, To join the chorus of the skies!

The hymn, you see, is about Jesus as 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 vear. translated Krishna's hymn into English, and it has ever since held a place in our hymn-books. England sent the gospel to India, and that hymn came back as one of the first returns. So we know that Krishna Pal was "persecuted, but not forsaken." Afterward his family were baptized, he was ordained, settled in Calcutta, and was a faithful preacher until his death, 1822. Like a precious stone in the mire, he was FIFTY years ago the receipts of the British | found and saved. Was he not worth the winning? Here! Make two squares, side by side. In one put all the money that the people of England, and a few people in the United States, gave to that mission for the seven years during which the Holy Spirit was seeking Krishna Pal. Pile it up, gold, silver, pennies, jewelry, everything. Throw in the labor and sacrifices of the missionaries. In the other square set Krishna Pal, his hymns, his preaching, his share in eternity. Now bring all the contributors to the financial mound, every child, every woman, every man. Let them stand about it in a circle. Are all here? Yes. Now ask, Who of you will take back your gift, and let Krishna return to his heathen darkness? No one speaks. Still there is silence. At last a voice says, Let brother Krishna lead us in prayer. So with uplifted eyes and broken voice the redeemed Hindoo prays: "O Lord, I thank thee that whereas I was blind now I see. I thank thee for thy Son who gave himself, and for these, thy people, who gave their gifts, that I might be brought into thy kingdom, and be given a share in thy work." And the assembled donors, with one voice, join in the echo: "We thank thee, O God, for giving us a share in thy

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

topical rather than textual. We know what it is to be a witness for is,

Now in Hindostan—that is, India west of Jesus. We know this gospel had a beginthe Bay of Bengal—the people are divided ning, and from Jerusalem it spread in every if any of our brethren have for a moment how carefully he instructed them, what love fort, good name, and finally his life blood on

lows that Christian missions is to enlist all On Sunday, Dec. 28, 1800, a multitude | churches. None can by any possible reason ities used by the church are to be employed.

> must carry all truths. Our missionaries at | country, and over the seas, expecting news | tions. home and abroad must preclaim the gospel from those quarters that people just getting in all its fulness, must urge the claims of a a ray of light will plead for us to lead them broken, despised law, must enter into detail to Christ and to his despised, neglected of all that is neglected by other churches. | truth? This will, from the nature of things, make our progress, from a worldly point of view, much more slow than that of other laborers. who, according to the creeds of the more popular churches, make salvation easier in theory and the practical duties of a Christian some less. This demands of us more faith, more patience, more perserverance, have been praying for. Did we not begin more consecration.

possible blessing God bestows upon his chil- it has grown to its present dimensions, shall dren herebelow. It is attended with the power | it be abandoned or in any way neglected? of the omnipotent and is to gather from every-. God forbid! Let not the answer to our where all who have been given by the Father | prayers fill us with alarm and cause us to to the Son. Can any work, therefore, be cry out, "Retrench." Through the grace of more comprehensive and imperative? It God given us we have kindled many lights. should, brethern, enlist all our God-given From beyond the Mississippi, and away powers. You see, then, why we are impelled south of Mason and Dixon's line we see the to so often refer to it and make it prominent | flames rising. Away over among the disciin our ministerial labors.

2. But it is not only comprehensive, but kindled by us in 1847. God helping us we in a like manner a continuous work. Some | have set these burning beacons in the midst good brethren got the idea a year ago that of a people needing salvation. Now shallin meeting the special call our Board made, O, brethren, in God's name—shall these fires they had discharged their obligations for go out or even grow dim? Just look! The some time. That was a serious mistake on work has begun, and has been successful; their part, The work is continuous. From God has blessed it. Let no man dare say it the giving of the great commission by our proved a failure. People that were in the Lord, it extends to the end of time. Not a darkness of sin and error have seen a great perience and grace and wisdom to be a second of time must the work of missions light; upon them has dawned a glorious cease or lag. Whatever the church neglects | morning. On our frontiers, over in China | meet the demands of truth. We must work to do that she is able and has been told to | and elsewhere, the day of salvation is surely do, she must at another time perform, and breaking. Shall we, can we, set the sun of disagreement. I say this in justice to our that in addition to present work.

be occupied for Christ. If a mission start- quench the light which we have with our ed in India, or China, or elsewhere is aban- own hands kindled? This work must go doned, some one must return and occupy forward, and the church or individual who they did not believe was justified under the the field. If our Shanghai mission be desert- will not help it forward digs his own grave. ed, it will have to be taken possession of again, if not by us then by others, but to us will come the disgrace and upon us will come God's displeasure. The truth neglected by many ought to have headquarters in

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. The consequences have been fearful. Multitude have eternally perished as the result, and a heavier burden has since rested upon the churches.

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

uary, and transfer your altars to some other parts; desert this consecrated spot as some individuals have virtually done by their backslidings, and at some future time you or your posterity will have to return and set up the altar of the Lord, for this town belongs to God and truth, every acre of it. If the devil gets possession of one single foot of this territory, you have it for your imperative duty to drive him out. Whatever you surrender to the devil will add to the improbabilities of your own salvation and involve upon another generation the severe labor of recapturing, perhaps, too, at a great cost. What is true here is true everywhere. The work Christ set in motion nearly two thousand years ago must continue until he comes the second time "without sin unto salvation." Heb. 9: 28. Whatever is neglected involves other and harder battles. The great commission of Christ is not only In speaking from these words, we shall be to take, but to hold, the world for him. This leads us to notice, that the work of missions

into classes, called castes. Those who bedirection. The thought, then is:
thought we had come to a standstill and our he exhibited for them. So with the heathen the order long to different castes may not so much as

1. The comprehensive work of Christian only ability was to hold what we had gained, to-day. We must expect to see and to bear the missionary spirit.

eat together. If they do they become out- missions, for Christian mission is the procla- making no more advancement because of a mation of the gospel message in all lands, or, depleted treasury? Such a thought is in and in this will level all such distinctions. | as the text says, "unto the uttermost part | opposition to the nature of the commission. In a few days the converts ate with the mis- of the earth." As in a previous sermon we and involves distrust of God and lack of sionaries, and broke their caste. The neigh-said the grand, pre-eminent work of the consecration. This work began at some bors were so enraged that all but the carpen- church is to spread among the nations the point, and the sphere of its expansion and "the limit of its domain is the out-spread and populous world." Now, friends, do any of us begin to have anxiety lest our work will become too great and demand of us sacrifice that will take from our personal comforts? Do our churches look with fear and In going forth, too, to all the nations, it dread over the prairies and mountains of this

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 had a disagreement and separated, and that such calls from everywhere come, for it Peter and Paul had some dispute so that is but the indication that truth is winning | Peter needed a little rebuke. its way to men's hearts, and that is what you our work of missions that it might expand, This work of missions dispenses every and now that God has blessed the work and ples of Confucius a light streams forth, righteousness back one single degree? Would | Missionary Board, composed of men who are He writes his own epitaph, "Recreant to duty and privilege."

> 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 whereever he goes no man need have fears of fail-

But we come to notice what perhaps is most involved in our present situation as a people. Let us carefully note that,

4. The work of Christian missions from For fifty-three years now Sabbath-keepers | their beginning until now, and probably unhave held this field in this town. From til the close of that work, involves many part of the earth cannot be deferred. your midst have gone out men and women to trying, testing incidents. Take, for an illusbless with their lives other sections. Some, | tration, the Chinese. They have been and it is true, have gone out to hide the light still are a degraded people. They are peothey have found here. But in the name of | ple with strong prejudices, holding tenacious-God and truth you have held this fort and ly to the idolatrous customs of ages. Perenlarged your work. Now remove your sanct- haps they are in many respects the most difficult to reach. In anything you may have to do with them you will discover evidences of depravity. But God made the ren, when high-handed treason endeavored Chinese, and has among them gems for the diadem of the missionary. The traits of determination, what loyalty, what symyathy character mentioned you plainly observe before the conversion. Do you not expect that | were witnessed. Men and women who never upon their conversion all their hereditary prayed before called on God to save the tastes and social customs and national insti- nation; rich and poor, black and white, male tutions will in some degree exert an influence and female were ready and willing to give all among them? They cannot in a generation | and even life itself, to rescue the nation from attain to all the light you and I have in this the attack of the enemy. Now where is the boasted Christian land. There will be seen patriotism for Christ, the passion which even among Christian Chinese much igno- aims to serve loyally the cause of the Rerance and some superstition. In this land of deemer? In your hearts and mine? God knowledge and light there are thousands of grant it. Catch the inspiration from Paul, excellent Christians so superstitious that who said truthfully. "I count not my life they dare not begin a piece of work on Fri- dear to myself, so that I might finish my day, or plant beans in any but one phase of course with joy, and the ministry which I the moon, and shall we expect heathen converts to be free from their peculiarities?

3. "An ever enlarging work." I wonder But how patiently he labored with them, tion, yielled up his all, home, shelter, com-

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, They do and manage things in a manner different from our ideas of propriety. Our missionaries, too, are not without faults. This world is not yet a heaven, nor Christian men all sinless and without imperfec-

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. Why, even Paul and Mark

Now if a measure of our Board seems to us unwise, what then? Withdraw our sunport 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? Brethren, a sober thought shows us that such a course would forfeit our right to be called patient. faithful followers of him who bears long with us and deals gently with the erring. The faith we profess to embrace forbids that we be so unwise. If we be Christ's we bear with one another's infirmities. If our Board has men with defects, we, too, have them. Were we to-day to be placed in their position, we would doubtless make many serious blunders and show ourselves less capable of managing the work the people committed to us. It requires no experience at all to criticise unjustly and deem ourselves wise above others, but it does take some exmember of a missionary board and try to together and continually, though there be far from being perfect, but men who would never knowingly take and use wrongfully a penny we gave them, or incur a debt that circumstances. Their methods are not altogether my methods, but God forbid that I should cease praying for them and the cause they represent, or cease giving of my means to extend the knowledge of truth.

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. We are passing through these trials and emergencies, while the whole world is inviting us to occupy its territory and enlarge the borders of Zion.

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

Christ says "ye shall be my witnesses" everywhere. That is, if we are his indeed. O, this subject enlarges! There seems to be no end to it. What a glorious work is committed to us as a people. There ought to be a universal shout all along our lines and a

grand rally for the campaign. The whole world for Jesus! Why, brethto destroy the liberties of this people, what for good government, what willing sacrifice have received of the Lord Jesus, to testify the gospel of the grace of God." Acts 20: 24. Paul saw that the Corinthian converts Yes, catch the spirit of devotion to truth were in many respects capricious, and in from the Lord Jesus, who, to vindicate the some case their sensibilities were not acute. claims of justice and give you and me salva-

Sabbath Be

Remember the Sabbath-day Six days shalt thou labor, and do the seventh day is the Sabbath of

OUTLOOK CORRESPON

BY REV. A. H. LEWI

The following from Color with interest. The question will be considered in the Ou LOVELAND, COL

ELD. A. H. LEWIS, Editor "Out

Dear Sir.—It would be of and perhaps to others, if you the next number of the Ou tics of Sabbatarians in Amei Asia, as near as you can. answer the question: "Why Sabbatarians in the world it that reformations from R and innovations, such as spri and infant baptism, justifice popish church government, scriptural beliefs and praclargely, as appears from th success of those who reject t vet the numbers and succes believe and keep the Scriptu 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 n Christ and him crucified? it because the Sunday Sabba instance of papal usurpation be the last stronghold the True, one should not refuse heartily espouse the truth. unpopular, nor how long there not some rational acco progress of Sabbath reform Scriptural Sabbath as con success of the other refe tioned?

I have been aware for son that there is no Scriptural day Sabbath, or the so-calle 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 ing of the Bible on this when studied at all, I 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]

A private letter just rece itor of the Outlook contain which each reader of the to consider and profit by. certain portions, leaving th of the merit without kno What the writer says conc of the fact that Christ did first day of the week will ye who have had most exper the claims of Sunday from point know that these claim the claim that Christ That this claim is illogica its power on those who bel every Seventh-day Baptist greatness of the work com the value of obedient faith

DR. A. H. LEWIS, Plainfield, I My Dear Brother,-I h reading "Why the Lord Christians," in the last I am too much aroused and my husband isn't here

this intrusion, which please I have always thought, ever strong in the thought en our views by proving th rise on Sunday, but in the bath. I have heard severe inent among us say we ha in this point proven, th believed it. In my cont day world, both before and Sabbath-keeper I have fou of all, and wish we might quently.

My whole life and more our income is in the S Jewish mission. It seems that our own people (fully cry out against our makir Sabbath question, for tha

O how weary I am, am, waiting for what I ou a turning of all God's peo And again, how I rejoice thrust against the evil of victory over few or many sympathise with those wh Much and long and still a

their dullness in spiritual matters as ndeavor to do with our weak and almost iless brethren at home.

ut there are involved other difficulties. all the education and grace men in this itry have, and in even the men and womwhom we place at the head of our enrises we see imperfections and errors. y do and manage things in a manner rent from our ideas of propriety. Our ionaries, too, are not without faults. s world is not yet a heaven, nor Chrismen all sinless and without imperfec.

o not, please, call them dishonest when the best of intentions as to their plan in sympathy with him who gave them r commission, they expend money in ways lo not approve, or sometimes venture a , hoping thereby to save a mission station n desertion. Why, even Paul and Mark a disagreement and separated, and r and Paul had some dispute so that r needed a little rebuke.

ow if a measure of our Board seems to nwise, what then? Withdraw our supbecause they are not celestial beings wings? Shall the work cease and perng millions wait in vain for the gospel il missionary boards are composed of who know not how to err? Brethren, a r thought shows us that such a course ild forfeit our right to be called patient. hful followers of him who bears long h us and deals gently with the erring. faith we profess to embrace forbids t we be so unwise. If we be Christ's we with one another's infirmities. If our rd has men with defects, we, too, have m. Were we to-day to be placed in their tion, we would doubtless make many ous blunders and show ourselves less cale of managing the work the people comted to us. It requires no experience at to criticise unjustly and deem ourselves e above others, but it does take some exence and grace and wisdom to be a nber of a missionary board and try to t the demands of truth. We must work ether and continually, though there be greement. I say this in justice to our sionary Board, composed of men who are from being perfect, but men who would er knowingly take and use wrongfully a ny we gave them, or incur a debt that y did not believe was justified under the umstances. Their methods are not al-

ether my methods, but God forbid that I uld cease praying for them and the cause y represent, or cease giving of my means extend the knowledge of truth. ou and I have our judgment. It may be the best, but shall any one wound our pathies and oppose our judgment by dicts impeaching our motives or intended iom? Then may God help our people oury private wishes and forget personal is, and go forward with unabated zeal

co-operation. We are passing through

se trials and emergencies, while the whole ld is inviting us to occupy its territory enlarge the borders of Zion.

ien and money seem to be failing, and at tests of our faith are being made. If re be any differences of opinion they can hout much detriment to the cause be tponed, but the work of preaching and nessing for Christ unto the uttermost t of the earth cannot be deferred.

hrist says "ye shall be my witnesses" rywhere. That is, if we are his indeed. this subject enlarges! There seems to be end to it. What a glorious work is comted to us as a people. There ought to be niversal shout all along our lines and a nd rally for the campaign.

he whole world for Jesus! Why, brethwhen high-handed treason endeavored lestroy the liberties of this people, what ermination, what loyalty, what symysthy good government, what willing sacrifice e witnessed. Men and women who never yed before called on God to save the ion; rich and poor, black and white, male female were ready and willing to give all even life itself, to rescue the nation from attack of the enemy. Now where is the riotism for Christ, the passion which s to serve loyally the cause of the Remer? In your hearts and mine? God at it. Catch the inspiration from Paul, said truthfully, "I count not my life to myself, so that I might finish my ree with joy, and the ministry which I received of the Lord Jesus, to testify the pel of the grace of God." Acts 20: 24. catch the spirit of devotion to truth

the Lord Jesus, who, to vindicate the ms of justice and give you and me mivedelical up his all, home, shelter, comand finally his life Bleed on Eve us the missioner and

Sabbath Beform.

"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 Octo-

LOVELAND, Colo., July 27, 1887. ELD. 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 Sabbatarians in America, Europe and Asia, as near as you can. Also, could you answer the question: "Why are there so few Sabbatarians in the world?" Or, "Why is it that reformations from Roman traditions and innovations, such as sprinkling, pouring, and infant baptism, justification by works, popish church government, and other unscriptural beliefs and practices succeed so largely, as appears from the numbers and success of those who reject these errors; and vet 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 Sabbatarians 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 indorse 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

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 cently, 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 no the Scriptures on their side in the Sabbath question?" He replied: "Yes, that is so." More, by and by.

success of the other reformations men-

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

A private letter just received by the Editor of the Outlook contains some things 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 first day of the week will yet be seen. Those | bath Memorial. 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 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 | efficiency. The Education Society is a good 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 Firstday 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 fre-

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

O how weary I am, young in work as I am, waiting for what I confidently expecta turning of all God's people to his Satbath. | cient laity. And again, how I rejoice in every well-simed thrust against the evil of our age, and every our educational work to have the facts as to sympathize with those who have shored so etc., put clearly before those gathered at the ments, according to the declared intention under our free institutions have their a building in Chicago as a national headmuch and long and still go onward anway- anniversaries, and, through the proceedings, in them, both of God and men, have for their hearts and habits molded in quarters and habits molded in them, both of God and men, have for their hearts and habits molded in them.

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 n your answer to opposing correspendents; it is that which becomes the victor in every 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 mammas about it, most of them would have been told that it was time for them to go to bed! It is a lementable state Georgia puts forth great claims to progress of things when the foundation of a religious practice, occuring 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 possible at present. assert and intensify an obligation to keep the day by calling to their aid human laws, fines and imprisonment? These unatural things have driven many into no-Sabbathism. keeping it. Sickness in my family has pre- And many have been the thoughts of candid | Hopkins University. vented my giving attention to my work re- inquirers as to how the Reformers managed to refuse Saturday as God's day, and accep 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 polific in ways and means to blind subject. Protestants have yielded to conwhich each reader of the RECORDER ought convenience, and united with the few noble The site will be on the hill west of that ocspirits who east off all the restraint of Rome. and obeyed the holy commandment without of the fact that Christ did not rise on the ought to obey God rather than men."—Sab-

Education.

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

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 Christians," in the last Homiletic Review. | 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 agency through which much may be done in this matter:

> "At the time the anniversaries were held subject has been alluded to and some effort has been made to effect an organization.

> Baptist institutions. From these institutions are coming the rising ministry and effi-

2. It would awaken a deeper interest in

denominational work, as truly as publica- | ing to them of comfort, peace and prospertions or missions, and it is so regarded in our state conventions, why not also at our national gatharings?

4. We are all quite ready to admit the great good accompanied 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 keneficence of the last year is largely due to those

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 wa 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. -Morning Star.

CLIPPINGS.

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

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

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

years in science, ill health compels Prof. ters; the mountain weight of expenses by 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, Fiftieth 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

Chancellor Sims, of Syracuse University, authorizes the announcement that Mr. John Crouse, of Syracuse, will proceed at once to the eyes to the truth of the Word on this erect a college for women for that University, which he intends shall be the handsomest venience when they ought to have borne in- college building in the state of New York. cupied by the hall of languages.

The Newberry Library, about to be founded fear or favor. It is time for Christians, on upon the north side of Chicago, and to whose this Sabbath question, to adhere courage- superintendence Mr. Wm. Poole, of the Chiously to the words of the apostles: "We cago 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.

Cemperance.

"Look not thou upon the wine when it is red when it giveth its color in the cup, when it moveth "At last it biteth like a serpent, and stingeth

BETTER BY LAW.

gle going on to-day in our country to rescue have long governed a nation, have educated the nation from the tyrannous dominion of it. If the laws have been just, the education Christian education, and 1,000 good Baptist derstand the situation and the motives of wine and brandy, cannot comprehend the in the matter.

eringly. What a blessed day the future before the whole country.

holds for some one when in God's awa time 3. Education is an integral part of our lives, property and liberty of men, the secur-

ity; 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 tity to ideas, to public convictions, to duties, steal to "make men good." Even in this to customs and conduct, and fix in the miserable saloon business, the many punitive statutes that surround this dragon, and to which all consent, are not one of them in- and infamous. A mighty progress has in tended to "make men good," but to hedge this way already been made in this nation in as much as possible its notorious power to against the saloon iniquity. And it is alinjure men and society. All these laws are ready an established fact that the anti-liquor 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 | in turn become a strong power in the culture 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 sin, 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 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 the argument for the crushing out of liquor tyranny by statute; and every single element of this broad argument is a legitimate claim | ment it got inside. for legal enactment.

to Timothy: "The law is not made for a a fanatic. righteous man, but for the lawless and disobedient: for the ungodly and the sinful; for the unholy and profane; for murderers of fathers and murderers of mothers; for manslavers; whoremongers; for them that defile themselves with men; for manstealers, 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 as scarcely to require any statement, still less any argument. Neverthless, a few words on this vital point will not be without profit here.

free country, whether in constitutions or statutes, are an expression of the best consource of authority—authority both moral | Journal. and legal—is great in its power to instruct, to educate and mold the minds, the disposi-As might be expected, in the great strug- tions and habits of a people. The laws that

about the desirability of having education the liquor power, a struggle whose issue will has been good; if unjust, it has been evil, Pa., a few days ago, suddenly stopped and has been good; if unjust, it has been evil, Pa., a few days ago, suddenly stopped and above all so far as the mass of the people are above all so far as the mass of the people are versaries since, notably at Asbury Park, the ple, every cunning fallacy is resorted to by concerned. The Russian peasant believes The latter admitted having taken just one the enemy to lead astray the minds of the in the divinity of the Czar and his absolute glass as a "bracer," and the minister hereunwary, and, if possible, "to deceive the rule; the Mormon, born and reared under upon refused to proceed further with the very elect." One of these fallacies, with an the laws of Mormonism in Utah, is fanatical ceremony, saying he had long ago resolved 1. The importance of the cause demands attempted sober, moral aspect, is the com- in his belief in polygamy and the Mormon never to marry any person in the slightest it. The Baptists of this county have invest- mon declaration that "you cannot make theocracy. The German born and reared degree under the influence of liquor. ed from \$15,000,000 to \$20,000,000 in higher men good by statute." Did we not well un under the free and vast sway of beer, and men and women are engaged in teaching in such pleas, we might for the moment im- justice of restraining this licentiousness agine that they are urged in the interest of which he calls Freiheit und Richt, "Free the 13th of July, 1887, the Secretary of human good. As it is, nobody is deceived dom and Right." The Catholic of the olden State of Illinois issued articles of incorporadays, born and educated under laws that tion to a company at Chicago, to be known Let us look at this allegation. First of all, denied all rights to heretics, believed in the as "The Woman's Temperance Building Asthere is here an entire misapprehension of sacred right of persecution. So also in an sociation," with a capital stock of 10,000 the purpose of statutes. Statutory enact- opposite direction. Those born and reared shares of \$100 each. The purpose is to erect

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 impressible, laws give not only sanction, but what is near akin to and even more than this, sanchearts of men an abhorence of that which the institutions of law have branded as evil 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 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 explain-

ed. The tooth was thus primed, but the toothache went on.

"Clear it out," said others. "How-how?" was my agonized exclama-

"Cleanse the blessed thing out," they told me. I did. I got it inspected, illum-

inated, syringed, fumigated, 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 Mon-After serving as an instructor for thirty-four | crimes against society which the saloon fos- days 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. public affairs. These together constitute I soon felt sold. The results were disappointing, distressing, excruciating. Somehow the certified application lost its virtue the mo-

"Hold a drink of water in your mouth The Word of God is in accordance with and sit on the fire till it boils," urged a all this; it declares in the most distinct lan- knowing one. I began to think this was guage what the object of law is. Paul says the only remedy. At last I took counsel of

"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

"I am ready for the parliamentary cure." It took a strong pull. It was done. The

tooth was gone. So was the toothache. Once more I reflected. Extraction cures toothache. I had never realized this before.

educative and formative. This is so clear 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, All wise legal enactments, especially in a 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 victions and will of the people. They there-hind legs doesn't kick. He is quiet. If a fore in a most solemn and authorative man- man can get nothing to drink, he doesn't ner declare these and fix them in a perma- drink. He is sober. An act of Parliament nent form, as a rule for the guidance of the can make him so. By whitewashing the people. The laws thus become teachers of public-house? Not quite. Sanctifying it men in regard to what in the conduct of on Sundays, in big places only? What, men is good or evil, right or wrong. The then, do you want Parliament to enact? effect of such teaching from such a supreme | Prohibition!-Irish Temperance League

> STOPPED PROCEEDINGS. — A clergyman who had got partly through the marriage ceremony for a young couple at Lancaster,

A TEMPERANCE TRAINING SCHOOL.—On

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

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." Would that this were the spirit of all God's people respecting the unsaved everywhere.

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. In July 28th will be found that of Mary B. Clarke, read at the Eastern Association; in August 4th and 11th, that of Miss Mary F. Bailey, of the North-Western; and in the present issue that of Mrs. C. M. Lewis, of the Western. It will do all good, brethren and sisters, to read and re-read these papers.

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. Sabbath-day, the 24th, will be devoted to religious exercises arranged by the officers or some committee of the Shiloh Church, with which the sessions are to be held; Sunday, 25th, will be used by the American Sabbath Tract Society, and Monday, 26th, the General Conference will finish its business, and so close the sessions. The sessions are to be held at Shiloh, N. J. The best ways to reach there, railroad fares, etc., will be announced in due time.

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. Will those who receive these blanks please see that they are put into the proper hands, and that they are filled out and promptly returned to him Also, if any new schools had been formed since last reports, or if any other schools have been overlooked in the sending of blanks, he will be glad to be informed of the fact, when blanks will be promptly forwarded. It is greatly desired that there be a full report of all schools in the denomination. This cannot be had unless those to whom this notice comes give prompt attention to it.

PROBABLY the most horrible railroad accident ever known in this country occurred on the Toledo, Peoria and Western Railroad, Wednesday night, at Vermillion Creek, two miles and a half east of Chatsworth, in Livingston county, Illinois. The train consisted of seventeen cars, all heavily loaded with passengers on an excursion from Peoria, Ill., and vicinity to Niagara Falls, drawn by two engines. The accident was caused by the giving way of the bridge under the second

this writing there is strong suspicion that this terrible wreck is the work of trainwreckers, 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. It seems almost impossible that human beings could be so bereft of all sentiments of humanity as to deliberately plan such an awful catastrophe for use such an occasion for such a purpose are little better than they who would cause it, and these men were certainly on hand. No human language can fitly portray the blackness of such wickedness.

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. But they who had neglected prep aration until the cry was heard, "Behold the bridegroom cometh," and then went away to get ready, came back and found the door shut. All the difference between having a seat at the marriage feast and being hopelessly shut away from it, is in the alternative-prepared or unprepared. On this principle of success, the student spends years in study, getting that discipline of mind and that power of application which will enable him to meet opportunities with a ready and skillful hand, and even turn adverse conditions into opportunities. God puts before all men the offers of the gospel and the opportunities of a glorious life, but all these will be as nothing to the sluggard in religious matters, for not being ready for opportunities as they come, they pass on and leave him hopelessly in the rear. So will it | we should say, about the same congregation be when the last great day shall come. Christ will say, "Come ye blessed of my Father, inherit the kingdom prepared for elder, the local preacher and a theological you from the foundation of the world," and they that are ready shall enter in with shouts of victory and songs of praise; but to them who are not prepared, there will remain no more opportunity. "Therefore be ye also

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 proclaim truths which were revealed centuries ago. But those old truths are to be preapplied to the wants of men who are to-day what we understand Dr. Robinson to mean by these earnest words:

"Let our expositions be to the times. The prophets spake 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. We not only go into the Egyptian rooms in the British Museum to find illustrations that will help us to understand Exodus, but we take Egyptian mummies into the pulpit and unfold their grave clothes. Now, brethren, let us feel that there are modern Romans in Englishmen, and modern Bereans in Scotchmen, and modern Samaritans in Irishmen, and modern Philippians in Welchmen, and that we have to talk to these about what is taking place in London and Glasglow and Dublin and Llanfairfechan. I suppose I utter the experience of all when I say that we can never preach with comfort and effect until we can connect our sermons, by some link or links with present day matters in which our congregations have an immediate interest."

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. It so happened that the time of The whole train was literally our visit was the time also of the United wrecked, about one hundred and twenty Brethren quarterly meeting, but no conflict persons were killed outright, and twice of appointment occurred. Our people had an

the wonder is that any escaped unhurt. At the evening, so that between the two the old and young, we counted eleven Sabbathhouse 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. The day was most propitious, the sermon was instructive and inspiring, and the baptismal service was a source of great joy to the candidates and the purpose of plunder; but they who would an occasion of pleasure to all who witnessed it. 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; and the Lord's Supper the symbol of the body and blood of Jesus which is the life of all true believers. After this service, the young ladies, who were baptized in the morning, were welcomed to the privileges of the church by the right hand of fellowship, and the Lord's Supper was administered. It had been a long time since company, and it was evidently a feast, to the congregation at both the morning and many of these were Sabbath-keepers, but, so far as we could learn by inquiry, we judged were First-day people; and, judging by the done? number who partook of the Lord's Supper, it would appear that not more than half of those who were Sabbath-keepers were members of the church.

In the evening we attended the services of the United Brethren, at which were present, which attended both of the day services. The meeting was conducted by the presiding student, the latter preaching a very practical sermon from the words of Agrippa to Paul, "Almost thou persuadest me to be a Chris-

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 were being revealed to the world through have an appointment for them to preach in them; preachers to day are called upon to one of the churches. As our people have no Sabbath services of their own, except occasionally, and then in some private house, and sented in the living language of to-day, and as some of these people attend one or the other of the churches of the place on Sunday, living, thinking and acting their part in the | and help support the services of that church, grand drama of life. To bring the truths of | it was expected that an arrangement would the Bible into the lives of the men of to-day | be made for one of us to preach in the evenis the great work of the preacher. This is | ing in the church whose services our people here attend; but for some reason, best known to himself, the pastor preferred to occupy his own pulpit Perhaps, being a new man on this field, he did not fully appreciate all the facts in the case. Be that as it may, we determined to go with our friends and hear the pastor's sermon. We found him in the midst of a series of discourses on the life of David. This evening he spoke of David's experiences when fleeing from the enemy of Saul, and drew from the whole chapter the doctrine of God's providential care over those who trust him. We were not a little amused at the preacher's effort to bring the Sunday question into notice. Speaking of David's taking refuge in the tabernacle, he said that it was on Friday and the Sabbath was approaching, and that David knew the regard of the people for the Sabbath would be a safeguard against molestation during its hours. He urged that it would be well if people nowadays had more of the old-time reverence for the holy day. The thought was clinched with this remarkable utterance: "They ran no Sunday trains on the Sabbath, in Palestine!" No one, certainly, can dispute the truth of that

eves over it for a kind of summary of what we have seen. From Alden village to the the Scribe and the Don went up, leaving meeting-house at Rapids is about twenty the ladies in their "carriage" the while. miles, with the village of Akron lying mid- | Well, we found out the stories were all true, way between the two points. Three Sabbath- the house was full, the landlady had recently keeping women live some two or three miles died, and the landlord was not himself for from Alden, and the members at Rapids are grief and worry, and the house was said to scattered, some of them being four, five or be closed to guests. It was discouraging, that number were seriously injured. From appointment for 11 o'clock, Sabbath morn- six miles away from the place of meeting, so but we told our tale, and presented our letthe descriptions that are given of the way ing, and again for 4 o'clock in the afternoon. that between the extra limits, north and ter. The landlord looked it over and then in which the heavily freighted cars were The United Brethren had service at 2 o'clock south, the distance is twenty-five to thirty at us. We did not know but he was going After calling on our friends, including

Hill-House did in a similar case, many years keepers; at Akron there are nine; and at the ago, when Watch Hill was young. A young Rapids, from twenty to twenty five, making man from the city came with a letter of ina little more than forty in all. Some of troduction from an old friend. He inquired these are devoted Christans and faithful ob- for Mr. Nash, and was told that he would servers of the Sabbath, while others, it is to probably find him in the kitchen. So to the be feared, are not so much engaged in the kitchen he went, and there seeing a very service of God as they should be. There are | plainly dressed man in his shirt-sleeves cook. no regular appointments at the Rapids for ing blue-fish, he took him for the cook, and either church or Sabbath-school. There are asked him if Mr. Nash had been there? "I young people here, and some grown people whose hearts and lives have never been consecrated to the service of God, and all very from Mr. —" handing out the letter. Mr. much need the faithful ministrations of the Nash took it, looked it over, opened it, read Word of God. If all these points could, in | it, looked it over and read it again, and then some way, be united, and if all the people | handed it back with the remark, "I guess would do what it seems they might to sup- | you better keep it, I havn't no use for it!" port regular appointments at the three prin- | The landlord of the Ocean View House did cipal points, in some regular order, it seems | not do that, but remarking that he didnot see to us that this interest might yet be saved to what that letter had to do with it, handed it the cause of truth. As it is now left, it is to us. Sure enough, it didn't have much to only a question of time when it shall become | do with the present matter. It was about entirely extinct. At Alden, we believe, a some business, and we were not mentioned Bible-school service is held on the Sabbath in it. But it served our purpose. We were at a private house, and occasionally Miss made welcome to what there was. But first Mate Saunders reads one of Pastor Tits- it seemed as if we must all sleep in one room. worth's sermons. Some of the Alden people in two beds; but having set out to accommo. are members of the First Alfred Church.

If several of our ministers, living at Alfred and vicinity, could arrange to hold quartely, bi-monthly, or monthly meetings on this field | nature to accept a lounge in the parlor, or this privilege had been enjoyed by this little much good would come of it. For example, sit up all night, when he should come in a meeting of two or three days, including Supper was over, but another was gotten for some at least. About fifty persons made up the Sabbath, might be held at each visit, our accommodation, and everything posible partly at Alden, and partly at the Rapids. afternoon services. Being strangers to most | It would not be much of a tax upon any man of them, we could not easily determine how to hold such a meeting once a year; and if all day with the toothache, but they said it four or six men should join in the arrangement, quarterly, or bi-monthly meetings that nearly or quite one-half of this number | would be provided for. Why may it not be

Lommunications.

FLITTING 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. But we were told at the station that the house was closed, the landlord was crazy, that the "Sanitarium" was much better and nearer, so that we could easily walk to it; and there was a

boy there who was very anxious to show us the way to the Stanley Hotel, also nearer What we should have done we scarcely know, had not the "conductor" come to our aid, and informed us that he had found a boy with a cart which might answer for the ladies and the baggage, if the gentlemen could walk. Here was luck; we accepted without hesitation, and having found the cart by the aid of the conductor's lantern, we tumbled in the baggage, fortunately only some hand-bags. But how should we get the ladies in? This did not long remain a doubt, for the Scribe, remembering the illustrious example of Sir Walter Raleigh, promptly putting one knee into the damp sand, presented himself for a step ladder, by means of which the ladies were soon aboard, some sitting on the single seat, and the others on the baggage.

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. Arrived at the hotel grounds we met a man whom we asked if we could find accommodations. "Possi bly you may, but I couldn't," was the reply. Having now visited this field, we cast our Well, we could try, and had we not a letter of introduction from our mutual friend? So

guess that's me!" said the suppossed cook. "Then I 've a letter of introduction to you date us, the landlord stopped at no half-way measures. The room of one of the boarders was confiscated, depending upon his good under the circumatances was done for our comfort. Poor El Bah had been suffering was too late to find a dentist that night. So with what palliatives we could muster, with the help of a kind old lady among the boarders, she prepared to grin and bear it until morning. Some of us went out on the wharf to see the mullet feed, by their phosphorescent light. These are not the same kind of mullets the old Romans so prized that they frequently paid as much as \$200 to \$300 for a good specimen, for the table; and when obtained they exhibited it alive to the guests before sending it to the cook. If they were, one might make a fortune in a night, provided old Romans enough could be found to purchase the catch. These mullets are not much prized for food, except by alligators. who will eat them when they are hungry, though they much prefer a succulent young darky. They—that is the mullets,—come to the shore to feed at night, and the noise of their chomping and splashing, as they search for their food in the sand, can be heard many rods. 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. A high forehead, black hair and whiskers, transparent skin, thin frame, sunken chest, shining eyes, and soft kindly voice, inspired a confidence which the sur roundings could not, and so when he advised against extraction, we assented, and took instead a little extract in a bottle. Leaving a quarter, we returned to our quarters for breakfast. It was not the landlord's fault that this was not the best—it doubtless was the best the darky cook knew how to prepare. After it was over, we had a carrige and proceeded to see the town, and make some calls on our friends.

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 Daytons, 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. "Because, you see, folks who come never go away, but fill the town so full there is no room for others, and that spoils the rairoad business!" We saw little evidence of that state of things, however. Back of the main street a new and spacious avenue has been laid out, but it is not yet free from trees. Several new buildings are going up, among them the residence of Mr. Wm. Langworthy, of Potter Hill, R. I., which would do credit to any fashionable watering place. Flowing wells, as in many other parts of Florida, are not uncommon.

dashed to pieces, and piled upon each other, in the afternoon, and again at 8 o'clock in miles. Of those whose post-office is at Alden, to do as our old friend Nash of the Watch Eld. Babcock, who was not at home, and

seeing the church and the gra ers, we drove to "Smith's orange plantation, a few mi located where was a palmette ground seems well adapted Smith received us cordially, his orange and lemon trees, "late oranges" which do not best until July, and permitte the blossoms we wanted. not like to pick blossoms for the yield of fruit, but he sa He thought if half the blosso off, the trees would bear n fruit. He said also that so l get \$1 50 per hundred for wanted no better agricultura orange culture.

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

NUMBER II.

BY REV. THEO. L. GA

"Remember the Lord afar off. come into your mind." Jer. 51: That is a beautiful picture God's cause, given in the fi chapters of Nehemiah, wh prophet, though exalted court, sought so earnestly Israel and Jerusalem. The open for him to gain great he ing the cause of his father himself to the kingdom of the of his brethren in captivity lem, and chose to stay in Ba went to rebuild the walls of did plead with the "covenant "day and night, for Israel" of his father's sepulchre."

Again, you see another suc sixth of Daniel, where this o God prayed three times a day dows open toward Jerusalem.

These children of the Bab ity cherished the command their ancient prophet, to come into mind." They ku and power of prayer, and d "night and day," to "pray f Jerusalem." How cheering t then a man in Babylon, w Babylon. Such keep themse ted from the world," and nev on the faith of their father worldly advantage. Now it of loyalty to their God, and soul and prayer for his caus possible for them to build u down wall of Jerusalem. built up by those who pray Then let me entreat each men

beloved Israel, to 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 bl made clear by the history of regard to this matter. Elij God gave him victories. T cient Jerusalem were not rel people prayed "day and end. The Holy Spirit came church, when they were " one accord in prayer." An Prosper in spiritual things, bership fail to bear its intere of grace upon the wings of change would come over som if each one of all the memb to pray in real earnest for t

PENTECOST WOULD CO and the "power from on hig ly be felt. The whole chur sweetened by the holy infl tions would be overcome. I disappear. The spirit of give place to the spirit of

It is by no means unc church members complain state of the work in their ow church is dead enough," the pastor is blamed for it, and cism passed regarding his the people. Each one of ones who try to do duty in is berated in turn, by these c seem to be wishing for something to make things l they do bewail the langu Zion | Now what is needed thing else is for these people House did in a similar case, many years when Watch Hill was young. A young from the city came with a letter of inction from an old friend. He inquired r. Nash, and was told that he would bly find him in the kitchen. So to the en he went, and there seeing a very y dressed man in his shirt-sleeves cookue fish, he took him for the cook, and him if Mr. Nash had been there?I. that's me!" said the suppossed cook. n I 've a letter of introduction to you Mr. —" handing out the letter. Mr. took it, looked it over, opened it, read ked it over and read it again, and then d it back with the remark, "I guess etter keep it, I havn't no use for it!" andlord of the Ocean View House did that, but remarking that he did not see that letter had to do with it, handed it Sure enough, it didn't have much to th the present matter. It was about business, and we were not mentioned But it served our purpose. We were welcome to what there was. But first ned as if we must all sleep in one room, beds; but having set out to accommois, the landlord stopped at no half-way res. The room of one of the boarders onfiscated, depending upon his good e to accept a lounge in the parlor, or all night, when he should come in. er was over, but another was gotten for ccommodation, and everything posible the circumatances was done for our rt. Poor El Bah had been suffering y with the toothache, but they said it oo late to find a dentist that night. So what palliatives we could muster, with elp of a kind old lady among the boardne prepared to grin and bear it until ng. Some of us went out on the to see the mullet feed, by their phosscent light. These are not the same of mullets the old Romans so prized they frequently paid as much as \$200 0 for a good specimen, for the table; and obtained they exhibited it alive to tests before sending it to the cook, ey were, one might make a forn a night, provided old Romans enough

e heard many rods. morning came at last to El Bah. and her determined to visit a dentist before fast. They said it was only a "block half," but we found their blocks were nt on a liberal scale. When we had what seemed to us a mile, we came to ace where it was, but it wasn't there. ier "block," and we found him at break-There were no signs of a dentist's office, ter waiting a while he came in, seated h in a rocking chair, and producing a oard box of tools, he proceeded to inate. A high forehead, black hair and ers, transparent skin, thin frame, n chest, shining eyes, and soft kindly inspired a confidence which the surings could not, and so when he advised t extraction, we assented, and took d a little extract in a bottle. Leaving a r, we returned to our quarters for ast. It was not the landlord's fault his was not the best—it doubtless was st the darky cook knew how to pre-After it was over, we had a carrige roceeded to see the town, and make

alls on our friends.

be found to purchase the catch. These

s are not much prized for food, except

gators, who will eat them when they

ngry, though they much prefer a suc-

young darky. They—that is the

ts,—come to the shore to feed at night,

ne noise of their chomping and splash-

s they search for their food in the sand,

scattered along the Halifax River, which m of the sea cut off from the ocean by of sand. This strip of sand is so high he ocean cannot be seen from Daytons, hstanding the name of our hotel would e to suppose it could. It is larger he average Florida town, and promises w rapidly since the advent of the d. Mr. White, the president of the nd our kindly conductor, said it was anest town to run a railroad into in orld. "Because, you see, folks who ever go away, but fill the town so full no room for others, and that spoils road business!" We saw little eviof that state of things, however. Back main street a new and spacious avenue n laid out, but it is not yet free from Several new buildings are going up, them the residence of Mr. Wm. Langof Potter Hill, R. I., which would it to any fashionable watering place. g wells, as in many other parts of are not uncommon.

tona, is a toney town by day, if not by

Returning to the hotel for dinner, we took without any special adventures worth record-G. H. B.

BY REV. THEO. L. GARDINER.

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

of his father's sepulchre."

dows open toward Jerusalem.

Jerusalem." How cheering to find now and then a man in Babylon, who is not of Babylon. Such keep themselves "unspot- wife, husband, child or neighbor, ted from the world," and never go back uppossible for them to build up the brokendown wall of Jerusalem. Zion is always built up by those who pray for its welfare. Then let me entreat each member of our own beloved Israel, to

REMEMBER THE CHURCH IN YOUR PRAYERS.

It is clearly God's own plan, that blessings shall come upon his people in answer to prayer. And whoever fails to fulfill the conditions, has no right to claim the blessing. This is made clear by the history of the church in regard to this matter. Elijah prayed and God gave him victories. The walls of an cient Jerusalem were not rebuilt until God's people prayed "day and night" for that end. The Holy Spirit came upon the early church, when they were "continuing with one accord in prayer." And no church can Piosper in spiritual things, where the membership fail to bear its interests to the throne of grace upon the wings of prayer. What a change would come over some of our churches if each one of all the members would begin to pray in real earnest for their upbuilding.

PENTECOST WOULD COME AGAIN and the "power from on high" would quickly be felt. The whole church life would be sweetened by the holy influence. All frictions would be overcome. Differences would disappear. The spirit of criticism would give place to the spirit of brotherly-kind-

It is by no means uncommon to hear church members complaining of the low state of the work in their own church. "Our church is dead enough," they say; and the pastor is blamed for it, and some sore criti-

seeing the church and the grave of Dea. Rog- just ask them if they ever go to prayer meet- Mrs. Greeley, at Marion. Whatever his eneget \$1 50 per hundred for his oranges he vows, and signed the same covenant, and be of the party. wanted no better agricultural business than | their responsibility is the same. Now suppose all of these should

BEGIN AT-ONCE TO PRAY arrived in time for a good square meal, of soul night and day, as did Nehemiah for ferent they would feel about Zion. How differently would they act. And what an by his absence. influence they would exert over others to become loyal also. Let Jerusalem come into your mind when the hour arrives for prayermeeting: 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 That is a beautiful picture of loyalty to each one in the pews should remember Je-God's cause, given in the first and second rusalem in the closet before starting for chapters of Nehemiah, where the captive church? Oh that we whom God has placed prophet, though exalted in the Persian upon the towers of Zion could feel when we court, sought so earnestly the welfare of come before our congregations that every Israel and Jerusalem. The way was wide one of the membership, present or absent, open for him to gain great honor, by desert- had prayed earnestly for God's blessing uping the cause of his fathers, and joining on the service, and had come to worship of his brethren in captivity forgot Jerusa- others, and the welfare of the church. And did plead with the "covenant-keeping God," the sermon, what a help it would be. The "day and night, for Israel" and "the city good influence of many a sermon has been spoiled, and the good seed has been snatched Again, you see another such picture in the away from some hearts, because God's peosixth of Daniel, where this other servant of | ple fail to follow it up with their moral sup-God prayed three times a day, with his win- | port, and with their prayers. It is strange These children of the Babylonian captiv- out of mind after the benediction is protheir ancient prophet, to "Let Jerusalem | you go out from the preaching service. A come into mind." They knew the worth | careless, or critical remark about your brethand power of prayer, and did not forget, ren, or the sermon, may quench the little "night and day," to "pray for the peace of spark the the word has kindled in the heart of your child, or your neighbor. If the sermon has seemed appropriate to the case of

FOLLOW IT UP WITH YOUR PRAYERS, on the faith of their fathers for any mere | that God may bless it unto their salvation. worldly advantage. Now it was this spirit I once read of a pastor who seemed to be of loyalty to their God, and this burden of disheartened. His preaching did not seem soul and prayer for his cause that made it to be with power, as in former days; Zion languished and the people bemoaned it. Some of them visited him to know the cause. He frankly acknowledged it all, and was greatly pained to think it was true. "But," said he, "I know full well the reason why it is so, I have lost my prayer-book." This greatly surprised them, for they had never seen him use any. Whereupon he explained that his prayer-book was the prayers of his people. When he became conscious that these

were being withheld, his own courage failed, and he was shorn of his strength. God pity the church whose members forget to pray for the pastor. God pity the church when members do not pray for each other. Ob brethren of our own Israel, do cherish the interests of the church, and "pray for the $power \ of \ Jerusalem."$

SHILOH, N. J., Aug. 1, 1887.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, Aug. 12, 1887.

The welcome and decided change in the weather predicted by the Signal office, to 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 sunbaked town. The strain has been too much for the President, however, and he finds that he cannot wait for October and his western trip until he leaves Washington and his excism passed regarding his failure to arouse ecutive duties again, so he has made an enthe people. Each one of the few faithful gagement with Senator Kenna, of West Viris berated in turn, by these critics, who always some time this month, to some one of the seem to be wishing for "some revival or many beautiful fishing streams in West Virsomething to make things better." Oh how ginia. It is said that on his return from

ers, we drove to "Smith's Grove," a fine ing. "If so, do you ever take an active mies may say of Mr. Cleveland, they must 15. After the sermon, Bro. Harvy Marble orange plantation, a few miles out. It is part? Do you ever pray for the church? unite with his friends in declaring him the gave his Christian experience, requesting baplocated where was a palmetto grove, which Do you pray for the brethren who are act- best of sons-in-law. His devotion and consid- tism and church membership, which request ground seems well adapted for it. Mr. ive? Do you pray for your pastor, that eration for Mrs. Folsom, the mother of Mrs. Smith received us cordially, and showed us God may bless his efforts? Do you pray at Cleveland, is as exceptional as it is admir- us that 46 years ago God, for Christ's sake, his orange and lemon trees, gave us some all? What do you do to help the church able, and will win for him the esteem of all forgave his sins; but the duty of baptism "late oranges" which do not come to their arise?" It is a significant fact, that such women at least, though the men, controlled had been neglected these many years. With best until July, and permitted us to pick all | complaints usually come from those whose | by the ancient prejudice against mothers-in- | much feeling he said: "For these 46 years the blossoms we wanted. Some people do piety is at a very low ebb. Moral drones, law, may look upon his conduct as a weaknot like to pick blossoms for fear it will hurt who expect to receive the blessings of the ness. The President's journey in October tance. I have tried to do right, but I have the yield of fruit, but he said it helped it. hive, without adding anything to its store. will extend no further west than Kansas He thought if half the blossoms were picked | Such members seem to forget that they are | City, and no further south than Atlanta. off, the trees would bear more and better equally bound with the others to work for Ga., but he will include Mobile, Ala., in the fruit. He said also that so long as he could the good of the church. They took the same route. Several members of the Cabinet will

Governor Robert McLane, of Maryland, is in | their gratitude that husband and father was Washington on a leave of absence from his ready to take this step in following his Savthe 2 P. M. train back to Palatka, where we for the church and the pastor, with a burden post of duty at Paris. He called upon the jour. We then repaired to the water near President and at the State Department | by. Brother Marble had not been able to Jerusalem. What a change would immedi- | Wednesday. It is said that Minister McLane's | attend church for the past five months, havately come over their own hearts. How dif- return to the United States is to look after ing been very sick, and as his friends feared, his private interests, which have suffered nigh unto death. The burden of his mind

> 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. It commands a fine view of the city and surrounding country. It is the New York Senator and grand jurist's intention to increase his property by the purchase of several hundred additional acres, and to erect a handsome country house near the seat of government. His eldest son will be in charge of the property.

A complete report of the methods of conhimself to the kingdom of the world. Many | with a burden of soul for the salvation of | ducting work in the Treasury Department, has been prepared for the Senate Committee, lem, and chose to stay in Babylon, when he then if we could only know that all would who are investigating the methods of the went to rebuild the walls of Zion. How he have the welfare of Jerusalem in mind after several departments. Secretary Fairchild will present his report to Senator Cockrill, the Chairman of the Committee, imediately 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 Attorhow quickly the world crowds the church ney General Garland is on his native heath at Little Rock, Ark. He is also a disciple ity cherished the command of Jeremiah, nounced. Be careful, my brethren, when of Isaac Walton, and when last heard from he was preparing to go on a long fishing jaunt on Ouachita River. The piscatorial art is not the sole property of this administration, for it was the sport and pastime of the preceding, as well as the present one. We all remember how keen a follower of the rod the late much lamented and genial President Arthur was. Indeed there is a "fascination frantic" in that delicious but indescribable sensation that the nibbling of a fish at the end of a line gives, to which politics and ambition cannot compare.

> 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.

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. His services have been efficient and he has merited the promotion. His name is Francis La Flesche, and he often acts as interpeter for the government.

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. At the War Department, the recent purchase of a pair of horses for the use of the Secretary of War, has caused a lively discussion between the two authorities. The officers of the War Department insist that the orders of the Secretary and President must be obeyed. On the other hand, the second Controller, Mr. Butler, says that orders from a superior, that are in direct contradiction to take place on Sunday, arrived on schedule a statute, cannot justify a disbursing officer in making a wrong disbursement of public money. The horses it seems were paid for out of a wrong appropriation. Hence the con-

Home Mews.

New York.

LINCKLAEN CENTRE. Sabbath-day, August 6th, was one of unusual interest to us as a church. The morning dawned cloudy and dismal; soon the rain ones who try to do duty in prayer-meeting ginia, to go with him on a fishing excursion 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 something to make things better." Oh how they do bewail the languishing state of Now what is needed more than anything else is for these people to have a revival in their own hearts first of all when the seasons have a large of the seasons have a large of the seasons have a large of the seasons have a revival to minister of foreign affairs, that France name that could be desired. The services had that on his return from that could be desired. The services had a date for the evacuation by France of the county of Allegary been changed from the forence a Farnum, surrogate of the county of Allegary been changed from the forence a fact of the evacuation by France of the county of Allegary been changed from the forence a fact of the evacuation by France of the county of Allegary been changed from the forence a fact of the evacuation by France of the county of Allegary been changed from the forence a fact of the evacuation by France of the county of Allegary been changed from the forence a fact of the evacuation by France of the county of Allegary been changed from the forence a fact of the evacuation by France of the county of Allegary been changed from the forence a fact of the evacuation by France of the county of Allegary been changed from the forence a fact for the evacuation by France of the county of Allegary been changed from the forence a fact for the evacuation by France of the county of Allegary been changed from the forence a fact for the evacuation by France of the county of Allegary been changed from the forence a fact for the evacuation by France of the county of Allegary been changed from the forence a fact for the evacuation by France of the county of Allegary been changed from the forence a fact for the evacuation by France of the county o their own hearts first of all. When bring his wife home, who, with her mother of baptism. A large audience gathered, and in regard to Egypt and as to the neutraliza-You hear them wailing thus over Jerusalem, and aunt, is still the guest of General and we listened to a very good and appropriate tion of the Suez Canal.

sermon by Bro. Swinney from Matthew 3: was granted by a unanimous vote. He told I have followed the Saviour at a great disenjoyed 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." His wife and seven of his chil-The United States Minister to France, ex- | dren were present and spoke, expressing

and of his friends was that God would spare Senator Evarts, of New York, has recently him to do this duty. Their united prayer was heard and answered. He was now quite | sure to speak in some such unnatural way as emaciated, and as he was led into the water he walked weak and tottering, but as he arose from the liquid grave there was a serene smile on his face, he stepped from the water firm and strong. Because of his feeble health it was thought best to receive him into the church at the water. Accordingly the pastor met him at the edge of the water and extended to him the right hand of fellowship. This was followed by the audience giving him the hand of welcome, interspersed with singing. Brother Marble stood and shook hands for nearly twenty minutes, frequently giving expression to the joy and peace in his heart. We are hoping and praying that the example of this brother, now past 67 years of age, will stimulate others to prompt and earnest service.

> Pray for the prosperity of Zion on this PERIE RANDOLPH BURDICK.

Condensed Aews.

Domestic.

The Beecher memorial fund now amounts

The net earning 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 tombs, New York, awaiting trial for murder. There are also three convicted murderers in

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.

Mayor Sutton, of Wilkesbarre, Pa., nineteen councilmen and the street commissioner have been arrested, and are now held in \$300 bail each for failing to keep the streets

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 Howard.

The imports of foreign goods at the port of New York for the month of July were nearly \$39,000,000. In only three instances in the history of the port did the July imports exceed this amount. The gain is very largely in free goods, the total of which was nearly eleven and a half millions in merchandise and over two millions in specie.

Willis McDeamon, a school teacher near Babatta, Jackson county, Tenn., recently found his school-house guarded by a mob who refused him admission on the ground that he was a Prohibitionist. McDeamon opened another school. The anti-prohibitionists installed a new teacher and the pupils divided according to the parents' views on the

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. Nobody was seriously hurt. After an hour's delay the balance of the train went on. At Newburg the engine ran off the track, but did no damage. At Washingtonville a freight train was recked just before the excursion train arrived. The latter went by on a switch. Three narrow escapes in a twenty-five-mile

Foreign.

It is reported that Prince. Ferdinand has arrived at Turnervain, and will go from there to Tirnova, where the oath of office as Prince of Bulgaria will be administered to

Le Paris announces that the English government has requested, of M. Flourens, minister of foreign affairs, that France name

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, Mile. 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 impris-

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. If the national league were proclaimed, secret meetings would be held.

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 will give evidence of his character. It is hard work for a hypocrite to be natural in public. There will be something about the tone of voice, the manner of his speech, and his gestures, which indicate that he is an actor, that is, a hypocrite.

We once heard a person read an essay in public, and from beginning to end there was probably not one natural tone in the voice of the reader. We have known public speakers who, when they commenced to address an assembly, pitched their voice on an unnatural key; perhaps not loud, but simply affected, and who would go through their speaking or praying in a tone of voice such as neither themselves, nor any one else, ever used in ordinary and unconstrained conversation. They have learned this of some one, or they have adopted it, or invented it. And so, instead of talking what is in them, they palm off these unnatural tones and empty affectations upon people.

Sometimes there is a pious whine, sometimes a hypocritical pathos, and sometimes 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.

If a man is a man he will speak what is inside of him, and it will come from his heart and reach the hearts of others. If he is a mere echo, repeating and imitating others, then his tones and gestures will show it, and if he is a hypocrite, then, of course, his hypocrisy will appear in his voice, as well as

other things. Experience and observation both warn us to beware of the man, and especially of the preacher, who talks in an unnatural voice. The probability is there is something wrong there; and sooner or later it will be likely to show itself. Let Christian men learn lessons of sincerity and honesty of heart and life. and especially let those who undertake to speak to others say what they have to say in a simple, natural manner, and when they

EXCAVATION OF SYBARIS.

are done, stop.—The Common People.

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. It is scarcely possibly to overestimate the archeological interests of this undertaking. The splendor of Sybaris and the luxury of its citizens have passed into a well-worn proverb; and the fact that it was suddenly destroyed at the moment of its utmost prosperity points with absolute certainty to the richness of the mine which awaits the spade of the explorer. From the hour which the victorious Crotoniats turned the course of the river Crathis in such wise that it inundated the city and buried its ruins under torrents of mud and debris, Sybaris and the surrounding district became a desolate and pestilential swamp, frequented only by herds of buffaloes, and inhabitated only by a sparse, sickly population. The events took place 510 B. C., at a time, consequently, when Greek art had reached a most interesting stage of development. It is to be hoped that the Italian Government will approach this important undertaking in a liberal spirit. Sybaris is the Olympia of Magna Græcia, and its ruins are imbedded in a very similar deposit of alluvial mud. We know how little that mud has injured the precious fragments excavated at Olympia by the German Commission, and it may be confidently expected that Sybaris will yield an enormous archæological treasure in as good condition. -S: W. Presbyterian.

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

D. R. STILLMAN. Administrator. ALFRED CENTRE, Feb. 21, 1887.

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 century of the Christian era. It is as if the stupendous preparations of centuries had culminated in throwing open to the evangelizing influences of Christianty 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 greatest barrier to its onward progress is now found in the lukewarmness, selfishness and indifference of professed Christians, who, although enjoying the benefits of Christian civilization, forget their obligation to the Author of their salvation, and go on selfishly using and hoarding the maniprecious souls, now sitting in heathen darkness, for whom Christ died, who might be saved through their instrumentality. Wherever a devout missionary spirit obtains, and consecrated, self-denving effort is put forth. there the work moves forward.

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. This is the crisis, for never in the history of "This hour is the turning point in history. not involved in this peril."

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 and shake herself from the dust of worldli garments of righteousness. The Saviour calls; let every church and every individual member respond. Let rich and poor, old and young, bow low at his feet, and receive at his hand a fresh baptism which shall lead them to make joyful sacrifices that the blessmove rapidly forward to its grand consummawe may have a hand in this noble work of evangelizing the nations. With what gratitude of heart do we to-day call up before us those choice spirits—the pioneers of missionlove for souls, consecrated their life to the the foundation for our missionary enterpises, have bequeathed to us a far richer legacy than that of gold, or silver, or precious stones, a legacy which, if we are true to our trust, will go on accumulating the true richesthe wealth of souls saved and crowned with eternal life. We should blush with shame to provide for the perpetuation and enlargement of these missionary enterprises. A crucial time has come to us. Shall we gird our-

his bidding.

turning point in the church's history. What out the length and breadth of this denomination, that there might be a general, personal coming up to the help of the Lord in so rapidly written as in this, the nineteenth While another Conference year is rapidly Foreign Missionary Society was organized. tematic mode of contributions?

> 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? Shall we not come forward with loyal hearts | been blessed, a glorious inspiration has fallen and open hands, and do with our might what we now find to do?

. 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. An eminent divine, in a recent address on foreign missions, pays this handsome tribute to woman's work: "Istand amazed before the revelation of the last decade, as to how women may help Christ's kingdom come. fold gifts of this bounty, and neglect the What unused and unguessed resources have been lying hid, which this woman's of their hands, many a strange tongue is enwork for women has called out of their secret places and sent on missionary errands around the world! It is the dawn of a new day, and there scarcely has been a brighter one since the angels made the Judean air jubilant | beginning is a manifestation of the divine with melody at the birth of Jesus. It looks, after all, as if the strategic point in the I am with you alway." And it is ever thus, warfare for the world's conversion to Christ were the heart of women. That won, and the family is won, and down goes heathen-

a band of earnest, Christian women were render more efficient aid to the cause of misawakened by the Holy Spirit's influence to sions, the General Conference constituted missions have such opportunity and such their grave obligations and wonderful opportunity and such their grave obligations and wonderful opportunity and such their grave obligations and wonderful opportunity. peril confronted the church of God." . . . | tunities. Although the missionaries of vari- | erly belongs to us is already well in hand. A ous boards had done much to enlighten the medical mission, and a girl's boarding-school The crisis in missions is found in the peril of | heathen by preaching the gospel, teaching a | are established in Shanghai, China, which failure. These open doors demand immedi- pure Christianity, and translating the Script- are doing efficient work the need of ate entrance and occupation. Delay is not ures into heathen languages, yet the citadel which is imperative. The gospel cannot only danger, but disaster." . . . "What of pagan lands, the home, had not been take root in heathen soil till it is introduced shall we do? This crisis is upon us. There reached, on account of the peculiar customs into heathen homes. Who can estimate the is not a Christian church or disciple that is of those countries in secluding their women value of a Christian home in a heathen land? in zenanes and harems, entirely unapproach- It carries with it far more than the simple Remembering our own financial condition, able by the outside world. Millions of pre- instruction of a few little girls in the Bible; do not these burning words come to us with | cious souls for whom Christ died were im- | 1t means also a thousand influences breathed grave meaning? Should they not arouse eve- | prisoned within those dark walls, and left to | from every action and word from a missionry Christian to commence at once a re-adjust- | perish in hopeless ignorance of immortality | ary woman, whether married or single. One ment of finances, and not only to contribute or a Saviour's love. It was found that in hundred and fifty million Chinese women and to the Lord's treasury the tithe which belongs order to reach these homes, a special work girls are under the yoke of idolatrous superwas needed; that this work must be done by stition. Children are trained in heathen women, and very largely by single women, unencumbered by family cares. But grave nobler work could be undertaken than to in this hour of need and peril. Never in the difficulties stood in the way of carrying out rescue them from these unholy influences, history of the donomination has there been the plans of these godly women. Not only and instruct them in the principles of Chrissuch a manifest call to the church to arise did the diffiulties to be overcome on heathen ground confront them, but they were warmly | remembering that those so educated will, in ness and selfishness, and put on the holy opposed by good men, officers of mission boards, on the ground that a woman's society would divert the interest which properly belonged to the already organized societies, and would thus prove a vital injury to the cause of missions generally. But these ladies, fully believing they were divinely ed work of evangelizing the nations, which called to the work, moved steadily forward he commenced by offering himself a living in the preparations of enlisting the interest sacrifice, and committed to his disciples to and co-operation of a number of women of complete, may not be retarded, but may various denominations, and in 1861 obtained cry has come to us, "Send us help, or the a charter for a society to be known as the tion. . What a blessed privilege is ours, that | Woman's Union Missionary Society of America. Four consecrated young ladies volunteered to go forth as the first fruits of this new-born enterprise. The great Head of missions went before them. The longary effort in the Seventh-day Baptist established prejudices of centuries gradually denomination! Those men and women of | yielded to the benign influences of the goskeen spiritual vision and broad Christian pel, and many precious souls were reached culture, who, fired with holy zeal and a great | in the prison chambers of their pagen homes, and listened with glad surprise to the story work, and, with self-sacrificing devotion, laid of a Saviour's love. Year by year, re-enforcements were sent by this society, and so brightly shone the fact that woman was God's chosen instrumentality in this import- time comes a suitable person will offer her ant department of missionary labor, that the bitterest opposers gladly acknowledged the wisdom of the movement.

This union society established the feasidid we prove recreant to our trust, or cease bility of organizations by women, and after a few years of successful work it was believed that denominational societies would greatly evangelical church, who wished to send a enhance the interest by bringing more Chrisselves to meet it? or shall we shrink back like tian women into co-operation. On the first cowards and allow the opportunity to pass? Tuesday in January, 1868, about forty ladies

forever. What we do must be done quickly, was as follows: "Grateful for living in such or we shall never do it at all. God will give an age, and in view of the sublime possibilithe work into other hands more ready to do | ties of the hour, we will by sympathy, prayer | sionary and Tract Societies. Suppose we labor and contributions, band together and Here is where we stand to-day, at this engage in the blessed work of giving the 'bread of life' to the perishing." A resolushall we do? Oh, that some tongue of fire tion was offered to form a society "co-opermight reach and arouse every heart through- ating with the American Board in its several departments of labor for the benefit of our sex in heathen lands." This was adopted by a rising vote, and on the ensuing week, at this hour of the church's need and peril. the same place, the New England Woman's passing and such golden opportunities open | The Presbyterians, Methodists, and Baptists before us, a depleted treasury stares us in the soon fell into line, and other denominations face. Is it not time to awake to a more sys- followed, and to-day there is scarcely an evangelical denomination that has not its Woman's Board of missions.

This exercise of woman's talents has developed a latent power and ability hitherto unknown, and while heathen women have 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. Those who carefully read the reports of women's boards can but feel that the women of America are standing upon holy ground, that the footsteps of the world's Redeemer go before, breaking the bolts and bars of predjudice and opening the doors of zenans and harem to their beneficent influence. Many a wilderness blooms under the culture riched with the story of the gospel, many a child has learned to sing the songs of Zion and lisp the name of Jesus. The rich blessing which has rested upon the work from its very presence, a verification of the promise, "Lo, when the command to go and evangelize the nations is heeded, a heavenly benediction rests upon the work.

Believing that the ladies of the Seventh-A little more than a score of years ago, | day Baptist denomination might, in this way, rites from the dawn of reason; and what tianity during the plastic years of childhood, time, take their places in the home and become the educators of the next generation? The leaven of the gospel hidden in the heart of a little child is potent for good and often brings about changes which all other agencies have failed to accomplish. It is an important work which our missionaries in China are doing. Weary and over-burdened, they are straining every nerve to sustain the work committed to them. Again and again the mission will suffer." And now Mrs. Davis the quiet country and the noise and bustle of multitude of errors, by setting them to appeals to us through the Woman's Board for an assistant in the boarding-school. This she has needed for weary months, but says she now feels that a woe will be upon her if she does not cry out for this help, that the work so well organized may not falter.

In view of this great need, I ask again, dear sisters, what does God call upon us to do Remembering what woman has done, and the rich blessing which has followed every any further, on account of the rain. I have endeavor, shall we undertake this work of providing the necessary funds for sending a helper to Mrs. Davis, trusting that when the services? When the material aid is furnished it is usually found that some heart has been prepared by the Holy Spirit's influence to respond to the call of consecration. notable instance is found in the preparation dies who came in to do their shopping; but the present day is not in the direction of cerrecently made by the Woman's Board of an

lady missionary to a foreign field. They went on providing the necessary funds withing for her mother, who had promised to have spent themselves, it will re-assert its out having any special person in view; but come for her when she got through her er- authority and power. The cross still stands, Wide gates into broad fields, rich with the representing the Congregational churches of at the close of the year a young lady had of rands.

ity. Soon our opportunity will have passed | American Board. The voice of the meeting | to the detriment of other departments. Our contributions to this object must be over and above our general contributions to the Misplace the estimate at one thousand dollars, which would probably meet the expense of outfit, passage, and salary for the first vear. There are in our denomination one hundred and one churches, an average of ten dollars from each church would meet the demand. But many churches are small and unable to raise such a sum, above their present contributions, and the larger, more wealthy churches should enlarge their contributions, so that all may share alike in the privilege. Can there not be found in each of our larger churches a dozen ladies who would gladly pledge five dollars a year to aid this work? Comparatively few can give large amounts, and yet were our hearts wholy consecrated, who of us all might not make some further sacrifice, and enlarge our contributions? What we need is the practice of systematic offerings, weekly or monthly, so that there may be a constant flow into the treasuries of our societies. Let us bring offerings and thank-offerings, that may not only accomplish this work of sending an assistant to Mrs. Davis, but may also help to enlarge the work on our homemission fields. The light that shines farthest shines brightest nearest home, and the dear home-mission fields must be cultured with careful, loving hands, while we reach out to enlarge the curtains of Zion's tabernacle in foreign lands.

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.

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 And stopped as if listening for somebody's words—

Stopped close to the boy till his natural feeling, Impulsive, obeying, he lifted a rock,
And raising it high, then quietly kneeling,
He steadied himself to give birdie a knock.

Just then the soft throat, with pent melody swelling, Gently opened, and forth came the song, ever new, Bobolink, bobolink," as if some one were telling The bird what the baby was going to do.

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

Robbie didn't. His fingers fell down by his side, And he gazed at the charmer in joyful surprise, Till the solo was over, and then satisfied. Let the innocent singer fly up to the skies.

Then he looked at me doubtful and read in my face The question my lips were preparing to ask; 'Cos he sung so, me couldn't," he hisped with

And left me to go to his play or his task. But he left me a thought for the poem of years:
When the demon of danger comes to your nest,

Sing a song; sing it bravely; sing through your

And the arm that is lifted will fall. It is best To sing while you can, like the brave bobolink:

For the song of your hearts shall your enemy And the danger will vanish. Ah! do you not think That the brave bobolink a sweet lesson can teach?

-Congregationalist.

A MOTHER'S PROMISE.

A little girl, whose mother had always told her the truth and taught her to trust in her go to the poll or to acknowledge majorities. promises, went with her one day to a large It presents its evidence and claims submistown. The child had been used to living in sion. To attempt to gather truth out of a the city were not pleasant to her. A great neutralize each other, is to revive the vain crowd was gathered to see some show in the alchemy of the Middle Ages to turn iron street, and Lucy pressed her mother's hand, into gold, or to imitate the folly of an old for she felt afraid. "Don't be afraid, my student of prophecy, who gathered some child," said her mother, "I won't take you scores of conflicting prophetic dates together, into any danger. Keep hold of my hand, and struck the mean among them in order to and nothing shall hurt you." Lucy believed reach the true year! We are apt to forget her mother and was happy.

After a while it commenced to rain. The mother looked at the delicate little girl and said, "Lucy, dear, I am afraid to take you some business in another part of the town. that candid inquiry should beware of being I must leave you in this store. Don't go away from it, and I will come for you as soon as I get through my errands." The child looked into her mother's face and said, "You won't forget me, I know."

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 laafter a while she grew tired and wished for tainty, and men feel that to be tossed to and her mother to come. Then a little girl old- fro with curious speculations will make but a er than herself came in, and they began to poor life for them. Meanwhile revelation talk together. Lucy told her she was wait- remains to us, and, when human thinkers

"How can you be sure? She may, you

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

Another hour passed away. How long it seemed to Lucy! The customers had all gone home. The people in the store were putting away their goods. It was growing dark and the gas lamps were lighted, but still her mother did not come. A lady came into the store Lucy knew. She lived near her father's, and offered to take her homein her carriage.

"No, thank you, ma'am," said Lucy. mother said she would come for me, and I know she will keep her promise."

At length her mother came. How glad Lucy was to see her! And when they were sitting by the fireside in the evening, her mother told her this was just the kind of trust God wants his children to exercise. He gives us promises in his Word, and expects us to believe them, just as we believe the promises of our parents and dear friends. "What time we are afraid," we must trust in his promises, and then we shall find comfort. The great promise of God in the gospel is, "Whosoever believeth, shall not perish." The way to be saved is just to trust in this promise with all our hearts. Then we need never be afraid about getting to heaven.—Philadelphia Methodist.

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 rolicking solo is finished; or, if he commences his song on a stake or tree, he never rises until the music is completed. When Bob had nearly reached the tree his mouth opened, and he threw out notes with. out measure, rapid and jingling as a sleigh. bell waltz. The tinkling notes struck and rebounded, tumbled, rolled and slid, and all the while the little wings were fluttering in the air as if they were working the bellows of the organ he was playing. What he said it is almost impossible to tell you, for he talks faster than almost any bird that flies. and runs his words together as I have heard school children sometimes; a habit well enough in birds, but very bad for readers and speakers. Many writers have tried to imitate his song. Byrant and Irving both gave him a prominent place in their written picture galleries. When I was a boy on a farm we used to call him the corn-planting bird, and as we read his song he said: "Dig a hole, dig a hole, put it in, put it in, cover't up, cover't up, stamp on't, stamp on't, step along." He wore his parti-colored suit, the main portion a genteel black, a little whitish yellow powder in his hair, as if he had poked his head into a lily sometime and carried away the pollen, and a shoulder strap of the same on each side of his neck, proving him a brigadier in the army of peace. In the autumn, the bobolinks go South on a furlough, take off their gaudy uniform, put on suits of rusty black, change their name, and become either reed-birds or rice-birds. For the above we are indebted to the

WRONG FELLOWSHIP.

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. There the case begins and ends. The blending of light and dark. ness can at the best only produce twilight, not noon. We may tamper with doubt, may trifle with certainty, and we may succumb to public opinion, but what will the end be? Has the one great Oracle spoken? Has it spoken accurately and intelligibly? If it has, our only honest position is acceptance of its utterances. Every revealed truth has a distinct personal claim to be believed, however offensive to the taste or spirit of the age. Truth never demands a vote. It refuses to that error is sin, that truth does not reverse itself; that inspiration and non-inspiration are two opposite poles admitting of no medium; that fidelity ought not to cloak it. self under the name of candid inquiry; and landed in unbelief, perhaps before it

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 havor of a church and ship wreck of a soul. Much of the teaching of and with it Jehovah's eternal purpose of golden grain of immortal souls, now open before us, bidding us enter and garner sheaves for the Master. Opportunity is responsibilities of the Master. Opportunity is responsibilities of the divine substitute.—Horatius do that," said Lucy.

**Aren't you afraid your mother may for grace—grace finding its way to the sinner get you?" asked the little girl.

**One of the Master of the divine substitute.—Horatius do that," said Lucy.

**Aren't you afraid your mother may for grace—grace finding its way to the sinner get you?" asked the little girl.

**No, I'm not afraid; I'm sure she won't death of the divine substitute.—Horatius do that," said Lucy.

**If we undertake this work it must not be do that," said Lucy.

**Aren't you afraid your mother may for grace—grace finding its way to the sinner get you?" asked the little girl.

**No, I'm not afraid; I'm sure she won't death of the divine substitute.—Horatius do that," said Lucy.

**If we undertake this work it must not be do that," said Lucy.

**Aren't you afraid your mother may for grace—grace finding its way to the sinner get you?" asked the little girl.

**If we undertake this work it must not be do that," said Lucy.

**Aren't you afraid your mother may for grace—grace finding its way to the sinner get you?" asked the little girl.

**If we undertake this work it must not be do that," said Lucy.

**If we undertake this work it must not be do that," said Lucy.

**If we undertake this work it must not be do that," said Lucy.

**If we undertake this work it must not be do that," said Lucy. LOSS AND GAIN.

If the June rose could Before the sunbeam wooed her fi And reddened into life her faint What blight should fall upon her What darkness of decay, what sh Would the rose ever b

If the wild lark could When first between two worlds l Voicing the eastacy of either sp What apathy of song should o' What broken accents and what Would the lark ever

Alas, and yet alas, For glory of existence that shall For pride of beauty and for stre Yet were the untried life a deepe Better a single throb of being w Than never to have -Kate Putnam Osgood in th

LOOK TOWARD THE

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 words were a message and the weary eyes were him who is the light and the and in whose light alone we s

"Turn your face to the l watcher; you have looked, a struggled in the darkness now turn your glance the oth who commanded the light to darkness, hath shined in our unto us the light of knowled of God in the face of Jesus we look towards the light, a light, we shall find the bles all along our way, and even and shadows shall rejoice glory of God, the light of ar The Christian.

THE "BLOOD THEORY" OF

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

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. Jest ing the Lord's Supper. and cup to his disciples and tell of it. did not hesitate to say my blood of the New Test shed for many for the re Paul did not hesitate to say have redemption through h giveness 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 but by his own blood, he en the holy place, having of demption for us." Peter

about the fitness of things him from saying that we are the precious blood of Ol without blemish and wit had no difficulty in sayin of Jesus Christ his Son all sin." The song in her the book of Revelation, re art worthy to take the boo seals thereof, for thou wa redeemed us to God by every kindred, and tongu nation." The saints in by Christ are thus spoke they which came out of and have washed their rol

Passages in which the referred to in connection and as the ground there New Testament. Paul, the Ephesian elders at Mi "Take heed therefore un to all the flock over whic hath made you overseers, of God which he hath I own blood." Blood is one by inspiration in stating plan of human salvation cient reason why it should tians in every age. The

white in the blood of the

certainly good enough for The peculiarity about when applied to Christ, that his blood was sacrif blood, "shed for many of sins," just as the blo on a Jewish altar was say had, 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 ings, as types and shadot

bit the wa-offering o

How can you be sure? She may, you

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

nother hour passed away. How long it ed to Lucy! The customers had all home. The people in the store were ing away their goods. It was growing and the gas lamps were lighted, but her mother did not come. A lady came the store Lucy knew. She lived near ather's, and offered to take her home in arriage.

No, thank you, ma'am," said Lucy. other said she would come for me, and ow she will keep her promise."

t length her mother came. How glad was to see her! And when they were ng by the fireside in the evening, her per told her this was just the kind of God wants his children to exercise. gives us promises in his Word, and exs us to believe them, just as we believe promises of our parents and dear ds. "What time we are afraid," we t trust in his promises, and then we find comfort. The great promise of

in the gospel is, "Whosoever beth, shall not perish." The way to be d is just to trust in this promise with all hearts. Then we need never be afraid it getting to heaven .- Philadelphia

BOBOLINK MUSIC.

obert of Lincoln came. Bobolink is a dandy looking fellow, proud as a belle has danced with the Prince of Wales or Duke Alexis. He has a habit of singing rattling notes in the air, and hovering I his rolicking solo is finished; or, if he mences his song on a stake or tree, he er rises until the music is completed. en Bob had nearly reached the tree his ith opened, and he threw out notes withmeasure, rapid and jingling as a sleighwaltz. The tinkling notes struck and unded, tumbled, rolled and slid, and all while the little wings were fluttering in air as if they were working the bellows he organ he was playing. What he said s almost impossible to tell you, for he s faster than almost any bird that flies, runs his words together as I have heard ol children sometimes; a habit well igh in birds, but very bad for readers speakers. Many writers have tried to ate his song. Byrant and Irving both him a prominent place in their written ure galleries. When I was a boy on a we used to call him the corn-planting and as we read his song he said . "Dig de, dig a hole, put it in, put it in, cover t cover't up, stamp on't, stamp on't, step g." He wore his parti-colored suit, main portion a genteel black, a little tish yellow powder in his hair, as if he poked his head into a lily sometime and ried away the pollen, and a shoulder-strap he same on each side of his neck, provhim a brigadier in the army of peace. he autumn, the bobolinks go South on a ough, take off their gaudy uniform, put uits of rusty black, change their name, become either reed-birds or rice-birds. or the above we are indebted to the

WRONG FELLOWSHIP.

ellowship between faith and unbelief t, sooner or later, be fatal to the former. would thou wert either cold or hot" has ep significance for us. Truth is truth, error is error. There the case begins ends. The blending of light and dark. can at the best only produce twilight, not n. We may tamper with doubt, may trifle certainty, and we may succumb to public tion, but what will the end be? Has the great Oracle spoken? Has it spoken rately and intelligibly? If it has, our honest position is acceptance of its utnces. Every revealed truth has a dist personal claim to be believed, however nsive to the taste or spirit of the age. th never demands a vote. It refuses to o the poll or to acknowledge majorities. resents its évidence and claims submis-To attempt to gather truth out of a titude of errors, by setting them to tralize each other, is to revive the vain emy of the Middle Ages to turn iron gold, or to imitate the folly of an old lent of prophecy, who gathered some es of conflicting prophetic dates together, struck the mean among them in order to h the true year! We are apt to forget error is sin, that truth does not reverse f; that inspiration and non-inspiration two opposite poles admitting of no iùm; that fidelity ought not to cloak itunder the name of candid inquiry; and candid inquiry should beware of being ed in unbelief, perhaps before it is

here are some who are cowardly enough ific with or nibble at truth, but not enough to fling it away. It would be for us to remember that not merely pted error, but undervalued truth, has made havoc of a church and shipk of a soul. Much of the teaching of present day is not in the direction of certy, and men feel that to be tossed to and rith curious speculations will make bat a life for them. Meanwhile revelation ains to us, and, when human thinkers spent themselves, it will re-assert its with it Jehovah's eternal parage of grace finding its way to the inner This renteous channel op the divine gribelites?

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, What blight should fall upon her loveliness, What darkness of decay, what shroud of snow— Would the rose ever blow?

If the wild lark could feel When first between two worlds he caroled clear, Voicing the ecstacy of either sphere, What apathy of song should o'er him steal, What broken accents and what faltering wing— Would the lark ever sing?

Alas, and yet alas, For glory of existence that shall pass! For pride of beauty and for strength of song! Yet were the untried life a deeper wrong: Better a single throb of being win,

Than never to have been. _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, and in whose light alone we see light.

"Turn your face to the light," O weary watcher; you have looked, and longed, and struggled in the darkness without avail; now turn your glance the other way; "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give unto us the light of knowledge of the glory of God in the face of Jesus Christ;" and if we look towards the light, and walk in the light, we shall find the blessing and peace all along our way, and even amid darkness and shadows shall rejoice in hope of the glory of God, the light of an unsetting day. 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. They do not object to salvation by moral influence, or as a gratuity of God's benevolence; but salvation purchased or obtained by the blood of Christ does not suit their ideas of the fitness of things. They see no efficacy in his blood to save souls. They prefer to drop the word "blood" altogether from their religious

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. Jesus, when appointing the Lord's Supper, and presenting the cup to his disciples and telling them to drink of it, did not he sitate to say: "For this is my blood of the New Testament, which is shed for many for the remission of sins." Paul did not hesitate to say: "In whom we have redemption through his blood, the forgiveness of sins; " or to say that God had set Christ forth "to be propitiation through faith in his blood;" or to say: "Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus;" or to say: "Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us." Peter had no philosophy about the fitness of things which prevented him from saying that we are redeemed "with the precious blood of Christ, as of a lamb without blemish and without spot." John had no difficulty in saying that "the blood of Jesus Christ his Son cleanseth us from all sin." The song in heaven, as stated in the book of Revelation, reads thus: "Thou art worthy to take the book and to open the seals thereof, for thou wast slain and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." The saints in heaven redeemed by Christ are thus spoken of: "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

Passages in which the blood of Christ is referred to in connection with our salvation, and as the ground thereof, abound in the New Testament. Paul, in his address to the Ephesian elders at Miletus, said to them: "Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church own blood." Blood is one of the terms selected by inspiration in stating to this world God's plan of human salvation; and this is a suffi-

certainly good enough for human adoption. The peculiarity about the term "blood" when applied to Ohrist, consists in the fact that his blood was sacrificial blood, atoning blood, "shed for many for the remission of sins," just as the blood of the lamb shed on a Jewish altar was sacrificial blood. God had, through Moses, established a system of tory in which were employed several hunsacrifices and sin-offerings, as typical of the dred persons, one of the workmen, in one great sin-offering which Christ was to wielding his hammer, carelessly allowmake and did make of himself when he died ed it to slip from his hand. It flew half The ROYAL LAW CONTENDED FOR. By Edward Stennet.
On the cross Ann one who has reed the room and struck a fellow.

First printed in London, in 1658. 64 pp. Paper, 10 cents. on the cross. Any one who has read the way across the room, and struck a fellow-Epistle to the Hebrews, cannot fail to see workmen in the left eye. The man averred the connection between the Jewish sin-offer- that his eye was blinded by the blow, al-

himself. He there appears not only as the visible. He brought suit in the courts for "High Priest of our profession," but also compensation for the loss of half of his eyeas "the Lamb of God," who was to be offer- | sight, and refused all offers of compromise. ed up for the sins of men. He was made | Under the law the owner of the factory was "a little lower than the angels" in that he responsible for an iujury resulting from an of death," and in order that he "should lieved the man was shamming, and that the taste death for every man." He did taste whole case was an attempt at swindling, he this death, as a matter of fact and experience, had about made up his mind that he would when, as "the Lamb of God," he expired be compelled to pay the claim. The day of wheeler, A. M., Missionary for Kansas, Nebraska, and the trial arrived, and in open court an emi-He then bore "our sins in his own body on court and jury of the falsity of his claim. the tree." He then "once suffered for sins,

established for his salvation. It certainly ing had to be done. - Pottery Gazette. does not become us to catechise God on this subject, or attempt to be wise above what is written. It is enough to know "that Christ died for our sins according to the Scriptures," and that this death has divinely attached to it the efficacy to save sinners who comply with the terms upon which the salvation is promised. This we do know upon the authority of God himself. Why God adopted this method of salvation, and not some other, and precisely how Christ's death is thus efficacious, are questions that we had better let alone, and occupy our thoughts in apprehending the plan of salvation which God has adopted, and through which he offers to us eternal life. We understand enough of the plan to know what to do, and that, for the present at least, is all that we need to under-

HOW TO REACH THE MASSES.

stand.—Independent.

ting farther from the poorest and worst classes every year. It courts the rich and powerful, and it does little for the rabble. We are led to believe indeed, that it has than of commiseration; and yet we wonder | surface being white, like silver."-Scientific that we do not "reach the masses."

We prefer the way the Apostle James puts t. 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, "My brethren, hold not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come into your synagogue a man with a gold ring, in fine clothing, and there come in also a poor man in vile clothing; and ye have respect unto him that weareth the fine clothing, and say, sit thou here in a good place; and ye say to the poor man, stand thou there, or sit under my footstool; are ye not divided in your own mind, and become judges with evil thoughts? Hearken, my beloved brethren; did not God choose them that are poor as to the world to be rich in faith, and heirs of the kingdom which he promised to them that love him? But ye have dishonored the poor man."-Christian Secretary.

Mopular Zcience.

THE LARGEST SYPHONS in the world are, doubtless, the two recently put up at Laurvik, Norway, to furnish water for sixteen turbines in the Fritzæ Works. It was found necessary to draw more water from an old of God which he hath purchased with his dam than could be supplied through the original sluice-ways, and to avoid the difficult task of cutting through the stone work of cient reason why it should be used by Chris- the dam, these syphons were put in. They tians in every age. The style of the Bible is are each 5 feet 2 inches in diameter and 82 feet long, with a suction hight of 3 feet, 11 inches, and are provided with air pumps to exhaust the air at starting. Their capacity is 547 cubic feet of water per second.

AN INGENIOUS TEST .- In a large facings, as types and shadows of things to come, though a careful examination failed to reand the sin-offering once made by Christ veal any injury, there being not a scratch like of the composition of the careful examination failed to reMilton Junction, Wis., June 15, 1878. By Rev. N. Wardner, D. D. 20 pp.

was a man, and that, too "for the, suffering accident of this kind, and although he beon the cross. "It became him for whom the trial arrived, and in open court an emiare all things, and by whom are all things, nent oculist retained by the defense examin bringing many sons unto glory, to make ined the alleged injured member, and gave as D. 8 pp. 2 cents. are all things, and by whom are all things, | nent oculist retained by the defense examthe Captain of their salvation perfect through | his opinion that it was as good as the right | sufferings," namely, the sufferings he expe- eye. Upon the plaintiff's loud protest of his rienced when he tasted "death for every inability to see with his left eye, the oculist man." He was then the sacrificial victim. proved him a perjurer, and satisfied the

And how do you suppose he did it? Why. the just for the unjust, that he might bring | simply by knowing that the colors green and us to God." It was then that his blood "was | red combined make black. He prepared a shed for many for the remission of sins." | black card on which a few words were writ-In a word, he died for sin and sinners, that ten with green ink. The plaintiff was or-God "might be just and the justifier of him | dered to put on a pair of spectacles with two | swedish language. which believeth in Jesus."

Such are the conceptions with which the Bible surrounds the blood of Christ, and by which it explains the divine object in the d shedding of that blood. We cannot improve writing on it. This he did without hesitathese conceptions, and there is no occasion tion, and the cheat was at once exposed. for changing the language in which they The sound right eye, fitted with the red are expressed. The conceptions themselves glass, was unable to distinguish the green are to be taken as being ultimate and final; writing on the black surface of the card, indeed, as being first truths in the system of | while the left eye, which he pretended was grace which God has revealed to man, and sightless, was the one with which the read-

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 dfliculties with which our casemakers and jewelers have to deal in working gold. It has long been known to workers of certain metals render it brittle and unworkable; and, referring to this, in a lecture at Birmingham, Professor Roberts Austin, of the Royal Mint, said: "It may be well to demonstrate the fact. Here are 200 sovereigns. I will melt them, and will add, in the form of a tiny shot, a minute portion of lead, amounting to only the 2,000th part of the mass; first, however, pouring a little of the gold into a small ingot, which we can bend and flatten, thus proving to you that it is perfectly soft, ductile, and workable. The rest of the mass we will pour into a The Western Christian Advocate thinks | bar; and now, that it is sufficiently cooled to that "The churches will never reach the handle, you see that I am able to break it masses" until people with dirty faces and with my fingers, or at least with a slight tap ragged clothes are welcomed in the house of a hammer. The color of the gold is quite of God. In the great majority of the altered, and has become orange brown; and churches they are not welcomed now. Ro- experiments have shown that the tenacity of man Catholics are much nearer solving this the metal—that is, the resistance of the problem than the Protestants are. Meth- gold to being pulled asunder—has been reodism touched the lowest stratum of the duced from eighteen tons per square inch to English speaking people once; but it does it only five tons. These essential changes in no longer, except in its mission-work, and the property of the metal have been pronot always in that. Protestantism is the duced by the addition of a minute quantity of religion of respectable people, and rather lead." In the same lecture Professor Roberts glories in it, and in all civilized lands is get- Austin said: "Here is a bar of tin, two feet long and one inch thick, which it would be most difficult to break though it would readily bend double. If only I rub a little quick. silver on its surface, a remarkable effect will little pity for those whose possessions are be produced—the fluid metal will penetrate only rags and grime, and that its feeling to- the solid one, and in a few seconds the bar ward them is rather one of scorn or censure | will, as you see, break readily, the fractured

> 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. Two things are necessary for success. First, the glass must be kept quite level in the water while the scissors are applied; and secondly, to avoid risk, it is better to perform the cutting by taking off small pieces at the corners and along the edges, and to reduce the shape gradually to that required. The softer glasses cut the best, and the scissors need not be very sharp.

 $oldsymbol{American.}$

ATALOGUE OF BOOKS AND TRACTS PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY ALFRED CENTRE, N. Y.

NATURE'S GOD AND HIS MEMORIAL. A Series of Four Sermons on the subject of the Sabbath. By Nathan Wardner, D. D., late missionary at Shanghai, China, subsequently engaged in Sabbath Reform labors in Scotland. 112 pp.

THE SABBATH AND THE SUNDAY. By Rev. A. H. Lewis, A. M., D. D. Part First, Argument. Part Second, History. 16mo. 268 pp. Fine Cloth, \$1 25.

This volume is an earnest and able presentation of the Sabbath question, argumentatively and historically. This edition of this work is nearly exhausted; but is being revised by the author, and enlarged, and will be published in three volumes, as follows:

Vol. I.—Biblical Trachines concerning the Sarbath and the Sunday. Price, in fine muslin, 60 cents. Paper, 80 cents. 166 pages.

Vol. II.—A CRITICAL HISTORY OF THE SABBATH AND THE SUNDAY IN THE CHRISTIAN CHURCH. Price, in fine muslin, \$1 25. Twenty-five per cent discount to clergymen. 583 pages. (Volume Three not yet ready.) Choughts Suggested by the Perusal of Gilfillan and other authors on the Sabbath. By the late Rev. Thos. B. Brown, Pastor of the Seventh-day Baptist Church at Little Genesee, N. Y. Second Edition, 125 pp. Fine Cloth,

This book is a careful review of the arguments in favo of Sunday, and especially of the work of James Gilfillan, of Scotland, which has been widely circulated among the clergymen of America.

VINDICATION OF THE TRUE SABBATH, in 2 parts. Part First Narrative of Recent Events. Part Second, Divine Ap pointment of the Seventh Day, By Rev. J. W. Morton formerly Missionary of the Reformed Presbyterian Church. 66 pp. Paper, 5 cents.

LIFE AND DEATH. By the late Rev. Alexander Campbell of Bethany, Va. Reprinted from the "Millennial Harbinger Extra." 50 pp. Price, 6 cents.

OSCAR BABCOCK, NOTARY PUBLIC, REAL ESTATE, INSURANCE, FARM LOANS.

LAW, LOAN, REAL ESTATE, COLLECTION AND INSURANCE AGENCY. Taxes paid, Titles examined and Abstracts furnished. Money loaned and Investments made for Eastern parties.

Best valley farms, 1 to 3 miles from town, improved, \$20 to \$25; unimproved, \$15 to \$20. 3 to 10 miles from town, improved, \$15 to \$20; unimproved, \$10 to \$15; rolling land, ½ less; rough grazing land, \$3 to \$8 per acre. Money loaned, endorsed and secured by First Real Estate, Coupon Bond and Mortgage; amount never to exceed one-third appraised value of land. Will net Eastern investors from 61/408 per cent per annum. Correspondence solicited.

Address, E. J. BABCOCK, North Loup, Neb.

SUNDAY: IS IT GOD'S SABBATHOR MAN'S? A letter addressed to Chicago Ministers. By Rev. E. Ronayne.' 18 pp.

Moral Nature and Scriptural Observance of the Sabbath Religious Liberty Endangered by Legislative Enactments.

An Appeal for the Restoration of the Bible Sabbath.

The Sabbath and its Lord. 28 pp. The True Sabbath Embraced and Observed. 16 pp. The Bible Doctrine of the Weekly Sabbath. 20 pp.

The last two Tracts in this list are also published in the

FOUR-PAGE SERIES.—By Rev. N. Wardner, D. D.—The Sabbath: A Seventh Day or The Seventh Day; Which?

The Lord's-day, or Christian Sabbath.

Did Christ or his Apostles Change the Sabbath from th Seventh Day to the First Day of the Week? Constantine and the Sunday.

The New Testament Sabbath Did Christ Abolish the Sabbath of the Decalogue?

Are the Ten Commandments binding alike upon Jew and

Which Day of the Week did Christians Keep as the Sab This four-page series is also published in the German lan-

Why Sunday is observed as the Sabbath. By C. D. Potter, M. D., 4 pp. Apostolic Example. By C. D. Potter, M. D., 4 pp.

Tracts are sent by mail postpaid at the rate of 800 pages for \$1. Annual members of the Tract Society are entitled to tracts equal in value to one-half the amount of their annual contributions to the Society. Life Members are entiin the precious metal that minute quantities | tled to 1,000 pages annually. Sample packages will be sent, on application, to all who wish to investigate the subject. Address all communications to the SABBATH RECORDER. Alfred Centre, N. Y.

HE LIGHT OF HOME.

AN EIGHT PAGE MONTHLY FOR THE FAMILY.

Single copies \$ 10

Published by the AMERICAN SABBATH TRACT SOCIE TY, Alfred Centre, N. Y.
A. H. Lewis, D. D., Editor, Plainfield, N. J.
C. D. Potter, M. D., Associate Editor, Adams Centre, N. Y. CORRESPONDENCE.

Business letters should be addressed to the publishers. Communications regarding literary matter should be addressed to the Editor.

HELPING HAND

BIBLE SCHOOL WORK.

A 33-page quarterly, containing carefully prepared helps on the International Lessons. Conducted by L. A. Platts. Published at the RECORDER office. Price 25 cents a copy per year; 7 cents a quarter. Address all orders to the AMERICAN SABBATH TRACT SOCIETY, Alfred Centre, N. Y.

UTLOOK AND SABBATH QUARTERLY. A THIRTY-TWO PAGE RELIGIOUS QUARTERLY.

Published by the AMERICAN SABBATH TRACT SOCIE-TY, Alfred Centre, N. Y. A. H. LEWIS, D. D., Editor, Plainfield, N. J. C. D. Potter, M. D., Associate Editor, Adams Centre, N. Y

Business letters should be addressed to the publishers, as above.

Communications regarding literary matter should be addressed to the Editor, as above.

OUR SABBATH VISITOR

ALFRED CENTRE, N. Y.

Single Copies, per year..... 60 cents Ten Copies and upwards, per copy.... 50 cents. All communications relating to business should be addressed to Our Sarbath Visitor.
All communications for the Editor should be addressed to MRS. L. T. STANTON, Alfred Centre N. Y.

E BOODSCHAPPER, A SIXTEEN-PAGE RELIGIOUS MONTHLY

HOLLAND LANGUAGE.

Subscription price...... 75 cents per year. PUBLISHED BY

HAARLEM, HOLLAND. G. VELTHUYSEN, DE BOODSCHAPPER (The Messenger) is an able exponent of the Bible Sabbath (the Seventh-day), Baptism, Temperance, etc., and is an excellent paper to place in the hands of Hollanders in this country, to call their attention to these important truths. The undersigned is authorized to receive subscriptions and contributions for its support, and would be pleased to receive names and addresses of Hollanders, that sample copies may be furnished them.

C. DE VOS.

THE SECOND COMING OF CHRIST AT HAND.—We live in those days wherein the Lord will gather His Israel out of both Jew and Christian Churches, that their spirit, soul and body may be preserved blameless to receive the Lord at his coming. Rom. ix. 4; Isa. xi. 11, 12; Rev. vil. 4; Rom. viii. 29; Rev. xiv. 1; 1 Thess. v. 20, 21, 28; 1 Cor. xv. 52, 58; Phi. iii. 21; Mark xiii. 20; Math. xxiv. 14; Rom. viii. 11, 22, 23; Rev. xxi. 1, 4, 5; John xiv. 16, 17, 26. Further information can be obtained in two different books at 12c. each. Mention this paper. Address:

J. WIELE, 143 N. Sixth St., Brooklyn, N. Y.

WANTED.—A Sabbath-keeping painter, a man of good address and wide awake, a first-class sign-writer, to take a half interest in a general house and sign painting business, in a city of 4,000 inhabitants. Business thoroughbusiness, in a city of 4,000 inhabitants. Business thoroughbusiness, in a city of 4,000 inhabitants. Business thoroughbus exablished by a painter of over twenty years experience, ly established by a painter of over twenty years experience. Three different societies of Sabbath-keepers in the vicinity. Address C. E. GREGG, Marion, Linn Co., Iowa.

ISTORY OF CONFERENCE.—REV. JAMES BAILEY has left a few copies of the History of the Seventh-day Baptist General Conference at the RECORDER office for sale, at \$1 50. Sent by mail, postage paid, on receipt of price. Address, SABBATH RECORDER, Alfred Centre, N. Y

A GENTS WANTED for our new Religious book the greatest success of the year. Send for illus trated circular, if you want to make money. FORSHEE & McMAKIN, Cincinnati, Ohio.

SALARY & expenses to men and women ag'ts. J. E. Whitney, Nurseryman, Rochester, N. Y.

Agents make \$5 a day with Plush Cheapest in U.S. Particulars free. BUMS

TA VANGELII HAROLD A FOUR-PAGE RELIGIOUS MONTHLY

SWEDES OF AMERICA.

E. J. BABCOCK.

TERMS.

Published by the AMERICAN SABBATH TRACT SOCIETY, Alfred Centre, N. Y. L. A. Plates, Editor.

Subscriptions to the paper, and contributions to the fund for its publication, are solicited.

Persons having the names and addresses of Swedes who do not take this paper will please send them to this office, that sample copies may be furnished.

SITUATIONS FREE.

To our subscribers only—can be obtained through the School Bureau department of the

OHICAGO CORRESPONDENCE UNIVERSITY An institution furnishing instruction to "any person in any study."
THROUGH DIRECT CORRESPONDENCE

WITH EMINENT SPECIALISTS (College Professors). To learn of present courses of study and vacancies to teach, send 10 cents for sample copy of our first-class Literary and Educational Journal. N. B.—Schools and families supplied with teach. ers free. Address

THE CORRESPONDENCE UNIVERSITY JOURNAL

(AGENTS WANTED.) 162 La.Salle St., Chicago

LOW COST HOUSES AND HOW TO BUILD THEM.

30 cuts with specifications, estimates, and full description of desirable **modern** houses, from 4 rooms up, costing from 400 to 5,000, profusely illustrating every detail and many original ideas in regard to decorating. Homes adapted to all climates and all classes of people. The latest, best and only cheap work of the kind published in the world. Sent by mail, post-paid, upon receipt of 25 cts. Stamps taken. Address BROJKLYN BUILDING ASSOCIATION, Brooklyn, N. Y.

tain Patents in less time than those remote from WASHINGTON. Send MODEL, DRAWING or PHOTO of invention. We advise as to patentability free of charge and we make NO CHARGE UNLESS PATENT IS SECURED. For circular, advice, terms and references to actual clients in your own State, County, City or

Town, write to C.A. SNOW & CO Opposite Patent Office, Washington, D. C.





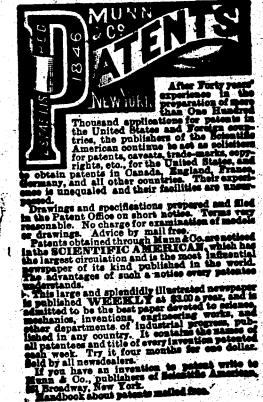
BEAUTIFULLY ILLUSTRATED. This Magazine portrays American thought and life from ocean to ocean, is filled with pure high-class literature, and can be safely welcomed in any family circle.

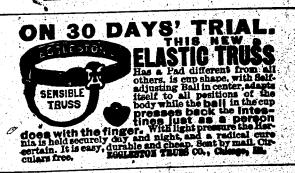
PRICE 25c. OR \$3 A YEAR BY MAIL.

Sample Copy of current number mailed upon recelpt of 25 cts.; back numbers, 15 cts. Premium List with either.

R. T. BUSH & SON, Publishers, 130 & 132 Pearl St., N. Y.







MINCINNATI BELL FOUNDRY C SUCCESSORS - N BOLLS - TO THE BLYMYER - MANUFACTURING CO

The Sabbath Schoot.

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

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: 18-17. July 80. The Temptation of Jesus. Matt. 4: 1-11. Aug. 6. Jesus in Galilee. Matt. 4: 17-25. Aug. 13. The Beatitudes. Matt. 5: 1-16. Aug. 20. Jesus and the Law. Matt. 5: 17-26.

Aug. 27. 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: 13-29.

LESSON XI.—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 Fathe 2. Therefore, when thou doest thine alms, do not sound

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. 3. But when thou doest alms, let not thy left hand know what thy right hand doeth;

what thy right hand doeth;
4. That thine alms may be in secret: and thy Father which seeth in secret, himself shall reward thee openly.
5. And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.
6. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly. 7. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for

8. Be not ye therefore like unto them: for your Father knoweth what things ye have need of before ye ask him. 9. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. 10. Thy kingdom come. Thy will be done in earth as it is

11. Give us this day our daily bread. 12. And forgive us our debts, as we forgive our debtors.
13. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. Amen.

14. For if ye forgive men their trespasses, your heavenly Father will also forgive you:
15. But, if ye forgive not men their trespasses, neither wil your Father forgive your trespasses.

GOLDEN TEXT.—Man looketh on the outward appearance, but the Lord looketh on the

TIME.—Summer of A. D. 28. PLACE. -- Mount of Beatitudes.

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. This remarkable sermon may be regarded as treating of religious life under two general divisions: first, as public; second, as private. The first division treats of religious services and acts in association with our associates and men about us. The second division treats more directly of our personal piety toward God, and hence relates to private personal religion. The lesson of to-day opens with the second division of this great sermon. It is worthy of deep and prayerful study, and as we study it we should apply its principles to our own lives.

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. It is not used as referring exclusively to the giving of physical gifts to our fellow-beings, but rather to the spirit and method of all our personal acts of piety. Take heed, seems to imply that we need to watch ourselves, lest we make a display of our personal religious acts. The selfish heart is very prone to seek for credit, even for its religious acts, and this tendency leads to hypocrisy and even to pride in religious matters. Such a tendency should be guarded against with rigid watchfulness. Otherwise ye have no reward of your Father which is in heaven. They may secure the paltry reward of this world's esteem, but they cannot in that way receive the approbation and favor of God.

V. 2. When thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do, in the synagoques, and in the streets that they may have glory of men. This alms giving in its original meaning had the character of mercy, it was an act of love towards those who were in actual need of help. Whenever alms are given with any other motive than to relieve the needy, or as an act of mercy and love for those who are dependent, it fails entirely of the true spirit of alms-giving. We cannot always be certain that the persons who give alms are possessed of the right spirit, but we may be certain that those who do not give alms, or exercise mercy and love toward those who are needy of help, are not possessed of the right spirit.

V. 8. But [when thou doest alms, let not thy right hand know what thy left hand doeth. Not only without any desire that others should know and praise, but he is not to do alms even to gratify his own selfish feelings, he is not even to praise himself, not to think of it as his own work or as having any merit in it. He is to do it as an act of pure mercy and love for another who needs help.

V. 4. That thine alms may be in secret: and thy Father which seeth in secret, himself shall reward thes openly. Here again we have a principle, rather than a rule. It is the spirit of the act that is to be constantly guarded. It may sometimes be necessary to perform these acts of mercy in public, but even then it is a service of the heart between one and his God, and in no sense as between one and the observer.

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. The act of prayer has strict and exclusive reference to our relations with God. He who prays simply as an exhibition of piety is utterly devoid of all true piety. It is not necessary that prayer to be true prayer should be unobserved or unknown by those about us, but it must always be wholly and exclusively a communion between us and God. For they love to pray standing in the synagogues. This describes the spirit of those who pray to be seen of men. They are seeking for human applause and find in that their reward. They utterly fail of the true conception of prayer.

V. 6. But thou, when thou proyest, enter into thy closet, . . . pray to thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly. Our Lord here enjoins sincere prayer, not so much the formal method and place as the real spiritual, heart-breathing desire to God, God can hear the thoughts and desires of the soul as distinctly as we can hear the audible words uttered. There is such a thing as a state of prayer or communion with God, which may be maintained in the midst of all the busy cares of life. There is also here a promise that the Father which seeth in secret shall reward thee openly. God answers prayer, not necessarily in granting the very things that are asked of him, but in granting the very things that we most need and would have asked for if we had known what and how.

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 con. stantly varying, the petitions for help cannot be even in the same words, as in repetitions. A person should pray with a conscious sense of what he needs, and of God's readiness to grant the request. Any form of prayer without such a conscious sense is not a prayer, it is simply an act of hypocrisy.

V. 8. Be ye not therefore like unto them: for your Father knoweth what things ye have need of. 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, thus seeking the place of a child in the loving care of a divine parent. It is in such a communion with God, such a consummated fellowship with him, that the heart may find perfect rest and peace, even in the midst of trials, temptations and

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 Falher which art in heaven, hallowed be thy name. We have in these words the expression of our relation to God. He is our father, we are his children, a relation of dependence and love. Then the petition is expressive of a desire | Preaching Sabbath morning, at 10.30 o'clock, by A on our part that God's name shall be revered, honored, held in sacred regard, the name above all other

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. There is a looking forward with a desire that God's will shall come to be the will of the children of men, and be accomplished in the world as completely as it is accomplished in heaven.

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

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. The spirit of true dependence upon God and trust in his love must ever prompt the prayer uttered in these words. 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 trial and temptation, and, in that way, deliverance from all the evils that might come by yielding to temptation. For thine is the kingdom, and the power, and the glory, forever. Amen. Here is an expression of what should always be a conscious acknowledgment of God's supreme rulership, power and glory. It comes to be an expression of the very sense that we ought to have always of our dependence upon God, and of his infinite ability to care for and to bless us as we may need. V. 14, 15. 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 oury 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. In other words, a forgiving spirit on our part is absolutely essential to the spirit of true prayer. No man can pray, worship God, or exercise the spirit of true piety, without a prevailing spirit of love to his fellow-men, that shall enable him to forgive them all their trespasses against himself.

MARRIED.

At the Hotel Charles, DeRuyter, N. Y., Aug. 4, 1887, by Rev. L. R. Swinney, M. E. BURDICK, Esq., and Miss Eliza Ryan, 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 Lincklaen 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 MIMA ELLIS, daughter of Matthew Ellis, of Dodge

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. She was the only child of Leander R. and Mary Adelia Green. She made a public profession of religion, and united with the Adams Church, in the spring of 1868, of which church she remained a member till translated to the church triumphant. She was of a cheerful,

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. As the sun neared the western horizon we laid the wearied body to rest in the cemetery, comforted with the thought that her spirit was rejoicing with the white robed throng in glory.

BEQUESTS TO TRACT SOCIETY.

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

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

SPECIAL NOTICES.

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 fol

Exegesis of Heb. 4: 9. Under the teaching of Christ, in Matt. 5: 42. what s the duty of Christians to tramps?

L. T. Rogers. Who and what are "the beast" and the "image of the beast," referred to in Revelation, and in what consists the "mark in the forehead" or in the right hand?" N. Wardner. Vhat is meant by the "cleansing of the sanctuary," and when did it, or shall it occur?

Will the saints in heaven have painful remembrance of past sins? H. Hull. What is the most profitable method of Bible study? S. H. Babcock What is the law of forgiveness; and are we in duty bound to forgive an enemy or a tresspass without

repentance and promised reformation? W. B. West. S. H. BABCOCK, Secretary

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. The following order of exercises has been ar-

Preaching Sixth day evening, at 7.30 o'clock, by

mcLearn, to be followed by the communion, ad ministered by J. C. Rogers and H. Hull. Preaching Sabbath afternoon, at 3 o'clock, by

Evening after the Sabbath a conference meeting, conducted by S. H. Babcock WM. B. WEST, Church Clerk. UTICA, Wis., Aug. 7, 1887.

BIBLE SERVICE INSTITUTE.—To be held at the Seventh-day Baptist, Middle Island (W. Va.) Church, Sept. 3 and 4, 1887.

EVENING AFTER SABBATH. 7.30. Devotional—Understanding the Word,

Jas. B. Davis. 8.00. Address—The Bible. J. L. Huffman. FIRST-DAY-MORNING. 9.00. Devotional—Interest in the Bible service.

and Study of the Word, H. B. Lewis. 9.20. The needs of our Bible services, and how to supply them, J. L. Huffman. Discussion opened by Asa F. Randolph. 9.50. Duty of church members to the Bible ser-F. F. Randolph. Discussion opened by F. J. Ehrett 10.20. Best methods of teachers' preparation. Boothe C. Davis

Discussion opened by E. F. Randolph. 10.50. Teachers' Meetings - Practicability and H. B. Lewis P. F. Randolph. Discussion opened by

AFTERNOON.

1.30. Devotional—Teachers and their success, S D. Davis.

2.00. Best methods of Teaching, C. N. Maxson. Discussion opened by Marshal Chedester. 2.30. The canversion of children, S. D. Davis. Discussion opened by J. B. Davis. 3.00. Duty and effect of teaching the Scriptures the children. H. B. Lewis. Discussion opened by J. H. Lowther

3.30. Questions asked and answered. 4.00. Summary of the Institute work, J. L. Huffman

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

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

CHICAGO MISSION.—Mission Bible-school at the Pacific Garden Mission Rooms, corner of Van-Buren St. and 4th Avenue, every Sabbath afternoon at 2 o'clock. Preaching at 3 o'clock. All Sabbathkeepers in the city, over the Sabbath, are cordially invited to attend.

THE Committee appointed by the General Conference to correspond with interested persons in reference to the Sabbath question, and with reference to our work as Sabbath reformers, is as follows:

O. U. Whitford, Westerly, R. I. Perie F. Randolph, Lincklaen Centre, N. Y. L. A. Platts, Alfred Centre, N. Y.

E. M. Dunn, Milton, Wis. Preston F. Randolph, Salem, W. Va.

It will be seen that this committee is made up of one member for each of the five Associations. Now, if our people who know of any who are interested, will send the names and address of such person or D. E. MAXSON, Corresponding Secretary, Alfred persons, either to the chairman of the committee, or L. E. LIVERMORE, Recording Secretary, Alfred Cento the member of the committee in whose Associa-

character, dignity of life, and of course cannot be sociations was sweet. Yet during the many weeks of belong, they will greatly aid the committee, and the cause of truth.

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

O. U. WHITFORD, Chairman.

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

PLEDGE CARDS and printed envelopes for all who will use them in making systematic contributions to either the Tract Society or Missionary 80 ciety, or both, will be furnished, free of charge, on application to the SABBATH RECORDER, Alfred Cen tre, N. Y.

Persons in Milton, Wis., and vicinity, who may wish to procure copies of the new book, Sab bath 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.



This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and can not be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO., 106 Wall St.,

FOR SALE.—The Executive Committee of the Trustees of Alfred University offer for sale the building which was For particulars, address W. H. Crandall, Treasurer of Alfred University, or J. Allen, the present occupant.

ALFRED CENTRE, N. Y., July 22, 1887.

WANTED.—The undersigned is desirous of a position as teacher of German in some school, or he would act as clerk for some merchant. Would like a place among Seventh-day Baptists.

JOSEPH P. LANDOW.

Address in care of SABBATH RECORDER, Alfred Centre,

Business Directory.

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

Alfred Centre, N. Y.

LFRED UNIVERSITY, ALFRED CENTRE, N. Y. Equal privileges for Gentlemen and Ladies. Fall Term begins Wednesday, Aug. 31, 1887. REV. J. ALLEN, D. D., LL.D., PH. D., PRESIDENT.

THE ALFRED SUN, Published at Alfred Cen-L tre, Allegany County, N. Y. Devoted to Uni versity and local news. Terms: \$1 per year.

INIVERSITY BANK, ALFRED CENTRE, N. Y. E. S. BLISS, President, WILL. H. CRANDALL, Vice President.

E. E. HAMILTON, Cashier. This Institution offers to the public absolute secur-

ity, is prepared to do a general banking business, and invites accounts from all desiring such accommodations. New York correspondent, Importers and Traders National Bank.

W. COON, D. D. S., ALFRED CENTRE, DENTIST. OFFICE HOURS.—8 A. M. to 12 M.; 1 to 5 P. M.

BOURBON COTTRELL, DENTIST.

HORNELLSVILLE AND ALFRED CENTRE, N. Y. At Alfred Centre Mondays. CILAS C. BURDICK,

Books, Stationery, Drugs, Groceries, etc. Canned MAPLE SYRUP a Specialty. A. SHAW, JEWELER.

A. AND DEALER IN WATCHES, SILVER WARE, JEWELRY, &c. M. HUFF, PIANO TUNER, will be in town

once in three months. Charges reasonable. Satisfaction guaranteed. Leave orders at Shaw's. BURDICK AND GREEN, Manufacturers of Tinware, and Dealers in Stoves, Agricultural

Implements, and Hardware. BUSINESS DEPARTMENT, ALFRED UNIVERSITY. A thorough Business Course for Ladies and Gentlemen. For circular, address T. M. DAVIS

THE SEVENTH-DAY BAPTIST QUARTER-LY. A Repository of Biography, History, Liter-ature, and Doctrine. \$2 per year. Alfred Centre, N.Y.

CABBATH-DUHOOL BOARD OF GENERAL CONFERENCE. H. C. Coon, President, Alfred Centre, N. Y. T. R. WILLIAMS, Cor. Sec., Alfred Centre, N. Y. E. S. Bliss, Treasurer, Richburg, N. Y.

CEVENTH-DAY BAPTIST EDUCATION SO-CIETY. E. P. LARKIN, President, Alfred Centre, N. Y.

Alfred, N. Y.

C. BURDICK WATCHMAKER and ENGRAVER AUBORA WATCHES A SPECIALTY.

Andover, N. Y.

B. WOODARD, DENTIST, IS MARING Rubber Plates by a new process. His own invention. The best thing out. Send for circular A. COTTRELL, Breeder of Percheron A. COTTRELL, Discussion of the Horses. Six State Fair premiums out of

Berlin, N. Y.

R. GREEN & SON. DEALERS IN GENERAL MERCHANDISK Drugs and Paints.

New York City.

M. TITS WORTH; MANUFACTURER OF

THE BABCOCK & WILCOX CO. Patent Water-tube Steam Boilers. GEO. H. BABCOUK, Pres. 30 Cortlandt 8

R. M. TITS WORTH, MANUFACTURER OF FINE CLOTHING. Crustom Work a Specials. A. L. TITSWORTH. 300 Canal St POTTER, JR. & CO. PRINTING PRESSES.

12 & 14 Spruce St. C. POTTER, JR. H. W. FISH. JOS. M. TITSWORTE Leonardsville, N. Y.

A RMSTRONG HEATER, LIME EXTRACTOR, and CONDENSER for Steam Engines. ARMSTRONG HEATER Co., Leonardsville, N.Y.

Plainfield, N. J.

MERICAN SABBATH TRACT SOCIETY EXECUTIVE BOARD. C. POTTER, JR., Pres., J. F. HUBBARD, Treas D. E. TITSWOTRH, Sec., G. H. BABCOCK, Cor. Sec. Plainfield, N. J. Plainfield, N. J. Regular meeting of the Board, at Plainfield, N ., the second First-day of each month, at 2 P. M

THE SEVENTH-DAY BAPTIST MEMORIAL BOARD. CHAS. POTTER, JR., President, Plainfield, N. J. E. R. POPE, Treasurer, Plainfield, N. J., J. F. Hubbard, Secretary, Plainfield, N. J. Gifts for all Denominational Interests solicited Prompt payment of all obligations requested. **DOTTER PRESS WORKS.**

Builders of Printing Presses. C. POTTER, JR., - - Proprietor. M. STILLMAN.

> Supreme Court Commissioner, etc. Westerly, R. I.

ATTORNEY AT LAW.

L. BARBOUR & CO., DRUGGISTS AND PHARMACISTS. No. 1, Bridge Block.

N. DENISON & CO., JEWELERS. Finest Repairing Solicited.

F STILLMAN & SON. MANUFACTURERS OF STILLMAN'S AXLE OIL. The only axle oil made which is ENTIRELY FREE from gumming substances.

DHŒNIX MUTUAL J.IFE INSURANCE CO. OF HARTFORD, CONN. WM. O. STANTON, General Agent, 5 Custom House St., Providence, R. I.

Correspondence with Seventh day Baptist young men with a view to establishing agencies solicited. Policies written on reasonable terms. All correspondence respecting agencies or policies receive prompt attention. Address at Westerly, or Provi-

THE SEVENTH-DAY BAPTIST MISSION ARY SOCIETY GEORGE GREENMAN, President, Mystic Bridge, Ct. O. U. WHITFORD, Recording Secretary, Westerly,

A. E. MAIN, Corresponding Secretary, Sisco, Fla. ALBERT L. CHESTER, Treasurer, Westerly, R. I.

Chicago, Ill.

ORDWAY & CO., MERCHANT TAILORS. 205 West Madison St.

RED. D. ROGERS, M. D.

PHYSICIAN AND PHARMACIST. Office, 2884 Prairie av. Store, 2406 Cottage Grove av B. COTTRELL & SONS, CYLINDER PRINTING PRESSES, for Hand and Steam Power.

Factory at Westerly, R. I. Milton, Wis. 112 Monroe St.

ILTON COLLEGE, Milton, Wis. The Fall Term opens Aug. 31, 1887. REV. W. C. WHITFORD, D. D., President.

W. CLARKE, DEALER IN BOOKS FANCY AND HOLIDAY GOODS. Milton, Wis. P. CLARKE, REGISTERED PHARMACIST,

Post-Office Building, Milton Junction, Wis.

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

Sabbath Recorder, PUBLISHED WEEKLY

AMERICAN SABBATH TRACT SOCIETY. ALFRED CENTRE, ALLEGANY CO., N. Y.

TERMS OF SUBSCRIPTION. Per year, in advance Papers to foreign countries will be charged 50 cents additional, on account of postage. No paper discontinued until arrearages are paid, except at the option of the publisher.

Transient advertisements will be inserted for 75 cents an Transient advertisements will be inserted for 75 cents as inch for the first insertion; subsequent insertions in succession, 30 cents per inch. Special contracts made with parties advertising extensively, or for long terms.

Legal advertisements inserted at legal rates.

Yearly advertisers may have their advertisements changed quarterly without extra charge.

No advertisements of objectionable character will be admitted.

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 districts.

This reward is found in the true elevation of spirit, happy, affectionate nature, to whom life with its as tion such person or persons would most naturally w. C. Burdior, Alfred Centre, N. Y.

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

Alfred Centre, N. Y.

Alfred Centre, N. Y.

Alfred Centre, N. Y.

ADDRESS

PULLED BY THE LEGIC VOL XLIII.-NO. 84

office at Aifred Centre, N. Y.

I Leave it with God.—Poetry.... Flitting Sunward.—No. 20 The English Translation of the B Tell it Now to the Rest.—Poetry... Special Request Editorial Paragraphs... Reformed Church Missions... Conversion Among Jews...... Sabbath Missionary Service....

Correspondence. Rev. D. Lands SABBATH REPORTS.

The Truth Told.
Death of Sabbath Services.
Conrage for the Truth.
The "Jewish" Sabbath.

The Shemitic Languages in Old pretations. W. C. Daland... TEMPERAMOR."

Boys and Tobacco. EDITORIALS. "Let Jerusalem come into your l

To whom It may Concern.

Tract Society
Washington Letter. HOME NEWS. Alfred Centre, N. T.
Milton, Wis.
Albion, Wis.
Nortonville, Kansas CONDENSED NEWS MISCELLANY.

Be Caraful, Postry
Patty's Cabbars.
New Facts about the Congo.
Hymn of Graittade.—Poetry.... Tom Stinson's 'Lark.''.... The Vitality of Deeds.... The Irrepressible Christ.... The Irrepressible Christ
No Intervening Cloud
Schliemann's Training
The Loneliness of Age

POPULAR SCIENCE CATALOGUE OF PUBLICATIONS, BTG MARRIAGES AND DEATHS, SPECIAL NOTICES..... MARKET REPORTS....

> For the SARBATH RECOR I LEATE IT WITH BY LUNIE L. HOLME

I cert in the plot of the later If I plead in vain with loved To be true to what is right, And they still are prone to we I but pray God give them i

Ah, bow week is human wisd How unstable man's decree, But my soul pours out its bur Oh God, plead thy cause for

This my prayer through every
Thou alone my strength shi
Lord receive my heart's petity
I must leave it all with the PLITTING BUNWA

NUMBER XX. MIGHT ON THE B At Palatka, the Putnam furnished us a square meal perience of the previous tu had fitted us to enjoy, but it

needed opportunity to dispe travel which had accumula become burdensome. Som that Florida has no soil, but that there is as much of it wanted, as in any country in been. One thing we remain nam House, in fact, somet help remarking, is the great exhibited by the landledy is walls with forne, and gran leaves, and cat-tail flags, as and bekamones. Much of it and there is much of it. It a cargo of tana. The num Pole and wass, arranged with open Bre-place with its of easy chaire in abundance, a Couches beer and there school COPE DE LA COMPANIA SI COMPANI Fresh bother one of the most

YOU case find to mesty a day

But sine colors some the which of the "Out" The season of th bidley cost vis may baland in the absertal to the control of the contro