

# The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

TERMS—\$3 A YEAR, IN ADVANCE.

VOL. XLIII.—NO. 36.

ALFRED CENTRE, N. Y., FIFTH-DAY, SEPTEMBER 8, 1887.

WHOLE NO. 2221.

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

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### FLITTING SUNWARD.

NUMBER XXII.

TO TAMPA.

From Sanford to Tampa is about one hundred and twenty miles over a ridge of land which forms a "divide." South of it all rivers run southward into Lake Okechobee or the Gulf. North of it the rivers run northward, and empty with the St. Johns into the Atlantic, or with the Withlacoochee into the Gulf of Mexico. The land is the best we have seen in Florida, unless it be in some of the northern counties. It is full of little lakes, with a few big lakes thrown in, like those bearing the original and aboriginal names of Ahapopka and Tohopekalgia. Many of the smaller lakes are named for modern celebrities like Butler, Hancock and Pierce, and some have romantic names like Ariana, Marina, and Rosalie; but for good substantial names, which are distinctive, commend us to the Indians. When they named these lakes, people were not in such a hurry that words had to be made short to save time, and so they put music in them like the music of rippling waters. Witness Lake Weshayakapa, or Okiakonkonhee, or Kissimmee. We took dinner at a town of this latter name, which is a favorite resort for tourists. The view from the hotel is very fine, overlooking the lake. But this lake is not Kissimmee, it is Tohopekalgia, and Kissimmee is several miles further south. The young ladies prefer to accent the name of the town and the distant lake in its first and last syllables, with a considerable dwell on the first; but the natives, particularly the unromantic ones, put the stress on the second syllable, and say *Kiss-Simmie*. What a romance could be written for either interpretation! Imagine the Indian maiden, or the despairing, demented lover, paddling in a bark canoe over its lonely waters, and calling in plaintive accents to the ever-headless spirit of the lost one, "Kiss me!" or "Kiss Simmie!" as the case may be, while the gentle zephyr strains to fill the bill, as it were, by proxy; fill up the accessories, and you have a first-class Indian legend. The absent look of LaSeniorita indicated that something of the kind was passing through her thoughts, but if so, she was quickly brought back to the present by the remarks of the scribe that the name in the Seminole tongue means simply "low water."

Before we came to Kissimmee, however, we passed through "the best boomed town in Florida," as a gentleman had informed us. That was Orlando. It is already quite a town, with street cars, and hack drivers, who

can make as much noise as those of New York. It is already the junction of two or more railroads, and others are projected; but what it bases its expectations on for future business, I am unable to state. "Boom" may build a city or a railroad, but neither can long survive unless there is some solid business from which to derive a support. Cities, like animals, must have nutriment in order to live.

The land in this section of Florida is high, and the general appearance quite distinct from that of most other parts of the state. The foliage is brighter and the woods are full of magnolia and wild orange trees, while the old oak and cypress and pine are covered with beautiful epiphytal orchids with their brilliant blossoms, like flames of fire. The Florida or Spanish moss is also abundant here, as everywhere south of the Carolinas. One would not imagine that this long, gray, trailing plant held any relation to the flaming epyphite or to the luscious pine-apple, but it is a sort of cousin, as they all belong to the same natural order. This moss is, however, not wholly ornamental, for vast quantities of it are gathered, and steeped in water or buried in the earth, until the outer surface is rotted off, when a dark wire fibre is left, not unlike coarse horse-hair. This is extensively employed in place of the more costly hair for mattresses and in upholstering the cheaper class of furniture.

"Hello! there is another lake!" was the somewhat remarkable remark of Don, considering that there had been but few moments when some lake had not been in sight, and sometimes three or four at once. This time it was Lake Alfred, which was to be seen a little to the north. And it was quite remarkable after all, for its surface was covered with "white caps," indicating that it was swept by a smart breeze, while at a few rods away the hanging moss was scarcely swayed by the wind. It looked as if a breeze here was only a "local issue," like the tariff in 1880. That most beautiful of the water nymphs, *nymphaea*, or the pond lily, grows here to perfection and in profusion. The flowers are frequently fifteen inches in circumference, and as deliciously fragrant as the smaller ones we used to gather when boys, at the risk of pneumonia added to parental discipline. But it is a mistake to suppose they are cheap because they are plenty. I remember paying a dime for a single blossom, on the upper St. John, "once on a time."

Before we arrived at Tampa we heard reports of a great "cyclone" which had visited the place the evening previous, blowing down half the town and killing many people; of course everyone was interested, but especially those who had families or friends in the place. As we came into the town, we saw some of the results in a number of houses wrecked, hoisted out of shape, or demolished. At the hotel—the Plant House, not so named because it was used for a greenhouse or conservatory, but for the "Plant Line," as the combined railroad and steam-boat line is called from Jacksonville to Havana—we found the entire tin roof rolled up and stored away in the back yard. They told us the wind lasted for five minutes only, and was followed by a heavy shower which thoroughly wet down the hotel after the roof was removed. We took a carriage and drove out into the path of the storm to see the effects. As usual, they had been greatly exaggerated. A half-dozen houses, including the Colored Methodist Church, had been blown down or badly wrecked, three persons killed, and many trees overthrown. But when we saw the way the houses were built, we only wondered that any had been left standing. The cyclone, if it was one, must have been a tyro at the business, or it would have demolished the whole town, for it is literally "built on the sand." Most of the houses have no foundation except a few stones, a foot square by eighteen inches high, set on end upon the sand, the sills being laid directly upon these. It looks as if a puff from a blacksmith's bellows would tottle them over like a house of cards. And the houses themselves are a little better. A balloon-frame made of 2x3 timber, set three feet apart, and covered only by clapboards, sometimes lathed and plastered on the inside, comprises all the side walls of the dwellings of the poorer classes in Tampa,

and it was such buildings only which had been demolished.

Tampa was the landing place of De Soto in 1539, on his ill-starred expedition which resulted in his discovery of the Mississippi and making his grave in its waters. He called it *Espiritu Santo* Bay, or the Bay of the Holy Spirit. From the looks of the place, and the number of grog-shops to be seen on every block, one would judge that the spirit which is best known here now is of the other kind. After supper we went on board the *Margaret*, which lay at the wharf ready to take us to the ship which was to convey us still further into the tropics, and into a land where no

"Star-spangled banner shall wave  
O'er the land of the free and the home of the brave."

G. H. B.

### THE ENGLISH TRANSLATION OF THE BIBLE.

BY REV. W. H. ERNST.

#### THE DOCTRINES OF WICKLIFFE.

That which was the prime moving cause of the Reformer's advanced sentiments was apparently a very trivial circumstance. Somewhere, somehow he found a Bible, but whose and how we are not informed. It seems strange to us that it should be such an exceptional circumstance for a religious teacher to have a Bible. We are informed that "the Bible was an unknown book to the great body of the clergy as well as laity, and was wholly ignored in the course of the theological study at Oxford." It would seem strange enough to us to think of a theological student never getting sight of a Bible, the very book that they should study.

He read it, pondered over its contents and teachings, made its thoughts his own, and received it as the man of his counsel, so that it molded his whole succeeding career. These expressive words, uttered in one of his sermons, might serve as a motto of his whole life: "Oh Christ! thy law is hidden in the sepulchre, when wilt thou send thy angel to remove the stone and show thy truth unto thy flock?" I have already referred to some of his history in which this mainspring found some of its development. I will now refer to some of his religious ideas.

A man who makes such a mark in the world as this or any other reformer, must be one who has "the independence of his own convictions." He must know where the mark is at which he aims, and go straight for it. That such was the character of Wickliffe is manifest from the estimate even of his enemies. "As a theologian, the most eminent of his time; in philosophy, second to none; as a school-man, incomparable." "No man excelled him in the strength and number of his arguments; and he excelled all men in the irresistible power of his eloquence." Walden, an inveterate enemy, confessed that "he had often stood amazed beyond measure at the excellence of his learning, the boldness of his assertions, the exactness of his authorities, and the strength of his arguments. Such a man may well be dreaded by his enemies, but hailed with joy as a champion of the rights of the poor and oppressed. If the religious convictions of such a man are pure and noble, and above those of his time, he must be a great power for good in the land.

It was the fashion of the times for the Reverend Doctors to indulge in the most absurd puerilities, such as the following: "Does the glorified body of Christ stand or sit in heaven? Is the body of Christ, which is eaten in the sacrament, dressed or undressed? Were the clothes in which Christ appeared to his disciples, real or only apparent? Was Christ the same between his death and resurrection as before his death and after his resurrection?" The sharpest intellects were engaged in the discussion of still more foolish customs, though they were not theological in their nature. Here is an example: "Whether a hog taken to market with a rope tied around its neck, which is held at the other end by a man, is carried by the rope or by the man?" This question was gravely argued by the logicians and declared insoluble, the reasons on both sides being perfectly balanced. It is pleasant to see the Reformer, in great contrast to these, discussing such questions as these: The being, nature and attributes of God. The immortality of the soul, its faculties and affections. The essential nature of sin and of holiness.

He strongly opposed the priestcraft dis-

function between mortal and venial sins. He says "it is a distinction about which the prelates babble so much, which is a mere priestly contrivance for making gain, that the doctrine of priestly absolution and indulgence is an impious invasion of the prerogatives of God, who is alone able to forgive sins." In other words, he repudiates the idea that God has delegated to man the right or power to forgive sins. When we consider how fundamentally his position struck at the basis of Romanism, we do not wonder that it aroused their hostility. The Reformation did not speak out more boldly upon this doctrine than this.

Saint worship was an important doctrine of the Catholic Church at this time. One circumstance will serve to illustrate this thought. Thomas a Becket had been canonized by the Romish church as a martyr, and reigned for centuries as the chief English saint. His shrine was enriched with offerings of astonishing magnificence and value, and every fifty years a jubilee, in his honor, drew together an insurmountable number of pilgrims. At the fifth jubilee, in 1420, the concourse is said to have amounted to 100,000 people. "The devotion towards him had quite effaced in that place the adoration of the Deity; nay, even that of the Virgin. At God's altar there was offered in one year, 3 pounds, 2 shillings and 6 pence; at the Virgin's, 63 pounds, 5 shillings and 6 pence; at St. Thomas, 832 pounds, 12 shillings and 3 pence. But the next year the disproportion was still greater; there was not a penny offered at God's altar; the Virgin's gained only 4 pounds, one shilling and 8 pence; but St. Thomas had got for his share 954 pounds, 6 shillings and 3 pence." This, certainly, was a crying evil. Will the Reformer be able to shed advanced light on this question, as he did on the previous one? He says, comparatively early in his career, "Whoever instructs a saint should direct his prayer to Christ as God, not to the special saint, but to Christ. Nor doth the celebration of the festival of a saint avail anything, except in so far as it may tend to magnify Christ, inciting us to honor him, and increasing our love for him."

Freedom of religious opinion was taught by him. When we call to mind the inquisition, the vigilance with which the church sought out heretics, who were those who held a different opinion from the rest; and when we remember the cruel persecutions which resulted from this tendency, and that even to the present day vestiges of it remain in our laws and customs, we wonder that a man in those times had the understanding and boldness to express a different view. He says, "Christ wished his law to be observed willingly, freely, that in such obedience men might find happiness. Hence he appointed no civil punishment to be inflicted upon transgressors of his commandments, but left them to a punishment more severe, that would come after the day of judgment." "If there be any truth it is in the Scripture, and there is no truth to be found in the schools that may not be found in more excellence in the Bible." Human tradition he set aside as of no account in matters of religion.

So bold was he in promulgating his views that his friends were alarmed for his sake. They wished him to bear in mind that he was exposing himself to the wrath of the satraps of the church, at a time when his appeals to the Scriptures would be of no avail, for they were not regarded as having any authority. He replied, "Without doubt what you say is true. The chief cause of the existing state of things is our want of faith in the Holy Scriptures. We do not sincerely believe in the authority of his word, especially of the evangelists, as of infinitely greater weight than any other." He urges the importance of studying the Bible in its entirety and following it to the exclusion of every other authority, including doctors, and councils, and popes, and the church. He says, "If we follow this rule, the Scriptures will be held in becoming reverence. The papal bulls will be superseded, as they ought to be."

These were the doctrines he taught while he was in Oxford. He taught because he believed. His thoughts entered into his inmost soul. It was his to do and dare. He tried to educate his pupils to sacrifice for truth, if it should become necessary. He said, "It is plain that many are chargeable with neglect of this duty, being prevented by

the fear of the loss of temporal goods and worldly friendships; and apprehensive about life and fortune, from faithfully setting forth the cause of God; from standing manfully in its defense and, if need be, from suffering death in its behalf." He repels the idea that the day of martyrdom is past, because all are professing Christians. He claims that God and godliness, religion of the purest type, and, most of all, the Bible, must be the ruling elements in their lives. Could the Church of Rome long remain quiet with such firebrands being hurled into their very heart? Will such a man be allowed to go on in his career unmolested?

### A TRIBUTE

To the Memory of Mrs. Mary Maxson Wells.

We, as a society, offer a loving tribute to the memory of one of our most devoted and dearly-loved members; one whose ready help and sure encouragement in all good work make her loss widely felt in our city.

We have many times since our organization been called upon to part with earnest workers, and though we never cease to miss them and never feel their places are filled, we would recognize an ever-loving and ever-ruling power directing all. We remember that God allows his children these struggles—for Joseph, there was the pit; for Daniel, the lions; for David, exile; Paul, ship-wreck; Christ, the cross; while we ever find comfort in the thought that Jesus wept.

The life, so lately taken from us, was in every relation pre-eminently useful, earnest, and faithful. The center of a loving home, she worked and lived always for its best interests, forgetful of self while rendering others loving service. We forget not the shadowed home, the shattered hopes of the family circle, but commend each to the God in whom she felt implicit trust.

Her life in the church was marked by faithful attendance of every service, helpful words, showing an unflinching faith in God's ways; while in the Sabbath-school she was a devoted and faithful teacher. The hearts she there influenced will be ever grateful for her example of quiet, true living.

No one had a deeper interest than had she in this society or more earnestly desired the strengthening and growth of our Sabbath cause. Though the example has gone from us, we know that the influence of a noble life must ever live. We shall recall, always with fondest memories, the warm heart, cheerful face, and cordial greeting which assured one of her love and interest, while we would emulate the faithfulness, the prompt and unquestioning doing of what she could, the ready sympathy and rare charity which endeared her to all, and crowned a life of noble purposes. From her own best loved poet we quote:

Another hand is beckoning us,  
Another call is given;  
And glows once more, with angel steps,  
The path which reaches heaven.

The blessing of her quiet life  
Fell on us like the dew,  
And good thoughts where her footsteps pressed,  
Like fairy blossoms grew.

Sweet promptings unto kindest deeds  
Were in her very look;  
We read her face as one who reads  
A true and holy book.

Alone unto our Father's will  
One thought hath reconciled,  
That he whose love exceeded ours  
Hath taken home his child.

Still let her mild rebuking stand  
Between us and the wrong,  
And her dear memory serve to make  
Our faith in goodness strong.

Angel of Patience! sent to calm  
Our feverish brow with cooling palm,  
To lay the storms of hope and fear,  
And reconcile life's smile and tear,  
The throbs of wounded hearts to still,  
And make our own our Father's will!

O thou who mournest on thy way,  
With longings for the close of day;  
He walks with thee, the angel kind,  
And gently whispers, "Be resigned."  
Bear up, bear on, the end shall tell  
The dear Lord "ordereth all things well."

ANNA TITWORTH,  
MAY TOMLINSON, } Com.

THERE is an ever increasing demand for preachers who can do efficient church work—preachers who can organize all the forces of the church for active, aggressive service who will preach about missions; who will raise money for any and every good work; who will take an interest in every real interest of the church. Few young men in our colleges preparing for the work of the ministry should be taught the *what* and the *how* of their chosen profession. Teach young men *what* to preach and *how*; *what* to do and *how*.—Ez.

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can make as much noise as those of New York. It is already the junction of two or more railroads, and others are projected; but what it bases its expectations on for future business, I am unable to state. "Boom" may build a city or a railroad, but neither can long survive unless there is some solid business from which to derive a support. Cities, like animals, must have nutriment in order to live.

The land in this section of Florida is high, and the general appearance quite distinct from that of most other parts of the state. The foliage is brighter and the woods are full of magnolia and wild orange trees, while the old oak and cypress and pine are covered with beautiful epiphytal orchids with their brilliant blossoms, like flames of fire. The Florida or Spanish moss is also abundant here, as everywhere south of the Carolinas. One would not imagine that this long, gray, trailing plant held any relation to the flaming epiphyte or to the luscious pine-apple, but it is a sort of cousin, as they all belong to the same natural order. This moss is, however, not wholly ornamental, for vast quantities of it are gathered, and steeped in water or buried in the earth, until the outer surface is rotted off, when a dark wirey fibre is left, not unlike coarse horse-hair. This is extensively employed in place of the more costly hair for mattresses and in upholstering the cheaper class of furniture.

"Hello! there is another lake!" was the somewhat remarkable remark of Don, considering that there had been but few moments when some lake had not been in sight, and sometimes three or four at once. This time it was Lake Alfred, which was to be seen a little to the north. And it was quite remarkable after all, for its surface was covered with "white caps," indicating that it was swept by a smart breeze, while at a few rods away the hanging moss was scarcely swayed by the wind. It looked as if a breeze here was only a "local issue," like the tariff in 1880. That most beautiful of the water nymphs, *nymphaea*, or the pond lily, grows here to perfection and in profusion. The flowers are frequently fifteen inches in circumference, and as deliciously fragrant as the smaller ones we used to gather when boys, at the risk of pneumonia added to parental discipline. But it is a mistake to suppose they are cheap because they are plenty. I remember paying a dime for a single blossom, on the upper St. John, "once on a time."

Before we arrived at Tampa we heard reports of a great "cyclone" which had visited the place the evening previous, blowing down half the town and killing many people; of course everyone was interested, but especially those who had families or friends in the place. As we came into the town, we saw some of the results in a number of houses wrecked, hoisted out of shape, or demolished. At the hotel—the Plant House, not so named because it was used for a greenhouse or conservatory, but for the "Plant Line," as the combined railroad and steamboat line is called from Jacksonville to Havana—we found the entire tin roof rolled up and stored away in the back yard. They told us the wind lasted for five minutes only, and was followed by a heavy shower which thoroughly wet down the hotel after the roof was removed. We took a carriage and drove out into the path of the storm to see the effects. As usual, they had been greatly exaggerated. A half-dozen houses, including the Colored Methodist Church, had been blown down or badly wrecked, three persons killed, and many trees overthrown. But when we saw the way the houses were built, we only wondered that any had been left standing. The cyclone, if it was one, must have been a tyro at the business, or it would have demolished the whole town, for it is literally "built on the sand." Most of the houses have no foundation except a few stones, a foot square by eighteen inches high, set on end upon the sand, the sills being laid directly upon these. It looks as if a puff from a blacksmith's bellows would topple them over like a house of cards. And the houses themselves are a little better. A balloon-frame made of 2x3 timber, set three feet apart, and covered only by clapboards, sometimes lathed and plastered on the inside, comprises all the side walls of the dwellings of the poorer classes in Tampa,

and it was such buildings only which had been demolished.

Tampa was the landing place of De Soto in 1539, on his ill-starred expedition which resulted in his discovery of the Mississippi and making his grave in its waters. He called it *Espirito Santo Bay*, or the Bay of the Holy Spirit. From the looks of the place, and the number of grog-shops to be seen on every block, one would judge that the spirit which is best known here now is of the other kind. After supper we went on board the Margaret, which lay at the wharf ready to take us to the ship which was to convey us still further into the tropics, and into a land where no

"Star-spangled banner shall wave  
O'er the land of the free and the home of the brave."

G. H. B.

### THE ENGLISH TRANSLATION OF THE BIBLE.

BY REV. W. H. ERNST.

#### THE DOCTRINES OF WICKLIFFE.

That which was the prime moving cause of the Reformer's advanced sentiments was apparently a very trivial circumstance. Somewhere, somehow he found a Bible, but whose and how we are not informed. It seems strange to us that it should be such an exceptional circumstance for a religious teacher to have a Bible. We are informed that "the Bible was an unknown book to the great body of the clergy as well as laity, and was wholly ignored in the course of the theological study at Oxford." It would seem strange enough to us to think of a theological student never getting sight of a Bible, the very book that they should study.

He read it, pondered over its contents and teachings, made its thoughts his own, and received it as the man of his counsel, so that it molded his whole succeeding career. These expressive words, uttered in one of his sermons, might serve as a motto of his whole life: "Oh Christ! thy law is hidden in the sepulchre, when wilt thou send thy angel to remove the stone and show thy truth unto thy flock?" I have already referred to some of his history in which this mainspring found some of its development. I will now refer to some of his religious ideas.

A man who makes such a mark in the world as this or any other reformer, must be one who has "the independence of his own convictions." He must know where the mark is at which he aims, and go straight for it. That such was the character of Wickliffe is manifest from the estimate even of his enemies. "As a theologian, the most eminent of his time; in philosophy, second to none; as a school-man, incomparable." "No man excelled him in the strength and number of his arguments; and he excelled all men in the irresistible power of his eloquence." Walden, an inveterate enemy, confessed that "he had often stood amazed beyond measure at the excellence of his learning, the boldness of his assertions, the exactness of his authorities, and the strength of his arguments. Such a man may well be dreaded by his enemies, but hailed with joy as a champion of the rights of the poor and oppressed. If the religious convictions of such a man are pure and noble, and above those of his time, he must be a great power for good in the land.

It was the fashion of the times for the Reverend Doctors to indulge in the most absurd ipseities, such as the following: "Does the glorified body of Christ stand or sit in heaven? Is the body of Christ, which is eaten in the sacrament, dressed or undressed? Were the clothes in which Christ appeared to his disciples, real or only apparent? Was Christ the same between his death and resurrection as before his death and after his resurrection?" The sharpest intellects were engaged in the discussion of still more foolish customs, though they were not theological in their nature. Here is an example: "Whether a hog taken to market with a rope tied around its neck, which is held at the other end by a man, is carried by the rope or by the man?" This question was gravely argued by the logicians and declared insoluble, the reasons on both sides being perfectly balanced. It is pleasant to see the Reformer, in great contrast to these, discussing such questions as these: The being, nature and attributes of God. The immortality of the soul, its faculties and affections. The essential nature of sin and of holiness.

He strongly opposed the priestcraft dis-

function between mortal and venial sins. He says "it is a distinction about which the prelates babble so much, which is a mere priestly contrivance for making gain, that the doctrine of priestly absolution and indulgence is an impious invasion of the prerogatives of God, who is alone able to forgive sins." In other words, he repudiates the idea that God has delegated to man the right or power to forgive sins. When we consider how fundamentally his position struck at the basis of Romanism, we do not wonder that it aroused their hostility. The Reformation did not speak out more boldly upon this doctrine than this.

Saint worship was an important doctrine of the Catholic Church at this time. One circumstance will serve to illustrate this thought. Thomas a Becket had been canonized by the Romish church as a martyr, and reigned for centuries as the chief English saint. His shrine was enriched with offerings of astonishing magnificence and value, and every fifty years a jubilee, in his honor, drew together an insurmountable number of pilgrims. At the fifth jubilee, in 1420, the concourse is said to have amounted to 100,000 people. "The devotion towards him had quite effaced in that place the adoration of the Deity; nay, even that of the Virgin. At God's altar there was offered in one year, 3 pounds, 2 shillings and 6 pence; at the Virgin's, 63 pounds, 5 shillings, and 6 pence; at St. Thomas', 832 pounds, 12 shillings and 3 pence. But the next year the disproportion was still greater; there was not a penny offered at God's altar; the Virgin's gained only 4 pounds, one shilling and 8 pence; but St. Thomas had got for his share 954 pounds, 6 shillings and 3 pence." This, certainly, was a crying evil. Will the Reformer be able to shed advanced light on this question, as he did on the previous one? He says, comparatively early in his career, "Whoever instructs a saint should direct his prayer to Christ as God, not to the special saint, but to Christ. Nor doth the celebration of the festival of a saint avail anything, except in so far as it may tend to magnify Christ, inciting us to honor him, and increasing our love for him."

Freedom of religious opinion was taught by him. When we call to mind the inquisition, the vigilance with which the church sought out heretics, who were those who held a different opinion from the rest; and when we remember the cruel persecutions which resulted from this tendency, and that even to the present day vestiges of it remain in our laws and customs, we wonder that a man in those times had the understanding and boldness to express a different view. He says, "Christ wished his law to be observed willingly, freely, that in such obedience men might find happiness. Hence he appointed no civil punishment to be inflicted upon transgressors of his commandments, but left them to a punishment more severe, that would come after the day of judgment." "If there be any truth it is in the Scripture, and there is no truth to be found in the schools that may not be found in more excellence in the Bible." Human tradition he set aside as of no account in matters of religion.

So bold was he in promulgating his views that his friends were alarmed for his sake. They wished him to bear in mind that he was exposing himself to the wrath of the straps of the church, at a time when his appeals to the Scriptures would be of no avail, for they were not regarded as having any authority. He replied, "Without doubt what you say is true. The chief cause of the existing state of things is our want of faith in the Holy Scriptures. We do not sincerely believe in the Lord Jesus Christ, or we should abide by the authority of his word, especially of the evangelists, as of infinitely greater weight than any other." He urges the importance of studying the Bible in its entirety and following it to the exclusion of every other authority, including doctors, and councils, and popes, and the church. He says, "If we follow this rule, the Scriptures will be held in becoming reverence. The papal bulls will be superseded, as they ought to be."

These were the doctrines he taught while he was in Oxford. He taught because he believed. His thoughts entered into his inmost soul. It was his to do and dare. He tried to educate his pupils to sacrifice for truth, if it should become necessary. He said, "It is plain that many are chargeable with neglect of this duty, being prevented by

the fear of the loss of temporal goods and worldly friendships; and apprehensive about life and fortune, from faithfully setting forth the cause of God; from standing manfully in its defense and, if need be, from suffering death in its behalf." He repels the idea that the day of martyrdom is past, because all are professing Christians. He claims that God and godliness, religion of the purest type, and, most of all, the Bible, must be the ruling elements in their lives. Could the Church of Rome long remain quiet with such firebrands being hurled into their very heart? Will such a man be allowed to go on in his career unmolested?

### A TRIBUTE

To the Memory of Mrs. Mary Maxson Wells.

We, as a society, offer a loving tribute to the memory of one of our most devoted and dearly-loved members; one whose ready help and sure encouragement in all good work make her loss widely felt in our city.

We have many times since our organization been called upon to part with earnest workers, and though we never cease to miss them and never feel their places are filled, we would recognize an ever-loving and ever-ruling power directing all. We remember that God allows his children these struggles—for Joseph, there was the pit; for Daniel, the lions; for David, exile; Paul, ship-wreck; Christ, the cross; while we ever find comfort in the thought that Jesus wept.

The life, so lately taken from us, was in every relation pre-eminently useful, earnest, and faithful. The center of a loving home, she worked and lived always for its best interests, forgetful of self while rendering others loving service. We forget not the shadowed home, the shattered hopes of the family circle, but commend each to the God in whom she felt implicit trust.

Her life in the church was marked by faithful attendance of every service, helpful words, showing an unflinching faith in God's ways; while in the Sabbath-school she was a devoted and faithful teacher. The hearts she there influenced will be ever grateful for her example of quiet, true living.

No one had a deeper interest than had she in this society or more earnestly desired the strengthening and growth of our Sabbath cause. Though the example has gone from us, we know that the influence of a noble life must ever live. We shall recall, always with fondest memories, the warm heart, cheerful face, and cordial greeting which assured one of her love and interest, while we would emulate the faithfulness, the prompt and unquestioning doing of what she could, the ready sympathy and rare charity which endeared her to all, and crowned a life of noble purposes. From her own best loved poet we quote:

Another hand is beckoning us,  
Another call is given;  
And glows once more, with angel steps,  
The path which reaches heaven.

The blessing of her quiet life  
Fell on us like the dew;  
And good thoughts where her footsteps pressed,  
Like fairy blossoms grew.

Sweet promptings unto kindest deeds  
Were in her very look;  
We read her face as one who reads  
A true and holy book.

Alone unto our Father's will  
One thought hath reconciled,  
That he whose love exceedeth ours  
Hath taken home his child.

Still let her mild rebuking stand  
Between the wrong and the right,  
And her dear memory serve to make  
Our faith in goodness strong.

Angel of Patience! sent to calm  
Our feverish brow with cooling palm,  
To lay the storms of hope and fear,  
And reconcile life's smile and tear,  
The throbs of wounded hearts to still,  
And make our own our Father's will!

O thou who mournest on thy way,  
With longings for the close of day;  
He walks with thee, the angel kind,  
And gently whispers, "Be resigned."  
Bear up, bear on, the end shall tell  
The dear Lord "ordereth all things well."

ANNA TITWORTH, }  
MAY TOMLINSON, } Com.

THERE is an ever increasing demand for preachers who can do efficient church work—preachers who can organize all the forces of the church for active, aggressive service who will preach about missions; who will raise money for any and every good work; who will take an interest in every real interest of the church. Few young men in our colleges preparing for the work of the ministry should be taught the *what* and the *how* of their chosen profession. Teach young men *what* to preach and *how*; *what* to do and *how*.—Ez.

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Regular meeting of the Board, at Plainfield, N. J., the second first-day of each month, at 2 P. M.  
THE SEVENTH-DAY BAPTIST MEMORIAL BOARD, AS. POTTER, JR., President, Plainfield, N. J., R. POPS, Treasurer, Plainfield, N. J., F. HUBBARD, Secretary, Plainfield, N. J.  
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LITON COLLEGE, Hilton, Wis., The Fall Term opens Aug. 31, 1887, Rev. W. C. WHITFORD, D. D., President.  
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The Sabbath Recorder, PUBLISHED WEEKLY BY THE AMERICAN SABBATH TRACT SOCIETY, ALFRED CENTRE, ALLEGANY CO., N. Y.



## Missions.

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

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

The Presbyterians have 15,689 scholars in their colored Bible-schools.

The Protestant churches of France, though with small resources, are bravely extending the work of foreign missions.

The United States Consul General at Shanghai reports that \$1,200 have been contributed by Chinese in that city for the sufferers from the Charleston earthquake.

BRO. D. H. DAVIS, of Shanghai, writes under date of July 14th and says: We are to have baptism on July 16th, next Sabbath. Three persons. There are others very much interested. Praise the Lord!

CHAMBERS containing elaborately carved sarcophagi have recently been discovered near Sidon. It is believed that the marble must have been brought from Greece or Italy, and the work done on the spot by Greek sculptors.

OF 17,000,000 persons of school age in the United States, not more than 7,000,000 are in Bible-schools, Roman Catholic or Protestant. There is mission work among the children and youth of our land, of the villages where we live.

We live in an age of mission wonders. Do we appreciate it? What part in the world's evangelization do we Seventh-day Baptists really want to have? "The education of women in Japan has been distinctly offered to Christian teachers!"

THERE are said to be 500,000 French Canadians in New England. This amount of Roman Catholic influence in the midst of New England Protestantism presents a grave problem for its solution. The power to solve the problem is to be found only in the gospel of Christ.

We have read with very great interest and with gratitude the excellent communication from Mrs. Davis of Shanghai; and believe that many of our readers will have a similar experience. May it not be that there is not enough praying for our China mission, and the faithful laborers there?

THE Persian monarch has authorized the establishment of a hospital by American missionaries, at Teheran, the capital. His imperial majesty has rewarded the zeal and devotion of Dr. Torrence, physician to the mission, in behalf of the suffering and distressed, by naming him Grand Officer of the Order of the Lion and Sun of Persia. This is said to be an honor of high grade; but its principal significance is the testimony thus given in behalf of Christian medical missions.

THE Woman's Baptist Foreign Missionary Society expended last year, in their work abroad, \$58,503. Among the Telugus they have 11 schools with 371 pupils, of whom 103 are Christians, and 14 have been baptized during the year. There are also 18 Bible-women, and about 40 zenana homes are open to the workers. In Bruma there are 31 schools with 1,160 pupils, more than half being boys. About 80 are orphans, and over one-half are children of Christians. 337 are themselves Christians, and 117 were baptized during the year.

DR. MONTFORD of the *Herald and Presbyterian* says: "Ten years ago we had only four churches, and now we have twenty-nine. The growth of the Southern Church has been greater. Ten years ago Jacksonville and St. Augustine were the chief points in the state; now the whole length of the state from north to south and from the Gulf to the Atlantic is open and rapidly yielding to cultivation and settlement. Railroads run in all directions. . . . Everything in Florida is favorable to rapid growth in the near future, and I am much mistaken if in twenty years the people do not prove to be equal to any other state in moral character, social culture, civil government and religion."

THE Treasurer of the Baptist Missionary Union received last year from all sources and for all purposes, \$406,639 30, from donations, \$176,487 85; legacies, \$66,068 28; from the Woman's Society of the East, \$51,833 95; from the Woman's Society of the West, \$19,937 88; additions to permanent funds and bond accounts, \$28,529 84; income of funds, \$16,862 82; Bible-day collections, \$3,672 34; and from other sources, including a balance of \$2,938 19 from last year, \$18,246 34. The appropriations for current expenses were \$351,889 69.

THE Presbyterian Home Mission Board reports for the past year, 1,465 missionaries; 215 missionary teachers; 1,155 years of labor; 10,812 additions on profession of faith, and 7,046 on certificate; 87,294 members, 138,590 in the congregation; 3,974 "adult baptisms"; 392 Bible-schools organized; 2,132 schools, and 142,246 scholars; 1,547 church edifices, valued \$4,307,388; 125 church edifices built, costing \$305,772; 262 repaired and enlarged at a cost of \$65,036; 54 churches assuming self-support; 175 churches organized; 812 parsonages valued \$384,228; 83 schools and 215 teachers among Indians, Mexicans, Mormons, and in the South.

AN important case has been going through the courts of India, which, it is to be hoped, will lead to some greatly needed and radical reforms in the marriage laws of that country. The daughter of a distinguished citizen of Bombay, and an heiress to a considerable fortune, was married, at the age of eleven, without her consent, to a poor and sickly lad. She became an educated, accomplished and attractive lady; but he, notwithstanding efforts to educate him, grew up utterly uncultured—a mere coolie. Ten years after the formal marriage, he claimed the young lady as his wife; but she refused to recognize him as her husband. He at once instituted legal proceedings; and the case has gone from the High Court to the Court of Appeal, and back to the former court. It is supposed that the case will again come before the Court of Appeal, and ultimately to the Privy Council. Should the final decision be against the woman it is believed that she will suffer the penalty of imprisonment for six months, or attachment of property, or both, rather than spend her life with such a man. Christian young women, do you appreciate how much you owe Christianity? How much are you willing to do to help send the blessings of our holy religion to heathen homes?

### AID TO CHURCHES.

We call the special attention of all churches desiring assistance from the Missionary Board to some of the Rules and By-Laws printed below. Inasmuch as there has been frequent and continued disregard of the requests and rules of the Board, it need not be thought strange if the Board, out of respect for themselves, shall come to feel obliged to delay the granting of appropriations asked, until a few plain and reasonable rules are fairly well complied with. It is scarcely exaggeration to say that we have received many requests for aid about as brief and as empty in respect to information for the guidance of the Board, as this: "The Church at— would respectfully request the Missionary Board to assist them in the support of a pastor, to the amount of \$100 a year." Of course the facts in the condition of the given church have led them to take this step, believing it to be necessary, wise, and right. But with how much more intelligence, interest and heartiness the Board could grant the request, if these facts were also known to them.

Here we are blamed for giving help; there, for not granting it. A knowledge of the facts that bear upon the questions to be considered will greatly aid us in correctly reaching conclusions.

### III. AID TO CHURCHES.

1. Churches should use every exertion, either alone or by union with one or more neighboring churches, to support themselves, before asking for aid; and every church should steadily aim to become self-supporting as soon as possible.

2. When desiring aid they should make a full statement of the facts in their condition, prospects for growth and permanency, and needs which justify an application for help.

3. The following particulars are also to be given: Name and address of the church; preaching stations, if any; number of resident church members; average of congregations; attendance at Bible-school; number of families in church and society; character, condition, and prospects of business in the community; name and address of the minister; statements as to whether he is to be pastor or supply, whether he has any other calling, and whether he is to have the use of

a parsonage; amount of salary proposed; amount to be raised by the people, and in what way; and the least amount needed from this Society.

4. Each church is aided on the condition that it will take up at least monthly collections for the Society.

5. With the foregoing facts and particulars before them, the Board will make such appropriations as, in their judgment, the field may require, and the state of the treasury will justify, for a period of time not exceeding one year.

6. Applications for renewal of aid should be made before the expiration of existing appropriations, and be accompanied with a statement of the officers or minister as to whether the church has fulfilled the above conditions and its own pledges.

### AMERICAN HOME MISSIONARY SOCIETY.

There were 1,571 ministers in the service of this society last year, 392 being new appointments. These labored in 41 states and territories. Including 54 counted twice, because working in more than one state, they were distributed as follows: New England, 383; Middle States, 101; Southern, 41; South-western, 112; Pacific Coast, 127; Western States and Territories, 861. Of the whole number, 748 have been pastors or stated supplies of single congregations; 554 have ministered to two or three congregations each; and 269 have extended their labors over still wider fields. In the aggregate 1,117 years of labor were performed. Number of places fully or statedly supplied, 3,063. There have been 5 congregations of colored people; 29 Welsh congregations; 40 German; 38 Scandinavian; 14 Bohemian; 1 Armenian; 1 Spanish; 2 Chinese; 1 Indian; 7 French; and 3 Mexican. About 130,000 Bible-school scholars, the organization of 323 new schools, and the care of 2,188, are reported; 806 missionaries report benevolent contributions amounting to \$36,309 29; 670 missionaries report 8,056 converts, some reporting as many as 90. Additions to churches, as nearly as ascertained, 6,469 on confession of faith, and 3,562 by letters. 135 churches have been organized, and 63 have assumed self-support. One hundred and twelve houses of worship have been completed; 170 materially repaired or improved; the building of many others commenced; 16 chapels built; and 39 parsonages provided. Seventy-six young men connected with missionary churches are reported as preparing for the ministry. Receipts during the year, \$4,829,979 60, making, with other funds, resources of \$510,144 68. Expenditures, \$507,988 79, and unpaid appropriations over \$60,000.

There was an unusual decrease of legacies, but a great increase in the gifts of the living; and, in results, the year was one of encouraging progress.

The Annual Report makes grateful mention of the organized and unorganized work of women, in the line of contributions, the raising of funds, "missionary boxes" (valued over \$70,000), with circulation of missionary publications.

### CORRESPONDENCE.

NEW MARKET, N. J., Aug. 6, 1887.

Dear Brother,—I enclose to you an item read at our regular monthly missionary prayer-meeting by Bro. Carman, who is one of the converts from the Jews, and we think him a worthy man. He is working for Bro. Geo. Larkin, and takes quite an interest in the work of the church, is very studious and tries to improve himself. I thought it quite good, and asked him to let me have it, and for his encouragement I send it to you to be published in our paper under the Missionary Department, if you think proper.

Very respectfully yours in Christian love,  
H. V. DUNHAM.

### An Item about Mission Work.

Mission work begins with the incarnation of the Son of God, of Jesus the Messiah of the world. He was "sent" down from heaven to save the sinners of this world; this was the center of all missions. Before Christ all the prophets were missionaries, but missionaries that pointed to the Center. The Center appeared on earth; and went back to the Father in heaven, and since then, all the missionaries who go, go as rays coming forth from the Center.

The best mission work was done by the apostles and their successors; but from the beginning of the fourth century no mission work in the sense of the command of our Lord was performed. Of course the church grew in numbers, but this was the result of compulsion, of acts of enforcement by sword and fire, and so forth. This is not the will of our Lord. Our Lord says, "Go ye and preach, whosoever believes and is baptized will have the everlasting life, and he that rejects the message is condemned." But he did not command to invite people by swords

and *auto da fes*. When the church broke the law and erred away from the commandments, it gave up the right mission work. During 1,200 years was the church without a right mission work. But the Lord had mercy upon the world. He raised up a Luther, a Calvin, a Zwingli, and others. Christianity became reformed, and with the reform the mission work revived again. The greater Christianity develops, the greater is its zeal in missionary work. The Germans were the first to be engaged in mission work; after them came the English people. By Ziegenlaub and other disciples of Spenser and Franke, America was evangelized; by the Moravian brethren the heathen countries beyond Scandinavia; by the English other countries.

On the present time the mission work is just in the development. America plays now a great role. It sends missionaries everywhere. The results are a harvest of millions of souls. All the idols of the heathens begin to fall down before the name of our blessed, crucified and risen Saviour. Japan and China and the isles of the seas, will become more and more the subject of pity, and the trumpet call of the gospel is being heard in their places.

But the day of glory has not dawned yet. There is yet a great work to be done. Eight hundred millions of heathen sit yet in deep darkness; the Sun of righteousness—the Son of God—has not yet blessed them with its blessed life giving rays. Besides this, we have the promise that Israel must be saved at first; then when Israel have come in, the morn dawns, and in its blessed clouds will appear the glory of him who comes to meet his saints, and all mankind will behold him, and they also that pierced him. Then he alone will reign in Zion, the beautiful city of God, and all his people that kept the commandments of God and the faith of Jesus, will be around him who sits on the throne, and a new song will be then: "Hallelujah, praise be to the Lord." May the Lord help us and endue us with power and strength from on high, that we may be true agents of his kingdom, and that by our zealous endeavors Zion may be built up, and we take the crown that is preserved for us in life beyond.

From Mrs. J. S. Williams.

TANEY, Idaho, August 9, 1887.

Dear Brother,—I thought to write as soon as our society was fairly organized, but we are so busy most of the time that letter writing is put off. The ladies met the first Sunday in May, and organized as the "Taney Ladies' Missionary Society." We meet the first and third Wednesdays of each month for work and business. Usually we have some Bible subject to discuss while we work, or some one reads. The first Sabbath evening of each month we have a session at the school-house. At first we took up Africa and its missions. A map and descriptive essay were presented, also items and recitations, songs and general remarks. At the third, we had India under consideration, following the same plan. At our last, Persia was well described, and its mission work talked of. I think the interest is growing. We had a full house at the last session. Our young people and children work with a will, and for the chance they have had for culture and elocutionary drill, do extremely well, better than the average. We will take up Japan at our next session, and in October will have China and its missions; working up our own mission. Now if it is not too much trouble will you write me explaining those papers or letters that were sent printed in Chinese. I have not attended Conference or Association to get an explanation, and I can't present them till I know what they mean. We are very well, all of us, and working hard to get our home in shape for winter. Very glad to hear of your improving health. Yours truly,

### SEVENTH-DAY BAPTIST LITERATURE.

The following from *The Worker* (Baptist), suggests the right and opportunity of Seventy-day Baptists to publish and spread their literature, too.

A colporteur writes as follows: "The value of Baptist literature has been singularly manifested in the awakening of an entire community on the subject of New Testament Baptism. While Baptists have experienced no difficulty in every man a Scriptural reason for their faith and practice, Pedobaptists have been driven to their wits' end for a single Scriptural reason to sustain their unwarranted practice of sprinkling and pouring."

"In the community above alluded to, as the result of a sermon on New Testament Baptism, by the local pastor, and denominational tracts scattered in a radius of twenty miles, members of Pedobaptist

churches have demanded immersion at the hands of their pastors, who have publicly declared Baptists in error, but have not been able to convince the people of the truth of their statements.

"The pastor of the Baptist Church says that one bundle of denominational tracts is worth more than a dozen of large volumes, in placing the truth before the people concerning New Testament Baptism; for the people will read the tracts."

### THE CHINESE IN THE UNITED STATES.

A few years ago the Chinese in the United States numbered over a hundred thousand. Unfriendly legislation and frequent persecution have diminished the number, until now they are estimated to be not more than eighty thousand. In the early years of their residence among us, they were only found on the Pacific Slope; but as the persecution in that region increased, and the opportunities for business diminished, these people came in increasing numbers to the Eastern States. There is now no city of importance in the whole land in which the Chinese immigrants are not found. They are truly the Dispersion—the strangers scattered abroad. Levi was scattered among the other tribes that he might teach the people; the Chinese are scattered among our cities that they may be taught.

In California, mission work began among the Chinese at a very early period. It was a time, says Dr. S. L. Baldwin, in *The Gospel in all Lands*, when they were gladly welcomed by all classes, and when the city of San Francisco was rather proud of its Chinese population, whose gay banners had a conspicuous place in the procession which celebrated the admission of California into the Union.

It was in 1852 that Christian people of all denominations joined in purchasing a site and erecting a substantial building in that city, to be occupied as a Protestant Mission House for the Chinese. After a time this property came into the possession of the Presbyterian Board of Missions. Rev. Dr. Wm. Spear, who had been a missionary at Canton, the region from which the Chinese immigrants came, was put in charge, and devoted himself zealously to the work. He organized a church in 1853, which was the first in America. This mission is not only the oldest, but one of the strongest and most successful in California. It has conducted its work by preaching in the chapel, by visiting the Chinese at home and in their places of employment, by preaching to the Chinese in the surrounding country, by the work of colporteurs, by Sunday-schools and evening schools, and by instituting a home for poor distressed Chinese women. In 1876, this church had received eighty members, whose character and conduct as faithful Christians were beyond reproach. Up to that time forty-six Chinese had been received into other Presbyterian churches in the surrounding country; and about one hundred and forty souls have been converted among the Chinese.

During the past two years much valuable work has been done by the Presbyterians on the Pacific coast. Many of the converts have returned to China, carrying the light of Christianity into heathen homes, a considerable number have died; some have emigrated to other parts of our own country. There are two hundred and fifty members now on the Pacific coast.

The Baptist, Congregationalists and the Methodist missions have done valuable work among these people.

In many of the principal cities of our country, Christian work is being done for the Chinese. We trust that in all our borders not one of these strangers will be overlooked or neglected. Kindness and willingness to take pains in teaching them the English language will, in almost all cases, avail to bring the Chinaman under a Christian influence. Those who have prosecuted this work in patience, with faith and prayer, have met with a good reward.—*The Missionary*.

A LARGE meeting, representing men of all denominations, and from all parts of the world, has been held in London to take into consideration what can be done to prevent the demoralization of native tribes by the liquor traffic. Members of Parliament pledged themselves to use their best efforts to mitigate the evil, and it is reported that since this meeting a conference of members of Parliament has been held to further consider the subject, and to devise plans for some effective action against this abominable traffic. England and America are not guiltless in this matter, but Germany is the chief offender. It appears that Germany sends to Africa ten times the amount of spirits exported from Great Britain. It is not for Christians to say that nothing can be done to overcome this evil. Whatever ought to be done can be done, and God is on the side of those who throw themselves into any effort that is wisely made for the suppression of evil. Africa is being wasted by the destructive liquors sent from so-called Christian lands. It is for Christian nations to stop the traffic.

A YOUNG woman in Bombay has been required by the courts to join her husband, to whom she was married when she was but eleven years of age. Her husband was then nineteen, and the girl remained with her father and became subsequently a well-educated and refined lady. Her husband on the other hand, was coarse and ill-mannered; but he claimed his wife, and though the inferior courts refused his claim, this decision was overruled by the full bench.

## Sabbath

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

### THE SABBATH NOT

The following, clipped from the *Standard*, speaks for its ment.

In the *Standard* of June an article from the pen of Humphrey, bearing the title "Lord's Day," which threw to review in a spirit of loquacity, may be able to point out, take and render assistance of removing the pernicious guarding the sanctity of the

1. The Sabbath not an institution. The foundation of our brother's paper is the exclusively a Jewish institution, not because

(a) The very reason assigns as the ground of its God had sanctified it from human existence. "Six labor and do all thy work-day is a Sabbath unto the it thou shalt not do any six days the Lord made the sea and all that in them seventh day. Wherefore the Sabbath day and hall 9-11. Here the statement Gen. 2: 1-3 that God ble the seventh-day, centuri Jew in existence, and it world of mankind and no portion of it two thousand point of time.

(b) The Israelites were der the Sabbath-day to keep not spoken of as an institution, notice for the first over, but as of a distinct recognized in the past, at to continually remember stituted from the beginning the work of creation

(c) It was not a ritual shadowy code of exclus and observances. It stands nine other grand moral are world-wide and timeless false reasoning which institution has been abolished system when there is no money to that effect. I and will be wrong for idols. It always has been for any man to profane. It always has been, and for any man to steal or commit adultery. These eternal principles of right a bold man who will take decrees of the Decalogue null and void when God where said so.

The Son of God emptied the heaven and earth before one jot or tittle of the law till all should be fulfilled. The law were fulfilled in their observance ceased reason of statutory law Christ never fulfilled the way as to render it a way mankind from its origin is quoted by the brother the perpetuation of the in his contentions with day, made use of very strict the error of regarding the justification, yet declared made void through the Yes, we establish the And when the liberty church wrested the argument into license to induce John both found it an obligation of the moral logue, the latter declared to be the transgression 8-18; I John 3: 4.

(d) The Israelites observe the sanctity of fore the law was given must positively consent statement that the Sabbath depended so commandment. The til the third month of Egypt. Ex. 19: 1. The Sabbath was com with the gathering of on month. Ex. 16: 9. The Israelites were enth-day because they they were men and ob rest of mankind.

### THE NATIONAL ASPE

There are two living this time are existing will not down. On the other is the careful thought and. In considering them, rance should have no hand, they demand unflinching adherence to be right. Sneers people who are trying those who are guilty dignities. There is sense of opinion in ce good men. There is making effort to want to prosper view up to higher co



**Sabbath Reform.**

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

**THE SABBATH NOT JEWISH.**

The following, clipped from the *Christian Standard*, speaks for itself, without comment.

In the *Standard* of July 16th appeared an article from the pen of Bro. S. C. Humphrey, bearing the title, "*Sabbath and Lord's-Day*," which the writer of this proposes to review in a spirit of love, hoping that he may be able to point out the brother's mistake and render assistance in the direction of removing the pernicious results of disregarding the sanctity of the Lord's-day.

1. The Sabbath *not* an exclusively Jewish institution. The foundation argument of our brother's paper is that the Sabbath was exclusively a Jewish institution. This cannot be, because

(a) The very reason assigned to the Israelites as the ground of its obligation was that God had sanctified it from the beginning of human existence. "Six days shalt thou labor and do all thy work: but the seventh day is a Sabbath unto the Lord thy God: in it thou shalt not do any work; . . . for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day. Wherefore the Lord blessed the Sabbath day and hallowed it." Ex. 20: 9-11. Here the statement is made, as in Gen. 2: 1-3 that God blessed and hallowed the seventh-day centuries before there was a Jew in existence, and it was sanctified for the world of mankind and not merely for a little portion of it two thousand years distant in point of time.

(b) The Israelites were bidden to remember the Sabbath-day to keep it holy. It was not spoken of as an institution brought to their notice for the first time like the Passover, but as of a distinction which had been recognized in the past, and which they were to continually remember as having been instituted from the beginning when God finished the work of creation.

(c) It was not a ritual institution like the shadowy code of exclusively Jewish forms and observances. It stands in the midst of nine other grand moral enactments which are world-wide and time-lasting, and it is false reasoning which argues that this one institution has been abrogated by the gospel system when there is not one jot of testimony to that effect. It always has been, and will be, wrong for any man to serve idols. It always has been, and will be, wrong for any man to profane the name of God. It always has been, and always will be, wrong for any man to steal or kill, or covet or commit adultery. These things are fixed and eternal principles of righteousness, and he is a bold man who will take up one of the equal decrees of the Decalogue and declare it to be null and void when God Almighty has nowhere said so.

The Son of God emphatically stated that the heaven and earth should pass away before one jot or tittle should pass from the law till all should be fulfilled. The types of the law were fulfilled in and by him, and their observance ceased to be obligatory by reason of statutory limitation; but Jesus Christ never fulfilled the moral law in such a way as to render it nugatory or as releasing mankind from its observance. Paul, who is quoted by the brother as arguing against the perpetuation of the Sabbath, and who, in his contentions with the legalists of his day, made use of very strong language against the error of regarding the law as a ground of justification, yet declares that the law is not made void through faith. "God forbid. Yea, we establish the law" Rom. 2: 31. And when the libertines of the apostolic church wrested the argument against legalism into license to indulge in sin, James and John both found, it necessary to assert the obligation of the moral precepts of the Decalogue, the latter declaring and defining sin to be the transgression of the law. Jas. 2: 8-18; 1 John 3: 4.

(d) The Israelites were commanded to observe the sanctity of the Seventh-day before the law was given at Sinai. Here we must positively contradict our brother's statement that the obligation to observe the Sabbath depended solely upon the fourth commandment. The law was not given until the third month of their journey from Egypt. Ex. 19: 1. Yet the observance of the Sabbath was commanded in connection with the gathering of the manna in the second month. Ex. 16: 1-26, etc.

The Israelites were not to rest on the Seventh-day because they were Jews, but because they were men and obligated thereto with the rest of mankind.

**THE NATIONAL ASPECT OF THE SUBJECT.**

There are two living questions which at this time are exciting attention and which will not down. One is temperance and the other is the Sabbath. They demand careful thought and thorough investigation. In considering them, dogmatism and intolerance should have no place. On the other hand, they demand unwavering decision and unflinching adherence to what one believes to be right. Sneers and ridicule aimed at people who are trying to do right recoil upon those who are guilty of manifesting such indignities. There may be margin for difference of opinion in certain details even among good men. There must be a patient and painstaking effort to cultivate public sentiment to proper views and to educate the people up to higher conceptions of truth and

duty. In the discussion of these subjects, however, there are certain facts which cannot be denied; facts of history and facts of the present age.

With regard to Sabbath-observance, we desire just here to urge one point, viz., that this subject has a national aspect. We are convinced that the proper regard for the Sabbath is one of the signs and conditions of true liberty and prosperity to a nation.

Some years ago the British Parliament appointed a committee to investigate the question whether it does men any good in this world to observe the Sabbath. The committee questioned many men of different trades and professions and reported that if there were no religious idea connected with the Sabbath yet for the sake of the material prosperity of the nation it ought to be observed.

Judges and juries and court-houses and jails and penitentiaries and police forces and armies are powerless to stem the tide of vice unless there be a restraining moral sentiment among the people. A proper observance of the Sabbath is the most effective way to establish the bulwarks of a true morality. The Sabbath is the nation's moral pulse. As nations have no future, their retribution comes in this world. A Sabbath-breaking country will sooner or later be cursed by God. History verifies this statement. So fully is the Queen of England convinced of this that she is scrupulous in the observance of the Sabbath, not allowing matters of state to encroach upon holy time even if presented by the nobility. Is not America fast becoming a Sabbath-breaking nation? In so far as our grand country obliterates God's day, just so far does she seal her own doom.

We quote the above from the *Central Baptist*, and with most of its statements we heartily agree. In a much larger sense than the *Baptist* means, do we think the question is a national one. Sabbath-breaking is vastly more extensive than the *Baptist* thinks. It wisely sees that a Sabbathless people soon becomes a godless people, but seeks to avert the danger which it sees impending, by trying to persuade men to sacredly observe a day which God never blessed nor commanded to be observed. The inherent feebleness of the effort is so plainly seen that only such as are tied down to their traditional faith and practices are moved by the effort. And so the tide of godlessness consequent upon Sabbath-desecration continues to rise, and can be stopped only when men, in conscience, turn back again to the observance of the Sabbath-day which the Lord blessed and sanctified, which he commanded his people to keep and which Jesus and his apostles observed without change.

**Temperance.**

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

**RELATION OF THE SALOON TO POLITICS.**

From the Address of Hon. William Windom, at Woodstock, Conn., July 4th, 1887.

The statement would perhaps be more accurate to say, the relation of politics to the saloon; for in most of our cities the drinking saloon is the central power around which politics revolve, and which dictates candidates and party policies. Even in our national elections it sometimes exercises a controlling influence and decides Presidential contests. By the peculiar relation of political parties New York has become a pivotal state. The saloons rule the city, the city rules the state, and the state decides what shall be the ruling power of the republic. We are, therefore, to all intents and purposes, a rum-ruled nation. We shall not be surprised at the ability of this organization to accomplish these results if we glance at

**ITS MAGNITUDE AND RESOURCES.**

It claims to have, in the United States, \$1,000,000,000 invested in the business of making and selling liquors. There are at least 500,000 direct employees. Millions of poor miserable victims and camp followers stand ready to do its bidding. It is supported and defended by the vicious habits, appetites, passions and prejudices of millions of our people. Its revenues are larger and the percentage of profits far greater, as the statistics prove, than are derived from all our 140,000 miles of railroad. Add to all this the disgraceful fact that, with these mighty resources at command, it has formed a close alliance, offensive and defensive, with one of the great political parties of the country. Is it any wonder then that such an organization, with such resources, and such political alliances, has become the ruling power in many parts of the republic, and that it boldly proclaims its purposes of supreme political dominion? I do not pause to describe the hideous character of its rule in our cities and towns, where it has full sway, for your own experience and observation will speak more eloquently on that point than any words of mine. My purpose just now is to show that while we read with honest pride our grand and immortal Declaration of Independence, we are to-day the subjects of a tyrant more exacting, cruel, intolerant and hateful than ever wielded a royal scepter or disgraced a kingly crown.

Let a few facts, selected from the many at command, confirm this statement. Take,

first, that which is among the least important, viz.,

**THE ENORMOUS WASTE OF PROPERTY AND PRODUCTIVE POWER.**

It is estimated upon the best attainable authority that this tyrant's revels cost annually more than \$700,000,000; that 500,000 victims, rendered worse than useless, are staggering along in his triumphal procession to dishonored graves; and that his army of immediate retainers—the makers and venders of "liquid fire"—numbers 500,000 more.

Estimating that this million of makers, venders and victims, if engaged in some legitimate business, could have earned \$1 50 per day, we have a loss in productive power of \$450,000,000 per annum, which added to the \$700,000,000 wasted for strong drink makes a total of \$1,250,000,000. Add to this taxation—estimated at \$100,000,000—for the support of jails, criminal prosecutions, penitentiaries, almshouses, pauperism, and all the unnumbered burdens imposed upon the country by this tyrant, and you have \$1,350,000,000 as the annual cost of his reign. How does this compare with the administration of King George, or with the tax on the historic tea that a century ago was put to steep in Boston harbor?

Let it be borne in mind that this burden rests most heavily upon the poor, who are least able to bear it. It is doubtless true that a large portion of it is borne by the rich and prosperous, but if only one-half of it falls upon the wage-workers of the nation there is an opportunity for an Anti-Poverty Society with possibilities beyond the wildest dreams of Mr. George and Dr. McGlynn. Mr. Powderly, in a recent speech, said, "In one Pennsylvania county, in a single year, \$17,000,000 was spent for liquor, and it was estimated that \$11,000,000 of the amount came from workmen." The savings that could be made through an Anti-Saloon Anti-Poverty Society would in ten years buy half the farms in the United States, and in fifteen years more furnish a fund large enough to purchase every railroad in the country and pay more for them than their actual cost.

**RELENTLESS CRUELTY OF THE LIQUOR POWER.**

Thousands of victims go annually to the drunkard's grave. Pestilence and war combined do not, in this country, equal its destructive energy. I repeat what I have had occasion to say elsewhere, that the waste of human life wrought every five years by our 200,000 saloons is equal to the destruction of life by both armies, numbering millions of armed men, during the entire War of the Rebellion. In their hands strong drink is a weapon so fatal that the 500,000 drunkard-makers are able to accomplish more in the same period than four times their number could with shot and shell, fire and sword, and all the appliances of modern warfare. The cruelty of war is not measured by the number of those who fall in battle, but by the unutterable woe and bitter anguish of broken hearts and desolated homes. Most emphatically it is true that the mere destruction of 80,000 lives every year affords no measure of the relentless cruelty of the liquor power in its war against society. To realize this you must go to the dishonored homes, question the broken hearts, read the voiceless misery in wan and haggard faces, hear helpless children cry for food, see them stricken down by drunken and infuriated fathers, and sometimes even by besotted mothers, witness the debauchery and ruin of youth, and the utter degradation, ignorance, poverty and misery which everywhere and always accompany the victims of the saloon. Do you say that all these are the incidents of the business, not the motives for it? Certainly. Let us do these men no injustice. Human misery is not their motive. They only want to get money, and, knowing that these things follow as effect follows cause, they are not deterred. Doubtless they would prefer to get money without these disagreeable consequences of their acts. A like plea may be made for the burglar and highwayman. Their motive also is money, not murder.

In addition to its waste of property and productive power, and its relentless cruelty, THE SALOON IS A MOST DANGEROUS ENEMY TO THE REPUBLIC.

The home and the ballot are the very cornerstones on which our free institutions rest; the very holy of holies behind the sacred altars of freedom. Destroy the one, or corrupt the other, and free government is a failure. The liquor saloon aims its deadly blows at both. If the hopes of our fathers and our own ambition for this great republic are to be realized, we must protect and cherish the myriads of homes where children are daily taught those lessons of Christianity, liberty, justice and forbearance which alone will qualify them for the sacred trust of citizenship. Whatever else the liquor saloons have done they have never made one happy Christian home, and they never will. On the other hand, they have created unnumbered thousands of places, misnamed homes, where the seeds of disorder and anarchy are daily planted and nourished in the minds and hearts of the young. These desecrated homes are the primary schools in which are taught by precept and example the first lessons in disorder and crime, while the saloons themselves are the colleges from which the most dangerous order of criminals are graduated. They stand open night and day ready to receive the myriads of poor, ignorant and misguided wretches whose childhood, blighted in the drunkard's home, makes them the ready victims to the teachers of disorder, socialism and anarchy, who here find their council chamber and their inspiration. I verily believe that if the saloon were abolished the dangerous classes which now menace society would to a great extent disappear with it. What think you would become of the anarchist and socialist without his ally and assistant? Where would he rally his

forces? Where would he teach his treason? Where would he find inspiration for his followers? The saloon system is itself a league of law-breakers, whose example affords a most powerful stimulus to disorder of all kinds. It openly proclaims its purpose to disobey all laws which interfere with its supreme purpose to make money in its own way, and at whatever sacrifice?

**POLITICAL CORRUPTION.**

The corrupt use of money is, in my judgment, one of the most dangerous evils which now threaten the future of this Republic. It is the blighting, festering source of many of the other evils of which we complain. It is sapping the very foundations of public confidence and respect for law by polluting the sources of political power. It stalks with brazen face into our legislative halls and with scarce a pretense of concealment dictates our laws. It too often corrupts the press and changes truth into a lie. It is the ready and well known instrument by which individual wealth and corporate power aggrandize themselves at the expense of the people, and by which giant evils maintain their hold upon society. Let it be generally understood and acquiesced in, that elections depend not upon the free will of the people but that their results are purchased with money, or whisky, and the end of free institutions is not far off. Upon the ruins of Judea is written "Idolatry" of Greece and Rome "Sensuality," of Spain "Avarice"; and upon the ruins of this great republic will be written "Corruption," unless there be virtue enough in the people to rescue it from the bottomless abyss toward which its steps are tending. Combine and aggregate all the other corrupting agencies and influences of our times and they are dwarfed beside the liquor power. Indeed, but few of the other methods of corruption are complete without it. I know of no other agency which openly proclaims its right and its purpose to control elections and to prevent the passage of distasteful laws by the use of money.—*Independent.*

**ENGLAND'S RUM.**

There are some facts which the panegyrist of the Victorian epoch in this jubilee year have not seen fit to dwell on; and especially the effect of fifty years of England's progress on her subject races has been kept in the background. Archdeacon Farrar, however, ventures to call attention, in the current number of the *Contemporary Review*, to some of these facts, which will go down in history to the disgrace of this conquering nation. Under the head of "Africa and the Drink Trade," he brings together a mass of damning evidence. He shows that the same country which, at the beginning, made so noble a self-sacrifice to strike down African slavery, toward the close of the same century has identified herself with a so-called commercial movement which has brought conditions worse than those of slavery to the Dark Continent, and which threatens to plunge the entire population of that vast area into hopeless ruin and decay. But it is not Africa alone that has suffered from England's policy. Wherever the English trader's keel floats, or his foot treads, the alcoholic pestilence breaks out. There is scarce an island in the great archipelagoes, in the Malay, Papuan, Melanesian, and Micronesian groups, where the rum-bottle has not made more progress than the missionary. There is not a land conquered or colonized by England, where English drink has not debauched native simplicity. From Australia to Calcutta, from Hong Kong to the Falkland Islands, from Mauritius to Ceylon, the nation whose sovereign writes herself "Defender of the Faith," has carried, and taught the use of, the deadliest poison invented by humanity. Nor is there, in the prosecution of this infernal traffic, the faintest pretense of consideration for the destined victims. The drink vended among the heathen is the most abominable, the fiercest, the most deadly stuff distilled. When Mauritius became a sugar colony, the rum made there was unfit for exportation to England. So it was sent to Madagascar; and when the frightful results in crime and disease led the Malagassy king to prohibit the importation, the English government interfered, and free rum was forced upon the island. In the same manner, opium was forced upon China, at the point of the bayonet. With less effrontery, but equal absence of principle, British liquor has been pushed through the valley of the Congo; and the missionaries have been driven to confess that, against this foe, they could make no headway. Frequent inquiries have been made as to the causes of the rapid decay of the native races brought into contact with Europeans. The chief cause of this decline must be found in the European drink traffic. It has poisoned the sources of life in almost every savage habitat; it has nullified every honest effort to spread Christianity; it has given the lie to the statements of the missionaries; it has re-enforced the vicious and demoralizing influences which it found in existence. It has caused the more intelligent heathen to reject the proffered religion of a people who, while praising God with their mouths, give the lie to their professions by this practice. It is a dark and damning stain on the page of England's progress, but it is nevertheless one which should not be ignored.—*Evening Traveler.*

The last distillery in Iowa has just been closed.

MISS FRANCIS WILLARD'S book, "Woman and Temperance," has been translated into Japanese.

**Education.**

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

**INDUSTRIAL EDUCATION IN THE MINNEAPOLIS HIGH SCHOOL.**

A manual training school, under the instruction of Prof. F. W. Decker, has lately been established by the school board of the city, in connection with the high school, and results have already been obtained that promise well for the success of this new enterprise.

The object of the course is not to make finished mechanics in any definite trade, but rather to give a general training that shall serve to render boys familiar with common tools and materials of construction, and lay a good foundation for any one of the several mechanical trades.

The course serves also to correct some of the popular notions among boys that manual occupations are degrading, or at any rate not so respectable as occupations requiring only book knowledge. This latter result is attained by placing the manual training course on an equal footing with other high school courses, and requiring the same attention to system and order as in any branch of knowledge taught.

The course for the present term is wood-working.

A large lower room of the high school building has been fitted up with benches and drawers and a variety of wood-working tools.

Each bench is provided with a full set of bench tools, and each boy has, besides, a number of edge tools and a drawer in which to keep them locked when not in use. Each boy is required to keep his individual tools in order, and all the bench tools have their proper places on a rack in front, where they must be placed at the end of each exercise. The benches and bench tools are lettered to correspond, so that it is easy to see at a glance that everything is in its proper place.

The use of tools is taught in the following manner, it being assumed there is only one right way. The boys are given a plane, for instance, and after being shown the nature and construction of the tool, they are shown how to use it properly. All this is taught to them as a class. They are then given each a piece of board and are required to produce a plane surface, each being drilled until he is tolerably proficient in the use of the tool before being allowed to go on. Sawing is taught in a similar manner. The saw is first discussed, and the reason for the teeth being shaped differently for cross-cut and rip saws is pointed out. A board is then marked with a scratch saw, and the class is shown how to saw to line accurately. They are then required to saw to given lines until the lesson is thoroughly taught. By keeping the attention of the pupils on one operation at a time and holding it until taught, rapid and sure progress is made. After the uses of a few of the most common tools is taught, the boys are allowed to construct something that will bring into use only operations they have previously learned. This serves to make the work interesting, though the work is designed to be for the purpose of instruction rather than construction.

Whenever an article is constructed, it is done from an accurate working drawing made by the pupil himself, and thus the value of drawings, in connection with all construction work, is taught better than it could otherwise be done.

Each pupil is required to spend forty minutes per day in the drawing room and eighty minutes in the shop. Drawing is taught in much the same manner as the use of tools just described, and it is found that the two branches of work go very nicely together. It was first planned to provide for a class of eighteen only, the class being in three divisions of six, each division spending, as before stated, eighty minutes in the shop and forty minutes in drawing.

The work at once became so popular, however, that the limit was increased to thirty, with several more anxious to join the class, but barred out for want of tools and shop room. Provision will probably be made for double the present number at the beginning of the new school year, and a new building is already talked of, to provide in near future.

The school board has also established an evening school of drawing, which has been attended during winter by over fifty pupils, mostly young mechanics, who are busy during the day.

Instruction is given in this school in both mechanical and architectural draughting after the first principles are mastered; and the interest manifested in the work shows plainly that it is valued as an aid to mechanics in their daily occupations. This school was first established a little over a year ago, but the attendance latterly has been nearly double that of the first season; many of those now attending were present last year. The most advanced pupils are at present engaged in such work as laying out and projecting bevel gearing, using the correct curves for the teeth, and showing finally the wheels in working position with two sets of teeth in contact. Others are making perspective drawings of objects of given dimensions, with the eye assumed in a given position.

A greater number are employed in making accurate projections of parts of buildings and machinery, working in all cases from dimensions given, rather than being allowed to simply copy.

The outlook promises much for the future of industrial education in our public schools.—*T. T. Journal.*

robes have demanded immersion at the hands of their pastors, who have publicly lured Baptists in error, but have not been able to convince the people of the truth of their statements.

**THE CHINESE IN THE UNITED STATES.**

A few years ago the Chinese in the United States numbered over a hundred thousand. Unfriendly legislation and frequent expulsion have diminished the number, and now they are estimated to be not more than eighty thousand. In the early years their residence among us, they were only on the Pacific Slope; but as the partition in that region increased, and the opportunities for business diminished, these people came in increasing numbers to the eastern States. There is now no city of importance in the whole land in which the Chinese immigrants are not found. They are everywhere—the strangers scattered abroad. Levi was scattered among the other tribes that he might teach the people; the Chinese are scattered among our cities that they may be taught.

In California, mission work began among the Chinese at a very early period. It was first done by Dr. S. L. Baldwin, in the *Golden Rule*, when they were gladly welcomed by all classes, and when the city of San Francisco was rather proud of its Chinese population, whose gay banners had a conspicuous place in the procession which celebrated the admission of California into the Union.

It was in 1852 that Christian people of all denominations joined in purchasing a site for erecting a substantial building in that city to be occupied as a Protestant Mission for the Chinese. After a time this property came into the possession of the Presbyterian Board of Missions. Rev. Dr. J. Spear, who had been a missionary at Canton, the region from which the Chinese immigrants came, was put in charge, and he labored zealously to the work. He organized a church in 1853, which was the first in America. This mission is not the oldest, but one of the strongest and most successful in California. It has conducted its work by preaching in the chapel, visiting the Chinese at home and in their places of employment, by preaching to the Chinese in the surrounding country, by the use of colporteurs, by Sunday-schools, evening schools, and by instituting a home for poor distressed Chinese women.

In 1876, this church had received eighty members, whose character and conduct as faithful Christians were beyond reproach. At that time forty-six Chinese had been baptized into other Presbyterian churches in the surrounding country; and about one hundred and forty souls have been converted to the Christian faith.

During the past two years much valuable work has been done by the Presbyterians on the Pacific coast. Many of the converts returned to China, carrying the light of Christianity into heathen homes, a considerable number have died; some have emigrated to other parts of our own country. There are two hundred and fifty members on the Pacific coast.

Many of the principal cities of our country, Christian work is being done for the Chinese. We trust that in all our border cities, not one of these strangers will be overlooked or neglected. Kindness and willingness to take pains in teaching them the English language will, in almost all cases, bring the Chinaman under a Christian influence. Those who have prosecuted this work in patience, with faith and prayer, will meet with a good reward.—*The Missionary.*

A large meeting, representing men of all nations, and from all parts of the world, has been held in London to take into consideration what can be done to prevent the demoralization of native tribes by liquor traffic. Members of Parliament and themselves to use their best efforts to suppress the evil, and it is reported that this meeting is a conference of members of Parliament has been held to consider the subject, and to devise for some effective action against this traffic. England and America are not guilty in this matter, but Germany sends to Africa ten times the amount of spirits exported from Great Britain. It is not for Christians to say that this can be done to overcome this evil. Every effort that can be done, and every voice that can be raised, should be on the side of those who throw themselves into any effort that is wisely made to suppress evil. Africa is being ruined by the destructive liquors sent from Christian lands. It is for Christians to stop the traffic.



The Sabbath Recorder

Alfred Centre, N. Y., Fifth-day, Sept. 8, 1887.

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

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

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

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"DARKNESS before, all joy behind!  
 Yet keep thy courage, do not mind;  
 He soonest reads the lesson right,  
 Who reads with back against the light!"

Some additional statements concerning fares to Conference will be found in our Special Notices, on page 8, this week. A careful study of all these statements will answer all questions which the Secretary is able, so far, to answer. Examine your routes, decide what you want, and then write to the Secretary, L. A. Platts, Alfred Centre, N. Y., and he will send you whatever documents you will need.

The great achievements of the world are, as a rule, made by men who have a "genius for hard work." Brilliant men do not stand for much in the hard and long pull for success. So in the church of Christ the call is for men who know how to take off their coats and remain in the fields all day long, through summer's heat or winter's cold. The call of the Master to all his servants is, "Go work in my vineyard."

The Corresponding Secretary of the Sabbath-school Board, Rev. T. R. Williams, requests us to urge those superintendents who have not yet reported their schools to him, to do so without delay; also to say that if there are any new schools which have not received the blank reports, or if any school has been overlooked in their distribution, he will be glad to supply them, on notice of the same. Superintendents who wish to have their schools appear in the annual report must attend to this matter promptly.

A CHRISTIAN WORKERS' CONVENTION is to be held in the Broadway Tabernacle, New York, September 21-28. Those who are invited to participate in the exercises by papers, sermons, addresses, and discussions, are all earnest Christian men and women engaged in special Christian work, mission, evangelistic, or church efforts to reach the classes outside the ordinary ministrations of the church. Those of our Conference delegates who return to New York immediately on the close of our sessions at Shiloh, may find it interesting and profitable to attend the closing days of this convention.

SOLOMON says, "A word fitly spoken is like apples of gold in pictures of silver." This proverb is having an illustration in the interest which is being awakened in respect to the school work in our China mission. A letter just received says, "Sister Davis's appeal in behalf of our China Mission has aroused the sisters of the church, and we are organizing a woman's society here to help." The letter is a private one, and the writer expresses the hope of being able to report something from this effort soon; for this reason we withhold the name. The incident is interesting, both because it is an indication of the rising tide of interest in this good work, and because it shows how a word spoken in the love of the Master and of his cause will take root and bear fruit.

THE UNIVERSAL REMEDY.

We are hearing not a little in these days about the New Theology. If by this much-used phrase we mean merely human opinions, even though they be opinions about religious truths, there is nothing alarming about it. At the same time it is well to remember that some things are settled beyond all peradventure of human opinion, things that are no more affected by human speculations than is the usefulness and power of light in the natural world affected by the theories of men respecting its nature and origin. Among these is the fact of sin and death, on the one hand, and the possibility of salvation and life through Jesus Christ, on the other hand. Whatever men may think about it, it is a fact for all time and "worthy of all acceptance that Christ Jesus came into the world to save sinners;" and however we may theorize about it, the doctrine of Peter will always be true when he

said, "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Sin is the universal experience; the same in all ages of the world; and God's remedy, in the person and work of his Son, is a remedy for the fundamental condition of heart, and not merely for the accidental circumstances of any particular time or place under which sin may be committed. So long, therefore, as men have sinful hearts, God's remedy will be suited to the malady, whether they believe in the New Theology or the Old.

Dr. Herrick Johnson once put this truth in a beautifully clear light by means of this striking comparison: "Is the sun adapted to the flowers of to-day? Did God make a mistake about the sunbeams when, by his potent word, 'Let there be light,' he flung them into space at creation's dawn? Did he create a sun that would need to be changed every few centuries to adjust it to the changing flora? Or did he make a sun so adapted to the inner and essential structure of the floral world that down time's long path all the foliage and flowers, whatever their form or texture, could joyously bathe in its light and heat?"

So, let us reverently ask, did God offer a local remedy for sin when he sent his Son into the world to save sinners, subject to such modifications as the changing fancies of men might require? Or did he open, according to the word of prophecy, in Jerusalem, a fountain for sin and uncleanness, in which the sinful and unclean in all ages might wash and be clean? To every reader of the Bible, the question suggests its own answer.

Let us not be afraid of anything that invites us to honest and earnest inquiry after better methods of interpretation as well as better methods of living; but let us not forget that God deals with men at the fountain heads, and that his revelations respecting our sinful condition and his gracious remedy are not subject to amendment by human speculation.

Communications.

IN MEMORIAM.

Mrs. Prudence C. Coon.  
 MRS. PRUDENCE C. COON, whose decease at Merrill, Wis., was recorded in a recent number of the RECORDER, was born in Charleston, R. I., Sept. 24, 1813, and died of heart disease, Aug. 16, 1887. She was the daughter of Wm. D. and Nancy Bowler, and granddaughter of Eld. Abram Coon. Her father died when she was but a child, and she was adopted by Eld. Daniel Coon, a brother of her mother. She moved with them from Hopkinton, R. I., to Brookfield, N. Y., at the age of nine years, and lived there until she was married to Elijah Coon, in 1831, who died in 1853. In 1873 she married Alonzo Coon, who survived her nine days. When he was told of her death, he said: "I have nothing to live for now; I want to go too; she is past her suffering, and I wish I was."

She made a profession of religion when about twelve years of age, and was baptized by Eld. Daniel Coon, and united with the Second Brookfield Church, afterward with the church at West Edmeston, and about 30 years ago with the church at Nile, N. Y., of which she was a member at the time of her death. She came to Merrill from her home in Nile on the fifth day of last February, the illness and consequent helplessness of herself and husband making it necessary that each should receive the loving watch-care of their respective children; a separation which was painful to her husband, and only less so to Sister Coon because of her failure to realize it, on account of her weakness of body and mind, owing to something like a paralytic shock which she had received.

At Merrill she was under the constant loving care of her children, and made as comfortable as filial affection and affluent means could render her.

On Sabbath-day previous to her decease she was taken worse while at the house of her daughter, Mrs. F. A. Burdick, and continued to decline until she passed away. Her funeral was attended by a large number of friends from the house of Mrs. Burdick, Rev. E. M. Dunn, of Milton, Wis., officiating, assisted by the pastors of the M. E. and Presbyterian Churches of Merrill.

Thus has passed from earth to heaven a devoted wife and a loving mother. Of eight children, all survive the mother but one—Courtland Coon—in whose memory flowers were placed on the monument on Decoration day. Those living are Mrs. F. A. Burdick, Mrs. P. B. Champagne, James Coon, Merrill, Wis.; E. Morgan Coon, Rochester, Minn.; William and Julius Coon, Toledo, O.; and Mrs. G. W. Witter, Wausau, Wis. The deceased left behind two sisters, Mrs. Rebecca

Potter, of Farina, Ill., and Mrs. S. P. Witter, of Nile, N. Y.; one brother, Wm. Bowler, Little Genesee, N. Y., and one half-sister, Mrs. Harriet Tanner, of Little Genesee.

E. M. D.

Alonzo A. Coon.

ALONZO A. COON died in Friendship, N. Y., August 25, 1887, in the 79th year of his age. He was born in DeRuyter, N. Y., and was the third child of a family of twelve, eight sons and four daughters, children of deacon Pardon and Esther (Walker) Coon; of these, two sons and three daughters are still living.

The deceased was baptized at an early age into the fellowship of the Seventh-day Baptist Church of DeRuyter, Elder Joel Greene, administrator. When a young man, Bro. Coon came to Friendship, N. Y., where, Aug. 16, 1833, he was married to Miss Abbie Greene, daughter of deacon Rowland and Joanna Green, a niece also of Elder John Greene of blessed memory. Two children, the fruit of this marriage, survive; Sarah C., wife of W. D. Crandall, of Friendship, N. Y., and Cornelia, wife of deacon Charles Hubbel, of Cartwright, Wisconsin.

The deceased moved to Wisconsin in 1844, residence first at Milton, then at Christiania, being a constituent member of the Seventh-day Baptist Church of that place, thence moving to Dakota, returning in 1861 to Friendship, N. Y. Here his wife died Oct. 25, 1872, after a pleasant married life of over thirty-nine years. Oct. 11, 1873, Bro. Coon was married to Mrs. Prudence C. (Bowler) Coon, widow of Elijah Coon. During the past year both have been nearly helpless by reason of sickness. In January last, Bro. Coon was taken to his daughter's in Friendship, where he was tenderly cared for, receiving every attention which filial affection could suggest. His wife was removed to Wisconsin, receiving like care and attention from loving children there. She died Aug. 16, 1887, at Merrill, Lincoln Co., Wis., at the home of her daughter, Mrs. F. A. Burdick, nine days before the death of her husband. Both were members in good standing of the Seventh-day Baptist Church of Friendship, and were greatly beloved by all who knew them. To his pastor, to the family, and to other friends, our dear departed brother repeatedly announced his faith in God, and resignation to the divine will. He was heard to say, "Bless the Lord, O my soul." During the long period of bodily distress, the words of prayer were often on his lips. One of the last of his utterances were, "How long, O Lord, how long!" When the news of his companion's death reached him, he exclaimed, "I want to go too." The release from pain and suffering so often sighed for has come. The departed will indeed be greatly missed in this community, where he has lived continuously for the last twenty-six years. In the days of his health and strength he was a steady attendant at church services; and often during his illness as he saw others going to church he wept to think that he could not go.

Thus in the bonds of wedlock and of true affection these two lives have been brought together in the experience of life's common cares and duties. And when disease with its consequent prostration came to them, it came first to the one, and then within a few days to the other. Thus contemporaneously they have been suffering and moving down the declivity of life; and as the gray locks of the one sweep the borders of the grave, the other, waiting as it were but for a moment, follows on the same celestial track, and now another state of existence claims them both. These and similar circumstances of companionship suggested the text at our brother's funeral, which partook of the character of a double funeral. These services were held Sabbath-day, Aug. 27th, at the Seventh-day Baptist church, Nile, N. Y. Two of the hymns sung were selections used at the funeral of Sister Coon but a few days previous, viz., "Asleep in Jesus," and "Safe in the arms of Jesus." The text was taken from the Second Book of Samuel, first chapter and twenty-third verse: "Lovely and pleasant in their lives, and in their death they were not divided." Sermon by the pastor, Elder Jared Kenyon, of Independence, N. Y., assisted in the services.

L. C. R.

Wells K. Green.  
 Deacon Wells K. Green was born in the town of Pinkney, Lewis county, N. Y., May 2, 1807, and died in New Auburn, Minn., Aug. 18, 1887, aged 80 years, 3 months and 16 days.

When he was seven years of age he went with his parents to live in Rodman, Jefferson county, N. Y., and in 1822 they moved again to Green Settlement. In 1825, he was

married to Miss Margy Ann Drake, an adopted daughter of Joseph Green, Jr. In October, 1830, he was joyfully converted to Christ in a little prayer-meeting composed of only six persons, led by Deacon Russel Saunders. The next year he was baptized by Eld. Wm. Green and united with the Seventh-day Baptist Church, at Adams Centre, N. Y. In 1837, his wife died leaving two children, both of whom are still living. The following year he was married again to Miss Rosanna Witter, daughter of John Witter, formerly of Brookfield, N. Y., who died Aug. 24th year, mourns his loss to-day. They have had six children, two of whom have preceded them to the spirit land, and the others mourn the loss of a loved father.

In 1840, they moved to Watson, Lewis county, N. Y., and the following year became constituent members of the Watson Church, which was organized at that time. He was then and there called to the office of deacon. In 1848, they moved to Hounsfield, Jefferson county, N. Y., where they became constituent members of the church which was organized the next year.

In 1854, they moved to Boon county, Ill., where they lived but united with the church at Walworth, Wis., which was sixteen miles away. Although the church was so far away they used to attend when they could. Sometimes the Deacon would go and return, walking both ways, and when he took the family with him they would start about sunrise. When it was so they could not possibly attend, he would gather his family about him, read a sermon to them and read the Scriptures. In 1863, they moved to Walworth, and the following year to New Auburn, Minn. This church was organized in 1865, and he, with his wife, was among its constituent members.

It will be seen from the above that Deacon Green has helped to organize three of our Seventh-day Baptist Churches. He was a man highly gifted in prayer and exhortation, and has been a blessing and help to many. He loved the church, and all of its appointments. We have lost one of our most substantial members, but we believe that our loss is his gain. He came to his end like a shock of corn fully ripe. He was not confined to his home for a single day, but was able to be about the day before he died. He seemed to think that each covenant meeting and communion season might be his last. His hearing was impaired, so that he could not understand much of what was said at covenant meetings; but he counted it a great privilege to see his brethren and sisters on their feet and know that they were witnessing for Jesus. He assisted at the last communion service just two weeks before we laid his body in the cemetery.

Funeral services were held on Sabbath, Aug. 20th, the writer preaching to a full house from the words, "Blessed are the dead which die in the Lord." Rev. 14: 13.

A. G. C.

CORRESPONDENCE.

NORWICH, N. Y., Aug. 22, 1887.

To the readers of the RECORDER:

Dear Brethren and Sisters,—I have often had to refuse promises of letters to those of you whom I have visited, fearing I could not fulfill them all. And now I want, in this way, to reach all such, and as many more as possible, because I have something to communicate which I have no right to withhold. It is a little experience in a matter to which the burdened officers of our societies have faithfully called our attention, that of "Systematic Giving." I have ever felt intensely the pressing calls to enter the fast opening fields of usefulness which God is placing before us as a people, and I have very earnestly desired an increase of means to do my part. Perhaps the treasurer of the Tract Society and others may remember my asking them to pray for this, which I have received to some extent, though not up to my ideal. But I am rich in joy, and have found that faithful stewardship, added to our ordinary diligence, will reveal to us pecuniary capability which we were not sure we possessed. I had always intended to do more in proportion for God's cause than I did for myself, but on returning from Conference at Alfred I commenced keeping a strict tithing account, even to the fraction of a penny. The least sum recorded is, four-tenths of a cent a small part of a dollar to be sure, but it was the Lord's, not mine; and as most of the items were small, the footing up would have been much less than it now is, had I omitted what seemed trifles. Of the eighty entries, with only two exceptions, there was none in the dollar column. In the next two, seventy-two cents was the highest, while the large majority of entries were in very small sums. And now for the result. Not as large as you are expecting, perhaps.

But it is for the encouragement of those of limited incomes that I am giving this account. And oh how gladly would I persuade you each and all, who have not proven it already, to try the simple experiment, and feel the overflowing joy which makes it difficult to see to write. The figures are, for the present Conference year, \$15 00 for our Missionary and Tract Societies, besides a small balance otherwise appropriated. This furnishes the privilege (not grudging task) of contributing \$5 00 toward re-enforcing our China mission, (God spare and strengthen its already over-taxed laborers), \$5 00 for those noble, self-sacrificing ministers and their families in the loud-calling fields of the destitute West, \$2 00 for the Holland Missions, (Oh, how small these sums look in view of how far they must be made to go), and \$3 00 for the Tract Society, and how little this can do toward enlightening the multitudes who are in the same darkness in which your faithful messengers found me. But it is more than willingly offered, and, if practicable, a generous thank-offering would be added for the Education Society. There have been years when I was earning more, but paid less, yet supposed I was doing about what I ought, which leads me to ask, is this guess-work strictly honest toward our Lord? Would such slackness be accepted by our fellow-beings? Can we plead not guilty to the charge, "Ye have robbed me in tithes and offerings"? What a grand succession of happy surprises there would be, and how our societies' treasuries would burst forth with hitherto unknown wealth, if all would practice by the divine plan. My scripture for writing this is, "Let us consider one another to provoke unto love and to good works." And if the words of Jesus, "Go and do thou likewise," be heeded, the effort will not have been in vain, and how blessed will be the united rejoicing at the bringing in of the sheaves. In best of bonds.

A. F. B.

CHANGE OF PASTORATE.

WHEREAS, It has seemed wise to our esteemed pastor, E. A. Witter, to respond to the call of the First and Second Wesleyan Churches, thus severing his connection with us, and

WHEREAS, We, as a church and society, sorely feel the loss that we sustain in his removal; therefore,

Resolved, That in the two years that he has labored with us we have come to esteem him for his rare social traits, for his sterling Christian character and for his zealous work in the Master's cause.

Resolved, That although our hearts are sad on account of the change, we wish our beloved pastor God speed, and we most heartily congratulate the membership in his new field of labor in securing such an efficient and faithful minister.

Resolved, That a copy of these resolutions be sent to the SABBATH RECORDER for publication.

By order of the church,

JAMES H. CRANDALL, Clerk.

WEST GENESSEE, N. Y., AUG. 27, 1887.

The following resolutions were passed by citizens of Portville, Aug. 5th, and are offered for publication in connection with the foregoing:

WHEREAS, The Rev. E. A. Witter has thought best to sever his connection with the people of East Portville and West Genessee, as their pastor, believing such act will result in best good to himself, his family and the good work in which he has been, and we trust always will be, engaged; therefore

Resolved, That by such act the above named churches have lost a most competent and worthy pastor, and the people of Portville and vicinity a good and estimable citizen.

Resolved, That we tender our sincere congratulations to the people of his new field, on their success in securing so able and efficient a pastor.

Resolved, That we desire to express our regret at losing one whom we regard so highly, and we wish him success in his new field of labor.

Resolved, That as we wish in some substantial manner to show our regards and esteem for him and his family, we, not being connected with the above named churches, or the denomination represented by them, do most cheerfully and gladly contribute to the raising of the purse herewith presented, as a slight token of such regard, trusting it may prove a help and blessing on his way.

THE ROGERS' REUNION IN BROOKFIELD, N. Y.

The reunion took place at the farm residence of George W. Stillman, in this town, Aug. 24th. The writer was present as a visitor for a brief time only. The historical sketch written by Mrs. C. T. Rogers, of Preston, and read on the occasion, presented some very interesting items. The Rogerses of this family were direct descendants of John Rogers, who was burned at the stake by the fires of Smithfield, by order of Queen Mary, in 1555. The first to come to America was James Rogers, believed to be the son of John Rogers. He landed in Rhode Island in 1635. Soon after, he settled in Stratford in Connecticut. Eld. Davis Rogers settled in Preston, in Chenango county, New York, in 1804 or 1805.

Ethan Rogers, the father of those who held this family reunion, settled in Preston in 1806. Preston was ever after his home, and his wife's as well as his own mortal remains lie in the beautiful family cemetery on Rogers Street in that town.

There were present fifty-five of the family relatives bearing the names of Rogers, Williams, Curtiss, Fitch, Whitford, Langworthy,

Benjamin, Purdy and St. haps others. The fifty-five from the grandmother of the little infant in its mother's arms. Some of these sent letters by the President, Mr. E. C. a scene never to be effaced as they were drawn up in their ages.

Among this people, with writer has been privileged the gospel for nearly thirty years. Some of these sent letters by the President, Mr. E. C. a scene never to be effaced as they were drawn up in their ages.

BROOKFIELD, N. Y., Sept. 7, 1887.

"LET JERUSALEM COME"

NUMBER

BY REV. THEO. L.

"Remember the Lord afar off, come into your mind." Jer. 13: 14.

Last week I tried to show God's cause and the our families out of the locate our homes. The surroundings upon the city was clearly set forth. I have the kingdom of God a careful where he plants his question of locality and all. The man or woman establishing a family as careful about the quod finance they bring inside are about outside influence given his heart to God, an important step in life is the life-companion who is and help to make it.

A mistake at this point sorrow. How I do wish that son in our precious faith that eternal interests are step taken toward the him to another for life makes a "heaven below, happy home must bring it is exceedingly difficult "title clear" to heaven where heavenly influence earth. When a man or question as to who shall earthly home, and there active influence that shall there, and make the me the family, they do o question of their eternal of their offspring.

Yet how many there enter into this most upon a mere boyish cap as a mere trifling affair and joked about, w question of serious t prayer to God. Indeed, one needs divine qu light, it is at this cr journey. Jerusalem s then, if ever, and s should profit by the le of old, wherein he so they choose them hus among the people of G ing ruin that followed every family, and ever regarded his comma with wonderful emph consciences of the cl to-day. The privileg are the same to-day sults are just as serio fair cheek, the spark repartee of a ready w flirtation, the splend out," the pleasing of one bred in luxury consideration that b

TWO HEARTS TO Oh how soon all such qualities fr seemed to be gold ing the baser met flimsy gildings. A made on account of both parties doome hand, if the spirit noble character b making the choice, sparkle of life may that is valuable to spiritual help rem added for heav family, with Christ



It is for the encouragement of those of limited incomes that I am giving this account. How gladly would I persuade you each of you, who have not proven it already, to the simple experiment, and feel the overflowing joy which makes it difficult to describe. The figures are, for the present reference year, \$15 00 for our Missionary Tract Societies, besides a small balance otherwise appropriated. This furnishes the privilege (not grudging task) of contributing \$5 00 toward re-enforcing our China Mission, (God spare and strengthen its already over-taxed laborers), \$5 00 for those self-sacrificing ministers and their families in the loud-calling fields of the destitute, \$2 00 for the Holland Missions, (Ohio), small these sums look in view of how far they must be made to go, and \$3 00 for the Tract Society, and how little this can do toward enlightening the multitudes who are in the same darkness in which your faithful messengers found me. But it is more than being offered, and, if practicable, a general thank-offering would be added for the Tract Society. There have been years when I was earning more, but paid less, yet I posed I was doing about what I ought, which leads me to ask, is this guess-workly honest toward our Lord? Would my slackness be accepted by our fellow-workers? Can we plead not guilty to the charge, "Ye have robbed me in tithes and offerings"? What a grand succession of surprises there would be, and how societies' treasures would burst forth hitherto unknown wealth, if all would give by the divine plan. My scripture writing this is, "Let us consider one another to provoke unto love and to good works." And if the words of Jesus, "Do thou likewise," be heeded, the effort will not have been in vain, and how blessed be the united rejoicing at the bringing in of the sheaves. In best of bonds.

A. F. B.

CHANGE OF PASTORATE.

It has seemed wise to our esteemed E. A. Witter, to respond to the call of the Second Western Churches, thus severing connection with us, and the church and society, sorely the loss that we sustain in his removal; therefore, that in the two years that he has labored with us we have come to esteem him for his sterling traits, for his sterling Christian character and his zealous work in the Master's cause. That although our hearts are sad on account of the change, we wish our beloved pastor speed, and we most heartily congratulate his new field of labor in securing an efficient and faithful minister. That a copy of these resolutions be sent to the Sabbath Recorder for publication. By order of the church,

JAMES H. CRANDALL, Clerk.  
ST. GENESSEE, N. Y., Aug. 27, 1887.

The following resolutions were passed at the meeting of Portville, Aug. 5th, and are for publication in connection with the foregoing:

The Rev. E. A. Witter has thought ever his connection with the people of East and West Genessee, as their pastor, a blessing, and will result in best good to himself, his family and the good work in which he has been engaged; therefore, that by such act the above named church have lost a most competent and worthy pastor and the people of Portville and vicinity a most estimable citizen. That we tender our sincere congratulations to the people of his new field, on their success in securing so able and efficient a pastor. That we desire to express our regret at the loss of one whom we regard so highly, and we wish success in his new field of labor. That as we wish in some substantial way to show our regards and esteem for him and his family, we, not being connected with the above churches, or the denomination represented, do most cheerfully and gladly contribute toward the purchase of a new residence, as a token of such regard, trusting it may prove a blessing on his way.

COM.

ROGERS' REUNION IN BROOKFIELD, N. Y.

A reunion took place at the farm residence of George W. Stillman, in this town, on the 4th. The writer was present as a guest for a brief time only. The historical facts were written by Mrs. C. T. Rogers, of Portville, and read on the occasion, presented very interesting items. The Rogerses' family were direct descendants of James Rogers, who was burned at the stake at Smithfield, by order of Queen Elizabeth in 1555. The first to come to America was James Rogers, believed to be the son of the first. He landed in Rhode Island in 1635. Soon after, he settled in Connecticut. Eld. Davis settled in Preston, in Chenango County, New York, in 1804 or 1805. James Rogers, the father of those who were present fifty-five of the family, bearing the name of Rogers, Williams, Fitch, Whitford, Langworthy,

Benjamin, Purdy and Stillman, with perhaps others. The fifty-five persons extended from the grandmother of four-score years to the little infant in its mother's arms. Many others of the family were not present. Some of these sent letters, which was read by the President, Mr. E. G. Curtiss. It was a scene never to be effaced from the memory, as they were drawn up in line according to their ages.

Among this people, with many others, the writer has been privileged with preaching the gospel for nearly thirty years, and has been permitted to lead many of them down into the waters of a holy baptism. I have joined many of them in holy marriage, and when death has claimed one and another, I have tried to speak words of comfort and hope to the bereaved. Next year the reunion will be held with the family of R. S. Langworthy, in this town.

J. M. TODD.

BROOKFIELD, N. Y., Sept. 2, 1887.

"LET JERUSALEM COME INTO YOUR MIND."

NUMBER V.

BY REV. THEO. L. GARDINER.

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

Last week I tried to show the folly of leaving God's cause and the spiritual needs of our families out of the question when we locate our homes. The influence of outside surroundings upon the future of the family was clearly set forth. I believe that he who has the kingdom of God at heart will be very careful where he plants his home. But the question of locality and surroundings is not all. The man or woman who contemplates the establishing of a family ought to be as careful about the quality of life and influence they bring inside the home, as they are about outside influences. After one has given his heart to God, then the next most important step in life is when one chooses the life-companion who is to share the home, and help to make it.

A mistake at this point will cause untold sorrow. How I do wish that every young person in our precious faith could realize now that eternal interests are at stake in every step taken toward the wedlock that binds him to another for life. If a happy home makes a "heaven below," then surely an unhappy home must bring a life of woe. And it is exceedingly difficult for one to read a "title clear" to heaven above in a home where heavenly influences do not prevail on earth. When a man or woman settles the question as to who shall join in making their earthly home, and thereby decides as to the active influence that shall mold character there, and make the moral atmosphere for the family, they do oftentimes settle the question of their eternal destiny and that of their offspring.

Yet how many there are who seem to enter into this most solemn engagement upon a mere boyish caprice! It is regarded as a mere trifling affair, to be laughed over and joked about, when it ought to be a question of serious thought and earnest prayer to God. Indeed it is clear, that if ever one needs divine guidance and heavenly light, it is at this critical pass in the life-journey. Jerusalem should come into mind then, if ever, and God's people of to-day should profit by the lessons he taught Israel of old, wherein he so strictly enjoined that they choose their husbands and wives from among the people of God. The overwhelming ruin that followed, in those far-off days, every family, and even the nation, that disregarded his commands, ought to speak with wonderful emphasis to the hearts and consciences of the children of God's people to-day. The privileges involved in marriage are the same to-day as of old, and the results are just as serious. Yet the color of a fair cheek, the sparkle of a bright eye, the repartee of a ready wit, the glitter of a mere flirtation, the splendor of a dashing "turn-out," the pleasing address, and easy ways of one bred in luxury, are too often the main consideration that bring

TWO HEARTS TOGETHER FOR LIFE.

Oh how soon all the flash and glitter of all such qualities fade away! That which seemed to be gold quickly tarnishes, revealing the baser metal that was hidden by dimy gildings. And if choices have been made on account of these qualities, then are both parties doomed to grief. On the other hand, if the spiritual qualities that make noble character have been uppermost in making the choice, no matter how much the sparkle of life may be dimmed by care, all that is valuable to home, and power, and spiritual help remains, and two hearts are wedded for heaven. A newly established family, with Christ enthroned in both hearts,

and with harmony of Christian belief and practice, is the most blissful spot on earth. The very angel of love and peace presides there, and blessings rest upon all who come there to dwell.

But there must of necessity be flaw in the bands that appear to make one those whose hearts are twain in Christian belief and practice. Opposite beliefs in one home are almost certain to bring some discord of feeling, and this alone is a grain of alloy in the pure gold of holy wedlock. And it does not help the matter any, but only makes it worse, where one party yields and does violence to conscience "for the sake of peace."

Again, where a Christian is joined for life with an unbeliever, or an open sinner, no matter how much (if it be a wife) she may trust in her Redeemer, nor how confidently she may hope to follow him, if she sees her husband move away from her side at their first communion service, there must certainly come a shadow upon her heart that forbodes ill for the future peace of her home. For though the separation may not seem so great in the eyes of men, yet in God's sight there is "a great gulf" opened between their souls. Two cannot walk together toward eternity if they go in opposite ways. Again: What will be the result if God blesses them with children, and entrusts the Christian member of that family with immortal souls to train for heaven? Will they be likely to take the Christian way of mother? Or will they walk in the irreligious path of father? At all events, there is a house divided against itself, and that, too, upon a question that affects human destiny as no other question can.

I plead with the "children of my people," seek divine guidance, when you think of establishing a family. It is related of the father of Matthew Henry that when he sought the hand of the daughter of a prominent English gentleman, her father, with his ideas of aristocracy, replied, "The young man seems to be an excellent preacher, but I don't know *whence he came*." The young lady responded, "True father, but I know *where he is going*, and I want to go along with him." And the writer of this incident says further, that when Matthew Henry and his two sisters sought consent of their father to their marriage, he said, "Please God first, and then please yourselves, and you will be sure to please me." At their wedding he said, "Others have wished you much happiness. I wish you much *holiness*; if you have that you are certain to be happy." Oh that every one would let God's cause come into mind in the matter of establishing a family. Then would there be fewer homes where peace is broken. Then would more homes on earth suggest the blessed home above.

SHILOH, N. J., Aug. 30, 1887.

JUMBLES.

The urgency with which Mr. Bowen, editor of the *Independent* demands of Prof. Smyth Scriptural authority for his views of restoration (see *RECORDER* for Aug. 18th, 1st page), leads me to ask whether Mr. Bowen is willing to give us the Scriptural authority for his observance of Sunday, as a Sabbath. I trust the *RECORDER* will ask him for his Scripture, and will press him as closely as he presses Prof. Smyth.

In my last jottings for the *RECORDER* I noted the drowning of two young ladies near us. An incident connected therewith illustrates the uncertainties of this life. The parents of one of the young ladies were intending to go with the ill-fated excursion to Niagara Falls, and gave their daughter her choice between the trip to the Falls or a visit to Wisconsin. She chose the visit here, came, and was drowned. The parents were a few minutes late for the train, were left, and so escaped the horrors of that terrible accident.

The loss of several valuable lives, through ignorance or neglect of the simplest laws of hygiene, emphasizes in my mind a suggestion often made that physicians be employed to keep us well rather than to cure us when we become ill. Let the family physician have a general oversight of us, look after our cellars, our sleeping-rooms, our cesspools, our drains, our drinking water, our food supplies even. In some cases delicate chemical tests are needful which we cannot manage ourselves. Let it be the business of our physician to do that work for us. It is much cheaper to keep a machine in order than to repair it when broken down. It might be a wise economy for the town, county or state to pay for such work for those too poor to employ a medical guide such as I have indicated. Where is there a community where often the whole community

has not suffered from the ignorance or carelessness of some member?

To those persons who have lately been telling me that it is dangerous to educate Seventh-day Baptists, and to those who claim that all our public men must think alike or lose their official heads and to certain others, I commend these quotations from Milton's *Areopagitica*.

"Not to insist upon the examples of Moses, Daniel, and Paul, who were skillful in all the learning of the Egyptians, Chaldeans, and Greeks, which could not probably be without reading their books of all sorts, in Paul especially, who thought it no defilement to insert into holy Scripture the sentences of three Greek poets, and one of them a tragedian; the question was, notwithstanding, sometimes controverted among the primitive doctors, but with great odds on that side which affirmed it (i. e. study, reading, education), both lawful and profitable, as was then evidently perceived, when Julian, the apostate and subtle enemy to our faith, made a decree forbidding Christians the study of heathen learning, for, said he, they wound us with our own weapons and with our own arts and sciences they overcome us. And indeed the Christians were put so to their shifts by this crafty means, and so much in danger to decline into all ignorance, that the two *Apollinarii* were fair, as a man may say, to coil all the seven liberal sciences out of the Bible, reducing it into divers forms of orations, poems, dialogues, even to the calculating a new Christian grammar. But, saith the historian Socrates, the providence of God provided better than the industry of Apollinarius and his son, by taking away that illiterate law with the life of him who devised it. So great an injury they then held it to be deprived of Hellenic learning, and thought it a persecution more undermining, and secretly decaying the church than the open cruelty of Decius or Dioclesian." *Arber's Reprint*, p. 42.

"If every action, which is good or evil in man at ripe years, were to be under pittance, and prescription, and compulsion, what were virtue but a name, what praise could then be due to well-doing, what gramerly to be sober, just or continent? Many there be that complain of divine Providence for suffering Adam to transgress. Foolish tongues! When God gave him reason, he gave him freedom to choose, for reason is but choosing; he had been else a mere artificial Adam, such an Adam as he is in the motions. We ourselves esteem not that obedience which is of force. God therefore left him free, set before him a provoking object, ever almost in his eyes; herein consisted his merit, herein the right of his reward, the praise of his abstinence. Wherefore did he create passions within us, pleasures round about us, but that these rightly tempered are the very ingredients of virtue? They are not skillful considerers of human things, who imagine to remove sin by removing the matter of sin; for besides that it is a huge heap increasing under the very act of diminishing, though some part may for a time be withdrawn from some persons, it cannot from all, in such a universal thing as books are; and when this is done, yet the sin remains entire. . . . Banish all objects of lust, shut up all youth into the severest discipline that can be exercised in any hermitage, ye cannot make them chaste, that came not hither so. . . . Suppose we could expel sin by this means; look how much we thus expel of sin, so much we expel of virtue; for the matter of them both is the same; remove that and ye remove them both alike." pp. 51, 52.

"Truth is compared in Scripture to a streaming fountain; if her waters flow not in a perpetual progression, they sicken into a muddy pool of conformity and tradition." p. 63.

"Yet these are the men cried out against for schismatics and sectaries; as if, while the temple of the Lord was building, some cutting, some squaring the marble, others hewing into the cedars, there should be a sort of irrational men who could not consider there must be many schisms and many defections (defects?) made in the quarry and in the timber, ere the house of God can be built. And when every stone is laid artfully together, it cannot be united into a continuity, it can but be contiguous in this world; neither can every piece of the building be of one form; nay, rather the perfection consists in this, that out of many moderate varieties and brotherly dissimilarities that are not vastly disproportional arises the goodly and the graceful symmetry that commends the whole pile and structure." p. 70.

"And though all the winds of doctrine were let loose to play upon the earth, so truth be in the field, we do injuriously by licensing and prohibiting to misdoubt her strength. Let her truth and falsehood grapple; who ever knew truth put to the worse in a free and open encounter?" p. 74.

If the friends concerned will study these words of Milton faithfully, following them up by studies in history, especially the history of the progress of opinions, they will, no doubt, become wiser men and more comfortable neighbors.

CORRESPONDENCE.

GOLONDA, Ills., Aug. 26, 1887.  
As I am in waiting for the mail stage, en route for Stone Fort, I must drop a note to the *RECORDER*, as I promised to keep you posted on my whereabouts. My labors in Kentucky have been, under circumstances the most encouraging of any trip hitherto made. The heat and drought of

this summer excels anything of the past. I am now on my way to the Southern Illinois field; to-night I will be among our people at Stone Fort, and will begin the fall work on this interesting and promising field.

In a few days it will be time for my quarterly report. Then I will give a more full account of all this field. The new field in Crittenden county, Kentucky, at Marion, is one to which I look with much interest. I ordered the *RECORDER* for my relative (William Hughes of that place), for which find \$2 00 enclosed for one year. The printed matter you sent is being used to a good advantage.

I was very anxious to attend our General Conference, as I have always wanted to visit our Eastern brethren, but our past afflictions and misfortunes will render it out of the question now, for want of means to travel. My address, till further notice, will be Stone Fort, Ill. Yours truly,

W. C. THREBELKELD.

Home News.

New York.

INDEPENDENCE.

As we read reports of droughts and severe warm weather in various localities, we feel grateful to the Father of mercies for his special kindness to us. We have had frequent showers during the season, and although some crops are not as large as usual, we have no reason for complaint. God's blessing upon us as a community has been very great.

Bro. G. H. F. Randolph, of the Theological Class, Alfred University, has been with us throughout the vacation, and, with Eld. J. Kenyon, has given the pastor constant and hearty support in his pulpit and other labors, for which he feels grateful. Bro. Kenyon, though not in any pastorate, is far from being idle in the Master's vineyard. He is almost constantly being called upon to preach funeral sermons far and near, having been for many years acquainted with nearly everybody for miles around.

The Sabbath-school held its annual picnic August 29th, in the Livermore grove. Under the direction of the pastor, the young people presented the following missionary exercises in the grove:

- Chorus, "Look up, Behold the fields are white!"
- Prayer, Eld. Jared Kenyon.
- Salutatory, Mabel A. Clarke.
- Duet, Miles and Nora Livermore.
- Recitation, Luther Coleman and Laura Upsyke.
- Paper, "The Karens," Henry Berry.
- Solo, "The Karen Girl," Mabel Clarke.
- Soliloquy, Sattie Potter.
- Chorus, "The promised day is dawning."
- Dialogue, Clayton Green and Lettie Crandall.
- Essay, "Home Missions," Fred Foster.
- Duet, "The Little Missionary," George and Florence Clarke.
- Paper, "How much do I cost you?" Floy Crandall.
- Chorus, "Gather Them In."
- Paper, "Sham Customs," Mary Clarke.
- Duet, Mabel and Florence Clarke.
- Recitation, Genevieve Jacobs.
- Chorus, "Flowing For Thee."
- Recitation, Jessie Clarke.
- Duet, "Sweet Galilee," H. D. Clarke and daughter.
- Closing Speech, Carrie Clarke.
- Singing, "From Greenland's Icy Mountains."

Free-will offerings for the cause of missions were solicited in the closing speech above mentioned, and \$6 28 were immediately paid in by the "pioneers." We are sure the bountiful dinner provided tasted better after such a "missionary stirring up."

Improvement being the order in our society, a new drilled well on the parsonage lot is the recent result. The well is one hundred feet deep, with thirty feet of water. A new wood-house is now to be built for the benefit of the pastor's family. What the Independence Church will attempt next may possibly be reported in some future article.

May a rich spiritual blessing come to all the people.

H. D. C.

Ohio.

JACKSON CENTRE.

Sabbath, Aug 20th, was the time of our regular quarterly meeting. Owing to sickness and other causes, there was hardly the usual number in attendance, but the interest was very good. One of our non-resident members, living near Columbus, Ohio, reported to the church by a letter which did us good to hear. If non-resident members generally knew how glad their churches would be to hear from them, more would report in this way.

We have been trying this summer to pay off the remaining indebtedness of about two hundred dollars, incurred in building our new church. The whole amount is secured by the notes and pledges of different parties, and so far about sixty dollars have been paid. The remainder probably will be paid in the near future.

Bro. Seagar has accepted the call of the church to remain here another year as pastor. He accepted this call after much hesitation, as his own earnest wish was to go to Alfred

for the purpose of completing his course of studies. Bro. Seagar has filled his position in the church here ably and faithfully, and we would be very sorry to part with him.

Dea. Polan's wife and two children are visiting friends in West Virginia. Were it not for the inter-exchange of visits, letters, and tokens of interest and friendship between members of the church here and those of our sister churches in West Virginia, we of Jackson would feel isolated and lonely indeed.

Ice-cream festivals have been the principal amusement of Jackson this summer. At this writing a colored people's camp-meeting is in progress.

Quite a number of persons in this vicinity have been seriously sick, but at present most of them seem to be improving. Cholera infantum is a prevalent, and in a number of cases fatal, disease among young children. The past summer has been unusually hot and dry here as elsewhere. Small grains averaged a little over half a crop. Fruit of all kinds is an entire failure, and potatoes and other vegetables are going to be very scarce. The corn has been much benefited by the late rains, and will probably yield something near a fair average crop.

Condensed News.

Domestic.

Expenditures at Sing Sing Prison for August were \$13,897; earnings, \$7,728.

It is said that Mrs. Cleveland has decided not to accept Mayor Hewitt's invitation to present the flags to the New York Fire Department.

A number of strikers have been arrested at Rondout, N. Y., for threatening to kill and for making assaults on employees of the Newark Lime and Cement Company.

A wonderful oil well has been struck near Cygnet, on the Toledo, Cincinnati & Southern Railway. It is the largest yet struck in the oil territory, and creates great excitement.

The *Railway Age* says it now seems probable that the number of miles of new railroad constructed in the United States during 1887 will be 12,000. This figure is the greatest on record.

Twenty-five miles from Louisville, down the Ohio River and upon the Indiana side, the Union Gas Company, of Louisville, has struck a magnificent flow of natural gas at the depth of 400 feet.

The Commercial Cable Company announces that on and after September 1st its tariff will be twenty cents per word to Great Britain, Ireland and France, and fifteen cents per word to Germany.

The Secretary of War has approved the request of the ex-Confederate Association at Chicago to erect a memorial to the Confederate dead buried in the government lot in Oakland Cemetery in that city.

Foreign.

The Queen directs that her jubilee gifts be publicly exhibited in the St. James Palace for three months.

The Parnellites are irritated over the intention of the British Government to extend the allotments act to Ireland.

Advices received from China state that 2,000 soldiers have been dispatched to join the Tartar general's forces in Hli, a report having been made to the throne that there was 10,000 Russian soldiers on the frontier.

Members of the reserve are rapidly arriving at Toulouse, France, and departing for their quarters. Recruiting commissioners are working actively. Everything proceeds in an orderly and successful manner.

The Kabbibush tribe has defeated the Derivishes in the Baggara country, killing 1,300 of them. The Abyssinians are moving against the Derivishes via Senaar. The Nile is very high and the water is still rising.

It is reported that M. Strancky, formerly Minister of the Interior, will undertake the task of forming a cabinet. The people are strongly opposed to the proposal of Russia to send a general and commissary to Bulgaria.

Two secretaries of General Ferron, French Minister of War, have been arrested for disclosing to the *Figaro* the plan for carrying out the mobilization scheme, and thus allowing its publication contrary to the government's wishes. The charge against them is high treason.

Legal.

NOTICE TO CREDITORS.—Pursuant to an order of Clarence A. Farnum, Surrogate of the County of Allegany, notice is hereby given to all persons having claims against Frank B. Sullivan, deceased, late of the town of Alfred, in said county, that they are required to present the same, with vouchers therefor, to the undersigned, at the residence of David R. Sullivan, in the town of Alfred, on or before the 28th day of January, 1888.

JULIA A. STILLMAN, Administratrix.  
DATED, July 26, 1887.

NOTICE TO CREDITORS.—In pursuance of an order made by Hon. Clarence A. Farnum, Allegany County Judge, on the 24th day of August, 1887, notice is hereby given to all creditors and persons having claims against Geo. C. Sherman, lately doing business in the town of Alfred, in said county, that they are required to present their claims, with the vouchers therefor, duly verified, to the subscriber, the assignee of said Geo. C. Sherman, for the benefit of creditors, at his residence, in the town and village of Alfred, N. Y., on or before the 31st day of November, 1887.

DANIEL A. SMITH, Assignee.  
Bemis & Orcutt, Attys for Assignee.  
DATED, Alfred, N. Y., Aug. 15, 1887.

A MONTH FOR \$ RELIABLE LIVE YOUNG MEN OR LADIES, in each county. P. W. ZIBLER & CO. 750 Chestnut St., Philadelphia, Pa.

\$65



Sermons and Essays.

THE JEW:

Or the Obligations of Christians to God's Ancient People.

A sermon preached by Bishop William R. Nicholson, D. D. (of the Reformed Episcopal Church, Philadelphia), on the occasion of the opening of the recent Conference on Jewish missions, at the Hebrew Christian Church, 17 St. Mark's Place New York.

TEXT.—"For he had told them that he was a Jew."—Esther 8: 4.

(Concluded.)

Wherefore, as I have said, the very gospel we should preach to the Jew is in his own sacred books. He has drifted away from these teachings; still his God-given books are his inalienable heritage. Why did God write in them the foundation truths and principles of the salvation of Christ? Was it not for the Jew's instruction and blessing? And if he was at such pains to give them the symbols of that salvation, does it not argue that he would have us be at pains to make them acquainted, by his blessing, with the substance of the symbols? The fact that Leviticus is still God's book, that its record is imperishable—is it not calling upon us to show forth our appreciation of his wisdom and love in that great work, the ritual law? And if blindness has happened to the Jew, how may we, who know the gospel, more adoringly indulge our interest in the works of God, than by doing what we may to lift the veil from the eyes of the Jew, and show him the wondrous things of his own Leviticus? "The works of the Lord are sought out of all them that have pleasure therein."

This fact of the Jews' having the gospel in their own records bears materially upon the character of gospel-work among them. They and the gospel-worker meet together on the common ground of the divine authority of the Old Testament Scriptures. If the Jew object, and place himself in opposition to the gospel, then his own guns are turned against him. So that, if only his attention has been won, nine cases out of ten he will himself be won. The art of gaining his attention, then, is what we Christians should study and cultivate. Ay, but there's the rub, you say. The Jew is so set against Christians, he will not listen to them. But who made him so? Who petrified him? Is it not because of the grievous wrongs done him by so-called Christian nations? Have they not harried him, and battered him, and impaled him on their sharpest hatreds? So much the more, then, should we not be at pains to prove our interest in him? How shall we remunerate him save by seeking to love him into the gospel? And love will conquer all. The traveler's cloak is drawn tightly about him while the wind blows and the sleet is falling; but let the summer's sun burst forth, and at once the cloak falls. Love is sure to win attention, and thousands of even Jews will lay themselves down in the arms of Jesus.

3. To the Jew we Christians owe a debt of gratitude bigger than can be measured. Christianity itself, under God, derives from him. The New Testament is the child of the Old Testament. At the same time it is the developed manhood of that picture-loving babyhood. It is that bud in full-blown flower; that germ in ripened fruit. It speaks with the same voice, only more articulately, and with richer strength, and sweetness of tone. Our Christ is the realization of the Jew's Messiah; our gospel the realization of the Jew's Leviticus. In particular we depend in part on the Jew's prophecies for identifying and ascertaining our Saviour. The foremost pointer to his identity, indeed, is the historically-proven event of the resurrection of Jesus from the dead—a demonstration of his Christhood sufficient in itself. But when in ancient predictions, ages antecedent to the appearance of Jesus, we read that Messiah should come—that he should be both woman-born and Virgin-born, God and man together—that he should come at a certain time, be born at Bethlehem, of the seed of Abraham, of the tribe of Judah, of the house of David—that he should do wonderful works—that he should suffer and die for sins of men, should die on a cross, be cruelly mocked and derided, have vinegar and gall offered to him, his garments divided, and lots cast for his vesture—that he should cry out in agony, "My God, my God! why hast thou forsaken me?"—that not a bone of him should be broken, while yet his side should be pierced—that he should die with malefactors, and yet buried honorably—that he should rise from the dead, and ascend into heaven—and other particulars equally minute and identifying,—then confirmation is doubly confirmed, almost redundant becomes the demonstration, the "head of the corner" is lifted to its place "with shoutings," yet more triumphant, of "grace, grace unto it."

To the Jew's moral law we are indebted for the revelation of us to ourselves and the realization of our need of a Saviour. Prohibitions and precepts abound in the New Testament, but they are all emanations from the one moral law; the same that was thundered from Sinai for the purpose of convincing of sin. To the Jew's ritual law we are indebted for God-given, vivid illustrations of the salvation by Christ. And this is no slight gain. Certainly the New Testament teachings of salvation are of the plainest, and, what is more, are the expression of salvation accomplished; but not seldom the plainest statements of truth do need to be lighted up with the vividness of illustration. There is a steam-engine, and here is its picture. As to the question of value

there is no comparison between the two things; but going from your examination of the engine to its picture, you will then study it with marked advantage, and all its complicated parts and relations will be definitely apprehended. Leviticus is the picture-gallery of the gospel of Christ. In that series of representations are exhibited to us, in the form and with the clearness of sense-perceptions, the stated truths of the New Testament; as, for instance, Christ's substitution for the sinner, the satisfaction of his death to the justice of the Godhead, the actual pardon and deliverance effected for the sinner. Each worded idea of the finished gospel stands out as an object of sight. And therefore each several illustration is as a feather for an arrow of truth in its flight to the hearts of men.

To Abraham we are indebted for the covenant of grace. That covenant is the one ground of all our hopes. For how came it that "Christ redeemed us from the curse of the law, being made a curse for us?" It was, says Paul, "that the blessing of Abraham might come on the Gentiles through Jesus Christ." For "to Abraham and his seed were the promises made. He saith unto: And to seeds, as of many; but as of one—And to thy seed, which is Christ." Thus all the work and all the salvation of Jesus Christ come to us out of the good pleasure of God's will as expressed in his sovereign engagement with Abraham. Our pardon, our acceptance, our future inheritance, all have floated down to us from that one bubbling spring of covenant mercy.

To Abraham and Isaac and Jacob we are indebted for exemplifications, divinely sanctioned and unsurpassed, of the nature and operation of saving faith. As when Abraham went out from home and kindred, not knowing whither he went; simply because God had bidden him. As when he staggered not at God's promise to him of a seed, although the promise seemed to be against nature. As when, at the voice of God, he made ready to slay his son Isaac, not doubting that somehow the promise would still be true, that "in Isaac his seed should be called." As when Isaac and Jacob sojourned in the land of Canaan in full expectation of their posterity's inheriting it, solely because God had said it, although as yet they had not a foot of ground in it. Now, it is he that believeth that is saved; and here, in these fathers of the Jewish race, we have living illustrations, sanctioned of God, of what saving faith is. How submissive to God's will, how confiding in God's truth, how it goes onward as seeing him who is invisible, how it feels and says, "Let God be true, but every man a liar!"

To David, the sweet psalmist, we owe those sublime compositions of pious sentiments and gospel fervor; those "thoughts that breathe and words that burn" that mouthpiece of godly devotion which has voiced the hearts of the sons and daughters of God all along the Christian ages, those wings of contemplation on which we mount heavenward, those divine models of penitence and faith and prayer, of thanksgiving and praise.

To the apostles, who were Jews, we owe the founding of the Christian Church—that mighty institution which, although so abused and damaged by its professed friends, distorted, disfigured, corrupted, besmeared, befouled, nevertheless has ever been to human society very much as the prophet's curse of salt to the spring of deadly waters, and it is to-day the greatest factor in whatever purity of feeling, decorum of manners, and serviceable good will of the world.

To the Jews, Matthew and Mark and Luke and John, Peter and Paul and James and Jude, we owe the New Testament itself; the preservation of the words of Jesus, the record of his life and character, the wondrous story of his atonement, the unfolding of its efficacy, the description of his coming kingdom.

In fine, and more than all, the divine Jew, Jesus himself, is our Saviour. Of a Jewish mother the Son of God became incarnate. In Jewish Bethlehem was enacted the wonder of the universe. On Jewish calvary was wrought out the expiation of sin.

In a word, how inestimable our wealth inherited from the Jew! Now, just imagine that all these treasures were snatched out of our minds. Imagine yourself waking up some morning with every idea received through the Jew lost to your thoughts, and lost to Christendom. What a shriveled remainder of your former self! Darkness Cimmerian, darkness that could be felt, worse than the Egyptian.

And shall we do nothing toward discharging this, our debt of gratitude? But you say, "It is to God we owe our gratitude; the Jew was but one of his second causes, a mere vehicle in his hands for conveying to us these blessings." So, then, you think the child owes nothing to his mother because God gave her to him; and our country owes nothing to Washington because God raised him up for his country's service. Away with this indifference, this hardheartedness, as to our plainest obligations! Have we no tongues of fire, no hearts of love, no lives of devotion, with which to show our thankfulness, and give back to the Jew and interest in these treasures, the loss of which has made him poor indeed?

4. The Jew is a perpetual warning to the world as regards the monstrous guilt of rejecting Jesus the Christ.

by-word and a hissing, tortured, devastated, murdered, a mass of quivering agony; and in their sufferings immortal. Before their rejection of Jesus, indeed, they had often been punished for disobedience of God; but what proportion of suffering do the fifteen hundred years previous bear to the eighteen hundred years subsequent? It is as nothing. Nor has this been because of God's no longer caring for them; for as we have seen, it is his own extraordinary Providence, which, in spite of their disintegrating miseries, has preserved them as a people, and, we may add, is still preserving them for a great future. But they rejected Jesus, and lo, this historic parenthesis of centuries of devastation! Thus there is no sin like that of unbelief in the Saviour. We know that it is denounced in the Word of God; but how illustrated and emphasized by this experience of the Jew are those denunciations, which stretch onward even into the soul's eternal state! Now, is this warning worth nothing to the world? Is it not a trumpet-blast, long and loud, from the lips of divine Providence, "Behold, ye despisers, and wonder and perish?"

And therefore how tremendous the appeal to us to do what we can to bring the Jew to Christ. A people before our eyes demonstrably suffering punishment from God for having rejected Jesus, is it not enough to melt the heart of a stone? A people whose venerable white head, uncovered to the storms of heaven, is a blasted monument of God's wrath against unbelief in Christ. Have we no sensibility? no benevolence?

But you may say, "If they should become Christians, then would they cease to be this perpetual warning before the eyes of the world? Nay, for Jesus said, 'This generation shall not pass away until I come.' As a people, they will continue as they are till they look upon him descended out of the heavens whom they pierced. Meanwhile, thousands of individuals of them may be converted to Christ, and made heirs of eternal life. 'Even at this present time,' says Paul, 'there is a remnant according to the election of grace.'"

5. The Jew is an imperishable object of God's most gracious love. Proofs hereof are abundant exceedingly.

As this—that however, for righteous reasons, God is himself afflicting the Jew, yet will he not have us afflict him. "Cursed be every one that curseth thee, and blessed be he, that blesseth thee," was the divine pledge to Jacob and his posterity. Accordingly, the Ammonites and the Moabites were expressly shut out of the congregation of the Lord because of not having been kind to Israel. By the mouth of Messiah God said, "Thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend. They that strive with thee shall perish." "The cup of trembling, the dregs of the cup of my fury I will put into the hand of them that afflict thee." Paul too—Paul the Christian apostle—says to us: "Boast not against the Jews." Thus, if God withhold at present his kindness from the children of Jacob, he yet positively forbids us to withhold our kindness from them, declares his purpose to punish us if we do withhold it, and his purpose to bless us if we withhold it not. Beyond question, many of the calamities of the nations of Europe have been the outcome of their cruel treatment of the Jews. But what kindness to them is so good, so all-comprehensive, so satisfactory to God, as heartfelt efforts to lead them to Christ? Shall we please God, then? Shall we place our love where he places his? Shall we avoid the curse? Shall we receive the blessing?

Again, how God loves the Jew is shown in the magnificent destiny he has in reversion for him. For "blindness in part is happened to Israel" only "until the fullness of the Gentiles be come in." For "the Redeemer shall come to Zion," and "shall turn away ungodliness from Jacob." "And this is my covenant to them, when I shall take away their sins." "And so all Israel shall be saved." "And the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it." "And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." "O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy foundations with sapphires, and I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And thy children shall be taught of the Lord, and great shall be the peace of thy children." "Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." Thy "righteousness shall go forth as brightness," and thy "salvation as a lamp that burneth." "Many people and strong nation shall come to seek the Lord of Hosts in Jerusalem, and to pray before the Lord." He shall cause them that come of Jacob to take root; Israel shall blossom and bud, and fill the face of the world with fruit. What a national destiny is this. A people all whose citizens are Christians! whose unvarying character is righteousness! whose influence over the world is salvation! The world's exiles at home at last, the tribes of the weary foot at rest. Rachel weeping no more for her children, since they shall have "come again from the land of the enemy." "The nations coming to their light, and kings to the brightness of their rising." "Violence no more heard in their land, wasting nor destruction within their borders." "The Lord their everlasting light, and the days of their mourning ended." Does not God love them? But why has he informed us of these purposes of his love towards them? Is it not for riveting our attention to that people, for kindling admiration of them, inflaming interest in them,

prompting service to them? For the effect upon us of so magnificent a prospect of their coming glory should be like its effect on God himself. "I will sift the house of Israel among all nations," he says, "like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth," that is in harmony with what he would ultimately do for them as a people. He would also see to it that, amidst their shakings to and fro over the earth, not one of his chosen individuals among them—not the least genuine grain of wheat—should meantime be forever lost. So we, sympathizing with their covenanted destiny as a people cannot but sympathize also with God's covenanted grace to individuals among them, and bound forward in efforts for the salvation of his hidden ones.

Once again, how God loves his ancient people culminates in the fact that, as committing the gospel to Gentiles, he specially meant it for the Jews. He meant it, indeed, as a deposit for all mankind: "Go ye into all the world, and preach the gospel to every creature" is our great commission. But there is embraced in that commission a speciality of designation as regards the Jew that is very impressive. The apostles were instructed to begin their work at Jerusalem; to witness to Christ first in Judea and Samaria, and only then to go "to the uttermost parts of the earth." And, be it noted, they were so instructed after the Jew's rejection of Jesus, and when, in consequence, they were as a people themselves rejected, just as they are now; nevertheless it is with them the apostles must begin their preaching. Individuals of that people were in God's arrangement, perferred beneficiaries of the gospel. In fact, in the recorded commission of the apostles, Jews are the only people discriminatively named of God in connection with the preached gospel, all other peoples being referred to simply as a general whole. Neither Greeks are named, nor Romans, nor any tribe of Barbarians; Jews, however, are named. It is a noticeable fact, and signifies how distinctive an object they are in God's purposes. And in line with it we have the statement of Paul, that "Salvation is come unto the Gentiles to provoke the Jews to jealousy"—to make them emulous of the gospel blessedness of Gentiles, and so to win them to Christ. So, that, as establishing the Church of the Gentiles, God was still considering the Jews, still naming them in his purpose, still planning for the salvation of individuals among them. And what God had thus in view Paul was careful to keep in his own view; for although he was distinctively the apostle of the Gentiles, although his ministry, unlike Peter's, lay not in the direction of the Jews, he yet had "great heaviness and continued sorrow" for them; his "heart's desire and prayer to God for Israel was that they might be saved," and "unto the Jews he became as a Jew, that he might gain the Jews." True it is, then, that we have been put in possession of the gospel as, in a special sense, a deposit for Jews. We are not told to preach it to Americans, or Frenchmen, or Africans, as expressly named, but so we are told to preach it to Jews. So has God chosen to distinguish them, and our duty is to distinguish them in like manner. It is not left to our option. So does he love them, and as is his love so should we love. The Father yearns over his disinherited children: "I do earnestly remember them still, therefore my bowels are troubled for them. I will surely have mercy upon them, saith the Lord." And we who, by the Father's grace, have come into the place of the disinherited, now see them in destitution and misery—do we not recognize the peculiar tenderness of their appeal to us? Shall we not give them of our abundance in thankfulness for ourselves, in peculiar sympathy with them, in loving fellowship with our own gracious God, the still eager Father of the disinherited?

In conclusions: of all that we have said this is the sum. Too long have we neglected the Jew. Too coldly we still feel about him. Too insensible are we to his wonderfulness, to his ancient greatness in God's bountiful dealings with him, to his immeasurable claims upon our gratitude, to his monumental punishment for rejecting Jesus, to God's imperishable love for him, to our solemn duty with reference to him. Is it not time to awake? The Christian's gospel for sinners, Christian sympathy, Christian money, Christian work, Christian patience, Christian prayer, all these—shall they not be forthcoming? Nor need we fear for results. God's hidden ones of the house of Jacob we shall bring into the light; for some of the noblest Christians of this age have been converted Jews—men whose hearts were burning with love of Jesus, and who hazarded their lives in the service of the gospel. Thank God for this Hebrew Christian Church in the city of New York. Thank God for the conversions to Christ already attesting its ministry! Holy Spirit quicken our dull hearts, increase our faith, fire our zeal, and enable us to show God's Messiah to the blood-bought souls of our Hebrew brethren. Amen!

Miscellany.

WAS IT LUCK?

BY L. V. P. COTTRELL.

(A true incident of the Chatsworth wreck.)

To go back to "old DeRuyter" once more had been a wish long indulged in the heart of Deacon Niles S. Burdick, West Hallock, Ill. There, in early days, he had spent many happy hours with those he loved. Of

a naturally affectionate disposition, like "still waters that run deep," and a fondness for old associations such as usually accompanies the musical temperament, this long-cherished hope was ever with him.

Now, after a lapse of twenty-nine years, an opportunity to realize the precious though vague hope seemed at hand, for it was advertised, by the Toledo, Peoria & Western road, on August 10th, at 7.15 P. M., that an excursion train would run from Peoria, only seventeen miles distant, to Niagara Falls for \$7.50. This would take him two hundred and thirty miles from DeRuyter, and \$13.00 would take him there. His eldest son being now competent to run the blacksmith shop, which had confined him closely all these years, the temptation was irresistible: he decided to go!

The aged father, Elder Sibeus Burdick, was in poor health at this time, having suffered more or less with neuralgia for nearly two years, and beginning to feel, as he says, that "the time is nigh" for him to be "laid away." He suffered much anxiety lest something should happen to his son if he went, but he said, "You've been such a good boy I can't oppose it."

Accordingly the deacon went to Peoria to stay the night previous to the excursion. But the train, was, by misprint, advertised to go in the morning; it did not go until evening, and the following is an account of how he spent the day, in nearly his own words, in a letter to his sister, Mrs. L. E. Hammond, Nortonville, Kan.

"As I had to stay all day in Peoria, I had a chance to think of everything. It was terribly hot, so I put up at a hotel, that I might lie down during the day, and not be tired and sleepy on the train. While I rested I thought of how I would get off the cars down by the old stock company buildings, or where they used to be; and I would walk around to the old home, and get a drink from the old well, and go into the house; then I would go past B. G. S.'s, and see if I could see any one I knew, and so forth; you can better imagine my feelings than I can tell them.

Well, after killing time till after 2 o'clock, I took my satchel and went to the depot and waited until 5 o'clock."

Here he thought over the many ways he might use the \$20 for the comfort of his family of six children. He remembered how his wife had wanted to go to Kansas when her mother was ill, but sacrificed her longing for the sake of the loved ones at home. And he thought: "I am no better than my wife. I will give up going to old DeRuyter."

Retracing his steps, he found neighbor J. G. Spicer in town and rode home with him, arriving after bed-time. He called his folks to let him in, and writes: "they did so very willingly." In the morning he went to his father's room. He was asleep. "When I said, how do you come on? he turned over in astonishment, and said, 'O Niles, I never was so glad to see you.'"

To the ends of the nation the news of the terrible wreck of that ill-fated train has traveled. In the annals of time no such horrible railroad disaster has ever before been recorded. While crossing a bridge at Vermillion Creek, near Chatsworth, the bridge gave way, and seventeen cars, heavily loaded with human beings, were wrecked, killing nearly one hundred persons outright, and wounding nearly twice that many. Whole families and parts of families were thus suddenly and awfully dashed into eternity. Wife lay waiting for husband and husband for wife. Children were bereaved of father, mother, or both; parents of children. A long journey from which none ever return it was to many. "There never was a battle-field comparing with that wreck for horror," said an old soldier, one of the excursionists. "Mangled bodies of children, and dead mothers with dying babes upon their breasts, I never saw in military life."

In Peoria especially, the catastrophe was the single theme of conversation for many days. First there was wild, harrowing suspense, then tears and cries of the bereaved, or joyful weeping over the restored. Business received only a pretense of attention. Here and there a store was closed, and crape fluttering on the door to tell why.

Let us return to the aforesaid letter:

"Since I commenced writing I have heard something that makes me feel—well it almost makes the chills run over me. Early next morning, after I returned, Mr. Butts and Vars went to Peoria. When they heard of the accident they supposed I was on the train, either killed or hurt, as nearly all day-coaches were smashed to pieces. So they went to the depot to wait for the relief train; but I was not among the wounded, so they thought I must be badly hurt or killed. Mr. Vars decided to stay all night, for the next train was to bring the dead and those too badly hurt to come earlier. Mr. Butts came home to get a team to bring me home, but found I had come home, and said he was glad.

I find there are several around here who

would miss old Niles. Quaken hands with me, and were so glad to see me before Vars I was sorry I gave him but not that I disappointed. He said he was Geo. Potter and wife were ried about me all day, and lieve it when they found I

To the rejoicing and g words "it might have b "saddest" meaning. "W it was in 'special answer safety, that I returned," wri former pastor. "In all y edge him and he shall o "But for his care I would dead or dying, my wife a fatherless." This is what of a wonderful deliveranc have been an awful fate, a ised so much in joyous ant

"God moves in a myster ders to perform." Who sh not take possession of this ing his thoughts as porir conclusion of self-sacrifice which proved in this inst does in as marked a mann ing? Who would not have keeping? Another blessi who, unlike most deacons, a fault, of over-modesty, i his weaknesses as to make him to go forward in his l the extent of his ability, h he puts it, "a good man Niles." To such rare, deac souls, such a consciousness dence which makes a just the poet says, "Give them of love. So shall life be n living to some one who els the world was no better of lived in it. Not flattery, b some for many a weak siet

All who hear or read ought to rejoice with re over-ruling Providence b good or ill, o'ertake u together for good to thos For if it was not God who servant from this awful fa for his family and commu Was it luck?

NORTONVILLE, Kan., Aug.

IF I MAY

BY JULIA C. B.

He hath no need of m In grand affairs, Where fields are lost, Won unawares.

Yet, Master, if I may Make one pale flower Bloom brighter, for th Through one short

If I, in harvest fields Where strong ones May bind one golden For love to keep,

May speak one quiet When all is still, Helping some fainting To bear thy will;

Or sing one high, clear On which may soar Some glad soul heaven I ask no more!

LIVE COAL

One live coal is enough If there be combustible blaze will spring up speed unignited coals touch it, t in time, if you can only k alive. So one person in bath-school class, in a wh a community is enough, servant of Jesus Christ, to ious awakening. Many this truth has been illustr tary believer, comprehens sponibility and his inf been burdened by anxie sion of souls. First stri tation, penitence, confes reform of what has been cleanse himself of every hinder the grace of God through him as its chan then has made some on ncessant prayer and pati effort, not merely desir that God would bless success.

When as soon as it friend had been led or then there were two to and more than double th alone was exerted. Each other awakened one bec of a united band, but al of a holy personal influ ripple started by the fall middle of a pool, and goes until it reaches the power of example and a goes forth from him who until it has touched more ly every one in the com perhaps hundreds, have Jesus Christ. Thus has this done he always rejoit of his believing child. You need not be the n the superintendent, in h he will help your affor not even be called infir nity. Yes, may be only women, or even a little











The Sabbath School.

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

INTERNATIONAL LESSONS, 1887.

THIRD QUARTER.

- July 2. The Infant Jesus. Matt. 2: 1-12.
July 9. The Flight into Egypt. Matt. 2: 13-23.
July 16. John the Baptist. Matt. 3: 1-12.
July 23. The Baptism of Jesus. Matt. 3: 13-17.
July 30. The Temptation of Jesus. Matt. 4: 1-11.
Aug. 6. Jesus in Galilee. Matt. 4: 23-25.
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.
Sept. 24. Review.

LESSON XII.—SOLEMN WARNINGS.

For Sabbath-day, September 17th.

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

SCRIPTURE LESSON.—MATTHEW 7: 13-29.
13. Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because, straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.
14. Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravelling wolves.
15. Ye shall know them by their fruits: Do men gather grapes of thorns, or figs of thistles?
16. Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit, neither can a corrupt tree bring forth good fruit.
17. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.
18. Wherefore, by their fruits ye shall know them.
19. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.
20. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?
21. And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.
22. Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:
23. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.
24. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon a rock:
25. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.
26. And it came to pass when Jesus had ended these sayings, the people were astonished at his doctrine.
27. For he taught them as one having authority, and not as the scribes.

GOLDEN TEXT.—Every tree that bringeth not forth good fruit, is hewn down, and cast into the fire. Matt. 7: 19.

TIME.—Summer of A. D. 28.
PLACE.—Mount of Beatitudes, near the Sea of Galilee.

OUTLINE.

- I. The two ways. v. 13, 14.
II. The two kinds of fruit. v. 15-23.
III. The two builders. v. 24-29.

BIBLE READINGS.

- Sunday.—Solemn warnings. Matt. 7: 13-29.
Monday.—The way of holiness. Isa. 35: 1-10.
Tuesday.—Good men and evil. Psa. 1: 1-6.
Wednesday.—Fruitful branches. John 15: 1-16.
Thursday.—Doers, not hearers only. Jas. 1: 16-27.
Friday.—The true Foundation. Eph. 3: 11-22.
Sabbath.—The building tested. 1 Cor. 3: 1-15.

INTRODUCTION.

This lesson forms the close of the Sermon on the Mount, and gathers up the main points that have been stated, and presses them upon the hearts and consciences of the hearers. When we consider the number and importance of the subjects connected together in this sermon, and the beautiful and forcible illustration, and finally the direct and solemn application of these truths upon the hearts of our Lord's hearers, we must admit that it is the most wonderful sermon ever brought to our knowledge. In studying this closing lesson of the sermon, we should carefully review the five preceding lessons, and their specific meaning and application.

EXPLANATORY NOTES.

V. 13, 14. Enter ye in at the strait gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat: Because, straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. These words introduce a new turn of thought as the concluding passage of the sermon. "The gate" represents the opening of the way which leads to the blessedness spoken of in the beginning of the sermon, and thus refers to the way by which one is to enter the Christian life. The exhortation implies great need of care in order to enter the right way. Having made this earnest exhortation, he proceeds at once to state the reasons for it. The way that leads to destruction is very broad, it is open all around one, but the way of life is narrow and easily missed, unless one is very careful to find it and to enter into it. This represents the inducements to carnal life, the constant appeals to the selfish motives, in contrast with the self-sacrificing which is required of a devoted Christian. Hence, constant vigilance is necessary for a true, godly life.

V. 15. Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravelling wolves. Among the most deceptive dangers in the way of a godly life is false teaching, presented to us under the plausible form of moral and religious instruction. Falsehood and infidelity in their naked form may be easily discerned, but when they are covered with the garb of morality and religion they may be mistaken for truth, and thus men are constantly liable to be deceived. On this account our Lord warned his disciples to beware of false prophets. In other words, they are to scrutinize very carefully the teachings that come to them and make themselves sure of their truthfulness.
V. 16-20. Ye shall know them by their fruits. These words bring out a simple and clear criterion by which true teachers and true teachings may always be known. There is no more positive way to determine the kind of a tree or plant than by the fruit which it produces. An apple grows upon an apple tree, an orange on an orange tree; they never grow inter-

changeably. It is equally true of teachers and teachings. A teacher with the life of Christ in his heart matures elements of character which are in harmony with the life of Christ. But a teacher without the life of Christ in his heart, whatever may be his professions, is sure to mature the elements of a selfish and carnal life. We are therefore to judge of teachers and of their teachings by the results that come in the form of character and works, which are revealed in all the intercourse and relations which men sustain with each other.

V. 21-23. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. These three verses form a kind of half-paragraph, making a connection between that which goes before and that which follows, and at the same time expressing a definite thought. They extend the preceding thought, and intimate that even the professing Christian will not be accepted for his profession only, unless he does the will of God. The entrance into the kingdom of heaven doubtless refers to the coming into real fellowship and communion with God. The matter of making profession, saying "Lord, Lord," may be very distinct from actually doing "the will" of God. The acknowledgment of Christ as Lord—even the most earnest and emphatic acknowledgment in words—is not enough. It must be an acknowledgment in heart-life in the very fountain of all moral and religious action. There are Pharisees who are full of profession, but fearfully empty of real godly life. Many men, then as now, counted upon their external works and upon their external relations with other workers, while at the same time they knew nothing of the true motives and spirit of Christian life. Our Lord says to such, "I never knew you, depart from me," etc. Our Lord, who beholds distinctly and constantly the condition of every human heart and every motive and desire in that heart, whether it be good or bad, can never be deceived by human professions or by nominally good works. He either knows a man to love and approve his heart-life, or he does not know him; in other words, knows him to disapprove and condemn his heart-life.

V. 24-27. Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock, etc. "These sayings" refer to the entire teachings of the sermon or discourse. They are fundamental to a true and holy character and life. Those who shall treasure them up in their hearts and be persuaded by the spirit of these truths shall build up characters true and stable, which may be in some measure illustrated by the building of a palace upon a solid rock, which shall stand unmoved through the storms of adversity and fiery temptations. But those men who discard these great principles of godly life, are constantly subject to disappointment, overthrow and destruction in all their plans of life. They are building, as it were, their house upon the shifting sands of the sea-shore, liable to be overthrown by any sudden storm that may come from the wide sea.

V. 28, 29. And it came to pass when Jesus had ended these sayings, the people were astonished at his doctrine. They saw in the lessons brought before them, something more and deeper than the Pharisees and doctors of the law had given them; something beyond even what they had heard from John the Baptist. Here was brought to their apprehension a kingdom which could be set up in men's hearts, a rulership of the divine truth in the affections of the human soul, which would give a permanency and nobility of character able to resist all the powers of evil and of destruction. Well might they be astonished with such a clear and forcible embodiment of the great eternal principles of the divine kingdom of God, which Christ had come to establish in the hearts of the children of men.

MARRIED.

In Ashaway, N. Y., August 27, 1887, by Rev. I. L. Cottrell, Mr. ORRIN T. CRANDALL, of Ashaway, and Miss MERRIE W. WILKINSON, of Mystic, Conn.
In Westerly, R. I., August 2, 1887, by Eld. C. C. Stillman, Mr. WM. U. COXGON and Mrs. FRANCES A. MITCHELL, both of Westerly.

In Westerly, R. I., August 25, 1887, by Eld. C. C. Stillman, Mr. HENRY BROUGHTERS and Miss MARY LASO, both of Westerly.

At the parsonage of the Long Branch Church, August 22, 1887, by Rev. U. M. Babcock, Mr. LUTHER D. AYRES and Miss ROENA M. BABCOCK, both of Long Branch, Neb.

DIED.

In Hartsville, N. Y., September 1, 1887, of paralysis, HENRY KELLER, aged 75 years, 8 months and 8 days. He was born in Cherryville, Otsego county, N. Y. When eight years old, his father moved his family to Lyons, Wayne county, N. Y. In 1819 the family moved to Rushford, Allegany county, N. Y., where Henry helped his father clear up a large farm. In 1837, he was married to Miss Nancy Todd. He has been a member of the Hartsville Seventh-day Baptist Church from the time, or near the time of its organization. He was noted for honesty, industry, liberality and kindness. What most attracted attention and endeared him to friends and neighbors was his constant tender care of his wife through many years of helplessness and sufferings. It is consoling to know that when his weakness came he was tenderly cared for. H. P. B.

In Friendship, N. Y., August 25, 1887, ALONZO A. COON, aged 78 years, 5 months and 5 days.

At Leonardville, N. Y., August 23, 1887, after a long illness, Mrs. CORNELIA J. WELLS, wife of Mr. A. O. Wells, in the 61st year of her age. Mrs. Wells was a devoted Christian wife and mother, for many years a follower of Christ, and for the last ten years a member of the First Brookfield Church. A large circle of friends and relatives mourn their loss, and the whole community is deeply saddened by her departure. She died in a full trust in Christ, and the burden of her thoughts was the happiness which was hers in the presence of her Saviour. The last words her pastor was permitted to hear from her lips were, "Rest, heavenly rest." W. C. D.

Mrs. SUSAN JANE FOGG, wife of Isaac S. Fogg, died of consumption, August 24, 1887, in Lower Stoe Creek, near Shiloh, N. J., in the 49th year of her age. She was a daughter of the late Reuben Ayres. When quite young, she united with the Shiloh Church, of which she was a consistent member until she died. She leaves five children, motherless.

and a husband overwhelmed at the thought of being to them both father and mother. Her life was exceedingly bright. Calling her children to her, she gave them each a few words of exhortation to ever be true to God, and to so live as to meet her in heaven, and bade each of the friends good-bye as calmly as though going on a pleasant journey. Among her last words were these: "I can almost see the gates ajar, it is only a step between this world and the next. Oh is it not lovely? I shall have no more pain, bless his holy name." And so she died. A large congregation followed her remains to the grave at Shiloh. T. D. G.

At her home in the village of Cartwright, Wis., August 25, 1887, Mrs. MARTHA JANE PUTNAM, wife of David J. Cartwright, in the 49th year of her age. She made a profession of religion some years ago and was baptized by her father, an advent minister. She was the first lady settler in the village and was widely and favorably known by a large circle of relatives and friends, over whose minds her sudden death has cast a painful and solemn gloom. She leaves a husband and six children, most of them grown up, to mourn the loss of an affectionate wife and a kind and tender mother. She was a highly esteemed member of the I. O. G. T. Society, and was buried in accordance with their ritual. A sermon was preached by the writer from Heb. 11: 16, to the largest gathering of people ever known in the township. A. W. C.

REQUESTS TO TRACT SOCIETY.

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

FORM OF REQUEST.

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

SPECIAL NOTICES.

TO THE CLERKS AND PASTORS OF CHURCHES. Blanks have been sent to all the churches to be filled and returned to Dr. J. G. Swinney, Cor. Sec. of Conference, as soon as possible. Church Clerks will please remember that it becomes necessary for the Corresponding Secretary to have these all in hand, in time to prepare his report before Conference convenes.

In the same envelopes with the blanks, we send postal cards, directed to the writer of this notice, and a letter asking for the "names of all who are coming to Conference from your place." Please write all the names. It is not enough to have the number coming, but we want their names, in order to provide for entertainment.

Will all our pastors see that these matters are attended to as soon as Sept. 10th, and earlier if possible? THEO. L. GARDNER.

SHILOH, N. J., Aug. 22, 1887.
TO THE CONFERENCE.—1. Arrangements have been made with the following lines to sell tickets, to people going to Conference, at full fare going and 1/2 fare over the same route returning:

- Baltimore & Ohio (east of Parkersburg, Bellaire and Wheeling).
Baltimore & Potomac.
Bennington & Rutland.
Boston & Albany (on business between points in New England and points west of, but not including, Albany).
Buffalo, New York & Philadelphia.
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New York, Lake Erie & Western.
New York, Ontario & Western.
Norfolk & Western.
Northern Central.
Pennsylvania (except locally between Philadelphia and New York).
Philadelphia & Reading (except locally between Philadelphia and New York).
Philadelphia, Wilmington & Baltimore.
Rome, Watertown & Ogdensburg.
Shenandoah Valley.
West Jersey.
West Shore.
In order to avail themselves of this reduction, delegates must be provided with certificates of the fact that they have paid full fare going. Blanks for these certificates, together with circulars explaining the method of using them, will be sent on application to the Secretary, L. A. Platts, Alfred Centre, N. Y.

This instruction relates to all points east of Buffalo, Niagara Falls, Salamanca, Pittsburgh, Bellaire, Wheeling and Parkersburg.
2. The Central Traffic Association embracing points between Chicago and Niagara Falls, etc., will sell tickets at the same rates except that the blanks for certificates will be furnished by the ticket agent of whom the going ticket is purchased. Persons buying tickets within these limits, will, therefore, ask their ticket agent for the certificate; only the letter of instruction will be furnished by the Secretary, L. A. Platts. They also say, "Tickets for return journey will be furnished only on certificates procured not more than three days before the meeting assemblies." All certificates must be presented for return tickets within three days after the date of the adjournment of Conference; and no stop over will be granted on tickets sold at less than full fare.

3. Concessions west of Chicago have been asked, but answer to the application has not yet been received.
4. Delegates from Rhode Island can procure tickets from Westerly to New York and return for \$2 50, good from Sept. 15th to Oct. 5th. From New York, excursion tickets, good for thirty days, to Bridgeton via Pennsylvania Railroad, by Philadelphia or Camden, and return, cost \$5 25.

On all lines of the Central Railroad of New Jersey tickets, good from Sept. 10th to Oct. 10th, can be had for four cents per mile for round trip. For the latter, orders must be procured from Geo. H. Babcock, 80 Cortlandt Street, New York.

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

- O. U. Whitford, Westerly, R. I.
Perie F. Randolph, Lincoln Centre, N. Y.
L. A. Platts, Alfred Centre, N. Y.
E. M. Dunn, Milton, Wis.
Preston F. Randolph, Salem, W. Va.

It will be seen that this committee is made up of one member for each of the five Associations. Now, if our people who know of any who are interested, will send the names and address of such person or persons, either to the chairman of the committee, or to the member of the committee in whose Association such person or persons would most naturally belong, they will greatly aid the committee, and the cause of truth.

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

O. U. WHITFORD, Chairman.

ALL who wish to contribute to the Christmas box for our missionaries are kindly requested to forward to me immediately, as it must be sent not later than the 15th of September to reach them by Dec. 25th. A. E. WHITFORD.

THE QUARTERLY MEETING, composed of the Hebron, Hebron Centre, and Shingle House Churches, will be held with the Hebron Centre Church, commencing Sabbath morning, Sept. 10th. Ministers have been invited.

Brethren and sisters, come and help this feeble church with your presence, your prayers and your words of Christian encouragement. F. M. G.

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

For the SABBATH RECORDER. BE NOT DISCOURAGED.

BY ANNIE L. MOORE.

The hands are tired, the feet are weary, the tollsoms hours are day after day the world's grim shadows fill the life seems but an unequalled petty trials hold the youth's fleeting days are Love's fondest vows die the heart where trust cast Has learned the world's Our brightest dreams are The sweetest cups their Death's messenger our hope Dispel our joy and make Oh weary workers, prone Amid the toil and care Look up, the world is full The sunbeams smile am Life is an oft-repeated story Of wrong committed, g Yet forms the stepping-stone Which faithful souls thro' Though blooming youth is And blasted hopes a part Yet will the chastened soul Life's highest purpose is If unloved were earthly And all our joys perfect Who then would seek for While wed to all the he In kindness, helping one a Drop with the stricken, Be glad for a rejoicing friend Trust him who said, "Be Despair not though the cloud Look upward still with With courage we may star While God's bright bow

FLITTING SUN.

NUMBER XX.

A FLOAT.

There was a motley crew that night. A group of Key West, were full another group of Spaniards at once, with gesticulation shoulders which told as four ladies were traveling without escort, and so were ever they could get to help gags and preliminaries; who, from his air, could be was strutting about among only fully absorbed in his own greatness; a young bridal trip, she full of looks, yet not wanting for a minute, he anxious to see her beauty in the...



The Sabbath School.

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

INTERNATIONAL LESSONS, 1887.

THIRD QUARTER.

- July 2. The Infant Jesus. Matt. 2: 1-12.
July 9. The Flight into Egypt. Matt. 2: 13-23.
July 16. John the Baptist. Matt. 3: 1-12.
July 23. The Baptism of Jesus. Matt. 3: 13-17.
July 30. The Temptation of Jesus. Matt. 4: 1-11.
Aug. 6. Jesus in Galilee. Matt. 4: 17-25.
Aug. 13. The Beatitudes. Matt. 5: 1-16.
Aug. 20. Jesus and the Law. Matt. 5: 17-26.
Aug. 27. Piety Without Display. Matt. 6: 1-18.
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.
Sept. 24. Review.

LESSON XII.—SOLENN WARNINGS.

For Sabbath-day, September 17th.

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

SCRIPTURE LESSON.—MATTHEW 7: 13-29.

13. Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because, strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

GOLDEN TEXT.—Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Matt. 7: 19.

TIME.—Summer of A. D. 28.
PLACE.—Mount of Beatitudes, near the Sea of Galilee.

OUTLINE.

- I. The two ways. v. 13, 14.
II. The two kinds of fruit. v. 15-23.
III. The two builders. v. 24-29.

BIBLE READINGS.

- Solemn warnings. Matt. 7: 13-29.
The way of holiness. Isa. 65: 1-10.
Good men and evil. Ps. 1: 1-6.
Fruitful branches. John 15: 1-16.
Doers, not hearers only. Jas. 1: 16-27.
The true foundation. Eph. 2: 11-22.
The building tested. 1 Cor. 3: 1-15.

INTRODUCTION.

This lesson forms the close of the Sermon on the Mount, and gathers up the main points that have been stated, and presses them upon the hearts and consciences of the hearers.

EXPLANATORY NOTES.

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V. 21-23. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. These three verses form a kind of half paragraph, making a connection between that which goes before and that which follows, and at the same time expressing a definite thought.

V. 24-27. Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock, etc. "These sayings" refer to the entire teachings of the sermon or discourse.

V. 28, 29. And it came to pass when Jesus had ended these sayings, the people were astonished at his doctrine. They saw in the lessons brought before them, something more and deeper than the Pharisees and doctors of the law had given them.

MARRIED.

In Alfred Centre, N. Y., August 29, 1887, by Rev. W. C. Titworth, GEORGE D. GOULD and AMANDA P. LARKIN.

In Alfred, N. Y., August 29, 1887, by Rev. Jas. Summerbell, Mr. BURTON D. ROBERTS and Miss RUBY C. WITTEB, all of Coudersport, Pa.

In Ashaway, R. I., August 27, 1887, by Rev. I. L. Cottrell, Mr. ORRIN T. CRANDALL, of Ashaway, and Miss MINNIE V. WILKINSON, of Mystic, Conn.

In Westerly, R. I., August 2, 1887, by Eld. C. C. Stillman, Mr. WM. C. CONGDON and Mrs. FRANCES A. MITCHELL, both of Westerly.

In Westerly, R. I., August 25, 1887, by Eld. C. C. Stillman, Mr. HENRY BROUGHTON and Miss MARY LASSO, both of Westerly.

At the parsonage of the Long Branch Church, August 23, 1887, by Rev. U. M. Babcock, Mr. LUTHER D. AYRES and Miss ROENA M. BABCOCK, both of Long Branch, Neb.

DIED.

In Hartsville, N. Y., September 1, 1887, of paralysis, HENRY KELLER, aged 75 years, 8 months and 8 days. He was born in Cherryville, Otsego county, N. Y.

In Friendship, N. Y., August 25, 1887, ALONZO A. COON, aged 78 years, 5 months and 5 days. At Leonardville, N. Y., August 23, 1887, after a long illness, Mrs. CORNELIA J. WELLS, wife of Mr. A. O. Wells, in the 51st year of her age.

Mrs. SUBAN JANE FOGG, wife of Isaac S. Fogg, died of consumption, August 24, 1887, in Lower Stoe Creek, near Shiloh, N. J., in the 49th year of her age.

and a husband overwhelmed at the thought of being to them both father and mother. Her life was exceedingly bright. Calling her children to her, she gave them each a few words of entreaty to ever be true to God, and to so live as to meet her in heaven, and bade each of the friends good-bye as calmly as though going on a pleasant journey.

At her home in the village of Cartwright, Wis., August 25, 1887, Mrs. MARTHA JANE PUTNAM, wife of David J. Cartwright, in the 43d year of her age. She made a profession of religion some years ago and was baptized by her father, an advent minister.

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.

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.

TO THE CLERKS AND PASTORS OF CHURCHES. Blanks have been sent to all the churches to be filled and returned to Dr. J. G. Swinney, Cor. Sec. of Conference, as soon as possible.

In the same envelopes with the blanks, we send postal cards, directed to the writer of this notice, and a letter asking for the "names of all who are coming to Conference from your place."

Will all our papers see that these matters are attended to as soon as possible, Sept. 10th, and earlier if possible?

SHILOH, N. J. Aug. 23, 1887. THEO. L. GARDINER.

FARE TO CONVENTION.—An arrangement has been made with the following lines to sell tickets, to people going to Conference, at full fare going and 1/2 fare over the same route returning:

- Baltimore and Ohio (east of Parkersburg, Bellaire and Wheeling).
Baltimore and Potomac.
Bennington and Rutland.
Boston & Albany (on business between points in New England and points west of, but not including, Albany).
Buffalo, New York & Philadelphia.
Buffalo, Rochester & Pittsburgh.
Camden & Atlantic.
Central Vermont.
Delaware & Hudson Canal Co.
Delaware, Lackawanna & Western.
Fitchburg.
Grand Trunk.
Lehigh Valley.
New York Central & Hudson River.
New York, Lake Erie & Western.
New York, Ontario & Western.
Norfolk & Western.
Northern Central.
Pennsylvania (except locally between Philadelphia and New York).
Philadelphia & Erie.
Philadelphia & Reading (except locally between Philadelphia and New York).
Philadelphia, Wilmington & Baltimore.
Rome, Watertown & Ogdensburg.
Shenandoah Valley.
West Jersey.
West Shore.

In order to avail themselves of this reduction, delegates must be provided with certificates of the fact that they have paid full fare going. Blanks for these certificates, together with circulars explaining the method of using them, will be sent on application to the Secretary, L. A. Platts, Alfred Centre, N. Y.

This instruction relates to all points east of Buffalo, Niagara Falls, Salamanca, Pittsburgh, Bellaire, Wheeling and Parkersburg.

2. The Central Traffic Association, embracing points between Chicago and Niagara Falls, etc., will sell tickets at the same rates except that the blanks for certificates will be furnished by the ticket agent of whom the going ticket is purchased.

3. Concessions west of Chicago have been asked, but answer to the application has not yet been received. 4. Delegates from Rhode Island can procure tickets from Westerly to New York and return for \$2.50, good from Sept. 15th to Oct. 5th.

On all lines of the Central Railroad of New Jersey tickets, good from Sept. 10th to Oct. 10th, can be had for four cents per mile for round trip.

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

- O. U. Whitford, Westerly, R. I.
Perie F. Randolph, Lincolnton Centre, N. Y.
L. A. Platts, Alfred Centre, N. Y.
E. M. Dunn, Milton, Wis.
Preston F. Randolph, Salem, W. Va.

It will be seen that this committee is made up of one member for each of the five Associations. Now, if our people who know of any who are interested, will send the names and address of such person or persons, either to the chairman of the committee, or to the member of the committee in whose Association such person or persons would most naturally belong, they will greatly aid the committee, and the cause of truth.

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

ALL who wish to contribute to the Christmas box for our missionaries are kindly requested to forward to me immediately, as it must be sent not later than the 15th of September to reach them by Dec. 25th.

THE QUARTERLY MEETING, composed of the Hebron, Hebron Centre, and Shingle House Churches, will be held with the Hebron Centre Church, commencing Sabbath morning, Sept. 10th.

Brethren and sisters, come and help this feeble church with your presence, your prayers and your words of Christian encouragement.



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It is desired to make this as complete a directory as possible, so that it may become a DENOMINATIONAL DIRECTORY. Price of Cards (8 lines), per annum, \$3.

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