

The Sabbath Recorder.

Simile Randolph 28

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

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The Sabbath Recorder.

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GLIMPSES OF EUROPE.—No. 34.

BY PROF. H. M. MAXSON.

WESTMINSTER HALL AND THE TEMPLE.

When the guard in the Tower said that "a silver key will unlock anything," he should have added "except the House of Parliament." We made two attempts to penetrate that place, but each time unsuccessfully. The dynamite explosion had again closed the doors to all who had no special permit. The guard said we might call out one of the Irish Members and tell him we were Americans and he would be sure to take us in, but we had no time to try it. At our second attempt we got as far as the second guard before we were checked, and we were then able to see Westminster Hall, the most interesting hall in England, the old Banquet Hall of William Rufus. Begun in the eleventh century, enlarged, rebuilt and remodeled from time to time, it has witnessed many most famous and eventful scenes in history.

Here king after king held his coronation festivities. Here, too, more than one of them was deposed, and Charles I. heard his death sentence proclaimed. Parliaments, feasts and trials followed in turn, many a historic personage besides Charles being tried for his life within these walls. Now it serves merely as a vestibule to the House of Parliament. Although we are debarred the privilege of seeing the place where modern English statesmanship displays itself, there was a kind of satisfaction in finding a place where the shilling is not all powerful.

To one who has enjoyed the charming pages of the Vicar of Wakefield, the Temple is an interesting precinct, for here the simple-hearted Goldsmith once lodged, and the room he occupied is pointed out to the curious visitor. The Temple, around which the life of the ancient order of Knights Templar centered, is now a group of buildings given up to barristers and law students. The buildings remind one much of college dormitories, but they are close together and abound in little courts and narrow passages, which have a quaint air of antiquity, while on the river side is a pretty little garden that affords a refreshing bit of green, reputed to be the scene where the historic red and white roses were plucked to serve as badges for the rival factions in the "War of the Roses." The most interesting building is the old church—a beautiful little church built in the Norman style, seven centuries ago. As you enter it you pass among a group of very old monuments of the Templars, each with its life-size figure of a Templar reclining on its top. These figures all have the legs crossed above the knee, indicating that the occupant of the tomb was a doughty old Crusader who had gone on more pilgrimages than one to the Holy City, for when the deceased had ex-

perienced but one crusade, they crossed the legs of his effigy below the knee.

A climb up the stairway of the tower takes one by the narrow cell where refractory knights were probably reduced to submission by a scanty vegetarian diet, to a room which contains a collection of ancient tombstones and monuments collected here, as they were crowded out by the encroachment of the busy life of the city.

Just outside the church we stop a moment to gaze upon the grave of Goldsmith, while one or two passers-by glance at us with curiosity, wondering that any one should linger about an old tombstone. A few steps, and we have exchanged the quiet seclusion of the Temple Court for the rushing, roaring life of Fleet street as it enters the city.

Our last visit is to Guildhall, the council hall of the city. It is laughable, but I suppose the objects for which the majority of young visitors to Guildhall look first, are the hideous wooden giants, Gog and Magog, that long held the place of honor at the head of Lord Mayor's procession each year. They have now fallen from their place of high estate in the procession, and have been relegated to undisturbed repose in the gallery of the Hall.

The Hall is used for the election of the Mayor, and other city purposes, and adjoining are a fine library and the Common Council Chamber and Alderman's room.

The city government and administration is hard to understand, for there is really a city within a city. There is the old, original city, in the wall of which Temple Bar was once a gate. This is London City or "the City." Outside of this, for miles in each direction, is the new city which has grown up around the old and is now indistinguishable from it. This is Municipal London. Each city has its own police and its own courts. In other matters they are sometimes distinct and sometimes the power of one seems to overlap the other. The city proper is small in area and abounds in localities of historic interest, but is each year being given over more and more to business only. At noon it holds a population of 300,000, at midnight only 50,000. It holds a large number of churches, many of them built by Christopher Wren. These churches are a good example of the fixedness of possession of property in England, for many of them are richly endowed, and though their congregations are very small, so small that the Rector has been known to come down and ask the casual visitor if he were going to stay through the service, as if not he would not conduct it, since there would be no audience. The organization is still kept up and the interest of the endowments used to support Rectors and assistants for these microscopical parishes.

The Lord Mayor is still appointed by the old city guilds or trade associations, and he must have been an alderman and a sheriff. The alderman holds office for life, and is a personage who might be envied even by the "men of influence" in our own city governments.

HAMPTON COURT.

There's nothing like having a friend "to the manor born" to show you about a city like London. You can employ guides, but with them it is a matter of business, and their story is often stale and threadbare. We were so fortunate as to have such a friend, in the person of Mr. Jones, whose antiquarian lore brought many little things to our notice that we should otherwise have missed. In one ramble, we visited the old London Stone now built into the wall of a church and protected from relic hunters by an iron grating. When the Romans held possession here, this stone stood in the Forum, and was the point from which all distances were reckoned on the high roads.

Wandering around among some of the poorer quarters, we noticed a large iron snuffer attached to an old iron railing by a doorway, and are reminded of the times when this was a fashionable quarter, and My Lord and Lady when they went abroad after nightfall, were preceded by servants carrying "links." When the master had passed in, these links (pieces of tarred rope used for torches), were pushed up into these extinguishers and so "put out."

Sunday morning, at the invitation of one of his parishioners, we went to hear Spurgeon. Curiously enough, one is usually directed to a saloon to find the church, as it is

nearly opposite the Elephant and Castle Inn. The Tabernacle is an immense building with a capacity of about 7,000. There is no provision whatever for heating it, though occasionally the gas jets are lighted for that purpose. The natural heat of the audience is usually sufficient. I fear we should suffer a little on some days, but the native Briton, with his inadequate provisions for heating houses, is accustomed to endure uncomplainingly a good deal of shivering.

To-day the audience numbered four or five thousand, and we discovered that pew owners have to be on time to hold their seats. It has never been my custom to go to church for the purpose of seeing what Mrs. wears, but I was very much struck with the absence of color in the audience. I think I never saw one where black so generally prevailed. One reason for this I discovered when I counted the relative number of men and women in several different sections of the house. I found that from fifty to sixty per cent of the audience was men. Rather different from the proportion in our church audiences.

The sermon was an excellent, straightforward presentation of the value and necessity of faith. I could not but notice that its whole purpose was moral instruction without much literary effect or attempt at oratory. He was there to preach, not to afford a literary entertainment for his audience. It was very interesting to hear the intelligent English woman who sat beside me tell about the man and his work.

One afternoon trip took us out to Hampton Court, the old palace of Cardinal Wolsey. We went by car and returned by stage, going by Trickeenham, where we would fain have crossed the ferry so famed in song: "O hoi ye ho! ho ye ho! who's for the ferry?"

The interesting old palace is now used as an art gallery and a refuge for indigent ladies of noble lineage, while the grounds form a beautiful and pleasant resort for the common people. As it was Sunday, we found them there in crowds, streaming through the halls where Wolsey once lived in royal style, walking at will across the thick sward, feeding the fish in the ponds and looking with longing at the enormous grape-vine a hundred and twenty years old, which hangs loaded with fruit, destined for the Queen alone.

It is a very interesting amusement to study the people, when in the midst of such crowds in gala dress. We have read so much about the healthful beauty of the young English girl, that we have constantly been on the watch for a typical English maiden, such as are so common in the novels. Alas! we don't find her. We asked our friend to point out one to us, only to be met with the response that there are none; but he is of American parentage, and may be suspected of bias. Perhaps it was national prejudice that led us, too, finally to the conclusion that she is a myth. Our observation has, of course, been confined to the persons we meet on the cars, the street, and places of public resort, but I have again and again come to the conclusion that in one hour on the streets of one of our small towns you would see more attractive faces than in a score of hours here. In the upper classes it may be different, but among the middle and lower classes, heaviness, slowness and plainness seem the rule. The women wear, invariably, black or some dark color; there is little ornament, none of those bits of color introduced by a tasty arrangement of a bow or a ribbon so common with our ladies, and, in fact, little taste shown in making the dress appropriate and attractive. Even when the material is of the best, it seems spoiled in the making, and the garment looks as if it had never been fitted. The costume is completed by shoes that are large, heavy and thick soled, which is sensible if not ornamental.

After days of meeting such people, one's eyes fairly ache for the sight of the independent, self-possessed, graceful and delicate attractiveness of our American girls, and one is ready to agree heartily with Grace Greenwood when she says, "For fresh, young beauty commend me still to the girls of my own country."

The ride from Hampton Court to London on the top of a coach was delightful. From the palace ground we enter Bushy Park by a splendid drive a mile long, between rows of fine old horse-chestnut trees, with deer wan-

dering at will among them, and long vistas of enticing landscape on either side. Then came a ride through country lanes and vil- lages to Kensington, where we were doomed to wait one hour while the conductor worked hard to fill the stage before going on to London.

It seems a mystery to an American how the pronunciation of some English proper names can in any way be evolved from the letters with which they are spelled; for instance, Cholmondeley (pronounced Chumley), Marylebone (Marbon), Marjoribanks (Marshbanks). After listening to the cries of a London cabman, the origin of such pronunciations loses its mystery. Over and over we heard him urging people to take passage for "Shring Os." Much pondering finally evolved from it "Charing Cross." On London Bridge one day, high above all other cries, we heard "I Oby." As the man's bus was labeled "High Holburn" we inferred that was where he was asking us to go, but we were bound for "Shring Os," just then.

The last part of our ride as we came into the city took us by Hyde Park, down Piccadilly by the Royal Academy and the club houses, through Pall Mall, crowded with its traffic, to Trafalgar Square.

But we have taken our last excursion in London, and to-morrow we go to Stratford.

THE LONDON CONFERENCE.

HAARLEM, Holland, June 24, 1888.

Dear Brother,—I intended to write you again before leaving London, but we were so busy in the Conference and in attending outside meetings it was just impossible to do it. The sessions of the Conference grew in interest and power as each day advanced, and the invitations to breakfast, dinner and tea by different societies and boards in London came thicker and faster. Attending to all these, and not getting sufficient sleep, because we are late in the evening in reaching our place of entertainment and in retiring, we are feeling rather sleepy, dull and weary.

It seems like home to be with Bro. Velthuis and his pleasant family in their quiet abode, and spend the Sabbath with them and our people here, and receive refreshment and rest. As Bro. Main was to write you about the Conference and I about the outside meetings, I will proceed.

The foreign delegates were invited to breakfast on Sabbath morning, June 16th, with The Religious Tract Society of London, at 9 o'clock. It was a very elaborate entertainment, held in the White Hall rooms of the finest hotel in London, the Metropole. We have learned that Englishmen do such things on a very liberal and grand scale; their hospitality knows no bounds. There were about 240 guests, ladies and gentlemen, present. We were all introduced to the President and Secretary of the Society, as we entered the parlors. Beside our plates in the breakfast room reports of the Society's work the past year in outline, and also a beautiful card of *Memo*.

After we had done ample justice to this elegant breakfast, we were called to order by the President, who extended a gracious and hearty welcome to us all, and then gave a short history of this old and great Society. He was followed by two Secretaries, who gave an account of the object and work of this Society. It is a powerful auxiliary to missionary societies, and gives great help to missionary societies, and publishes at a mere nominal price Bible and religious tracts in the various native tongues. The Bible and religious literature are published now in about 200 different tongues. This Society is foremost in this work. It supports a large force of translators and compositors. Here you can obtain a Chinese, a Japanese, an Arabic Bible, and tracts, and the same in many other languages.

After the representatives of this Society had spoken, representatives of American and Continental Bible and tract societies responded to the welcome given, and spoke of the work of their own societies and the fraternal relations they held with this large and liberal Society. Missionaries from various fields testified of the valuable help they had received, and were receiving, from The Religious Tract Society of London. This social and fraternal gathering, fraught with mutual helpfulness and encouragement, closed at 11 o'clock, and most of those who attended went to the prayer-meeting of the

Conference held in Exeter Hall. This was the best prayer-meeting of the Conference. It was led by Dr. Arthur Pierson, of Philadelphia. It was a Holy Ghost meeting. All hearts were brought closer to Jesus and to each other. It warmed one's heart with the love of the Saviour and the love of souls to hear the devout prayers, earnest words, and fervid appeals of men and women right from all parts of the world and from their fields of labor and sacrifice. It seemed as if the voices of China, Japan, Africa, Arabia, India, South America, the isles of the sea, were mingled and went up in one voice to the Father of all mercies and to his Son. It was soul-melting and soul-inspiring.

We went from this meeting to our own service in the little chapel where our people worship, and enjoyed a profitable meeting.

It was on this afternoon that the Earl of Aberdeen and his lady gave a garden party to the foreign delegates at Dolles Hill, their country seat, about twenty miles out, which we did not attend. Two tents were erected in the park, one for the collation, the other for the reception of the guests. Two bands composed of boys, one Scottish, the other English, discoursed music. The Earl and his family are of noble Scottish blood, and are representative types of culture, refined and Christian manhood and womanhood among the nobility. The Earl is a Liberalist in politics, an admirer and warm friend of Mr. Gladstone, who, with his lady, was a guest at this party and gave much pleasure to the American delegates present. This social and fraternal gathering was greatly enjoyed and will be long remembered.

O. U. W.

SEMI-ANNUAL MEETING OF THE MINNESOTA CHURCHES.

This meeting was held at Trenton, June 8-10, 1888, pursuant to adjournment at last session. At 2 P. M., Friday, the meeting was called to order by Eld. S. R. Wheeler, and prayer was offered by Dea. Henry Ernst.

Eld. Crofoot was elected Moderator, and H. M. Ernst Secretary. After singing, "On Christ the solid Rock I stand," the congregation listened to a discourse from Zach. 4: 6, by S. R. Wheeler.

In the season of miscellaneous business following, W. H. Ernst, of Alden; J. W. Ayres, of Trenton; and Bro. Coon, of New Auburn, were appointed to arrange the order of exercises for the ensuing services. During their consultation a letter was read from the church at New Auburn, and in absence of the letter from Dodge Centre, their pastor, Bro. S. R. Wheeler, stated from memory the contents of the letter, and gave a very interesting account of the various departments of religious and moral activities in which they are engaged.

Eld. W. H. Ernst followed with a verbal report of the religious condition of the churches at Alden and Trenton.

The closing service of the day was a conference meeting conducted by Eld. Crofoot.

On Sabbath morning, after singing, "Tell me the old Story," the morning service was a sermon by S. R. Wheeler, from 2 Cor. 8: 9.

At 1.30 P. M. the regular session of the Sabbath-school was held, conducted by S. R. Wheeler. This exercise was followed by a sermon from Rom. 16: 5, by A. G. Crofoot.

The next meeting will be held with the church at Alden.

The Moderator was authorized to secure two or three essayists for the next meeting. W. H. Ernst was appointed to preach the introductory sermon.

The remaining portion of the morning was occupied by S. R. Wheeler, who delivered a discourse from John 12: 32.

The afternoon was occupied by two sermons,—one by W. H. Ernst, and another by A. G. Crofoot.

After an interesting season of conference, the final benediction of another semi-annual meeting, a spiritual feast as well, was pronounced. More representatives from sister churches were present than had been expected, owing to previous bad roads, and a good feeling and deep interest were apparent. It has been the custom of Trenton people to bring to the place of meeting the "fat of the land" for the noontide refreshment of as many as might feel the need of physical upbuilding.

This time, also, the social practice found favor in the sight of the people; and for an hour on Sabbath-day and the day following the larger part of the congregation enjoyed a season of pleasant conversation.

SECRETARY.

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Missions.

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

UNTIL further notice, the address of the Corresponding Secretary will be as formerly, Ashaway, R. I.

The spirit of self-sacrifice stays not to count its price. Christ did not of his mere abundance cast into the empty treasury of man's store.

To WORK missions into the substance of sermons is better than special "missionary sermons."

HOME and foreign missions are one and the same in spirit; and a wide-spread revival of religion is always helpful to both.

In Japan, the English language is being taught in primary schools, and native workers need to know English, through the instruction of the missionary.

MISSIONARIES and boards cannot as easily direct native workers as formerly; and this will be still more the case, as knowledge and experience increase.

MISSIONS teach the lordship and ownership of Christ over his church; our trusteeship over our blessings and possessions; and where to place the greatest emphasis in doctrines, forms and order.

STRONG testimony was borne by a woman missionary to the good influence of the Christian Chinese mother; and an earnest appeal made for women workers, women of culture, of consecration and of love.

CHURCHES, spiritually vigorous, are needed, out from which shall come good workers, genuinely converted, of high character, and with a zeal for evangelizing.

CHURCHES at home have everything to gain, nothing to lose, in aggressive foreign mission work. Anti-mission is anti-Christian and sin against ourselves.

OUR churches ought to learn greater simplicity in buildings and in worship; to send our best men and women into the mission field, and keep in sympathy with them; to sanctify our money by righteousness of motive in giving; and to make a full surrender to Christ, which means willingness to serve him anywhere and in any way, according to his will.

It is not the work of missions to Americanize or Europeanize, but to Christianize heathen lands; and natives, educated in other lands are said to be in danger of losing interest in their own land and country.

THERE seems to be but one opinion as to the importance of native workers, through whom the work of evangelizing heathen lands must very largely be carried forward.

There was some real and some apparent difference of opinion as to whether converts should be sent to Europe or America for an education, as a part of their preparation for work among their countrymen.

Without any feeling of superiority or right to lord it over others, but with a feeling of obligation to do all the better and more self-sacrificing work.

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FROM DR. SWINNEY.

SHANGHAI, China, April 26, 1888.

The desire not only to see the people here, but to go out after them in their homes, has been continually with me the last year or two. There are many in the villages a day or two days journey away from us who have never come down to Shanghai, nor ever heard of the Bible.

We left the dispensary before noon on Thursday, treating the people in the country on Friday and Sunday, and returning in time to open the dispensary on Monday morning.

The services on the Sabbath were very interesting, that in the afternoon being the most wonderful one of any kind that I have attended in China.

The frequent responses of assent among the hearers testified to the truth of his words and power of argument, many of whom in that large company heard of God's goodness for the first time.

To see a young Chinese woman constrained by the love of God, to so far overcome her timidity and their customs, as to speak out in a promiscuous assembly, was surely nothing less than the work of the Spirit in her heart.

Their second son—my teacher—has been talking with his mother recently and urging her to trust in Jesus, saying that he himself also wished to believe.

Their second daughter, between seventeen and eighteen years of age, is at home with the mother, and with her too we conversed personally several times.

I ask the earnest prayers of all who may be interested in these three, the mother, daughter and son—my teacher—that they may be enabled to fully give themselves to the Saviour.

A woman 61 years of age who came to the dispensary occasionally last year and the year before for treatment, has recently become greatly interested in the welfare of her soul.

On retiring one evening, she was kneeling by her bed and repeating from memory these few words, when another grandchild came in and found her in that strange position.

My assistant and the other women in the mission have become so greatly interested in her that they have asked if they can each give a small amount of cash, and thus pay for this woman's dinner in the school on the Sabbath, that she may have the opportunity of remaining and enjoying the afternoon services as well as those in the morning.

This is a true missionary spirit on their part, and pleasing to see; and according as these women have the blessings of the gospel in their own hearts, so will they desire to use their time and means to reach out after and bring this poor woman and others to a knowledge of God's goodness in Christ.

In some districts in China persecution runs riot. A woman had her fuel stolen, was beaten and maltreated in various ways.

Woman's Work.

If ye shall ask anything in my name I will do it.

Communications for this Department should be addressed to the Secretary of the Woman's Board of the General Conference, Miss M. F. Bailey, Milton, Wis.

ONLY ONE TALENT.

Thine handmaid hath not anything in the house save a pot of oil." 2 Kings 4: 2.

Oh, what an I, that you should wait thus at my humble door, For how can I, even though you die, Divide my scanty store?

Why will you gaze, and break my heart With wistful looks and sad? To feed your hungry souls with bread Would make me more than glad.

It came to me from One who felt Your woes as well as mine; But if I pour it out for you How shall my own lamp shine?

And yet—it was bestowed on me; Perchance, if I should give, I too might read the mystery That bids us die to live;

Then bring them here, of every size, And bring me not a few. Long as it lasts, my treasured store I'll share with each of you.

"Pour" was the word the Master spake, "Till every jar o'erflows, The treasure that is hidden wastes, He gains, who all bestows."

WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY, in their sixteenth annual report, April, 1887, reports upward of thirty schools in different parts of Asia and Japan with 3,423 pupils.

MARY MAGDALENE, and Mary the mother of James, and Salome, on their way to the sepulchre with sweet spices which they had brought, said: "Who shall roll us away the stone?"

WOMAN'S work in the conversion of the world, says A. T. Pierson, may be considered from four points of prospect:

- 1. The womanly nature and character. 2. The relation woman peculiarly bears to Christianity. 3. Woman's identification with her own sex in pagan lands. 4. Woman's opportunity and responsibility in the education of children.

THE DEACON'S SINGING-SCHOOL.

"I am going out to see if I can start a singing school," said a good man, as he stood buttoning up his overcoat, and muffling up his ears one bitterly cold night.

"A singing school!" said his wife, "how will you do that?" "I have heard of a widow around the corner a block or two, who is in suffering circumstances."

"Go by all means," said his wife, "and loose no time. If they are in such need we can give some relief. But I cannot see what all this has to do with starting a singing-school. But never mind, you need not stop to tell me now, go quickly and do all you can for the poor woman."

So out into the piercing cold of the wintry night went the husband, while the wife turned to the fireside and her sleeping babes, who, in their warm cradle, with a glow of health upon their cheeks, showed that they knew nothing of cold or pinching want.

At last she grew tired of the puzzling thought, and said to herself: "I won't bother myself with it any more. He will tell me all about it when he comes home. I only hope we may be able to help the poor widow, and make her poor heart sing for joy."

There!" she exclaimed, "can that be what he meant? The widow's heart singing for joy! Wouldn't that be a singing-school? It must be; it is just like John. How funny that I should find it out!"

"Oh, John! did you start the singing-school?" "I reckon I did," said the husband, as soon as he could loosen his wrappings; but I want you to hunt up some flannels and things, to help keep it up."

"Oh, yes; I will, I know now what you mean. I have thought it all over. Making the widow's heart sing for joy is your singing-school." Gal. 2: 13. "What a precious work John! Pure religion and undefiled is to visit the fatherless and widows in their affliction."

THE YEAR OF OUR LORD.

The following incident which occurred, as will be seen, many years ago, has lately been published, and is from the experience of Mr. Duncan, a well-known missionary to the Indians of British Columbia.

I was teaching the Indians to write letters, and, as a matter of course, began at the name of the place at which the letter was supposed to be written.

First, we ask, where does the inspiration state that the Sabbath was made? It was made hundreds of years before a Jew on earth, i. e., a given to man. God is not a made before the blighting fog appeared in the earth, and Mark 2: 27. Again, when Jesus say, give ear, ye inhabitants, the only begotten Son of the seventh day as the Sabbath thereof, I bless and sanctify the Sabbath of the gospel.

Eagerly have such allusions been sought for in the sacred by the theological advocates sabbatizing; but, alas! their allusions to such a dogma only in the forged manuscript archives of apostasy.

The seventh day is not the Father alone; but also of himself speaks in harmony, he says, "Therefore the Son also of the Sabbath." Mark associated with the Father in creation. God "created all Christ" (Eph. 3: 9); "who, the invisible God, the first creature: for by him were all that are in heaven, and visible and invisible, whether or dominions, or principalities, all things were created by him."

SEEN THE ROCK.

We took pains to note in our exchanges during the past few months the reference made to entertainments given under church auspices, and ostensibly for the purpose of "raising money," either to "pay the pastor," to "send the gospel abroad," to "renovate the house of God," or "furnish the parsonage," etc., and we find that while the whole alphabet has been pressed into service, the Bible has not been seriously interfered with.

Here is a list we culled: Art Social, Broom Brigade Social, Cream and Cake Social, Donkey Social, Easter Social (?), Farewell Social, Garden Social, Harvest Home Social, Ice Cream Social, Jug Social, Knitting Social, Lawn Social, Missionary Social, Necktie Social, Old Folk's Social, Pink Social, Quarterly Social, Raspberry Social, Spelling Social, Thanksgiving Social, Union Social, Variety Social, White Social, Yule-tide Social. It will be noticed that the only letters unused are X and Z.

To supply these we suggest some progressive church arrange for Xcentric Social, and then leave it for whoever may feel led to get up a Zany Social. The latter might appropriately embrace all the features of the foregoing list of religious (?) entertainments.—Editorial, Faithful Witness, Toronto, Canada.

MRS. ISABELLA DAVIS, who labored with her late husband, a medical missionary in Turkey, gives an intensely interesting account of their experiences. She tells how she had gathered together in a hospital building a large company of men, but at first failed to get any women there.

She had prayed much for the women to come, and felt discouraged; but soon one woman came and crept to her side on her rug, and then another, until nearly one hundred were present. Afterward she met the women alone, and then she saw their sad faces, for they could not show themselves before men.

When they heard the story of Jesus and his love, and that there was pardon for their sins, and healing for their bodies, they were quite overcome, and said, "Is it true that he died for woman?"

THIS is the way a Peking school-girl goes to work to conquer the enemy of her soul. It would not be a bad plan for American girls to try: "Sometimes I fight battles with the devil. This morning early I passed through one piece of business, and I only lacked a little of not gaining the victory. I sought out a place where I could scrutinize that piece of business, alone, and in the end I fixed a purpose to gain the victory. Every time I beat the devil I have great joy in my heart."—Heathen Woman's Friend.

Sabbath Rest.

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

WHO MADE THE SABBATH?

"And on the seventh day God work which he had made; and the seventh day from all his work had made. And God blessed that day, and sanctified it: because he had rested from all his work created and made." Gen. 2: 2-3.

invulnerable arguments susta bath of the Lord are repress colossal structure is erected by the puny evidence supporting "Christian Sabbath," the c appears strikes the candid convicting power. Those who however, in their adoration of to maintain the equipose of a Sabbath by resorting to num its emaciated form is wrap gossamer garments. They tel Sabbath is Jewish; made by any act of the Son, and given the crucifixion; and that its of a yoke of bondage and ag when Jesus came, whose work the oppressed, he nailed it to gave us instead the first day of the Sabbath, specifically his, marvelous work of his resurre dead. Sunday is therefore se "Lord's-day" or "Christian Sabbath."

This all sounds very fine, as asserted with great nonchalan ing from the equanimity of it would conclude that their hedged about with the mo proof. But, forsooth, when conformity with truth, it de ignis fatuus, very delusive, if First, we ask, where does t spiration state that the Saba It was made hundreds of ye was a Jew on earth, i. e., a given to man. God is not a made before the blighting fo appeared in the earth, and m Mark 2: 27. Again, when Jesus say, give ear, ye inhabi I, the only begotten Son of the seventh day as the Saba thereof, I bless and sanctify the Sabbath of the gospel.

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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."

WHO MADE THE SABBATH?

"And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." Gen. 2: 2, 3.

This all sounds very fine, and is generally asserted with great nonchalance; and judging from the equanimity of its votaries, we would conclude that their premises were hedged about with the most impregnable proof. But, forsooth, when investigated in conformity with truth, it develops into an ignis fatuus, very delusive, indeed!

First, we ask, where does the canon of inspiration state that the Sabbath is Jewish? It was made hundreds of years before there was a Jew on earth, i. e., at creation, and given to man. God is not a tyrant. It was made before the blighting footprints of sin appeared in the earth, and made "for man."

Numerous other passages might be quoted, showing clearly that Christ was actively engaged in the work of creation. God chose to perform this work through the instrumentality of his Son, "He [God] spake, and it was done; he [God] commanded, and it stood fast."

For six days the stupendous and unfathomable work of creating the earth and all things therein continues. The heavenly host behold this marvelous work and are amazed. They give utterance to their astonishment and adoration in a triumphant shout of joy. Job 38: 7.

is the way a Peking school-girl goes to conquer the enemy of her soul. It is to be a bad plan for American girls to try. "Sometimes I fight battles with the devil. This morning early I passed through one piece of business, and I only got a little of not gaining the victory. I went out a place where I could see nothing but business, alone, and in the end I had a purpose to gain the victory. I went out the devil I have given up for ever." - Heathen Woman's Journal.

Not only until the close of all things earthly will it remain the Sabbath, but through the never-ending cycles of eternity. Isa. 66: 22, 23. The resting, blessing, and sanctifying of the Sabbath was, like the other work of creation, simply the execution of a plan devised together. The infinitude of the God-head foresaw the need of such an institution, and in consequence thereof it was made.

Says Jesus, "I and my Father are one." John 10: 30. The will, purpose, and desires of each are precisely the same. God's will is expressed in his law (Rom. 2: 18), as spoken amid the grandeur of Sinai, and written by his own finger on the agate of the mountain. This also contains a verbatim expression of the will of the Son. God desires and therefore commands that we observe the Sabbath, to commemorate the work of creation. Ezek. 20: 12.

How derogatory must it be to the Saviour, to charge him with having no more respect for the claims of his Father's sacred law, than to proceed deliberately to set it aside, and issue instead a code of ethics as best pleased him. Such a claim sets him forth as fulfilling the work of the blasphemous power foreshadowed in Dan. 7: 25.

In all candor we ask, Why not discard this pagan-papal institution, and honor both God and his Son by keeping the true Sabbath? Jesus ratified every precept of the law, of which the Sabbath is a part, by his ignominious death on the cross. "It is easier for heaven and earth to pass, than one tittle of the law to fail."

Education.

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

PRINCETON COLLEGE.

The ablest college address of the present year is no doubt that of Dr. Patton at his inaugural as President of Princeton College. No college has had a greater advance in the past twenty years than Princeton, and her entire history has been creditable.

tics of the men who laid the foundation of this institution, and I feel to day that in both regards the labors of men like Davies and Witherspoon have left a heritage of obligation to me as I take my place in this great succession. - Christian Secretary.

COLLEGE ORGANIZATION.

At the session of the College Association of Pennsylvania in Philadelphia, July 6th, a number of letters were read from the presidents of colleges in the Middle States favoring the movement to make the Association include the colleges in the Middle States and Maryland, several promising to send representatives to the meeting.

Several amendments to the constitution, changing the name to the College Association of the Middle States and Maryland, and changing another section so as to admit all colleges in the territory instead of only in Pennsylvania, were adopted.

COLLEGES.

Wherever European civilization has gone the idea of higher education has gone with it, to North and South America, to Australia, to India, to China, to Japan. The education of the Northern races began with Charlemagne. In his time kings and nobles had a contempt for those who professed an elementary knowledge of letters.

The work did not stop with his death. His successors on the throne gave a new impetus to the movement. The revival of learning led to the establishment of schools in every state and city in Europe. Popes, emperors, kings and princes were their founders. At the close of the Reformation, Henry the Eighth founded Trinity College in Cambridge. Here Isaac Barrow, Lord Bacon and Sir Isaac Newton were trained.

James Russell Lowell says that the first care of the founders of New England was for an adequate supply of gunpowder and bullets. Their second care was that good learning might not perish among them, and to this end they soon established the Latin School in Boston and the College in Cambridge.

Some of these schools are handsomely endowed. Thus Harvard has \$4,623,893 in productive funds and an income of \$396,330. Princeton has \$1,389,000 in productive funds and an income of \$87,910.

The amount of money put into these institutions of learning shows better than anything else the esteem in which higher education is held. The American people love money as much as any people. At the same time they do not hesitate to invest millions in schools and colleges.

or Sir Humphrey Davy, the world could afford, if it had them, to give a hundred Californias, and pay them down. One such man as Whitney is worth more than all the common schools of New England ever cost.

The value of the services rendered humanity by these great schools is incalculable. Men in them are seeking for all truth. They are exploring in every direction. They are disseminating what they know and what they are learning daily.

ABERDEEN UNIVERSITY.

Report of the Treasurer of Aberdeen University for the Quarter ending May 31, 1888.

Table with columns: Revenue, Expenditure, and Balance. Revenue includes Cash in Bank, Tuition, Interest, etc. Expenditure includes Salaries, Chemicals, Library, etc.

E. & O. E. WILL H. CRANDALL, Treasurer. Examined and compared with vouchers and found correct. E. S. BLISS, A. B. KENYON, Aud. Board.

Temperance.

"Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright."

MARRIED TO A DRUNKARD.

A TRUE STORY. She arose suddenly in the meeting, and spoke as follows: "Married to a drunkard! Yes I was married to a drunkard. Look at me! I am talking to the girls."

"When I married a drunkard, I reached the acme of misery," she continued. "I was young, and oh, so happy! I married the man I loved, and who professed to love me. He was a drunkard, and I knew it - knew it, but did not understand it."

listening to her story. "My husband had been drinking deeply. I had not seen him for two days. He had kept away from his home. One night I was seated beside my sick boy; the two little girls were in bed in the next room, while beyond, was another room into which I heard my husband go, as he entered the house. That room communicated with the one in which my little girls were sleeping. I do not know why, but a feeling of terror suddenly took possession of me, and I felt that my little girls were in danger."

"Delirium-tremens! You have never seen it, girls; God grant you never may. My husband stood beside the bed, his eyes glaring with insanity, and in his hand a large knife. 'Take them away,' he screamed. 'The horrible things, they are crawling all over me. Take them away, I say!' and he flourished the knife in the air. Regardless of danger, I rushed up to the bed, and my heart seemed suddenly to cease beating. There lay my children, covered with their life-blood, slain by their own father! For a moment I could not utter a sound. I was literally dumb in the presence of this terrible sorrow. I scarcely heeded the maniac at my side - the man who had wrought me all this woe. Then I uttered a loud scream, and my wailings filled the air. The servants heard me and hastened to the room, and when my husband saw them, he suddenly drew the knife across his own throat. I knew nothing more. I was borne senseless from the room that contained my slaughtered children and the body of my husband. The next day my hair was white, and my mind so shattered that I knew no one."

"Two years," she continued, "I was a mental wreck; then I recovered from the shock, and absorbed myself in the care of my boy. But the sin of the father was visited upon the child, and six months ago my boy of eighteen was placed in a drunkard's grave; and as I, his loving mother, stood and saw the sod heaped over him, I said, 'Thank God! I did not see him there than have his life's dream; and I turned unto my desolate home - a childless woman - one on whom the hand of God had rested heavily.'"

"Girls, it is you I wish to rescue from the fate that overtook me. Do not blast your life as I blasted mine; do not be drawn into the madness of marrying a drunkard. You love him! So much the worse for you; for, married to him, the greater will be your misery because of your love. You will marry him and then reform him, so you say. Ah! a woman sadly overrates her strength when she undertakes to do this. You are no match for the giant demon 'drink,' when he possesses a man's body and soul. You are no match for him, I say. What is your puny strength beside his gigantic force? He will crush you too. It is to save you, girls, from the sorrows that wrecked my happiness that I have unfolded my history to you. I am a stranger in this great city. I am merely passing through it; and I have a message to bear to every girl in America - never marry a drunkard!"

I can see her now, as she stood there amid the hushed audience, her dark eyes glowing, and her frame quivering with emotion, as she uttered her impassioned appeal. Then she hurried out, and we never saw her again. Her words, "flitly spoken" were not without effect, however, and because of them there is one girl single now. - Alice Randolph.

THE ABSTAINER'S CREED.

The following is from the pen of the Rev. A. T. Pierson, D. D., and is called by the author "The Abstainer's Creed." "Believe that the demon of strong drink is the gigantic foe of God and man; that it ruins man alike for happiness on earth and blessedness in heaven; and that two-thirds of all the pauperism, crime and woe of earth may be traced to him as his progeny; that he was conceived of Satan, born of the depraved appetites of men, and inflicts only suffering upon his victim; that under his rule reason is crucified, love dies and conscience is buried; that man descends into a hell even upon earth, and has no resurrection for his manhood nor redemption for his enslaved soul but in the power of God; that no drunkard can enter the kingdom of God nor abide his presence who shall come to judge the living and the dead. I believe in the saving and keeping power of the Holy Ghost; that the whole Catholic Church should unite to assault and overthrow this awful traffic in strong drink, and deliver humanity from the curse of the drink habit; that the only salvation for humanity is in uncompromising total abstinence for the individual, progressive prohibition for the community, and above all, the embrace of the gospel of Christ, who alone can redeem body and soul from the slavery of sin and thrill us with the power of life everlasting."

The Sabbath Recorder

Alfred Centre, N. Y., Fifth-day, July 19, 1888.

REV. L. A. PLATTS, D. D., Editor.
REV. E. P. SAUNDERS, Business Manager.
REV. A. E. MAIN, D. D., Ashaway, R. I., Missionary Editor.

Communications designed for the Missionary Department should be addressed to Rev. A. E. MAIN, D. D., Ashaway, R. I.

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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"TOLLING—rejoicing—sorrowing,
Onward through life he goes;
Each morning sees some task begun,
Each evening sees its close;
Something attempted, something done,
Has earned a night's repose!
Thanks, thanks to thee, my worthy friend,
For the lesson thou hast taught!
Thus at the flaming forge of life
Our fortune must be wrought,
Thus on its sounding anvil shaped
Each burning deed and thought!"

The most wonderful thing in all experience is the love of God in Christ Jesus. "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." Up to that love he most graciously calls every one of us, and the fault is all our own if we remain ignorant of it.

The fast approaching Anniversaries of our people, with the First Brookfield Church, will bring to us many important questions to be considered and settled. Let us all come to them prepared, by much prayer and by a perfect consecration of heart and life to the work which the Lord graciously gives us to do, to plan wisely and to perform efficiently.

In our next issue we design to publish a communication from Bro. J. P. Landow, which came too late to appear in the Missionary Department of this issue. His friends will be glad to learn that his health is much improved. Regarding his reception at his home and his work, he shall speak for himself next week. His address for the present is: J. P. Landow, Post Restante, Dorno Viatro, Bucowino, Oesterzeich.

UNDER date of July 10th, Rev. E. M. Dinn, pastor of the Milton (Wis.) Seventh-day Baptist Church, writes: "Last Sabbath, directly after the preaching service, I had the pleasure of baptizing three persons into membership with our church. The ordinance was administered in Clear Lake. Twelve years ago last Sabbath I preached my first sermon at Milton, and under the blessing of God I have not been prevented by illness from filling a single appointment for preaching, either here or elsewhere."

We have already passed the middle of 1888, and very many of our subscribers have as yet failed to pay their subscriptions for this year. (Some, we are sorry to say, are one, two, three, or more years in arrears.) To all who are in our debt we would say, what all must know, that we cannot do business without money. We confess frankly that we are in need of money at this very time, and we do not wish to borrow money when there is due us an amount more than sufficient to meet all our obligations.

WHEN Moses was trying to persuade the king of Egypt to let the people of Israel go into the wilderness to worship, that wily man of the world finally consented, adding, "Only let your flocks and your herds be stayed," for he well knew that if these were kept behind, the people would soon return to them. The uncompromising answer of Moses to this deceptive proposition is worthy to be written on the heart of every child of God. Hear it: "Our cattle shall go out with us; there shall not an hoof be left behind, for thereof must we take to serve the Lord our God." When God's people go forth to his service with such a purpose as that, and when they take for that service the "last hoof" of earthly possession, then will the glory of the Lord be risen upon them, and the victories of truth will be multiplied.

In a few minutes' walk up Broadway, in the city of New York, the other day, we met at least a dozen men of middle age who showed unmistakable signs of paralysis in some of its forms and stages. We could not help asking ourselves if this could be a fair proportion, out of the vast multitudes in such a city, of those who are thus afflicted, and if so what can be the cause and what the end of it all? Is it the press and worry

of business, or the excess of social dissipations, or the indulgence of beastly appetites which is making such wrecks of the lives of men almost before they reach its fair mid-day? We do not know. God sees and pities the men whose false conceptions of the pleasures and uses of life bring them to such swift destruction. May he speedily turn all hearts to himself as the only source of life and perfect joy; and may he help his children everywhere to be the evangelists of mercy to the sinning and the suffering.

EXPRESSION is often given to the thought that God withholds from his children the knowledge of certain things and events, and that he does this for their good. God's ways of dealing with his children are not so arbitrary as that would indicate. The limitations of our knowledge are not to be found in any arbitrary decree of the Almighty, but are in our own constitution. To be sure God constituted us, and in that way is the author of the limitations of our knowledge; but that is quite another thing from withholding knowledge from us, which implies that the thing withheld might be apprehended by us were it not the pleasure of the Creator to withhold it. It is evidently the designs of the Infinite that his creatures should attain to all knowledge possible to the finite; any other design would be inconsistent with the nature of a wise and just creator and ruler. That Moses was not allowed to look upon the face of God was because he could not. The finite cannot behold the Infinite, as the human eye cannot look upon the blazing noonday sun. Let us not think of God as circumscribing our knowledge by arbitrary limitations, but as designing that we should go on attaining more and more knowledge of his works and ways, and even of himself, to the extreme limit of our ability.

THOU, THYSELF.

It is reported that Plymouth Church, Brooklyn, is not in perfect harmony over the choice of Dr. Abbott as the successor of the late Rev. Mr. Beecher, as pastor of that church. An exchange remarks that the principal cause for dissatisfaction appears to be that Dr. Abbott is not Mr. Beecher, and therefore he cannot fill Mr. Beecher's place. This very simple explanation of the cause of difficulty ought, it seems to us, to be a sufficient reason why there should be no difficulty. Since Dr. Abbott is not Mr. Beecher, and since, therefore, he cannot fill Mr. Beecher's place, why should anybody ask or expect him to fill it. The simple truth is, Mr. Beecher filled a place which no one else can fill, consequently, when he died, his work was done, and the place which he filled in the world was closed forever. Dr. Abbott is capable of filling a large and important place in the world, for which he is fitted by nature, by the grace of God, and by the use he has made of the opportunities which God has given him. The Plymouth people would do well, it seems to us, to devoutly thank God for the Beecher pastorate, if they feel so inclined, and then, since that is forever past, choose an Abbott pastorate and, by the help of God, do all in their power to make a success of that.

There is, in these reflections, a lesson for us all. We need to feel individual responsibility, which we can never fully do until we realize that the place we are filling is our own and not that of another. David would not go forth to fight the champion of the Philistines in the armor of Saul, because he had not proved it. He was not familiar with it. He was but a shepherd lad. He might, indeed, play soldier with the sword and helmet of another, but he could not fight with anything but the stone and the shepherd's sling. In other words, he could not fill the place of Saul in the battle's front, but he could slay the enemy of his people and do valiant service for his country by filling his own place, and by doing the Lord's work in the way for which he was best fitted. So is it always. One of the first lessons for any young man to learn is to be himself. He may study models, and learn many a useful lesson from the experiences of those who have gone over the same ground before him; but he must make these things instruments by which his own true manhood shall be wrought up to its fullest capacity for useful service, else it will be to him only the loose-fitting armor of some other man, and in the end prove the instrument of his defeat. A true disciple, an humble learner at the feet of the great and good, is a noble sight; an imitator of other men's thoughts and methods is an object most disgusting.

As we believe, the Plymouth people have called to the pulpit of that church a noble Christian minister, a man of liberal cult-

ure, of pious soul, of large experience, a man who is capable of filling a very large place, but it must be Dr. Abbott's place, and not Mr. Beecher's. Whether it is a larger place or a smaller place than that filled by Mr. Beecher, is not at all the question. Have we not known cases in our own denominational history in which these truths have had abundant illustration? Has ever a minister taken a pastorate among us, who has not often been reminded, more or less kindly, by some of his well-meaning members, that the former pastor used to do so and so, and that he never thought of doing this or that? But the wise minister will never lay such things to heart; if he slip them into his vest-pocket it will be near enough to his heart for all practical purposes, and it will not harm him.

What is true of the minister is true of all classes of Christian workers. God has for every one of us a place to fill, but it is our place and not another's. Paul's exhortation to Timothy will exactly fit every one of us: "Study to show thyself approved unto God, a workman that needeth not to be ashamed." And the thought that every one of us shall give an account of himself to God, should stir us to individual consecration and individual effort that our place in the world may be filled full, and that our work may be nobly done.

Communications.

TO THE "EDUTH LE ISRAEL."

LEONARDSVILLE, N. Y., July 12, 1888.

To the Editor of the Sabbath Recorder.

Dear Brother,—A few weeks since the Rev. L. E. Livermore communicated to me from Bro. J. M. Carman, of Dunellen, N. J., a request that I should, translate for the Recorder a letter which appeared from his pen in the *Eduth* of December, 1887.

Herewith I send you the letter, which cannot fall to be of interest to all our people who have a love for Israel after the flesh, and a desire to bring them to the knowledge of Christ. If you can give this a place in your columns, I hope you will print it; and I trust the dear brother will forgive the rude rendering of his letter, as it falls from the halting pen of one to whom the "language of Eber" is but an adopted tongue. Yours for Israel,

WILLIAM C. DALAND.

DUNELLEN, N. J., October, 1887.

To the faithful Witness to Israel: Greeting!

Behold this has come to my hand, the first of thy fruit in the vineyard of the Lord of hosts. As a hero shouts for joy by reason of wine, so I awoke to the voice of the glad tidings which were in the first number of the Hebrew paper, *Eduth le Israel*, which is as dear to me as its author—behold it is in my secret chamber. At the time that I heard thy voice—the voice of one calling—walking in the garden, even the Hebrew language, an opportune Hebrew paper shedding light, its testimony was to witness to the law, and to all the treasures of the truth, to prove to the man of Israel his error, and to show to the son of Jacob that he is a wanderer; in that he has broken the covenant which the Lord made with his people, and which he has renewed by the hand of his Christ and his prophet. I had waited with pining eyes for the proclamation of his coming, and I had watched in my watch-tower; when he comes I shall enjoy him as honey to my mouth. I said: Oh! that mine eyes might see an opportune paper like this appear, with its leadings among the brethren of Israel, showing them the way that leads to the house of God, to be a faithful enquirer with God and with his holy Christ till he shall return and heal them! And now when this number reached me, I was satisfied, leaping for joy and singing; I rejoiced in it according to the joy in harvest, as I saw it to be the first fruits before the harvest. Great words are struggling within me, but on my tongue is no speech to describe to thee the emotion of my heart at this time. Every pen of a skilled writer would fail to pour it out in speech and words; mighty is my exultation and strong is my rejoicing therein. Yea indeed thou, honored one, while thy hand is great to thee, in pining are the lips; truly thou art able to clothe thy thoughts in very high interpretations; yet so often hast thou labored in vain, if ever thou hast tried to describe upon the page with pen of man the joy of my soul.

For thou hast done two good things for our people in this thy work:

(a) Thou hast scattered the light of the knowledge of the Lord and the truth of the living God in the camp of the Jews. Thou hast brought the light of truth to the darkened dwellings of the sons of Israel, who as sojourners therein did not see light that shined. "The light shineth in darkness, and the darkness comprehended it not."

(b) Thou hast exalted the horn of the holy language in which the Lord spoke to our fathers and to his servants the prophets in

the days of old, in which the seers of the Lord prophesied the redemption of the world by the *Son of man*, the *Branch of the Lord*, whom God strengthened for himself. This language is one which lifts up the soul of every seeker after wisdom. Only now she has gone down wonderfully; those who once loved her have changed to her enemies, and her lovers have given her a stubborn shoulder. But thou hast broken through in all strength, to renew as it were her youth, and to make her as a living language walking up and down in the earth. Therefore out of the deep places I call. Blessed be the Lord, who has not taken away his mercy nor his truth from thee, and may he bring thee to thy desired haven in peace! I know thy warfare; for thou hast waged war in great toil. Stones of stumbling and rocks of offense stood in thy way, which thou hast removed for thyself, till the God of thy fathers, in whom thou hast put thy confidence, has been thy helper, and all the rough places have been made plain. Thus does the Lord give, and thus will he continue. And the Hebrew paper, even as it has begun so will it go on without ceasing. No mischief shall befall it in the way, and truly the work of Satan shall not prosper to do evil nor to destroy. Blessed be the name of the Lord from everlasting to everlasting! Amen.

Yea verily, these writings are trembling, given for my labor, the labor of the field and the garden, where I labor every day till late at night, in the long day working in the garden to increase the herbs of floor or stall, and at night arranging everything according to rule and order along the road. Nevertheless now I cannot restrain myself, and I take a time which belongs to my repose in sleep (the sleep of the laborer, which is sweet and urges me exceedingly) to return to thee my thanksgiving from the walls of my heart for thy honor of me, that thou mightest be glorified in the work of thy hands. And now the way I advise thee is faithful counsel as to the affairs of the work which is before thee in this Hebrew paper. Behold truly thou art greater than I in wisdom and twofold in number; nevertheless I am fierce in my soul, strong to present before thee my counsel which is faithful to thee. For "in multitude of counselors there is safety." And now hear me, honored one, because of all thy multitudes and thy marks which thou art setting up to show the truth to the sons of Israel, to prove how they have made deep, have destroyed, have turned aside from the right way (the wicked house of God) to walk in crooked ways which erring makers have cast up, and to make them see how they have smitten the Lord's Christ and have done evil to his prophets, and that Jesus Christ is the Redeemer, the righteous Redeemer, who has brought eternal salvation, and has redeemed the world from its sin; and that he was wounded for our transgressions, was bruised for our iniquities, and with his stripes we are healed from our wound, the human wound, the wound of sin, which lies at our door from the day of our birth; and to us is its desire, but by the hand of our Christ we shall rule over it, and it shall not labor to consume upon us. So after Israel, like Adam, had transgressed the covenant, thrust away the Lord, and forgot God, wounding him, and had gone a whoring after other gods, who were men wandering in the darkness of their hearts, the Lord established his word which he spake by his prophet Jeremiah (31: 31-34), and he renewed his covenant by the hand of Jesus Christ, because he would forgive their iniquities, and their sin he would no more remember. Now it is for thee to cast up for thyself a new highway, not as thou hast been strong to do in the former number. Because I know the ways of the brethren of Israel, who are rejecting our Christ without wisdom. Why? Verily because they say every day continually is in his fear and mercy. I believe in the coming of Christ, and there are not many who know the kingdom of Christ in the world, for exceedingly hedged about is the service of Christ. Yea the earth is ready to bring forth those who speak in the days of Christ; and they are not urged to work in the sweat of their faces, but only by deceit do they find bread to eat and clothes to wear, and as one silent concerning false revelations, there is none to deliver them; they are like wanderers. Thy words which are words of instruction serve only for a jest to them. For they say: "Is not this always the way of the Christians, to say that Jesus is the Christ? and surely a man of this spirit is mad; he is a fool, prophesying like all the nations which surround us." But indeed it is a fact established long ago that the Jews ask after a sign. And so thou dost nothing if thou cry till thy throat is hoarse, "Why do they reject him? Why do they not believe?" It is as silence to them.

Therefore how shall I advise thee that God may be with thee! He will greatly sanctify the *Eduth* to sayings, arguments, and showing knowledge, how the words of the Lord are with reference to Christ, what the kingdom of Christ is in the world, and what has made the Lord strong to send forth his Christ as an offering for the sins of men; for all the words of the prophets are precious, bearing twins like the twins of the gazelle together with the generation of Jesus Christ and his life. It is for thee to divide up all Scripture from *B'reshith* to *Vajjaal* [i. e., from the beginning to the end of the law], to show how all these words are sure, that the angel of the Covenant should come and surely take away the iniquity of the world, and that Jesus of Nazareth is the angel of the covenant, and that not one word has fallen to the ground; besides these there are the truth which thou hast made sure as to his second coming to judge the world in righteousness and the peoples with his truth. If now thou dost this, I expect thou wilt do wonderfully. Then will the mouth of those who speak boldly against the Lord's Christ be shut out up, and their mouth be filled with gravel-stones. And great things shall be shown for knowledge that Christianity is built upon the foundation of established truth, and only the words of the living God are its line, and that which proceeds from the lips of his prophets its plummet. It is laid upon my heart as certain, that Israel will tear away the covering of his eyes, and will cast false opinions behind his back and turn to the mighty God, and David his king.

Truly great men meet thee, and so there is no end of making great books, and of little treatises there is no number, which are for a mark like this we have established. We have only made an attempt, which shall be for joy to the Hebrew paper against books like these; for there is no one to write books to do for God the work which the Hebrew paper does. For the Hebrew paper goes on and on, and draws out the heart of the reader. And when joined to thy pure language it is pleasant to the soul of the reader. It is like a precious stone, an enduring stone. Yea, I have a hope which does not stand like the poor man in the desert, for there are not lacking faithful writers, men upon whom is the name of the Lord, who support thee with good words. Is not "unforsaken" our portion, the portion of those who believe in the Christ of the God of Jacob, of men upon whom is the hand and the name of the Lord in the language of Eber? This is the way wherein the help of God thou art able to do great things and honorable, and to see the fruit of thy labor; and this shall be thy reward with thee and thy work before thee, that thou mayest see that thou art the instrument in the hand of the Lord to bring the scattered flock to the faithful Shepherd who has already given up his life for them. Thou art the one who shall turn the way to our people, who are very precious to thee. And upon the altar of love to them thou hast offered this great thing, thy life. As often as I speak to our people my bowels are made to boil and my heart within me groans. Oh! my people! my people! how shalt thou bear the iniquity of thy devising and thy wandering! How shalt thou be for a contempt, for a spoil, for a reproach and an abhorrence to the inhabitants of the world! Behold thou art a mark for the angry arrows of the barefoot sons of Edom. Thou hast come away hither from thy land, two thousand in crimson garments, and thou art accounted as a stranger in the eyes of the nations. In the land of Edom they say, "Depart from us—unclean." They have called after thee with a loud voice, a loud cry, shouting with a loud voice: "Behold thou art a stranger, and among the natives of the land thou shalt not reckon thyself." Mighty anger follows after thee without restraint; strong oppression conspires a conspiracy against thee, to destroy thy very name from under the sun; even in America, the new world, the land of the free, they call the "Sheeny!" Why is this? Hath not the vengeance of the Lord of hosts done this, when thou ventest in the way which the proud ones have put before thee, which is only to the glory of the nether world, causing thee to wander to Sheol beneath? The Scriptures, the Word of the Lord, have caused them to rise up against thee in the utterance of falsehood and seductions, to remove thee far from the Christ of the God of Abraham. These have sinned and thou shalt bear their sin. These have eaten sour grapes, and thy teeth are blunted. Oh! my people! my people! when wilt thou consider! The blood of Jesus Christ is upon thee because thy fathers cried: "His blood be upon us and upon our children!" My heart is sick within me because thou hast smitten

the Son of man Behold I am sick of thy evil position. With open eyes will not see, for they have tied their eyes. The Lord God, I pray, upon thy people and thy heritage, appointed time of grace is come, me, I pray thee, esteemed and honored for what little I have extended. For when I speak of my people refrain from lamenting over the portion in the guilt of their wise men and evil.

It is now late at night and the waxing away, because I am sick, with my pen in my hand, I will me to rest in its bosom, thus my work to-morrow. Therefore I letter with this: Receive, I pray, blessing; and it comes from my the Lord be with thee, to bless, sanctify thee, prosper and be with the word of truth; and may peace be with thee always, and honors, and esteems thee, who Thy brother in Christ,

J. M.

FROM WEST TO EAST.

Hardly that either; for Kansas West, but is the geographical center in fact, becoming head and center in other respects. Better call it Center to Circumference; for its state, in turn, bathes her feet in the surf.

Eastern Kansas had behaved for two weeks preceding July abundance of rain had calmed made the crop prospect decidedly that, with the promise of a fruit, oats and wheat, grass average "Kansan" walked step, and smiled with genuine

Our route to Chicago was great Santa Fe R. R. line, which recently been completed from Chicago. Thus they have a line from Chicago to California, which is carrying a large amount of business, in connection with the bed, often causes tedious passenger traffic. It would, however, be a handsome train vestibule train between Chicago and

A stop over night gave us to make a brief call on twenty former parish, at West Hill, speak a few hasty words of kind "remembrances of me." Here again the crops are the only danger is that made. Indeed, one needs to ride the extent of the Mississippi Valley have an adequate idea of the extent of proud America.

The 7th National Y. P. Convention was held in Chicago from 8th of July, and in this connection, and big parties, generally, it is doubtful whether a bigger delegate convention or any other, than this of workers, whose motto is the Church."

Four thousand delegates were in attendance upon the convention held in Armory Hall; 2,000 being at 6.30 A. M. The Society seven years to more than 30,000 have been added to the membership during the past year. Good things was a story by Alden), on "Christian Endeavor," excellent, and will appear in chapters in *The Golden Rule*. Prof. W. R. Harper, of Yale, of making systematic Bible Christian Endeavor work; ident Clarke, and Secretary by Dr. Brookes, of St. Louis; Frances E. Willard, and Dr. J. H. Barrows, on "A

We should perhaps say cago mission school, which ure of attending, also of and if we ever got hold crowd, that was the one selves of H. W. Beecher in England, during our war difficulty in getting the masses of people who were South, and had only been champion of freedom and the interests and ideas of not their attention, and we that we succeeded almost storey little crowd. But must have made. What are their little hearts

ore how shall I advise thee that God with thee! He will greatly sanctify us to sayings, arguments, and show knowledge, how the words of the Lord reference to Christ, what the king-Christ is in the world, and what has the Lord strong to send forth his as an offering for the sins of men; for the words of the prophets are precious, twins like the twins of the gazelle to the generation of Jesus Christ's life. It is for thee to divide up all are from *Bereshith to Vajjaal* [i. e., he beginning to the end of the law], how all these words are sure, that the Covenant should come and take away the iniquity of the world, at Jesus of Nazareth is the angel of the Covenant, and that not one word has fallen ground; besides these there are the truth thou hast made sure as to his second coming to judge the world in righteousness to the peoples with his truth. If now thou art, I expect thou wilt do wonderfully, will the mouth of those who speak boldly the Lord's Christ be shut out up, their mouth be filled with gravel-stones. Great things shall be shown for knowledges that Christianity is built upon the foundation of established truth, and only words of the living God are its line, and which proceeds from the lips of his saints its plummet. It is laid upon my as certain, that Israel will tear away the covering of his eyes, and will cast false ones behind his back and turn to the Lord, and David his king. Truly great men meet thee, and so there is an end of making great books, and of treatises there is no number, which are mark like this we have established. We have only made an attempt, which shall give joy to the Hebrew paper against books here; for there is no one to write books for God the work which the Hebrew does. For the Hebrew paper goes on and on, and draws out the heart of the reader. And when joined to pure language it is pleasant to the soul of the reader. It is like a precious stone, enduring stone. Yea, I have a hope that does not stand like the poor man in desert, for there are not lacking faithful men upon whom is the name of the Lord, who support thee with good words. "unforsaken" our portion, the portion of those who believe in the Christ of God of Jacob, of men upon whom is the name of the Lord in the language of Eber? This is the way wherein the help of God thou art able to do great things and honorable, and to see the fruit of thy labor; and this shall be thy reward thee and thy work before thee, that thou mayest see that thou art the instrument in the hand of the Lord to bring the scattered flock to the faithful Shepherd who has given up his life for them. Thou art the one who shall turn the way to our people, who are very precious to thee. And the altar of love to them thou hast had this great thing, thy life. As often we speak to our people my bowels are made ill and my heart within me groans. My people! my people! how shalt thou the iniquity of thy devising and thy sinning! How shalt thou be for a conquest, for a spoil, for a reproach and an offence to the inhabitants of the world! Hadst thou art a mark for the angry arrows of barefoot sons of Edom. Thou hast away hither from thy land, two thousand in crimson garments, and thou art treated as a stranger in the eyes of the nations. In the land of Edom they say, "Depart from us—unclean." They have after thee with a loud voice, a loud shouting with a loud voice: "Behold art a stranger, and among the natives of the land thou shalt not reckon thyself." Anger follows after thee without rest; strong oppression conspires a conspiracy against thee, to destroy thy very name from under the sun; even in America, the new world, the land of the free, they have "Sheeny!" Why is this? Hath the vengeance of the Lord of hosts done when thou wentest in the way which the proud ones have put before thee, which is to the glory of the nether world, leading thee to wander to Sheol beneath? Scriptures, the Word of the Lord, have them to rise up against thee in the face of falsehood and seductions, to lead thee far from the Christ of the God of Abraham. These have sinned and thou hast sinned. These have eaten sour grapes, and thy teeth are blunted. Oh! my people! when wilt thou consider the blood of Jesus Christ is upon thee, because thou hast eaten sour grapes, and thy teeth are blunted.

Behold I am sick because of thy evil position. With open eyes thou wilt not see, for they have tied up thine eyes. The Lord God, I pray, have mercy upon thy people and thy heritage, for the appointed time of grace is come. Forgive me, I pray thee, esteemed and honored one, for what little I have extended in my letter. For when I speak of my people, I cannot refrain from lamenting over their evil position in the guilt of their wise men in doing evil. It is now late at night and this letter is wasting away, because I am as it were sleeping with my pen in my hand! Sleep calls me to rest in its bosom, thus to revive for my work to-morrow. Therefore I close my letter with this: Receive, I pray thee, my blessing; and it comes from my heart. May the Lord be with thee, to bless thee and sanctify thee, prosper and be kind to thee with the word of truth; and may mercy and peace be with thee always, as he blesses, honors, and esteems thee, who is Thy brother in Christ,

J. M. CARMAN.

FROM WEST TO EAST.

Hardly that either; for Kansas is no longer West, but is the geographical center, as she is, in fact, becoming head and center in many other respects. Better call it then "From Center to Circumference," for New York state, in turn, bathes her feet in the Atlantic surf.

Eastern Kansas had behaved her prettiest for two weeks preceding July 3d, and by an abundance of rain had calmed our fears and made the crop prospect decidedly fine; so that, with the promise of an abundance of fruit, oats and wheat, grass and corn, the average "Kansan" walked with a lighter step, and smiled with genuine smiles.

Our route to Chicago was by way of the great Santa Fe R. R. line, their road having recently been completed from Kansas City to Chicago. Thus they have a continuous line from Chicago to California, which seems destined to be one of the greatest trans-continental railways of the country. The new line is carrying a large amount of freight, which, in connection with the new, soft road-bed, often causes tedious delays in the passenger traffic. It would, however, be difficult to find a handsomer train than their solid vestibule train between Chicago and Kansas City.

A stop over night gave us an opportunity to make a brief call on twenty families of our former parish, at West Hallock, Ill., and speak a few hasty words of greeting, and kind remembrances of auld lang-syne. Here again the crops are magnificent, and the only danger is that nature may overdo. Indeed, one needs to ride across the whole extent of the Mississippi Valley before he can have an adequate idea of the wealth and extent of proud America.

The 7th National Y. P. S. C. E. Convention was held in Chicago from the 5th to the 8th of July, and in this day of conventions, it is doubtful whether there was ever a bigger delegate convention in this country or any other, than this of young Christian workers, whose motto is: "For Christ and the Church."

Four thousand delegates were present; 6,000 in attendance upon some of the meetings held in Armory Hall; 2,000 at prayer-meeting at 6.30 A. M. The Society has grown in seven years to more than 300,000 strong; 22,000 have been added to the church from its membership during the past year. Among the good things was a story by "Pansy" (Mrs. Alden), on "Christian Endeavor," which was excellent, and will appear in twenty-five chapters in *The Golden Rule*; an address by Prof. W. R. Harper, of Yale, on the subject of making systematic Bible-study a part of Christian Endeavor work; addresses by President Clarke, and Secretary Ward, a sermon by Dr. Brookes, of St. Louis; an address by Frances E. Willard, and a grand address by Dr. J. H. Barrows, on "America for Christ."

We should perhaps say a word of our Chicago mission school, which we had the pleasure of attending, also of briefly addressing; and if we ever got hold of a lively little crowd, that was the one. We reminded ourselves of H. W. Beecher in his experience in England, during our war, when he had such difficulty in getting the ears of the great masses of people who sympathized with the South, and had only hisses for this bold champion of freedom and representative of the interests and ideas of the North; but he got their attention, and we flattered ourselves that we succeeded almost as well with our stormy little crowd. But what blunders we must have made. When we urged them to give their little hearts and lives to Jesus,

not more than half of those bright-eyed little Jews voted to do so; and then we warned them against bad habits of tongue, or feet, or hands, and that they should never go into a saloon, and we were kindly reminded afterward that if they heeded that counsel, probably half of them would never go home again. Bro. Ordway acts as sort of chief of police, and great improvement is seen in the children since the beginning of the work.

Our Chicago friends are doing a good work, and theirs is a boundless field in which to sow the seed. Let every Sabbath-keeper be loyal and helpful in this grand work for man and God.

And now here we are recuperating and visiting a few days at the Sabbatarian Mecca, or the Hub, Alfred Centre, N. Y. Well, we don't wonder that so many of our ministers and good people think they must gather here, at least in time to die, for the very cemetery, even, seems inviting and restful. The main street of the village, embroidered in its overlapping shade, almost rivals a Chicago Boulevard. And in what small city will you find so many beautiful homes? Nature has sculptured here a place of beauty and a joy forever, and man has piled up the accumulations of his learning and achievements. With college and church, science and the arts, manufactures and commerce, society and government; health, wealth and beauty, she may well be happy and go on rejoicing in her God-given mission of salvation and enlightenment. G. M. C. July 15, 1888.

SHIP-BUILDING ON THE MYSTIC.

[We make room for the following article, kindly furnished us by a friend, both because of the interesting character of the article itself, and because of the interest our readers have in the honored names standing at its head.]

In 1827 George Greenman went into partnership with his brother Silas in ship-building at the head of Mystic River. This partnership continued until 1835, and George continued alone one year, and then admitted his brothers, Clark and Thomas, in company with him, under the firm name of George Greenman & Co. These three brothers carried on ship building for over 40 years, building all sorts and sizes of vessels. At first they built only small vessels, smacks, sloops and schooners. In 1838, a demand springing up for larger vessels than they could build at their yard, they removed further down the river to deeper water at a place called Adam's Point, and established the first ship yard in Mystic Bridge. Here they began the building of flat-bottom ships. The largest class ships of that day. They built the "Silas Greenman," "William Rathbone," "E. C. Scranton" for Messrs. Everett and Brown, of New York. They employed at this time from 50 to 75 men. Soon after gold was discovered in California, there was a demand for large ships, from 1,200 to 1,500 tons burthen. They built 12 of these ships for one man, John A. McGaw, of New York. The clipper ships of that period were the pride of our merchant marine. Nothing more grand and majestic could be conceived than a full-rigged clipper ship, all sails set, bounding before a fine breeze over the trackless ocean, laden with the various products of human skill and industry. These ships were, as a rule, manned by American captains, officers and crew. Those were indeed glorious days in the history of our country, when the flag of our nation floated proudly from the mast-heads of the finest ships the world has ever seen, whose prows ploughed the waters of every sea and ocean on the globe.

Alas, how changed! Scarcely a single ship of the good old days is now sailing under the American flag, or is manned by American seamen. A sad commentary on our boasted claim of being the "land of the free and the home of the brave."

From 1859 to 1864 the Messrs. Greenman built 17 steamers, both screw steamers and side-wheelers. They also built a large number of schooners, some three masted for coal trade. Very little wooden ship-building is now done in this country. At Wilmington, Del., and Chester and Philadelphia, Penn., iron ship-building is carried on to a considerable extent, mostly for our coastwise trade. Nearly all large ocean steamships are built in England, Scotland or France, where iron, coal and labor are cheaper than in this country.

The Messrs. Greenman in the course of time in their business accumulated a large number of models of vessels of all sizes and shapes. It is a singular fact that they scarcely ever built two vessels by the same model. The aim was to improve and to reach as high a state of perfection, both in design and workmanship, as possible, and

besides different parties for whom they built would have their special notions in regard to models, etc., to which they had to cater. The model or design also had to be adapted to the kind of trade in which the vessel would be employed. Nearly all these models that they had preserved, which represented years of patient toil and mechanical skill, were destroyed by fire. They have a few that were constructed afterwards, feebly representing one of the almost "lost arts."

In order to give the uninitiated a little idea of what was required to build a first-class clipper ship, let me give a little outline. In the first place a model was all important. The length, breadth and depth and general character and plan being determined upon, the shape and form had to be wrought out in the mind of the builder, and made a reality in the wooden model. This model was made by an exact scale, generally, for convenience in size, $\frac{1}{4}$ of an inch to a foot. In order to show what is called the water lines, it was made in layers of two kinds of wood. From this model a draft was made, full size of vessel, on a large floor. Three plans were usually drawn, viz., side or sheer view, end or body view, and half-breadth view, one being compared with the other for the sake of accuracy. The body view or plan gave the exact shape of each frame, and no two frames were exactly the same shape, except a few amidships where the shape of the vessel for quite a space did not change materially. Upon these lines representing the frames batens were bent and from them molds were made; these were transferred to the timber in the yard, which was brought in from the surrounding country, of all shapes, lengths and sizes. The details of molding, beveling and hewing out the frame, we have not the time and space to describe.

While the frame is being constructed of white oak and chestnut, the keel (of white oak) is being prepared, then the stern and stern-post of the same material, also keelsons, dead-wood, hooks, pointers, transom, etc., etc. After the ship is in frame then comes the ceiling and planking and the beams from side to side, on which the decks are laid. These beams are secured to the sides of the ships by heavy white oak and hackmatack knees thoroughly bolted. There were three of these decks, one above the other, in a large ship besides a fourth deck a part of the length of the ship called the quarter deck, where the cabin was placed. Looost-tree nails were used in fastening the outside planking to the frame, driven through and through and wedged with yellow-pine wedges on both ends. The seams on the outside of the ship were caulked with oakum (made from tarred rope or rigging). The process of springing and driving the oakum into the seams in order to make the ship water-tight we must leave undescribed. It was a trade by itself, and is another of the almost "lost arts."

Then follows the laying the decks, putting in hatchways for the cargo, and finally the finishing the top of the vessel, putting on bulwarks, plank shears, railing, top-gallant, forecastle, mid-ship house for galley, store-rooms, etc., belts, timber-heads for fastening ropes, chocks, cat-heads, windlass and capstan for heaving up anchors and handling the ship in port, pumps and steering apparatus, and numberless other appliances for convenience in moving the ship. After months of hard labor of carpenters, joiners, caulkers, fasteners, plumbers and painters, requiring thousands of feet of timber and lumber, hundreds of tons of bolt-iron, spikes, castings, both iron and composition, sheet-lead and lead-pipe, copper sheathing, oakum, pitch, rosin, paints, oils, varnish, etc.; the ship is ready for launching. This at first thought would seem to be the most difficult of all, but in reality is a very simple performance, although by no means devoid of much hard work.

In the first place, large yellow pine timbers are prepared, one side and one edge being made perfectly straight and smooth. These are placed under the ship on blocks, some two feet below the bottom of the vessel, and about four feet from the keel each side, and extending from the bow of the ship the entire length and beyond into the water several feet. These timbers are laid on an incline of about one and one-half inch to the foot, and are greased with melted tallow and some oil. Upon these are placed similar timbers, nearly the whole length of the ship. Upon the edge of the upper logs is bolted a strip of plank projecting below the surface of the ground logs, so as to keep the ship in a straight course as she moves of the ways, and greased in the same manner. Then upon these are driven wedges against the bottom of the ship the entire length each side, forming a cradle, in which the ship

rests. When the tide is proper height and everything in readiness, the blocks under the keel upon which the ship has stood during all this time of building, are split out and the shores on the sides removed. Her whole weight comes on this cradle and her great weight and the incline plane being greased, she starts often before the last block is removed, and she glides smoothly and grandly into the water upon whose bosom she is to rest until worn out with service, or stranded upon some rocky coast and sunk beneath the fathomless depths of the ocean. After the ship is successfully launched, then follows the putting in the masts, fore, main and mizzen, with their respective top-masts, top-gallant masts, yards, booms, blocks, etc.; then the rigging both wire and rope, thousands of feet of cordage, and lastly, the sails, requiring many thousand feet of cotton duck, or canvas.

The above represents many kinds of skilled workmen, viz., spar-makers and block-makers, blacksmiths, riggers, rope-makers, sail-makers, etc. In these early days much carved work was put on the head and on the stern, bringing into requisition the wood-carver's skill, sometimes a female figure, life size, sometimes a figure suggested by the name of the ship. On the stern was often placed a spread eagle, holding in his talons the stars and stripes beneath which the name of the ship, and the name of the port from which she sailed, was painted. Thus a single ship represents a vast amount, as well as a great variety, of labor, and is itself the embodiment of a vast capital. G. H. G.

WASHINGTON LETTER.

(From our regular correspondent.) July 12, 1888.

Congress would like very much to adjourn and go home. The hot weather of last week struck it such a direct blow that it has not yet recovered energy.

A visiting stranger who drops into the Senate or House gallery on one of these summer days, is in imminent danger of failing to receive the imposing impression he had expected from a view of the National Legislature. There is but little spirit in the proceedings of either branch, and both Representatives and Senators, attired in something like the sportsman's toggery of loose jacket and flannel shirt, may be seen by the dozen, lounging in their chairs or on the sofas, fanning themselves vigorously. I do not mean to say that all, or even half, of our law-makers have adopted the tennis style of costume, although they would be excusable for so doing, or for appearing in any style of costume which admits of the least amount of clothing consistent with decency. And you will fully agree with me, if you have ever had any experience with that overwhelming oppressiveness that lurks in Washington air when the thermometer is careering among the nineties. One thing I notice without exception, the Congressmen who adhere to "boiled linen" are completely wilted down at the neck and wrists.

The President goes on vetoing private pension bills, and the more he vetoes, the more skillful he seems to become in the work. Every soldier will read with interest his recent message to the Senate on the subject of pension legislation, in which he says: "I cannot spell out any principle upon which the bounty of the government is bestowed through the instrumentality of the flood of private pension bills that reach me. The theory seems to have been adopted that no man who served in the army can be the subject of death, or impaired health, except they are chargeable to his service. Medical theories are set at naught, and the most startling relation is claimed between alleged incidents of military service and disability or death. Fatal apoplexy is admitted as the result of quite insignificant wounds; heart disease is attributed to chronic diarrhoea; consumption to hernia, and suicide is traced to army service in a wonderfully devious and curious way." This is the first time that the President has entered upon so elaborate a defense of his action in vetoing so many pension bills.

The House continues to hold daily sittings over the tariff, which discussion had grown a little monotonous until Saturday, when a really lively debate was sprung, showing a difference of opinion among some prominent Republican Members in regard to the duty on sugar. Representative Cannon had made a proposition to reduce sugar duties one-half, and adopt a system of bounties for the sugar raisers instead. The venerable Mr. Kelly, of Pennsylvania, attacked with spirit this proposition, and warned his associates that bounties, as a direct encouragement to industries, never have been, and never will be, sanctioned by the American people. A

number of Republican Members from Iowa defended Mr. Cannon's proposition, and Republican Members from Kansas, with another from California, rallied boisterously around Mr. Kelly, while the Democratic Congressmen sat back and greatly enjoyed the little conflict between the Republican brethren, who generally dwell together in unity.

Mrs. Cleveland has taken command of the crusade against wearing bustles, and society is consequently divided into bustle and anti-bustle factions, and the feeling between the two parties is constantly growing more bitter. It is a dangerous thing which Mrs. Cleveland has undertaken, notwithstanding the fact that she is supported by all the men.

Senator Blair has succeeded in having his constitutional amendment, prohibiting the manufacture, importation, exportation, transportation or sale of all alcoholic liquor as a beverage in the United States, favorably reported. This is only the beginning of the struggle. There will be bitter battles before it is adopted by Congress. When it passes that body, this amendment will be submitted to the several states.

TRACT BOARD MEETING.

The regular monthly meeting of the Executive Board of the American Sabbath Tract Society was held in the Seventh-day Baptist church, Plainfield, N. J., Sunday, July 8, 1888, at 2 o'clock P. M., Vice President I. D. Titworth presiding.

There were present eight members, and one visitor, Rev. L. A. Platts, who was invited to participate in the deliberations.

Prayer by L. A. Platts. The Minutes of last meeting were read. The committee on Rev. A. McLearn's tract on "Adventism" reported progress.

Correspondence was presented from J. B. Clarke, reporting his illness at Walworth, Wis.; from Rev. H. Friedlander, concerning printing a paper for him which was referred to the Corresponding Secretary for reply; from J. K. Andrews, Antrim, Ohio, to Eld. Platts, enclosing money for publications, and stating that he had been suspended from fellowship in the United Presbyterian Church for Sabbath-observance; from E. P. Saunders, enclosing letters from Dell W. Clarke, Leonardsville, N. Y., concerning sale of "Critical History of Sunday Legislation;" from Eld. J. W. Morton, enclosing MS. for a tract on the Sabbath. On motion the Board decided to accept the MS., and proceed to issue an edition of 2,000 copies.

Voted to request E. M. Dunn to preach the Annual Sermon before the Society at its approaching Anniversary.

Voted to appropriate \$20 for stenographer for editor of *Outlook and Light of Home*.

The Treasurer presented a statement of the financial condition to the 1st instant, and bills due to the amount of \$403 45, which were ordered paid.

The Board and Dr. Platts indulged in a general and informal discussion upon the Recorder's interests.

A. H. Lewis and L. E. Livermore were appointed a committee to prepare programme for the Anniversary session.

Minutes read and approved.

Board adjourned.

RECORDING SECRETARY.

FROM C. W. THREKELD.

I am engaged in a series of meetings at South America, Ill., for a few days past. There is some interest prevailing that we hope will result in good. I shall be at home in August to see my family and to attend General Conference, if nothing happens to prevent; as I feel that I cannot afford to miss the coming annual gathering of those Societies. JUNE 15, 1888.

Home News.

New York.

DODGE'S CREEK.

Since coming here we have held three Sabbath services with an average congregation of twenty-seven. Some living on Deer Creek have promised to come. The people are very kind and hospitable. We find the "latch-string hanging out." We hope some arrangement can be perfected whereby this church can have steady preaching. Eld. Witter was highly esteemed on this field, and is missed by the church. J. G. B.

July 8, 1888.

Sermons and Essays.

IS THERE A PROBATION AFTER DEATH?

BY REV. B. F. ROGERS.

A paper presented at the late session of the Seventh-day Baptist Eastern Association.

It is with no expectation of being able to present a line of argument that will settle this burning question of a posthumous probation beyond dispute, or even to say as well or clearly what has been, a hundred times, better presented; but to make as candid a statement of the subject as possible, with such thoughts as may seem to bear on the hypothesis under consideration.

The time has long since past when conclusions, touching questions in which are wrapped up human interests for time and eternity, shall go unchallenged. Ours is an age of inquiry, of investigation; but we must look for truth in the plain garb which cool precision of words wears, rather than in the ample folds of mere rhetorical display. So I shall not seek to amuse you, but give as nearly as possible a straightforward answer to the question which heads this paper.

The first thing to which I ask your attention is a definition of the word probation; for often more light is shed on a dark subject by a clear definition of terms than by a logical presentation of ideas for its establishment or refutation. It was Daniel Webster, I think, who said that his success as a public speaker was due, more than to anything else, to his scrupulous care in giving definitions. That the word has been differently used, at different times and by different classes of Bible exegeses, is very clear. Sometimes there has been given to it the widest possible application; and again it has been narrowed down to a single individual, so that the race has had its only probation, representatively, in Adam, and the destiny of each, was then and there settled, nearly or quite destroying individual responsibility.

So the religious sentiment of the church has through the ages surged back and forth, between opposite extremes, like some huge pendulum swung from the arches of heaven. No doubt there have been reasons, more or less clearly defined, for the changes of religious sentiment and statement affecting this, as other questions of Christian belief. But these need not be mentioned, unless it be a casual reference to a reason or two, which may have intensified, to some degree, the belief in a future probation. It may in part be due, as is sometimes asserted, to a reaction from the vehement utterances of preachers like Edwards, and Emmons, and Finney, upon the doctrine of eternal punishment. But I am of the opinion that it is due, more than to anything else, to an extreme laxity in morals, and a consequent desire to ease up the pressure produced by a forceful presentation of the retributive power of evil. It is one of the most natural instincts of the human soul to attempt to destroy or weaken the hand that smites. I know of no theory, unless it be that which denies the existence of a hell, that more effectually blunts the edge of the doctrine of eternal punishment than the one under discussion; for even Restorationists promise no let up of punishment so long as the soul harbors an unrepented-of sin, be the time longer or shorter. James Freeman Clark, who is good authority upon this question of the soul's restoration, throws the responsibility on the sinning soul, when he says, "It is for the soul to say whether the duration of suffering shall be during five, ten, or one hundred, or ten million years." And with the Annihilationists the process of destruction may be long continued, and attended with the most acute suffering. It is also well known how hotly the Romanists kindle the purgatorial fires for venial sins, while for those who die with the guilt of mortal sins upon the soul they extend no hope of extinguishment, or even mitigation thereof.

I think Prof. Smyth, of the *Andover Review*, has given a definition of the word probation sufficiently brief and comprehensive so as to cover the disputed ground. He is an acknowledged champion of an extended probation, and is therefore good authority concerning it. He says, "To most men, probably, the word suggests a period of moral trial in the present life, during which a character is formed which will be permanent either in good or evil." But it is far from being clear, that the view taken by extended probationists does not, to the unlettered masses; at least, so lessen the idea of any future punishment as to virtually destroy the idea of hell from among Scripture facts. It is not, however, as some seem to hold—and it is a view that appears to me necessary to give to the hy-

pothesis under consideration a show of probability—that probation is like a cable stretched across some Alpine chasm, up to the edge of which not only is the long line of tourists pressed, but they are obliged to at least make the attempt to cross the deep, dark abyss with little, or much, or no skill in tight-rope walking. This would scarcely make it a probation, but more nearly a fatality, except to some moral Blondin. But we are on the turnpike of life, or better, some "Appian Way," where sufficient labor has been expended and light shed to make possible a safe journey; and if any fall by the way, it is not for the lack of a safe guide or explicit directions.

The answer to this question may be sought for either in the demands of pure reason or the teachings of divine revelations. If it be found that the one really demands it, or the other clearly teaches it, I should say, in the one case, there probably would be, and in the other there certainly will be, a future probation. But as a matter of fact is the view a deduction of reason, or sustained by the Word of God? That such combined authority can rightfully be claimed for it seems to be a growing conviction in the minds of many who claim for themselves an evangelical standing among Bible exegeses, but who seek this method as a "let up to the pressure which oppresses their reason and bruises their hearts," when they think of the outlying millions of earth who have died with no opportunity for the "formation of personal character on the basis, and under the motives, of a system of redemption." Just what is meant by this phrase is somewhat difficult to understand, unless it is that no salvation is possible without a knowledge of the historic Christ, who has been known to the world only during the so-called Christian centuries. Indeed I read "progressive theology" wrothly if the saving element in the plan of redemption is not the humanity of Christ more than the fact that he was the "Lamb slain from the foundation of the world." Ever since the creation of the first man, the Christ-idea, a term I use for the lack of a better, has ranged throughout the realm of human thought and life with sufficient clearness so that those who are in what we term heathenish darkness could, if they would, grasp it, and be lifted out of their superstitious thralldom. But to form a basis and make a future probation probable, we are taught again that, "if at any point his world is sick, weary, guilty, hopeless, there Christ appears to restore and comfort." A fact which, if true, and one I do not dispute, renders an extended probation unnecessary; for certainly the nature we believe Christ to possess makes it as possible for him to "restore and comfort" his sick world prior to his earthly advent, as to visit lone and guilty spirits in hades and restore and comfort them there. This I believe is the teaching of the Apostle Paul in the first chapter of his Epistle to the Romans, where he is describing the condition and destiny of this same people to save whom, ostensibly, our philanthropic theologians are moved to invent the theory of the preaching of a posthumous gospel. He says, "Because that, when they knew God, they glorified him not as God, neither were thankful. . . . He gave them up to vile affections. . . . And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind." It is not then for a lack of knowledge that the heathen are condemned, but because they do not live up to the degree of their present understanding. Certainly if they had knowledge enough, when sinned, to condemn them, they had enough to save them, if rightfully used. So there is no apparent necessity, even in their case, for a prolonged probation.

But it is not so much in the interest of the heathen, nor to afford an opportunity for those who die in infancy to attain a personal character "on the basis and under the motives of redemption," that the theory is advocated as it is to create a "larger hope" for those who, in gospel lands have, through adverse circumstances of various kinds, fallen short of true repentance and faith in Christ. Except for this there would not be interest enough felt in the dogma of a future probation to create a ripple of respectable size on the sea of speculative thought, but with it it has assumed almost the proportions of a tidal wave.

It is also declared an unreasonable supposition that God would "condemn eternally those whom he created and placed in circumstances which insure their ruin." But it is a gratuitous assumption of wisdom to attempt to help out, by an unsustained hypothesis, the all-wise God from a dilemma, into which he has never fallen; for neither reason nor revelation casts so unjust an

aspiration upon God, whose every expressed thought has been one of benevolence towards his creatures. "The Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty," is an old-time description of his character, and one oft repeated in sentiment throughout his revealed Word. But at this point it is said the very goodness of God will insure to those of our race who for various reasons have made a bad issue in this life, of a first probation, a second chance under more favorable circumstances. It is very true that those who go out of this life with a pronounced disbelief in a future life, will there wake up to a realizing sense that "death does not end all;" but that they would then accept offers which before they had treated with contempt, is not absolutely certain. There is such a thing as reaching a condition of judicial blindness even here, having ears but no capability of hearing, and eyes but see not, and what is possible here, in this direction, is more than probable there. The theory is, however, that the proclamation of a posthumous gospel will come to them in the under world with entirely new and more forceful sanctions, indeed with a power that will be overwhelmingly sufficient to move them to repentance, and start them in a new and better life.

It is doubtless true that many even before this life closes do, foolishly, wish they could, with their present knowledge and experience, begin life over again, with the vague belief that the remembrance of the many mistakes made, with their attending direful results, would not only serve as a restraint from evil, but also a powerful incentive to virtue; and furthermore it is claimed that it cannot but be that they would make a better record on a second trial than they did on the first. To such it is not a wonder that the preaching of a gospel of a "larger hope" is welcomed upon very untrustworthy evidence. It is very true that the mistakes of the past are sometimes turned to a good account, and the knowledge gained from them is utilized, and the soul becomes more completely established in the right. But the induction of facts, based on this partial truth, is altogether too narrow to warrant one in trifling with present opportunity to secure the soul's safety to a clearer presentation of the redemptive plan and more convincing proofs in the future world. The subsequent history of criminals, who have served out their sentence in prison, does not afford a showing sufficiently favorable to prove that a knowledge of mistakes and misdeeds, together with suffering and punishment therefor, so as to become the basis of a hope that the remembrance of the evils committed in this life, with whatever there may be attached thereto, will in the great beyond lead men to accept the offers of mercy which they have rejected in this life, even though they should be offered them—a matter of itself so extremely doubtful as only to proceed from the insanity of despair. Statistics show that a very large proportion of those now confined within prison walls have served one or more terms of servitude before, which indicates that the school of crime is more likely to perpetuate evil than produce a reformation from it. A prison chaplain of large experience and close observation testifies that the proportion of those reprieved under the "shadow of the gallows," and who give evidence of genuine reformation, is only as one to five hundred, which is certainly an appalling fact in the history of crime. A knowledge of evil is not therefore by any means a safeguard against its committal, but the rather, there seems to be some strange fatality connected with it, that often the more knowledge one has of it the more they seem in love with its practice. The satisfaction which many seem to have in pursuing wicked courses here in this life leads me to the conclusion, and it is one, the force of which I cannot evade, that if it continues to the end of this life they will go into the other with a sort of pleasure in it. If there is joy above over one sinner that repenteth, why may there not be a hellish satisfaction over every incorrigible soul? My idea of hell does not banish therefrom all pleasure, but it is such a pleasure as becomes the delight of devils. The Bible itself speaks of the "pleasures of sin," as well as suggests that it is the producer of torment; and I apprehend that the unhappy combination of torment and pleasure is hell. But composed of whatever elements it may, its results are to fix the character in evil. Judging from what we see in the present life, we can but

conclude that all character is tending toward a permanency, either in good or evil, and as there can be but one permanency reached, fixedness of character is an inevitable result. And if in this life, where we have sufficient data to form a conclusion, we find that a continued practice of right and wrong tends toward their respective poles of beings, there is but little ground to base a hope upon that a future probation will be granted, or that it would be availing if offered. If the wicked are to have a second and more favorable opportunity to repent, and secure salvation, with motives of redemption greatly intensified, I see nothing to prevent the predicating another and more fearful hypothesis, that the righteous will be subjected to another and equally intensified risk. Fixedness of abode as well as character, of the two classes, is no less clearly defined in the Scriptures. It is said, in favor of an extended probation, that threescore years and ten is a time altogether too short in which to prepare for the results of an eternity. If the time element had so far as we know served an important and successful part in bringing men to repentance and a life of virtue, whose inclinations and practice had been continually to evil, it might perhaps form some encouraging ground of hope that somewhere and at sometime in the future, evil and its consequences might spend their force, and the fuller realization of such tremendous issues might give to the soul such an upward start as finally to land it on the banks of "eternal deliverance." But as a matter of fact, does the history of the race show that a constant life of sin, for a score or sixty years, is necessarily a means of grace; if not sixty, will a hundred, or five hundred years change the bent of a man's life? "Can the Ethiopian change his skin, or the leopard his spots, then may ye also do good that are accustomed to do evil?" This is a very suggestive question which the prophet asks, and who is competent to give an encouraging answer?

Customs followed produce in the soul habits; habits practiced lead to permanency, and from a permanency there is no escape. On no human experience is there a more unanimous agreement in sentiment than that the chances of a man's repentance rapidly decrease as his years in sin multiply. The history of the antediluvians is a noticeable check-damper on the time hypothesis. The cup of their iniquity was evidently more rapidly filled during the second five hundred years of their life than the first, until the Lord could no longer suffer them to live, so he cleansed the earth by a mighty deluge. If time is such a potent agent of reform, we might surely have expected to find it here; but nothing of the kind appears, and deluded indeed are they who wait for post-mortem developments to break the enchantment of sin, and transplant the soul from the fields of folly and wretchedness, into the beautiful garden of the Lord. With much assertion we are also told, by the defenders of an under-world gospel, that more light will be shed on things that are now wrapped in profound mystery, and that "eschatology itself will be christologized." But two things ought to be known before we place what may prove a bewildering and ruinous confidence on a flood of light gained beyond the grave. First, will it be really seen? Second, if seen, are we sure it will be gladly welcomed and implicitly followed? It is with light as with knowledge, it may be gained at the expense of the soul's power to change from evil to good, which will prove a too great and damaging cost to insure safety of investment. The business man that purchases his goods regardless of cost, is surely on the road to failure; so it is possible to buy light and knowledge at so high a price as to insure spiritual bankruptcy. An abuse of privilege may indeed bring more light, but it may be the phosphorescent light that comes from moral putrefaction of capability to carry on a normal process of high-toned spiritual resolves with their attending satisfactory results. It is worth something to us in studying this question to note whether it is in the inexperience of youth, or in the ripeness of age, that spiritual entities have the greatest power over us. If we find, as I think we will, that it is in the former period, I know of no law of mind that is likely to reverse it at some uncertain time in the future. If there is to be a future probation, I would seriously inquire why may there not be several to follow? In fact, can it be shown that our present one is not one of a series? There is as much proof of the one as of the other. It may be worth something to note as we pass, that it is usually conceded that the righteous and the wicked go to separate apartments; so whatever restraining or helpful influences may now be exerted by the virtuous over the lawless and profligate will then be lacking; and the gospel will be

obliged to seek new, or abandon old, channels, which have been productive of great good in bringing men to repentance.

When the English government used to send all its most notorious and dangerous criminals to Botany Bay, to rid the country of their presence, what statesman or philanthropist ever proposed to establish in their midst a boarding-school or college, for the training of the virtuous youth throughout the British realm, with the plea that a more thorough knowledge of crime, and its consequences, would be productive of greater good than could be gained in the more morally healthful regions of good English society? Such a course would receive the scorn of all right-thinking people, but yet it is quite as sensible as to send men to hades for conversion. I am well aware of the difficulty of proving a position tenable, or a doctrine true by analogy, which Butler and Newton declare to be "the supreme law of science," yet sometimes it may afford light as an illustration where it will not yield conclusive evidence as proof. It is a fact everywhere, that when youth is wasted there is no promise of recovery by a second probation. Once gone, it is gone forever. So with middle life and old age, one probationary period for each, and certainly there is no proof but what it will be so with the entire earth life, but a strong probability, that what is true of these definite periods will be true with the completed earthly course. Suppose the geologist, in studying the structure of the earth's crust, should find three different strata lying one above the other, with the same inclined angle toward the south, would he not have strong presumptive evidence that when the fourth was reached it would be found with the same inclination and in the same direction? It may not be absolute proof that the sun will rise in the east rather than in west to-morrow morning, simply because it may have done so for the last six thousand years, but almost everybody will rest securely to-night with such an expectation, and be ready to put their belief to the test by trusting their most important concerns to this accustomed order of nature. So the law of analogy may not demonstrate that the present probation is not to be succeeded by another, but it certainly points in that direction. So I reach this conclusion, that a man secures his true manhood only by living out faithfully the period of his youth, and so he can only hope to stand well in the future life by making the best possible use of the present one.

It may also be well to inquire, in reference to this theory of a "basement gospel," whether it is likely to work well in the development of human society. I know we may not be absolutely sure that a thing is right because it seems to work well, but we may be sure that a thing, if it be right, will work well. It is greatly to be feared that this somewhat prevalent notion of a projected probation will increase the speed of men in their course of evil, rather than check, and turn them into upward and better channels. It is to be remembered that the theory does not allow the thought that hope of a better chance in the future is to await men in hades as a glad surprise, and unexpectedly repair all damages sustained in a former trial course, but it has been definitely anticipated, and all their life plans have been conducted with this alluring deception set before them. In what will lie the strength of present Christian appeal, if it can be said with a show of confidence that a better chance awaits us in the other world, where we can repent and correct all wrongs and mistakes, with less strain on our carnal inclinations? Of all damaging theories held in the name of religion, I know of none more absolutely demoralizing than the one under discussion. Origen, who was the first to openly advocate in the church the idea of a final resoration of all, admitted it as a dangerous one to be preached to the unconverted, and confessed that many who rejected the old theory grew more vicious when they accepted the new. He is reported to have gone so far as to say that the "fear of endless punishment was a beneficial deception appointed by God." So the doctrine of one probation, and only one, if a deception, is one definitely held in the interest of the race. But the Bible does not deal in deceptions, but in stern facts which all will do well to heed. With all the care and study that I have been able to bestow on this question, I find no place in the reason for the lodgment of the hypothesis of a future probation, but am decidedly of the opinion that one chance for repentance is better than many; for the more opportunities for amendment in life looked for in the future, the less good use would we be likely to make of present ones. It was not then a mistake that the race was shut up to

one plan of salvation and one litigation. If it cannot be advocated deduction of reason, it remains whether it can be sustained by citation. It is much against it direct Scripture teaching is not it by its most zealous advocates. Smyth says, "They do not make an explicit divine teaching, but of Christianity. Such an outlook off by the Scriptures." He says, "We are at liberty to support a plan of recovering men by the redemption, which we see in or may be continued in another who are removed to it before they reached by those motives." "down a most unsafe canon of interpretation; by it we are left with conclusions from the silence. By this method almost every theory, moral or immoral, is sustained. But I trust we are not to adopt this method of dealing with the Word of God."

A thing must be explicitly clearly deducible from the Bible can rightfully claim for it Bible. But to accept the silence of Scripture as a basis of our belief in certain scarcely a more dangerous error catch some fugitive ideas that attempt to run our course general truth of God's Word every nerve to establish something which, perhaps, is making humming in the bee-hive we victions. There are a great many tations put upon passages of cannot possibly be drawn from a practice far too common dealing with Scripture truth. standing the frank admission Scripture proof, several passages to when support is sought for a second probation. Matt. 12: by some to afford a ground projected probation, where C ing of certain classes who will from the disabilities into fallen till the uttermost farthing paid. The ground of hope is found in the meaning of the as though it referred to some future world, when such shall have been rendered that will free the soul from p is not by any means sure that scenes beyond this life; and applied, the word "till" cannot do duty in such a cause. carries the simple idea of f Christ says, "Till heaven s one jot or tittle shall in no the law, till all be fulfilled meaning is that the law will heavens and earth shall p of speech evidently intended perpetuity of the law of Christ's words in Matt. 12: to the unpardonableness of the Holy Ghost, neither in in the world to come, are th to imply that we may hope of other sins beyond the g only by the most strained passage that any support ca future probation, for it strongest possible assertion forgiven,—equivalent to never.

But perhaps in seeking dogma under consideration is placed on words found 22, and 4: 6, than upon all. On the latter passage, "For, the gospel preached to them that they might be judged in the flesh." Canon Farrar's sermon on eternal punishment thought would blanch the dox Christendom. But thing said respecting the p in one short sentence near discourse, and not one word thereof. He says, "S in so many words, in the have chosen for my text, was preached to them that as the church in every age of those dead sinners was fixed by death, then it m obvious to the meanest n neither, of necessity, is o the proof that can be draw age to support the theory, or else our author would but little help can be look rection. The meaning of that of the other referred opiate, is confessedly obs Probans are by no means a

and to seek new, or abandon old, chan- which have been productive of great in bringing men to repentance.

one plan of salvation and one life of proba- tion. If it cannot be advocated clearly as a deduction of reason, it remains to inquire whether it can be sustained by divine revela- tion. It is much against it to say that direct Scripture teaching is not claimed for it by its most zealous advocates.

reference is to a personal ministration of our Lord, or a ministration through Noah—for myself I am inclined to the latter view; equally divided are they as to when and where the ministrations are sent, as also in respect to their nature and scope—whether the call is to repentance, with a promise of pardon, or a proclamation of victory over enemies.

At all events the meaning is, as yet, too imperfectly understood to be the foundation of a dogma so radically opposed to the general trend of Scripture. Several other passages are referred to by those who hold to this theory, from which inferences are drawn to support the hypothesis of a projected probation, but the limits of this paper will not admit an extended examination of them.

His potent presence is with his disciples. In the early progress of Christianity we see power and authority yielding to apparent weakness, learning, sitting at the feet of apparent ignorance, the warlike and armed conquered by the peaceable and unarmed: in modern times we see the homes of India opening to the words of the gospel, the greatest empire of the East unsealed, the cannibals of Fiji, Tonga and New Zealand yielding to the glad tidings of good-will.

It is not by any means sure that it refers to scenes beyond this life; and if it is to be thus applied, the word "till" cannot be pressed to do duty in such a cause. It frequently carries the simple idea of finality, as when Christ says, "Till heaven and earth pass, one jot or tittle shall in no wise pass from the law, till all be fulfilled."

Miscellany.

INNER SIGHT.

I think true love is never blind But rather gives an added light, An inner vision, quick to find, The beauties hid from common sight.

"I AM WITH YOU ALWAYS."

We can imagine the scornful laugh of the scribes at Jerusalem if they heard that Jesus had said to the little band of Galilean fishermen, "Ye are the light of the world."

POPULAR SCIENCE.

A KIND of ant in Honduras will prey upon houses, and when once started will soon eat one down.

THE LIGHT OF HOME.

THE pulse of a young woman has been beating at the rate of 135 per minute for two years past in consequence of a severe fright from plaster falling upon her from the ceiling and by which she was awakened.

OUR SABBATH VISITOR

It is published weekly at ALFRED CENTRE, N. Y.

sipped, and three minutes at least are occupied in drinking it, then on reaching the stomach it is so divided, that when coagulated, as it must be by the gastric juice, while digestion is going on, instead of being in one hard, condensed mass, upon the outside of which only the digestive fluids can act, it is more in the form of a sponge, and in and out of the entire bulk the gastric juice can play freely and perform its function.

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The Sabbath School.

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

INTERNATIONAL LESSONS, 1888.

- THIRD QUARTER. June 30. God's Covenant with Israel. Ex. 24: 1-12. July 7. The Golden Calf. Ex. 32: 1-26.

LESSON V.—THE TABERNACLE.

FROM THE HELPING HAND.

For Sabbath day, July 28, 1888.

SCRIPTURE LESSON.—Exodus 40: 1-16.

1. And the Lord spake unto Moses, saying, 2. On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation.

GOLDEN TEXT.—Behold, the tabernacle of God is with men, and he will dwell with them.

PLACE.—In the desert in front of Mt. Sinai.

TIME.—First day of the first month of the second year in the desert. B. C. 1491.

PERSONS.—The Lord, Moses, Aaron and his sons

- OUTLINE. I. The command. a. To set up the tabernacle. v. 1, 2.

INTRODUCTION.

After the sin of the people in making the golden calf, and the intercession of Moses, the Lord promised him, "my presence shall go with thee, and I will give thee rest."

EXPLANATORY NOTES.

V. 1. "The Lord spake unto Moses." Explicit directions had been given for all parts of the tabernacle. Now, the time, place and manner of setting it up are commanded.

would be the following order: 1, the brazen altar of burnt offering; 2, the laver; 3, the entrance to the holy place, for priests only;

Books and Magazines.

The Great Pyramid of Egypt—Its teaching to us as a people. A lecture delivered at Chautauqua, by Charles Latimer, C. E. Price, 25 cents. Publisher, C. H. Jones, Chicago, Ill.

MARRIED.

At the residence of the bride's uncle, Dr. C. D. Potter, Adams Centre, N. Y., July 11, 1888, by Rev. A. B. Prentice, Dr. HERBERT ANTHONY BARNEY, of Belmont, N. Y., and Miss SUSIE EVELYN AYERS, of Adams Centre.

DIED.

In Little Genesee, N. Y., July 6, 1888, MARY IDA GIBBS, wife of Lafayette Gibbs, in the 82d year of her age.

CHRISTIAN SCIENCE.

Our readers are well aware that, within a few years, there has been created a certain school of Christian people who claim to have been able to systematize certain Bible truths and inferences in such a manner as to establish a science, on a successfully working basis.

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.

this purpose that both the Society and the property, if other than cash, shall be accurately described.

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,

SPECIAL NOTICES.

The Sabbath-school Board have sent to all the Sabbath-schools that they have knowledge of blanks to be filled out and returned immediately, as Conference comes one month earlier than usual this year.

THE New York Seventh-day Baptist Church.

holds regular Sabbath services in Room No. 3, Y M. C. A. Building, corner 4th Avenue and 3rd St., entrance on 3rd St.

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holds regular services in the Hall of the Royal Templars, over the Boston Store (Nast Brothers); entrance between the Boston Store and that of M. A. Tuttle, on Main Street, every Sabbath, at 10:30 o'clock A. M.

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having decided to undertake the work of providing a missionary outfit for Bro. Randolph's family preparatory to their departure for China,

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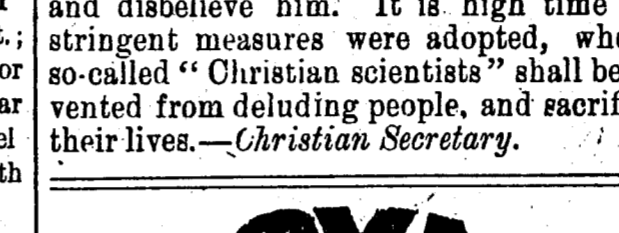
and printed envelopes for all who will use them in making systematic contributions to either the Tract Society or Missionary Society, or both, will be furnished, free of charge,

they hold, they are practically a species of infidels, and are absolutely dangerous to that class of people who are easily led astray, by sophistical arguments, which are professedly based on Scripture and a certain show of piety.

It is true, we admit, and prizefully admit,

that God sees fit, even in these days, to sometimes raise up people from serious illness, when all human means appear to be exhausted.

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"DOWN WITH THE TRAITOR"

BY ANNIE L. HOWE.

Come sons of America, dash down with the traitor!

Abolish the license of all that shame, and quench the vile demon!

Ah! language is weak to portend that only the fall of his pillow Millions of aching hearts From life's keenest anguish.

Our young men of promise, Are tempted and doomed Oh, where is the manhood daughters Their trust in a drunkard's

Fond mothers are watching Lashed Drawn down to their ruin While others still dread lest May yield to temptation th

By all that is due to wife, m By all that is left of your O, stand in this hour to pro Which run and tobacco

And save by your vote some b try. With brains unbrereft of a Who'll gladly dispense with Their forces on God's an

PREACHING IN GENERAL.

BY T. H. BLENTIS.

Preaching in general conformed to the rules and spiked-down theologic it often loses in practical formalism and starching.

Doubtless one great of much preaching of much pulpit effort,ational and conventional revamped of what is expected. Undoubtedly for remaining dead at the dissemination of th but how often does t and incivleness in the that he is greatly resp is aroused and quicker auditors. The Chris preach the truth as should not only exist but in his heart. He the forces of intellect bring them all to bear his mission. He mu wardly live up to the bor to excite not tr without compromise should strike the th fountains of thought; man soul. He can b