E ALFRED SUN, Published at Alfred Cen-Allegany County, N. Y. Devoted to Univand local news. Terms: \$1 per year. Alfred. N. Y.

C. BURDICK. WATCHMAKER and ENGRAVER AURORA WATCHES A SPECIALTY.

Andover, N. Y.

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

Berlin, N. Y.

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

New York City.

IE BABCOCK & WILCOX CO. Patent Water-tube Steam Boilers.

80 Cortlandt St. o. H. BABCOUR, Pres. M. TITS WORTH, MANUFACTURER OF M. TITS WORTH, Bustom Work a Specialty.

FINE CLUTHING. Custom Work a Specialty.

300 Canal St.

POTTER, JR. & CO. PRINTING PRESSES. 12 & 14 Spruce St. OTTER, Ja. H. W. FISH. JOS. M. TITSWORTE.

Leonardsville, N. Y.

RMSTRONG HEATER, LINE EXTRACTOR, and CONDENSER for Steam Engines. ASTRONG HEATER Co., Leonardsville, N. Y.

Plainfield, N. J.

MERICAN SABBATH TRACT SOCIETY. EXECUTIVE BOARD. 4 J. F. HUBBARD, Trees. OTTER, Pres., E. TITSWOTRH, Sec.,

G. H. BABCOCK, Cor. Sec. Plainfield, N. J. Plainfield, N. J. egular meeting of the Board, at Plainfield, N., he second First-day of each month, at 2 P. M.

HE SEVENTH-DAY BAPTIST MAMORIAL BOARD. AS. POTTER, President, Plainfield, N. J., POPE, Treasurer, Plainfield, N. J., HUBBARD, Secretary, Plainfield, N. J. ifts for all Denominational Interests solicited.

mpt payment of all obligations requested.

OTTER PRESS WORKS. Builders of Printing Presses. Potter, Jr., & Co., - - - Proprietors.

M. STILLMAN, ATTORNEY AT LAW. Supreme Court Commissioner, etc.

Westerly, B. I.

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

N. DENISON & CO., JEWELERS. RELIABLE GOODS AT FAIR PRICES inest Repairing Solicited. Please try we

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

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

E. MAIN, Corresponding Secretary, Ashaway, R. I. BERT L. CHESTER, Treasurer, Westerly, R. 1.

Chicago, Ill.

RDWAY & CO. MERCHANT TAILORS 205 West Madison St.

B. COTTRELL & SONS, CYLINDER PRINTING PRESSES, for Hand and Steam Power. ctory at Westerly, R. I. 112 Monroe St.

Milton, Wis.

M. GREEN, DEALER IN • Lumber, Sash. Doors, Blinds, Salt, Cement, oal and Building Material.

TILTON COLLEGE, Milton, Wis.
The Spring Term opens March 14, 1888. REV. W. C. WHITFORD, D. D., President.

P. CLARKE, REGISTERED PHARMACIST. ost-Office Building,

MOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE. resident, Mrs. S. J. Clarke, Milton, Wis.

ecretary, Miss Mary F. Bailey, ' reasurer, Mrs. W. H. Ingham, " ceretary, Eastern Association, Mrs. O. U. Whitford, Westerly, R. I.

South-Eastern Association, Mrs. J. L. Huffman, Lost Creek, W. Va. Central Association, Mrs. P. R. Burdick, Lincklaen, N. Y. Western Association, Mrs. E. T. Platts,

Alfred Centre, N. Y. North Western Association, Mrs. Eliza Babcock, Albion, Wis.

Milton Junction, Wis.

T. ROGERS. Notary Public, Consequencer, and Twen Clerk.
Office at residence, Milton Junction, Wis.

Sabbath Becorder,

PUBLISHED WEEKLY BY THE AMERICAN SABBATH TRACT SOCIETY.

ALFRED CENTRE, ALLEGANY CO., M. T.

Papers to foreign countries will be charged No paper discontinued until arrearages are paid, except the option of the publisher.

Transient advertisements will be inserted for Woosts at not for the first insertion; subsequent insertions in section, 30 cents per inch. Special contracts made with artics advertising extensively, or for long terms.

Legal advertisements inserted at legal rates.

Tearly advertisers may have their advertisements changed marterly without extra charge.

No advertisements of obtained his changes will be ad-

All communications, whether on business of the DEDE

Recorder. Sabbath

PUBLISHED BY THE AMERICAN SABBATA TRACT SOCIETY.

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

TERMS-12 A YEAR, IN ADVANCE

VOL. XLIV.-NO. 29.

ALFRED CENTRE, N. Y., FIFTH-DAY, JULY 19, 1888.

WHOLE NO. 2266

Sabbath Recorder.

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

CONTENTS. Glimpses of Europe.—No. 34.....

The London Conference. Semi-Annual Meeting of the Minnesota Churches..... WOMAN'S WORK. Only One Talent.—Poetry.....

SABBATH REFORM. EDUCATION.

Married to a Drunkard.

EDITORIALS. Editorial Paragraphs. COMMUNICATIONS. To the "Eduth le Israel."....

hip-building on the Mystic..... Washington Letter..... From C. W. Threlkeld..... Dodge's Creek, N. Y..... SERMONS AND ESSAYS.

MISCELLANY CATALOGUE OF PUBLICATIONS, ETC.....

Is There a Probation After Death?.....

GLIMPSES OF EUROPE.—No. 34.

Business Directory.....

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 his toric 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. pages of the Vicar of Wakefield, the Temple is an interesting precinct, for here the sim- their story is often stale and threadbare. We ple-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 up to barristers and law students. The buildings remind one much of college dormiriver side is a pretty little garden that affords on the high roads. a refreshing bit of green, reputed to be the scene where the historic red and white roses poorer quarters, we noticed a large iron were plucked to serve as badges for the rival snuffer attached to an old iron railing by a factions in the "War of the Roses." The doorway, and are reminded of the times when most interesting building is the old church a beautiful little church built in the Norman 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

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 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 | ingly a good deal of shivering. 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 for the purpose of seeing what Mrs 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. | ferry?" In other matters they are sometimes distinct it holds a population of 300,000, at midnight 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. Thè 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 personage who might be envied even by the "men of influence" in our own city govern ments.

HAMPTON COURT.

the manor born" to show you about a city To one who has enjoyed the charming like London. You can employ guides, but with them it is a matter of business, and were so fortunate as to have such a friend. in the person of Mr. Jones, whose antiquarian that we should otherwise have missed. In now built into the wall of a church and pro-

torches), were pushed up into these extin- of my own country." guishers and so "put out."

perienced but one crusade, they crossed the 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 purby a scanty vegetarian diet, to a room which pose. 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 uncomplain-

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 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 | the city took us by Hyde Park, down Pic-

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 cars and returned by stage, going by Trickenham, where we would fain have crossed the ferry so famed in song "O hoi ye ho! ho ye ho! who's for the

The interesting old palace is now used as and sometimes the power of one seems to an art gallery and a refuge for indigent ladies overlap the other. The city proper is small of noble lineage, while the grounds form a in area and abounds in localities of historic beautiful and pleasant resort for the common interest, but is each year being given over people. As it was Sunday, we found them more and more to business only. At noon there in crowds, streaming through the halls where Wolsey once lived in royal style, walkonly 50,000. It holds a large number of | ing 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. Alasi 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, There's nothing like having a friend "to that in one hour on the streets of one of our short history of this old and great Society. small towns you would see more attractive faces than in a score of hours here. In the an account of the object and work of this Socithe middle and lower classes, heaviness, slowness and plainness seem the rule. The lore brought many little things to our notice | color; there is little ornament, none of those bits of color introduced by a tasty arrangeour ladies, and, in fact, little taste shown in literature are published now in about 200 tegted from relic hunters by an iron grat- making the dress appropriate and attractive. in little courts and narrow passages, which this stone stood in the Forum, and was the seems spoiled in the making, and the gar-Wandering around among some of the large, heavy and thick soled, which is sensi- other languages. ble if not ornamental.

this was a fashionable quarter, and My Lord pendent, self-posessed, graceful and delicate sponded to the welcome given, and spoke of and Lady when they went abroad after night- attractiveness of our American girls, and the work of their own societies and the style, seven centuries ago. As you enter it fall, were preceded by servants carrying one is ready to agree heartily with Grace fraternal relations they held with this large "links." When the master had passed in, Greenwood when she says, "For fresh, and liberal Society. Missionaries from these links (pieces of tarred rope used for young beauty commend me still to the girls various fields testified of the valuable help as many as might feel the need of physical

Sunday morning, at the invitation of one on the top of a coach was delightful. From This social and fraternal gathering, fraught the tomb was a doughty old Crusader who of his parishioners, we went to hear Spur- the palace ground we enter Bushy Park by a with mutual helpfulness and encouragement, had gone on more pilgrimages than one to geon. Curiously enough, one is usually di-splendid drive a mile long, between rows of closed at 11 o'clock, and most of those who

of enticing landscape on either side. Then came a ride through country lanes and vil hard to fill the stage before going on to the section of the se

. อ ประวัต อกโร

It seems a mystery to an American how the pronunciation of some English proper Marylebonne (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 ponderng 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 Os," just then.

The last part of our ride as we came into 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. Velthuysen 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 Metrepole. 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 gentleman, 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 Menu. After we had done ample justice to this elegant breakfast, we were called to order by the street, and places of public resort, but I the President, who extended a gracious and have again and again come to the conclusion | hearty welcome to us all, and then gave a He was followed by two Secretaries, who gave upper classes it may be different, but among ety. It is a powerful auxiliary to missionary societies, and gives great help to missionaries of all denominations on their respective women wear, invariably, black or some dark fields. It sometimes furnishes them needed funds, and publishes at a mere nominal price Bible and religious tracts in the varicentered, is now a group of buildings given one ramble, we visited the old London Stone ment of a bow or a ribbon so common with our native tongues. The Bible and religious different tongues. This Society is foremost tories, but they are close together and abound ing. When the Romans held possession here, Even when the material is of the best, it in this work. It supports a large force of translators and compositors. Here you can have a quaint air of antiquity, while on the point from which all distances were reckoned ment looks as if it had never been fitted. obtain a Chinese, a Japanese, an Arabic The costume is completed by shoes that are Bible, and tracts, and the same in many

After the representatives of this Societ After days of meeting such people one's had spoken, representatives of American and eyes fairly ache for the sight of the inde- Continental Bible and tract societies rethey had received, and were receiving, from The ride from Hampton Court to London | The Religious Tract Society of London. the Holy City, for when the deceased had ex- rected to a saleon to find the church, as it is fine old horse-chesnut trees, with deer wan- attended went to the prayer-meeting of the

dering at will among them, and long vistas Conference held in Exeter Hall. This was the best prayer-meeting of the Conference. It was led by Dr. Arthur Pierson, of Philalages to Kensington, where we were doomed delphia. It was a Holy Ghost meeting. to wait one hour while the conductor worked 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 names can in any way be evolved from the from all parts of the world and from their letters with which they are spelled; for in- fields of labor and sacrifice. It seemed as stance, Cholmondley (pronounced Chumley), if the voices of China, Japan, Africa, Arabia, (Marbon). Marjoribanks 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 foreigen delegates at Dolles Hill, their us to go, but we were bound for "Shring 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 cadilly by the Royal Academy and the club | composed of boys, one Scottish, the other houses, through Pall Mall, crowded with 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.

> SEMI-ANNUAL MEETING OF THE MINNESO TA 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 offerd by Dea. Henry

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

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 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.

Missions.

"Go ye into all the world; and preach the gospel

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 treaury of man's store. The first and last he gave until even he could give His very living. Such was Christ's giving."

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

the same in spirit; and a wide-spread revival | the shadow of death as though these words of religion is always helpful to both.

taught in primary schools, and native workers need to know English, through the instruction of the missionary.

direct native workers as formerly; and this will be still more the case, as knowledge and experience increase. Missions teach the lordship and owner-

ship of Christ over his church; our trustee-

ship 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 are the most natural homes for available helpers,

power is measured by our missionary spirit the tide. and work. The church must look out upon the world from Christ's point of view, and try to realize its mission in the world.

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. of becoming denationalized. Besides, they are exposed to the danger of being tempted by the offer of large salaries from the government, because of their European or American high places.

THERE seems to be but one opinion as t the importance of native workers, through whom the work of evangelizing heathen lands must very largely be carried forward. These workers are to be trained in schools and by individual missionaries; and special attention is to be given to the children of Christians. The missionary must devote much time and care to present and prospective helpers, in regard to their conduct. study and preaching, thereby supplementing the work done in schools.

should be sent to Europe or America for an be allowed to go to Europe or America for the gospel than ever before. an education. Indeed, there are those that | Their second son-my teacher-has been

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.

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. Though they are active in all their daily work of farming, gardening, or making cloth for the comfort of themselves and their families, yet are they wholly ignorant of the glad news of salva HOME and foreign missions are one and tion, and as truly sitting, in darkness and were written concerning them only. Yielding to this desire, I took a boat and, with my In Japan, the English language is being assistant and office boy, went into the country 36 le to Tsung Lan's home, where word had been previously sent of my coming. My teacher, Tsung Lan's second son, who has so often urged my going, went home at this time also, and was very efficient in the prep-MISSIONARIES and boards cannot as easily arations for and care of the many sick. The people came from various neighborhoods, drawn by their physical sufferings, thus giving an excellent opportunity by personal conversation, preaching by Tsung Lan, and the distribution of tracts, to bring the truths of the Bible to the knowledge of

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. Their large reception roomancestral hall-was thrown open for the seating of the patients to hear the preaching, while my dispensing room was on the east side of the house, and so great was the crowd that we were obliged to have a man stationed at each of the three doors leading to my apartment. Oh, the strange scenes and sights in an Oriental country among the sick! But I will not stop to speak of these, only mentioning that I treated 234 patients, CHURCHES at home have everything to not including more than a hundred besides gain, nothing to lose, in aggressive foreign with partial prescriptions, and leaving sevenmission work. Anti-mission is anti-Christian | ty whom we turned off, as we were obliged to and sin against ourselves. Our spiritual leave the last day at 2 P. M. on account of

> 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 large hall appeared to be one sea of fac's as Tsung Lan read of Christ's healing the sick, followed by prayer and singing, and then arose and addressed them as "neighbors, ffiends and relatives," welcoming them to his home in a most hospitable manner. His description of the bodily sufferings of those before him and his quick transit to the diseases of the soul and the need of a Saviour, in true Oriental style, together with his pleasant manner, were all impressive indeed.

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. His closing persuasive for this woman's dinner in the school on words were full of earnestness. When he had finished, to my astonishment my assistant, who is always so timid in a mixed comeducation, which has qualified them for pany, arose and called upon the people to turn away from their idols and serve the true God of whom they had just heard. She said that once she, like them, believed in the temples and the images within them, but now she believed in the One who created the whole world, and she loved and served him only. She then spoke of the forgiveness of her sins, her peace of heart. and trust not only in the Saviour's mercy in this life, but of her hope of eternal happiness with him in the world to come.

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 THERE was some real and some apparent her heart. Those who disbelieve in the real difference of opinion as to weather converts conversion of the Chinese should have been with me that day to have shared in my joy education, as a part of their preparation for in hearing her bear testimony to the truth work among their countrymen. Mission- in a clear, earnest way, as well as to have enaries themselved seemed to be quite unani- joyed the words of the preacher. While at mous in the opinion that native helpers this place we were especially interested in should be educated in their own land, the Tsung Lan's wife, who is not a Christian. field of their labors; and others were of the After the death of his first wife, some six or same mind. But some, while recognizing seven years ago, he married this woman the difficulties and objections, believed that from a heathen family. She is a pleasant, selected men, men of marked ability, should | thoughtful woman and more interested in

possible training. All, however, agreed that these should go back to their native land also wished to believe.

| The wint tell me to trust in Jesus, saying that he himself also wished to believe. | The wint to say more. He will be said to be a purpose to gain the victory. Every possible training. All, however, agreed that the devil I have great joy in my these should go back to their native land also wished to believe. | The wint is my more. He will be said to be a purpose to gain the victory. Every parents took her away because he was a hope we may be able to help the poor widow, also wished to believe. | The will be said to be a purpose to gain the victory. Every parents took her away because he was a hope we may be able to help the poor widow, also wished to believe. | The will be said to be a purpose to gain the victory. Every parents took her away because he was a hope we may be able to help the poor widow, heart sing for joy. | The will be said to be a purpose to gain the victory. Every parents took her away because he was a hope we may be able to help the poor widow, heart sing for joy. | The will be said to be a purpose to gain the victory. Every parents took her away because he was a hope we may be able to help the poor widow, heart sing for joy. | The will be said to be a purpose to gain the victory. Every parents for several years. Her will be said to be a purpose to gain the victory. | The will be said to be a purpose to gain the victory. | The will be said to be a purpose to gain the victory. | The will be said to be a purpose to gain the victory. | The will be said to be a purpose to gain the victory. | The will be said to be a purpose to gain the victory. | The will be said to be a purpose to gain the victory. | The will be said to be a purpose to gain the victory. | The will be said to be a purpose to gain the victory. | The will be said to be a purpose to gain the victory. | The will be said to be a purpose to gain the victory. | The will be said to be a purpose to gain the victory. | The will will go, in their desire to get the best talking with his mother recently and urging

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. She reads and understands the Bible well, but weeps and grieves that her father Tsung Lan betrothed her a year or more ago into a heathen family, saying that if she openly professes and adheres to Christianity, her sufferings and abuse will be beyond measure in her new home when she enters it.

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.

Thanks are due to the ladies who sent through Mrs. Whitford some extra money with the Christmas-boxes, the use of a portion of which has enabled me to make this country trip. I paid one dollar a day for the boat, and this with a few other expenses amounted to \$8 14. The sick throughout that and the adjoining neighborhood are anxious for me to go there once each month; though I may not be able to do that, yet perhaps it may be possible for me to go a few times during the course of the season.

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 ther soul. She is partially blind, and a little granddaughter leads her by the hand. In her child-like faith and trust she walks quickly in the way as soon as she learns of it, being in this way a rebuke to many in the home land, who have lived all their days in the gospel light with a careless heart. Last week we told her about prayer, of offering our thanks to the great God in heaven, and asking him for forgiveness and mercies. When she came back again she said she had been praying, going out of doors and kneeling and bowing three times to the great One in the heavens. We then asked her not to go through that form as they do to their idols, but to kneel down and repeat her thanks and express her desires to God. She is now learning from time to time the words in the simple prayer which Dr. Lord had written on the last page of his tract. Thus the dispensing room for a little eason becomes a school-room, while she carefully repeats over and over again the words from our lips.

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. Touching her on the shoulder and calling her, she received no answer; then the child quickly fled to another room crying, "grandma is dead, she does not answer; grandma is dead!" Thus the strangeness of prayer in this heathen home alarmed the whole household.

She is extremely anxious to come to the preaching on the Sabbath, but as the grand child must work, I send the office boy to bring her and take her home again.

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 the Sabbath, that she may have the oppor tunity of remaining and enjoying the afternoon services as well as those in the morn

This is a true missionary spirit on their part, and pleasing to see; and according as these women have the blessings of the gos pel 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.

"I AM old and my heart is thick," said a Chinese woman; "I have no memory. I can only remember two things, that God is my Father in heaven, and that his Son Jesus died on the cross for my sins."

DR. BRUCE writes, "The only evangelistic work worth talking of which has been done for the Moslems of Persia and Babylonia, has been done by the colporteurs of the British and Foreign Bible Society."

It almost breaks my heart whenever I si dowmamong Chinese women for a mind-to mind talk. Their lives are so full of woe and the prospect of alleviation is so distant -Miss Adele M. Fielde.

In some districts in China persecution runs riot. A woman had her fuel stolen. was beaten and maltreated in various ways. A young man had his land taken from him by heathen uncles, and could get no redress

Woman's Work.

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

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

ONLY ONE TALENT.

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

Oh, what am I, that you should wait Thus at my humble door, For how can I, e'en though you die, Divide my scanty store?

My nights are full of anxious care, My days are hard with toil. Riches or treasure have I none,

Except my pot of oil.

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. Your griefs I know, your bitter wrongs Cause my quick blood to boil; But I have naught to save or share Except my pot of oil.

How shall my own lamp shine? I watch it closely day by day, Lest it should change or spoil. Why will your eyes demand of me My precious pot of oil? And yet-it was bestowed on me; Perchance, if I should give,

It came to me from One who felt

Your woes as well as mine;

But if I pour it out for you

I too might read the mystery That bids us die to live; I too might find some sunny spot 'Mid all this grief and moil, If I should fill your empty jars, And drain my pot of oil. 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. Long as it lasts! It does not stay! The longer that I toil To empty it, the fuller grows
My flowing pot of oil.

"Pour" was the word the Master spake. "Till every jar o'erflows; The treasure that is hidden wastes, He gains, who all bestows. Long as an empty vessel waits, Fear not! thyself despoil. Enough for thee, enough for all Is in thy pot of oil.

-M. E. Anderson.

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 3,428 pupils; 1,227 from Christian homes; 1,600 the message of God should have been withfrom heathen homes; 480 are Christians, and 146 baptisms during the year. The Society supports fifty three lady missionaries.

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?" On their arrival they found the stone rolled away. The divine energy may always be trusted to remove all difficulties in the way of honoring the Saviour by blessing suffering humanity.

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 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. She has five little children, and two of them down sick, and has neither fire nor food. I thought I would just step around and look into the case."

"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 singingschool. But never mind, you need not stop the women alone, and then she saw their 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 babes, who, in their warm cribs, with a glow of health upon their cheeks, showed that they knew nothing of cold or pinching want. With a thankful spirit she thought of her bles-ings, as she sat down to her little pile of mending. Very busily and quietly she worked, puzzling all the time over what her husband could have meant by starting a singing school. A singing school and the girls to try: "Sometimes I fight battles widow how queer! What possible connec with the devil. This morning early I passed tion could they have?

from the officer, because he was a Christian. | thought, and said to herself: "I wont bother A boy lost his affianced, who had been sup- myself with it any more. He will tell me that piece of business, alone, and in the end

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!" And she laughed merily at her lucky guess. Taking up her work again, she stitched away with a happy smile on her face as she thought over and over again her husband's words, and followed him in his kind ministrations. By-and-by two shining tears dropped down, tears of pure joy, drawn from the deep wells of her love for her husband, of whom she thought she never felt so fond before. At the first sound of footsteps, she sprang to open the

"Oh, John! did you start the singing.

"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. 29: 13. "What a precious work John! Pure religion and un. defiled is to visit the fatherless and widows in their affliction. My own heart has been singing for joy all the evening because of your work, and I do not mean to let you do

THE YEAR OF OUR LORD.

wonderful music."—Selected.

it alone, I want to draw out some of its

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. He says:

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. About that step there was nothing to call forth any remark from the Indians. Next came the name of the month. That elicited some smiles, but no questions. Then was added the day of the month, which also caused some interest, but no surprise. When, however, I added 1860 for the year, immediately the Indians inquired what did those figures mean, and why was the year so named? For a moment I was stunned at the answer which the question called for. Never before had I realized the startling meaning of those figures in connection with the gospel, and how severely they witnessed against the Christian

The Indians seemed at once to seize with awe the information I offered on the subject, and their looks but too plainly indicated both reproach and astonishment that held from them so long.—The Pansy.

SHUN 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 forgoing list of religious (?) entertainments. Editorial, Faithful Witness, Toronto, Can-

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. One day, ninety-five men came and no women. 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 sad faces, for they could not show themselves before men. They came to the hospital, but would never have gone to the church. When they heard the story of Jesus and his wife turned to the fireside and her sleeping 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 through one piece of business, and I only At last she grew tired of the puzzling lacked a little of not gaining the victory. sought out a place where I could scrutinize "Remember the Sabbath-day, to dix days shalt thou labor, and do all the seventh day is the Sabbath of the

Sabbath Befo

WHO MADE THE SABBI

"And on the seventh day G work which he had made; and the seventh day from all his w had made. And God blessed day, and sanctified it: because had rested from all his wor created and made." Gen. 2: invulnerable arguments susta bath of the Lord are represe colossal structure is erected b the puny evidence supporting "Ohristian Sabbath," the c appears strikes the candid convicting power. Those wh however, in their adoration of to maintain the equipoise of 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 o a yoke of bondage and aga when Jesus came, whose work the oppressed, he nailed it to gave us instead the first day o the Sabbath, specifically his, marvelous work of his resurre dead. Sunday is therefore se "Lord's day" or "Christian

This all sounds very fine, a 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, i

First, we ask, where does t spiration state that the Sabba It was made hundreds of year 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 Sabba thereof. I bless and sanctify the Sabbath of the gospe Eagerly have such allusions been sought for in the sacred by the theological advocat sabbatizing; but, alasi their Allusions to such a dogma only in the forged manuscrip archives of apostasy.

The seventh day is not the Father slope, but also of himself speaks in harmany also of the Sabbath." Mark associated with the Father i creation. God "created all Christ" (Eph. 3: 9), "who the invisible God, the fir creature: for by him were al that are in heaven, and t visible and invisible, whether or dominions, or principalit Col 1 15, 16. "In the be Wood, and the Word was wi Water Was God. The with God. All the said without him w

Numerous other passages showing clearly that Chri engaged in the work of crea to perform this work through tality of his Son, "He [Go was done; he [God] com stood fast." Psa. 33: 9; anything could be made, pl devised in regard to its form Father did not mature alon associated with his Father evidently was consulted, and the plan of the work in is evident from the fact the about to be created, the with the Son. He says, " in our image." He does no man, but "let us." Not counseled in regard to the but also concerning his for he shall be patterned. It that they counseled in reg creation's work; and it is] all the rest. They first shape, size, etc., of the ear orbit in our solar system. the Father bids the Son of the plans matured. Then chilect superintends the u the marth is a part, watchi is consummation of his The six days the stupen

therein continue
shold this marvelo
They give in
ment and adorate
joy Job 38: 7.
Lation of this wo
man. Rorth
mates a being
this Maker,
low of fin. Doe
hings and oreas
teed. And of
his work wate
And the

work of creating

therein continue

she exclaimed, "can that be what nt? The widow's heart singing for Youldn't that be a singing school? be; it is just like John. How funny hould find it out!" And she laughed at her lucky guess. Taking up her gain, she stitched away with a happy n her face as she thought over and ain her husband's words, and followed his kind ministrations. By-and-by ining tears dropped down, tears of y, drawn from the deep wells of her r her husband, of whom she thought er felt so fond before. At the first of footsteps, she sprang to open the

, John! did you start the singing.

reckon I did," said the husband, as soon ould loosen his wrappings; but I want hunt up some flannels and things, to eep it up."

n, yes; I will, I know now what you I have thought it all over. Making idow's heart sing for joy is your g-school." Gal. 29: 13. "What a us work John! Pure religion and unis to visit the fatherless and widows ir affliction. My own heart has been g for joy all the evening because of ork, and I do not mean to let you do ne, I want to draw out some of its rful music."—Selected.

THE YEAR OF OUR LORD,

following incident which occurred, as e seen, many years ago, has lately been hed, and is from the experience of Juncan, a well-known missionary to the ns of British Columbia. He says: was teaching the Indians to write letand, as a matter of course, began at the of the place at which the letter was sed to be written. About that step was nothing to call forth any remark the Indians. Next came the name of conth. That elicited some smiles, but lestions. Then was added the day of onth, which also caused some interest, o surprise. When, however, I added for the year, immediately the Indians red what did those figures mean, and was the year so named? For a moment stunned at the answer which the ion called for. Never before had I ed the startling meaning of those figin connection with the gospel, and how ely they witnessed against the Christian

ne Indians seemed at once to seize awe the information I offered on the ct, and their looks but too plainly ined both reproach and astonishment that from them so long.—The Paner.

SHUN THE ROCK.

s took pains to note in our exchanges ig the past few months the reference to entertainments given under church ces, and ostensibly for the purpose of sing money," either to "pay the pasto "send the gospel abroad." to "renthe house of God," or "furnish the nage," etc., and we find that while the e alphabet has been pressed into service, lible has not been seriously interfered Here is a list we culled: Art Social, m Brigade Social, Cream and Cake I, Donkey Social, Easter Social (?), well Social, Garden Social, Harvest e Social, Ice Cream Social, Jug Social, ing Social, Lawn Social, Missionary l, Necktie Social, Old Folk's Social. Social, Quarterly Social, Raspherry l, Spelling Social, Thanksgiving Social, n Social, Variety Social, White Social, tide Social. It will be noticed that nly letters unused are X and Z. To y these we suggest some progressive a arrange for Xcentric Social and leave it for whoever may feel led to get Zany Social. The latter might approly embrace all the features of the forlist of religious (?) entertainments. rial, Faithful Witness, Toronto, Can-

s. Isabella Davis, who labored with ite husband, a medical missionary in y, gives an intensely interesting acof their experiences. She tells how ad gathered together in a hospital ng a large company of men, but at uled to get any women there. One inety five men came and no women. ad prayed much for the women to and felt discouraged; but soon one n came and crept to her side on her and then another, until nearly one ed were present. Afterward she met men alone, and then she saw their es, for they could not show themselves men. They came to the hospital, ould never have gone to the church. they heard the story of Jesus and his and that there was pardon for their nd healing for their bodies. they were vercome, and said, "Is it true that d for woman?"

is the way a Peking school-girl good k to conquer the enemy of her soul. ld not be a bad plan for American try: "Sometimes I fight battles ne devil. This morning carly I passed hone piece of business, and Louly a little of not gaining the victory out a place where I could sorrecture see of business, alone, and in the and Liput peer to gain the waters. The court of the court of

Sabbath Beform.

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

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. As the invulnerable arguments sustaining the Sab. hath of the Lord are represented, and its colossal structure is erected by the side of the puny evidence supporting Sunday as the "Christian Sabbath," the contrast which appears strikes the candid observer with convicting power. Those who still persist. however, in their adoration of the day, seek to maintain the equipoise of their Sunday. Sabbath by resorting to numerous devices. Its emaciated form is wrapped in many gossamer garments. They tell us that the Sabbath is Jewish; made by God, without anv act of the Son, and given to them until the crucifixion; and that its observance was a voke of bondage and against us. But when Jesus came, whose work was to relieve the oppressed, he nailed it to the cross, and gave us instead the first day of the week as the Sabbath, specifically his, made by the marvelous work of his resurrection from the dead. Sunday is therefore set forth as the "Lord's day" or "Christian Sabbath."

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, for sooth, 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." Mark 2: 27. Again, when and where did Jesus say, give ear, ye inhabitants of earth, I, the only begotten Son of God, abrogate the seventh day as the Sabbath, and in place thereof, I bless and sanctify the first day as the Sabbath of the gospel dispensation? Eagerly have such allusions and inferences been sought for in the sacred oracle of truth, by the theological advocates of Sunday. sabbatizing; but, alas! their search is futile. Allusions to such a dogma can be found only in the forged manuscripts dug from the archives of apostasy.

The seventh day is not the Sabbath of the Father alone, but also of the Son. - Jesus himself speaks in harmony with this when he says. "Therefore the Son of man is Lord also of the Sabbath." Mark 2: 28. He was associated with the Father in the work of creation. God "created all things by Jesus Christ" (Eph. 3: 9), "who is the image of the invisible God, the first born of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers: all things were created by him, and for him. Col. 1: 15, 16. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made." John 1: 1-3.

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." Psa. 33: 9; 148: 5. Before anything could be made, plans must first be devised in regard to its formation. These the Father did not mature alone. As Jesus was associated with his Father in the work, he evidently was consulted, and helped develop the plan of the work in every part. This is evident from the fact that when man was about to be created, the Father counseled with the Son. He says, "Let us make man in our image." He does not say I will make man, but "let us." Not only is the Son counseled in regard to the making of man, but also concerning his form, and after what he shall be patterned. It is plain to be seen that they counseled in regard to this part of creation's work; and it is just so in regard to all the rest. They first determined the shape, size, etc., of the earth, and fixed its orbit in our solar system. This being settled, the Father bids the Son carry into operation the plans matured. Then the mighty Architect superintends the universe, of which the earth is a part, watching in every detail

the consummation of his decrees. 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

Not only until the close of all things earthly | tics of the men who laid the foundation of or Sir Humphrey Davy, the world could af- listening to her story. "My husband had creation, simply the execution of a plan devised together. The infinitude of the Godhead foresaw the need of such an institution, and in consequence thereof it was made. The Sabbath is something "made" (Mark 2: 27); therefore the co-operation of Christ was necessary; for "without him was not anything made that was made." Again we ask, Who made the Sabbath? The answer is apparent: The Father and his only begot ten Son. Truly the Son of man is "Lord also of the Sabbath."

Says Jesus, "I and my Father are one." of each are precisely the same. God's will Carlisle; Rutger's Female College, New how disease can be cured and how life can be wailed out in a voice that haunts me now; is expressed in his law (Rom. 2:18), as York; Ingham University, Leroy. N. Y.; prolonged. They have widened our horizon spoken amid the grandeur of Sinai, and Princton College; Columbia College, New and increased the sum total of our happiness. written by his own finger on the agate of the York; Cornell University, Ithaca, N. Y.; 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 Several amendments to the constitution, work of creation. Ezek. 20: 12. So does changing the name to the College Associathe law dishonors God. Rom. 2: 23. It dishonors the Son also: for the Father judgeth no man, but hath committed all judgment unto the Son: that all men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him." John 5:22, 23. That which honors the Father honors the Son, and vice versa; and God plainly declares that those who call the Sabbath a delight, do honor him. Isa.

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. Such a wicked position is of itself sufficiently hideous to be discarded by all Christians. Rome with malicious intent, has put forth her bloody hands, and thought to do this vilwhy are men forced to this unreasonable porendering obedience to a law which is "holy, just, and good." Sunday is not the Sabbath. Any such claim is a veritable caricature. Its so-called sacredness is a rag dentitude of her power, became drunk with the blood of the martyrs. It is a day dedicated anciently by the heathen, to the worship of the sun; and as such it fell heir to such dignified titles as the "venerable day of the sun," "wild solar day of all pagan times," etc. Neither Jesus nor any apostle ever kept it, or commanded its observance. The first law extant demanding its observance came from a pagan emperor, and was afterward made imperative by the mandates of the Roman pontiff.

In all candor we ask, Why not discard this pago-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 title of the law to fail." It is the basis of the government of God. The great original lies in the heavenly sanctuary, where the puny arm of man can never reach it. How vain for erring, finite mortals to endeavor to chisel with human philosophy an iota from God's Ten Words! Verily their reward will be according to their works. Rev. 22: 12.-

Education.

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

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. The following is a fair specimen of Dr. Patton's address: "Measured by the years of our sister University of Bologna, which has just celebrated her 800th anniversary, we are not old. We remember that Oxford and Cambridge date from the twelfth century, that St. Andrews was founded in 1411, that it is 300 years since Rolloch presided over the University of Edinburgh, and that it becomes us to take a modest place beside our fair American sister who celebrated her own 250th anniversary only eighteen months ago. But after all, age is a relative thing. And when a national institution antedates the national life, it has a fair claim to consideration amazed. They give utterance to their on the ground of age. We have a royal charastonishment and adoration in a triumphant ter; we had a Colonial history; the sign shout of joy. Job 38:7. As the crowning manual of Princeton's President is on Americonsummation of this work, stands the creation of man. Forth from their plastic graduate helped to make America's Constitution. By burning word and battle scar likeness of his Maker. and untarnished by she has won the right to be heard through world. the pollution of sin. Dominion is given him the years to come in all that affects the over all things, and creation's mighty work highest interest of charch and state. Inde-18 completed. "And on the seventh day pendent of both, the back true to both God ended his work which he had made." and she will be take to her founders and de-He rests, blesses, and hallows the seventh serves to be deserved to the transfer whenev-day. Together they work, and together they er she parts with the seventh rest, and perfect the recessary to make holy the seventh day for all subsequent time, and love of God some

will it remain the Sabbath, but through the this institution, and I feel to day that in ford, if it had them, to give a hundred Cali- been drinking deeply. I had not seen him never-ending cycles of eternity. Isa. 66: 22, both regards the labors of men like Davies 23. The resting, blessing, and sanctifying and Witherspoon have left a heritage of obof the Sabbath was, like the other work of ligation 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 Vassar College, New York; Rutger's College, of New Brunswick, N. J., and Johns Hopkins University, of Baltimore, Md.

the Son. Matt. 24: 20; 19: 17. Breaking tion 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. Prof. William P. Holcomb, Ph. D. of Swarthmore College, read a paper on "The place of History in a College Course." The paper was discussed at length, as was also the report of the committee on uniformity of requirements for admission to college.

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. There were priests who did not know the meaning of the words they recited in public worship. There were bishops who did not know the alphabet. lainous work; but the Saviour never! And | Charlemagne sought to fit his people to rule the world as the Romans did before them. sition? Evidently for no other reason than There is a story told of two Scotsmen who to seek a subterfuge enabling them to escape came to the capital of the Empire and went through the streets calling out: "If any man wants knowledge let him come to us and get it; for we have it to sell. The people thought them mad. The Emperor heard of them torn from the purple garment of the and sent for them, and asked them if they "mother of harlots," who, when in the really had knowledge to sell, and what they asked for it. They replied that they had. and that its price was a place to teach it in, pupils to teach it, and needful food and raiment. Charlemagne accepted their services Museum Cadog Fund 100 00 and opened a school in the palece. Theological Library 80 00 and opened a school is the pelece.

The work did not dop 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. William the Silent founded Leyden University in gratitude for the deliverance of that city from the seige. The dykes were cut and the sea drew back the legions of Alva and the city was saved from the fate of Antwerp. In this University such eminent men as Gro tius, Descartes, Scaliger Boerhaave, Arminins and Gomar were either pupils or teachers. When Napoleon overran Prussia and crushed the spirite of the people, the king founded the University of Berlin to raise the

hopes of the people.

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. Harvard was founded in 1638; William and Mary in 1692; Yale in 1701; Princeton in 1746; the University of Pennsylvania in 1753; Columbia in 1754. There are 370 colleges and universities in the United States, with 4,644 teachers and 65,522 students. Their grounds and buildings are worth \$46,339,301; their productive funds amount to \$50,881, 894; the receipts from thition fees to \$2,105, 565; the state appropriations to \$784,272 the aggregate scholarship fund to \$2,281,179. Princely gifts are being constantly received. Thus, in eighteen months, ending June 30, 1884, the gifts received amounted to \$11,-

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. Yale has \$1,264,-051 in productive funds and an income of \$158,589. Cornell has \$3,587,081 in productive funds and an income of \$203,957. Johns Hopkins has \$3,000,000 in productive funds and an income of \$233,541. Columbia has \$4,680,590 in productive funds, and an income of \$240,496. Liehigh has \$1,900,000 in night—'bleached by sorrow,' as Marie An productive funds, and an income of \$151,000. to nette said of her hair. I am not forty living and the dead. I believe in the saving Schools thus endowed can command the ablest years old, yet the snows of seventy rest upon and keeping power of the Holy Chost; that teachers. They can secure the best apparatus. my head; and upon my heart—ah! I can- the whole Catholic Church should unite to They attract students from all parts of the not begin to count the winters resting assault and overthrow this awful traffic in

The amount of money put into these insti- her voice. tutions of learning shows better than anything else the esteem in which higher educa-

pay for all the perils of the Mayflower."

The value of the services rendered human. States and Maryland, several promising to are learning daily. They have made all nasend representatives to the meeting. The tions their beneficiaries. They have studied John 10: 30. The will, purpose, and desires colleges heard from were Dickinson College, every part of the body; they have discovered They are training the men who will fill all the professions, make the laws, write the books, teach the schools, and shape the destiny of the race. It is of the utmost importance that they should have all the facilities necessary for the efficient performance of their proper duties.—Christian Standard.

ABFRED UNIVERSITY.

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

REVENUE AND EXPENDITURE ACCOUNT.

Revenue.		
Cash in Bank, last report	. \$1,204	09
Cash on hand, ""	100	
Tuition	. 1,549	
Interest	454	
Indebtedness Notes		
Real Estate Sale	500	00
A. B. Kenyon, Treas., Alumni Ass'n	60	00
E. R. Pope, Treas, S. D. B. M. Fund	800	00
State, Teachers' Class	156	
Rentals Tuitioa Notes		
THEOREM MOTOR	89	งฮ
	\$12,917	45
77 911	4,0-1	

* Trivior 210 000 111111111111111111111111111111		00
	\$12,917	<u>45</u>
Expenditure.		
Reduction of Indebtedness, Notes	\$7,457	55
Salaries	3,160	
Chemicals	. 81	
Library and Apparatus	. 52	
Furniture.	2	
Young men preparing for the Ministry	150	00
Incidentals	27	92
Tuition repaid, account Teachers' Class	3	
" " Sickness	14	00.
Fuel	402	1
Janitors	141	53
Interest	94	
Slate roof for Ladies' Hall	455	
Repairs	19	:
Repairs	164	
Cash in Bank:		-
and the control of th		
Acct. Chair Pastoral Theology. \$ 48 00		

Mechanical Lib. and Ap. Fund.. 121 54 Less temporary Loan to General

112 71- 740 62 WILL H. CRANDALL, Treasurer. Examined and compared with vouchers and found

E. S. BLISS, A. B. KENYON, Aud. Board.

Memperance.

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

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."

We all turned and looked at Her. She was a wan women, with dark, and eyes, and white hair, placed smoothly over a brow that denoted intellect.

"When I married a drunkard, I reached the some of misery," she continued. "I was young, and oh, so happy ! I married the man I loved, and who professed to love me. ly the iron enters the soul of a woman when she loves, and is allied to a drunkard, whether father, husband, brother or son. Girls, believe me when I tell you that to marry a drunkard, to love a drunkard is the crown waters, and know. I have gained that fearful knowledge at the expense, of happiness, sanity, almost life itself. Do you wonder

"My husband was a professional man. His calling took him from home frequently

fornias, and pay them down. One such man for two days. He had kept away from his as Whitney is worth more than all the com- home. One night I was seated beside my mon schools of New England ever cost. If sick boy; the two little girls were in bed in the the mere doctrine of chance would turn up one such Christian patriot and statesman as John Quincy Adams, once in a hundred years, it would reward all the bravery and 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 ity by these great schools is incalculable. felt that my little girls were in danger. I Men in them are seeking for all truth. They arose and went to the room. The door was presidents of colleges in the Middle States are exploring in every direction. They are locked. I knocked on it frantically, but no favoring the movement to make the Associa. searching for the laws of nature. They are answer came. I seemed to be endowed with tion include the colleges in the Middle disseminating what they know and what they super-human strength, and, throwing myself with all my force against the door, the lock gave way, and the door flew open. Oh, the sight! the terrible sight!" she and she covered her face with her hands, and when she removed them, it was whiter and sadder than ever

> "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 knile 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."

She ceased! Our eyes were rivited upon her wan face, and some of the women present sobbed aloud, while there was scarcely a dry eye in that temperance meeting. So much sorrow, we thought, and through no fault of her own. We saw that she had not done speaking, and was only waiting to subdue her emotion to resume her story.

"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 wy grave; and as I, his loving mother, stood and sew the sod heaped over him. I said.
Thank God | I'd rather see him there
than have him live a drawlerd; and I turned unto my desolate home a childless womanone on whom the hand of God had rested "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 posseses 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 Americanever marry a drunkard !

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

"THE ABSTAINTE'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 Orged:" Believe He was a drunkard, and I knew it-knew it, that the domon of strong drink is the giganbut did not understand it. There is not a tic foe of God and man; that it ruins man young girl in this building that does under- alike for happiness on earth and blessedness stand it, unless she has a drunkard in her in heaven; and that two-thirds of all the family; then, perhaps, she knows how deep- pauperism, crime and woe of earth may be traced to him as his progeny; that he was conceived of Satan, born of the degraved appetites of men, and inflicts only suffering upon his victim; that under his rule reason is crucified, love dies and conscience is of all misery. I have gone through the deep buried; that man descends into a hell even upon earth, and has no resurrection for his manhood nor redemption for his enslayed soul but in the power of God; that no drunkmy hair is white? It turned white in a ard can enter the kingdom of God nor abide his presence who shall come to judge the there," she said with unutterable pathos 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, progrestion is held. The American people love at night, and when he returned, he returned sive prohibition for the community, and money as much as any people. At the same drunk. Gradually be gave way to temptatime they do not heritage to invest millions the day, usually was revely sober. I had two lovely little first the boy. Here from the slavery of sin and thrill us with the property sober in deep silence 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., Mission

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.

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

"Toiling—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. he most graciously calls every one of us, ignorant of it.

considered and settled. Let us all come to do, to plan wisely and to perform efficiently. | limit of our ability.

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 | Brooklyn, is not in perfect harmony over the will be glad to learn that his health is much improved. Regarding his reception at his late Rev. Mr. Beecher, as pastor of that home and his work, he shall speak for him- church. An exchange remarks that the prinself next week. His address for the present | cipal cause for dissatisfaction appears to be is: J. P. Landow, Post Restante, Dorno that Dr. Abbott is not Mr. Beecher, and Viatro, Bucowino, Oesterzeich.

UNDER date of July 10th, Rev. E. M. Dunn, pastor of the Milton (Wis.) Seventhday 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 was done, and the place which he filled in the an opportune Hebrew paper shedding light, Redeemer, who has brought eternal salva under the blessing of God I have not been world was closed forever. Dr. Abbott is caprevented by illness from filling a single appointment for preaching, either here or else- in the world, for which he is fitted by nature,

1888, and very many of our subscribers have well, it seems to us, to devoutly thank God as yet failed to pay their subscriptions for for the Beecher pastorate, if they feel so in this year. (Some, we are sorry to say, are clined, and then, since that is forever past. what all must know, that we cannot do cess of that. 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 staved," 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 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.

fair proportion, out of the vast multitudes gusting. in such a city, of those who are thus afflicted,

tions, or the indulgence of beastly appetites | man who is capable of filling a very large | Lord prophesied the redemption of the world | may be with thee! He will greatly sanctify which is making such wrecks of the lives of place, but it must be Dr. Abbott's place, and by the Son of man, the Branch of the Lord, the Eduth to sayings, arguments, and show. men almost before they reach its fair mid- not Mr. Beecher's. Whether it is a larger whom God strengthened for himself. This ing knowledge, how the words of the Lord day? We do not know. God sees and pities the men whose false conceptions of Mr. Beecher, is not at all the question. Have every seeker after wisdom. Only now she dom of Christ is in the world, and what has the pleasures and uses of life bring them to turn all hearts to himself as the only source of life and perfect joy; and may he help his children everywhere to be the evangels of mercy to the sinning and the suffering.

knowledge of certain things and events, ways of dealing with his children are not so tical purposes, and it will not harm him. arbitrary as that would indicate. The limitations of our knowledge are not to be found in any arbitrary decree of the Almighty, but ed by us were it not the pleasure of the stir us to individual consecration and indi-Creator to withhold it. It is evidently the vidual effort that our place in the world may Behold what manner of love the Father designs of the Infinite that his creatures be filled full, and that our work may be nobly Blessed be the name of the Lord from everhath bestowed upon us that we should be should attain to all knowledge possible to done. called the sons of God." Up to that love | the finite; any other design would be inconsistent with the nature of a wise and just and the fault is all our own if we remain | creator and ruler. That Moses was not allowed to look upon the face of God was because he could not. The finite cannot THE fast approaching Anniversaries of our | behold the Infinite, as the human eye canpeople, with the First Brookfield Church, will | not look upon the blazing noonday sun. bring to us many important questions to be | Let us not think of God as circumscribing our knowledge by arbitrary limitations, but them prepared, by much prayer and by a as designing that we should go on attaining perfect consecration of heart and life to the more and more knowledge of his works and work which the Lord graciously gives us to ways, and even of himself, to the extreme

THOU, THYSELF.

It is reported that Plymouth Church, choice of Dr. Abbott as the successor of the 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, pable of filling a large and important place by the grace of God, and by the use he has

us all. We need to feel individual responsitines in the armor of Saul, because he had into the wilderness to worship, that wily He was but a shepherd lad. He might, in- | ing to the joy in harvest, as I saw it to be man of the world finally consented, adding, deed, play soldier with the sword and helmet the first fruits before the harvest. Great "Only let your flocks and your herds be of another, but he could not fight with any thing but the stone and the shepherd's sling. 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, God. Hear it: "Our cattle shall go out and by doing the Lord's work in the way for learn is to be himself. He may study modsame ground before him; but he must make the joy of my soul. these things instruments by which his own true manhood shall be wrought up to its fullest capacity for useful service, else it will be In a few minutes' walk up Broadway, in to him only the loose-fitting armor of some the city of New York, the other day, we other man, and in the end prove the instru- living God in the camp of the Jews. Thou met at least a dozen men of middle age who ment of his defeat. A true disciple, an hum. hast brought the light of truth to the darkshowed unmistakable signs of paralysis in | ble learner at the feet of the great and good, | ened dwellings of the sons of Israel, who as some of its forms and stages. We could not is a noble sight; an imitator of other men's sojourners therein did not see light that at help asking ourselves if this could be a thoughts and methods is an object most dis-

and if so what can be the cause and what called to the pulpit of that church a noble lauguage in which the Lord spoke to our horse, "Why do they reject him? Why do us and upon our children!" My heart 18

of business, or the excess of social dissipa | ure, of pious soul, of large experience, a | the days of old, in which the seers of the | Therefore how shall I advise thee that God 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 EXPRESSION is often given to the thought | never thought of doing this or that? But that God withholds from his children the the wise minister will never lay such things and that he does this for their good. God's it will be near enough to his heart for all prac-

are in our own constitution. To be sure place and not another's. Paul's exhortation author of the limitations of our knowledge; "Study to show thyself approved unto God, but that is quite another thing from with- a workman that needeth not to be ashamed." holding knowledge from us, which implies And the thought that every one of us shall that the thing withheld might be apprehend- give an account of himself to God, should

Communications.

TO THE "EDUTH LE ISBAEL."

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

To the Editor of the SABBATH RECORDER. Dear Brother, -A few weeks since the Rev. L H 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.

Herewith I send you the letter, which cannot fail 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 wineyard 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 makers have cast up, and to make them see secret chamber. At the time that I heard how they have smitten the Lord's Christ and Mr. Beecher filled a place which no one else thy voice—the voice of one calling—walking have done evil to his prophets, and that can fill, consequently, when he died, his work in the garden, even the Hebrew language, its testimony was to witness to the law, and to all the treasuries of the truth, to prove to sin; and that he was wounded for our transthe man of Israel his error, and to show to the son of Jacob that he is a wanmade of the opportunities which God has derer; in that he has broken the covenant WE have already passed the middle of given him. The Plymouth people would do 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 comone, two, three, or more years in arrears.) choose an Abbott pastorate and, by the help ing, and I had watched in my watch-tower; To all who are in our debt we would say, of God, do all in their power to make a suc- when he comes I shall enjoy him as honey to my mouth. I said: Oh! that mine eyes There is, in these reflections, a lesson for | might see an opportune paper like this ap pear, with its leadings among the brethren bility, which we can never fully do until we of Israel, showing them the way that leads realize that the place we are filling is our own to the house of God, to be a faithful enquirer and not that of another. David would not go with God and with his holy Christ till he shall forth to fight the champion of the Philis- return and heal them! And now when this number reached me, I was satisfied, leaping not proved it. He was not familiar with it. for joy and singing; I rejoiced in it accordwords are struggling within me, but on my tongue is no speech to describe to thee the In other words, he could not fill the place of 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 which he was best fitted. So is it always. hand is great to thee, in pining are the lips; One of the first lessons for any young man to truly thou art able to clothe thy thoughts in very high interpretations; yet so often hast els, and learn many a useful lesson from the thou labored in vain, if ever thou hast tried experiences of those who have gone over the to describe upon the page with pen of man but only by deceit do they find bread to eat the proud ones have put before thee, which

our people in this thy work:

(a) Thou hast scattered the light of the knowledge of the Lord and the truth of the shined. "The light shineth in darkness, and the darkness comprehended it not."

the end of it all? Is it the press and worry Christian minister, a man of liberal cult. fathers and to his servants the prophets in they not believe?" It is as silence to them. sick within me because thou hast smitten

place or a smaller place than that filled by language is one which lifts up the soul of are with reference to Christ, what the kingwe not known cases in our own denomina- has gone down wonderfully; those who once made the Lord strong to send forth his such swift destruction. May he speedily tional history in which these truths have had loved her have changed to her enemies, and Christ as an offering for the sins of men; for her lovers have given her a stubborn should- all the words of the prophets are precious. er. But thou hast broken through in all bearing twins like the twins of the gazelle tostrength, 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 to heart; if he slip them into his vest-pocket | 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. What is true of the minister is true of all | Stones of stumbling and rocks of offense classes of Christian workers. God has for stood in thy way, which thou hast removed every one of us a place to fill, but it is our for thyself, till the God of thy fathers, in whom thou has put thy confidence, has been God constituted us, and in that way is the to I imothy will exactly fit every one of us: 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. lasting 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 sleer (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 Jesus Christ is the Redeemer, the righteous tion, and has redeemed the world from its gressions, was bruised for our iniquities, and with his stripes we are healed from our wound, the human wound, the wound of people, who are very precious to thee. And sin, which lies at our door from the day of upon the altar of love to them thou hast our birth; and to us is its desire, but by the offered this great thing, thy life. As often the hand of our Christ we shall rule over it. as I speak to our people my bowels are made 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 cry, shouting with a loud voice: "Behold Israel, who are rejecting our Christ without wisdom. Why? Verily because they say of the land thou shalt not reckon thyself." 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 name from under the sun; even in America, hedged about is the service of Christ. Yes | the new world, the land of the free, they the earth is ready to bring forth those who call the "Sheeny!" Why is this? Hath speak in the days of Christ; and they are not | not the vengeance of the Lord of hosts done urged to work in the sweat of their faces, and clothes to wear, and as one silent con-For thou hast done two good things for cerning false revelations, there is none to causing thee to wander to Sheol beneath? deliver them; they are like wanderers. Thy | The Scriptures, the Word of the Lord, have words which are words of instruction serve caused them to rise up against thee in the only for a jest to them. For they say: "Is utterance of falsehood and seductions, to not this always the way of the Christians, to remove thee far from the Christ of the God say that Jesus is the Christ? and surely a of Abraham. These have sinned and thou man of this spirit is mad; he is a fool, prophe- shalt bear their sin. These have eaten sour sying like all the nations which surround us." grapes, and thy teeth are blunted. Oh! my But indeed it is a fact established long ago | people! my people! when wilt thou consider! that the Jews ask after a sign. And so thou The blood of Jesus Christ is upon thee be-As we believe, the Plymouth people have (b) Thou hast exalted the horn of the holy dost nothing if thou cry till thy throat is cause thy fathers cried: "His blood be upon

gether with the generation of Jesus Christ and his life. It is for thee to divide up all Scripture from Bereshith 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 thon 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 knowl. edge 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. Yes, 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 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 con tempt, 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 889, "Depart from us-unclean." They have called after thee with a loud voice, a loud thou art a stranger, and among the natives Mighty anger follows after thee without restraint; strong oppression conspires a conspiracy against thee, to destroy thy very this, when thou wentest in the way which is only to the glory of the nether world, the Son of man Behold I am of thy evil position. With oper wilt not see, for they have tied eyes. The Lord God, I pray, upon thy people and thy heritage appointed time of grace is con me, I pray thee, esteemed and h for what little I have extended For when I speak of my people refrain from lamenting over the tion in the guilt of their wise n

It is now late at night and t wasting away, because I am as ing with my pen in my hand! me to rest in its bosom, thus my work to morrow. Therefore letter with this: Receive, I p blessing; and it comes from my the Lord he with thee, to bl sanctify thee, prosper and be with the word of truth; and m peace be with thee always, a honors, and esteems thee, who Thy brother in Christ,

FROM WEST TO BA

Hardly that either; for Kans West, but is the geographical o

in fact, becoming head and c other respects. Better call i Center to Circumference;" state, in turn, bathes her feet surf.

Eastern Kansas had behave for two weeks preceding July abundance of rain had calme made the crop prospect deci that, with the promise of a fruit, oats and wheat, grass average "Kansan" walked step, and smiled with genuin

Our route to Chicago was great Santa Fe R. R. line, th recently been completed from Chicago. Thus they have a from Chicago to California, tined to be one of the grea nental railways of the coun line is carrying a large amo which, in connection with the bed, often causes tedious de senger traffic. It would, h cult to find a handsomer train vestibule train between Chic City.

A stop over night gave u to make a brief call on twen former parish, at West H speak a few hasty words of kind remembrances of Here again the crops are the only danger is that na Indeed, one needs to ride extent of the Mississippi Vs have an adequate idea of the tent of proud America.

The 7th National Y. P. tion was held in Chicago fr 8th of July, and in this tions, and big parties, an erally, it is doubtful wheth a bigger delegate conventi or any other, than this of workers, whose motto is: the Church."

Four thousand delegates 000 in attendance upon sor held in Armory Hall; 2,00 ing at 6.30 A. M. The So seven years to more than 30 000 have been added to th membership during the pas good things was a story Alden), on "Christian En excellent, and will appe chapters in The Golden Re Prof. W. R. Harper, of Y of making systematic Bi Christian Endeavor work; ident Clarke, and Secreta by Dr. Brookes, of St. Le 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 hole crowd, that was the one. selves of H. W. Beecher England, during our war difficulty in getting the masses of people who sy South, and had only h champion of freedom an the interests and ideas of got their attention, and w that we succeeded almo stormy little crowd. Bu Bust have made. Whe Ally their little hearts

ore how shall I advise thee that God with thee! He will greatly canctify uth to sayings, arguments, and show. owledge, how the words of the Lord h 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 words of the prophets are precious. g twins like the twins of the gazelle towith 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]. w how all these words are sure, that gel of the Covenant should come and take away the iniquity of the world. at Jesus of Nazareth is the angel of venant, and that not one word has fallen ground; besides these there are the truth thou hast made sure as to his second g to judge the world in righteousness e peoples with his truth. If now thou pis, I expect thou wilt do wonderfully. will the mouth of those who speak boldinst the Lord's Christ be shut out up, eir mouth be filled with gravel-stones. reat things shall be shown for knowl. that Christianity is built upon the ation of established truth, and only ords of the living God are its line, and which proceeds from the lips of his ets its plummet. It is laid upon my as certain, that Israel will tear away vering of his eyes, and will cast false ons behind his back and turn to the

y God, and David his king. ily great men meet thee, and so there end of making great books, and of treatises there is no number, which are mark like this we have established. ave only made an attempt, which shall joy to the Hebrew paper against books hese; for there is no one to write books for God the work which the Hebrew does. For the Hebrew paper goes nd on, and draws out the heart he reader. And when joined to ure language it is pleasant to the soul reader. It is like a precious stone, during stone. Yea, I have a hope does not stand like the poor man in esert, for there are not lacking faithful rs, men upon whom is the name of the who support thee with good words. "our portion, the porof those who believe in the Christ of od of Jacob, of men upon whom is the and the name of the Lord in the lane of Eber? This is the way wherein elp of God thou art able to do great s and honorable, and to see the fruit y labor; and this shall be thy reward thee and thy work before thee, that mayest see that thou art the instrument hand of the Lord to bring the scatflock to the faithful Shepherd who has ly given up his life for them. Thou ie one who shall turn the way to our e, who are very precious to thee. And the altar of love to them thou hast d this great thing, thy life. As often peak to our people my bowels are made l and my heart within me groans. ny people! my people! how shalt thou he iniquity of thy devising and thy ering! How shalt thou be for a con-, for a spoil, for a reproach and an rence to the inhabitants of the world! d thou art a mark for the angry arrows barefoot sons of Edom. Thou hast away hither from thy land, two thouin crimson garments, and thou art nted as a stranger in the ever of the is. In the land of Edom they say, part from us—unclean." They have after thee with a loud voice, a loud houting with a loud voice: "Behold art a stranger, and among the natives land thou shalt not reckon thyself." y anger follows after thee without ret; strong oppression conspires a cony against thee, to destroy thy very from under the sun; even in America, w world, the land of the free, they e "Sheeny!" Why is this? Hath e vengeance of the Lord of hosts done then thou wentest in the way which oud ones have put before thee, which to the glory of the nether world, g thee to wander to Sheol beneath? criptures, the Word of the Lord, have them to rise up against thee in the nce of falsehood and seductions, to e thee far from the Christ of the God raham. These have sinned and thou ear their sin. These have eaten sour and thy teeth are blunted. Oh! my my people! when wilt thou consider! ood of Jesus Christ is upon thes beby fathers cried: "His blood be upon

Tpon our children!" It's heart is

refrain from lamenting over their evil posi- since the beginning of the work. tion in the guilt of their wise men in doing

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 hlessing; 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 neace be with thee always, as he blesses, honors, and esteems thee, who is

Thy brother in Christ, J. M. CARMAN.

FRUM WEST TO EAST.

Hardly that either; for Kansas in 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 ment.

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 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

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, and big parties, and big things generally, 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 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; 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

appointed time of grace is come. Forgive ward that if they heeded that counsel, probme, I pray thee, esteemed and honored one, ably half of them would never go home again. for what little I have extended in my letter. Bro. Ordway acts as sort of chief of police, For when I speak of my people, I cannot and great improvement is seen in the children

Our Chicago friends are doing a good work, and theirs is a boundless field in which It is now late at night and this letter is 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 enlight-

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 average "Kansan" walked with a lighter of the interest our readers have in the honored names standing at its head.]

> partnership with his brother Silas in shipcarried 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. employed at this time from 50 to 75 men. there was a demand for large ships, from another of the almost "lost arts." 1,200 to 1,500 tons burthen. They built 12 of these ships for one man, John A. Mc-Gaw, of New York. The clipper ships of that period were the pride of our merchants marine. Nothing more grand and majestic could be conceived than a full-rigged clipper breeze over the trackless ocean, leaden with the various products of human skill and inby American captains, officers and crew. Those were indeed glorious days in the hisof the finest ships the world has ever seen, sea and ocean on the globe.

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 by Dr. Brookes, of St. Louis; an address by built 17 steamers, both screw steamers and side wheelers. They also built a large numnow done in this country. At Wilmington, Del., and Chester and Philadelphia, Penn., in England, Scotland or France, where iron, coal and labor are cheaper than in this

give their little hearts and lives to Jesus, design and workmanship, as possible, and side, forming a cradle, in which the ship be, sanctioned by the American people. A July 8, 1888.

the Son of man Behold I am sick because not more than half of those bright-eyed little besides different parties for whom they rests. When the tide is proper height and number of Republican Members from lower of thy evil position. With open eyes thou Jews voted to do so; and then we warned built would have their special notions in re- everything in readiness, the blocks under wilt not see, for they have tied up thine them against bad habits of tongue, or feet, gard to models, etc., to which they had to the keel upon which the ship has stood dur- Republican Members from Kansas, with The Lord God, I pray, have mercy or hands, and that they should never go into cater. The model or design also had to ing all this time of building, are split out another from California, rallied boisterously upon thy people and thy heritage, for the a saloon, and we were kindly reminded after- be adapted to the kind of trade in which the and the shores on the sides removed. Her around Mr. Kelly, while the Democratic vessel would be employed. Nearly all these | whole weight comes on this cradle and her | Congressmen sat back and greatly enjoyed models that they had preserved, which represented years of patient toil and mechanical greased, she starts often before the last brethren, who generally dwell together in 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 firstclass 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 axact scale, generally, for convenience in size, § 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 shear 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 battens 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 In 1827 George Greenman went into white oak and chestnut, the keel (of white oak) is being prepared, then the stern and building at the head of Mystic River. This stern-post of the same material, also keelpartnership continued until 1835, and George sons, dead-wood, hooks, pointers, transom, continued alone one year, and then admitted etc., etc. After the ship is in frame then his brothers, Clark and Thomas, in company comes the ceiling and planking and the with him, under the firm name of George beams from side to side, on which the decks had expected from a view of the National from J. K. Andrews, Antrim, Ohio, to Eld. Greenman & Co. These three brothers are laid. These beams are secured to the Legislature. There is but little spirit in sides of the ships by heavy white oak and the proceedings of either branch, and both 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. Locust-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 The largest class ships of that day. They on the outside of the ship were caulked with built the "Silas Greenman," "William oakum (made from tarred rope or rigging). Rathbone," "E. C. Scranton" for Messrs. The process of springing and driving the Everett and Brown, of New York. They oakum into the seams in order to make the ship water-tight we must leave un-Soon after gold was discovered in California, described. It was a trade by itself, and is

Then follows the laying the decks, puting in hatchways for the cargo, and finally the finishing the top of the vessel, putting | pletely wilted down at the neck and wrists. on bulwarks, plank shears, railing, topgallant, forcastle, mid-ship house for galley, store-rooms, etc., belts, timber-heads for ship, all sails set, bounding before a fine fastening ropes, chocks, cat heads, windlass and capstan for heaving up anchors and handling the ship in port, pumps and steerdustry. These ships were, as a rule, manned | ing apparatus, and numberless other appliances for convenience in moving the ship. After months of hard labor of carpenters, tory of our country, when the flag of our joiners, caulkers, fasteners, plumbers and nation floated proudly from the mast-heads painters, requiring thousands of feet of timber and lumber, hundreds of tone of whose prows ploughed the waters of every bolt-iron, spikes, castings, both iron and composition, sheet-lead and lead-pipe, cop-Alas, how changed! Scarcely a single per sheathing, oakum, pitch, rosin, paints, ship of the good old days is now sailing oils, varnish, etc., the ship is ready for under the American flag, or is manned by launching. This at first thought would incidents of military service and disability 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 vellow pine timbeing made perfectly straight and smooth. ber of schooners, some three masters for coal These are placed under the ship on blocks, trade. Very little wooden ship-building is some two feet below the bottom of the vessel, and about four feet from the keel each side, so many pension bills. and extending from the bow of the ship the and if we ever got hold of a lively little iron ship-building is carried on to a consider- entire length and beyond into the water sevable extent, mostly for our coastwise trade. eral feet. These timbers are laid on an Nearly all large ocean steamships are built incline of about one and one-half inch to the foot, and are greased with melted tallow and some oil. Upon these are placed sim-The Messrs. Greenman in the course of ship. Upon the edge of the upper logs is champion of freedom and representative of time in their business accumulated a large bolted a strip of plank projecting below the the interests and ideas of the North; but he number of models of vessels of all sizes and surface of the ground logs, so as to keep the sugar raisers instead. The venerable Mr. got their attention, and we flattered ourselves shapes. It is a singular fact that they ship in a straight course as she moves of the that we succeeded almost as well with our scarcely ever built two vessels by the same ways, and greased in the same manner. Then stormy little crowd. But what blunders we model. The aim was to improve and to upon these are driven wedges against the that bounties, as a direct encouragement to this field, and is missed by the church.

block is removed, and she glides smoothly unity. 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, ropemakers, 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

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 tract on "Adventism" reported progress. 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 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. 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 com-

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 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 bers are prepared, one side and one edge 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

The House continues to hold daily seances 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 ilar timbers, nearly the whole length off the on sugar. Representative Cannon had made a proposition to reduce sugar duties onehalf, and adopt a system of bounties for the Kelly, of Pennsylvania, attacked with spirit whereby this church can have steady preachthis proposition, and warned his associates ing. Eld. Witter was highly esteemed on must have made. When we urged them to reach as high a state of perfection, both in bottom of the ship the entire length each industries, never have been, and inever will

defended Mr. Cannon's proposition, and great weight and the incline plane being the little conflict between the Republican

Mrs. Cleveland has taken command of the crusade against wearing bustles, and society is consequently divided into bustle and antibustle 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

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. Titsworth 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

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; Platts, enclosing moneys 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 Legis-I do not mean to say that all, or even half, lation;" 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 interests.

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

Board adjourned. RECORDING SECRETARY.

Minutes read and approved.

FROM C. W. THRELKELD.

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

JUNE 15, 1888.

Home Mews.

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

Sermons and Essaps

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

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 exegetes, 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 noitheory, unless it be that which denies the existence of a hell, that more effectuallylblunts 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 responsiof 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 during which a character is formed which the proportions of a tidal wave. will be permanent either in good or evil." But it is far from being clear, that the view taken by extended probationists does not,

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 having ears but no capability of hearing, God? That such combined authority can rightfully be claimed for it seems to be a here, in this direction, is more than probable growing conviction in the minds of many who claim for themselves an evangelical proclamation of a posthumous gospel will standing among Bible exegetes, 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" wrongly 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 heathenish darkness could, if they would, grasp it, and be lifted out of their superstitious thraldom. 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 clearer presentation of the redemptive plan 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 dispair. Statistics show that a very large 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 conbility on the sinning soul, when he says, "It demned, but because they do not live up to is for the soul to say whether the duration the degree of their present understanding. of the gallows," and who give evidence of Certainly if they had knowledge enough. when slighted, 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.

the heathen, nor to afford an opportunity nected with it, that often the more knowlfor those who die in infancy to attain a per- edge one has of it the more they seem in sonal character "on the basis and under love with its practice. The satisfaction the motives of redemption," that the theory which many seem to have in pursuing is advocated as it is to create a "larger hope" for those who, in gospel lands have, through the conclusion, and it is one, the force of 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 authority concerning it. He says, "To future probation to create a ripple of re- may there not be a hellish satisfaction over reverse it at some uncertain time in the fut- interest of the race. But the Bible does most men, probably, the word suggests a spectable size on the sea of speculative every incorrigible soul? My idea of hell does period of moral trial in the present life, thought, but with it it has assumed almost

sition that God would "condemn eternally "pleasures of sin," as well as suggests that There is as much proof of the one as of the the reason for the lodgment of the hypothethose whom he created and placed in cir- it is the producer of torment; and I apprethe unlettered masses; at least, so lessen cumstances which insure their ruin." But hend that the unhappy combination of torthe idea of any future punishment as to it is a gratuitous assumption of wisdom to ment and pleasure is hell. But composed the righteous and the wicked go to separate ance is better than many; for the more opvirtually destroy the idea of hell from attempt to help out, by an unsustained of whatever elements it may be, and coming apartments; so whatever restraining or help- portunities for amendment in life looked for a mong Scripture facts. It is not, however, hypothesis, the all-wise God from a dilemma, from whatever source it may, its results are ful influences may now be exerted by the in the future, the less good use would we be

pothesis under consideration a show of aspersion upon God, whose every expressed conclude that all character is tending toward probability—that probation is like a cable thought has been one of benevolence tostretched across some Alpine chasm, up to wards his creatures. "The Lord, the Lord | there can be but one permanency reached, the edge of which not only is the long line God, merciful and gracious, long suffering fixedness of character is an inevitable result. of tourists pressed, but they are obliged to and abundant in goodness and truth, keepat least make the attempt to cross the deep, | ing mercy for thousands, forgiving iniquity | data to form a conclusion, we find that a dark abyss with little, or much, or no skill and transgression and sin, and that will by in tight-rope walking. This would scarcely no means clear the guilty," is an old-time make it a probation, but more nearly a description of his character, and one oft fatality, except to some moral Blondin. repeated in sentiment throughout his But we are on the turnpike of life, or better, revealed Word. But at this point it is that it would be availing if offered. If said the very goodness of God will insure to the wicked are to have a second and more those of our race who for various reasons favorable opportunity to repent, and secure have made a bad issue in this life, of a first salvation, with motives of redemption probation, a second chance under more greatly intensified, I see nothing to prevent favorable circumstances. It is very true the predicating another and more fearful 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, and eyes but see not, and what is possible there. The theory is, however, that the 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 unanimous agreement in sentiment than that from them is utilized, and the soul becomes the chances of a man's repentance rapidly more completely established in the right. decrease as his years in sin multiply. The 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 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 might surely have expected to find it here; 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 thereunto, 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 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 genuine reformation, is only as one to five hundred, which is certainly an appalling fact in the history of crime. A knowledge possible to buy light and knowledge at so theories held in the name of religion, I know of evil is not therefore by any means a safeguard against its committal, but the rather, But it is not so much in the interest of there seems to be some strange fatality conwicked courses here in this life leads me to which I cannot evade, that if it continues to ripeness of age, that spiritual entities have the "fear of endless punishment was a benethe end of this life they will go into the other the greatest power over us. If we find, as I ficial deception appointed by God." So with a sort of pleasure in it. If there is joy | think we will, that it is in the former period, | the doctrine of one probation, and only one, above over one sinner that repenteth, why I know of no law of mind that is likely to if a deception, is one definitely held in the not banish therefrom all pleasure, but it is such a pleasure as becomes the delight of be several to follow? in fact, can it be shown It is also declared an unreasonable suppo- devils. The Bible itself speaks of the that our present one is not one of a series? bestow on this question, I find no place in

a permanency, either in good or evil, and as And if in this life, where we have sufficient continued practice of right and wrong tends toward their respective polls of beings, there is but little ground to base a hope upon that a future probation will be granted, or 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 some time 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 encourag-

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 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 but nothing of the kind appears, and deluded indeed are they who wait for post mortem developments to break the enchantment of may be sure that a thing, if it be right, will sin, and transplant the soul from the fields of folly and wretchedness, into the beautious this somewhat prevalent notion of a progarden of the Lord. With much assertion we are also told, by the defenders of an underworld gospel, that more light will be shed on things that are now wrapped in profound mystery, and that "eschatology itself will be the theory does not allow the thought that christologized." But two things ought to be hope of a better chance in the future is to known before we place what may prove a bewildering and ruinous confidence on a flood | unexpectedly repair all damages sustained of light gained beyond the grave. First, will in a former trial course, but it has been it be really seen? Second, if seen, are we sure it will be gladly welcomed and implicitly fol- have been conducted with this alluring delowed? It is with light as with knowledge, it may be gained at the expense of the soul's the strength of present Christian appeal, if power to change from evil to good, which it can be said with a show of confidence will prove a too great and damaging cost to that a better chance awaits us in the other insure safety of investment. The business man that purchases his goods regardless of Lall wrongs and mistakes. with less strain on cost, is surely on the road to failure; so it is our carnal inclinations? Of all damaging high a price as to insure spiritual bankruptcy. of none more absolutely demoralizing than An abuse of privilege may indeed bring more | the one under discussion. Origen, who was light, but it may be the phosphorescent light | the first to openly advocate in the church that comes from moral putrifaction of capa- the idea of a final resortation of all, admitbility to carry on a normal process of high- ted it as a dangerous one to be preached to toned spiritual resolves with their attending the unconverted, and confessed that many satisfactory results. It is worth something to who rejected the old theory grew more us in studying this question to note whether | vicious when they accepted the new. He is it is in the inexperience of youth, or in the reported to have gone so far as to say that would seriously inquire why may there not which all will do well to heed. With all as some seem to hold—and it is a view that into which he has never fallen; for neither to fix the character in evil. Judging from virtuous over the lawless and profligate will likely to make of present ones. It was not appears to me necessary to give to the hy- reason nor revelation casts so unjust an what we see in the present life, we can but then be lacking, and the gospel will be then a mistake that the race was shut up to

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 philan-

thropist 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 conse. quences, 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 de. clare 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 geolo. gist, in studying the structure of the earth's crust, should find three different strataly. ing one above the other, with the same in. clined 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 work well. It is greatly to be feared that jected 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 await men in hades as a glad surprise, and definitely anticipated, and all their life plans ception set before them. In what will lie world, where we can repent and correct ure. If there is to be a future probation, I not deal in deceptions, but in stern facts the care and study that I have been able to other. It may be worth something to note sis of a future probation, but am decidedly as we pass, that it is usually conceded that of the opinion that one chance for repentone plan of salvation and one li tion. If it cannot be advocated deduction of reason, it remain whether it can be sustained by tion. It is much against it direct Scripture teaching is not it by its most zealous advoca Smyth says, "They do not ma is an explicit divine teaching, b ble from the absoluteness and of Christianity. Such an outlo off by the Scriptures." He "We are at liberty to suppo plan of recovering men by the redemption, which we see in or may be continued in another w who are removed to it before the reached by those motives." down a most unsafe canon of I pretation; by it we are left six conclusions from the silence By this method almost every theory, moral or immoral, c tained. But I trust we are no to adopt this method of deal Word of God. A thing must be explicit clearly deducible from the Bi

can rightfully claim for it Bibl But to accept the silence of So basis of our belief in certain scarcely a more dangerous pr catch some fugative idea th attempt to run our course general truth of God's Wor every nerve to establish son which, perhaps, is making humming in the bee hive we victions. There are a great n tations put upon passages of cannot possibly be drawn fro is a practice far too common dealing with Scripture truth. standing the frank admissio Scripture proof, several passa to when support is sought for a second probation. Matt. by some to afford a ground projected probation, where C ing of certain classes who wil from the disabilities into fallen till the uttermost fart paid. The ground of hope i found in the meaning of t as though it referred to son future world, when such shall have been rendered that will free the soul from p is not by any means sure th scenes beyond this life; and i applied, the word "till "can 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 fulfille meaning is that the law will heavens and earth shall pe 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 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 then that they might be judged in the flesh," Canon Farra sermon on eternal punish thought would blanch the dox Christendom. But thing said respecting the p in one short sentence near discourse, and not one wor tion thereof. He says, " 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 us neither, of necessity, is ou the proof that can be draw sage to support the theory or else our author woul but little help can be look rection. The meaning o that of the other referred opiatic; is confessedly obes

Preten are by no meens a

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

en the English government used to all its most notorious and dangerous nals to Botany Bay, to rid the country eir presence, what statesman or philanist ever proposed to establish in their t a boarding school or college, for the ing of the virtuous youth throughout British realm, with the plea that a more ough knowledge of crime, and its conse. ces, would be productive of greater good could be gained in the more morally hful regions of good English society? a course would receive the scorn of all thinking people, but yet it is quite as ble as to send men to hades for conver-

I am well aware of the difficulty of ing a position tenable, or a doctrine true nalogy, which Butler and Newton de. to be "the supreme law of science," yet times it may afford light as an illustrawhere it will not yield conclusive evi-B as proof. It is a fact everywhere, that youth is wasted there is no promise of ery by a second probation. Once gone. gone forever. So with middle life and ege, one probationary period for each. certainly there is no proof but what it be so with the entire earth life, but a ig probability, that what is true of these ite periods will be true with the comd earthly course. Suppose the geoloin studying the structure of the earth's should find three different strata lyone above the other, with the same ind angle toward the south, would he not strong presumptive evidence that when fourth was reached it would be found the same inclination and in the same tion? It may not be absolute proof that un will rise in the east rather than in to-morrow morning, simply because it have done so for the last six thousand , but almost everybody will rest securely ght with such an expectation, and be y to put their belief to the test by trusttheir most important concerns to this stomed order of nature. So the law of ogy may not demonstrate that the presprobation is not to be succeeded by her, but it certainly points in that direc-So I reach this conclusion, that a man res his true manhood only by living out fully the period of his youth, and so

an only hope to stand well in the future by making the best possible use of the may also be well to inquire, in reference this theory of a "basement gospel," ther it is likely to work well in the depment of human society. I know we not be absolutely sure that a thing is t because it seems to work well, but we be sure that a thing, if it be right, will well. It is greatly to be feared that somewhat prevalent notion of a proed probation will increase the speed of in their course of evil, rather than k, and turn them into upward and betchannels. It is to be remembered that theory does not allow the thought that of a better chance in the future is to it men in hades as a glad surprise, and spectedly repair all damages sustained former trial course, but it has been nitely anticipated, and all their life plans been conducted with this alluring deion set before them. In what will lie strength of present Christian appeal, if an be said with a show of confidence a better chance awaits us in the other

d, where we can repent and correct vrongs and mistakes, with less strain on carnal inclinations? Of all damaging ries held in the name of religion. I know one more absolutely demoralizing than one under discussion. Origen, who was first to openly advocate in the church dea of a final resortation of all. admitt as a dangerous one to be preached to unconverted, and confessed that many rejected the old theory grew more ous when they accepted the new. He is rted to have gone so far as to say that fear of endless punishment was a benedeception appointed by God." So doctrine of one probation, and only one, deception, is one definitely held in the est of the race. But the Bible does deal in deceptions, but in stern facts h all will do well to heed. With all are and study that I have been able to ow on this question, I find no place in cason for the lodgment of the hypothea future probation, but am decidedly e opinion that one chance for repentis better than many: for the mora opunities for amendment in life looked for ia future, the less good use would we be

off by the Scriptures." He further says, plan of recovering men by the motives of redemption, which we see in operation here, may be continued in another world for those who are removed to it before they have been reached by those motives." Here is laid down a most unsafe canon of Biblical interpretation; by it we are left simply to infer conclusions from the silence of Scripture. By this method almost every conceivable theory, moral or immoral, could be sus-But I trust we are not quite ready to adopt this method of dealing with the

clearly deducible from the Bible, before we

can rightfully claim for it Biblical authority.

But to accept the silence of Scripture as the

hasis of our belief in certain dogmas is

Word of God.

scarcely a more dangerous practice than to catch some fugative idea therefrom, and attempt to run our course blind to the general truth of God's Word, stretching every nerve to establish some pet theory, which, perhaps, is making a tremendous humming in the bee-hive we call our convictions. There are a great many interpretations put upon passages of the Bible that cannot possibly be drawn from them. This is a practice far too common for honesty, in dealing with Scripture truth. But not withstanding the frank admission of a lack of Scripture proof, several passages are referred to when support is sought for the dogma of a second probation. Matt. 5: 26 is thought by some to afford a ground for belief in a projected probation, where Christ is speakfrom the disabilities into which they had found in the meaning of the word "till," future world, when such a compensation shall have been rendered in some form that will free the soul from punishment. 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 Christ says, "Till heaven and earth pass, the law, till all be fulfilled." Here the meaning is that the law will stand when the heavens and earth shall pass away, a form perpetuity of the law of God. Again, the Holy Ghost, neither in this world nor to imply that we may hope for the pardon of other sins beyond the grave. But it is only by the most strained exegesis of the passage that any support can be found for a future probation, for it is simply the strongest possible assertion that it cannot be forgiven, -equivalent to saying, never,

But perhaps in seeking support for the dogma under consideration, more reliance is placed on words found in 1 Peter 3: 19-22, and 4: 6, than upon all others combined. On the latter passage, "For, for this cause was the gospel preached to them that are dead, that they might be judged according to men in the flesh," Canon Farrar based his great sermon on eternal punishment, which was thought would blanch the check of orthothing said respecting the passage can be put in one short sentence near the close of his discourse, and not one word said in elucidation thereof. He says, "St. Peter tells you in so many words, in the passage which I have chosen for my text, that the gospel possible danger to their eternal interests. was preached to them that are dead; and if, fixed by death, then it must be clear and obvious to the meanest understanding that preters are by no means agreed whether the

one plan of salvation and one life of proba- reference is to a personal ministration of our tion. If it cannot be advocated clearly as a Lord, or a ministration through Noah—for deduction of reason, it remains to inquire myself I am inclined to the latter view; whether it can be sustained by divine revela- equally divided are they as to when and tion. It is much against it to say that where the mininstrations are sent, as also direct Scripture teaching is not claimed for in respect to their nature and scope—whether it by its most zealous advocates. Prof. | the call is to repentance, with a promise Smyth says, "They do not maintain that it of pardon, or a proclamation of victory is an explicit divine teaching, but is deduci- over enemies. Certainly no good effect of ble from the absoluteness and universality | this extended offer of mercy is stated, as we of Christianity. Such an outlook is not cut | might suppose there would have been had there been such grand results attending, as "We are at liberty to suppose that God's we are now led to suppose there were, by the teachers of progressive theology.

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 hyphothesis of a projected probation, but the limits of this paper will not admit an extended examination of them. Sufficient is it to say that the solemn appeals of the sarced Word are invariably so worded as to have their application to this A thing must be explicitly taught or life, and not to some future age. They all agree in this, that "now is the accepted time and now is the day of salvation."

> The writer of the Epistle to the Hebrews makes a very suggestive statement corroborative of the view taken in this paper, when he says, "And as it is appointed unto men once to die, but after this the judgment." The point of the application is seen when we take into consideration the force of the word translated "once," the primary meaning of which is "once for all," as any one can see who will take the trouble to look into this matter. This shows that the Scriptures hold out no delusive hope of a future opportunity to correct the otherwise fatal mistake of this life, but allow a finality of consequence to rest on the use made of present offers of mercy.

No sentimental carping about the hardness of our lot in being shut up to one trial or about the benevolence of God in making ing of certain classes who will not come out | the interests of eternity to hang on the use made of the means of grace in the present fallen till the uttermost farthing had been | mortal life, can blunt the point of God's twopaid. The ground of hope is thought to be edged sword, his own eternal Word. It seems more than strange that the Bible, which is as though it referred to some time in the so full of strong asseverations that a complete pardon with all the felicities of heaven shall be granted to all such as turn to God by true repentance, and faith in the Lord Jesus Christ, in this life, should be absolutely silent in reference to an offer, fuller of entreaty, and given with more cogent reasons for acceptance, if indeed such carries the simple idea of finality, as when an offer had been made, that in the future world an opportunity of repentance shall one jot or tittle shall in no wise pass from be offered all those, whatever degree of knowledge they may have had here, who have refused to accept the terms of salvation, because of the expectation that of speech evidently intended to express the they shall then be moved by greater inducements. There is a finality of state-Christ's words in Matt. 12: 52, in reference | ment throughout the Bible touching to the unpardonableness of the sin against | the condition of the wicked beyond the grave that is as alarmingly suggestive as in the world to come, are thought by many that of the righteous is grandly glorious. The strongest possible term is used descriptive of each. It is eternal in both cases. Christ himself speaks not in parable, but in direct historic address, that there is a great gulf fixed between the two abodes, and who as yet has been able to fly the kite of fancy high enough to send it across the awful chasm, with a web of speculation sufficiently fine, and strong enough, attached so that a glass. suspension bridge may be swung over the dark abyss, strong and safe, for those who were incorrigible here, but having become tractable there, to pass at their leisure from the unpleasant dwelling of the rich man to the felicitous abode of Lazarus and Abraham? Thus we are brought face to face with our conclusion, that neither reason nor revelation affords any adequate support to dox Christendom. But absolutely every- the hypothesis that any more favorable op portunity will be offered for repentance to those in the future who have refused or neglected the offer of salvation here. And it is a conclusion that none can treat with indifference without incurring the greatest

Certain it is, we are all passing through as the church in every age has held, the fate our trial season, with ample provision made of those dead sinners was not irrevocably for the attainment of holiness of character with all its promised good. We are sometimes told that it makes no difference how neither, of necessity, is ours." If this is all one makes the vogage from New York to the proof that can be drawn from this pas- Liverpool, whether he goes by the way of or else our author would have found it, from Sandy Hook to Holyhead, if he only but little help can be looked for in this di- gets there. That may do if it is simply an rection. The meaning of this passage, as ocean voyage of adventure. But I had that of the other referred to in the same rather go to heaven by the way of the cross

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.

No soul can ever truly see Another's highest, noblest part, Save through the sweet philosophy,

And living wisdom of the heart.

Your unanointed eyes shall fall On him who fills my soul with light; You do not see my friend at all, You see what hides him from your sight.

I see the feet that fain would climb. You but the steps that turn astary; I see the soul unharmed, sublime, You but the garment and the clay.

You see a nature weak, instead, Dwarfed ever by the earthly clod; I see the manhood perfected,

May reach the stature of a God.

Blinded I stood, as now you stand,

Till on mine eyes with touches sweet, Love, the deliverer, laid his hand, And, lo! I worship at his feet.

-Phabe Carv.

"I AM WITH YOU ALWAY."

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." Yet in that company were all of the civilizing and enlightening forces of modern history. So, standing on this mountain in Galilee, the skeptic might scornfully say, "How is this little uninfluential band to make itself heard in all nations?" The answer to that question is found in the words, "Lo, I am with you alway, even unto the end of the world." Matt. 28: 19, 20.

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 vielding to the glad tidings of good-will. There is but one explanation of it all—the potent presence of Jesus with the disciple and mis-

'His sympathetic presence is with the disciple. In studying the early history of Christianity, we see the followers of the despised Nazarene more contented and happy in the midst of trials and persecutions than the most prosperous unbelievers around them. The catacombs of Rome have left to history more of joy and hope than the palaces of the Cæsars. The sick-room of the distant missionary is often brighter than the banqueting halls of kings. The reason of this can be found only in his sympathetic presence in fulfillment of his promise.

His abiding presence is with the disciple. Death may remove from us a father's strong arm or a mother's watchful care, or duty may call us away from all old associations, but the presence of Jesus will abide with the disciple so long as the disciple remains in the pathway of active duty. If we go where Je sus appoints we will be blessed with his presence.—Rev. F. E. Dager

Hoyular Science.

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

COALS of the same chemical composition do not always give out the same amount of heat. This fact has puzzled chemists for a

By a Japanese process sea-weed is made into paper so transparent that it may be substituted for window glass. When colored it makes an excellent imitation of stained

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.

A HOSPITAL for animals is projected in London with free dispensaries in the poorer quarters, where besides treatment for suffering animals lectures can be given and pamphlets distributed for public instruction. 75

A FRENCH geographer reports that all the peacks of the Alps, extending over a distance of more than 150 miles, are easily visible from the summit of the Dole, which has an altitude of about 5.500 feet.

From recent experiments by Dr. Parsons. the conclusion is reached that the germs of ordinary infectious diseases cannot withstand an exposure of dry heat of 230 degrees. or an exposure of five minutes to boiling water or steam of 212 degrees.

How to Drink Milk.—Some complain sage to support the theory, and I think it is, the Sandwich Islands and Australia, or direct that they can not drink milk without being "distressed by it." The most common reason why milk is not well borne is due to the fact that people drink it too quickly. If a glass of it is swallowed hastily it enters into the stomach and then forms in one epistle, is confessedly obscure. Biblical inter- than through purgatory, by the way of Cal- solid, curdled mass, difficult of digestion. If on the other hand, the same quantity is

sipped, and three minutes at least are oc cupied 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.-American Analyst.

ATALOGUE OF BOOKS AND TRACTS

AMERICAN SABBATH TRACT SOCIETY

ALFRED CENTRE, N. Y.

NATURE'S GOD AND HIS MEMORIAL. A Series of Four Sermons on the subject of the Sabbath. By Nathan Wardner, D. D., late missionary at Shanghai, China, subsequently engaged in Sabbath Reform labors in Scotland. 112 pp. Paper, 15 cents.

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

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

VOL. Y.—BIBLICAL TEACHINGS CONCERNING THE SABBATH AND THE SUNDAY. . Price, in fine muslin, 60 cents. Paper, 80

First edition almost exhausted. Second edition is in process of publication.

VOL. II.—A CRITICAL HISTORY OF THE SABBATH AND THE SUNDAY IN THE CHRISTIAN CHURCH. Price, in muslin, \$1 25. Twenty-five per cent discount to clergymen. 588 OL. III.-A CRITICAL HISTORY OF SUNDAY LEGISLATION, FROM A. D. 321 TO 1888. 12mo, cloth. Price, \$1 25. Published by D. Appleton & Co., New York.

THOUGHTS SUGGESTED BY THE PERUSAL OF GILFILLAR AND OTHER AUTHORS ON THE SABBATH. By the late Rev. Thos. B. Brown. Second Edition, 125 pp. Fine Cloth, 85 cents.

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

Indication of the True Sarbath, in 2 parts. Part First, Narrative of Recent Events. Part Second, Divine Appointment of the Seventh Day. By Rev. J. W. Morton formerly Missionary of the Reformed Presbyterian Church. 66 pp. Paper, 5 cents.

The first edition is practically exhausted, but the second edition will be out soon.

THE ROYAL LAW CONTENDED FOR. By Edward Stennet. First printed in London, in 1658. 64 pp. Paper, 10 cents. LIFE AND DEATH. By the late Rev. Alexander Campbell, of Bethany, Va. Reprinted from the "Millennial Harbinger Extra." 50 pp. Price, 6 cents.

COMMUNION, OB LORD'S SUPPER. A Sermon delivered at Milton Junction, Wis., June 15, 1878. By Rev. N. Wardner, D. D. 20 pp. THE SABBATH QUESTION CONSIDERED. A review of a series of articles in the American Baptist Flag. By Rev. S. R. Wheeler, A. M. 32 pp. 7 cents

A PASTOR'S LETTER TO AN ABSENT MEMBER, on the Abrogation of the Moral Law. By Rev. Nathan Wardner, D D. 8 pp. 2 cents.

SUNDAY: ISIT God's SABBATHOR MAR'S? A letter addresse to Chicago Ministers. By Rev. E. Ronayne. 18 pp. THE BIBLE AND THE SABBATH, containing Scripture passages bearing on the Sabbath. Price, 2 cents; 50 or more copies at the rate of \$1 50 per hundred.

Religious Liberty Endangered by Legislative Enactments.

The Sabbath and its Lord. 28 pp

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

Topical Series.—By Rev. James Balley.—No. 1, My Holy Day, 28 pp.; No. 2, The Moral Law, 28 pp.; No. 3, The Sabbath under Christ, 16 pp.; No. 4, The Sabbath under the Apostles, 12 pp.; No. 5, Time of Commencing the Sabbath, 4 pp.; No. 6, The Sanctification of the Sabbath, 20 pp.; No. 7, The Day of the Sabbath, 24 pp.

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

Apostolic Example. By C. D. Potter, M. D., 4 pp. The First vs. the Seventh Day. By Geo. W. McCready. 4 pp. FOUR-PAGE SERIES.—By Rev. N. Wardner, D. D.—The Sabbath: A Seventh Day or The Seventh Day; Which?

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

The Lord's-day, or Christian Sabbath.

Did Christ Abolish the Sabbath of the Decalogue? Are the Ten Commandments binding alike upon Jewand Gentile?

Which Day of the Week did Christians Keep as the Sab

GERMAN TRACTS.—The series by Dr. Wardner, as above, Swedish Tracts.—The True Sabbath Embraced and Observed. 16 pp.

The Bible Doctrine of the Weekly Sabbath. 20 pp. A Biblical History of the Sabbath. 24 pp.

The Reason why I do not keep Sunday; and, Why I keep the Seventh Day. 1 page each.

Tracts are sent by mail postpaid at the rate of 800 pages or \$1. Annual members of the Tract Society are entitled to tracts equal in value to one-half the amount of their annual contributions to the Society. Life Members are entitled to 1,000 pages annually. Sample packages will be sent, on application, to all who wish to investigate the subject. Address American Sarbath Tract Society, Alfred Centre, N. Y.

HE LIGHT OF HOME. AN EIGHT PAGE MONTHLY FOR THE FAMILY.

Published by the AMERICAN SABBATH TRACT SOCIE
TY, Alfred Centre, N. Y.
A. H. Lewis, D. D., Editor, Plainfield, N. J.
C. D. Potter, M. D., Associate Editor, Adams Centre, N. Y. Business letters should be addressed to the publishers.
Communications regarding literary matter should be addressed to the Editor

UR SABBATH VISITOR Is Published Weekly at ALFRED CENTRE, N. Y.

TERMS.

Ten Copies and upwards, per copy....

CORRESPONDENCE. All communications relating to business should be addressed to Our Sarbath Visitor.

All communications for the Editor should be addressed to
MRS. L. T. STANTON, Alfred Centre N. Y.

TTELPING HAND BIBLE SCHOOL WORK.

Single Copies, per year.....

A 32-page quarterly, containing carefully prepared helps on the International Lessons. Conducted by L. A. Platts.
Published at the RECORDER office. Price 25 cents a copy per
year: 7 cents a quarter. Address all orders to the AMERICAN
BABBATH TRACT SOCIETY, Alfred Centre, N. Y. עדות לישראל.

" ("WITNESS TO ISRAEL.")

A SIXTEEN PAGE MONTHLY, In the Hebrew language, devoted to the Christianization of the Jews.

Published by the AMERICAN SABBATH TRACT SO-CIETY, Alfred Centre, N. Y. Ch. Th. Lucky, Editor.

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

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

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

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

E BOODSCHAPPER,

A SIXTEEN-PAGE RELIGIOUS MONTHLY -IN THE-

HOLLAND LANGUAGE.

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

G. VELTHUYSEN. HAARLEM, HOLLAND

DE BOODSCHAPPER (The Messenger) is an able exponent of the Bible Sabbath (the Seventh-day), Baptism, Temperance, etc., and is an excellent paper to place in the hands of Hol-landers in this country, to call their attention to these important truths.

VANGELII HAROLD

A FOUR-PAGE RELIGIOUS MONTHLY - FOR THE -

SWEDES OF AMERICA.

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

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

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

A NEW MAP

OF THE

CITY OF ST. ANDREWS BAY.

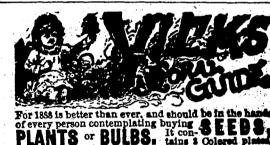
First edition just published, showing about four miles of coastline from Dyer's Point, taking in the old town site of St. Andrews, showing the location of every public buiness place, and private residences, docks, etc. Every lot in each block and the adjoining addition to the Company's lands, with a full description of the place. The size of the map is 30x50 inches. Limited number now for sale at \$1 50 each. ELIAS AYERS, PUBLISHER.

St. Andrews Bay, Washington Co., Fla.



BUCKEYE BELL FOUNDRY Schools, Fire Alarms, Parms, etc. FULLY WARRANTED. Catalogue sent Free.





Obtained, and all PATENT BUSINESS attended to for MODERATE FEES Our office is opposite the U.S. Patent Office, and we can ob-For circular, advice, terms and references to actual clients in your own State. County, Cuty or

Opposite Patent Office, Washington, D C McShane Bell Foundry Finest Crade of Bells, CHIMES AND PRAIS for CHURCHES, &c. Send for Price and Catalogue. Address H. McSHANE & CO.,

C.A SNOW & CO

THE AMERICAN

Beautifully Illustrated. 25 cts.,\$3 a Year. ITS SCOPE.—THE AMERICAN MAGAZINE gives preference to national topics and scenes, and its literature and art are of the highest standard. Famous American writers fill its pages with a wide warter of interesting sketches of travel and advent-ure, serial and short stories, descriptive accounts of our famous countrymen and women, brief essays on the foremost problems of the period, and, in skert, this Magazine is

Distinctively Representative of American Thought and Progress-It is acknowledged by the press and public to be the most popular and entertaining of the high-class monthlies.

IMPORTANT. A Specimen Dinstrated Premium List, and Spec dincements in Cash or Valuable Pro-to Club Raisers, will be sent on rec-tife, if this paper is mentioned.

THE AMERICAN MAGARINE CO. 740 Broadway, New Yorki "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of

INTERNATIONAL LESSONS, 1888.

THIRD QUARTER. June 30. God's Covenant with Israel. Ex. 24: 1-12. July 7. The Golden Calf. Ex. 32: 15-26. July 14. God's Presence Promised. Ex. 33: 12-23. July 21. Free Gifts for the Tabernacle. Ex. 35: 20-29. July 28. The Tabernacle. Ex. 40: 1-16. Aug. 4. The Burnt Offering. Lev. 1: 1-9. Aug. 11. The Day of Atonement Lev. 16: 1-16. Aug. 18. The Feast of Tabernacles. Lev. 23: 83-44. Aug. 25. The Pillar of Cloud and of Fire. Num. 9: 15-23. Sept. 1. The Spies Sent into Canaan. Num. 13: 17-33. Sept. 8. The Unbelief of the People. Num. 14: 1-10.

Sept. 15. The Smitten Rock. Num. 20: 1-13.

Sept. 29. Review Service.

Sept. 22. Death and Burial of Moses. Deut. 34: 1-12.

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.
3. And thou shalt put therein the ark of the testimony, and cover the ark with the vail.
4. And thou shalt bring in the table, and set in order the things that are to be set in order upon it; and thou shalt bring in the candlestick, and light the lamps thereof.
5. And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle.

door to the tabernacle.
6. And thou shalt set the altar of the burnt offering before the door of the tabernacle of the tent of the congregation.
7. And thou shalt set the laver between the tent of the

congregation and the altar, and shalt put water therein.

8. And thou shalt set up the court round about, and hang up the hanging at the court gate.

9. And thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt hallow it, and all the vessels thereof: and it shall be holy.

10. And thou shalt anoint the altar of the burnt offering, and all his vessels, and sanctify the altar: and it shall be an alter most holy.

altar most holy.
11. And thou shalt anoint the laver, and his foot, and sanctify it.

12 And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with

water.

13. And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office.

14. And thou shalt bring his sons and elothe them with

And thou shalt anoint them, as thou didst anoint 15. And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be an everlasting priesthood throughout their generations.

16. Thus did Moses: according to all that the Lord commanded him, so did he.

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

- I. The command. 6. To set up the tabernacle. v. 1, 2.
- b. To place the ark within the vail. v. 3.
- c. To set in order the furniture. v. 4-8. d. To anoint all with holy oil. v. 9-11.
- e. To consecrate Aaron and hissons. v. 11-15.
- II. The command obeyed. v. 16.

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." But the wonder of men and angels was, how the Almighty could tabernacle with men, and what should be his dwelling place, and the symbol of his presence. But with infinite care and compassion the Lord instructed Moses in regard to all the materials to be used, and the people offered willingly of their treasures for the house of God. These were wrought by Bezaleel and Aholiab and every wise-hearted man in whom the Lord put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, according to all that the Lord commanded. When all was ready, the earthly dwelling place of the Most High was set up, according to the pattern given in the mount.

EXPLANATORY NOTES.

V. 1. "The Lord spake unto Moses." Explicit directions had been given for all parts of the taber. it up are commanded. "Saying." Followed by a from Egypt. "Tabernacle." The word so rendered is exclusively used for the earthly dwelling place of Jehovah. "Tent." "The common word for the movable tent of the patriarchs, and denotes strictly the covering of hair cloth on the tabernacle of boards."-Lange. "Congregation." The tabernacle, like ancient temples, was not the place in which, the people assembled. Ex. 40: 34, 35. It was emphatically the dwelling-place of Jehovah, and in front of that they gathered for worship. v. 3, "Ark of the testimony." A small chest or box in which precious articles were preserved, and here the most precious of all earth's treasures—God's covenant with his people—was kept. 'Cover the ark with the vail." The rear and sides of the holy of holies were covered with boards and tentfolds, while the vail of blue and purple and fine linen concealed the front. It is important that we get a clear view of the tab ernacle and its surroundings. For description of the tent see Smith's Bible Dictionary, Am. Ed., pp. 3194-3197, where it is shown that the tent was a veritable tent, with ridge pole, to protect it from rain; and projecting canvas, with stakes driven into the ground for security against wind. The tent opened eastward, and the first room was the holy place, 10 cubits wide and high and 20 cubits deep. The second room was the holy of holies, 10 cubits spuare and high, where the Unseen Presence dwelt in the thick darkness. Around this tabernacle or

would be the following order: 1, the brazen altar of this purpose that both the Society and the property, they hold, they are practically a species of burnt offering; 2, the laver; 3, the entrance to the if other than cash, shall be accurately described. A infidels, and are absolutely dangerous to that holy place, for priests only; 4, the table of shew bread on the right or north side; o, the golden candle-stick, on the left or south side: 6, the altar of incense in front and directly before the vail; 7, the vail concealing the mercy seat; 8, the ark, 9; the lid, or mercy seat; 10, the cherubin; 11, the overst adowing glory. v. 4, "And thou shalt bring in the table." This low table made of acacia wood and covered with gold, two cubits long, one wide and one and a half high, with its beautiful border (crown) of beaten gold, was placed on the north side, and upon it the twelve loaves of bread, to be renewed every Sabbath morning "Bring in the candlestick." This seven branched chandelier sat opposite the table, to give light to the holy place. v. 5, "And thou shall set the altar of gold for the incense before the ark." Directly in front of the mercy seat, showing that the way to God is by the incense of prayer. v. 6, "Set the altar of burnt offering before the door of the tabernacle." The great altar of beaten brass or copper, to accommodate the many at the feast. v. 7, "The laver between the tent and the altar." For the absolution of the priests. v. 9, "Thou shalt take the anointing (holy) oil." To sanctify the tabernacle and all its furniture, the brazen altar and laver. v. 12, "And thou shalt bring Aaron and his sons to the door of the tabernacle." Upon them as the priests of God, the holy oil must be poured, to consecrate them for the service of the altar. This consisted of bodily ablution, robing in the pure, white linen, and entrance on 23d St. (Take elevator.) Meeting for anointing with holy oil for an everlasting priesthood. v. 16, "Thus did Moses; according to all that the Lord commanded him, so did he." Wonderful statement of obedience!

Books and Magazines.

THE Great Pyramid of Rgypt-Its teaching to us Charles Latimer, C. E. Price, 25 cents. Publisher, C. H. Jones, Chicago, Ill. The fact that the author of this work—who was Chief Engineer of the N. Y. P. & O. R. R.—takes the ground that the Great Pyramid of Egypt was built by men inspired by God, will render it interesting to those engaged in scientific religious investigation. This is the last published work of the author (lately deceased), and is given in an interesting, readable style, which commends it to all. It is well printed and handsomely bound.

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. HERBELT ANTHONY BAR-NEY, of Belmont, N. Y., and Miss Susie Evelyn AYERS, of Adams Centre.

At the residence of the bride's father, Mr. Thomas G. Crandall, in Little Genesee, N. Y., July 8, 1888, by Rev. Geo. W. Burdick, Mr. ELMER E. WAKELEE and Miss Julia E. Crandall.

In little Genesee, N. Y., July 6, 1888, MARY IDA GIBBS, wife of Lafayette Gibbs, in the 82d year of her age. In the summer of 1886 she and her husband were baptized and united with the First Genesee Church: She died trusting in the Saviour. She leaves a husband, two children and other relatives to mourn their loss.

In Fulmer Valley, N. Y., July 8, 1888, BERIAH C. TRASK, nearly 66 years old. He had been in poor health for a year, but for the last six months had been a great sufferer. A very large procession followed him to his grave. He left a wife and four

In Berlin, N. Y., July 5, 1888, HIRAM BURDICK, in the 55th year of his age. The deceased came to his death as the result of a kick of a horse. He was a man respected by all who knew him, and his loss is felt by the entire community. He leaves a wife and one daughter, who, with a brother and two sisters, deeply mourn his sudden death. B. F. R.

Near Shingle House, Pa., July 3, 1888, after a long and severe illness, Mrs. E. JENNIE BRIGHTMAN, daughter of Samuel and Mary E. Howe. A few years ago her health began to decline, and her friends became anxious about her. Her physician advised a change of climate. She accordingly spent some time with her brother at Clear Lake, Wis., and at the Sanitarium at Battle Creek, Mich., where she obtained partial relief. After an absence of about a year, she returned home much improved in health. Early last spring her health began again rapidly to decline, and notwithstanding the best treatment and care, her constitution yielded to disease. When about seventeen years of age she put on Christ by a public profession of faith, and united with the First Genesee Church. She has since maintained a consistent Christian life. Since the organization of the nacle. Now, the time, place and manner of setting | church at Shingle House, she has given her time and influence largely to the Master's cause in that locality, retaining her membership with the First Genesee quotation. v. 2, "On the first day of the first Church. She died in the full assurance of hope, month." The first anniversary of their departure having a longing desire to depart and be with Christ. Funeral services, which were held at the First Genesee church, were conducted by the pastor assisted by Rev. Geo. P. Kenyon, of Shingle House. The text, Rev. 7: 16, 17. The hymns were selected by the sister during her sickness. . G. W. B.

> Near the United States School house, Pa., June 28, 1888, GEORGE W. BISHOP, in the 84th year of his age. His disease was probably heart trouble. He had been a professor of religion for many years, and was a very social man. He has left a wife and seven children.

> In Transit, Minn., July 2, 1888, HAZEL, infant daughter of Frank and Christine Truman. Funeral services were held at New Auburn, July 4th, in connection with a memorial service of Uncle Daniel Druman, who died last winter, when no service could

In New Auburn, Minn., July 8, 1888, GRACE GAY, infant daughter of Frank M. and Mary V.

"See, they are coming, flocking To Jesus' loving arms, Who little children blesses, And shields from all alarms.

"And at the river gathered, And at the crystal sea, Will meet these little children That Jesus las set free.'

BEQUESTS TO TRACT SOCIETY.

A. G. C.

The generous purpose of some persons to aid in tent was an outer court or enclosure, 50 cubits wide the work of this Society, by gifts of money or other and 100 cubits deep, with posts and curtains 5 cubits property, after their death, is sometimes defeated

will made in the state of New York less than sixty class of people who are easily led astray, by days before the death of the testator is void as to sophistical arguments, which are professedly societies formed under New York laws For the based on Scripture and a certain show of convenience of any who may desire a form for this purpose, the following is suggested:

FORM OF BEQUEST.

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

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. We would like a complete report of every school in the denomination, but we cannot have it unless superintendents and pastors do their part. If any school has been overlooked, let us know at once.

H. C. Coon, Pres. S. S. Board.

THE New York Seventh-day Baptist Church holds regular Sabbath services in Room No. 3, Y M. C. A. Building, corner 4th Avenue and 23d St.; Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially wel comed, and any friends in the city over the Sabbath are especially invited to attend the service.

THE Hornellsville Seventh day Baptist Church holds regular services in the Hall of the Royal Templars, over the Boston Store (Nast Brothers); as a people. A lecture delivered at Chautauqua, by entrance between the Boston Store and that of M. A. Tuttle, on Main Street, every Sabbath, at 10.80 o'clock A. M. The Sabbath school follows the preaching service. Sabbath-keepers spending the Sabbath in Hornellsville are especially invited to attend. All strangers will be most cordially wel-

> AGENTS WANTED in each Association to sel Dr. A. H. Lewis's new book: "A Critical History of Sunday Legislation, from A. D. 321 to 1888." Terms to agents will be given, on inquiry, by E. P. Saunders, Ag't., Alfred Centre, N. Y.

THE WOMAN'S EXECUTIVE BOARD having decided to undertake the work of providing a missionary outfit for Bro. Randolph's family preparatory to their departure for China, have appointed the following committee to arrange for carrying out their plans:

Eastern Association-Mrs. I. L. Cottrell. Central Association-Mrs. L. R. Swinney. South Eastern Association-Mrs. J. L. Huffman. North Western Association-Mrs. E. M. Dunn. Western Association—Mrs. C. M. Lewis. Will all benevolent societies, and individuals de-

sirous of helping in this good work, please report to the committee in their Association?

MRS. C. M. LEWES, Chairman of Committee.

PLEDGE CARDS and printed envelopes for all who will use them in making systematic contributions to either the Tract Society or Missionary 50 ciety, or both, will be furnished, free of charge, in application to the SABBATH RECORDER, Alfred Cen tre, N. Y.

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. If we rightly understand them, they do not maintain that science is wholly founded on the unequivocal teachings of the Bible. For example, they do not aver that their definition of pain is authorized by the Bible. Nor do they assert that their views of matter are taught in the Word of God. It would be a very bold assumption for them to claim that these notions derive their support from divine revelation.

They tell us that pain is only imaginary. What an insult this is to Christ, who suffered inexpressible pain! How preposterous is the idea that the extreme agonies of Christ were only the exercises and results of his imagination! It seems almost incredible that men of any common sense should be able to work themselves into the belief that pain, either of body or mind, is only a whim of one's imagination. It certainly is no credit to anyone's brain to hold to such a shallow fallacy. And then, too, the idea that there is really no such thing as matter that what is called matter is immaterial, is equally absurd and silly. But the most serious thing, which is a conspicuous feature of this so-called "science," is the notion that all disease can be made to yield to a successful treatment, without the aid of suitable material remedies. They lay a vast deal of stress upon healing by faith. And yet, as a matter of fact, their practical use of faith is the most unscientific of anything that we know of which claims to be scientific. The idea of attempting to cure any thoroughly seated and vital disease by simply believing God's promises, without the use of a single remedy, which God has, in his wisdom and kind providence, placed within the reach of his suffering ones, is a most wanton disregard of the Bible law of true faith, and a contemptuous treatment of God's mercy and love. It is nothing short of both a theoretical and practical disbelief of the Bible, and may be properly stigmatized as a species of

We do not say that these "scientists" are willful infidels, in the common acceptahigh, and stayed also with tent pins, and the great by some technical defect in the instrument by which tion of the term. But we do say that in T. R. Williams, Cor. Sec., Alfred Centre, N. Y. entrance eastward. Entering on the east, there the gift is intended to be made. It is necessary for their blind adherence to such a system as E. S. Bliss, Treasurer, Alfred Centre, N. Y.

harsh, but it is warranted.

piety. This "science" is simply fanaticism run mad, without any sensible and safe method in its madness. More than this, it is a sinful travesty on all true Bible representations of the right use of faith. There is a true science of faith, set forth in the Bible, both in abstract and concrete form: and such a science continuously takes into its workings the use of appropriate means. as an instrumentality which God may be pleased to bless to the recovery of those who suffer from various diseases. It is true, we admit, and praisefully ad-

mit, that God sees fit, even in these days, to sometimes raise up people from serious illness, when all human means appear to be exhausted. At the same time, God's general rule is to have us employ proper remedies, and, with the application, earnestly believe that he can and will bless the means, if it be consistent with his will. Throughout the entire Bible, the truth is clearly taught, that God strongly favors the employment of material remedies for deliverance from illness. To ignore this principle is to practically ignore God's approved method of procedure stringent measures were adopted, whereby A RMSTRONG HRATER, LIME EXTRACTOR, and stringent measures were adopted, whereby a Condenses for Steam Engines. so-called "Christian scientists" shall be prevented from deluding people, and sacrificing their lives.—Christian Secretary.



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

ROYAL BAKING POWDER CO., 106 Wall St. New York.



Business Directory.

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

Alfred Centre, N. Y.

A LFRED UNIVERSITY, ALFRED CENTRE, N. Y.

Equal privileges for Gentlemen and Ladies. Fall Term begins Wednesday, August 29, 1888. REV. J. ALLEN, D. D., LL.D., PH. D., PRESIDENT.

INIVERSITY BANK, ALFRED CENTRE, N. J E. S. BLISS, President,

WILL. H. CRANDALL, Vice President. E. E. HAMILTON, Cashier.

This Institution offers to the public absolute security, is prepared to do a general banking business, and invites accounts from all desiring such accommodations. New York correspondent, Importers and Traders National Bank. -

W. COON, D. D. S., ALFRED CENTRE, OFFICE HOURS. -9 A. M. to 12 M.; 1 to 4 P. M.

SILAS C. BURDICK, Books. Stationers Books, Stationery, Drugs, Groceries, etc. Canned MAPLE SYRUP a Specialty.

A. SHAW, JEWELER, AAND DEALER IN WATCHES, SILVER WARE, JEWELRY, &c.

BURDICK AND GREEN, Manufacturers of Tinware, and Dealers in Stoves, Agricultural Implements, and Hardware.

HERBERT ROGERS, PRACTICAL MACHINIST. Models and Experimental Machinery. Alfred Centre, N. Y.

BUSINESS DEPARTMENT, ALFRED UNIVER-SITY. A thorough Business Course for Ladies and Gentlemen. For circular, address T. M. DAVIS SEVENTH-DAY BAPTIST EDUCATION SO.

L. E. LIVERMORE, President, Alfred Centre. N. Y. WM. C. WHITFORD, Corresponding Secretary, Mil-W. C. TITSWORTH, Recording Secretary, Alfred

Centre, N. Y. rank infidelity. This language may seem W. C. Burdick Treasurer, Alfred Centre, N. Y.

> CABBATH-DUHOOL BOARD OF GENERAL CONFERENCE. H. C. Coon, President, Alfred Centre, N. Y.

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

Alfred. N. Y.

C. BURDICK WATCHMAKER and ENGRAVER AURORA WATCHES A SPECIALTY.

Andover, N. Y.

B. WOODARD, DENTIST, IS MAKING A. Rubber Plates by a new process. His own invention. The best thing out. Send for circular,

> R. GREEN & SON. DEALERS IN GENERAL MERCHANDISK

Berlin, N. Y.

Drugs and Paints. New York City.

THE BABCOCK & WILCOX CO. Patent Water-tube Steam Boilers. GEO. H. BABCO JR, Pres. 30 Cortlandt 81 R. M. TITS WORTH, MANUFACTURER OF FINE CLOTHING. Custom Work a Specials

A. L. TITSWORTH. 300 Canal St. C. POTTER, JR. & CO. PRINTING PRESSES. 12 & 14 Spruce St.

Leonardsville, N. Y.

C. POTTER, JR. H. W. FISH. JOS. M. TITSWORTE.

Plainfield, N. J.

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

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

Builders of Printing Presses. C. POTTER, JR., & Co., - - Proprietors M. STILLMAN. ATTORNEY AT LAW.

Supreme Court Commissioner, etc. Westerly, B. I.

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

N. DENISON & CO., JEWELERS, RELIABLE GOODS AT FAIR PRICES Finest Repairing Solicited. Please try we

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

ARY SOCIETY GEORGE GREENMAN, President, Mystic Bridge, Ct. O. U. WHITFORD, Recording Secretary, Westerly A. E. MAIN, Corresponding Secretary, Ashaway, R.I. ALBERT L. CHESTER, Treasurer, Westerly, R. l.

Chicago, Ill.

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

B. COTTRELL & SONS, CYLINDER PRINTING PRESSES, for Hand and Steam Power. Factory at Westerly, R. I. 112 Monroe St.

Milton, Wis.

M GREEN, DEALER IN Lumber, Sash. Doors, Blinds, Salt, Cement, Coal and Building Material.

MILTON COLLEGE, Milton, Wis. The Spring Term opens March 14, 1888. REV. W. C. WHITFORD, D. D., President.

P. CLARKE,
REGISTERED PHARMACIST,
Milton Milton. Win Post-Office Building.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE. President, Mrs. S. J. Clarke, Milton, Wis. Secretary, Miss Mary F. Bailey, Treasurer, Mrs. W. H. Ingham, Scoretary, Eastern Association, Mrs. O. U. Whitford,

Westerly, R. I. South-Eastern Association, Mrs. J. L. Huffman, Lost Creek, W. Va. Central Association, Mrs. P. R. Burdick, Lincklaen, N. Y.

Western Association, Mrs. E. T. Platts, Alfred Centre, N. Y. North-Western Association, Mrs. Eliza Babcock, Albion, Wis.

Milton Junction, Wis.

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

The Sabbath Recorder,

BY THE
AMERICAN SABBATH TRACT SOCIETY.

- AT -ALFRED CENTRE, ALLEGANY CO., N. Y. TERMS OF SUBSCRIPTION.

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

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

Legal advertisements inserted at legal rates.

Yearly advertisers may have their advertisements changed quarterly without extra charge; No advertisements of objectionable character will be admitted.

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

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

PERLICHED BY THE AMERICA

VOL. XLIV.-NO. 30.

Entered as second-class mail ffice at Alfred Centre, N. Y.

CONTENTS. "Down with the Traitor."-Poetry...

Preaching.
Summer Vacations...
The Moral Quality of Hope....

WOMAN'S WORK. Meridan Time. Woman's Faith..... n Indian Sewing School.... Marquis Tseng.....

SABBATH REFORM. W. C. T. U. and the Sabbath..... EDUCATION.

Roman Catholic Education..... Rev. S. Kimura on Tobacco in Japan

EDITORIALS. Editorial Paragraphs..... Silver Wedding.... One Sin..... COMMUNICATIONS. The Chicago Mission-school.....

SERMONS AND ESSAYS.

What Relation has the Prayer-Med MISCELLANY Christian Assurances.—Poetry..... Never Start Anything you can't Sto Poverty and Poor Preaching.....

The Pas or's Call... Even Christ Pleased not Himself. Do you Want to see Christ?..... The Secret of a True Life

POPULAR SCIENCE CATALOGUE OF PUBLICATION THE SABBATH-SCHOOL.... BOOKS AND MAGAZINES..... SPECIAL NOTICES..... BUSINESS DIRECTORY

"DOWN WITH THE

Come .gons of America, daul And down with the traito Abolish the license of all tha

And quench the vile demon

Ah! language is weak to por That only the fall of his vi While millions of aching her 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'

Fond mothers are watching 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 Oh, stand in this hour to pr Which rum and tobacco

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

> PREAC BY T. H. BLENUS

Preaching in genera conformed to the rules and spiked down theol it often loses in practic formalism and starchin Doubtless one great of much preaching o

much of pulpit effort sional and conventions revemped of what is e ticipated. Undoubted for remaining dead the dissemination of the but how often does and incisiveness in the that he is greatly resp is aroused and quicket auditors. The Chris preach the truth should not only exist but in his heart. He the forces of intellep bring them all to bear his mission. He my wardly live up to the bor to excite not tr without compromise

should strike the sh fountains of thought. man soul. He can b