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e Sabbath Becorder,

AMERICAN SABBATH TRACT SOCIETY.

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The Sabbath Becorder.

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The Law and the Gospel.....

From Out the Grave of Youth.—Poetry

Past Progress and Future Perils of Our Country....

IN MEMORIAM.

Rev. Isaac P. Langworthy, D. D., Dedicated t Dea. B. F. Langworthy, Alfred Centre.

BY. A. G. PALMER.

As comes the golden sheaf of grain, at last, Matured and ripened from the fertile field. The husbandmen's long-looked for harvest yield Garnered and sheltered from the winter's blast: As the frail leaf retains its vi al hold Day after day, on stem and branch and tree, Contending, bravely, for the right "to be." Till, forced to yield, it mingles with earth's mould; As summer's sun, from noontide down the west Creeps tardily, to labor's wearied eyes, Then suddenly through clouds of gorgeous, dy Goes down behind the hill as if for rest,-So didst thou pass, O peerless friend, away Into the summer land of fadeless day.

He was a grand good man, loyal and true To his most sacred trusts; his sense of right Made his long life transparent as the light, And fragrant as the breath of flowers and dew; His ruling force of character was duty, Inflexibe and sanctified by love, Au inspiration, inbreathed from above, The spirit's unction rich in grace and beauty; Intense in purpose to bis latest breath, With irrepressible and tirel as basic, And with an energy that knew no waste, He found no time for re-pite save in death; But even beaven would fail to afford him bliss Should he the grace of loving service miss. STONINGTON, Conn., Jan. 11, 1888.

FLITTING SUNWARD.

NUMBER XLI.

NORTHWARD.

Leaving Jacksonville in the spring for the North is a good test of amiability and pavance to secure a place in the Pullman car, and the rushing and striving for conveyances from the hotel, and after checks for baggage, is quite bewildering to one with nerves. We were fortunate enough to secure a drawing. room in the car, get our trunks checked by the head porter, and secure a carriage to the station. It was rather early, as the train was eaid to leave at seven o'clock, but in this case the rule of "the early bird" did not work. The train was an hour and a half late, and we had plenty of time to meditate on the uncertainties of life while waiting for it. The station was crowded, the ofpassengers wanted information. But time doesn't wait; and in course of time we started. For many miles the way was barren of inter-

small stations—at all of which we made long | brick and stone, which El Bah says shows | Senator Hoar offered a resolution during stops—we noticed a woman hanging out her contrariness. When nature said "shake!" the last Congress to require a quorum at washing. It is evident that Yankee clothes they simply stood still and wood n't! El- the prayer, but the second day after, the pins are scarce down here, for she deliber- Bah's spirits were evidently rising as we Massachusetts reformer failed to be there in ately sewed them onto the line with needle neared home, whence news not more than time himself. He entered the chamber just and thread! Rivers, creeks, cypress swamps, one day old could be obtained from "that after the prayer had closed, wearing an air forests, and clearings with the stumps still boy." Another cause for thankfulness—our embarrassment. His delinquency was obstanding, succeed each other in a rapid panorama; now we see ponds covered with lily- home time for the first since the day we left letter. There are Senators who hold that it pads and fragrant lilies; now, turtles sitting New Jersey. The very next morning after would be better to do away with the praver on logs, in rows like passengers in an omni- leaving home we found ourselves an hour altogether than to treat it with apparent disbus; then a clearing with small cows in a behind our watches, and had so remained respect. But then, again, a proposition to scanty pasture; now a turpentine grove with until we reached Charleston, except when in dispense with the Chaplain would not be the remains of an old camp, and again a swamp bright with yellow jasmines and dogwood, for the spring seems to be rolling backsoon after stop at Savannah, where we find it waiting for the train, and, like a wise man backed out on a "Y," ran up the Savannah River a few miles and then crossed it into South Carolina. There can be no mistake; the spring was going gradually backward. The deciduous trees had lost their full dress and again appeared in the scanty garments dog woods were still in their bridal costume. wherein they wed the spring; but even they were shrinking back like a maiden when her lover has deserted her at the altar.

road, served to recall some former experiences to the Scribe. This whole section is full of names and places which stir up old memories in those who were familiar with the movements in the "late unpleasantness." At Ashly Junction we changed cars for Charleston, and had a while to wait, during which some darkey boys entertained us by singing "We are in the life boat," for what pennies they could get. One benevolent old lady took occasion to give them some tracts, which we thought might have better been bestowed upon some drunken men who, getting into a fight, compelled us almost to fight our way through them to the cars.

in modern times of the sudden conversion of whole city. Whatever its convictions before, its inhabitants became quakers to a man, on the 31st day of August, 1886, and the city bears evidence of the fact unto the present day. Our rooms at the hotel show signs of it in great white streaks and blotches on the ceiling and walls. The dining-room presented a curious mixture of new white plaster and old fresco; what little there is left of the latter being in spots with zigzag marks like streaks of lightning, where cracks have been plastered up. We pass the night, however, without becoming quakers ourselves. ElBah remarked, there should be an inter national code of signals for the hotel boys. As it is now, sometimes a given signal means one thing and sometimes something quite different. She rang three times for hot water and did not get it, because in this hotel that is indicated by seven rings. We have known men and women to "get into hot tience. There are so many others with the water" with only one ring, but you cannot same anxiety to get away, that one needs to do it at this house. In one hotel we knowmake arrangements a week or more in ad- it is in Boston—they have a pneumatic call with speaking tubes, so you can make your dignified way, too, and never permits itself wants known, and save the muscles of the to be induced to hurry. During the present hall-boys as well as your own patience. El-Bah and the Scribe started to invent such a universal code as is needed, but the breakfast bell, which requires no code to interpret it, rang, and they left the task unfinished, where it remains to the present day. After breakfast we took a ride to see the sights. Evidences of the earthquake were on every hand. show signs of repairs having been made. wrecked while others across the street, or

Cuba, where there was but a half hour differ ence. The saddest ruin we saw, if we except | how to prevail upon Senators to be in at several drunken men, was the Roper Hospital. ward. We cross the Ogeechee River and Most of it was level with the ground, and pleasant to take a walk in the sun, while buildings was a ruinous wreck. The view resolutions can make prompt attendance from the Battery was fine. The green water who backs out when he cannot go ahead, we of the harbor was lashed into foaming white caps by the fierce March winds, which took undue liberty with our persons and paraphanalia, and blowing dust in our eyes as freely as if it had been a real estate agent. We passed a gentleman on horse-back who remarked to our driver that he "should have which they don when first waking from their | spoken for better weather when he had stran winter's sleep. It was a queer sensation to gers to show around," to which we said. see the leaves gradually diminish and finally Amen; but the driver said: "I didn' make crawl back into buds, and the buds sink again | dis wedder no how! 'Fi had I wouldn' made into the wood from which they sprang. The | dis gust!" "Dis-gust" expressed our feelings so fully, we made no audible reply.

From the Battery we could see Fort Sumter in the distance, and also Fort Moultrie and Castle Pinkney, recalling the beginning Yemassee, where we crossed the Port Royal of the Rebellion, and Major (afterwards Gen eral) Anderson's gallant defense of the former stronghold; and as we returned to the hotel, past the City Hall, it happened that a meeting was in session there of ex-Confederate officers, perfecting arrangements for the burial, on the next Sunday, of Gen. Ripley, who commanded the Confederate batteries in their bombardment of Fort Sumter.

About noon we statted for Wilmington. Three coffins transferred to our train at Ash ley Junction from the Jacksonville train, re minded us sadly of the fact that many who go South in parlor cars, hoping for health, return in the baggage car ready for burial. After a dreary ride through woods and swamps, enlivened by an occasional cotton plantation, a fire in the woods, darkey chil-Charleston is the most remarkable instance dren begging for nickels for which they were willing to sing or stand on their heads, we crossed the yellow Pee Dee with its mudmarks high up on the adjacent trees, and the Little Pee Dee which led us into North Car olina. It was rainy, and cold without a fire, but when we read that it had not been above 35° in New York in all day, we were com forted, and when we ran into Wilmington at the rate of a half mile in four minutes, it was some consolation to read of a train in Canada which had been one hundred hours in getting two miles, so much is the magnitude of our joys or trials dependent upon those with which we compare them.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, Jan. 13, 1888. The lower branch of Congress has at last made a beginning of the session's work. A number of bills have been reported from committees, and are now ready for discussion. The Senate being a permanently organized body, is always in working condition, and consequently always far ahead of the House. It works in a quiet, leisurely, week it has given most of its time to debate upon the Blair Educational bill, and the bill to Refund the Direct War Taxes.

Just before Congress adjourned for the holidays, some comments were made by the city papers upon the non-attendance of Senators at the morning prayer. As a rule the Senate Chaplain delivered his invocation in Many houses are still in ruins, and others the presence of almost empty benches. It was a very rare thing that the presiding Many buildings were propped up to keep officer could call a quorum together, and them from falling, which caused El Bah to frequently not more than half a dozen Senaficials rather more than usually ignorant in remark, that Charleston presents a very tors were present. Since the recess it is regard to matters about which the would be prop er appearance for a city which so lately noticed that they are a little more respecthad the "shakes." What seemed singular ful towards the only religious service in conwas that in many cases houses would be badly nection with the proceedings. Yesterday morning twenty four Senators were at their est. We skirted along the Okefenokee perhaps next door, had apparently escaped desks to hear the prayer—seventeen Demo-Swamp after crossing the St. Mary's River, entirely. Tall buildings did not seemingly crats and seven Republicans. The Senators which forms the northern boundary of Flor- suffer more than lower ones, and many heavy generally admit that it is a reproach to the

watches were again right, and we were using lerved, and the resolution became a dead seriously considered, and the question is tendance for prayer. Good people say there must be a thorough moral reformation what there was left of the once extensive among our lawmakers, that no number of binding on them. This habit of ignoring the opening prayer is a habit of very long standing in the United States Senate When Judge David Davis, of Illinois, was president pro tempore of that body, he entered the chamber with the Chaplain one morning, and the only Senator in sight was Mr. Butler, of South Carolina. Mr. Davis walked up into the stand with the Chaplain, and with all the dignity and solemnity usually observed by him on such occasions, gave a stroke with his gravel and said: "The Senator from South Carolina will come to order." The summons was treated as a joke by the galleries and the pages on the floor, but it was not so meant by the presiding officer. He simply took this method of re buking the Senate and of having his rebuke go into the Record.

Mr. Lamar's letter to the President, resigning the office of Secretary of the Interior. and thus relieving the situation as affected by the pending nominations of Mr. Vilas citizen. Whatever chances there are to take, he chose to take alone, without involv ing the officers who succeed him and others in the complication. The question has been asked, "Could the Pesident have been President, in his letter accepting Mr. La. mar's resignation, escaped from himself, or from the usual reserve with which he surrounds himself. His expressions of appe ciation, esterm and fondness for Mr. Lamar read more like a love letter than anything Mr. Cleveland has ever been known to

PERILS IN THE WISDOM OF THE WISE.

At the Conference of the Evangelical Alliance, recently held in Washington, A. J. Gordon, D. D., delivered an address upon the "Responsibility Growing out of our Perils and Opportunities." Attention is called to the following extract as the utterance of a careful student of the present perils of the church of our Lord. We bespeak for it the earnest scrutiny, especially of our ministerial brethren, and all others who are seeking to meet the needs of society through the principles and restraints of the gospel of Christ.

Christianity is not a system of philosophy, but a revelation to faith. The attempt to survey and map out its doctrines according to our logic charts has always proved in jurious. If theologians insist on being wise above what is written, the natural reaction will be that neologians will be ignorant below what is written. I am a most decided believer in a positive gospel; and concerning everything that has been revealed, I consider we may be just as sure as concerning a conclusion of mathematics. But not everything which we desire to know has been revealed. The gospel exhibits a divine reserve, as well as a divine revelation; the same voice of the great Teacher which declares concerning one realm of truth, "To you it is given to know," declares concerning another realm, "It is not for

Now while upon such questions, e. g., as that of the resurrection of the body at Christ's second coming, there is a flood of light from Scripture, upon the state and emplyments of the soul between death and information has been vouchsafed as to what from the Bible, imbibe deeply the mind of north-west for Savannah. At one of the structures seem to have suffered less than to time to effect a reform. For instance, who have never heard the gospel. And yet the sun."

such minute survey of his terra incognita of the intermediate state has been attempted; and such learned conclusions concerning this mystery of the heathen's accountability have been put forth, that great religious bodies have been set in battle array and vast missionary interests have been imperiled upon these issues. If the most learned man in the whole fraternity of theologians had ong ago faced these questions with a positive and dogmatic "I don't know," he would have been worthy to be counted "a prophet and more than a prophet." For it is the glory of a prophet that he can hande themes and deliver messages the full scope of which he does not presume to understand. 1 Peter 1: 10, 11

Now it has been the misfortune of Christian philosophers from the beginning until now that they have made theology "dark with excess of light." The heresies which have afflicted the church have almost without exception been invented by learned scholars, and the speculations which Two blighted the faith of believers have generally been hatched and brooded in the theological schools. The great mass of plain and practical Christians have, as a rule, kept the faith in its purity. For they have been content to believe more than they know; and to accept more than they could under-

Reason and faith are like the two com partments of the hour-glass; when one is full the other is empty. Those who have been determind to know all things revealed and unrevealed have often thereby reduced. their faith to the minimum, and in so doing they have contracted the very faculty by which we are to apprenend God.

Now what I am urging is this: that just as sumptous wealth in the hands of the church has always been a curse by begetting among the common people a moral and material poverty of the most abject sort. so a sumptous learning in the schools of for the Secretary of the Interior and Mr. theology has proved a curse to the faith Dickinson for Postmaster General, from all and piety of Christians by inducing a confurther embarrassment, is commented upon trary extreme of deep religious poverty. by his friends as doing honor to his head This is exactly what agnosticism is—the and heart. The expectation is quite gener | spiritual pauperism which stands over al that Mr. Lamar will be confirmed as a against the theological and philosophical Justice of the Supreme Court. Still there wealth with which it has been attempted are uncertainities surrounding the matter to endow the gospel of Christ. Paul dewhich may eventuate in his rejection, and clared that in giving the gospel, God "deuntil he is confirmed he is merely a private stroyed the wisdom of the wise." If this wisdom of the wise gets installed in our theological chairs and presides there, it will in turn destroy the gospel. It is written that "when the world by wisdom knew not God, it pleased God by the foolishness thoroughly sincere in expressing so much of preaching to save them that believe. regret in losing the advice and services of If the wisdom of this world attempts to Mr. Lamar as a member of his official house-I reverse this order, and to please men by hold?" It must be confessed that the the learnedness of preaching, it will darken and bewilder those that would believe. Here, I solemnly conceive, is one of the most serious perils to which our Protestant ministry is exposed to day, that it shall be impoverished by excess of learning; that instead of going forth with the humble equipment of the Word of God, which is the sword of the Spirit, it shall attach the first importance to German learning and to Greek philosophy. Having enjoyed the best advantages of the schools, for which I am devoutly thankful, I am perpetually humbled to see how much better many of the unschooled lay preachers of our time can handle the Scriptures than the mass of clergymen who have passed through the theological curriculum. I do not undervalue the seminary in saying this, but beg that we should consider the point at which it is most conspicuously failing. I would wish, for one, that no more chairs might be endowed in our theological institutions for teaching the relations of Christianity to science; that those courses in apologetics which stuff men's heads full of the history of all the heresies which have afflicted the church from the beginning might be shortened more and more; and the time thus saved be given to the one thing of studying the Bible and practicing with the "sword of the Spirit.'

Magnificent and far surpassing all that has gone before is the electric light, but the shadow which it casts is the darkest and densest that ever yet fell upon the earth. And I believe that in New England where the light of philosophic Christianity has been the most brilliant and intellectual lenses and reflectors for its diffusion. the most clear and polished, the shadows of agnosticism and atheism fall most darkly

Oh, that our teachers of theology were content to know less that they might know more; that they were less endued with the spirit of modern thought, and more deeply baptized by that spuit that has been sent to us, "that we might know the things that are freely given to us of God." The acute and eloquent Robert Hall set

forth as the sum of his experience, that the power of the pulpit depends neither on "refinement of thought nor subtlety of the resurrection hardly a ray of light has reason" And then he added, "You have been thrown, and while the most positive only to draw your instructions immediately God will do for the heathen who hear and Christ, and let his doctrine inspire your believe the gospel, he has nowhere exactly heart, and your situation in comparison ids, going north-west until we came to Way porches tumbled down while the buildings, body to thus ignore morning devotion, and informed us what will be the ground and

Missions.

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

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

HAMMOND, LA.

This old and pleasant town is about 86 miles south of Beauregard, Miss., and 53 miles north of New Orleans, on the Illinois Central Railroad, or the "Great Jackson Ronte." Some people from New Orleans go there in the summer, and it is growing in importance as a place to which people are coming from the North for the winter, or to find a permanent home. "Truck farm ing," and strawberry culture particularly, are prominent features of industry, and the people have the advantage of easy access to the great markets of the North-west. Topographically, we should say that the country is table-land, sufficently elevated to secure, it seems, a very good drainage. With this elevation, though, for ourselves, we could wish the land were a little higher and more rolling, with its southern latitude and climate, and with its piney woods, it has the reputation of being a healthful place. Land is now \$10, \$20 and up wards an acre, according to location. We as it does, while the full tide of luxury is consider it a pleasant and desirable place, and well worthy the consideration of any of our people who would seek a home in our genial southern clime.

If persons cannot find the climate they or Ga., why, come to Florida, where we think the climate is a little the best of all | Church.

Several Seventh-day Baptist families from Farina, Ill., and one from Nortonville, Kan., have settled at Hammond. A prominent citizen said to us that he had heard people say they wished all the "Yankees" that come south were like that "Seventh. day Baptist gang."

The high esteem in which our brethern and sisters are held as Christian neighbors and offizens, has had a great, though quiet influence in calling people's attention to the Sabbath, and in impressing the truth upon their consciences. When we were there, the deacon of the Baptist church, and his wife, seemed to be at the point of obediently accepting the truth. He thought several of his acquaintances would go into a Seventh day Baptist church, should one be organized; and said our people ought to be more aggressive in letting the light shine. This family told of a prominent Baptist minister who acknowledged that the Scriptures were on our side; and of a lady teacher who had embraced the Sabbath, though she had not yet begun to secularize Sunday. We found them to be very interesting and intelligent people; and, already, they desire Sabbath literature, not only to read themselves, but to send away to friends.

Since returning home, Bro. W. R. Potter writes that the clerk of the Baptist church, and his wife, have said to him, "It seems like we are all going to turn to be Seventhday Baptists." These are earnest Christians; of excellent standing in the community; and both say they shall follow Bible teaching, wherever that may lead.

Whether the results of this movement, so silently but so auspiciously begun, shall at last be great or small, these things show that the truth of God is finding its way into the homes and to the minds and hearts of people, in a manner and to a degree that are bright with promise and deep in significance.

Unless these people disobediently refuse to walk in the light which they confess has come to them-and we cannot believe they will do this-we confidently expect that, at no very distant day, there will be Seventh-day Baptist church at Hammond. whose membership shall be both northern and southern in birth, politics and customs, but one in Christ and in the precious truths of religion.

GLEANINGS.

The Helping Hand, the paper published by the Baptist Woman's Foreign Missionary es, and that the cry of those who are ready gained their entire configence. At both Society, has lately introduced into its col. to perish will not greet your ears in vain. umns what it calls "Good Cheer Corner."

Among other words of good cheer for Christians is given in the Indian Witness, of Calcutta, which says: "The prime minister of Indore, a cultured yet orthodox Hindu, has been talking of infant marriage. He bemoans the backwardness of many educated natives 'to emancipate their sisters,' and this gives him 'keen disappointment.' He holds that Hindu civilization is doomed, unless the women are lifted out of their ' present bondage of ignorance and superstition. He says, 'child marriage is no marriage at all,' that ' the existence of the child widow is one of the darkest blots that ever defaced the civilization of any people, and it is the direct and necessary consequence of the system of infant marriage, a system which is a gross libel on the pure laws of the Aryans.' He concludes by saying, 'Let us give up our debasing, infernal and abominable custom."

"What shall I say of the rich?" ob served Canon Farrar in his hospital sermon at the Abbey. "I say there are scores of men in London who could save our hospitals from anxiety almost without feeling it. Look at the very recent art sales: £2,000 for one dessert service, £1,200 for two flower pots, £3,000 for a chimney ornament, £20,000 for two rose-colored vases, £300 for a single lady's dress, £1,000 for the flowers of a single ball. I do not criticise this expenditure. I only say if there be in London such a Pactolus of wealth for these gewgaws of silk and clay, can there be by comparison only a drop or two to heal the bodies, to ameliorate the souls of men? Why should the runnel of charity dabble on still at flood?"

One million of dollars for foreign mis sions, one million dollars for the fund for veterans honorably retired, and \$800,000 for home missions, are among the grand contri want in N. C., Ala., Ark., Tex., Miss., La., butions for the coming year, set by the General Assembly of the Presbyterian

> It is said that the money given by the women of the Presbyterian Church in the United States during the past sixteen years is \$2,150,000; representing the entire support of more than two hundred women mis ionaries, two handred native Bible-readers, and more than one hundred and fifty

> The year 1887, now closed, has been remarkable in its missionary spirit. It has been almost phenomenal. It is said that about three thousand students in the semi naries and colleges of Great Britian and the United States are pledged to foreign mission work. The question left in the case is, will the people do their part in the sending and in the supporting of them? About five hun dred and fifty of these candidates are young women. The American Baptist Board has, within a very few months, sent out fiftyeight missionaries-men and women, nineteen of whom are to locate in China.

MBS. LUCY CABPENTER'S LETTER OF JAN. 5, 1847.

The following letter was written by Mrs. Lucy Carpenter upon the day of her sailing for China, on her first trip, and for several special reasons we would like to see it pubished again in the RECORDER:

Beloved Friends.—The day of our depart are has arrived. While your eyes rest on these words, our own will have been withdrawn from the scenes, the countenances, they have loved so well to contemplate, to be greeted through long weeks, yea months, with but the world of waters beneath, and the realm of stars above, looking and longing for those distant shores which await our eager hopes,

our future toils. And now do you ask what are our feelings and our views in this near prospect of entering upon our work? We do indeed thank God and take courage, when we remember all the way which he has led us. The con stancy of friends, their sympathy, their prayers, have cheered our hearts, have strengthened our faith, increased our zeal and quickened within us our strongest desires to be devoted entirely to this work. Think you, then, that we can carry with us sad hearts and mournful faces, even while we leave you, assured that we shall meet you no more here? No; the language of our heart is, "Hinder us not."

We are asked when we expect to return. We answer, Never! We anticipate but two causes which could produce such a resultwant of health and want of funds. For the first we trust in God. For the second we trust him also, and our brethren as his stew ards. We have no doubts, no fears on this subject. We are confident that the spirit of missions, already active among you, will abound and increase throughout our church-

We have shared largely in the benevolence of our friends. Their offerings have inthings that they devise.

appointed toil, loving not our friends the less but the cause more. And for this cause's great work. Even should the next ocean treasures of the deep, be not disheartened. Trust in God, that it may prove to you even as bread cast upon the waters, to be abund most earnest request to you is, abandon not this mission. For its success pray, labor, wait. So shall the God of missions gather kindered, and nation and tribe, and people, and tongue, and both they that sow and they that reap shall rejoice together.

JANUARY 5, 1817. My friends, if as a people we "abandon not this mission," this must be true, that the field will need to be repeatedly reinforced as the years come along. The type of consecration as manifested in this letter is what we continue to need, and if it were possessed to an abundant degree, would keep the field replenished, and that before those already upon the field were worn to exhaustion. It has in it the spirit of exalted joy, at once eloquent in persuasiveness in the foreign sowing. The semi-annual meeting was a field, and contagious in the home land, giving out of its own kind, and spreading to us. At that time I baptized one man, the throughout all our borders, causing in due head of a family, who united with the time its reproduction, in the new missionary church. We enjoyed the labors of Elds. upon the field, and the new one again and Morton and Wheeler at that time, and were again. The fact that the China field is soon to be reinforced does not release our young people from sometimes stopping to think, by was ordained to the office of deacon. "Ought I to be the next one to go?" Some one should be asking this question for the years to come. A patient, a masterful preparation for the work will pay as well here as in any other department of labor.

FROM ALEXANDER MC LEARN.

BERLIN, Wis., Nov. 28, 1887.

The time has come for me to make m quarterly report, which I most gladly do. though I most ardently wish that I could make a better showing. Nevertheless, we are not without reasotifor gratitude to our Heavenly Father for his goodness to us. Our church at Berlin wave made some very necessary repairs on their house of worship, in shingling the roof and plastering the ceiling and whitening the walls. The la dies have procured a very nice sounding organ, so that our little house of worship is really pleasant and comfortable. Our meetings on the Sabbath are well attended and generally all remain to take part in the Sabbath school, which is interesting and profitable. On Sixth day evening our meetings are "a feast of fat things." Nearly all the church attend, and the meet ings grow in interest and favor. Our last two meetings were of unusual interest and power. We have good reason to believe that the spirit of the Lord is at work in the hearts of some who have not yet given evidence of a change. We intend to begin to hold extra meetings in the near future. The late meeting held with this church in October was of great benefit to us all. The interest in our meetings at other points on this field still increases. I intend to be about the 4th of December. I have never in all my ministerial life. We have good may read this report, to join with me in earnest prayer for this people! At Marquett awakening interest. At both of these places the Methodist churches were shut against me; but they have since been opened, and I have been kindly invited to occupy them without charge, while they themselves ring the bell and light the house, and the church at Princeton provides fuel also and Princeton of their own accord without solicitation from anyone. This is all the plain in our preaching, "not shunning to declare the whole counsel & God." But we have been perfectly transpirent in all that we have said or done, so that we have of these points we have sewral Seventh-day

lieve that the liberal will stand by the liberal the gospel more, nor felt a deeper interest Another reason may be that we may not in my work in all my minsterial labors. have zeal enough to work for God's kingdom. With cheerfulness then do we turn to our At Scott I began with twelve hearers. The But I am not discouraged in the work. I innext meeting there were one hundred and tend to keep on in the good work, and I sake, and for our sake, for your own sakes, twenty, and the third there were one hunfor the heathen's sake, and for Christ's sake, dred and fifty present. I shall not preach that I can continue in the work. I know we entrust you let nothing induce you to there when I return to Pleasant Valley, on that God has called me to be a servant account of the protracted meeting at the in his kingdom, to call the attention of our breeze waft you the intelligence that the latter place, but will continue my visits Scandinavian people to hear the voice of the Hauqua is sunk in the sea, that the offerings after the meetings are over. At Scott Lord. of your hands are strewn among the buried | there were sixty young men in the congregation. As a general thing they were young | the quarter ending Dec. 1st. My work has men of promise. My heart yearned for been in Minneapolis, Isanti Co., Minn., and antly gathered in due time, by those who are them as I saw them sitting and drinking Polk and Burnette, Co's, Wis. In the first permitted to perform the labor which we down every word I said with the utmost place I spent the first part of September, had it in our hearts to do. Our last, our respect and decorum. I feel unequal to the work, but my enjoyment of the work makes it practicable. With God's blessing days that I went to the Lutheran churches you at last with his redeemed, out of every I hope to see good results at no distant day. Hoping that God will bless you, my dear brother, and restore you to your former health, I am yours in the Lord Jesus.

-Bro. Mc Learn reports 13 weeks of labor; 5 preaching places; 30 sermons; congregation of 80; 16 prayer-meetings; 29 visits and calls; and 390 pages of tracts, etc., dis-

FROM A. G. CROPOOT.

NEW AUBURN, Minn., Nov. 80, 1887.

The past quarter has been one of seedpleasant and, we trust, a profitable occasion encouraged by their sermons and assistance.

The church was dedicated, and Bro. Cros-

I have visited the families living on the prairie about ten miles from here, and preached to an audiance of thirteen in one of their homes. I also visited the families living near St. Peter, to encourage them in Christian living. I did not hold a public meeting, for it did not seem best at that time. One of these families lives ten miles from the others. A Swedish sister living near there had been sick for nearly a year, but would not have a physician, saying that Jesus was her physician. I found her well and strong, and she said that Jesus knew she needed the sickness which she had just passed through. It is an encouragement to meet with those who have such strong faith

Dea. West, from Utica, Wis, was here at the time of the meeting, and conducted a Bible-school Institute, which was a help to those in attendance. We are trying to do our duty in the love and fear of God, and leave results with him. We do not meet with as much encouragement as we could wish, still our faith is strong in God, and we know that his Word will not return unto him void.

-Bro. Crofoot reports 13 weeks of labor; 20 sermons and 2 addresses; congregations of 40 on Sabbath mornings, and 28 at other meetings; 16 prayer meetings; 22 visits and blessings before them in order to weigh them calls; and one addition by baptism.

FROM C. J. SINDALL.

MINNEAPOLIS, Minn., Nov. 27, 1887. Your letter of October 29th is at hand, wherein I see that the Board intends to discontinue the missionary work by me. I will gin a series of meetings at Pleasant Valley | first say, that I am very thankful to the the next time I go there, which will be Board and people for all that they have done seen a people so hungry for the bread of life time. I see that the work has not been without success, but not as much as we have exreason to believe that God has a people pected. One of the reasons why we have not there. And we most earnestly ask you, had better success is because we have not had my dear brother, and all our brethern who any Norwegian and Danish Seventh-day have. Religious weekly papers are floating and Princeton there are hopeful signs of all over among us. The Scandinavian Seventh day Adventists have their papers to interest among us on the Sabbath question, then they have their missionary and publications before us. When we come after them with the Sabbath doctrine, then the people take us for Advents. A large number of warms the house. This has been done at the people do not know that there are any other people who keep the Sabbath but the Seventh day Adventists. In almost every God. As the meeting proceeded, the spirit more wonderful because we have been very place where I go, the people inquire for our of devotion was observed to be rising high. papers, but I have none except the Evangelii Harold, and there are very few of the Norwegians and Danes that can read it. The next reason may be that we have not means enough to do more than what we do. It appears to me, from what I see from the mis-Baptist families, who are good as gold. sionary reports, that the successes among us

know that God will in some way bless me so

I send you herewith report of my labor in and made calls, distributed publications and held a few meetings. There were two Sunand distributed tracts among the people. Sept. 14th I started with my horse and buggy for Polk county, Wis. In that county I held meetings at six different places. Had two netings in a Lutheran church, with a congregation of about 40. One old man has embraced the Sabbath. From there I went into Burnette county, and held meetings at four places. Was with our church one Sabbath. Had another Sabbath meeting in another place in the county. I went from there to Isantic county; there I had the largest congregation. There seems to be some good interest among the people there. I have been at home three weeks. We have meetings almost every Sabbath in our home, but there are only from four to ten that meet. When I am not at home, Bro. H. Reisson takes charge of the meeting. One Sabbath, Bro. Carlson, from Chisago county, was with us, and he preached to us. I intend to go to Polk county, Wis., in the first part of next week, if it is in the will of God.

-Bro. Sindall reports 12 weeks of labor; 11 preaching places; 21 sermons; congregations from 4 to 60; 3 prayer-meetings; and 22 visits.

FROM HORACE STILLMAN.

ASHAWAY, R. I., Dec. 11, 1887. During the quarter I have endeavored to lead this little flock on their heavenward journey, and to strengthen the things that remain. Since my last report, death has invaded our little church and removed two of our active and much esteemed members (Miss Betsey A. Palmer and Miss Lydia A. Bundy), as we trust, from the church militant to the church triumphant. We miss them greatly, yet amid this deep affliction we bow in submission to the divine will, and comfort ourselves with the assurance that our loss is their great gain. Besides conducting our regular services at Woodville, I have preached three times for the Baptists at Niantic and in other places, besides delivering several addresses upon a subject not pertaining to missionary work.

THINK AND THANK.

Small sections of paper were distributed at the weekly prayer-meeting. Each person was asked to answer, in writing, this simple question, "What have I to be thankful for?" He was requested not to state two things, but to state one thing. This request had the effect to make persons bring all their and compare them. One of the deacons of the church expressed particular gratitude "for the Society of Christian Eudeavor." He regarded it as giving new life and promise to the church of his love. A member of the "shutin" society, from her invalid's room sent a note, saying: "Having heard that you wished each of your people to state, at the next prayer meeting, one occasion of gratitude, I am thankful that, although unable to walk, I can sit up the most of the time through the day." As these causes of thankfulness were slowly read in succession, for me and the Scandinavian mission till this the pastor would make a word or two of comment on each. For example, on the last he attempted to show why it is that a person with poor health will mention, with any degree of thanksgiving, what little health he has. He found it in this, that a person in declining or impaired health reach-Baptist paper, as all other denominations es a point where everything is held at a very uncertain tenure. He feels his powerlessness to help himself. A feeling of utter dependence is forced upon him. He turns his attention to his condition, and if he finds read everywhere, and when they hear of any any signs of gain, or that things are not as bad as thay might be, he breaks out into thanksgiving. Things have been accomplished at their worst and any improvement is an appreciable blessing.

Two persons mentioned as a particular occasion of gratitude the fact that they had been led to unite with the church. This led to thoughtfulness, that the church might ever te worthy of these thanksgivings to Prayers and praises became unusually fer-

"Think and Thank" was the motto on the family crest of Sir Moses Monteflore, the lamented philanthropist. Indeed, "think" and "thank," differing only by one vowel, have the same derivation. The more we take time to think, the more we find we The thought was suggestive. The application must be, we think, helpful. The compelled, as was Moses, to entreat the peo-bright side of a story does us all good. Their offerings have increased until we have almost felt ourselves to thank. The compelled, as was Moses, to entreat the peo-bright side of a story does us all good. The application of these both of these in the field. Have we not had more fruits in our harvest than they have had in China? The Golden Rule.

There are several others in both of these in the field. Have we not had more fruits in our harvest than they have had in China? "thank."—The Golden Rule.

Sabballi Befa "Remember the Sabbath day, so the days shall thou labor, and do affithe seventh day is the Sabbath of the

THE LAW AND THE COLF

contains a divine was imper Decalogue. And we have no mo hope for salvation under the neglecting its law, than had the living in disobedience to the la Jesus said: Ye are my frien whatsoever I command you. depends upon obedience, and oh plies law." Rev. J. W. Para Morning Star.

This is intelligible and has the in it. Gospel teaches obedier When men believe the obey its precepts, and then it is becomes the fountain and ob stream that flows from it. "It contains a divine law as i

the Decalogue.'

Yes, only a little more so. logue contains but one promi is of long life to those who hond mother. The gospel contains m es for this and the coming life from the heart obey the Deca gospel is infinitely more powerful and persuade to love God's lat the whole Levitical ritual, which a shadowy ministration. The more glorious ministration bl God's love through his Son, so winning the heart, so that the sinner feels with David, "O ho law, it is my meditation all the

"And we have no more groun salvation under the gospel while its law, than had the Jews in disobedience to the law of M Exactly so. We must not n law if we would enter into life

is gospel law? The Saviour te man, "If thou wilt enter into commandments." Everyone our Lord refers here to the sec the law of his Father. Our I apostles taught obedience to mandments with an insistance that showed that they were possible, to their claims than prophets. Jesus said, 'ye are if ye do whatsoever I command ehip depends upon obe obedience implies law. And a shown by the writer to the B will put my laws into their h their minds will I write the the and inquites will the more." Says the apostle John is the love of God that we ke mandments: and his command grievous."—Sabbath Memorial

ON STATUTORY LAWS

BY ELD. F. M. MAY

On the interpretation and of statutes. I will lay down and will present two authorities port. It is impossible for an human or divine, to enact a st form that the performance of totally different and contradic equally obey it. "The appoin which is expressed makes that may be) implied to cease"ton 210. Again, "A statute one thing excludes all other cluded; the including of one thing, or class, is the exc others."—Browns.

Now, let us take the princ settled on statutory laws, toge authorities on which they re themsto the law of God. J to whom Blackstone himself rior, has laid it down as a cepted axiom that "Abso must be vested somewhere, an obedience must be paid."

Dwarris, Page 483. Tal from the Justinian Roman wic on statutory and const accepted by all lawyers. imperial constitution of laws, on petition, on suits, or in any to be absolute, and final; for i alone can make laws, he alo terpret them; why else, when arisen in legislated controver been brought to us, and wh doubts reached our ears? If does not proceed from us alor is competent to solve the en except her to whom the power is conceded.—Justinian's Now, we have found on the

ly authorities that no pos power that makes laws car amend, or in any sense modi tational governments this pr 👊, Yital, Inndamental. 🦠 ing Jackinian shows that i tony the M

reason may be that we may not enough to work for God's kingdom. not discouraged in the work. I inkeep on in the good work, and I t God will in some way bless me so an continue in the work. I know has called me to be a servant gdom, to call the attention of our vian people to hear the voice of the

you herewith report of my labor in er ending Dec. 1st. My work has inneapolis, Isanti Co., Minn., and Barnette, Co's, Wis. In the first pent the first part of September. calls, distributed publications and meetings. There were two Sun-I went to the Lutheran churches ibuted tracts among the people. I started with my horse and buggy ounty, Wis. In that county I held at six different places. Had two in a Lutheran church, with a conof about 40. One old man has the Sabbath. From there I went into county, and held meetings at four Vas with our church one Sabbath. her Sabbath meeting in another he county. I went from there to unty; there I had the largest con-There seems to be some good mong the people there. I have ome three weeks. We have meetst every Sabbath in our home, but only from four to ten that meet. m not at home, Bro. H. Reisson ge of the meeting. One Sabbath. son, from Chisago county, was with e preached to us. I intend to go county, Wis., in the first part of

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and Thank" was the motto on creat of Sir Moses Monteflore, the ilanthropist. Indeed, "think" k," differing only by one vowel, came derivation. The more we think, the more we find we for which we ought to thank to the verb "drink is." Log Whint Course

Sabbath Reform.

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

THE LAW AND THE GOSPEL.

"The gospel is not an easier method of gaving men without obedience to God. It Decalogue. And we have no more ground to hope for salvation under the gospel while living in disobedience to the law of Moses. whatsoever I command you.' Discipleship depends upon obedience, and obedience implies law." Rev. J. W. Parsons, in the Morning Star.

in it. Gospel teaches obedience through When men believe the gospel they obey its precepts, and then it is that faith becomes the fountain and obedience the stream that flows from it.

the Decalogue.'

Yes, only a little more so. The Decalogue contains but one promise, and that mother. The gospel contains many promises for this and the coming life to them who from the heart obey the Decalogue. The gospel is infinitely more powerful to constrain a shadowy ministration. The gospel is the more glorious ministration because it is God's love through his Son, softening and winning the heart, so that the pardoned law, it is my meditation all the day."

"And we have no more ground to hope for salvation under the gospel while neglecting its law, than had the Jews while living

in disobedience to the law of Moses." Exactly so. We must not neglect gospel law if we would enter into life. But what is gospel law? The Saviour tells the young man, "If thou wilt enter into life, keep the commandments." Everyone knows that our Lord refers here to the second table of cipleship depends upon obedience, and it too, and keepital obedience implies law. And this is clearly shown by the writer to the Hebrews: "1 will put my laws into their hearts, and in their minds will I write them, and their sine and injustice will a remember no Says the apostle John, "For this is the love of God that we keep his commandments: and his commandments are not grievous."—Sabbath Memorial.

ON STATUTORY LAWS.

BY ELD. F. M. MAYES.

On the interpretation and constructions of statutes, I will lay down one principle, and will present two authorities in its support. It is impossible for any law-maker human or divine, to enact a statute in such form that the performance of two or more totally different and contradictory acts can equally obey it. "The appointment of that which is expressed makes that which is (or may be) implied to cease"—Coke's Lyttle ton 210. Again, "A statute that includes one thing excludes all others not so included; the including of one act, person, thing, or class, is the excluding of all others."—Browns.

Now, let us take the principles thus far settled on statutory laws, together with the authorities on which they rest, and apply them to the law of God. Judge Dwaris, the highest and best interests of the people, to whom Blackstone himself was not supe cepted axiom that "Absolute authority must be vested somewhere, and to it implicit obedience must be paid."

Dwarris, Page 483. Take an extract from the Justinian Roman Code, in Sedwie on statutory and constitutional laws, accepted by all lawyers. We declare the imperial constitution of laws, whether made on petition, on suits, or in any way whatever, to be absolute, and final; for if the sovereign alone can make laws, he alone should inarisen in legislated controversies, they have his disciples from the bondage into which are not afraid to compare the results. been brought to us, and why too, judicial they had been brought by Jewish tradition. doubts reached our ears? If interpretation does not proceed from us alone, who indeed is competent to solve the enigmas of law, except her to whom the power of legislation is conceded.—Justinian's Roman Code.

Now, we have found on the highest earthly authorities that no power below the power that makes laws can repeal, alter, scriptural and dishonoring imputation in the votes and the influence of saloon-keepers amend, or in any sense modify it; in consti evolved. They assume that the cruel and and the lowest of politicians. And the tutional governments this principle is raditutional governments this principle is radical, vital, fundamental. Our quotation of the new dispensation. But the Son of and made them ambitious of being clerks, from Justinian shows that in an arbitrary, man is the same person who revealed himself salesmen, shop keepes, instead of carpentabolite monarchy, this is adhered to with to ancient Israel as "The Lord, the Lord ters, blacksmiths, brick-layers. If the

more unyielding tenacity; the power that God, makes laws is the only power that can inter and so fere with them when made. God is absolute monarch of his kingdom, and we have this simply and clearer manifestation of sweeping declaration concerning his statutes: the same lost men.— Presbyterian command you, neither shall ye diminish Teagher. aught from it." Duet. 4:2.

Again, "My covenant will I not brake, nor alter the thing that is gone out of my contains a divine law as imperative as the lips." Psa. 89: 34. This is a plain declaration from God that he will never repeal, neglecting its law, than had the Jews while alter, amend, or, in any sense, modify or change the Sabbath or law. Jesus said to Jesus said: 'Ye are my friends if ye do the devil, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. 4: 4. Here Jesus says that it is writ-This is intelligible and has the true ring ten that man shall live by every word that came from the mouth of God. The Sabbath is one of the words that came from the mouth of God, and is in the statutes of God, and we have learned that no power below "It contains a divine law as imperative as the power that makes laws can repeal, alter, or amend them.

Now, I ask my no-law, or no-Sabbath is of long life to those who honor father and friends, where has God ever repealed, altered, amended, or in any sense changed the Sabbath? No, my Brother, God has never changed it. Let us say in the words of and persuade to love God's law, than was Jesus, "It is written." "Ye shall keep the whole Levitical ritual, which was only the Sabbath, for it is holy." Ex. 31: 14. "And hallow my Sabbath, and they shall be a sign between me and you, that ye may know that I am the Lord your God." Ezek. sinner feels with David, "O how I love thy 20: 20. Thus I have established my position by an array of authority, both human and divine, of such character that it will not be assailed by any intelligent lawyer. the meaning of a statute, and the duty involved in it, are both to be learned from the words of the statute itself. See Coke, Tin dal, Liesber, Dwarris, Browne and Blackstone, on statutory laws; and Daut 12: 32, the law of his Father. Our Lord and his "What thing soever I command you, obapostles taught obedience to the ten commandments with an insistance and fervor that showed that they were more alive, if possible, to their claims than were the old possible, to their claims than were the old possible. The law of God is not to show signs of lithrary and philosophical talent of a high order. His first serious possible, to their claims than were the old acknowledged by Jesus and the apostles. apostles taught obedience to the ten com serve to do it. Thou, shalt not add thereto. prophets. Jesus said, "ye are my friends acknowledged by Jesus and the apostles. if ye do whatsoever I command you." Dis- And may God help us all to acknowledge

THE NEW TESTAMENT SABBATH.

It is the fashion of the present day to assume that, under the Mosaic disponsation, the law of the Sabbath was altogether arbitrary, and in a very high degree oppressive, and that under the gospel it has been essentially modified. The position seems to be that there is a large abatement of the divine claim in regard to Sabbath-observance. Un which, as belonging to the civil government, as administered by Moses and his successors, were not designed to be of permanent obligation. But it was a leading object of these precepts to impress upon the minds of the Jewish people a sense of the sacredness of the Sabbath, as a holy day. It was the purpose to give them an impressive lesson in re gard to the spirituality of the law and the extent of its application. And the divine a character as to leave no one in doubt in re gard to its import. The precepts of the law Tyndall's Belfast Address." and the teachings of the prophets, during the subsequent history of the Jewish nation, taught the people how to keep the Sabbath. And so far as relates to the essential spirit of the command, there has been no change.

During the later history of the Jews, their religious teachers gave such an exposition of some and oppressive, but for every precept temporal not less than spiritual, their teach for his own necessities, nor for the necesbe done for a fellow man.

taught his hearers how the commandment

was to be obeyed. who claim for the New Testament law a cities from the low character of the officials great superiorty over that of the Old Testa | who appoint the teachers. In some cases, ment, should altogether lose sight of the un teachers desiring appointment have to solicit become the gracious and beneficent Saviour minds of the young away from manual labor,

and gracious, long-suffering, a goodness and truth." And to change in his character or derional ministry of Christ was

ducation.

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

DR. McCOSH.

For some the past it has been generally known that Dr. McCosh had asked to be relieved of the Paridency of the College of New Jersey, Princeton. We clip the following from Science, which will be interesting to our renders:

At the annual fall meeting of the trustees of Princeton, seld in November, Dr. Mc-Cosh resigned the office of president, his resignation to take effect at the end of next term. In closing his annual report, Dr. McCosh said, For several years past I have been sensitive at to whether I may not be continuing in my office to the detriment of the college. I am so far relieved by finding that no such effect has yet followed. Our entrance class the year, 179, is larger than ever it was before as also our total number of students, 603. It was 264 when I came here, and this while we have gradually been raising our standard of scholarship. Thanks to our generous benefactors, our grounds and build ings, books and apparatus, have been doub led or trebled. But having been in your service for nineteen years, and being several years above the threescore and ten, the time has come to look to my retiring from the presidency of the college. I see it clearly If any principle on earth is settled it is that to be my duty to at the board to accept my resignation at its next meeting in February, and appoint a successor to me, it being understood that I betain my office till the beginning of the third term. I leave the college in a healthy state, intellectually, morally and religiously. Dr. McCosh was born in Ayrshire, Scot

and, in 1811. Educated in the universities and he was or time the squorary degree of M. A., and he was or time a mainister of the Church of Scotland at 2 march in 1835. In 1839 he removed to the and from that time he took a process of eart in the disputes with the disruption of the program and the organization of the "Free Shurch," which was effected in 1843. His next work to attract attention was "The Method of the Divine Government, Physical and Moral," which was a theological application of Sir William Hamilton's philosoph. In 1851 he was ap pointed professor of logic and metaphysics in Queen's College, selfast, and wrote, in der the Mosaic dispensation there were certain | collaboration with Pat. G. Dickie, "Typical theocratic regulations and requirements, Forms and Special Fids in Creation," and which, as belonging to the civil government, "Intuitions of the Mind," which were fol lowed by "An Examination of Mill's Philosophy." Dr. McCosh was elected president of the College of New Jersey, at Princeton, in 1868, and has held that office up to the pres enttime. Among the works he has written in the meantime may be mentioned, "The Laws of Discursive Thought," "Treatise on Logic," "Christianity and Positivism," the "Scotch Philosophy, Biographical, Exposi legislation, under the theocracy, was of such tory, and Critical, from Hutcheson to Hamilton," and his famous "Reply to Professor

OUR COMMON SCHOOLS AND BOMANISM.

Cardinal Gibbons and his priestly attendants at the late centennial celebration in the law of the Sabbath as rendered it burden | Philadelphia, the National Baptist says: "We thought it a matter very open to critiin regard to it, which was inconsistent with cism, though not vital. But when Rev. Henry Kennerney, a Roman Catholic priest, at the laying of the corner-stone of the Rorior, has laid it down as a universally ac- ers, and they alone, were responsible. There man Catholic Parochial School at Middlewas nothing in the commandment in itself, town, Conn., denounces the American sysnor in any precept of the Old Testament in tem of public schools as 'heartless, headregard to it, of which they had the smallest less and godless,' and when he calls the rerson to complain. There was nothing that | public schools 'schools of immorality in forbade any work of necessity or mercy. The which vice originates,' then he strikes at a conscientious Jew did not hesitate to care vital point. The public schools of America are a part of the American system of society. sities of those dependent upon him. He did Universal suffrage without universal educanot hesitate to supply the wants of his do- tion would be a curse. New England has mestic animals, or to afford relief to such as had free public schools from almost the bewere in distress, and what might certainly ginning; Italy has not. In America, the children have been in the main educated in In his exposition of the law of the Sab. the public schools; in Italy and Austria, the bath, our Lord added nothing to the precepts | children have been educated (as far as they terpret them; why else, when questions have of the Old Testament. He simply delivered have been educated at all) by priests. We

"The American people know all this; they He made no abatement of his claim, and he love the public schools; they will see put no new construction upon the fourth blood flows before they give them up or commandment. He simply corrected the allow them to pass; under the control of misconstruction of the Jewish teachers. He priests receiving their orders from the Vatican. We do not by any means affirm that the public schools are perfect. Few human It is somewhat remarkable that writers things are. The schools suffer in the large

priests will help us to remedy these evils. we shall be glad. But we mean to improve the schools, not to sweep them away.'

On the same subject the Evening Bulle-

tin. of Philadelphia, October 6th, says: "Very recently, the movement against the public schools has shown a new vigor and a candor which formerly were not its characteristics. The Boston Evening Traveller has published an interesting and striking compilation of the successes recently achieved by the Catholic Church. In Bar ton, Wis., they are reported to have suc ceeded in capturing an annual school meet ing and in passing a resolution abolishing the public school for one year. In Melrose, Minn., the public school year was shortened. in order, it is alleged, that the children might be compelled to attend the parochial schools during a short term of each year. In Stearns county, of the same state, the school authorities are charged with violating | so that when you are called upon to confront the the State Constitution by permitting priests to teach the Roman catechism in the public schools and to conduct the religious exercis es. Coming nearer home, the Mayor and the Board of Aldermen of Malden, the Boston suburb, arranged for advocating the lease of a public school building for a paro chial school at a merely nominal rent Commenting upon these events, the Trav eller throws out this candid warning: 'It is the old story of a camel wanting to warm its nose, then its head, until at last the camel takes possession of the tent. The danger which threatens our public school system is none the less certain because it is seemingly small and remote.' Had the Boston editor know that a Roman Catholic priest was to be installed last evening as Principal of a Pittsburg public school, he would have thought what he calls a threatening danger not so remote as it ap ea e l."

Constant vigilance, we are told, is the only safeguard of liberty; and constant watchfulness and decision on the part of Protestants and of all true Americans, is demanded for the perpetuation and purity of our common school system.

CLIPPINGS.

Americans spent last year \$5,000,000 for ostrich feathers alone, and Christians spent | more state added to the temperance list.

According to the most reliable statistics. 155 of 333 colleges pronounce Latin by the Roman method, 144 by the English method, and 34 by the Continental.

The report of the official department shows that Pennsylvania has 20,683 public our glorious country, and bringing many schools, with 980,429 enrolled pupils and families to want, and many young men to an average daily attendance of 665 300.

Miss Story, the daughter of an Irish clergyman, has won the literature scholarship of one hundred pounds a year for five vears, awarded by the says University of the America becomes a lemposition land. Ireland.

A sensible writer says: "For one, 1 believe that parents ought to be willing to wear plain clothes and eat plain food in or der to give their children the advantages of of a liberal education."

Eighty years ago, society in Turkey for bade women to learn to read. The Sultan has now started schools for women. See what Christianity is doing. General Lew Wallace, of Ben Hur fame, commends the action of the almost Christian man.

Diplomas were distributed to 850 graduates of the Chautauqua Class of 1887, at sumers to thinking. Chautauqua on graduation day. The entire number of graduates for the year is over the course, and the entire fraternity numbers 110,000 persons.

Mrs. Eliza Jennings, who died in Cleve land, Ohio, recently, was a woman whose benefactions will be long remembered. To her munificence and energy Cleveland is largely indebted for the Industrial School and Home on Detroit street, and for the Alluding to the instrusive prominence of | Home for Incurables now in process of erection.

Cemperance.

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

LICENSED.

BY JENNIE 8. MUNSON.

I'm licensed to sell; get out of my shop, The rumseller angrily cried, With a frown on his face and a curse on his lip, To the woman who stood by his side. My moments are precious; I've no time to waste

I have paid for my license I say-'Tis my business to sell; I shall sell when I choose To those who will give me my pay.

Your moments are precious? ah, precious for what! To ruin some innocent one? You shall listen a moment, 'tis little I ask For the wrongs to me you have done. You ruined my husband, both b dy and soul, That you his scant money might gain; You were licensed to sell, you answered me then And all my pleadings were vain.

You lured him on with your horeyed words Till your victory you made complete; Till his money was gone, then one cold night You turned him in o the street

The night was dark, he was crazed with rum, All reason from him had fled; In the morning's light they brought him home; He was found on the railroad—dead.

You were licensed to sell and gave not a sigh For the miserable work you had done; And now, not content, you are striving your best, To likewise ruin my son.
You are leading him on in the downward path,

His meager earnings you crave;

For that, you are willing to send him down To an early drunkard's grave.

Go look at the miserable sots of our town, Then back to ten years ago, And know it is you and your cursed work, That have brought them down so low.

You are licensed to sell. ah, yes, it is true That your license in mo ev is paid: But think not that's all that will ever be asked For the miserable wrecks you have made.

You are licensed to sell; 'tis a miserable plea, And you'll flad it of little worth, When you stand at the judgment seat of God, For the deeds done here on earth,

When you stand in the presence of those poor souls You have helped drag down to hell, Of little avail will it be to you then To say "I was licensed to sell."

Yes you have a license, and that is your plea. Well, my friend, if that is your plea I abjure you to keep it. Lock it up among your choicest jewels. Guard it as the apple of your eye; and when you die and are laid in our coffin be sure that the precious document is placed within your cold and clammy fingers, souls of your vic ims before God, you may be able to file in your plea of justification, and boldly lay down your license on the bar of the Judge. Yes, my friend, keep it; you will then wa t your license sing d by the County Commissioners and indorsed by the Selectmen. -Rev. John Pierpont.

TEMPERANCE IN MISSOURI.

The Legislature of Missouri passed a bill at its last session, known as the "Wood Local Option Law," granting counties and cities of 2,500 inhabitants and over the right, upon the petition to the county court of one-tenth of the resident tax payers to order an election to vote for or against the sale of intoxicating liquors. In compliance with this law, an election was held Dec. 17, 1887, and the vote in Christian county gave 92 majority against the sale of whisky.

The temperance people of Billings are rejoicing over the happy result. Forty counties and twelve cities have voted on the question, and about two thirds have gone against whicky; and it is thought nearly all the counties and cities will vote, in the near future, and that the majority will put down whisky, and Missouri will be one

We feel thankful to God that he has put it into the hearts of the people to come boldly to the front, and work for the reform of the drunkard, and to close the doors of the whisky shops, that are ruining the morals of ruin, destroying their souls and their usefulness in this world. May God speed the good work in the hands of his servants, un-

ITEMS.

There are 20,000 white men and women in the United States that are opium smokers. A liquor tax can only be paid by the ruin of those who pay it. The more the tax. the greater the ruin.

The statistics show that retailers of liquor realize a profit of 1331 per cent on the investment. This statement should set con-

General Swift recently stated before the Young Men's Union of Boston, that \$37,000. 5,000. Over 50,000 persons are reading 000 were spent in Massachusetts last year for intoxicating drinks.

> King Alcohol is the Belshazzar of our nation, and the thin worn fingers are writing on the walls that his fall is decreed by the women of our land.

> There is no equal number of people in the Anglo Saxon world among whom so small an amount of liquor is consumed as among the people of Maine.

> Dr. Lyman Beecher once said: "I challenge any man who understands the nature of ardent spirits, and yet for the sake of gain continues to engage in the traffic, to show that he is not involved in the guilt of

> Fourteen out of the twenty-five aldermen of New York City are said to he saloon-keepers. Is there anything significant in that? Is there any hope of purity of government and honor in office as long as that state of affairs continues? It will dawn upon the American people by and by that the saloon is here to rule.

> It is an interesting and suggestive fact that Kansas, with 100,000 more population than Texas, has one penitentiary with 996 prisoners, while Texas has two large prisons with 3.000 convicts. Kansas has prohibition; Texas has not.

THE New York Tribune of Jan. 3d, says: Another victim of the deadly cigarette, this time in Troy. He was a 'popular young man,' and a 'constant smoker;' he shattered his system by nicotine poisoning, and now, at the age of twenty-five, he is dead. New York, Philadelphia and Troy have each furnished a victim to this growing rabit within the last few months. It is altogether probable that there are many young men suffering in mind and body from the use of cigarettes whose cases will never reach the public. The habit is an extremely pernicious one. and one to which boys and youth are peculiarly liable to become addicted. These recent fatal cases ought to serve as a warning to thousands who may be imperiling their lives by using this cheap and nasty preparation of tobacco.

The Sabbath Recorder.

Alfred Contre, N. Y., Fifth-day, Jan. 19, 1888

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

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TERMS: \$2 per year in advance.

"THEN sweet the hour that brings release From danger and from toil, We talk the battle over, And share the battle's spoil.'

Two of our exchanges, the Christian Stand ard, of Cincinnati, and Messiah's Herald, of Boston, begin the New Year with a new dress, and a change of form from the large eight page sheet to the popular sixteen page folio. We congratulate our contemporaries on these signs of growing prosperity.

Ly a brief letter in another column of this tucky and Southern Illinois. We wish here Southern Illinois. Sulphur Springs, which he mentions, is fast becoming a popular watering place; it is in the midst of the little Sabcountry. Crab Orchard is about seven miles from it in one direction, Stone Fort is about ten miles in another direction, and in still another direction, and some thirty or thirty five miles away, is Villa Ridge, at all of which places we have churches. Within a radius Illinois, and two adjoining counties in Kentucky in which we have now Sabbath-keeping interests. Brother Threlkeld is known all through that section of country, and has invitations to hold meetings at the Springs. mer, it must be by individual effort, and sorrows. ought to be started soon. Who will take hold of this and help provide for a good solid summer's work at Sulphur Springs in Southern Illinois?

WE have just received a copy of the Sab bath Outpost, Volume 1, Number 1, published at Texarkana, Ark., by the "South-Western Seventh day Baptist Publishing Society," and edited by Elds. J. F. Shaw and J. S. Powers. It is to be a monthly issue, and will be published in the interest of the work in the South and South-West. This first number is well written, and the mechanical work is creditable. If the suc ceeding numbers shall fulfill the promise of this initial number, and we see no reason why they will not, the publication cannot fail to be a great benefit to the cause in that interesting field. It will enable Bro. Shaw and his immediate fellow-laborers to speak to much larger congregations than they could otherwise do; it will furnish an important medium of communication between the little groups of Sabbath-keepers in the South; and, if liberally patronized by our brethren in the North, will prove a valuable source of information to us respecting the character and progress of the Southern work. Of all the fields opened to us during the past five or six years, by means of the wide circulation of the Ottlook and other of our publications, and there are many such opening fields, none are more promising than this Southern field. This movement made entirely by the Sabbath keepers on that field, is evidence of their faith and zeal in the Master's cause. We wish for the Outpost a large circulation and a generous support. The Subscription price is 50 cent a year. Subscriptions should be sent to Eld J. F. Shaw, Texarkana, Ark.

THE BOW IN THE CLOUD.*

The history of religious experiences and activities is not unlike the swinging of a pendulum, in that it is ever vibrating between opposite extremes. Jesus found men

disposed to make a show of their piety; to feet from the shore, and then from the cattle see two things, Paul Potter's Bull, and The correct this he gave instructions to go into the closet and shut the door, and there pray to the Father in secret, and other such exhortations. It was not long before these teachings were destorted into authority for that purely mystical conception of religion which made it consist in prayers and psalms and meditations and abstinences from all temporal things. A more grotesque caricature of the spiritual teachings of Jesus could hardly be imagined than was the life of the recluses of the Middle Ages based upon this mode of interpreting the words of Jesus. Re volting from this tendency, it was natural to go to the opposite extreme, and reduce these pious acts to the least possible importance. Thus the tendency of men has continually oscillated between the extreme pietistic no tion and practice on the one hand, and the ignoring of all merely devotional exercises on the other hand, making religion consist of a cold philosophy or a blameless morality. Whatever, in any age of Christian history, serves to preserve an even balance between these two extremes, is a valuable contribution to the Christian forces of that age. It cannot be denied, we think, that the tendency of our time is to ignore the experimen tal in religion. Particularly does it seem to paper, Brother Threlkeld tells us something | be the fashion to regard acts of devotion. in about the prospects in South-Western Ken- | prayers and holy meditations, as an idle superstition, and the time spent in such ex simply to call attention to the suggestion he | ercises as worse than wasted. If there re makes about a tent for a summer's work in | mains a point in human experience at which anything can be done to bring men to think upon God, to lean upon him for comfort and help, and so to open again the avenues of bath-keeping interests in that section of the communication between the human and the divine, to the uplifting and purifying of the human, that point is in the experience of some great earthly sorrow. It is the mis sion of The Bow in the Cloud to come to men at this susceptible point, and in the darker experiences of their lives bring the bright, cheerof sixty miles of the place are six counties in | ing and comforting promises and supports of the gospel. Its selections are made from the writings of nearly two-hundred eminent divines, both in this country and in Europe, and touch upon almost every phase of human sorrow. They are conveniently grouped But there is no church there to be had, and | under appropriate headings, and all carefully his suggestion is that a tent be placed there indexed. The book will be useful not only for gospel work all through the summer. as a comforter to those in sorrow, but also as The field is inviting. The prospects are an aid to the habit of devout meditation and most encouraging. But our Societies, Tract secret communion with God. the source of and Missionary, have their hands full, and all our life, the consummation of all our if anything is done on this field this sum- joys, as well as our only comfort in all our

Communications.

GLIMPSES OF EUROPE.—No. 8.

BY PROF. H. M. MAXSON.

HOLLAND.

We started from London July 7th, about 5 P. M., and ran down to Harwich, through They were black, clunsy, and shaped much the beautiful farming land of Essex, to take like a burial casket, mide of a kind of lattice the steamer for Rotterdam. The country was more wooded and hilly than that we saw crossing from Liverpool. There were fewer houses and seemingly little business besides fully clean. Here again the people turn to agriculture. Harwich is simply a steamer port on a small stream. As 'we approached we saw broad mud flats, with now and then a vessel high up in the mud, and a little to the road on your right, as if he was bound stream flowing along rods away from it, while teams drove down with the cargo to right it flashes through your mind that in load them, as they lay in the mud, before the tide rose. It rises about 12 feet here.

started across the North Sea. One interesting discovery is that skates are here considered a food fish, a half dozen of them hang it, and their presence is indicated by the ing up by the cook's galley. This morning frequent ringing of a 6-inch bell just over we were aroused about six by the announce. I the driver's head. Nearly every house has ment that we were entering the river (the arranged, outside the window, two looking-Meuse, one of the mouths of the Rhine). | glasses, at such an angle that the lady of the There are no signs of the famous dikes, but house can see what is going on in the street only low lying shores, with a waste of coarse beach grass backed by sand dunes that make | These are called spies. There is a large. it not difficult to immagine that we are sail old cathedral here, and the house where ing up a Jersey creek. The river seems to Erasmus was born, with a fine statue of him. abound in shipping, and the steam dredges at work on the channel are very numerous. The freight boats are similar to the Thames | five thousand inhabitants, and thirty thouboats, except that the bow and stern curve in | sand hogs. The latter are fattened on the board more, and the bulwarks slant in, while refuse of the distilleries, which would seem there are immense lee boards on the sides amidships. The row boats are exceedingly clumsy, and the oars little more than sticks, having hardly an apology for a blade, (although we later saw some good boats, but only a few). Our entrance was between two | geography and wondered why it had the belong lines of piling running out into the sea.

feeding behind them we see that the land is lower than the water, and we have our first view of a Dutch dike. The houses increase in number, and we soon reach the busy, bustling town of Rotterdam. There are repaid the visit. It is very old, being sup canals everywhere, full of muddy water. in every direction, very old and thatched with hay. They are used for pumping out | majestic beauty, and now and then a thick the water and keeping up the circulation in the canals to prevent stagnation. Many of a narrow walk vanishing among the trees. the houses have little draw-bridges across the canal in front of them, and are other seems like the green scum on a duck pond, water in the canals is just a few inches below the level of the ground, which must make the foundations quite insecure. In fact, we saw, now and then, a house which had set tled considerably out of the perpendicular. Two very large dikes, ten or fifteen feet high, run through the city, protecting it streets. Then there are large canals con. necting with the river that cross the city in

place over a canal. more strange as you see the signs. Now very strange, but it is only a very fine new wharf along the river front, where there are piles of merchandise and scores of vessels, with little steamers that leave every hour for the neighboring cities.

islands. Into the canals the shipping is

drawn, so that you see the masts above the

houses in every direction, and are liable to

The street scenes are as strange as the language, although in many respects the people here seem more like our own than are the English. Here comes a market wagon loaded with produce of one kind and another, always in baskets. There goes a load of green, freshly-cut clove done up in broad bundles of about a busiel each. Yes, there comes the Dutch dog cart, a narrow, twowheeled hand cart with two very bright brass milk cans, and a dog minning along under neath hitched into wees and whiffle tree similar to those for a horse, and he pulls well, too, lying down b rest when his master goes in to sell his vares. We saw many of these dog-carts in Fotterdam, and some times two dogs harnesed in, like a span of horses. Coffee house and many private houses have tables and chairs outside.

The baby carriages here are quite an advance on the English style, which were, to say the least, not attactive in appearance. work. Those of the Dutch are more like those at home. We at think Holland a very pleasant place, so home like, and so delightthe right, instead of the left, as in England. It did seem so strange there to see the driver of an approaching team holding up close to run you down, but as you glide by all that land "when you go right, you go wrong," in driving at least. The street-cars About 10 o'clock all was ready, and we here are much in advance of ours. They are as clean as the houses, have large windows and fine horses that move as if they enjoyed or at her door, without being visible herself.

A mile or two away is Schiedom, famous for its manufacture of gin, which has twentyto prove that in the process of gin making, man rejected the most valuable portion of the grain.

In the afternoon we went up to The Hague, that I have so often looked at in the fore it. It means "hunting seat," and the We had not gone far before a little steamer | "the" seems to be brought in directly from these in Bereavement. Sickness. Sorrow and the Varied Trials of Life. Edited by J. Sanderson. D. D., Editor of Pulput Treasury, etc., with an introduction by William M. Taylor, D. D., L. L. D., 452 pages, and is now the capital, cause of Christ in general, but they are construing pernaps a dozen families, mostly cause of Christ in general, but they are construing pernaps a dozen families, mostly cause of Christ in general, but they are construing pernaps a dozen families, mostly cause of Christ in general, but they are construing pernaps a dozen families, mostly fishermen and sea going men. Among them stantly striving to devise ways and means by which this work shall be accomplished. Was known for the most of these years as the duly stamped or marked. The chief object princes, officials and rity retired merchants. It has no canals, but it bunds in beautiful Breadway, N. Y. 1888.

Soon we begin to notice low banks a few streets and fine house the support only individual on the island who was a streets and fine house the support only individual on the island who was a streets and fine house the support only individual on the island who was a streets and fine house the support only individual on the island who was a street and fine house the support of the capital, cause of Christ in general, but they are constantly striving to devise ways and means by which this work shall be accomplished. Was known for the most of these years as the local capital and the capital, cause of Christ in general, but they are constantly striving to devise ways and means by which this work shall be accomplished. And could these efforts have the support only individual on the island who was a street and fine house the support of the capital and the capit came up to one side, and a custom's officer the Dutch name. It was in olden times the

Wood. The former is said to be one of the most striking and natural animal pictures in existence; but as the gallery was closed we did not see it. The Wood, however, well posed to be a remnant of the primeval and appeal for help to carry them forward, Then there are great picturesque windmills forest that once existed here. Great oaks by cold, indifferent answers from the lips of and huge beeches delight the eye with their tangle, a patch of rich grain, a cool drive or

adds to the attraction. In this wood is the palace of the late queen, wise cut off from communication. Here and a rambling old building with quite a cosy, there the water is covered with what at first | well appointed interior. The ball-room was | ing all these discouragements, this one genparticularly fine, its walls and ceiling being | eral truth stands out prominent, "The but proves to be some kind of vegetation set off in panels and completely covered with that grows on the top of the water. The fine oil paintings by artists of the school of Rubens. One room was interesting, because of its paintings in imitation of bas reliefs, which it was difficult to believe were flat surfaces until you had tested them by close in- countain-side a stone which shall be used spection.

Two miles away is Scheveningen, the structure. We read in the Bible of a struct-Dutch sea side resort, which has a fine broad | ure which went rapidly forward because all from the river. On the top of these are beach and grand hotels. It is also a fishing had a mind to work, and as it is true in this town, and one part of the beach was full of case, even so will it be equally true that a fishing sloops drawn up above the water line, every direction, cutting it up into numerous it being a time when the fishermen are on a strike. Here they have bathing wagons, looking much like butcher carts with a hood at the end, that are drawn down into the be stopped at any moment in your course to surf, for the convenience of the bathers. wait for the draw-bridge to return to 118 The beach presents a lively scene filled, as it is, with willow chairs, with high protecting The frequency with which the letter j backs and top to shield the occupant from occurs makes the strange language look even | the sun's rays. Some acquaintances who have tried it say that the bathing here is not very you would think the Boompjes something good, as the water is shallow and the bathers have to go out a long distance to find water sufficiently deep for a bath. The fisherwomen wear peculiar white hats, unlike anything seen elsewhere.

> Holland seems to me the most beautiful country that I ever saw, though I suppose its level landscape would in time become monot- holding ourselves aloof from responsibility, onous. Nowhere is there any elevation to be seen, though the trees are quite abundant. There are canals everywhere, large ones for at the wheel by criticising their work, or commerce and smaller ones for carrying off accusing them of loving to make themselves or distributing the water. There are no conspicuous, that they may be seen and fences, but where one is needed they dig a heard of men? ditch and let in the water. This gives a strange air of free lom to the landscape, as ties, such unkind criticisms, are doing a vast the smaller canals are not visible at a distance, and as you ride along you see broad, level fields, with crops of various kinds growing luxuriantly, and in their midst, apparently, a group of cattle, never a few, but a dozen or more beautiful cows—usually black be willing to fill those places in our churches, and white, Holstein, I think, though the Bible schools and the world which they courier calls them Dutch Frisian. You will have the power and ability to fill. One may see more cattle here in one hour than in a have the power to teach, another the gift of week at home, and they are so beautiful music, another of exhortation and prayer, that they form one of the pleasantest feat- and yet another elecutionary powers, all of ures of the landscape. Here and there we which, together with many other giftts can see a few sheep, but usually nothing but be made useful in the Master's work. The cows. The water in the canals is just lower lesson taught by the parable of the talents, than the level of the ground, and now and the terrible condemnation pronounced upon then we come to a river which flows through him who buried even the one, should a channel raised some feet above the sur- not be unheeded, but should stimulate us to rounding country. The scythes here are as cherish and cultivate all which God has enawkward as the boats, having a perfectly dowed us with, and to use means in our straight snath. And the shoes, I wish you church and Bible school work which shall could see them. Many of the poorer people | be calculated to call out and set at work in wear the wooden sabots, and it looks odd proper ways the various gifts which we may enough to see a small boy dancing along with | find existing within the fields where we may those big, clumsy things on, and the wonder | be located, ever calling to mind the words is that they stay on. But they do not seem of the Apostle Paul, "Neglect not the gift to find them as clumsy as one would suppose | that is in thee." they would be.

THOUGHTS.

titled, "How to Promote a Revival," in the RECORDER of Dec. 29th. Also an article 1887. referring to the same, under the heading of "Correspondence," in the RECORDER of gives its bright water to the depths of the Jan. 5th. And while reading, re-reading and pondering the same, the thought has repeatedly occurred to me, How many of of considerable extent, and of quiet and picour people will heed the valuable thoughts turesque beauty. This Island is called contained in these articles enough to reduce | Mason's Island, and carries back associated them to practice?

Christ as the King of kings and Lord of fame, on the neighboring heights of the villords, and pledged themselves to ever be lage of Mystic River, destroyed forever the loyal to him and his cause, are willing to put power of the haughty Pequots, by their shoulders to the wheel and work for a sword and flame. This island was general revival in our churches and Sabbath-schools, with an earnestness which shall be commensurate to the cause in which the for the destruction of their implacable foes, eternal interests of men are at stake?

We can always find a faithful few who lly until this day. work willingly, who are ever, not only praying for the promotion and upbuilding of the | containing perhaps a dozen families, mostly

put their hand to the work, there could not be even a lingering doubt as to the result.

But, alas, how often are these efforts blight. ed by those who stand equally bound as do these faithful ones? How often are these will. ing workers made sad, when they devise plans professed Christians, until they themselves become so discouraged and disheartened that the work is left to languish?

We believe many who read the articles referred to know something of this kind of discouragement, and have felt its blighting effect upon themselves. But notwithstand. foundation of the Christian religion is sure. and must prevail, and happy are those who shall be faithful and endure to the end. Happy will it be for those who shall be willing to chisel out and bring from the to complete a great and grand Christian general revival will prevail in our church and Sabbath school work when the masses connected with our churches take hold to. gether. When, instead of excusing themselves under the plea of being incapable. they are willing to do what Jesus declared of the woman who possessed the box of precious ointment and break the same and poured it on his head, when he said of her. "She hath done what she could."

Brethren and sisters, are we doing what we can? Are we willing to take such a part in our church and Sabbath-school work as we are capable of taking? Are we willing to strive to fit ourselves to fill the vacancies acceptably which must occur when those who are now bearing the burden and heat of the day shall pass away, or are we and even at times casting reproach and censure upon the work of these who stand

We believe such dodging of responsibiliamount of injury, and holding in check what otherwise might bring a gracious outpouring of God's Holy Spirit on our churches. Hence, we urge the necessity that each and every professed follower of Christ shall A. A. LANGWORTHY.

IN MEMORIAM.

Died, at Mason's Island. Dec. 28, 1887, I have read with interest the article en- | GEO. PAINE, aged 82 years. The funeral services were held at his residence, Dec. 30,

Just before the Mystic River reaches and Sound, it widens its volume, and sending out an arm to the eastward encloses an island thought with its name to the time when the How many who have acknowledged redoubtable Capt. John Mason, of colonial granted Capt. Mason by the grateful Colony of Hartford, as part of his reward and the most of it has remained in the fam-

The island constitutes a school district,

he would pray, they said, "anywhere, harn when he went to milk his cow, garden when hoeing his potatoes, grove beneath the pines, and in the of the rocks; and he was always re talk religion, and of the goodness and of his God to any one who wished to and he always had a reason to give hope that was within him, and ge ended the conversation with the irre with the remark, 'I hope to live to time when you will see these things them. We cannot live always, and it us in hand to be ready when the s The old man lived to see in good

desires accomplished. His childr grandchildren and neighbors—they scoffed, ridiculed and reviled—con Christ as a Saviour and seeking t ter way of life. "The effectual, prayer of the righteous availeth This man of whom we have write Bro. George Paine, who was gathere shock of corn fully ripe into the

Bro. Paine was born in the Groton, Conn., in 1805. When he years old he went to live with a Mr. in Rhode Island, living with him was twenty-one. During this time converted, and joined the First H. Church. In 1835 he moved to Island. Two years after to Mason's residing there all the remaining yea life, with the exception of one year His wife died in 1874.

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Bro. Paine was most tenderly the church with which he was "Love of the brethren" with hi an empty thing. He cherishe nances of the Lord's house and le his holy day.

TRACT BOARD.

The regular monthly meeting ecutive Board of the Americ Tract Society was held in the Baptist church, Plainfield, N. 1888, at 2 P. M., the president

Prayer by A. H. Lewis. Pre bers and one visitor. After reading of the minute

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The Board voted to approve of Dr. Main, and appointed co-operate with him in such w With J. B. Clarke, in relati

the Missionary and Tract Soci

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Are we willing to take such a church and Sabbath-school work apable of taking? Are we wille to fit ourselves to fill the vaeptably which must occur when are now bearing the burden and ie day shall pass away, or are we rselves aloof from responsibility, at times casting reproach and on the work of these who stand el by criticising their work, or em of loving to make themselves that they may be seen and

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IN MEMORIAM.

Mason's Island. Dec. 28, 1887, , aged 82 years. The funeral held at his residence, Dec. 30,

e the Mystic River reaches and tht water to the depths of the dens its volume, and sending o the eastward encloses an island ble extent, and of quiet and picauty. This Island is called nd, and carries back associated its name to the time when the Capt. John Mason, of colonial neighboring heights of the vilic River, destroyed forever the the haughty Pequots, by flame. This island was pt. Mason by the grateful ertford, as part of his reward action of their implacable foce, of it has remained in the fam:

constitutes a school district, rhaps a dozen families, mostly isea going men. Among them the last fifty years a man who E the most of these years as the al ea the laland who was a: The service over the service of the

he would pray, they said, "anywhere, in the barn when he went to milk his cow, in the grove beneath the pines, and in the shadow of the rocks; and he was always ready to Dr. Lewis' "Critical History." talk religion, and of the goodness and mercy of his God to any one who wished to hear: and he always had a reason to give for the hope that was within him, and generally ended the conversation with the irreligious with the remark, 'I hope to live to see the time when you will see these things as I see them. We cannot live always, and it stands us in hand to be ready when the summons

The old man lived to see in good part his desires accomplished. His children and grandchildren and neighbors—they who had scoffed, ridiculed and reviled—confessing Christ as a Saviour and seeking the bet ter way of life. "The effectual, fervent prayer of the righteous availeth much." This man of whom we have written was Bro. George Paine, who was gathered like a shock of corn fully ripe into the Master's

Bro. Paine was born in the town of Groton, Conn., in 1805. When he was four years old he went to live with a Mr. Cottrell, in Rhode Island, living with him until he was twenty one. During this time he was converted, and joined the First Hopkinton Church. In 1835 he moved to Fisher's Island. Two years after to Mason's Island. residing there all the remaining years of his life, with the exception of one year (1842). His wife died in 1874.

When the Greenmanville Church was organized in 1850, he and his wife became constituent members of the same. For some months previous to his death he was quite feeble, but kept around the house until the day before his departure. As has been in dicated, Bro. Paine was a man of Christian integrity. He was a man of faith; and emphatically a man of prayer. The writer's acquaintance with him covered a period of nearly eight years. Undoubtedly the ripest and most fruitful years of his extended life. As his son remarked, he seemed to come in these years into the "fullness of his joy." Of him could it be said, "Behold, an Israelite in whom is no guile."

When the writer first came to Mystic, in 1880, gospel meetings were being held at the house of Bro. Paine, under the leadership of Rev. Wm. Clift and Thomas E. Packer, of Mystic Bridge. When summer came the meetings were held in a grove, then a hall used for boarding purposes was fitted up. It was the writer's privilege to be associated somewhat in these meetings which continued most of the time for three years, resulting in the reclamation of many souls.

Sunday afternoon, Jan. 8, 1888, many of those who had taken part in those meetings, those who had been converted there, the family and neighbors of Bro. Paine, gath ered in the Christian Association Hall of Mystic River, and under the same leaders testified to their love and respect to their departed brother and father; that, though dead, he yet speaketh.

Bro. Paine was most tenderly attached to the church with which he was connected. "Love of the brethren" with him was not an empty thing. He cherished the ordi nances of the Lord's house and loved to keep O. D. S.

TRACT BOARD.

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., Jan. 8, 1888, at 2 P. M., the president in the chair. Prayer by A. H. Lewis. Present, 9 members and one visitor.

After reading of the minutes of previous meeting, the Committee on "Scriptural Reference Card " reported progress, and the Board ordered 5,000 to be printed in attractive form, such as the sample presented.

The Corresponding Secretary presented correspondence with E. P. Saunders, concerning Life Members, sale of tracts, and office matters generally.

the Missionary and Tract Societies.

co-operate with him in such work.

that he had received only fifty favorable reparden when hoeing his potatoes, in the sponses to his circular concerning the continuation of the Quarterly; also in reference

From Mrs. Bailey, Secretary of Woman's Executive Board, concerning procuring names of W. C. T. U. members for Light of Home lists.

The following resolution was adopted:

Resolved, That this Board hereby request the Woman's Executive Board of the General Conference to procure for the Light of Home lists the names of such members of the W. C. T. Unions of the United States as can be obtained as soon as possible, and that we hereby appropriate \$50 on account of this work.

From D K. Davis, in reference to colporteurage and canvassing, etc.

The Treasurer's monthly statement was presented, and the Treasurer was authorized to pay the December bills from the Publishing House, on presentation.

The Board appropriated ten dollars for exchanges for the Outlook.

It was decided to instruct J. B. Clarke to go to the Southern field and prosecute his work there until further instructed.

Minutes read and approved, and Board adjourned. RECORDING SECRETARY.

CORRESPONDENCE.

ALFRED CENTRE, N. Y., Jan. 10, 1888. To the Editor of the SABBATH RECORDER:

I wish space your in columns to say a few words with reference to the great field to which I am assigned as a missionary. After a brief visit to my family, and rest from my labors on the field, I am now preparing to return again for the spring and summer work. I now intend to spend some time with the Shepherdsville Church; from thence go to Pattiesville, Ohio Co., Ky.; from thence to my old home in Crittenden and Livingston counties, all in Kentucky; and thence to the Southern Illinois field.

the interests in all these places; it is the points of my work to demand, in my judgment, six months or more constant la but I can only do what I can. I have consecrated my whole life and soul and energies to the work, and of course will do the best I can in planning and carrying on the dear interests and precious trusts committed, by our beloved Zion, to my charge.

But there is one new point that I think especially demands attention now, by which more can be accomplished with less men. means and time, than anything I can see at any point. In the midst of the great Southern Illinois field, seven miles from our new church at Crab Orchard, about ten miles from Stonefort, and nearly thirty five from Villa Ridge, is a new and prominent watering place, known on the map as Sulpher Spring, Williamson Co., Ill. A new railroad from St. Louis to Paducah, Ky., just completed last year, passes it. It is a nice village, and everything there is on the boom. During the watering season, beginning probably about the first of June, there will be a large representation from all parts of Illinois, and from adjacent Southern states, as well as from other Western states. So I see, I think clearly, situated as it is, that what I need is a tent and one live, well qualified man associated, for the season, with a full line of our literature for sale and free distribution. In this way we could accomplish more for the cause in the country at large than in any other way in many times that length of time. I have often been solicited in the last year to go there, but could get no house. So I am powerless for want of means to do what thus opens before me. The Lord help. Yours in Christ,

C. W. THRELKELD.

WHAT NEXT?

A paper was read Monday, January 9th, before the Baptist Ministers' meeting, by a presentation of the paper, the discussion, by With D. C. Burdick, relative to funds for vote, was postponed until some future meeting. Dr. Moorse had been trying to get the the South; also concerning mission and Sab- this conference on "Catholicism, its Relaoutline of plan that such conventions should he spoke of the Baptists as "liberal minded." churches on the Wednesday preceding the question of the paper was of vital importance, Associations, the time to be divided between and he wanted to hear it discussed, for he the Lord for it." Dr. Yerkes, of Plainfield. determined to crack this unlawful traffic, With J. B. Clarke, in relation to his work at this point, arose and said, "We have and we wish him abundant success. Why disease.

in Akron and Rapids, N. Y., and stating heard it remarked here to-day that the Bap- | would it not be a good plan to send Bro. invite Dr. Lewis, of Plainfield, who is here A. Burdick? with us to day, to persent the other side of the question; he knows all about it and can tell us some things that we are at present ignorant of." The motion prevailed, and we confess we felt a little proud of our doctor, since he let his whiskers grow. As he responded to the invitation, we expect to hear him next Monday. We refain from comments on the paper read, as Dr. Lewis will undoubtedly give us a synopsis of it.

> Our attendance for the last month was 88. am often asked, "How many members have you?" We have 21 resident. A number of our people residing in the city have not yet united with this church; we extend to them a cordial invitation to so do. We need your help and your encouragement.

WHERE IS THE DIFFICULTY?

While perusing an article in the RECORD

er of Nov. 24th, signed J. B. C., I was forcibly struck with the key-note of warning which the writer sets forth, in regard to the stagnation in the Christian world, and especially in our own churches. The increase does not begin to compare with the increase of inhabitants. Why is this so, and what are its causes? Water will not become stagnant as long as it is kept moving, and so in our Christian churches, there is a lack of the working principle in the laymen of our denomination. Our ministers (without casting any reflections) are trying to do all the work, in a formal and systematic way, and do not lav out work enough for the laymen. The times were, and that not many years ago, when lavmen would go out and conduct funeral services, speaking words of consolation and also offering prayer; but not so now; it would be looked upon as an innovation on the right of the clergy. Also, in visiting the Want of space forbids particularizing sick and dying, it seems to be the idea that none but the minister of some church has sufficiently great and promising at each of any right to officiate. There must be the ritualistic form, whether the heart is in it or not. I don't see why there should be this bor to reach the results and bring out the difference, and why a person must have a fruits that I feel confident could be reached; college education before he can do anything to "rescue the perishing." It is my candid opinion that here rests one of the stumbling blocks in the way of Christian progress. The world is pressing on to rain, while the Chris tian Church is living on the cold formalities of ritualism. The children of families outside of the church ought to be looked after; but who is to do it? Those families of foreign birth, if there is no priests near by, can say, like one of old, "No man cares for my soul." We must come out of box turtle system, and spread out our arms, and be ready to assist one and all, throwing down all the partition walls and go out with the great in vitation, a free and full salvation in the blood of our blessed Jesus for one and for all. J. P. PALMER.

ROCKVILLE, R. I.

Home Mews.

New York. ANDOVER.

Brother P. A. Burdick came to our village under the auspices of our W. C. T. U., and gave a series of gospel temperance lectures, beginning on the evening of January 1st, and continuing each afternoon and evening till January 8th. The hall in which he spoke was well filled each evening with an eager, attentive audience, the number present on some occasions being estimated at one thou sand. The people of Andover appreciate the earnest labors of Bro. Burdick, and are pleased to have had this opportunity of forming his acquaintance. During the meetings over five hundred persons signed the total-abstinence pledge, and several additions were made to the membership of the W. C. T. U. and the Children's Legion.

At last spring's election, our town elected officers who refused to grant licenses to persons wishing to sell liquor; but since their learned doctor of Brooklyn, entitled, "The desire to sell was so strong, they gratified it Sabbath," or "The Lord's-day." After the even in the face of the law, till at last the harvest of corruption was ripe. Complaints against those who had formerly been saloonkeepers, and against druggists and physi-With A. E. Main, concerning his South- conference to hear Dr. McGlynn, and again cians came in to Bro. D. M. Clarke, the ern trip, and the importance of the work in moved that he be requested to speak before proper officer of the town, from citizens of our place and elsewhere, giving the names bath-reform conventions, suggesting as an tion to our Institutions." In his remarks of witnesses in our village and in other villages round about us had been guilty of be held with the consent of the entertaining The measure prevailed. Dr. Mason said the purchasing liquor of these law-breakers. Being true to the duties of his office, Bro. Clarke brought suit appart all the offending believed it contained many errors. The parties, which resulte their making lib. The Board voted to approve the suggestion author here arose and said, "When you eral deposits in the profic treasury, by way of Dr. Main, and appointed A. H. Lewis to point out the errors, let us have a thus saith of fines. Bro. Clarke is in earnest, he is

tists should be 'liberal minded,' let us then | Clarke through the country just ahead of P.

Rhode Island. NIANTIC.

JAN. 13, 1888. We have been holding two regular evening meetings per week since the last of November. About half of these meetings have been very well attended; but the Thursday night meetings are attended by but few, yet the devotional spirit in them has been most marked. Many of the brethren and sixfers live at such a distance that they have not met often with us. Yet we have great reason to thank the Lord; for while we do not ee great results, we are nevertheless cheered in the fact that there is a manifest growth of piety on the part of many, and while some have expressed a desire to be baptized and unite with the church, others indicate growing convictions in this direc-

Sabbath-day, Feb. 4th, is the time for our next regular covenant and communion season. All the membership of the church, both resident and non-resident, are requested to bear this in mind, and are invited to be present, either in person or by letter, that we may encourage each other, and enjoy the feast of the Lord.

FIRST WESTERLY.

The First Westerly Church has been with out a Sabbath-school the past year, but on December 31st, by a unanimous vote of the church, the school was reorganized, and entered at once upon its work. We feel glad to report this, for we think it a move in the right direction.

Since December 7th we have been holding one evening meeting per week. The meetings have been well attended. The interest has been good from the first, but unattended by any breaking away. Yet some are quickened into greater activity, and others indicate a a deepening conviction of duty to come out on the Lord's side. One young lady has declared herself ready for baptism, and we hope soon to lead her, with others, in this beautiful ordinance.

We would that the company of young people who gather with us night after night might be persuaded to step over on the Lord's side. Dear reader, will you lift a fervant prayer that these precious souls may be gathered into the Master's fold?

Sabbath day, February 11th, is the time for our next covenant meeting and communion holds regular Sabbath services in Room No. 3, Y season. We would extend a cordial invita. M. C. A. Building, corner 4th Avenue and 23d St.; tion to all, both resident and non-resident entrance on 28d St. (Take elevator.) Meeting for members, to be present in person, or by letter, that we may be encouraged and helped by your presence and words.

Condensed Hews.

Domestic.

The United States turned out 150 pianos day last year. Florida is reveling in green peas, new po-

tatoes and watermelons. There is said to be a sheep at Akron, Iowa, that weighs 600 pounds.

The Chinamen of New York are said to

send home \$150,000 a year. New York City put up \$60,000,000 worth f new buildings in 1887.

Small-pox is said to exist to a considerable extent on the Pacific coast.

At Hawkins ville, Ga., lately, 5,000 acres of good timber land were sold for \$58.

Mrs. Martha Fogard died at Biloxi, Miss. Jan 14th. of cancer. She was 106 years old, and has ninety living descendants.

The annual report of State Treasurer Fitzgerald shows that the balance in the treasury January 1st was \$3,378,540 36.

John Smith, a boarding house keeper of 158th street, New York, was fined \$50 recently for serving oleomargarine to his board

James McDermott, the oldest printer in Pennsylvania, and a veteran of the war of 1812, died at Washington, Pa., January 10th, aged ninety-three.

The New York elevated railroads have voted to issue \$15,000,000 of new bonds to take up old ones and to purchase rolling stock, real estate, etc.

Foreign.

Four London merchants-Messrs. Gibbs, Hambro, J. S. Morgan and Rothschild, have than ever before, at contributed \$25,000 each to a pension fund for nurses for the poor.

Private dispatches received at Berlin from Warsaw say that the conspiracy against the Czar had its center in St. Petersburg, and that it was of unusual magnitude, as regards both the number and the position of the persons implicated.

Emperor William remains in bed a considerable portion of the time. His pains are occasionally relieved by an injection of morphine. The drug causes debility and loss of appetite, and the Emperor will be unable to go out for at least a week.

The number of deaths from small-pox in Havana, Cuba, during the month of December was 374. The government will appoint a committee composed of over one hundred persons for the purpose of effecting all that science suggests towards eradicating the

Prince Oscar, second son of King Oscar of Sweden, will be married at Bourgemouth shortly to Miss Abba Munck, one of his mother's maids of honor.

Telegraph Operative Lawson and five Canadian Pacific Railroad officials have been arrested and placed in juil at Port Acthur for negligence, which resulted in the recent Horseshoe Curve accident near Jack Fish, Lake Superior district.

A party of Orangemen attacked an Irish league meeting at Everton, a suburb of Liv erpool, Jan. 15th, and wrecked the hall where the meeting was held. Councilor Byrne, one of those attending the meeting, was seriously injured during the fight, and is in a precarious condition.

BEQUESTS TO TRACT SOCIETY.

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

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

SPECIAL NOTICES.

THE next Quarterly Meeting of the Owelic, Lincklaen, DeRayter, Cayler Hill and Scott Churches, will be held with the O'selic Church on Sabbath morning, Jan. 28th, at 10.3) A. M. Sermon, Sabbath morning, by Rev. F. O Burdick. A social meeting in the afternoon; Sermon, Sabbath night, by Rev. L. R. Swinney; Sermon, First-day morning, by Rev. L. R. Swinney; Services in the afternoon; Preaching. First day evening, by Rev. F. O. Burdick. Brethren and friends, come all and come to pray and work to make this meeting a spiritual feast. PERIE R. BURDICK.

THE Hornellsville Seventh day Baptist Church holds regular services at the Hall of the McDougal Protective Association, on Broad St., every Sabbath, at 10.30 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

THE New York Seventh day Baptist Church Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Subbath are especially invited to attend the service. List



This powder never varies. A marvel of purity, 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.

Holiday Goods

LARGER STOCK to select from

SHAW'S Jewelry Store,

STORE FOR SALE.

ALFRED CENTRE, N.Y.

ALFRED, N. Y.

The undersigned, owing to poor health, wishes father particulars address, W. R. BURDICK.

ALFRED, N. Y., Dec. 27, 1887.

SABBATH-KEEPING TIN-MITHS WANTED.

Steady employment. First class workmen only need apply. Good references given and required.

LEONARDSVILLE, N. Y.

Essans. Sermons and

BY REV. F. O. BURDICK.

Delivered at the M. E. church. Scott, N. Y., at a union Thanksgiving service, Nov. 24, 1887. TEXT -" He hash not dealt so with any other nation." Pss. 147: 20

Some one has given vent to his opinion on this wise: "God takes care of children, fools and the United States." As much as to say that God will control the affairs of our nation; and we, its people, may fold our hands with the feeling of utmost security, and all will be well. True, God controls the affairs of na. tions, but through its people. So then, the weal or woe of any nation depends upon its people. The future of America depends upon the conduct of her active, thinking, Godfearing, country-loving, · law-abiding men and women.

It has been the idea of every great general, from Julius Cæsar to Gen. Grant, that in every decisive battle there is a moment of crisis on which the success or failure of the battle turns. It The commander who seizes and can hold that ridge of destiny wins the victory. So is the conflict which is to decide the defeat or victory of our nation. We are in the crisis of that battle. The next few years will decide whether we can hold the ridge or not. Do we realize it? We are living in extraordinary times. In the history of our country never was that old watchword so full of meaning as now, "Eternal vigilance is the price of liberty." Every Christian soldier is needed in the front ranks. Today America is looked upon as the garden of the world. In civilization, arts, science and religion, as goes America, so goes the world. Great pressure is therefore being brought to bear upon America to mold and fashion her, each class after its own notion. The god of intemperance is struggling for a foot-hold. It has it already. Romanism lifts its hydrahead. Socialism is in the conflict, with its banners flung to the breeze. Capital and labor are well martialed in the affray, each asserting its rights. The advocates of holydayism, and the enemies of any and all Sabbaths, are making their influence felt. Last, but not least, infidelity is boldly coming to the front. Such are the cohorts of which this mighty battle is composed. With these facts before us, does any one doubt that in these last days of the 19th century there is a mighty crisis pending? Says Prof. Austin Phelps, "Five hundred years of time in the process of the world's salvation may depend on the next twenty years of the United States' history."

The pulse and pace of the nation has been marvelously quickened by the mother of inventions the present century, and mostly within the past few years. America has made rapid strides in the line of improvements within our memory. Truly, "God hath not dealt so with any nation." In its march of progress America leads the world. The world is coming to recognize this and is flocking to our shores. Accompanying America's rapid progress, to improvement, there are also imminent perils. We wish to notice:

country for which we have great reason to be have set the world in motion, and America young should be under control of the Romish thankful.

ginning of the present century, trace its his tory along down the years. At the begin- states each as large as England and Wales. ning of the present century there was but What a confederation of nations this, our little travel. "Men lived in isolated communities. Mutually ignorant, they naturally were mutually suspicious. Under these con ditions a stranger was considered an enemy; consequently there was little exchange of ideas and less of commodities." Buxton says, "Intercourse is the soul of progress." Now, then, under such circumstances, can you imagine what impetus was given to intercommunication by the introduction and ap plication of steam power and the printing | Lay it down on the United States once, again, press? Why, it brought life and animation feel their power.

"Compton's spinning mule was invented in 1775; Cartwright's power-loom in 1787. and Whitney's cotton gin in 1793; but they did not come into common use until the 19th century. At the outbreak of the Revolutionary War there were in use in English and American homes the same primitive means by which the world's wool and flax had been same rude contrivance used in ancient My. | dealt so with any nation." cense and Troy by Homer's heroines. The In manufacturing, America takes the lead wrong." "If the Pole should err by enjointhis life now." Freiheit, that blasphemous men are alive to day whose mothers, like Sol- of the world. While the manufacturies of ing vice or forbidding virtue, the church paper of Herr Most, says, in an article on

all the work that was done." Methods of per day double the highest wages paid in the on the face of the globe. Her prophets have New York City, Sept. 5, 1883, in which ten travel and communication were as primitive old world, and five and six times as high as as those of manufacture. McKenzie, in his the wages in many countries of the old world, see Romanism the religion of state, and all Some of their banners were inscribed as fol-"History of the 19th Century," says, "To-Campbell accomplished the journey from Edinburgh to London in three days and three America's past progress, for which we have live under the Roman yoke. nights. But judicious friends warned him of the enterprise, and told him that several | "God hath not dealt so with any nation." of the motion. In 1879 the railways of of foreigners from across the waters, bringing Great Britain conveyed 629,000,000 passengers. It took Dr. Atkinson eight months to | etc., and this brings us go from New England to Oregon, in 1847. When he returned, the journey occupied six When the battle of Waterloo was fought, 1815, all haste delivered the thrilling dispatch in London three days later. The news of the bombardment of Alexandria,

88 years, many have lived much longer. But | for life. And the ratio of immigration is he who has lived 80 years, even, has seen most of the progress made by America, nay comes is only an advertising medium for and in 1883, 12 gallons per capita consumed. the world. That person born in 1800, when | whole neighborhoods to come and join him. | During the five years preceding 1884, while 7 years of age, might have witnessed the trial trip of Fulton's steam-boat up the Hudson River; and when 20 years of age, had he | toleration and free schools, he has opened up | 44.5 per cent, and that of malt liquors 60 2 traveled the world over, he could not have found an iron plow. At 30 he might have traveled on the first passenger train. At 33 he had to rely on the tinder box for fire. He was 38 years old when steam communication was fully opened up between Europe and America. Forty-four years of his life had gone before he saw the first telegram. Today there are more than 200,000 miles of rail road, and over 600,000 miles of telegraph | tion to the number of a quarter of a million, line. We can tell them in California that we dine on turkey to day, and our trans-continental friend might receive the news ere

While in Chicago last summer on my way to the North-Western Association, I purchased a newspaper, stepped on board of a before stated, their customs, habits, and re street-car and sat down to read. The first ligions, and when they get to America, in item of interest that came to my notice was stead of becoming Americanized, many of flowing into their treasury yearly, that it ity is urging America on to this crisis the celebration of the Queen's birthday in them colonize, thus forming a little Germany London. The account of the grand parade here, a little Norway there, a little Ireland was given down to 1 o'clock P. M., then in over yonder, in Africa, with their own lanprocession. Looking at my watch. I found guage, manners, customs, etc., threatening tell them. It is not over production nor that it was just 1 o'clock by American time. Just think, the news must be transmitted by and customs. This is one of America's secable, put into type, printed and distributed. | rious drawbacks. and the paper was dry. All in the neighborhood of six hours of time. Wonderful!

As we look over the history of the world's advancement, our heads almost swim at the rapid strides it has made, and most of these within the remembrance of you and me.

history of America is half a century of Euro- advocates of the liberty of speech. Our free pean progress. Ten years ago the manufactures of America were too insignificant for consideration in the old world. To day Eng land herself is successfully rivaled by Amer ican productions in her own markets.

So tremendous is the rush of events, that one is startled when he comes really to consider them. On they come like a mighty pieces." Again, popery says: "Public schools 1st. Some of the improvements of our wave of the sea. Such are the events which open to all children for the education of the has perhaps received greater impetus under 2d. Some of the perils which lie on the this influence than any other nation, and track of progress, which needs our serious still this vast domain furnishes room for this and prayerful attention as American citizens. onward progress. Think of it. A republic Go back with me for a moment to the be of 18 states as large as Spain; or one of 31 country (Germany) than any one person, states each as large as Italy; or one of 60 home! Surely there is abundant room for rules in Prussia and elsewhere. He begins advancement. In this respect "God hath not dealt so with any people." Take almost far his authority extends. And this Pope, all of the first class powers of Europe, France, Germany, Italy, Austria, Great Britain and if he had the power to do so, who would confis-Ireland, then add to them Spain, Portugal, Switzerlend, Denmark and Greece, then let a Washington weld them into one mighty sway in our midst." confederation, and, think you, would it compare with our own territory for size? Ah no. again, three times, and still there would be a into the world, and America was the first to surplus of all east of the Hudson River-2. 970,000 square miles, with at least 1,500,000 square miles of tillable land—the crops of 1879, after feeding our 50,000,000 inhabitants, furnished more than 283,000,000 bushels of grain for exports; this, too, only on oneninth of its tillable lands. Then think of America's wealth beneath her soil—of iron, coal, lead, silver and gold. Twenty times as much as in all Europe combined! In this reduced to yarn for thousands of years. The respect we can say that "God hath not

omon's virtuous women, laid their hand to France, from 1870 to 1880, increased \$230,the spindle and distaff, and knew no other 000,000, those of Germany \$430,000,000, and and virtues to be bad." Such is the kind of ion, authority and state are all carved out of way." William Fairbairn, an eminent me- those of Great Britain \$580,000,000, those of religion that popery is trying to establish in the same piece of wood; to the devil with chanic, states, "That in the beginning of the the United States increased \$1,030,000,000. present century the human hand performed | Then too, the wages of a common laborer | capturing America than any other country and the cost of living very reasonable. In other heresies at an end. And when we look ward the close of the 18th century, Lord this respect America has been called the at her mighty influx into America, we trem "Paradise of the workman." Such has been | ble lest some time in the near future we shall great reason to be thankful to-day. Truly, persons who had been so rash as to attempt | But with all these advantages and improveit, had actually died from the mere rapidity | ments in America, there is a mighty influx

ica on her track of progress. And I wish to the danger. call your attention:

1st. To the perils of Immigration.

as soon as means are procured for their trans portation. "And many and many a time the father or older brother of the family, not being able to raise enough money in the Old World for the fare of the family to America. comes himself, works, and earns enough to bring over the whole family," and so they come. In 1882 there was a German emigrawhich caused the German Reichstag to say: "The German people have now but one want -money enough to get to America." But Germany is not alone in this. They come from France, Italy, Austria, Great Britain, Russia, China, bringing with them, as I have American institutions by their foreign ideas

2d. The perils of Romanism.

Romanists, instead of thanking America for her open heart and home, are pledged to the destruction of everything distinctively American. "Within fifteen years the Pope has hurled his special anathemas against all Says Joseph Hatton: "Ten years in the who maintain the liberty of the press and all schools are one of the corner stones of our national greatness; against these, popery has hurled its poisonous darts. Says the Romish officials, in their own language, "It will be a glorious day for the Catholics of this country when, under the blows of justice and morality, our school system is shivered to

> Said Prince Bismarck, in a speech delivered April 16, 1875, "This Pope, this foreigner, this Italian, is more powerful in this not excepting the King even. And now please to consider what this foreigner has announced for his programme, by which he by taking the right to himself to define how who would use his fire and sword against us cate our property, and not spare our lives, expects us to allow him full, uncontrolled

And it is just that kind of sway that this dark-skinned tyrant is trying to exercise in America. He would have us believe that he is infallible, and that his authority is higher than God's. Said one of them to Tyndale, 6. Better to obey the Pope than the laws of God." Said Pope Leo the X., "I acknowledge edge no civil power, I am the subject of no prince; and I claim more than this, I claim to be the supreme judge and director of the consciences of men-of the peasants that till the fields, and of the prince that sits on the throne; of the house old that lives in the shade of privacy, aid the legislator who makes the laws of the kingdoms. I am the

would be obliged to believe vices to be good | "The Fruits of the Belief in God," "Relig. America. And Romanism is more intent on already predicted that men now living will

During the present century the adherents to Roman Catholicism in America have increased from 100,000 to 7,000,000. Since 1850 Protestantism has increased 185 per cent, while Romanism has increased 294 per cent. with them their habits, customs, religion, In the light of such facts it is plain to be seen that Romanism is no small peril to our I. To the dangers which he before Amer- country. May God grant us wisdom to meet

3d. The perils of Intemperance.

Intemperance is another monster evil which On account of the attractive influences of threatens the life of the nations. I cannot the United States, of which I have been in so short a time begin to tell you of the 1882, was received in the English capital a speaking, and the expellent influences of the alarming growth of this evil. Official reports few minutes after the first shell was thrown." Did World, multitudes of foreigners have tell us that there are 3 gallons of intoxicants It is not a very old person who has lived come to the shores of America to seek homes used now where there was 1 used 40 years ago. In the United States 4 gallons of in rapidly increasing. Every foreigner, who toxicants per capita were consumed in 1840. When he writes back to his countrymen of the population increased 15 per cent, the America's free homes, equal rights, religious consumption of distilled spirits increased to them a great paradise, to which they come | per cent, and the production of the latter has risen from 1,628 934 barrels in 1863, to 18, 998,619 barrels in 1884. This goes to show that an appetite once formed, rapidly in creases and soon becomes uncontrollable, and a miserable end for the victim is not far distant. So the life of the nation is threatened; and not only its life, but its health and its prosperity, its schools and its religion. Nine hundred millions of dollars yearly are spent for the poison of the still.

According to the report of the Commission of Internal Revenue for 1883, there were then in the United States 206,970 liquor dealers and manufacturers. Their saloons, allowing 20 feet front to each, would reach in an unbroken line from Chicago to New York. So infidelity preceding the French Revolution great is the traffic, with its \$900,000,000 helped to prepare a way for it, so infidelwields a mighty power for evil. "If the work | which I mentioned in the opening. ing people of this country want to know why they have hard times every few years, we can and its claims upon the hearts of under-consumption, as those phrases are commonly employed. If they had kept the \$900,000,000 they spend every year for strong drink in their pockets, for the past five years of good times, the present temporary lull in manufacturing and business activity would find many of them able to bear it without being pinched for the necessaries of life. It is the over-consumption of whisky that makes the under-consumption of food and clothing in this land of liberty and liquor. The an nual bill for bread, meal, cotton and woolen goods of this great American people, foots up to a total of about \$1,250,000,000. But its annual bill for whicky, beer and taxes thereon is \$1,400,000,000. In other words, it unnecessarily drinks \$150,000,000 worth more than it necessarily eats and wears. And the people who commit this folly every year are amazed that once in a few years they are hard up, and some of them want to hoist the communistic red flag, and destroy everybody else's property because they have wasted their own share of the national substance in rye and othes riotous fluids."

Again, we need wisdom from on high to know just how to meet this mighty issue. This is a peril which comes very near our homes and hearts. May God hasten the time when it shall no longer threaten our beloved

4th. The perils of Socialism.

Socialism is coming to be another giant evil which threatens the peace, quiet and prosperity of our nation. There are two parties in the United States, known as the "Socialistic Labor Party," and the "Interna tional Working-men's Association." The motto of the International is, "Away with private property! Away with all authority! Away with the state! Away with the family! Away with religion!" They say in one of their manifestos, which was unanimously adopted at Pittsburg, "The church finally seeks to make complete idiots of the masses and to make them forego the paradise of earth by promising them a ficticious heaven.' The Truth, published in San Francisco, says: "When the laboring men understand that the heaven which they are promised hereafter is but a mirage, they will knock at the door of the wealthy robber, with a musket in sole, last supreme judge of what is right and hand, and demand a share of the goods of

them all."

The Central Labor Union had a parade in to fifteen thousand laborers participated lows: "Workers in the Tenements, Idlers in the Brown-stone Front; " "Down with Op. pressive Capital;" "The wage system makes us slaves;" "Prepare for the coming Revo. lution; " " Every man must have a Breech. loader and know how to use it;" Then right on the heels of this The Truth comes out with a flaming article, in which it says, "Arm, I say, to the teeth! for the Revolution is upon us." And so these demonstrations and these inflammatory words has made an impress upon the minds of the ignorant classes, until they have organized, until they have armed, and 80 they have sent out their Louis Lings, Albert Parsons, Spies and Fieldens, Who in public speeches proclaim that "a little hog's grease and a little nitric acid make a terrible explosion; ten cents worth will blow a building to atoms?" "Dynamite can be made out of the dead bodies of capitalists as well as out of hogs." "All Chicago can be set ablaze in a minute by electricity." " Private property must be abolished if we have to use all the dynamite there is, and blow 99-100ths of the people off the face of the earth."

Thus the Haymarket tragedy, and the 'strikes" here and there result, Chicago is in danger of a repitition of that trag. edy. What is to be done? Communism is coming to be a big blot on America's fair name. This is another subject for America's praying men and women to take to the throne of Grace.

5th. The perils of skepticism.

Let me tell you, friends, that in my opinion the result of all this difficulty is skepticism. It lies at the bottom of all these perils which threaten America. Skepticism is the motive power behind all these discordant elements, urging on the conflict to America's destruction. As the wide spread

This utter disregard of Christianity men is the very cause that tempts men to go deep into sin, disregarding God's law, fearing nothing but the civil law, and bending all their energies to destroy that. And that is the peril of perils that threatens America to day. That is the element which "foments evil and poisons the life blood of

the nation." Now in view of this fact, great responsibility rests upon Christianity in these latter days of the 19th century. The only remedy which I am able to point out to day "is found in the vital forces of God's truth, diffused through a wide spread and untiring evangelization." As a Christian people, we must possess this good land which God has given us. With religion in the hearts of men, these mountain evils will melt away like snowdrifts under a July sun.

What a work then the church has before it. Every professed Christian must be up and doing. The battle is on. We must close ranks, Shoulder to shoulder. March on. And as truly as God is on the side of right, the victory is ours. The nation saved in her crisis.

Miscellany.

FROM OUT THE GRAVE OF YOUTH.

MARY SWEET POTTER.

In the years that are agone, bright Youth and I Love, Happiness, and Hope. The days flew by On airy wings, they seemed as brief as hours.

But oft there comes a sudden, blighting frost. One came to us. and Love, sweet Love was chiled; Then Hapiness and Hope their vigor lest -'Tis said they seldom thrive, when love is killed. When all were dead, we pressed their withered

In Memory's volume, book that has no end; Then You'h drooped too, like one whose spirit

And soon I knew that I must lose my friend. A pleasant, joyous friend had Youth e'er been; I laid the corse away with bitter sighs. I could not know what germs of grief and sin

Died also then; since, I have grown more wise. Within the grave I threw the withered flowers Which Youth and I had pressed in Memory's

Then sealed it up, and passed the weary hours In longing for my Father's summons home.

But, lo! one day, from out Youth's tear dewed grave, Up through Oblivion's soil, sprang Faith and

Far sweeter flowers than those I toiled to save In time of Youth; and now they never cease

To shed their fragrance o'er my pleasant way.

I dread for them no storm nor by ghting frost; They stronger grow, and sweeter day by day;
And far more precious that they once were lost. -Morning Stay.

A LEGACY.

Friend of my many years When the great silence falls at last on me Let me not leave to pain and sadder thee A memory of tears.

But pleasant thoughts alone Of one who was thy friendship-honored And drank the wine of consolation press From sorrows of thy own.

I leave with thee a sense Of hands upheld and trials-The unselfish joy which is to helpfulness Its own great recompense;

The knowledge that from thine, As from the garments of the Mas'er, stole Calmness and strength, the virtue which

And heals without a sign. Yea, more, the assurance strong That love which fails of perfect utterang Lives on to fill the heavenly atmosphere With its immortal song.

HADN'T IT BETTER BE IN CIRCULATION

Katie is a quaint old maiden lady up in the part of the country whe spend our vacation, a record of who ings and doings would be very inter reading. She is a Christian, and con ing her religious advantages, an uni intelligent and devout Christian. Ma agreeable conversation have we had wi touching the "best things." Last she learned we had a Zenana Band church in Boston, the cost of memb in which was but fifty cents a year, a desired to become a member. She ha saving up her pennies for such an ol long time—she had now about sixty c store—and she hailed with joy this tunity to apply it, as she had long wish the extension of the Master's kingdom foreign field. When we learned that, al she had saved this money, poverty had her fresh meat as an article of die whole year, we at first hesitated ab ceiving it; but the spiritual finally ov the carnal in us, and we rejoiced to vehicle for conveying such a treasure Lord's name to those who, in a sense, were more destitute than she.

This year when we called upon he was ready with her offering again came the little pasteboard box, which one or two scientific shakes, unloa valuable contents upon the wooden

in all sixty eight cents. said Katie, for foreign missions, to the lady wh me such a nice letter last year."

"But," objected we (knowing struggle she had to gather so many together), "had we not better ta fifty cents, the actual cost of member the society, and leaving you the re eighteen as a kind of nest egg

A pause for a few seconds, a very thoughtful look, and then, with m lemity, mingled with an "air of b that would have been irrepressibly la under different circumstances, she

"Hadn't it better be in circulation? We could not smile, much as the within us tried to have us do so. T crousness of the remark faded ou childlikeness, and yet sublimity, woman's faith, and with reverent fi lifted up the offering and placed i

ceptacle separated from other coin. "Hadn't it better be in circu This is the question which, in God we would like to lay upon the cone our wealthy church members to day Christian was that who, in explai his course in distributing his mor "It were a shame for a child of G

And is it not a shame? How can ing Christians be justified in l treasures upon earth when the caus who made and redeemed them is i that silver and gold which are h can even the generous, charitable ligious bequests of a testator atom neglect, the want of faith of a life their application to those same obj gives twice who gives quickly. strengthening conviction in the thoughtful men that they are now a crisis of the world's history; in mund Burke once called, "a pe dancing balance."

In a human sense, the destiworld lies to-day in the hands of t Saxon race. The destiny of the on race lies in the hands of those less and call themselves Christ mightiest material force which wield is that of wealth. In the co rich church members at this mon latent power which can put in e influence that is to regenerate We echo Katie's question, "Had be in circulation?"—Baptist Wee

THE YOUNG PHILOSOPHED

That is sometimes what we cal for he is a boy who thinks a Whatever he sees that he does stand he tries hard to study out And he solves some problems w seem too difficult for such a little

Rob is the owner of a foot-rule stick, and he takes great please uring garden walks, fences and things about the place.

He will often guess at the di One point to a

he Fruits of the Belief in God, " ec Relig. authority and state are all carved out of same piece of wood; to the devil with

he Central Labor Union had a parade in York City, Sept. 5, 1883, in which ten fifteen thousand laborers participated. ne of their banners were inscribed as fol. s: "Workers in the Tenements, Idlers in Brown-stone Front; " " Down with Op. saive Capital;" "The wage system makes laves;" " Prepare for the coming Revo. on; " " Every man must have a Breech. er and know how to use it;" Then t on the heels of this The Truth es out with a flaming article, in which ys, "Arm, I say, to the teeth! for the olution is upon us." And so these destrations and these inflammatory words made an impress upon the minds of ignorant classes, until they have orsed, until they have armed, and so have sent out their Louis Lings, ert Parsons, Spies and Fieldens, o in public speeches proclaim that "a e hog's grease and a little nitric seid e a terrible explosion; ten cents worth blow a building to atoms?" " Dynamite be made out of the dead bodies of capsts as well as out of hogs." " All Chican be set ablaze in a minute by electy." " Private property must be abold if we have to use all the dynamite e is, and blow 99-100ths of the people he face of the earth."

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That love which fails of perfect utterance here, Lives on to fill the heavenly atmosphere With its immortal song.

HADN'T IT BETTER BE IN CIRCULATION?

BY REV. JAMES M. GRAY, BOSTON, MASS.

reading. She is a Christian, and consider- the distance to the moon.—Nursery. ing her religious advantages, an unusually intelligent and devout Christian. Many an agreeable conversation have we had with her touching the "best things." Last season she learned we had a Zenana Band in our she had saved this money, poverty had denied her fresh meat as an article of diet for a sense, were more destitute than she.

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A pause for a few seconds, a very earnest, thoughtful look, and then, with much so lemity, mingled with an "air of business" that would have been irrepressibly laughable under different circumstances, she replied: "Hadn't it better be in circulation?"

We could not smile, much as the old man within us tried to have us do so. The ludicrousness of the remark faded out in the childlikeness, and yet sublimity, of this woman's faith, and with reverent fingers we lifted up the offering and placed it in a receptacle separated from other coin.

"Hadn't it better be in circulation?" This is the question which, in God's name. we would like to lay upon the conscience of our wealthy church members to day. What Christian was that who, in explanation of his course in distributing his money said: "It were a shame for a child of God to die

And is it not a shame? How can profess ing Christians be justified in laying up treasures upon earth when the cause of him who made and redeemed them is in need of that silver and gold which are his? How can even the generous, charitable and religious bequests of a testator atone for the neglect, the want of faith of a lifetime, in their application to those same objects? He gives twice who gives quickly. There is a strengthening conviction in the minds of thoughtful men that they are now living in a crisis of the world's history; in what Ed mund Burke once called, "a perilous and dancing balance."

In a human sense, the destiny of the werld lies to-day in the hands of the Anglo: influence that is to regenerate the world. it has superseded the latter in parts of Ger-We echo Katie's question, "Hadn't it better many and Austria. be in circulation?"—Baptist Weekly,

THE YOUNG PHILOSOPHER.

That is sometimes what we call our Rob, for he is a boy who thinks a great deal. Whatever he sees that he does not under stand he tries hard to study out for himself. And he solves some problems which would seem too difficult for such a little fellow.

stick, and he takes great pleasure in measthings about the place.

one point to another, and then measure it, for seven days in a warm room. At the

There is a beautiful maple near the house. which runs up tall and slim. Rob used to permitted the cement to set in the ordinary suy that it almost touched the sky. He often | way. These results may, however, be longed to know its real height, but could see usefully cited at this particular season, no way of measuring it. One morning he when outdoor building operations are liable noticed the long shadow of this tree plainly to be suspended on account of frost, and marked on the smooth, green lawn. Just the stability of green work is threatened by then a new thought came to him. Why not the same influence.—Scientific American. find out the height of the tree by the length of its shadow?

He drove a stake into the ground, and found that its shadow was no longer than the stake. But he knew that shadows were growing shorter at this hour of the day, so he waited and watched. In about an hour the stake and its shadow were of the same length.

Then Bob ran to measure the shadow of the tree. He found it to be thirty one feet, Katie is a quaint old maiden lady living and he felt sure that this was the height of up in the part of the country where we the maple. He was delighted with his dismend our vacation, a record of whose say covery, and he talked about it a great deal, ings and doings would be very interesting and said he should some time try to measure

"ENTER INTO THY CLOSET."

The recluse type of religious character is church in Boston, the cost of membership no longer common, and even the hour of in which was but fifty cents a year, and she silent, holy meditation is little known. We desired to become a member. She had been live in a hurrying age. People have all they saving up her pennies for such an object a can do, and a vague but practically potent long time—she had now about sixty cents in | idea prevails that it would be a robbery of busistore—and she hailed with joy this oppor- ness to give much time to private prayer. tunity to apply it, as she had long wished, for | Many persons accept that partly true, partly the extension of the Master's kingdom on the poetic, and very misleading sentiment, that foreign field. When we learned that although | work is worship, and that one may be as devout at the counter as at the altar. Our business hours are long; our hours in the whole year, we at first hesitated about re- | sanctuary are few and short. Many a man ceiving it; but the spiritual finally overcame who gives sixty eager hours a week to busithe carnal in us, and we rejoiced to be the ness, tires of a sermon in thirty minutes, and vehicle for conveying such a treasure in the is weary of a prayer in five. This tendency Lord's name to those who, in a sadder may be allowed to go too far. Business is not man's highest vocation, and wealth is not This year when we called upon her, she his richest reward. There never was a time was ready with her offering again. Out when good men more pressingly needed the the society, and leaving you the remaining | not pietism, but formalism and secularism.

FAINT NOT.

W. POOLE, BALFERN,

Take heart again, brother, Thy sun, above The louds still shining. Forbids repining; Rest in God's love.

Take heart again, brother; To bleeding hearts Comes healing balm, Through storms the calm Which peace imparts.

Take heart again, brother; Through sorrow's plaint Comes grace all healing Love's gentle sealing;

Do thou not faint! -Christian Standard.

Moyular Science.

Ir has been assumed that the pain which follows the stinging of the nettle, and possibly other plants, is due to formic acid. Dr. Haberland, of Vienna, demonstrates clearly that this is an error. It is not formic acid that is emitted by these stinging hairs; though just what it is the Doctor is not aple to determine. It may lead to ex amination now that the generally accepted belief is demonstrated to be erroneous.

An artificial pumice stone is now prepar-Saxon race. The destiny of the Anglo-Sax- ed by molding and baking a mixture of on race lies in the hands of those who pro | white sand, feldspar, and fire clay. By fess and call themselves Christians. The varing the proportion and quality of the mightiest material force which these can ingredients, any desired degree of fineness wield is that of wealth. In the coffers of our may be obtained. The product is thus rich church members at this moment is the adapted for use in all industries where natlatent power which can put in exercise the ural pumice stone has been employed, and

SALT WATER FOR CEMENT MORTAR IN WINTER.—The following German experiments designed to ascertain the effect of frost upon hydraulic mortars and cements gauged with and without the addition of salt to the water have been quoted in the Revue Industrielle. Cubes of stones 6 c.c. in area were used in these experiments, and were joined together with cement mixed with Rob is the owner of a foot-rule and a yard water ranging from pure rain water to water containing from 2 to 8 per cent of salt. 16 pp. uring garden walks, fences and many other While the cement was yet fresh, the blocks 40 pp. were exposed in air at a temperature of 20° He will often guess at the distance from to 32° Fah., after which they were kept to see how near he came. He had some end of this time the specimens were examin-

difficulty when he tried to find out the length of his own shadow, for sometimes it was quite crumbled, and had lost all its quite short, and at other times very leng. At length, however, he discovered it was long in the morning, grew shorter till noon; better condition, but could not be described length of the sabbath.

Topical Series.—By Rev. James Helley.—No. 1, My Holy Day, 38 pp.; No. 2, The Moral Law, 38 pp.; No. 3, The Sabbath under the Apostles, 12 pp.; No. 5, Time of Commencing the Sabbath. Apostles, 12 pp.; No. 6, The Sanctification of the Sabbath, 24 pp.; No. 6, The Day of the Sabbath, 24 pp.

Topical Series.—By Rev. James Helley.—No. 1, My Holy Day, 38 pp.; No. 2, The Moral Law, 38 pp.; No. 3, The Sabbath and the containing two per cent of salt was in better condition, but could not be described better condition, but could not be described better condition. then grew longer all the afternoon till as good; while that containing 8 per cent of sunset, when it would disappear. He also salt had not suffered from its exposure to learned that twice each day (once in the the lowest temperature available for the forenoon and once in the afternoon) his purposes of experiment. It is possible that shadow was exactly the same length as him- the salt merely had the effect of preventing the water in which it was dissolved from freezing at the temperature named, and so

THE DEPENDENCE ON INVENTION .- In

the December number of the Popular Science Monthly appears a leading article on inventions at Panama. Nothing is truer than that all great undertakings are accompanied by inventions equal to their necessities. Especially is this true when anything of a great public benefit is in the balance. Inventions may not always be equal to the emergency immediately upon its development, but their evolution is sure till they are of the Jews. capable of overcoming the difficulty. The immense dredging apparatus and excavators at Panama have done wonderful execution. and have been greatly instrumental in sustaining the hope in the eventual success of the enterprise under its present management. But it would seem, from the reports coming from that quarter, that inventions have not canal will eventually be cut through from ocean to ocean on the line laid out by De Lesseps is an event of as much certainty as that which followed the conception of the Suez Canal, if it is thought that the requirements of commerce will be advanced thereby. Physical obstacles have thus far been subdued by the engineering skill of man, in cases where they have at first appeared in-surmountable. "Every great undertaking, properly conducted, brings about improvements in the processes of execution." This is exemplified in the tunneling of Mont Cenis and St. Gothard. To facilitate the progress of the work and make it more of a possibility, the invention of a machine for the came the little pasteboard box, which, with strength which comes from much prayer compression of atmospheric air and its utili one or two scientific shakes, unloaded its than now. People in these days rush zation as a motor became a matter of vital valuable contents upon the wooden chair— too much and rest too little. We have noth. necessity. It aided in the prosecution of the "There," said Katie, "please give that we fear there is danger now that the disciples or foreign missions, to the lady who wrote of Christ will go and indeed are raised to the lady who wrote of Christ will go and indeed are raised to the lady who wrote of Christ will go and indeed are raised to the lady who wrote of Christ will go and indeed are raised to the lady who wrote of Christ will go and indeed are raised to the lady who wrote of Christ will go and indeed are raised to the lady who wrote of Christ will go and indeed are raised to the lady who wrote of Christ will go and indeed are raised to the lady who wrote of Christ will go and indeed are raised to the lady who wrote of Christ will go and indeed are raised to the lady who wrote of Christ will go and indeed are raised to the lady who wrote of Christ will go and indeed are raised to the lady who wrote of Christ will go and indeed are raised to the lady who wrote of Christ will go and indeed are raised to the lady who wrote of Christ will go and indeed are raised to the lady who wrote of Christ will go and indeed are raised to the lady who wrote of Christ will go and indeed are raised to the lady who wrote of Christ will go and indeed are raised to the lady who wrote of the la for foreign missions, to the lady who wrote of Christ will go, and indeed are going, to the drills. Had it not been for this contrivthe other extreme, and that the pious seclus ance, that the exigencies of the situation "But," objected we (knowing what a sion which was once abused by excess is now called into demand, workmen would have of which this invention effected. This Al- Ten Copies and upwards, per copy............ 50 cents. pine air pressure engine has not been used at l'anama, as it is adapted only to tunneling or mining, but it serves to show that what man undertakes to do, that appeals to public necessity, he is sure to have the aid of invention to help in its final achievement. The great dredges at Panama were inspired by the difficulty of procuring labor. - Boston

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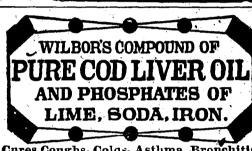
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"Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of

INTERNATIONAL LESSONS, 1888

FIRST QUARTER

Dec. 81. Herod and Johnsthe Baptist. Watt. 14: 1-18.

Jan. 7. The Multitude Fed. Matt. 14: 13-21 Jan. 14. Jesus walking on the sea Matt. 14:22-36. Jan 21. Jesus and the Afflicted. Matt. 15: 21-31. Jan. 28. Peter Confessing Christ. Matt. 16: 18-28. Feb. 4. The Transfiguration, Matt. 17: 1-18. Feb. 11. Jesus and the Little Ones, Matt. 18: 1-14. Feb. 18. A Lesson on Forgiveness, Matt. 18: 21-35.

Feb. 25. The Rich Young Ruler, Matt 19:16 26. March 8. Christ's Last Journey to Jerusalem, Matt. 20: 17-March 10. Christ Entering Jerusalem. Matt. 21: 1-16.

LESSON V.—PETER CONFESSING CHRIST.

March 17. The Son Rejected; Matt, 21:21-46.

March 24, Review Service.

BY REV. THOMAS R. WILLIAMS, D. D.

For Sabbath day, Jan. 28, 1888.

SCRIPTURE LESSON .- MATTHEW 16": 18-28

13. When Jesus came into the coasts of Cesar a Philippi, he asked his disciples, saying. When do men say that I, the Bon of man, am?

14. And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets.

15. He said unto them, But who many ye that I am?

16. And Simon Peter are wered and said, Thou art the Christ the Sun of the living God

16. And Simon Peter an wered and said, Thou art too Christ, the Son of the living God.

17. And Jesus am wered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood bath not revealed to unto thee, but my Father which is in heaven.

18. And I say also unto thee, That thou art Peter, and apon this rock I will build my church: and the gates of hell shall not privail against it.

19. And I will give unto thee the keys of the kingdom of heaven: and whatse ever the u shall bind on earth, shall be bound in heaver and whatse ever thou shall looks on earth. bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven.

20. Then charged he his disciples that they should tell no

man that he was lesus the Christ.

21. From that time forth began Jesus to shew unto his disc ples how that he must go unto Jerusalem, and suffer many things of the closes, and objet priests, and scribes, and be killed, and be raised again the third day.

22. Then Peter took him, and tegan to rebuke him, saying. Pe it far from thee, Lord: this shall not be unto thee.

23. Fut he tuned, and said unto Peter, bet thee behind

me, Saian; the unit an effense unto me; for thou average not the things that be of God, but those that be of men.

24. Then said Jesus unto his disciples, If any man will some after me, let him deny himself, and take up his cross, and follow me.

25 For whosoever will save his life, shall lose it; and whosoever will lose his life for my sake, shall find it.

26. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in

exchange for his soul? 27. For the Son of man shall come in the glory of his Father, with his angels: and then he shall reward every man according to his works. 23. Verily I say unto you. There be some standing here, which shall not taste of death, till they see the Sou of man

GOLDEN TEXT .- Whosoever therefore shall confess me before men, him will I confess also, before my Father which is in heaven. Matt. 10:

Time —Summer of A. D. 29, a short time after

PLACE. - The region around Casarea Philippi, 25 or 30 miles north-east of the Sea of Galilee, near the headwaters of the Jordan.

OUTLINE.

- I. Peter's faith and confession. 18-177 II. The safety of the church. 18.-20.
- III. The true idea of the Messiah. 21-23. IV. Taking up the cross. 24-26:
- V. The triumph of Christ's kingdom. 27-28.

BIBLE READINGS.

Sunday.-The King's followers instructed. Matt.

Monday.—Mark's parallel narrative. Mark 8: 27-

Tuesday.—Luke's parallel parrative. Luke 9: 18-27 Widnesday.—Jesus the Christ. John 6: 60-69. Thursday.—The church's foundation. Eph. 2: 1-22. Friday.—Christ the foundation. 1 Cor. 3: 1-15. Sabbath.—The only foundation. Matt. 7: 21-29.

INTRODUCTION.

From a careful comparison of the previous lessons, we cannot fail to observe an increasing clearness of our Lord's teachings relative to his real divine nat are and his mission in the world. He taught these facts to his disciples by progressive revelations as rapidly as they were possibly able to apprehend and understand them. His feeding of the five thousand, his walking on the sea, and his divine mercy to the derstanding of his divine nature and power. The lesson before us seems to open with a kind of ex himself by the multitudes, but more especially by his immediate disciples. Since the last lesson, he with his disciples had moved quite rapidly from place to place, mainly in the southern part of Galilee, crossing the lake two or three times. During this time he had performed several wonderful mira cles and had also fed four thousand, after which he with his disciples took their journey northward to Cæsarea Philippi, near the head waters of the Jor dan, which is the scene of the present lessson.

EXPLANATORY NOTES.

V. 13. Whom do men soy that I. the Son of man am? This inquiry is preparatory to another. The intercourse of the disciples with the ever changing multitudes who were so greatly excited over the wonderful works of Jesus, would enable them to know the various views of the people concerning Jesus. He therefore first asks the disciples as to the opinions of the people.

V. 14. Some say that thou art John the Bapt st; some, Eligs; and others, Jeremias or one of the proph of John the Baptist and of his ultimate fate. He was known as a holy man, and as invested with something of divine power and character. He had been him to do. cruelly imprisoned and murdered on account of his righteousness; the people thought that such a man might be raised up again, and that probably this take up his cross and follow me. He is now going to wouderful worker of miracles was that same John. his cross, he is going to bear the greatest burden Others who were conversant with the prophecies that is possible for the divine human to sustain for might be the return of the old prophet Jeremiah.

sm? Turning now from the vague opinions of the tween him and Peter. He proceeds. people at large, he seeks to know the real conception of his disciples concerning himself.

art the Christ, the Son of the living Gid. Peter, here, not only answers for himself personally, but he answers for the disciples with him, who doubtless concur with him in the same opinion. "Thou art the Christ." This is very definite, it is not a Christ or some Christ, but the Christ, the anointed one, the promised Redeemer, "the Son of the living Goo." As if to make the answer as definite as possible. he not only affirms that he is the Christ, but he affirms that he is the Son of the living God. As Son of God, he is God in his nature. Then again, he is not the Son of a God, or of some God. but of the living God, the only real God, the eternal God It would be difficult to conceive of a more definite and positive answer. It was very clear from this answer of Peter, that the disciples had attained unto a true conception of the real character of Jesus.

V. 17. And Jesus answered and said unto him. Blessed art thou, Simon Barjona. Blessed manifies here exal ed, truely enlightened, really inspect. It is interesting to notice that our Lord first recognizes Peter, by his own specific name, and secondly as the son of Jona. This is the most definite and positive way to designate a name, first to give his own name and then the name of his father. For flesh and blood hath not revealed it unto thee, but my Father which is in heaven. This states the reason for his having pronounced Peter "blessed." No earthly wisdom was sufficient to confer upon him such exalted knowledge; the "Father which is in heaven" has conferred this knowledge, has enlightened their

V. 18. That thou art Peter. He specifies Peter individually, but in the same words he implies the same specific recognition of each of the disciples and of every disciple in the world. Peter here is recognized as every true disciple is recognized. And upon this rock I will build my church: and the gates of hell shall not prevail against it. Much controversy interpretation of it has grown up the stupendous error of the Roman Catholic Church. Nothing could be more fruitful of great errors than to suppose that the Church of Christ was built on Peter as its head, and that the Popes were the successors of Peter, each and all invested with divine preroga tives. The simple fact is, that the church is found ed upon this mutual confession in which the dis ciple confesses Christ, experimentally knows Christ in heart-life, as d in which Christ confesses the disciple. Thus mutual confession is the expression of a spiritual union, a oneness of life. Now it is upon this divine union between Christ and the disciples, between the disciples and Christ, which is the rock upon which the church is built. Nothing in the universe can prevail against it so long as it is thus founded. The gates of hell is a figure representing the conclave of demons constituing together for the overthrow of righteousness and truth. But our Lord here affirms that even the supreeme evil powershall not pervail against the church founded upon this eternal rock of union with Christ.

V. 19. And I will give unto thee the keys of the as the representative for all discipleship in the true church. There shall be a perfect freedom and in tercourse between such discipleship and the sovereign rulership of heaven. Such a church shall be invested with the pure light of truth and righteousness. The real divine principles of love and forgiveness shall permeate the very life of such rulership. The purity of such a church and its incar nated godliness shall be a standing condemnation to all injustice and unholiness among men. The Church of Christ thus has in its true character the very keys of the kingdom of heaven. Through it Flandreau. is revealed the way, the open door to God's king dom. Whatever such a church in its righteous character, in its divine life of love and truth, shall endorse shall in the very nature of the case be ap

V. 20. Then charged he his disciples that they should tell no man that he was Jesus the Christ. The dis ciples had come to a fulness of knowledge of Christ and his kingdom, for which the people at large were not yet fully prepared. 21, 22. Having held this private interview with his disciples and having ex amined them as to their understilling of himself. and of their relations to him, he now turns his thoughts to the great event which awaits himself at Jerusalem. He is soon to enter into the deepest sufafflicted served to lead their minds up to a clearer up. | ferings of his earth-life, and be killed, and be raised again the third day. The eternal plan of God the Father for the redemption of the lost world reaches amination of the conceptions entertained concerning its climax in these events which are now just before Christ the Redeemer. He holds, as it were, in this. his divine human life about to be offered up, the destinies of the universe. Though no other man in the world could yet understand it, he knew that the redemption of the world from the power of sin rested entirely upon this great event, his death and resurrection. Peter took him and bigan to rebuke him soying, Be it fur from the Lord: this shall not be unto thee. Peter, and doubtless the other disciples, began to have some conception of the great trials that were awaiting their Lord; and in their deep love for him, they fain pretect him, and defend him, and prevent all these trials. They well understood the divine meaning of these fearful events.

V. 23. But he turned, and said unto Peter, Get thee behind me, Satan. Not that he condemned Peter's motive, but Peter's short sighted plans were entirely unworthy of the real occasion, nor was Jesus en tirely insensible of the temptation which Peter's plans would suggest; hence, he raises up in the dignity of his spirit life an i denounces the temptation etc. There was evidently a wild-spread knowledge and thrusts it all behind him; he will hear no more of these words of Peter, but moved forward, bravely to accomplish the work which his Father had given

V. 24. Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and oncerning the forerunner of the Messiah, supposed the sinful world. Now if any man will be his dis hat this was Elias, and still others supposed that he ciple he must follow him in this pathway as well.

and whoseever will loss his life for my sake shall find

V. 16. And Simon Peter answered and said, Thou it. The man who persists in preserving his own personal interests, in saving his own life, is sure to died in North Loup. Valley Co., Neb., Jan. 1 H. C. Coom, President, Alfred Centre, N. Y. lose his eternal interests. But whoever is willing to 1888, in the 78d year of her age. Sister Williams T. R. WILLIAMS, Cor. Sec., Alfred Centre, N. Y. consecrate his life in whatever of toil and suffering may come, to the service of God, enters into a life life has been characterized by faithfulness in Chris that is divine and eternal, which reaches where suf fering and trial shall never come.

> V. 26. For what is a man profiled, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? Standing on the verge of life and looking over the river of death into eternity, men begin to realize, as never before, the relative value, or worthlessness of things of this life, as compared with the treasures of eternal life. Though men may accumulate untold earthly treas ures, earthly honors, fame and distinction, and superiority over their fellow-men; though they may be able to gratify every possible desire of their carnal life, yet when they come to the hour of death these things will-pass out of their grasp as worthless as ashes. But if, on the other hand, one has learned to love Christ, to love the pure and holy, to rejoice in that which is godly, then death is only the door. through which he passes into the fullest realization of the endless growth of wisdom and of joy in the kingdom of heaven. To such an one this life is but a vestibule to the vast temple of the riches of God. But if a man has not a l this, has lost his soul in sin. what shall he give in exchange? There is no purchase for a lost soul.

V. 27. For the Son of man shall come in the glory of his Father, with his angels; and then he shall re ward every man eccording to his works. The wicked might wish that no day of reward should ever come but it comes and is just as sure to come as a man has a moral nature which makes bim responsible for doing right. The reward is not simply an external reward conferred upon a moral being; it is an internal reward fixed in the very moral consciousness of the soul. A guilty man can no more escape remorse has been held over this expression, and upon a false and condemnation than he can escape himself. The fact is, it is the conscious state of the soul in the very presence of a holy and infinitely loving Father: it is the very love of God in Christ and the knowledge of it that deepens the stings of remorse. But a soul that is in fellowship with God, in union with Christ, becomes a joint heir to an inheritance which is eternal in the beavens.

V. 28. In this werse our Lord declares that the kingdom which is to be the eternal kingdom, the kingdom of heaven, is to be set up at once, and men are going to be permitted to enter into it, even now before they shall die. It is to be set up in their hearts, in their earthly lives, and they are here and now to become children of that kingdom; and unless they become children of that kingdom here in this probationary life, they have no promise of heirship in that kingdom beyond this life.

MARRIED.

In Alfred, N. Y., Jan. 2, 1888 by Rev. Jas. Sum merbell, Mr. ALBERT W. GROVER. of Mills Potter Co., Pa., and Mrs. JEMIMA GROVER, of Middleburg,

In Berlin, N Y., January 10, 1898 by Rev. B F.

At the home of the bride's parents, in Garwin, lowa, by Eld. M. Babcock, Mr. F. G. RUFF of Ful ton. Jackson, Co., lowa, and Miss Minnie Fun-Row, of Garwin.

At the residence of the bride's father, Mr W. N. Severance, Flandreau. Dak., D. c. 27, 1887. by Rev. H. Lock, Mr. B C. GROW and Miss NETTIE SEV ERANCE. At the same time and place, Mr. CHAS. A. HASKINS, and Miss FLORENCE B. BURDICK, all of

DIED.

At Richburg, N. Y., Dec. 17, 1887, WINIFRED, daughter of Hon. A. B. and B. J. Cottrell, aged 1 year, 4 months and 3 days. Funeral services were held at the family residence.

In DeRuyter, N. Y., Jan. 9, 1888, of consump tion, Mrs. SARAH A., daughter of Lauren H., and Lucy A. Babcock, and wife of Frank B. Fellows, She was born in DeRuyter, Jan. 21, 1844, and always lived in this town except one year since her marri ge, when she resided in Syracuse. In early youth she processed fasth in Christ, and the same lessed faith cheered herduring her I mg illness and n the peaceful hour of death. On November 15. 865, she was married to Frank B. Fellows, and henceforth her life was devoted to her husband together with her three precious children. In Oct., 886 she took her fatal cold, which developed into consumption and she gradually failed till last July when her voice gave Way, and thence on a mother's love c uld only be expressed in a whisper. But still God spared her life many months to comfort the dear ones and to show how patient a mother could be and how tenderly she could commit them to the Heavenly Father's care. The funeral servic s were held at the home, and comforting words were spoken from the text, 2 Cor. 5: 8.

In Ashaway, R I., December 28, 1887, of neural gia of the heart, Samuel Franki in Bacbock, aged 69 years. 9 months and 21 days. He was the son of Jared and Lois (Lewis) Babcock. Mr. Babcock was born and spent most of his life in the town in which he died. Fifty-three years ago the 4th of last October, he united with the First Seventh day Bapust Church of Hopkinton, while Elder Matthew Stillman was pastor, having come to Christ during the great revival under the labors of Elder Na han V. Hull. He remained an honored member of this church until his death. Ten days before his de c ase he was taken sick, a physici in was summoned and he soon revived. In a few days he appeared in shout his usual health. The morning of his departure he arose came down stairs, and was putting on his boots when the fat I arrow of death struck him, and in a very few minutes, without speaking a single word of farewell, his life boat loosed from its moorings here to cast anchor on the eternal shores.

In Ashaway, R I., January 5, 1888, of paralysis resulting from diphtheria, after 18 weeks of sickiess. Lkwis Kenyon, on of Alfred B., and Sarah ottrell) Berry, aged 15 years, 6 months and 5 days After three weeks of severe sickness from diphtheria it was it ought he would recover, but the sec ndary disease stead ly advanced and death came, though scarcely suspected, and suddenly. "Loute' was an honest, quiet and gentlemanly boy, highly respect ed by neighbors and companions. We had at different times manifes ed an interest in the Christian religior, and during his sickness gave to the family very comforting evidence of his acceptance of salvation through Jesus Christ. Funeral services were held in the church, Sabbath morning Jan. 7th. His What a lesson this must have be n, following up so Sabbath school class acted as heavers. A temperance V. 15. He saith unto them, But whom say ye that I closely the conversation which had just passed be. 10 iety of which he was member attended in a body. This society, his class the village school and others V. 25. For sohososser will save his life shall lose it; the sympathy of the community in their sorrow.

I. L. C.

Mrs. LUCINDA SCRIVEN WILLIAMS was born in Petersburg, Rensse aer Co., N. Y., May 4, 1815, and became a Christian at the age of nine years, and her tian service. In 1824 she removed with her parents to Verona, Oneida Co., N. Y., and there whe was baptized and united with the Seventh-day Bap tist church March 12, 1836, sha was married to the late Dea. Daniel P. Williams with whom she lived in Christian companionship till Nov., 1875 when death claimed him; sin e then she has lived with her children. Mrs. Williams was the mother of eight children, four of whom preceded her to the spirit land. One lives in New York, the other three were present at the funeral to pay the last sad tribute to the departed mother. My acquaintance with her began in June, 1862. Dea. Williams (her hu-band) and herself were then among the chief supporters of the Seventh day Baptist Church of Vatson. Lewis Co., N. Y., and in July of that year, attempted to preach my first sermon in their kitchen. then found sister Williams to be one of the most conscientious Christians, and she continued to be so till she died. No person I ever knew manifested so great anxiety and fear of doing wrong as she She was a woman of strong faith, naving a strong desire to be submissive to the will of the Lord in all things, and one whose life has been above reproach. Blessed are the dead who die in the Lord.'

In Vandalia, Fayette Co., Ill., Jan. 7, 1888. STILLMAN, son of the late Robert Stillman, and formerly of Farina, Ill., aged 84 years. Further notice next week. C. A. B

Books and Magazines.

THE American Magazine for January contains among other things, a descriptive article on 'Caje Breton Island," a new installment of "Olivia Delaplaine." a discussion of the pension question. "Some Boston Artists and their Studios," "Manual Train ing in Schools," etc. The principal poem of the number, "Twilight at Nazarath," is by Joaquin Miller, and is one of his best. There are short stories, book reviews, etc.

THE January number of the Old Testament Stu dent is before us. It is full, as usual, of suggestive and helpful reading to all who desire to become familiar with the Bible, either as a book, or as a com pend of all sacred teaching. The work it is doing in awakening an interest in the study of the English Bible is a very worthy one, and will bear blessed fruit in days to come.

Legal.

TOTICE TO CREDITORS.—Pursuant to an order of Clar ence A. Farnum, Surrogate of the County of Allegany, notice is hereby given to all persons having claims against Erastus B. Scillman, deceased, late of the town of Alcred, in said county, that they are required to present the same, with youther thereof to the undersigned at the residence with vouchers thereof, to the undersigned, at the residence of David R. Stillman, in the town of Alfred, on or before the 28th day of January, 1888.

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

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AT THE DOOR.

Written for the SABBATH R

BY SARAH S. D. SCOW "Behold, I stand at the door Make ready, O my weary so And search and strive no The Lord of grace will ente If thou but ope the door.

Long time thou at wandered Baffled and wounded sore Nor heeded that thy Saviou Still knocking at the door Still vainly seeking peace a Thou'st sought creation o

Now turn thee from the fru And open wide the door. The Prince of Peace will en And share with thee his s

With blessings thou'lt be sa If thou but ope the door.

PLITTING SUNWA NUMBER XLII

HOME AGAIN Ten o'clock found us on

erossing Hampton Roads, fa the scene of the duel between and the Virginia, generally Merrimac, March 9, 1862, w time an iron-clad ship came the "Yankee cheese-box on Monitor had been facetious herself to be invincible—at t changes have come since the present time the Monitor poor a show in a naval eng then the Congress and the Though the Monitor at the the Virginia, it is worthy o strongest iron clads of to resemble the Virginia than iter. At our right was " where a famous battery of placed, and to our left, up Newport News. When fire ited it, before the Monitor pany with the then Secretar family, it was a more mili an earth-work battery, whi near by the Scribe gathered for the ladies. Now its gre and numerous prominent by it a port of importance. It

Hampton, the place where established a trading post in a ladies' seminary before t of the Hampton Institute of the negro and Indian r the right of Hampton was O well named, because it was to the weary Ruglish colonis into Chempeake Bay, and

point of comfort to many Continue in the second of the