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Recorder. Sabbath

TBLISHED BY THE AMEBICAN SABBATE TRACT SOCIETY.

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

TERME-SE A YEAR, IN ADVANCE

VOL. XLIV.-NO. 30.

ALFRED CENTRE, N. Y., FIFTH-DAY, JULY 26, 1888.

WHOLE NO. 2267

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dox, and yet present it in such a manner of its King. that, lacking directness, void of force, no one receives it, and carefully selected words, ornate sentences and beautiful diction fall on the ears of his auditors like water on an | ness, or the care-burdened wife and mother, oiled surface; no one's heart is touched, and has little time during the busier portion of no one feels any application or any concern the year to study nature, and to translate or duty in the premises. "A good man," was a farmer's practical, truthful verdict on in which God says, "I am." But in these a preacher, "but he rakes with the teeth | long, bright summer days, by the sea-shore up." I once attended the preaching of D. and in the mountains and in quiet country L. Moody, in company with a learned and places, there will be daily opportunities to clever judge of the United States Court, who learn more of God's works, and to meditate seemingly had little or no concern for religious matters. The sermon was for men only; tion ought to broaden and deepen the was short, sharp, crisp, and incisive, with spiritual life, and prepare the Christian for little or no respect at times in its delivery [larger activity. for the rules of pronunciation, grammar or logic. After the meeting the judge turned to me and said: "I have never been so much affected by a sermon in my life." I would not for a moment think of disparaging learning in the pulpit- not in the least. On the contrary, I strongly feel to urge the great need of it; but I most certainly think that at times in aiming to be learned and cultured it is often done at the sacrifice of true earn-

deep convictions of his theme, and the one | ments present far greater attractions during | compassed with difficulties, says he is going ing in warm, earnest thrust to the inner- one we know is here to see us," will be pretty | it is one way to help him do it. most and deepest recesses of human nature. sure to insinuate itself into their minds. "You don't put on rough edge enough." they had left forever. There is but one way Roughly expressed, that is the thought. A to guard against such temptations, and that minister can, without doubt, tell the people is to make Christ the Master of the life a vast amount of truth, important, carefully through all the year; to determine that,

> If the summer vacation brings peculiar temptations, it also brings peculiar opportunities for good. The hurried man of busiupon his goodness. Such study and medita-

> But this is not all. A person often has an opportunity during his summer vacation to attend a church whose methods of working are somewhat unlike those to which he has been used. He should be quick to observe whatever may help him or the church from which he comes, that he may lay the suggestion aside for future reference. He should not be deaf, dumb and blind merely because he is taking a vacation. Nor should he take help and give none in return. He he visits. Many a discouraged pastor, just ready to abandon the effort to keep a thinly attended prayer-meeting alive during the trying weeks of midsummer, has been helped. by the words of some strange brother who was passing through the city and felt, that he must look in at the meeting." Many a Sabbath-school superintendent has brightened up on finding that, though one of his most efficient teachers has gone for a vacation, a visitor from another school is present and will take the vacant place. Many a little country church, struggling along without preaching, or with only an occasional "supply," has been revived and strengthened by the labors of some earnest Christian preacher or worker who has spent

Then. too, harmful or questionable amuse- | look for his recovery. If a man, though enparamount desire of his heart is to search these summer weeks of rest than during the to succeed we may have reason to believe for vibrating chords in the hearts of his crowded months of the business year. On him. The men who have done great things recent controversy between champions of the audience. His words should have their birth a summer night, at a hotel where there is in life have been hopeful men. When we Christian faith and the world's champion not on his lips, but in his soul, else he will be little else to claim the attention, the card- wish to help a man along we encourage him, blasphemer, we have seen nothing more senlaboring on the surface-a vain show, a tink- | table and the ball room look particularly in- | that is, we give him heart. To make a man | tentious than this from the eminent lawyer, ling cymbal. Every word and sentence viting. And unless men and women have a think he is going to succeed is one way to Mr. Frederick R. Coudert, a member of the should be a point, yea, a barbed arrow, pierc- keen sense of honor, the thought that "no make him succeed. To tell him he can do Roman Catholic communion, in the North

The philosophy of the pessimist is a de- "The men of to-day need to learn what A sermon should be like a diamond, spark- Especially do these temptations come to structive philosophy. It palsies the arm of Christianity has done and is doing for the ling with the scintillations of divine truth, those who were gay and worldly before they the weaker. It checks exertion. It weakens human race. They must be asked to refrain solid and with a power to leave its mark up | became Christians. At a summer resort they | the efforts made for the world's regeneration. | for a moment from laughing at the bright on the hardest heart surface. A shrewd yet | are free from the restraint of religious associ- | He who preaches pessimism diffuses an at- | sallies of brilliant declaimers, and to inquire rough-headed and rough-hearted man once ations, the old fascination takes hold of mosphere which stifles the toiler and hinders into the possible results of a successful camremarked to a minister noted for his suavity them; a breath, and they are swept into the the work of the world's emancipation. Pes- paign against the system of behef that has of disposition as well as brilliancy of mind: | circle of pleasures which they once believed | simism is not merely a speculative error, it | been interwoven with the growth, strength is a power for evil.

strengthens the arm of his fellow man. He warned society of the dangers and evils prepared, learnedly expressed, solemnly pre- however needful it may be to give rest to the adds to the world's power for good. He in- which a reckless eagerness for untried syssented, emphatically true and strictly ortho- | body, the soul shall not falter in the service | cresses the ability of the human race to win | tems, and an impatient sufferance of whatits victory over evil.

Pessimism is atheism. It denies that the the history of our modern life, the law looks world is created and ruled by infinite love, | on in silence and leaves men's tongues and wisdom and power. It denies that God pens free to malign and caricature the religreigns and is mightier than Satan. It is re- ion which was, and still is, part of the law vival of the old Oriental dualism and it de- of the land. The fear of punishment being clares the evil mightier than the good. It removed, nothing is left but the self-imposed asserts that the existence of the universe is restraint of him who decries sacred things a stupendous mistake and that it would be to fix the measure and violence of his atbetter if all that exists could be turned back | tacks. Whether Dr. Field and Mr. Gladinto nothingness.

an assertion of the supremacy of the good, a tant. The question remains whether the declaration that though for a time evil may | Lord's Prayer may be abolished, and the be rampant the good shall triumph soon and Sermon on the Mount derided into general finally. Hope is the essence of religion.

looks the evil full in the face it never despairs. Though it fully recognizes the existence of baleful forms it always declares the Ingersoll's infidelity means some large aufinal and early triumph of the good. The diences at so much a head. It does not mean Bible is a cheery book. It tells men not to anybody's comfort, or anybody's good, or despair, it assures them that a better day is anybody's benefit outside of Ingersoll. Chriscoming. Take for instance the book of tianity takes the world for its field, and is Psalms; its pages are full of sentences to ever at work seeking to make that world cheer the one who is troubled. The old better. As to arguing with the blasphemer, prophets spoke in days when enimies were we have only to say they waste their labor pressing in and all seemed going to ruin, and who enter into conflict with him. Though vet they spoke in the loftiest cheer. And dogs bay at the moon to their heart's conshould be ready to cheer and aid the church the New Testament is filled in all its pages tent, they cannot bay away one moonbeam. with assurance of the triumph of the king- Let blasphemers howl and shriek their dom of Christ, declarations that better days curses at the world's great moral sunshine, are to dawn upon the world. He, therefore, who has the spirit of the dim its luster, nor stay its helpful, healing Bible will be a hopeful man. And he who is hopeful will be a stronger man. Thus hope has a moral quality. It is a man's duty to himself and the world to be ever "rejoicing in hope."—Inquirer.

Among all the comments made upon the American Review:

JUDGED BY ITS FRUITS.

and progress of the world for the last eight-On the other hand he who looks on the een hundred years. None more wisely and bright side is a help to the world. He eloquently than Mr. Gladstone could have ever is, may produce. For the first time in stone may or may not outshine Colonel In-But hope flows from a belief in God, it is gersoll in debate, is not, after all, so imporcontempt, without chan, ing the whole struct-The Bible is a hopeful book. Though it ure of our moral and social world."

After all we fall back on the Saviour's word, "By their fruits ye shall know them." the religion of the Lord Jesus, they cannot beams. - Observer.

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MARRIAGES AND DEATHS..... Resolutions..... BOOKS AND MAGAZINES..... 8

"DOWN WITH THE TBAITOB."

BY ANNIE L. HOLBEBTON.

Come ,sons of America, dauhgters of freedom. And down with the traitor that thrives by our shame

Abolish the license of all that is evil, And quench the vile demon of alcohol's flame.

Ah! language is weak to portray the foul ruin That only the fall of his victim can show,

While millions of aching hearts echo the story From life's keenest anguish to death's deepest woe.

Our young men of promise, the pride of our nation, Are tempted and doomed by the darkest of foes: Oh, where is the manhood that gives our loved daughters

Their trust in a drunkard's false heart to repose?

Fond mothers are watching the sons they have cher

ished Drawn down to their ruin while powerless to save, While others still dread lest their dealings so noble May yield to temptation that's sure to enslave.

By all that is due to wife, mother and daughter, By all that is left of your manhood to-day, Oh, stand in this hour to prevent the vile slaughter Which rum and tobacco so powerfully sway!

And save by your vote some young men of our coun-

With brains unbereft of all honor and pride, Who'll gladly dispense with this curse of the nation Their forces on God's and humanity's side.

PBEACHING.

BY T. H. BLENUS, SAVANAH, GA.

Preaching in general is so decorous, so conformed to the rules of a strict, sterotyped formalism and starchiness.

Doubtless one great reason of the inefficacy of much preaching of the age is that too much of pulpit effort is traditional, professional and conventional, a simple repetition revamped of what is expected and even anticipated. Undoubtedly hearers are culpable for remaining dead and untouched under the dissemination of the light of God's Word, but how often does the lack of life, force and incisiveness in the preacher show plainly

heart power. Earnestness, and directness in the pulpit are not by any means synonyms for clownishness and indelicacy; nor are they evidences of want of love, but they rather evince the skillful humanity of the surgeon who looks to the life of his patient, who has placed his life in his hands, with the understanding by both that restoration is more than present comfort. It is needful that the truth should be so presented that the people should know just what is meant. There is need of sufficient of the roughness of edge to take hold of the attention and the heart. Men must be made uncomfortable under preaching just so far as they are out of the path of duty and safety. When I leave the pulpit, having preached a sermon that has exactly suited all, leaving them placid, serene and undisturbed --- saint, back slider and sinner—I am constrained to say I have failed on that occasion at least. Practical commonsense preachers, in the world's history, have always been the most useful, and always will be---that practical common sense that makes the preacher every inch a man, and causes him to look beneath the outward to the spiritual, and immortal, the divine; that makes him true, honest and plain, rebuking sin and wrong.doing openly-kindly, yet firmly. The respect gained by manly courage and simplicity will give greater power than any attachment gained by affected complacency.—Christian Standard.

estness, directness, and the loss of much

SUMMER VACATIONS.

There is a story of a little girl who was to be taken to the sea-shore with her parents on the morrow, and who concluded her evening prayer with the words, "Dood by Dod, till I det back!"

which some professed Christians depart on the ordinary round of his business life, and their summer vacations. They seem to feel probably it is well that he should; but he and spiked down theological propriety, that that they are about to take a well-earned should make sure that he is getting nearer it often loses in practical power from its very | rest, not only from the cares of business, but | to God, and not farther from him, during also from the cares of the Master's work. the weeks of his summer vacation.-J. H. This is a dangerous mistake. The command | B., in Christian Standard. "Be thou faithful unto death," makes no provision for vacations. Duty says to every follower of Christ:

> The captive's oar may pause upon the galley, The soldier sleep beneath his plumed crest. And peace may fold her wing o'er hill and valley, But thou, O Christian! must not take thy rest.

The summer vacation is a time of peculiar temptations, and if he would resist them, the that he is greatly responsible that no feeling Christian must be awake and in earnest. is aroused and quickened into concern in his At a time when so many of the habits of auditors. The Christian preacher should every-day life are broken up, it is difficult man has a right to hold the opinion that indifference to the perils to which they are preach the truth as truth. His religion to preserve the habits of the religious life. things are going to the bad, that no man has exposed. There may be some minor features there are fourteen illustrations, which conshould not only exist in his understanding, It is far easier, even for a man who is at a right to the belief that life is not worth of the new theology against which orthodox sist of copies of pictures, representations of but in his heart. He should be able to unite home an habitual church-goer, to lounge in living. Temporary despondency may be re Christians may not raise any serious objec- Biblical scenes, drawings of ancient monnthe forces of intellect, heart and life, and a hammock on a hot, dusty Sabbath, and garded as a weakness, but formulated debring them all to bear on the great end of look over the morning paper, than to hunt spair is considered to be indeed a crime. his mission. He must inwardly and out through a strange place for a church where

his summer vacation in its vicinity. All this is work, you say; and to work during one's vacation is to have no vacation at idleness; and it is certainly a great deal more satisfactory.

The Master once said to his disciples, 'Uome ye . . . apart into a desert place. and rest awhile." But the same Master taught the eager people who followed him to this desert place, healed the maimed and the sick who were brought there for his reviving touch, and fed the great multitude of those who had crowded about him for instruction and healing. He turned away from no opportunity for doing good because that opportunity broke upon the time he had chosen for rest.

. The Christian will not find, this side of the grave, a place where he can safely shirk his duty and shut his ears to the calls of God This is a bitter satire on the manner in and of humanity. He may go away from

THE MOBAL QUALITY OF HOPE.

Pessimism is regarded with aversion. We

valid says he is going to get well we may erbe, in Central Baptist.

THE NEW THEOLOGY.

new theology upon the acceptance of our churches, sets one to thinking as to whether of Italian liberty. Patriotic Italians, with any kind of a new theology is really needed. We find ourselves asking several questions so much impressed by the power of this Book like these: Has the theology, which, for to disenthral the mind from spiritual bondall. But to the active, wide awake Chris- many years, has been held by the orthodox age and to make political bondage difficult, churches of the land, proved to be a damage that they engaged warmly in the dangerous ties bring is not, in the end, so wearisome as to the cause of Christ? Has the old theol- task of circulating the Scriptures. Knowogy been the means of leading any soul into ing what the Bible had done for other counthe whirlpool of despair, or into the limbo | tries, they did what they could to make its

gle soul down to hell? what harm the old theology has done that announcement, which is being largely printit needs to be displaced by a new one? Does ed in the daily press. It is reprinted from anyone imagine that the so-called "new the Secolo, one of the most widely circulated than the old one is? Does anyone dare to The following translation is given by the say that the new one possesses certain Edinburgh Scotsman: qualities, and points of advantage, which

strumentality, to lead people to be in haste was the book that Newton'read the oftenest. courages people, especially those who are the pommel of his saddle. Voltaire even preaching of universalist doctrines, pure and simple, has resulted in the real conversion of a score of people? The truth is, a

feel that no man has a right to give it a place false gospel is not used by the Holy Spirit to in his system of philosophy. While we say save men. Such a gospel is employed by the that each man is entitled to his opinions devil to lead men to hell. And the new and that no man should be condemned theology, so far as it is a departure from the merely for a belief, there is a general, and as true gospel of Christ, is just so far adapted it would appear, a natural conviction that no to lead souls to continue to sleep on in a fatal

wardly live up to the truth. He should la he will see only strange faces. In the midst cess. The sick man who says he is going to souls be eternally lost through a belief of the notes are those of Martini, and the corbor to excite not transient emotions, but of travel and change one's regular hours of die probably will die. The contestant who the new than through a belief of the old. rectness of the letter-press enhances the without compromise to convictions of duty devotion are often broken in upon, and says he is going to fail probably will fail. Any theology which tends to lessen the value of the work. This artistic, useful, and should strike the shortest way to the deep under such circumstances it takes some cour- When a man ceases to hope we cease to ex. practical authority and influence of the Bible, popular edition-the first of the kind in Italy fountains of thought and feeling in the hu- age and resolution to keep up the practice pect success for him. But when the in- is to be fervently condemned. - C. H. Weth- - is destined to an extraordinary success,

AN ITALIAN BIBLE.

Italy in our day has become a united and powerful nation in spite of the Pope and the priesthood. Only those who are familiar with the secret history of the struggle with the Papacy, during the years immediately The attempt to thrust what is called the preceding final triumph, are aware of the influence of the Bible in fostering the spirit no religious convictions, were' nevertheless of inextricable doubt? Has it proved to be power felt in their own. Remembering well the moral ruin of anyone? - Has it led a sin- this feature in the history of Italy's successful struggle for unity and liberty, we are A disinterested spectator is inclined to ask not at all surprised to read the following theology" is better caculated to save souls newspapers in Italy, published at Milan.

"The New Edition of the Bible.—There is makes it so superior to the old that people a book that contains the poetry and science generally will be more rapidly and easily led of humanity. It is the Bible, to which no to accept Christ's salvation in this life than work in any literature can be compared. The they would through the instrumentalities of Iliad was for Greece in certain epochs the the old? Now, the fact is, any theology code of the religious and political traditions which teaches that men will, in all probabili- for that country; but the Bible contains the ty, have a chance to be saved, if they leave history of thought of all ages. Believers this world unsaved, does not tend, as an in- and disbelievers read it and studied it. It to seek salvation. On the contrary, it'en. Cromwell when he went to battle hung it on sceptically inclined, to postpone seeking had it always upon his desk. It is a book their salvation. Look at the history of uni- necessary to the culture of all classes, and versalism. Will anyone show us that the ought to be found in every house. Elegant editions, illustrated with woodcuts and explained by note, are costly. Edward Son-zogno (editor of the Secolo) has begun to publish for the first time an edition which unites richness and cheapness. The work is divided into 210 parts of eight pages each. and there will be 900 illustration; in fine woodcut. It is sold at a half-penny a number, and the whole work can be subscribed for for ten francs. In the first two numbers tions; I feel bound to say that not only will ments, and of animals, plants, and flowere. no more true light break forth through the Very capable minds have presided over the Hope is an element of strength and suc- new than through the old theology, but more choice of these illustrations. The text and



THE SABBATH RECORDER, JULY 26, 1888.

Missions.

2

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

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

BELIGIONS OF CHINA.

The Dragon, Image, and Demon, or the three religions of China, Confucianism, Buddhism, and Taoism, giving an account of the mythology, idolatry, and demonology of the Chinese, by Rev. Hampden C. DuBose, fourteen years a missionary at Soochow, i an interesting and instructive book, pub lished by A. C. Armstrong & Son, 714 Broadway, New York. The book is neatly printed on heavy paper, beautifully bound, and extensively illustrated. The author seems to us to write, not only from personal knowledge and experience, but with candor and fairness-a willingness to recognize and set forth the good as well as the bad in these false religions. The information thus candidly given, enables one to compare and contrast with greater justice the religions of heathenism with the Christian faith.

A friend on shipboard, seeing us poring over the pages of this work, thought we needed, under the circumstances, lighter reading, and so brought us from the ship's library, "Tramps Abroad." But we confess that the book of Mr. DuBose was quite as readable and entertaining, and much more edifying than Mark Twain's. We found the book enjoyable and profitable reading, and commend it to the readers of the RECORDER.

MEDICAL MISSIONS.

We acknowledge with many thanks the receipt from Edwin S. Maxson, M. D., Syracuse, N. Y., of a valuable work on Medical Missions, their Place and Power, by John Lowe, F. R. C. S. E., Secretary of the Edin burgh Medical Missionary Society, and Superintendent of its training institution; with Introduction by Sir William Muir, late Lieu tenant Governor of the Northwest Provinces of India, and Principal of the University of Edinburgh. We value the book all the more highly because the author was a prominent speaker at the late London Missionary Conference. The book treats of the divine method of associating healing power with the preaching of the gospel; of the sphere and scope of medical missions, and their value as a pioneer agency; of their success in China and India; of the claims in heathen lands, and of zenana medical missions; of the history and progress of medical missions, and of home medical missions; and concludes with an earnest appeal to young men, students, and the friends of missions.

	up, like you told me in your letter, as	fol-
· • ·	lows:	
gospel	Mrs. Emeline Burdick\$ Mrs Hannah Hamilton Mrs Abigail Forbes	

Milton Junction Church.

\$30 00 I do offer my sincere and earnest thanks to you all, and hope that the Heavenly Father will bless you all and every one in all your doings according to his holy will. That he also may provide in all your necessities, and sustain you in all and every good work which you undertake and carry forward in the Lord's cause. Without doubt will he who commands us to work in his vineyard bless our pains and labor, and give us power and strength to go forward in our way to sow the good seed of his truth among our fellow creatures.

Because I wrote a month ago a letter to you wherin I told you of my work in the mission field, children's school, Bible class, etc., I need not tell you at this time much in particular, but still with praise and humble thanks to our Lord and Master I can tell you that to-day a week ago I baptized a maiden of 43 years of age, who did keep the Sabbath nearly a year since. She lives distant from our place. She is very poor too, and not able to work because she is cripple. It is a very sad sight when you see her move forward with her crutch. Her livelihood she gets from good people (whose hearts the Lord does move) who give her (some every week, and others every month) a small amount of money, and then she owns a little cottage with a small piece of ground. At the first when she did talk of being baptized we were a little afraid to do it, be cause we were not really sure if it could be in the right way according to the will God, because she did live from gifts and alms, and so we could not make it really out and did not certainly know how to do. We thought if she really were what we call a beggar, it was not right to take her into the church. But then we learned from her that she, upon certain days and time, goes to the home of her friends who give her some pennies, then we could not see that we have any right to call such person a beggar, and so we could not refuse her baptism. I had

From Joseph P. Landow. ULASZKOWCE, June 28, 1888.

.. 19 50

The 11th of this month I arrived at my native place. The great surprise that my arrival caused to my father, relatives and friends is almost beyond description. They at first could hardly recognize me, because I have become very thin. They all were glad to see me; they did not know either of my coming or the purpose of it. The first day our house was full of callers, but, as I was very tired. I asked to be excused, and invited them to come on the Sabbath, when I would tell them good tidings. They could hardly wait till the Sabbath for the good tidings that they expected from the new country.

Every day they came, making different inquiries. I told them some things that were new to them, but nothing of the good tidings concerning the everlasting life. I told them that on the Sabbath day I would tell them of the best things that exist in this life.

On the Sabbath-day, about 2 P. M., our house was full of relatives, friends and other people from our town-men, women, and children. And so I began at first to speak from the religious point, of the Jewish and Christian religions. I did not tell them at first on which side I stood, because they would not have listened to my words at all if I had told them that I would speak for the Christian religion. I began by explaining the basis on which the two religions stand (namely, the Old Testament) and how they have developed themselves, and which of them is more Biblical, i. e., which keeps more exactly to the Word of God, that was given by Moses and the prophets. I told them also that these Christians (i. e., the Catholics) among whom they live were not such Christians as I was speaking of; that I dispised such Christians just as much as they did, but those Christians of whom I was speaking were quite another kind: those Christians that live and act according to the teachings of the Word of God in the Old and New Testaments; that among such I lived nearly two years. I told them of the experience that I had in a Christian life during that time.

A good many questions had come up and twelve o'clock at night, though she is He and his wife are described as working a about the Sabbath and the like, and of course | sixty three years old, and for an hour's work | revolution in society, calling freely upon I told them that I did not call anybody a Christian unless he kept and obeyed the Word of God in the Old and New Testaments.

Woman's Work. 'If ye shall ask anything in my name I will do it.

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

> "WHAT shall I do to make it known What Thou to all mankind hast done?"

MERIDIAN TIME.

In the astronomical observatory at Carleton College, on every clear night, there stands at the meridian circle a woman, with her eye fixed upon the hair lines which cross the lense of the instrument. When the expected star crosses one of the hair lines her fingers make the telegraphic connection, and an automatic pen records the transit upon the chronograph. From the record of the chronograph the variations of the star clock are learned, and from the star clock the wean time is calculated. Every morning and evening at nine o'clock, the observer stands with her finger upon the key of the telegraphic instrument, which gives her connection with the city time stations and with the railway stations; and every telegraph operator on a railway system of nine thousand miles takes out his watch, and those in the city stations turn eyes and ears toward the time ball or electric bell, and they all wait for the signal from the distant observatory which tells them it is, by the stars, three seconds before nine, two seconds before nine, nine o'clock by the stars. The woman at the meridian circle in the college observatory regulates the time for the cities and the railways, and the time of the railways and the cities control the deeds of a million people. They eat, and sleep, and go to work and return from work, by this time, and the solitary woman in the observatory controls this, not because she is great; or the college or observatory great, but because she keeps her eyes fixed upon the stars!—Selected.

A WOMAN'S FAITH.

BY MRS. EMMA BENTON ELMER.

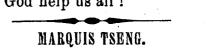
Shampooing is very much enjoyed by the Japanese, and the shampooers, generally blind, are found everywhere. Night before last, Mr. Elmer was suffering from a lame shoulder, so he called in one, an old lady who is a member of our church. She walks return to Peking is taking most important the streets during the day, and till eleven positions in connection with the government.

was blowing on the child as she was coming The child did not breathe for some here. time after she had got in, and the mother cried piteously. After a time we succeeded in restoring it. She had nothing on but a calico shirt, and the thermometer below zero. She caught cold, and came near dving. We helped fifty or sixty women to make good warm skirts this winter. We do not ask ready-made or cast off

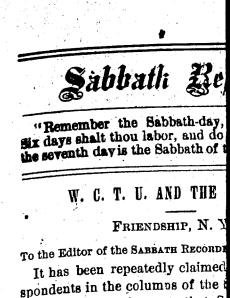
clothing, because it tends to pauperize the Indian. The new garment cut and fitted upon the person, and made by themselves is far more valued and valuable. We can do more in the way of missionary work this way than any other; can talk to twenty-five as easily as to one. Their coming tends to unite them, and improves their condition physically and morally. We embrace the opportunity always, to tell then of Jesus and his love.

At first the room was almost intolerable owing to their filthy condition, from no change of clothing; but a distribution of soap, and making under garments for each. has made a great improvement. We regard this work as so important we have engaged an excellent cutter and fitter, to teach them how to make all kinds of clothing. As no funds have been pledged for her support. we pay her as best we can from our own pockets. I know of no work that will bring greater results from small expenditure than this.

Last Saturday we noticed a large gathering at one of the mud lodgings, and went inside a few minutes, and such a spectacle ! Four or five old men were sitting around a large drum, drumming with all their might. A circle of women were dancing around the fire which was in center of lodge. The men were dressed in war paint, and the women in elegant braided costumes. The women had been whirling around this hot fire and smoke all day, it was then afternoon, and they showed great fatigue. They were urged on by the old man who would shout to encourage and threaten them, and weary and exhausted they staggered on in the stifling heat and smoke, till one by one fell down insensible. Some of them never recover. Now won't you do something for these poor women, to keep them away from the dance, and give them other sources of entertainment, and teach them better things? God help us all !



The noted Chinese official, who has resided for years at the European capitals, on his



continuing their connection which make the securing of civil Sunday a prominent part of the thereby a better opportunity to such action. We sincerely hope or petitions will be presented and The following copy of a letter Mary E. Simpson, Superintende servance department in the New seems to us so good a protest, an many other of our Sabbath-kee join, that I ask for it a place in t

ER, during months past, that S

SABBATH RECORDER. It is but fair to the writer to say not written for publication; but copy has been furnished.

NILE, N.

Mrs. Simpson, Dear Sister pledge, request to minister etc., are received. But we them in this county, from the convention held one ye ary, at Allentown, I am inf question was brought up and cussed; and as it was found was about equally divided b day keepers and First-day Woodbridge suggested then ing done with it, and "if v let it alone, to let it alone," was formed into a resolution the convention.

We do not wonder in the tians recognizing the first d the Sabbath are earnestly l ter observance of that day. all personal feeling in the n us that in the "request to ters" it is making it pret "No greater danger surely us, than that the Lord's da be protected by law;" al from the article of Dr. M "I am fixed in the convid papers are far more destru foundation of Sabbath-obse the drinking saloons;" foll think we all agree with h forces are also at work." Now, admitting these true what does it prove? Sabbath-observance by la issue, instead of temperan prohibition of the liquor Sabbath-observance being portance, while those who a ing to secure the right of fr as the question to come b each wishing to bring through the "third party with altogether too much cess, as it looks to us. In our judgment, these be attached to the Prohi but if they are to be legis they should be taken separ can never hope to gain the tition, except through u trated effort, which we sh the plans for securing S are carried into effect. In the resolution pass Convention, at Nashville the seventh day as the Sa nized; and how can the q observance be pushed wi rect opposition to the spir passed? For do you no commanded us to rest the commanded us to work cannot do, should No. 4 o servance pledge" be car legislation which No. 7 is, the numbers are few world at large, who observed as the ordained Sabbath vah; which proves one keeping that day are doin conscientious belief that the desire they have of obeying his holy comman believe to be equally bind laws never were, and nev Their fidelity and thei recognized with the mine it is from no worldly as that they choose this day Please let me mentio many) Bible facts conc day. 1. After working the

The compassionate spirit of the gospel re quires the consecration of medical science and skill on behalf of the miserable and su perstitious everywhere; and such consecra tion has been owned and blessed of God to the advancement of his cause and kingdom.

COBRESPONDENCE.

From E. P. Newton.

FAYETTEVILLE, N. C., June 4, 1888. doctrine in this state, we connot hope to see be able to go forward to spread tracts, etc., much fruit for some time yet. We often feel sad when we see how unwilling the people and Sunday school are getting on in the very same manner as ever before. I hope that are to "hear the Word of the Lord." Yet there are a few who seem inclined to search results and fruit from them. I hope that for the truth, and in the Lord's own good time we hope to see others come out on the Lord's side. "Not by might, nor by power, but by my spirit, saith the Lord.", Sad as we often feel, it is cheering to us to read of the Word taking effect in other communities. We are much interested in the Jewish work, and hope the time may come when we can do more for that and other causes. Pray for us, and that the Lord may bless the work here.

From. F. J. Bakker.

We deeply regret that the following letter, duly sent to the Secretary, was not more promptly for warded to the RECORDER; but it is good and interesting, even at a late day:

VRIESCHELOO, Holland, April 22, 1888. REV. N. WARDNER, D. D., Milton Junction Wis. Dear Brother,-Praise to the Lord most high, who rules and reigns everywhere and over all things through his mighty power; to him who fixes his ever-open eyes very carefully towards his people who do fear him, to such as keep his covenant, and to those that remember his commandments to do them. I received your kind letter of

advertised it in the newspapers (which you will find inclosed here), so that there were a great many people present to be witnesses of the good confession which our sister so openly and freely did show before the world.

May the Lord bless her in the way after him, to keep and strengthen her faith, to bear her cross constantly after her Master. As I hear from here and there, this baptizing made some awakening again among the First-day Baptists here. May the Lord press it upon their hearts and bless the labor which I do among them and everywhere.

A fortnight ago our Bro. Velthuysen was here to hold some meetings in this neighborhood to call the minds of the people to "temperance" and the abstaining from all intoxicating liquors. But it seems that the people are deaf upon that point, because, at the time our brother did close his speech

and talk about the matter. My Bible class not perish but have everlasting life." the Lord will grant that I may see some we after not very long time will have the opportunity to baptize another person who home with a desire to inquire more about yet she is always at the daily prayer-meeting did keep the Sabbath since several months. I believe his wife is much against him, viz., that he should be baptized, but he is really | may bring forth fruit in the harvest time. | faith." convinced of the truth. I hope and pray he will soon be able to follow the Master in this his everlasting commandment which is, and the people might not get excited, and I thus shall be; ever dear to all and every one who get into trouble. I promised not to speak loves him for his great mercy he did show for us to give his own life a sacrifice for the remission of our sins. May it please the

the Lord bless you in all your work and also our people. I hope to give the report of material to sew. Nuga, Zinga's wife, came "Hannah D every member of your family and church. my work here in my next letter, after the near freezing her babe, a week old, which Paul Titsworth

I took a Hebrew New Testament and read for them the Sermon on the Mount, where our Lord said, "I am not come to destroy but to fulfill." My conversation with them lasted about three hours. At last I concluded as follows: "Dear friends, all that I have "I heard there was such a religion, and I spoken I did not for the purpose of per- came and asked about it. I lived out at suading you to become Christians (I must | Yamabe (about seven miles from Matsutell them this because I was afraid that moto), and I came in here to the preaching some prejudiced Jews would put me in place. It used to trouble me very much beprison); but I have spoken it to defend myself, to make you understand the reason why I have become a Christian, that you might not think of me as one fallen off from God, as you have thought all the time. No, it is not so, I have returned to God through here, I rose up and said, if any person did feel | the Lord Jesus, the Son of God, whom God it necessary to fight with us against this so | has lifted up from the grave and made Lord very bad evil they might come, and so we could of all. And these, my friends, are the good talk and reason together what we could do tidings that I intended to tell yon, and in this same case. Upon the appointed time indeed they are the best tidings that I could there were only two, so I did talk with them | bring to you, because nobody can reach the how good, yea, even necessary, it is to work everlasting life except through the belief in ploy me I thank God, for I know he sent in this good cause. At the close of our God the Father and his Son Jesus, who has It being the sowing time for the Sabbath meeting we did pray, and now I hope we will given his life as a sacrifice once for all, "that whosoever believeth in him should

the good tidings I told them. May the held in our front room, at half past five in

I was requested by my father not to speak any more about Christianity in order that unless I shall be asked.

I remained there till last Sunday, the 24th. Last Monday I arrived here, at Ulaszkowce. Lord to bless his own truth evermore to the It is a small village, having about 300 inhabihearts of the people in this our country, tants. But here are a great many stores where (as you know without doubt) so many and shops and buildings that are closed dear Christians who were baptized after the during the year, but from the 24th of June real and true Bible way were brought to the 12th of July these-buildings are octhrough the martyr crown to glory ever- cupied with all sorts of merchandise. The lasting. But still until now it is sowing rent of these buildings is very high, I myand very little reaping, but we have the self pay for a room about \$16 for three promise that our wrok shall not be in vain, weeks, beside board, which costs me a dollar because God saith so. Last week I did re a day. Here we find hundreds of thousands omission, and like beginning at the wrong ceive a letter from Bro. Velthuysen wherein of people from all countries, and thus have end. Never was there a field of greater he told me that his youngest son, a boy of the best opportunity to meet our friends, neglect or more urgent present need. The nearly 14 years of age, has spoken of baptism. | acquaintances; and to make new friends and | second Friday we had our sewing school, Iney all, every member of their church, new acquaintences, and so to spread the there were between fifty and sixty sould really believe that the lad very earnestly gospel amongst many of our people Israel. present, thirty skillful with the needle, the does fear the Lord. We have a boy, who is May the Lord help that the Word of truth rest children, some boys. We now insist on just as old. Oh! should he be converted to shall not return void, but that it may accom. their leaving their children at home. They Unrist what a gladness and joy this would plish the purpose of him who sent it. I nearly brake their necks to get here, and we be! Now, dear brother, I will close. May recommend all my work to the prayers of could have it every week if we only had

she receives the enormous sum of two cents. day.

experience.

Mr. Elmer said to her, "Oba San (or grandmother), do you believe in any God but Christ?" "Of course I don't; there

isn't any other." "How long have you been a Christian?" "Since February, last year." "How did you learn about Christ?" came and asked about it. I lived out at cause I was so far from the meetings, and I prayed to God to fix it some way so I could come to church. One day my son with whom I lived, said, 'Mother, it is too far for you to walk to church, and I will pay the rent of a house for you in Matsumoto." So I have all I can earn for buying food,

charcoal, and clothes, and I am so thankful to be able to earn it. I was very sick last year, but the Lord healed me, and I am very God for his goodness, and when people emthem."

She talked a long time about her blessings and her gratitude. She is ignorant and knows little of the Bible, and the church-A good many of my visitors got a little members say, "The old lady's faith is the excited, but they did not dare to speak or to old lady's faith;" but she is one of the do anything in our house. And so they brightest examples of faith, cheerfulness, went home, some with hatred against me, and faithfulness that I ever met. As I said, some indifferent, and some, I hope, went she walks the streets till late at night, and

Lord help that the seed that I have sown the morning. "O woman, great is thy MATSUMOTO, Japan.

AN INDIAN SEWING SCHOOL.

NEWFORT, R. I., April 29, 1888.

The Women's National Indian Association is now working so largely on missionary lines that we may regard it as kindred with our own. The following letter received by a worker in both organizations gives a graphic picture of the needs of Indian women. It is from Dr. and Mrs. Hensel, lately sent out to Omaha Agency, Nebraska.-M. C. Kimber. In the thirty years of missionary effort to Christianize the Omahas, not one day has been set apart for special work among the women. This seems to have been a great

Europeans and receiving visits from them at In this way she earns from six to ten cents a their private residences. These social amenities between high officials and their families But I started to tell you of her religious with foreigners have hitherto been unknown. Such innovations may tend powerfully to the opening of China to foreigners of every nation.

> THE return of Henry M. Scudder, D. D. to Japan, after an honorable and successful pastorate of several years in Chicago, is attracting much attention. With Dr. Scudder sails a party of seven persons to re enforce the Japan missions. Dr. Scudder and his wife and one of the young ladies go out at their own cost, and another young lady is to be supported by her friends. It is an encouraging sign, indicating a distinct advance of missionary sentiment in this country, when persons of wealth consecrate not only their means, but themselves, to the foreign mission service.

VERY few people know how to cook water. The secret is in putting good, fresh water into a neat kettle, already quite warm, and setting the water to boil quickly, and taking thankful. I go along the streets praising it right off to use in tea, coffee, or other drinks before it is spoiled. To let it steam and simmer and evaporate until the good water is all in the atmosphere, and the iron and lime dregs only are left in the kettles 18 what makes a great many people sick, and 18 worse than no water at all.

> NINE girls from the Udupitty School, in Ceylon, united with the church last year, all but two of them from heathen homes. A number more are inquirers.

EIGHTY years ago society in Turkey forade women to learn to read. The Sultan has now started schools for women. See what Christianity is doing!

RECEIPTS.

List of donors of \$51 50, received by M. F. Bailey,

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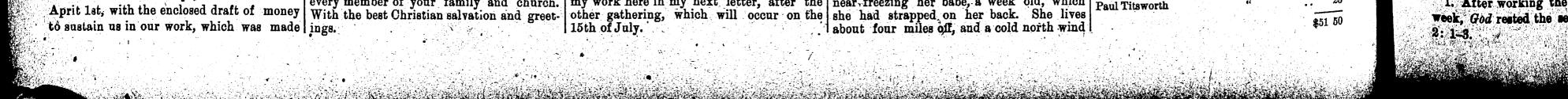
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	. for the Treasurer, in	February:
V	Mrs. J. Chandler Green,	
7	" Perry Potter	
g B	" H. M. Maxson	. "
	" A. P. Saunders	
	" F. S. Place	"
t	" Ida F. Kenyon	f1
	" R. A. Thomas	
0	" J. C. Eaton	
8	" Gurdon Evans	"
	" A. L. Heseltine	"
ę	" Ezra Crandall	· · ·
t	" W. C. Titsworth	
g	" Lucy Lewis	fi .
r	" C. M. Lewis	
e	" J. B. Cottrell	
ĩ	Miss Amelia Holcomb	
,	"Kate Threlkeld	
S	" Mary L. Green	"
e	" Fannie Eaton	• • • •
n	" Jennie Eaton	
y	" Amanda Stillman	"
J	Flora RandolphMadelia Stillman	6
e d	" Cloteldia Stillman	"
	" Hannah Davis	
6	" Gr-ce Clarke	"
h	Devil Witemonth	



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Saturday we noticed a large gatherne of the mud lodgings, and went few minutes, and such a spectacle ! five old men were sitting around a im, drumming with all their might. of women were dancing around the h was in center of lodge. The men ssed in war paint, and the women in praided costumes. The women had nirling around this hot fire and ll day, it was then afternoon, and nowed great fatigue. They were by the old man who would shout rage and threaten them, and weary austed they staggered on in the stifat and smoke, till one by one fell sensible. Some of them never re-Now won't you do something for or women, to keep them away from ce, and give them other sources of nment, and teach them better God help us all !

MARQUIS TSENG.

noted Chinese official, who has rer years at the European capitals, on his to Peking is taking most important s in connection with the government. his wife are described as working a on in society, calling freely upon ans and receiving visits from them at ivate residences. These social amenween high officials and their families reigners have hitherto been unknown. inovations may tend powerfully to ning of China to foreigners of every

THE SABBATH RECORDER, JULY 26, 1888.

(f) Young Men preparing for Cemperance. In the city of New York, the census of Sabbath Beform. 2. The Creator blessed the seventh day. W. C. Burdick, Treasurer Seventh day 1870 reported, out of a total population of Gen. 2 : 3. 942,292, there were 14,974 male adults and 2,790 06 Baptist Education Society..... "Look not thou upon the wine when it is red, 3. He sanctified the seventh day. Ex. "Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work; but 368,110 female adults unable to write, while 142 50 A. B. Kenyon, Treasurer Alumni Ass'n.. when it giveth its color in the cup, when it moveth C. D. Potter for Museum Casing Fund... 20:11. of the male youths from ten to twenty one 100 00 itself aright. there were only 3,088, and of the female Conference Collection for Theological Li-"At last it biteth like a serpent, and stingeth the seventh day is the Sabbath of the Lord thy God." 4. It was a part of God's law before Sinai. 80 00 like an adder." vouths, 4,929 unable to write. This agrees Ex. 16: 4, 27–29. Then God placed it in the heart of the W. C. T. U. AND THE SABBATH. -**BEV. S. KIMURA ON TOBACCO IN JAPAN.** adult population of New York are immi-\$39,990 29 grants from foreign countries, many of whom moral law. Ex. 20 : 1-17. Expenditure. FRIENDSHIP, N. Y., July 13, 1888. Why did he place it there if it was not like are illiterate, while their children, trained [ABSTRACT.] Overdraft, University Bank last report...\$ 321 08 under the common school system, speedily To the Editor of the SABBATH RECORDER: the other nine precepts, which all admit to be In the Methodist Advocate of May, 1888, It has been repeatedly claimed by varions correlearn to read and write. Interest..... Repairs, (including slate roof on Ladies' 2,916 85 immutatle? published at Yokohama, Japan, is a lengthy spondents in the columns of the SABBATH RECORD-Thus, America, with all her freedmen, 5. The Seventh day Sabbath was com 1.000 42 article by a native clergyman of the Meth-ER, during months past, that Sabbath keepers, by Hall \$455 00)..... frontiersmen, and foreign population, has manded by the voice of the living God speak 452 1 Furniture..... continuing their connection with organizations only twenty per cent of her people who odist Episcopal Church, Rev. S. Kimura, 65 00 Library Cases.... ing from heaven. Deut. 4: 12-13. which make the securing of civil legislation for the cannot read or write, most of them being of Books for Library. Aapparatus, Babcock Chair of Physics... printed in Japanese, and read in or rendered Sunday a prominent part of their work, will have foreign birth or blood; while, in Spain, a 460 31 6. He wrote the commandment with his into English by my friend, Mr. M. Y. long-settled country, with no influx of for-Books and Apparatus, Chair of Industrial thereby a better opportunity to "protest" against own finger. Ex. 31:18. Takaki, in which the writer treats, in a Mechanics..... eigners, and no untaught colored population, such action. We sincerely hope that such protests 436 1 7. He engraved it in the enduring stone, Janitors..... eighty per cent of the people can neither read condensed form, of tobacco, considering or petitions will be presented and brought to light. Fuel..... 616 87 indicating its imperishable nature. Deut. especially the history of the introduction nor write. The following copy of a letter addressed to Mrs. Printing..... In Belgium, which is a Catholic country, Advertising..... 5:22. into Japan, its composition, progress of its Mary E. Simpson, Superintendent of Sabbath-obthirty per cent can neither read nor write, 95 8 Chemicals..... 8. It was sacredly preserved in the ark in servance department in the New York W. C. T. U., use, sinfulness, expense and dangers of the Insurance..... and in Austria, another Catholic country, the holy of holies. Deut. 10: 1-5. seems to us so good a protest, and one in which so Incidentals. Tuition, repaid account of Teachers' Class traffic therein, and closing by an appeal for forty-nine per cent of the conscripts, men in many other of our Sabbath-keeping sisters might 9. God has promised a special blessing on the vigor of their young manhood, can neiits prohibition in Japan. Sickness and join, that I ask for it a place in the columns of the 63 6 all the Gentiles who keep it. Isa. 56: 6, 7. Leaving..... ther read nor write. Of the criminal class in About two hundred and eighty-eight Young Men Preparing for the Ministry... 150 00 10. After the holy Sabbath has been trod-Ireland, most of whom are Catholics, fortyyears ago, or A. D. 1600, the Dutch brought 142 51 It is but fair to the writer to say that the letter was six per cent are illiterate. In Russia, under den down "many generations," it is to be tobacco into Japan, it is stated; and the not written for publication; but at our request, the the Greek Church, ninety one per cent are unable to read or write. In Mexico, where Mortgages......\$ 1,849 50 Reduct'n of Indebtedness Notes 15,968 38-17,817 88 restored in the last days. Isa. 58: 12, 13. government attempted to prevent its use L. C. ROSERS. 11. When the Son of God came, he kept Cash in Bankby stringent laws, forbidding the planting the Catholic Church has had sway, ninety-NILE, N. Y., April 3, 1888. Acc't of Babcock Chair of Physics \$324 32 the seventh day all his life. Luke 4:16, three per cent could neither read nor write. of the seed, especially on ground that would Ch'r of Pastoral Theology 48 CO Mrs. Simpson, Dear Sister,-The Sabbath In Italy, of the galley slaves, only twenty nine John 15 : 10. Church History bear rice or other edibles. pledge, request to ministers, report blanks, and Homiletics..... Mechanical Library and 68 50 in a hundred could read or write. In Italy, These, my dear sister, are among the rea-Unfortunately, however, some of the lawetc., are received. But we have no use for in 1874, there were in the public schools only sons why those observing the seventh day as Apparatus Fund..... 121 54 makers appear to have become the vicseventy pupils to every one thousand inhabthem in this county, from the fact that at Education Seventh-day the Sabbath fail to see the sacredness atitants; while in Switzerland there were 155; 85 62 tims and slaves of the tobacco habit; and the convention held one year ago in Febru-Baptist Ministers..... Theological Library..... 80 00 tached to a sabbath made by man; and we in Germany, 152; in Denmark, 135; in other Europeans having taken into the ary, at Allentown, I am informed that this Museum Casing Fund... 100 00 Surveying Apparatus F'd 25 35 cannot think there are any Christians who | France, 131. country American tobacco as a speculation, question was brought up and thoroughly dis-In 1635 the people of Boston "requested would wish to ride over these facts to the all efforts by the government to prohibit Bro. Philemon Purmont to become schoolcussed; and as it was found that this county \$853 33 persecution of any who conscientiously obmaster for the teaching and culture of the its use have failed, and hence nearly one-Less Temporary Loan to General was about equally divided between Seventhserve this day of rest, if only they would give children." In 1642, the selectmen of every half of that interesting people have now day keepers and First day keepers, Mrs. the matter their careful and prayerful thought town were enjoined to have a "vigilant eye become the slaves of that detestable habit \$39,990 29 Woodbridge suggested there could be nothand attention. For they cannot fail to see over their brethren and neighbors; to see first PRINCIPAL ACCOUNT FROM JUNE 1, 1887, TO JUNE 1, of Western civilization. ing done with it, and "if we were going to that none of them shall suffer so much barthat our cause is a just one. The reverend writer then proceeds to barism in any of their families as not to enlet it alone, to let it alone," which suggestion Our belief is, that no one has a right to in Receipts. give very minutely the composition of todeavor to teach, by themselves or others, was formed into a resolution and adopted by Notes Paid.....\$ 910 83 terfere with the conscientious convictions of their children and apprentices so much learn Bonds and Mortgages Paid..... 1,321 97-2,232 80 bacco, very properly ascribing much of its ing as may enable them perfectly to read the any, and what we would not do ourselves we poisonous properties to the nicotine which Disbursements. We do not wonder in the least, that Chris-English tongue, and a knowledge of the cap Overdraft University Bank, last would not ask others to do. it contains, in common with the other poiital laws, upon penalty of twenty shillings. report.....\$ 447 00 Reinvested Bonds and Mortgages 1,700 00 tians recognizing the first day of the week as Yours in Christian love, The general court also authorized the ap sonous ingredients and their elementary the Sabbath are earnestly longing for a bet-75 00 DEAN WITTER, propriation of four hundred pounds for the Note..... principles. He also states correctly many ter observance of that day. But, leaving out Cash in Bank-(President of the W. C. T. U., of Nile, N. Y.) establishment of a school or college, and di-Account General Fund..... 10 80-2,282 of the deleterious effects of tobacco, howall personal feeling in the matter, it seems to rected that the college should be established CONDITION OF ENDOWMENT FUND, HELD BY TH ever used, and almost, as if by inspiration, us that in the "request to Christian minis at Newton. TREASURER, JUNE 1, 1888. Education. declares its destructive effects upon the In 1647 it was ordered by the general court ters" it is making it pretty strong to say, President's Chair:

return of Henry M. Scudder, D. D., n, after an honorable and successful e of several years in Chicago, is atmuch attention. With Dr. Scudder arty of seven persons to re enforce an missions. Dr. Scudder and his d one of the young ladies go out at wn cost, and another young lady is to ported by her friends. It is an enng sign, indicating a distinct advance sionary sentiment in this country, ersons of wealth consecrate not only heans, but themselves, to the foreign service.

r few people know how to cook water. cret is in putting good, fresh water eat kettle, already quite warm, and the water to boil quickly, and taking off to use in tea, coffee, or other before it is spoiled. To let it steam nmer and evaporate until the good all in the atmosphere, and the iron e dregs only are left in the kettles is akes a great many people sick, and is han no water at all

girls from the Udupitty School, in united with the church last year, all of them from heathen homes. A more are inquirers.

ITY years ago society in Turkey foromen to learn to read. The Sultan w started schools for women. See hristianity is doing!

1. 1 1**1** 1

BECEIPTS.

onors of \$51 50), receiv	ed by J	(, F , B	aley,
he Treasurer, in	ı Februi	ury:		
Chandler Green,	Alfred	C'tre, I	V. Y	5 00
rry Potter	•	•		5 00 1 00
M. Maxson	•			5 00
P. Saunders	•			1 00
S. Place		(•	5 00
F. Kenyon				1.00
A. Thomas				1 00
C. Eaton			•	2 00
rdon Evans				2 00
L. Heseltine ra Crandall				25
				2 00
C. Titsworth	n filian in	ni ini		1 00
M. Lewis				1 50
B. Cottrell		16		1 00
nelia Holcomb		14		1 0
te Threllold				2 00
ry L. Green				5 00
nnie Eston		"		8 00
nnie Eaton nnie Eaton		•		8.00
nanda Stillman		4		-1 0(
or Rendolph		"		50
ora Randolph delia Btillman		"	•	1 0
oteldie Stillman		"		1.0
miah Davis		() () ()		5
es Clarke		16	1.14	5

be protected by law;" also the quotation from the article of Dr. McCook, who says, "I am fixed in the conviction that Sunday papers are far more destructive to the very foundation of Sabbath-observance than even the drinking saloons;" followed by, "and I think we all agree with him, though other forces are also at work."

"No greater danger surely could confront

SAEBATH RECORDER.

the convention.

copy has been furpished.

Now, admitting these statements to be true what does it prove? Simply this: that Sabbath-observance by law should be the issue, instead of temperance reform, or the prohibition of the liquor traffic by law-Sabbath-observance being placed first in importance, while those who are earnestly working to secure the right of franchise place that as the question to come before the people, each wishing to bring this result about through the "third party," thus lading it recently emancipated and almost totally igwith altogether too much to insure its suc- | norant, and the unavoidable illiteracy among cess, as it looks to us.

In our judgment, these issues should never be attached to the Prohibition movement; but if they are to be legislated upon at all, they should be taken separately. Surely, we can never hope to gain the victory in Prohitition, except through united and concentrated effort, which we shall fail to secure if the plans for securing Sabbath-observance are carried into effect.

In the resolution passed at the National Convention, at Nashville, those observing the seventh day as the Sabbath were recog. nized; and how can the question of Sabbathobservance be pushed without going in direct opposition to the spirit of the resolution passed? For do you not see that he who commanded us to rest the seventh day, also commanded us to work six days; which we cannot do, should No. 4 of the "Sabbath observance pledge" be carried into effect by legislation which No. 7 suggests. True it is, the numbers are few compared with the as the ordained Sabbath of the great Jehovah; which proves one point, that those keeping that day are doing so purely out of a conscientious belief that it is right, and for the desire they have of honoring God in obeying his holy commandments, which they believe to be equally binding, and that God's laws never were, and never can be, changed. Their fidelity and their willingness to be recognized with the minority also prove that it is from no worldly aspirations or honors that they choose this day as the Sabbath.

Please let me mention a few (out of the day.

us, than that the Lord's day should cease to all children that might be sent to him, to wisdom; and with all thy getting get understand-

ROMAN CATHOLIC EDUCATION.

"Wisdom is the principal thing, therefore get

The Romish Church undertakes to educate the people, and a very laudable undertaking it is. But the ministers of this church deny that other people have a right to teach children. They say that the state has no right to found schools and control education. Well, if the church of Rome is to be the great educator of the people it is well to ascertain how she has succeeded in teaching them in the countries where she has had control.

According to the United States census of 1870, of every one thousand persons of the population ten years old and upward, 146 were illiterate, 52 of the 146 being under twenty-one years old, and 94 being over that This percentage of illiteracy included first, the vast slave population of the South, frontier settlements where schools are not established; and second, the immense influx of foreigners, who are largely illiterate, some three fifths of them being unable to read their own native tongues, to say nothing of ours. If these classes were left out of the account, it is probable that not ten per cent of the population of the United States would

be illiterate. In Germany the census of 1871, reported that nine and one-half per cent of the men, and fifteen and one-half per cent of the women were unable to read and write. In Scotland eleven per cent of the men and twenth-one per cent of the women could not read or write. But in Germany the most of the illiteracy 1s in the north-eastern provinces of Posen and Prussia proper,-a people foreign to the language and institutions of Germany, while in most of the German states the percentage of illiteracy is small, in some cases less than one per cent. France has been, to a large extent, a Catholic country. The census of 1872 showed twenty seven per cent of illiterate males, and thirty-three per cent of illiterate females. Spain has always been a Catholic country, and the census of Spain in 1860 showed sixty-nine per cent of males and world at large, who observe the seventh day | ninety-one per cent of females who could not read or write. Italy, in 1861, was reported as having sixty per cent of illiterate male adults, and sixty-eight per cent of illiterate male youths from twelve to eighteen years of age. In 1861 it is stated that among the twentytwo millions of Italians seventeen millions were utterably unable to read; and in the province of Basilcata, with its five hundred thousand people, more than nine tenths were unable to read.

In Portugal, with its nearly four and onehalf millions of people (4,367,882), most of whom are Roman Oatholics, the Jesuits established themselves in 1540, and largely controlled the education of the people. They were afterward expelled, but finally returned. many) Bible facts concerning the seventh In that country, as in Spain, the government has neither provided for, nor fostered uni-

read and write, and the neglect of this ordinance subjected them to the annual penalty of £10. It was also ordered that every town Mortgages..... of one hundred families should, in addition, maintain a grammar school, to fit pupils to Note.... 100 00 enter the university.!

that every township of fifty householders

should appoint one of their number to teach

In 1683 all towns of five hundred families were required to maintain two grammar schools and two writing schools. Any town failing to support a grammar school was required to pay at once £10, and afterwards $\pounds 20$, to the nearest school kept in compliance with the law.

After the Revolution, when new townships were created, a lot was reserved in each for the school house. In 1789 a law was passed that in every town schools should be maintained, in which children should be taught to read and write, and receive instructions in the "English language, arithemetic, orthography and decent behavior!" In 1818 the town of Dedham was indicted, tried and convicted for neglecting for a year to keep and support a grammar school for the instruction of the children in the Greek, Latin and English languages. In 1834 five-sixths of all the the public schools, the remainder attending private schools. In 1834 children under fifteen were prohibited from working in factories unless they had attended school for at least three months the preceding year.

Such have been the pains and labors under which the Massachusetts school system has grown up. And this is the system which the Irish Roman Catholic priests propose to demolish, and introduce instead of it a system less offensive to the Church of Rome, which, where it has full sway, has no schools at all for the common people, and which in Italy, the very headquarters of its whole sys tem, left 17,000,000 out of 22,000,000 of the inhabitants unable to read or write.

Perhaps it would be in order to suggest that charity begins at home, and that the Italian Pope, who rules the American priesthood, might very profitably devote his time to educating his own people in Italy, instead of laboring to demolish the school system of America-The Safeguard.

ALFRED UNIVERSITY.

Treasurer's report from June 1, 1887, to June 1, 1888, and statement of the condition of the Endow ment Fund, June 1, 1888, presented at the annual meeting of the Trustees, held June 26, 1888: BEVENUE AND EXPENDITURE ACCOUNTS FROM JUNE 1, 1887, TO JUNE 1, 1888.

Revenue. Tuition...... \$5,570 50 2,125 47 Interest..... Rentals..... 676 48 Real Estate Sales..... 1,100 00 Graduation Fees. Special Appeal for Chair of Doctrinal 90 00 57 50 Theology..... Memorial Hall Note..... 5 00 State of New York. 1,368 84 E. R. Pope, Treasurer, Seventh-day Bap-tist Memorial Fund— For (a) Babcock Chair of Physics \$1,521 59.

trinal Theology..... 521 18

Chair of Latin: Notes, interest-bearing.....\$ 550 00 not interest bearing..... 100 00 155 00- 805 00 Chair of Industral Mechanics: Mortgages..... 8,000 00 Bonds 10,000 00 18 100 00

Notes. interest-bearing......\$1,425 00

Lib. and Ap. Fund, Mortgage. 2,000 00-15,100 00

Chair of Natural History: Note, interest-bearing..... 1,000 00

Chair Church History and Homiletics: Notes, interest-bearing......\$ 250 00 " not interest-bearing..... 100 00 100 00 Notes, not interest bearing..... For theEducation of S.D.B. Ministers: Mortgages..... 1,110-73 Kenyon Memorial Fund: General Fund: Notes, interest bearing......\$8,569 83 not interest-bearing..... 1,243 00 Mortgages 7,157 80 children of school age received instruction in Cash in Bank.... 10 80-16,980 93 Summary.

Cash..... 10 80 Total.....\$41,425 04 INCREASE OF ENDOWMENT SINCE JUNE 1, 1887. General Fund: Note, Samuel N. Stillman, interest from Jan. 1, 1888......\$1,000 00 Note, Samuel N. Stillman, not interest-bearing..... 1,000 00-2,000 00 President's Chair: Note, Estate of H. W. and L. W. Max-100 00

son, interest to begin Dec. 1, 1890.. Plainfield Chair of Doctrinal Theology: Note, Estate of H. W. and L. W. Maxson, interest to begin Dec. 1, 1890..... 100 00

Total.....\$2,200 00 Debt Account.

Mortgages payable..... \$6,400 0 8,600 00

Total..... 16,535 80 Notes held for liquidating the debt..... 13,757 45 2,805 00 Pledges

\$16,562 45 Respectfully submitted, WILL H. CRANDALL, Treasurer. Examined and compared with vouchers and found

E. S. BLISS, Auditing A. B. KENYON, Committee.

Auditing

correct.

DR. ASA GRAY left Harvard College in trust, to aid in the support of the Gray Herbarium of Harvard University, the copy rights of all his books, upon the condition that proper provisions be made for the renewal and extension of these copyrights by new editions, continuations, and supplements, such as may be needed in the study

ultimately hastens a breaking down, of the nerve-cells of the brain, destroying or weakening the will-power, and thus undermining intellection.

nervous system. For it is now well known

not interest bearing..... 825 00-2,250 00 that it weakens and causes a wasting, and

The reverend gentleman claims that such flagrant violation of the laws of life and health is contrary to God's teachings every way. It is stated that in his boyhood very Chair of Pastoral Theology: Notes, interest-bearing...... \$ 950 00 Mortgages 2,360 00-3,310 00 in a measure beyond their control, forced the evil upon them, notwithstanding the Tokugawa Dynasty's strenuous efforts to prevent its introduction and use. He estimates the cost to the average Japanese at from eight dollars a month to five cents a day for the poorer classes. And, as sixteen of their thirty-eight millions of inhabitants now smoke, the learned writer estimates to say nothing of the waste of land and increased taxation of the people of Japan.

> It is further claimed that the use and sale of tobacco is a violation of the command, "Thou shalt not kill," as well as being suicidal, and should be ranked with gluttony, intoxicating drinks and other destructive influences that injure and degrade the human race in various ways. As a reference for Christians he quotes Romans 6: 12, 13, also 12: 1, 2, and 1 Corinthians 6:9-13, also Philippians 3: 19, as bearing on the position taken.

In conclusion the learned divine refers with apparent sadness to the failure of the Tokugawa Dynasty to phohibit the introduction and use of tobacco, and appeals to his countrymen to aid in excluding it as they would intoxicating drinks and other destructive evils, to all of which the writer of this, imperfect abstract says a hearty amen.

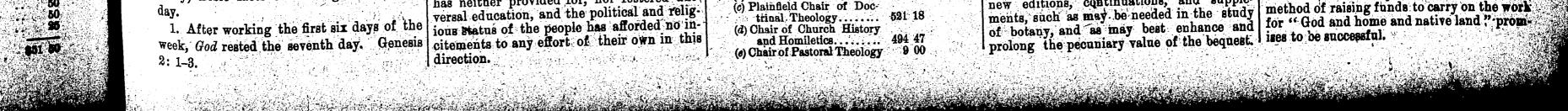
And if Japan, as a learned bishop designates it, is "the rising sun of the world," may we not hope that its people will not only abandon the use of and traffic in tobacco and inioxicating drinks, but also reflect a light that shall make this curse of our Western civilization disappear from our land and the world. God grant it.

DR. E. R. MAXSON.

SYBACUSE, N. Y., 208 Madison St., June 30, 1888

*About \$17 a year for each user.

THE Young Woman's Christian Temperance Union of Rhode Island has opened a summer house at Narragansett Bay known as "" Rest Cottage." Ten boarders can be accommodated at a time, and as many applications have already been received. This method of raising funds to carry on the work for "God and home and native land "prom-



SABBATH RECORDER, JULY 26, 1888. THE

The Sabbath Becorder.

Alfred Centre, N. Y., Fifth-day, July 26, 1888.

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

ary Editor.

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

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

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

FREEDOM doth not consist In musing with our faces toward the past, While petty cares and crawling interests twist Their spider threads about us, which at last Grow strong as iron chains. to cramp and bind In formal narrowness heart, soul and mind. Freedom is recreated year by year, In hearts wide open on the godward side, In souls calm cadenced as the whirling sphere, In-minds that sway the future like a tide. She chooses men for her august abodes, Building them fair and fronting to the dawn. -Lowell.

Rev. E. P. RoE. the author, died at Newburg, N. Y., July 20th. Scarcely any American author of the day was more widely known through his numerous books than was E. P. Roe. His name is familiar in almost every American household, and very many will learn of his death with genuine sorrow.

VERY many if not most of the crosses and troubles which men experience in this world are those which never come to them. As to crosses, the bitterness is usually lost in the bearing, while troubles anticipated are often heavier than those which actually come to us. "Never cross a bridge before you come to it," is a safe rule to follow.

INTELLIGENCE has just now reached us of the death of Mrs. Rev. T. L. Gardiner, of Shiloh, N. J. She has been a very great sufferer for many months; hence her death, so sad to her family and friends, was to her the transition from pain and suffering to eternal joy and rest. Bro. Gardiner is entitled to the sympathy of all our people in this his great affliction, and we prophesy that that sympathy will find fitting and abundant expression.

kingdom of God." Whatever else this exhortation may have meant when it was uttered, it ought now to mean earnest makes or, permits a single defect to deform have certainly disappeared in a great measendeavor and the spirit of self-denial and an otherwise perfect life. It is a necessary ure, and we hope that the reaping time may self-sacrifice for the truth of Christ. If it law of being. A perfect picture is one that not be far distant. be trae, as it is sometimes affirmed, that a is perfect in all its parts. Defective in one

spirit of Christ, he is none of his."

ALREADY the signs of an active political campaign are visible. ; A good round dozen of | it a thing of beauty. candidates for the presidency are in the field, and the citizen of average intelligence and patriotism ought not to have much trouble our own characters, and strengthen the vul in making up his mind for whom he will vote. But, without doubt, there will be all the usual scramble on the part of the various | in any way affects our moral character or religcandidates and their respective friends for | ious life. As it is true that one sinner destroyvotes, each of which is of equal value in the immediate result, no matter by whom cast or how obtained. We would suggest, however, that a more general appeal to the intelligence of men, and less to their prejudices and passions would, in the end, promote the good of the country at large and remove much of the unseemly strife and unnecessary bitterness of the contest. Why not be men in such important matters?

SILVER WEDDING.

It is somewhat novel for a church to celeof the twenty-fifth anniversary of the organization of a Christian church; for is not the relation of the church to Christ that of marriage? is not the church his bride? In view of this relationship, the Nortonville (Kan.) Seventh-day Baptist Church has decided to celebrate her silver wedding, Aug. religious services. posed by the church, through its committee, the membership, one of which lies before us. We bespeak success to their effort, and express the hope that they may begin their second quarter-century out of debt, and enjoying increased harmony and spirituality, debt from the shoulders of the bride.

through much tribulation enter into the whole law and yet offend in one point, is see a deeper interest in the subject of vital guilty of all."

profession of religion may be made a means of its parts, it is wholly defective. The featof promoting one's social standing, or that | ures of the profile may be perfect, with the church membership may be used to gain exception of an exaggerated nose or a squint patronage in trade, it is still true that he eye, but all the regularity and symmetry in who has the spirit of Jesus is unselfish and other respects is thrown into hideous deform. in a multitude of ways will find opportunity | ity under the shadow of the one enormity. and scope for the exercise of the largest So God wants the lives of men perfect in all self-denial. "If any man have not the their parts. Character is a thing of many parts and yet a unit. Perfect in each of its parts, it is perfect in its entirety; but defective in a single part, it is impossible to make

It is, therefore, a matter of great importance that we guard well the weak points in nerable places in the lines of our moral defenses. Nothing is of trivial concern which eth much good, so is it true that one sin, especially if it be an habitual one, has great power over individual character and destiny.

Communications.

THE CHICAGO MISSION SCHOOL.

The annual picnic of this school was held on Wednesday, July 18, 1888. The school met at the mission rooms at 9 o'clock A. M. to get ready for the trip. Bro. N. O. Moore had prepared a badge of red ribbon for each brate her silver wedding. But it seems quite | person who was to go on the excursion, and appropriate to thus designate the celebration | these badges were distributed to those entitled to wear them, before starting. The following inscription was printed on each badge: "S. D. B. Mission School Picnic, Highwood, Ill., July 18, 1888." At a few minutes before 10 o'clock, the school and invited guests took up their line of march for the depot of the North-western Road, from 10th-12th, with appropriate memorial and which we started on our trip at 15 minutes before 11. There were on our car just 165 in any place, even in the middle of a field. August 14, 1863, this church was organ. persons, large and small. The car was literized with fourteen members; it now numbers ally full, although a few more might have nearly two hundred. This first quarter of a found standing room. We were sorry that century has been to it a period of increase some half-dozen of our friends who were exand prosperity; in thankfulness, it is pro- | pected did not, for some reason, go with us. Highwood is 24 miles from Ohicago, down to cancel, on this occasion, the indebtedness | the lake shore. It is situated on a high of the church. With this in view they have | bluff, and there is plenty of timber in the issued a circular letter and pledge blank to neighborhood. We repaired to a grove on the bluff, close by the lake, of which we had a good view, as the weather was clear. We arrived about noon, and soon had the tables spread, and loaded with good things kindly furnished by the brethren and sisters of the because of having unitedly lifted the load of Farina Church. There was excellent bread, cakes and cookies of various styles, boiled eggs, etc. The provision was ample, and there was a good deal left after all had partaken to the full. We also had an abun-The destructive nature of sin finds ample dance of lemonade, to which the company illustration in the story of Achan in the camp | did ample justice. The day was delightof Israel. This man coveted and took, of ful-just warm enough, and without much of the spoils of Babylon certain things which either sunshine or rain. After dinner, Mr. the people had been commanded not to take; Garwin, an artist of Chicago, grouped us and, though he hid them in his tent, the in a ravine, and took our pictures. He took transgression was called a trespass of the Chil- | several views of the whole company, and dren of Israel, and sore defeat before their then one of the officers and teachers with a tiquity aside from its connection with the enemies came upon them in consequence. selection of the scholars of the school. I be-One man sinned, and many were involved in lieve the intention is to offer these pictures where he was born, with its walls covered for sale to those who may desire them, at 50 with the names of visitors, some of them cents each. Those who desire these pictures almost as famous as that of him who was may send their orders to N. O. Moore, of born there. The old living room below has Highwood, Ill., or to Ira J. Ordway, 205 W. its floor paved irregularly with flat stones, Madison St., Chicago, Ill. Besides our school and the chimney has a huge fire-place with proper, there were a number of our former scholars, who feel themselves too old to at- and toast his toes in years gone by. One tend Sabbath-school, a few of the parents of gets a good idea here of the meagerness of member of any Christian church. Such is the children, and several invited guests, some the comforts of even the well-to-do in those of whom rendered efficient aid in the man- old days. There is quite a museum in the agement of the picnic. Everything considered, we feel encour- Shakespeare, among others the desk at aged, in view of what our school has accomplished. There were a few of those who at tended the first picnic of the school along | ities show a lack of enterprise' in not carv- particular danger, but what they could do to with us on this occasion. They could not ing his initials on it in school-boy fashion ner in a community, is true also of single help noticing the difference in the behavior to add to the interest of it. Thanks to our in the house was done, and dryer quarters things in the life of an individual. A single of the children then and now. The rollick As THE time for our General Conference | defect is enough to mar and deform an oth- | ing hilarity, amounting almost to rowdyism, that characterized them then, has been re- by the government and is now carefully presometimes experienced in getting full re- a single bad habit is sufficient to send a man placed by just such gentleness and docility served, though its exterior has been so much D. F. F. Randolph, W. H. H. Davis, and A. ports from the churches. This difficulty to wreck and absolute ruin; one mistake in as will generally be noticed in well-bred, will be increased this year because of the the choice between the right way and the Gentile children. There is a company of U. earlier date of the meeting. We hope, wrong way has often shut the gate of heaven S. soldiers, about one hundred in number, stationed in barracks at Highwood, under in the visitors's book and see that the day by all who have such matters' in hand to only made it. "One thing thou lackest," the command of Maj. Liston. Through the make prompt and full returns. Let us hear was the answer of Jesus to an earnest in- Major's politeness, we were permitted to there, and a week or two previous still others. from every church in the denomination. quirer after the way into the kingdom of visit their camp and witness a part of their In many ways the village has lost its old. There are new churches on the borders heaven and, so far as the record shows, for daily drill. They are a fine-looking set of simplicity through being a place of pilgrimof our people, reports from which would be that one lack, that fine young man remained men, and it is to be hoped that their presence age for tourists, but the walk over to the

THE apostles taught that "we must its entirety, "For whoseever shall keep the ren for this school. We greatly desire to a very pleasant one. The church is one of religion, both among the teachers and their | in pictures with a graveyard before it and It is not an arbitrary decree which thus pupils. The prejudices of these children J. W. M.

> GLIMPSES OF EUROPE .--- No. 35. BY PROF. H. M. MAXSON.

STRATFORD ON AVON. The Paddington station of the Great Western Railroad is only about three miles from Charing Cross, but the course of the cab is broken by corners so innumerable as to make one wild at the thought of having to find the way alone. When nearly there, a runaway took the wheel off our cab and we came up to the station in good style afoot. Here a new " wrinkle " in the matter of checking baggage is developed. I you desire to stop anywhere and let your baggage go on without you, it is necessary to specify it and make special arrangements when the baggage is put aboard.

The railway runs within a few miles (Windsor Castle, and we had the pleasure of a glimpse of the castle towers above the trees in the distance and, I suppose, the eventful meadow of Runnymeade, where the foundation of English liberty was laid when King John was compelled to sign the Magna Charta.

The section through which we passed presented a very pretty picture of pastoral plenty and comfort. England is, after all the most picturesque of countries, aside from mountains and lakes. The country was very level, cut here and there by the usual green hedges. There were many large grain fields, but the grain had been cut, and the straw put up in shapely stacks thatched and trimmed very neatly. Few things are done in a hurry or carelessly here. There was also much fine stock which was kept in bounds often by movable fences made in sections, so that they could readily put up, and the cattle pastured

those old country churches such as you see the peaceful Avon flowing behind it, mak. ing a lovely picture of quiet peacefulness. The town itself in some parts is very old in its appearance, and has a feeling of quaintness and antiquity that reminds me much of Nantucket.

From Stratford our course was through Leamington to Birmingham, so instead of going back to Leamington by rail, we drove across the country in a carriage, which proved a most delightful experience. Rid. ing along the Avon, a pretty little stream that moves leisurely along after the English fashion, we soon came to Charlecote. the famous park of Sir Thomas Lucy. whom Shakespeare has immortalized as Justice Shallow. Scores of dear wander at will about the fields, descendants, I suppose, of the herd that wild Will made an unlawful raid upon. In some places the ground was fairly honeycombed with rab. bit burrows, and we saw dozens of the little creatures, not only there, but all through our eight-mile drive. Partridges were very common, one covey squatting down in the path by the roadside, and refusing to budge till I jumped out and started them up. The pheasants were not so tame, but we saw quite a number of beautiful ones in the fields. The close season is not yet ended. and the game is very plentiful and tame. It seems almost a wonder that there is any left in the country, for the papers contain whole columns of advertisements of shooting privileges to sell or to let for the season; but shooting rights are carefully guarded by law and the natural increase is much greater than with us, it being estimated on good authority, that barring violence, a family of rabbits would increase to several millions in five years.

The roads are excellent and the country quite level, the trees are old and, since they grow alone or with plenty of room, they are of beautiful form. There is a general air of stability and tidiness that is very pleasant. There is no swampy land to be drained, no huckleberry pastures to be cleared, no wild waste to be brought under

cultivation; all that has been done years

ago, and as no one seems to have charge of

more land than he can work, none is laps-

ing into waste again. It seems to be merely

necessary to keep things running from year

A dim, hasty view of Warwick Castle

through the trees as we drive through the

almost deserted streets of the antiquated

town, and we are soon waiting at the sta-

HIGH WATER.

Middle Island Creek is now from 20 to 25

feet above low-water mark. Water on our

highest floors is about 10 inches deep, and 24

inches on our lowest floors. We have no

chambers. Our carpets came up on double-

quick. Our furniture is piled up on bed,

chairs and boxes. If the water comes up 2

inches more, with a rising tendency, I am to

fire a gun as a signal for help to " pack" the

little we have in West Virginia out in the

New MILTON, W. Va., July 10, 1888, 3 A. M.

tion for the train for Birmingham.

Milford, on the West Fork, report 300 feet long, and the mills at

gone. Twenty-seven houses went do from Olarksburg. - One factory, \$100,000, and mills, dwellings, generally, have washed away. **H. P.**

TO SEVENTH DAY BAPTIST YO

To those Seventh day Baptist who have chosen a business c arises a serious question, one wh met and answered without delay. tion is this: Can I enter busine keep the Sabbath?

We naturally seek the opinion ness friends, men who have been a score or more of years and who thing of commercial life. They questions, and their answers an "I don't think you can unl in with a Seventh-day firm;" go in with a Jew, but I know whom you would like as an "Saturday is our busiest day, a not spare any of our clerks;" Saturday off it would create among the other employees," e every side, there comes a stea discouraging words.

If the Seventh-day Baptist wishes to retain its young me be opened a field of labor con cellaneous and extensive busin Those intending to enter a pr

a straight and smooth road. ister, lawyer, teacher, surveyo can observe the Sabbath with detriment to his prosperity. man established in business fo

In this city, our people expe a profession or turn his attent ical work. In regard to busin tion several firms whose me enth-day Baptists, and after are at sea.

A great deal of time is s that "everything will turn of in theorizing. This is all v for a while, but it is far from The Sabbatarian youth fin tion of the country, every ave tile opportunity and advan against him. Such is the present outlo and young men. Cannot so to brighten this deplorable p enth day young men?

THE building and furnishing of the temple of God , went forward gloriously when the people offered of their substance will ingly. So will it always be. A people whose hearts make them willing is always able to do marvelous things in the name of the Lord. Is not this our great need today? We have means, we have learning and ability; have we the willing and earnest heart? May the Lord help us all to ask ourselves this question earnestly, and to come humbly to the place of blessing and power.

THE following words of our venerable "mother in Israel," Mrs. Hannah Wheeler, will be of interest to all our readers who know her. We commend her interest in, and devotion to, the Lord's cause to all. She says: "For many years I have given all the money I got by my own hands' work to the Lord's cause, and have been rewarded an hundred fold for it; but I cannot work much now, as I was 90 years old last March. But what little I do get, I give all for the Sab bath cause, and am thankful that I have this one talent yet to use for Jesus."

ANOTHER public benefactor and philan thropist has closed his earthly career. Hiram Sibley, who recently (July 12th) died at Rochester, N. Y., was truly what we have called him. He established the first telegraph line across the plains to the Pacific, and was the first president of the Western Union Telegraph Co. He gave several hundred thousand dollars to Cornell University to establish Sibley College of Mechanics and Art, and also a large sum to Rochester University for the library building known as Sibley Hall.

ONE SIN.

the calamity which followed. It is always so. Sin brings wasting and destruction which sweeps away sometimes the lives, the possessions, or the happiness of many who-are not directly involved in the act of transgression. Achan was not a more representative man in the camp of Israel than is any average citizen in a given community, or any the constitution of human society, whether in business, politics, or religion, that the wrong-doing of any of its members burdens and blights the whole community. How true is it that "one sinner destroyeth much good!"

That which is true of the effect of one sindraws on, we are reminded of the difficulty | erwise symmetrical and beautiful character: therefore, that especial efforts will be made | in the face of him who has carelessly or want-

Not a little of the interest of Stratford, for me at least, rested in its association with our own charming writer, Washington Irving, for we went straight to the Red Horse Inn, and our dinner was served by a pleasant faced English maid in the very parlor that Irving hallowed by his presence years ago. If a man has the wherewithal to pay his bill, he says, "The arm-chair is his throne, the poker his sceptre, and the little parlor, some twelve feet square, his

undisputed empire." The chair it still pre-

served in a case in the corner, and the walls are hung with various mementoes of his visit, and in the inn yard we saw what must have been a lineal descendant of the English stage coachman, whom he described as having "a broad, full face curiously mottled with red, as if the blood had been forced by hard feeding into every vessel of his skin," the face of the typical "John Bull," which though so common in caricatures is not very frequently met in real life.

After dinner, we walked through the town to Shakespeare's home, a quaint old house that would be interesting for its an-

The water in L. F. Randolph's store is poet. There is the old room up stairs about 3 inches deep, and must be about the same in his dwelling.

A few minutes since, the water lacked but 3 inches of running over the counters in D. F. F. Randolph's store, and was about 4 feet deep in his house.

rain.

to year.

The stream at this point (not far from 20 seats in it, where young William used to sit miles from its head) is now nearly one quarter of a mile wide, and rises slower than it did an hour since.

3.30 A. M. Bells ring and guns are fired for help to remove D. F. F. Randolph and family. Several unsuccessful efforts are made house containing things connected with to reach the house, but finally Hamlin and Herbert Davis succeed. They construct a which it is supposed he sat at school. It is very raft and bring them ashore. There was no much battered and cut up, but the authorsave their goods in the store and furniture enterprising Barnum, who tried to buy it were preferable to water waist-deep. Later. So far as I know, there has been no some years ago, the house has been bought

loss of life. Granville Davis, L. F. Randolph, F. Randolph are each losers, probably up in restored that it has quite lost its look of the hundreds of dollars. Water came up age, except in the style of its architecture. into our church a few inches, but some of It was interesting to look over signatures the young men, somehow, made their way there and set the organ up. No great before several American friends had been damage was done. Aged Dr. Bee and wife and T. W. Nobles and family went into their chamber for safety.

At Blandville, 2 miles below, the black-

PLAINFIELD, N. J., July 15, 1

IN MEMOBIAN Presented before the Evangelic Centre, N. Y., at its annual m

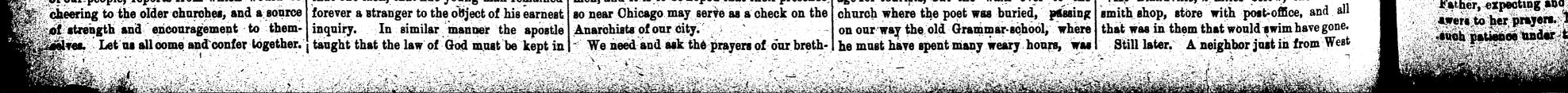
Mrs. Tacy A. Potter was Avery Palmer, and was bor N. Y., June 9, 1832. Whe of age her mother died, and her tender, loving care. I more upon her own resour went by, she early develop reliant character, ready to herself, yet always modest During these years of early consciously strengthening of character which so ad for the high duties of life, er, a friend.

At the age of twenty a unreservedly to the Save and united with the M Church in Brookfield, an all her relations to the ch mained there.

In October, 1855, she w D. E. Maxson, D. D., to of Hartsville, N. Y. Sh with her husband, united Seventh day Baptist C consistent Christian life gained for her the tende came within the circle of In 1856, or the year fol

with her family to 1 she never severed he the Hartsville Church beautiful life, and amia for her a host of friends

Hers was a symmetric ter. She was a devoted kind and sympathizing whom one could safely her but to love her H strong, her hope of im She lived in constant Saviour, and daily com all their interests to the Father, expecting and



SABBATH RECORDER, JULY 26, 1888. THE

essant one. The church is one of I country churches such as you see es with a graveyard before it and eful Avon flowing behind it, makely picture of quiet peacefulness. n itself in some parts is very old in arance, and has a feeling of quaintness iquity that reminds me much of ret.

Stratford our course was through cton to Birmingham, so instead of ick to Leamington by rail, we drove he country in a carriage, which most delightful experience. Bidg the Avon, a pretty little stream ves leisurely along after the Enhion, we soon came to Charlecote, ous park of Sir Thomas Lucy, Shakespeare has immortalized as Shallow. Scores of dear wander at ut the fields, descendants, I supthe herd that wild Will made an l raid upon. In some places the was fairly honeycombed with rab. ows, and we saw dozens of the little not only there, but all through t-mile drive. Partridges were very one covey squatting down in the the roadside, and refusing to budge mped out and started them up. The ts were not so tame, but we saw number of beautiful ones in the The close season is not yet ended. game is very plentiful and tame. s almost a wonder that there is any he country, for the papers contain olumns of advertisements of shootileges to sell or to let for the seaut shooting rights are carefully by law and the natural increase is reater than with us, it being estion good authority, that barring viofamily of rabbits would increase to millions in five years.

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Milford, on the West Fork, reports the bridge hibited in her last sickness, which was long fications bill has yet to come forward, and 300 feet long, and the mills at that place, she leaned trustingly upon the Almighty Twenty-seven houses went down stream arm. Toward the last she became anxious from Clarksburg. One factory, valued at \$100,000, and mills, dwellings, and bridges was heard to murmur, " Take me now, dear generally, have washed away. Lord, O do take me now, I am ready to go."

H. P. BURDICK.

TO SEVENTH DAY BAPTIST YOUNG MEN.

To those Seventh day Baptist young men who have chosen a business career, there arises a serious question, one which must be met and answered without delay. The question is this: Can I enter business and still keep the Sabbath?

We naturally seek the opinion of our business friends, men who have been in business a score or more of years and who know something of commercial life. They answer our

questions, and their answers are like these: "I don't think you can unless you get m with a Seventh-day firm;" "You might go in with a Jew, but I know of no Jew whom you would like as an employer;" "Saturday is our busiest day, and we could not spare any of our clerks;" "If you had Saturday off it would create a dissension among the other employees," etc. Thus, on every side, there comes a steady stream of discouraging words.

If the Seventh-day Baptist denomination wishes to retain its young men, there must be opened a field of labor containing a miscellaneous and extensive business section. Those intending to enter a profession have a straight and smooth road. A doctor, minister, lawyer, teacher, surveyor, and dentist can observe the Sabbath without any serious detriment to his prosperity. So it is with a man established in business for himself.

In this city, our people expect one to choose a profession or turn his attention to mechanical work. In regard to business, they mention several firms whose members are Sev enth-day Baptists, and after so doing they are at sea.

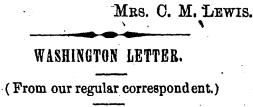
A great deal of time is spent in hoping that "everything will turn out right," and in theorizing. This is all very comforting in order to see that there is a fair count." He eulogized the Temperance Home for the for a while, but it is far from being practical. The Sabbatarian youth finds, in this section of the country, every avenue of mercantile opportunity and advancement barred against him. Such is the present outlook for our boys and young men. Cannot something be done to brighten this deplorable prospect for Seventh day young men? H. L. M. PLAINFIELD, N. J., July 15, 1888.

and painful. Through all her sufferings the discussion of it will no doubt occupy the House for some time. But after the House has passed the tariff bill, the date for the to depart. A few days before her death she adjournment of Congress will depend upon the Senate, and as soon as the latter body has had its say on the tariff, both Houses

Gradually her hold upon life became weaker, and on the 15th of May, 1888, without a struggle or a moan, her purified spirit took its flight to the mansions above, prepared by the Saviour for his loved ones.

Mrs. Potter was for many years an honored member of this Society, and by her death we have lost one who was always interested in our work, and who helped to carry it forward by her prayers and contributions.

Although our sister has gone from us, and we no longer behold her pleasant countenance, yet her gentle influence remains with us. Let us strive to be like her in purity of character, in nobility of soul.



JULY 20, 1888.

On Sunday evening last, the National Temperance Home in Washington celebrated its first anniversary, meeting in the lecture room of the Metropolitan church. Con-

gressman Taylor, of Ohio, delivered the address. In introducing him, the President of the Home made the mistake of saying that he was from Iowa, a state that had recently voted in favor of prohibition. Being corrected, the error was gracefully ac knowledged, and passed by the statement that it was Ohio, instead, a state which has given 323,000 votes in favor of prohibition, and which would have given a majority had the votes been fairly counted.

Speaking in regard to the Prohibition vote in Ohio, Mr. Taylor said the ticket failed to receive a majority because its supporters went home by nine o'clock, and did not remain to see the vote counted. "When we have another election,"he continued, " it will be better to sit up late for at least one night,

will be ready to adjourn. CAUSES OF PARALYSIS.

To the Editor of the SABBATH RECORDER.

Dear Sir,—I notice in the editorials your issue of July 19th, an inquiry as to the cause of the "unmistakable signs of paralysis, in some of its forms and stages," which you observed in a great number of the persons of apparent middle age which you recently met in a few minutes' walk on Broadway, New York.

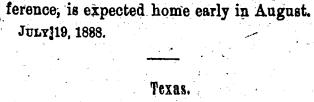
To this inquiry I answer, that, not only in Broadway, but in popular streets of other cities, a similar observation may be made, not only of men, thus crippled with "unmistakable signs of paralysis, in some of its forms and stages," but in women too. And not only this, but they suffer from neuralgia, indigestion, and many of them with imbecility; very many of them are sooner or later brought down upon beds of languishing, or, what is very common, die suddenly of shocks, paralytic or apoplectic,

or, what is cousidered more popular, of heart failure (paralysis), and it goes out that "the Lord has taken them." And this may be true in a certain sense, as it is of suicides in general. But the real cause, in a large share of the cases, with women, is face powder or cosmetics, or else hair-dressings; and with men, hair-dyes, hair-vigor, etc., containing lead, which, being readily ab sorbed, and lodging in the tissues, and especially in the brain, displaces an equal bulk of the tissues, insidiously but certainly producing the physical and mental maladies DR. E. R. MAXSON. referred to.

208 MADISON Street, Syracus, N. Y.

Jome Hews.

New York.



tendance upon the London Missionary Con.

EAGLE LAKE.

Our little church is still holding the fort. Bro. Whatley has been to see us, and preached two Sabbaths and First-days at a school-house, also two nights in Eagle Lake. The people were well pleased. They have ceased calling us the "false prophets" and the "beast with ten horns." Prejudice has pretty nearly died down. I hope God will open the eyes of the people before it is too late.

T. J. WILSON.

Condensed Mews.

Domestie.

The Mills bill passed the House July 21st with a vote of 162 to 149.

The State Gazetteer, for 1888, gives California a population of over 1,500,000, nearly twice the population of 1880, according to the official census.

The House of Representatives, in committee of the whole, July 17th, considered the alcohol or whisky provision of the Mills bill, but took no definite action.

Mr. Sato, Secretary of the Japanese legation at Washington, was educated at a col lege in Indiana, and is not in the least Oriental in his speech or mode of thought.

It is stated that the Hon. James G. Blaine will sail for home Aug. 1st on the American steamer City of New York. His greeting in the metropolis will be a memorable event.

The annual meeting of the National Prison Association was recently held in Tremont Temple, Boston. Ex President Hayes delivered the annual address. There was a large attendance of prominent persons.

The Sundry Civil Appropiation bill reported in the Senate July 17th, has been in creased by the Senate Committee from \$23, 300,000 to \$27,300,000, but is still \$6,500,000 less than the estimates. It exceeds last year's cial Company had only come into the bill by nearly \$5,000,000.

During the week ended July 21st, the Pennsylvania State Sunday-school Convention was in session, at Carlisle. On the last day addresses were given by Rev. W.E.F.

Foreign.

M. Duclec, formerly Prime Minister of France, is dying.

'A volcanic eruption has occurred at Makmats, in Japan, by which 400 persons were killed and 1,000 injured.

General Boulanger's wound has healed. He is convalescing rapidly. His doctors will allow him to go out as soon as the weather permits.

The Italian Chamber of Deputies has adopted the communal reform bill, which gives to 2,000,000 citizens the right to vote in local elections.

The Russian government has decided to permit women to become pharmaceutists on passing the same examination which men are required to pass.

The United States Consul at Victoria, B. C., reports to the state department that there has been a renewed influx of Chinese into British Columbia, the arrivals from May 1st to July 8th numbering 2,854 persons.

A portrait of Robert Burns was discovered not long ago in a junk-shop at Toronto, where it was purchased for a few dollars. The signature of the Scotch painter, Raeburn, was found on it, with the date 1787. The Select Committee appointed by the House of Commons to consider the question, has submitted a report to the House recommending perpetual Sanday closing in all parts of Ireland, and also the closing of inns at 9 o'clock on Saturday nights.

The recent seizure of two French fishing vessels by cruisers of the Newfoundland government for taking bait within, the limit prohibited to them, has called forth a remonstrance from the French government, which demands an explanation from the British government.

The semi-annual meeting of the Direct Cable Company was held in London, July 19th. Sir John Pender presided. He said that the revenue during the last six months had decreased by 6,064 pounds as compared with the corresponding period last year. 3'his was due to lower rates. Negotiations had been in progress between the competing companies and had resulted in an agreement to establish a shilling rate, which would go into effect on August 15th. There would be no pool between the companies. The Commerarrangement to enable the rate to be raised.

PÉACE ALRÈADY MADE.

Dr. Penticost relates this incident: A few days after General Lee had surrendered and President Lincoln had issued his proclamation of amnesty, a man was riding on horseback along a road in Western Virginia. At a certain point a man sprang out from the road side and seized his horse by the bridle. He had on a tattered Confederate uniform and in his hand an old musket. With emaciated face and hungry eyes, he cried, "Give me bread; I do not wish to injure you; but give me bread; I am starving." The man on horseback answered him: "Why do you not go to the village yonder, and get food?" "I dare not, I would be shot." "What for; tell me your trouble?" The man told his story: "A few weeks ago," he said, "I resolved to desert the Confederate service. But when I came to the Federal pickets I was told that an order had been issued not to receive any more rebel deserters; and unless I went back I would be fired upon." If he returned to his companions in arms, he would be shot as a deserter. What could he There was nothing for him but to take to the woods and hide, and there he had been living until starved almost to madness. The man on horseback said to him: "The war is over; peace has come; President Lincoln has pardoned the rank and file of the Confederate army. You can go home.' "The war is over?" he replied. "It cannot be. It cannot be." "Yes. the war is over," and taking from his pocket a newspaper, he showed him the account of Lee's surrender and President Lincoln's proclamation. Realizing the truth, the man flung his musket from him with a cry of joy, and turning ran for his home. Now what had so changed his feelings? He had simply read a newspaper announcement of the close of the war and the return of peace to the land. He had done nothing, nor could he do anything, but simply enter into this new and blessed condition of peace. So with the Christian; peace has been made with God through Christ, and we are to enter into its joys.-Messiah's Herald.

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m, hasty view of Warwick Castle h the trees as we drive through the deserted streets of the antiquated and we are soon waiting at, the star the train for Birmingham.

HIGH WATER.

New MILTON, W. Va., July 10, 1888, 3 A. M. }

lle Island Creek is now from 20 to 25 ove low-water mark. Water on our floors is about 10 inches deep, and 24 on our lowest floors. We have no ers. Our carpets came up on double-Our furniture is piled up on bed, and boxes. If the water comes up 2 more, with a rising tendency, I am to un as a signal for help to "pack" the e have in West Virginia out in the

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andville, 2 miles below, the blackop, store with post-office, and all

IN MEMORIAM.

Presented before the Evangelical Society, Alfred Centre, N. Y., at its annual meeting, July 19th.

Mrs. Tacy A. Potter was the daughter of Avery Palmer, and was born in Brookfield, N. Y., June 9, 1832. When only four years of age her mother died, and sadly did she miss her tender, loving care. Thrown more and more upon her own resources as the years went by, she early developed a strong, selfreliant character, ready to think and act for herself, yet always modestly, unassumingly. During these years of early trial she was unconsciously strengthening those rare traits of character which so admirably fitted her for the high duties of life, as a wife, a mother, a friend.

At the age of twenty she gave her heart unreservedly to the Saviour, was baptized, and united with the Methodist Episcopal Church in Brookfield, and was faithful in all her relations to the church while she remained there.

In October, 1855, she was married, by Rev. D. E. Maxson, D. D., to Mr. Alonzo Potter, of Hartsville, N. Y. She then, in company gained for her the tender regard of all who came within the circle of her influence.

In 1856, or the year following, she removed with her family to Alfred Centre, but she never severed her connection with the Hartsville Church. Here, too, her beautiful life, and amiable disposition won for her a host of friends.

ter. She was a devoted wife, and mother, a haring in the House. Another attempt kind and sympathizing neighbor, a friend in will, no doubt, be made to pass the Union tion the Rey. L. A. Platts, D. D., as being whom one could safely trust. None knew Pacific Railroad bill, but the opposition to her but to love her Her faith in God was that measure is stubborn and determined. strong, her hope of immortality unclouded. The bill to admit four new states may or brief vacation in this vicinity among his She lived in constant communion with her may not get a hearing. It is hardly likely former parishioners and many friends. He Saviour, and daily committed her family and that the Oklahoma bill will pass at this ses- occupied his old pulpit last Sabbath, and ail their interests to the care of her Heavenly sion. The Indian Committee has some im- will do the same next Sabbath, and on the Father, expecting and receiving speedy an- portant bills of a general character to bring Sunday following he will preach in the

work it was doing, and said that he would favor an appropriation by Congress of \$10, 000 to erect a chapel in connection with it, in order that its inmates might be brought under Christian influences. Appeals to manhood and self-respect were not to be relied upon to secure permanent reform. He had seen it tried, and knew it would fail. In order to succeed, there must be faith in Christianity and divine nelp.

Sam Jones's latest utterance in speaking of prohibition is that he is neither a Republican nor a Democrat, nor a Third Party man. He looks forward to the organization of a reform party, he says, which will stand on the Bible, the Sabbath, and the home.

Miss Frances E. Willard will presently complete her fiftieth year, and the National Women's Christian Temperance Union will elaborately celebrate the event.

The House of Representatives has devoted most of this week to the consideration of the tariff bill. It is now thought the measure will be disposed of this week.

The Senate has been giving attention to a variety of subjects, such as the Army appropriation bill, the coast defense bill, the fisheries treaty, and there has been some lively talk about Presidential votoes.

The President occasionly bundles up his work in the evening, and takes it with him to Oak View, spending the next day there with his papers. He says he can accomplish three times more work at his country residence than he does at the White House, with the many interruptions incident to his office.

Already 16,795 bills have been introduced with her husband, united with the Hartsville in the House alone this session, and still Seventh day Baptist Church, where her they come. During the entire two sessions consistent Christian life and many virtues of the last Congress, the number of bills presented in the House was 11,260. Al though it is predicted that there will not be a quorum left in the House end of the Capitol three days after the passage of the tariff bill, there are many important bills yet unacted upon. For instance, the Blair bill. This latter bill will not come out of weather that sea shore hotel proprietors decommittee, and the \$250,000,000 pension Hers was a symmetrical Christian charac. bill now, on the calendar, will not get a

ALFRED CENTRE.

During the week past the Allegany Prohibition Tent has been pitched in our village; and for four evenings Mr. A. E. Seymour, of Cortland, N. Y., spoke quite eloquently and forcibly to appreciative (if not large) andiences, upon the burning question of the prohi- horse. bition of the liquor traffic. Meetings were

also held in the tent on two afternoons. The tent was removed from here to Andover on the 20th.

Pastor Williams being out of town, the Rev. G. S. M. Cottrell, of Nortonville, Kan., who is visiting relatives in town, occupied the pulpit of our church very acceptably on Sabbath-day, the 21st.

A considerable number of individuals and families have come to Alfred to spend the heated term, a thing that has become quite common of late years. We think it a pleasant place in which to both summer and win-

The Ladies' Evangelical Society held its annual meeting on Thursday afternoon, July 19th. Although the early sitting of Conference shortened, materially, the year, the amount of money raised by the Society for denominational purposes was found to exceed that of any year during its history. The old officers were nearly all re-elected. It was decided to open the mite-boxes in connection with the exercises of the annual public session, on the evening of Thanksgiv-

ing Day, as these are essentially thank offerings, and the boxes will then have been in use a year. The Memorial of the late Mrs. Alonzo

Potter, a most worthy and useful member of the Society, read by Mrs. C. M. Lewis, was requested for publication in the RE CORDER.

Bhode Island. WESTERLY.

We have been treated to quite cool weath er for some time past. overcoats being not uncomfortable. This is not the kind of light in. They welcome warm weather, because it brings them increased patronage. Among the visitors now in town we menone whom all the readers of the RECORDER will recognize. The Doctor is spending a

Crafts, Col. Robert Cowden and others. convention was most successful.

John Roll, residing in Redmond county, Ill., is the owner of a horse that is twenty hands high, weighs 2,500 pounds, and is said to be the largest horse in the world. It is five years old and has never been shod. The blacksmith at Redmond is afraid to shoe the

The Liquor Dealers' Association of the state of New York held a meeting at Ron dout, July 18th, at which a vigorous cam paign was mapped out for the coming fall It was stated that the state convention of liquor men will be held seven weeks hence at Buffalo.

Patrizio Piatti, the well-known Italian sculptor, who made the sea captains' monu ment in Greenwood Cemetery, and designed the interior marble work in the A. T. Stewart mansion, in New York, was found dead in his bed on the morning of July 21st. His death was caused by gas escaping from the burner in his room.

Special telegrams to Bradstreets, July 20th, emphasize the favorable crop reports of the past fortnight, and while indicating no spe cial revival in general trade except in sugar, show that the feeling in business circles in the large cities is more hopeful, owing to the improved crop outlook and renewed buying at some points in the interior.

The Senate, July 17th, considered the bill providing for the adjustment of accounts of laborers, workmen and mechanics employed by the government under the eight hour law. Mr. Davis moved to amend the bill by inserting the words: "Whether engaged at a price per day or on piece work or task work." This was agreed to and the bill was passed by a vote of 25 to 22.

The grasshopper war at Perham, Minn., continues. Although over 10,000 bushels have been caught, they are still being taken at a lively rate. But few have flown off. A lot rose yesterday and flew five miles, and when they alighted forty-five bushels of them were caught. Last Monday night ten bush. els were caught in a single field. One man caught forty bushels on Monday.

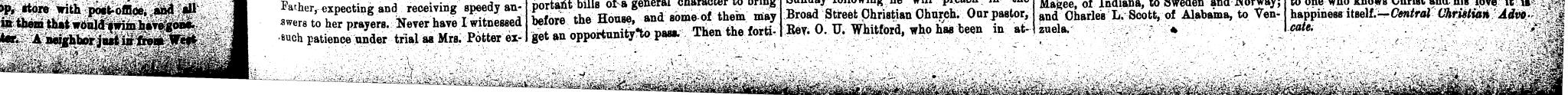
dynamite certain Chicago officials who were archy.

WALKING BY FAITH.

It should not in the least interfere with our enjoyment that we know so little of what the future will be. God does not reveal it even to those who are serving him the most faithfully. Certainly it is not necessary for our spiritual welfare or God would not withhold the information from us. For we are to live by faith in Christ, a present faith that does not take to morrow into account.so fully is it concerned about the pres-

Last week the President nominated John ent. God's promises are all that we need E. Bacon, of South Carolina, now charge when we look beyond the present. And the d'affaires, to be Minister Resident of the one certainty on which we may build is that United States to Paraguay and Uruguay, and | Jesus Christ is the same unchanging friend also the following Ministers Resident to be and Saviour. We shall find him as leady to Envoy Extraordinary and Minister Plenipo | help us, as abundant in resources, not failtentiary of the United States; Lambert Tree, | ing in affection nor putting us to unneces. of Illinois, to Belgium; Robert B. Roosevelt, sary tests. Walking by faith seems a peril-of New York, to the Netherlands; Rufus ous venture to those only who have not faith; Magee, of Indiana, to Sweden and Norway; to one who knows Christ and his love it is

Last week, a well-laid anarchist plot to instrumental in capturing and convicting the perpetrators of the Haymarket murder, was discovered, and twelve dynamité bombs were seized, and the owner of the premises where they were found was arrested, together with two accomplices. This is one of the groups of three that organized last November to avenge the execution of their comrades in an-



THE SABBATH TECORDER, JULY 26, 1888.

pitieth them that fear him. For he knoweth get aboard; the engine had left the siding | go to All Souls' and a few other old houses **H**iscellany. Sermons and Essays. our frame; he remembereth that we are for the main road, sped along to a bend and | to see the real thing. So do words, with the wonderful life that dust." Yes, he remembereth that we are disappeared, the ground trembling beneath dust, and is infinitely condescending, as well is in them, change and grow and get fresh its powerful tread. WHAT BELATION HAS THE PRAYER-MEETING TO CHRISTIAN ASSUBANCE. as infinitely great. And we, too, remember Rob telt that he never could look his meanings, full of interest and teaching and that we are dust, and our faith is often too THE LIFE OF THE CHURCH ? grandfather in the face again. He hid till delight to those who think about them .--"Forasmuch as ye know that your labor is not in vain in weak to raise itself up to meet his infinite dark. Then he went home. His mother Wide Awake. the Lord." 1 Cor, 15: 58. BY MRS. A. B. PRENTICE. was crying. And his grandfather? It condescension. Go when the skies are brightest, seemed as if he had grown years older. Silas was there, too, talking pitifully of the But we can come in supplication to the And smoothest is the road; Read before the Central Association, and published ANTIQUITY OF FAITH CURES. Saviour in a different attitude. He is the Go where the fields are whitest, in the RECORDER by request. And gather sheaves for God. Son of God, and possesses full divinity; but Hercules as if it were some living creature To cheerful toil inviting, The power of mind over body for disease on We find in the Bible record of the growth he also is the Son of man, and by incarna. that had lost its life. Oh, what a blest employ, for health is no new notion. The medicine man Was sick?" tion is partaker of our nature. As divine. and developement of the early Christian "Why, here's Rob," said Silas. "Ye When, all our powers exciting, has practiced for ages among savage tribes we adore him-as incarnate, we draw near won't have no more fine rides with your God's service is our joy! Church that every stage of its advancement In the temples of ancient paganism cures to him. He is not our Father, but our grandsir and me. They've put us out of a Go when the way is dreary, ____And fears the bosom thrill, was preceded by, and attended with, social were wrought by treatment which suggests Brother. He takes us in his arms, he stretches job. Heard how the Hercules got away tofor the first time.' prayer. After the ascension of, their great an early form of mesmerism. A disease out his hand to us, he wears us in his bosom, When heart and steps grow weary, day. Wouldn't be ketched no more'n a which is an illusion may be cured by a rem-He says, "Come unto me, all ye that labor Leader, the deciples assembled together, and God guides and guards thee still. Oh, dally not with seasons, wild horse o' the desert; he stove up a coal edy which is an illusion. Imagination which and are heavy laden, and I will give you rest." And his latest legacy is, "Peace I all continued with one accord in prayer and train and pitched head fust into a pasture." The weakness nor the pain: cures imaginative diseases may aid in curing supplication. It was this united uplifting Rob was surprised that no one suspected John's Chronicle. Ask not the Saviour's reasonsmost actual disease. Every physician knows leave with you, my peace I give unto you," of soul that brought heaven so near; their Ye cannot toil in vain. him. the importance of mental states in curative He knows what human suffering is, and Any body killed ?" he whispered. unwavering faith in the risen Lord that per-What though thy foes are strongest, processes. Even a broken bone will knit what we need for rest and for peace, not "All living," was the queer reply, "ex-And cruel be their rage, better under the influence of a happy mind meated and directed that ten days prayeronly by divine omniscience, but also by the cept your grandsir; it's pretty nigh finished Thy day of conflict longest, Cancer may be removable only by a knife meeting, which ushered in the day of Pen-And none thy wounds assuage sympathy of an experience like to that of him." but the best plaster afterward is an easy mind "Of course he'll get another engine; he' Though fainting now, and bleeding, every man, and, at the same time, an expe. tecost with power from on high, when the Cholera germs are most actual physica Doubt not thy strength and shield; rience which no living, man has ever had, so smart," faltered Rob. The Saviour still is leading, glory of the Lord shone forth, and the same forces, but they find no condition for action but which every mortal man must have-the Then his grandfather spoke in a deep, And all thy foes shall yield. day were added to the church about three in the man whose nerves are braced by fear experience of death. troubled tones lessness. The mind cure has systematized O blest, divine assurance! thousand souls. Prayer is a spiritual force, But the Saviour is no longer with us in "Nobody would trust the old man, again, Our weary toil and tears common sense concerning mental influences person on earth. He has gone to his Fa. Rob. They tarned him off with hard words. But sweeten faith's endurance-"The golden key on the body. The philosophy of the power ther, and our Father in heaven, where he That opes the palace of eternity." O, it is a crack ending for the work of a life-A day of triumph nears, of mind over matter is as old as Plato and When Christ, his trophies bringing, ever liveth and abideth to intercede for us. time." It is the personal intercourse of the soul the Hindus. It is exaggerated and some He has finished the work of redemption, Will call from pain and strife, Tears filled his eyes; they rushed into And we victorious singing. Receive the crown of life times caricatured in the metaphysics of this with a personal God; and so brings us into Rob's too. He could keep it from his grand and has assumed the office of mediator. new system.-Rev. R. Heber Newton, in New communion with the divine One that our father no longer. He told him all.. "If But the Godhead has not departed from -S. Dyer, in Examiner. York World. yon'll only forgive me," he sobbed, "and earth. The Holy Spirit abides with us. He faith, reaching out, grasps his promises and trust me as you used to, I'll never touch an is not far off, but near to every one of us.grows strong in believing. The Holy Record engine again, never." and oh, how near! Round about us, in us. "ALWAYS SUNRISE SOME WHERE." NEVER START ANYTHING YOU CAN'T STOP. assures us that the Lord will be inquired of nearer than our breath, near as our life. It added hearing to Mr. Kerr's sorrow to by his people, and while they are yet speakfind that Rob had caused their misery, he infinitely near to us! He waits not for the BY HELEN PEARSON BARNARD. There is always sunrise somewhere! ing he will hear. words of prayer, every aspiration of holy deput his arm about him and spoke kindly. Though the night be round thee drawn, sire touches him, and every sinful emotion "There's many other things besides engines When Peter was cast into prison, bound Somewhere still the east is bright'ning "Look at Rob; going so fast you can see gets the upper hand, if folks touches them," he said. "I'd willingly suffer if I thought With the rosy flush of dawn. meets his check. How condescending to our the soles of his new boots ! "What's up?" with chains under the vigilant eye of the What though near the bat is flitting, weakness, how patient with our wayward. Rob paused to answer the boys. Roman soldiers, the church were on their And the raven croaks his lay, ness, how sensitive, how easily grieved, how you'd learn this lesson : Never start anything Somewhere still the sun-bird's greeting "Going to ride on grandsir's engine." knees, and prayer was made without ceasing you can't stop. There's men in this town'll tell readily appeased, how hard to be quenched! Hails the rising of the day! "Couldn't you squeeze us in, too? Say unto God for him. And the Lord harkyou they start drinking and swearing long Is the Father our Creator, and Christ our Rob-" Should bereavement's heavy shadow, Pall-like, clothe thy stricken heart, saviour? The Spirit is our regenerator, ened and sent his angel to deliver Peter. ago; and it's running away with them now, just But Rob thought he heard the car bell as Hercules did with you. Think of this, Rob, Did the Father originate and Christ accom. and was showing the soles again. The boys And the very stars above thee Acts 12. plish redemption ? The Spirit applies it to when you remainder what happened to your Cease their lesson to impart, The measure of believing, importanate followed. Think, the dear one, whose departure us! Do we adore the Father, and trust in grandsir's last engine." When they got there, Rob's grandfather. Round thy soul such darkness cast, That was ten years ago. The old engineer prayer will be the measure of the church's Christ? We experience the Holy Spirit, Adolph Kerr, was carefully examining the Somewhere finds the heavenly morning while we love the triune G.d. has gone where faithful service is rewarded. life. The little rills which unite to feed engine, oil-can in hand, while Silas, the fire-That may rise on thee at last. Now, by conversation with Christians on Rob has become a young man, but not an and fill the fountain cannot force it higher man, looked out of the little window. engineer; he has never stepped aboard an en-gine since that painful experience on the Hercules. Gropest thou in failure's valley, the subject of prayer, I think it will be found "Hercules is all right, boss; I've looked than the springs from which they flow. A Sad, disheartened and dismayed, that some are conscious of a more immediate, him over myself," said Silas. Lest as in the past thy footsteps high tide of spirituality depends upon condirect and frequent tendency to address in May be yet again betrayed? "I know you always do," said Mr. Kerr, stant communion with heaven. In proporprayer, the Father, some the Son, and still Fix thine eyes upon the orient, "But it is my way to look over the engine Turn thee from thy sorrow's feast, others the Holy Spirit, and that they are tion as God's people bring their offerings ND POOR PREACHING. POPE

heaven be opened and the blessing descend. That the great heart of the Infinite One is

into his store-house, will the windows of

開始に通

Let us lay to heart the comfort In this sweet reflection found,

Till the never failing sunrise Glorifies thy darkened east!

But withdrew its wings of gloom

Was the seed of hope impearled;

Speeding, speeding round the world!

PRAYER TO THE TRIUNE GOD.

BY J. T. L. PRESTON.

Supplicatory prayer, as distinguished from

adoration and from thanksgiving, naturally

and when we mourn over our heart defile-

ment, we entreat the Holy Spirit, and pray,

Apart from these special occasions there is,

renew a right spirit within me."

-Congregationalist.

Ne'er was sorrow, but a day star

Ne'er was wee, but in its bosom

Hinted of the morrow's bloom;

There is still a sunrise somewhere,

troubled respectively, lest they are making thereby an unhallowed distinction between the persons of the Trinity. "Let not your' heart be troubled; believe in God, believe That, however dense our darkness also in me" (Rev. Ver., note). Our God is Somewhere still the world around one God. We cannot worship the one God Dews are glistening, flowers uplifting, truly without at the same time worshiping. Wild birds warbling, as reborn, each person of the Godhard; and we cannot are provided the person of the person of the Privity with Lakes and streams and woods and mountains Melting in the kiss of morn!----out worshiping the one God.-Sunday-School Ne'er was right, however dismal,

Times.

out as best he could that your day sick, without sending for him, do the same to the physician." Something had been graduall upon the mind of Mrs. Minty, last words of the pastor, uttere imitable good nature, resolved intellectual surmise. Her severe f into a broad smile. "Ha, I see claimed. "I thought them queer questions. Well, I guess to ha' sent for you, too, seeing as for the doctor. And you didn't

"No," observed the pastor. I should certainly have called I accidentiy heard of her illness th

"Well, really, I hope you'll Step this way; Maria's in the she'll be all sorts of glad to see

"EVEN CHRIST PLEASED NOT I

The true following of Christ li casional dropping into his outer a few superfluous pence or poun in a self-indulgent appropriation ileges, or a luxurious and passive of the sentiments, of religion. sist in that very grace which con honor and loveliness of the pers of him who gave us our Chri unto whom we are baptized, the church, the Lamb of God.

It does consist in laying dow own lives, in putting away ou possessions, the exclusive little daily calculations of personal petty rounds of thoughts, care ces, that center and terminate does consist in rising up every walking through the day amo the face of the heart turned full and the ever-present inquiry mind, "How shall I do, in this among these my acquaintance pupils, neighbors, home mat and with this my strength an which my heavenly Master would have been doing here, where I stand?" It does co ing before the conscience consta ing each kinsman and acquaint and the poor, What shall I ta

own comfort, pleasure, and po so devote it that it shall be a la and a religious good to him? This giving up of that which others must reach beyond th

common things; it must penetr out and lay on the altar of sac it did with Jesus-the prefere forts of the selfish, social prid ousness, the selfish intellect tastes, the selfish judgments, a tongue, and-if the expression paradoxical, as I think it is no religion, for there is such a ever the cunning and plausid our self-love clings closest, the must come, there the knife m there the Cross claims its che if we would walk.at large in t glory of him who, from the ba in the Jordan to the baptism at Gethsemane and Calvary, w whom the Father was well pl he pleased not himself ! O richness of the true man's li where it leads, no matter who does not call it fine or grea out of thy country, and from and come into the land which

myself before starting. We can't be too careful.'

"He's right," Silas told the boys. "If he hadn't reg'lar as clockwork traveled all The caland which I stand in dread of, over the Hercules he wouldn't be called the and which is, that to the withdrawal of the

reached through earnest, anited prayer is not only the promise of the Lord, but is also shown by many striking experiences, in the history of God's people. Early in the last century when the shared was looked in slumber, and worldliness and infidelity stalked abroad with giant power, the few devout souls in humiliation akin to despair were moved to unite in prayer, pleading that God would turn back the tide of evil, and save his people. So bitter and continued was the opposition to the truth, and so slow its developement, that six years after the Wesleys and two others of kindred faith established such a little meeting in Oxford, England, but fourteen assembled for prayer. But the fire was kindled, and here and there, from the dying embers on desecrated altars, arose a light that penetrated the dark corners of England, and reached the nations beyond. The pulsations of renewed life were manifest in the church at large, and the world felt its power. And so one great movement after another which has developed the vital forces of the church has originated in concerted prayer; thus verifying the promise to the early disciples, that if two shall agree on earth as touching anything that they shall ask, it shall be done for them, and that Jesus will meet with those assembled in his namé, be they few or many. From that little prayer-meeting, in 1806, in Williamstown, held by five young men under a hay-stack, the church awoke to its obligations and opportunities for work among the heathen. And so the first foreign missionary society had its birth. And to-day the good seed of the Word in those far-off lands is bearing rich fruit unto life eternal.

If such is the exalted privilege of the church, such its sacred relationship with God, how great its mission! And how fearful the responsibility if the harvest be only leaves, instead of garnered sheaves.

It is stated that not one-third, on the average, of church members are habitually present at the weekly meetings of the church for prayer. Can it then be a matter of surprise or speculation that such a low tide of religious life exists? that great spiritual blessings seem so often deferred, and feebleness and failure mark the Christian's way?

best engineer on the road. 'Dolph Kerr's divine blessing, the greatest the church can run the-longest, too."

when grandair's laid up," edded Silas. " I could now, almost.

"O, hear him !" laughed Silas. "We may as well both lay ourselves away, boss." Mr. Kerr made no reply, but he stepped aboard. How the boys envied Rob as he doubt about it. rang the bell. The conductor shouted, iron track.

boiler.

Rob, the grandson of old Adolph Kerr, and heaven, to embitter existence. never sent him away if they saw him about this.

cules, two school-mates came along.

"Grandfather away, Rob?"

charge.

"Let us get up there, too?"

"Couldn't think of it," said Rob. "If Silas catches any boys round here he'll give them a shaking.

"We won't stay but a minute; we'll run when we see him coming."

"If I let you fellows aboard you'll get into mischief," said Rob.

They promised not to touch anything. At length Rob let them come up where he was. Very soon one said :

lot about them, too. Wouldn't it be fun to | luncheon we had, with pleasant talk on all set this a going, just a minute."

"Rob don't dare start up," said the other. "I dare, but I won't."

lever."

coaxing. By and by Rob peered out to see | ale brewed in the college. if anybody was coming, a strange, guilty look on his face; then there was a familiar slowly along the siding.

"There, didn't I know how to start it ?" cried Rob.

The Hercules went faster; it seemed to be getting ready for a race.

"Now we must stop it," cried Rob, "Reverse the lever, quick !"

tarrying before the throne that prevails to ther. It was useless. He had let loose a your baby brothers and sisters delight in. remove mountains, and prepares the way for | force he could not stop. He too, jumped, the glorious march of truth. Here at the throwing himself the same way the engine "tumbler." at first made of silver, as are Master's feet the church receives a fresh was going; rolled over and over and down these All Souls' tumblers. Then, when him our petty needs, hardly to ask for our baptism for its work and secures the pres- the bank into the bushes.

suffer, is that the rising talent, genius and Rob was pleased to have the boys hear that. "Rob, here, he'll be running the Hercules of the gamel for other professions. "A then grandsir's fail up," added Silas. says, "makes a scandalous ministry." And I will give you another equally true. "The poverty of the parsonage will develop itself in the poverty of the pulpit." I have no

Genteel poverty, to which some ministers "All aboard," and away they went along the are doomed, is one of the greatest evils under the sun. To place a man in circumstances They are supper while the train waited at where he is expected to be generous and a junction. Silas made coffee and boiled hospitable, to open his hands as wide as his eggs, Rob toasted bread at the end of the heart to the poor, to give his family a good education, to bring them up in what is called Every chance he could get Rob was on the genteel life, and to deny him the means of Hercules. All the other engineers knew doing so, is enough, but for the hope of

directs itself more specially and individually In the dread of debt, in many daily the engine-house. They trusted him because mortifications, in harrassing fears what will to one or the other of the three persons of his grandfather did. Rob was very proud of become of his wife and children when his the Godhead, according to our conception, dently heard that day of the sickness of her head lies in the grave, a man of delicate based upon Scripture, of the characteristic daughter, and at the first opportunity called One day when he was alone on the Her- sensibilities has trials to bear more painful office of each respectively. When we are to see the young girl. Not seeming to notice than the privations of the poor. It is a bitoppressed by a sense of our need of forgiveter cup, and my heart bleeds for brethren "Yes, and Silas. They've left me in who have never told their sorrows, concealing under their cloaks the fox that gnaws at their vitals.—Dr. Thomas Guthrie.

TUMBLERS.

One day, Prof. Max Muller was giving a uncheon at All Souls' College to the charming and talented Princess Alice, the wife of the Grand Duke of Hesse Darmstadt, and second daughter of Queen Victoria. There were not a dozen guests besides the princess "My uncle makes engines, so I know a and her husband; and a very agreeable kinds of interesting subjects.

But what excited the curiosity of all the strangers present was a set of the most at-Rob said no; but they kept on hinting and | the place, filled to the brim with the famous

These, we are told, were "tumblers;" and we were speedily shown how they came sound from the mighty horse-it moved | by their name-a fitting lesson for the guests of a 'philologist.

All things proclaim him : the heavens, the When one of these little bowls was empty, sea, and all that in them 1s. As soon as we it was placed upon the table, mouth downward. Instantly-so perfect was its bal- kneel in prayer, and endeavor to raise our- dropped in," interjected the pastor. selves, for the moment, out of our merely ance-it flew back into its proper position, as if asking to be filled again. No matter human sphere, God the Father comes into lie sick in the house and not send for the how it was treated-trundled along the our thought. But he is altogether divine; doctor?" fairly screeched Mrs. Minty. But the boy had forgotten how. He floor, balanced carefully on its side, dropped and pure divinity is absolute infinity, and jumped from the engine, telling the other to suddenly upon the soft, thick carpet-up it infinity is instantly and utterly in-Apart from the spirit and atmosphere of sad fix. Pale as death, he tried with all his gentle shakings and swayings into its place, And as we come into his presence, prayer, religious vitality ceases. It is the strength to do as he had seen his grandfa- like one of these India rubber tumbling dolls and the more we realize it, the more are we pastor as though she pitied his stupidity. This, then, was the origin of our word

ence and power of him who said: "Lo I And now there was a great cry from Silas that stood on a flat base superseded the ex- gracious words to encourage us, and none that for?"

THE PASTOR'S CALL.

"Good morning, Mrs. Minty!" observed the pastor, as the door opened to his knock. The door seemed to have a surly way with it, as it opened scarcely wide enough to let the pastor in, although Mrs. Minty invited him to enter, and brushing some invisible dust from a chair with her apron asked him to sit down.

The pastor saw at a glance that Mrs. Minty was not pleased, but he could not surmise what was the matter. He had accithe mother's manner, he said, "I hear that ness, we say with David .: "Have mercy Miss Maria is sick."

upon me, O God, according to thy loving "Yes! and she might ha' died for all she's seen of you!" replied Mrs. Minty, with an kindness : according unto the multitude of energy that almost shook the pastor out of thy tender mercies blot out my transgress-10ns." When we feel our utter inability to his seat. The pastor was a meek man, and overlooking the readiness of her reply, he make any satisfaction for our sins, we turn asked, "How long has she been sick? to him who is the propitiation for our sins;

"Two weeks, and over," said the mother. "Have you had a physician?" inquired "Create in me a clean heart, O God; and the pastor.

"Had a physician? What a question! Why the girl has been almost dead! I wonder you got here before she was dead! Had perhaps, according to the individuality and religious experience of different Christians, a physician!"

a tendency to address prayer most frequent-These last words Mrs. Minty fairly ground out between her teeth with ill suppressed ly to one rather than to another of the persons of the Godhead. While we accept the scorn. It now became evident that Mrs. undivided equality of each, the inclusive | Minty, on each day of her daughter's sickterm God, represents to our mind the con- ness, and the pastor's delay in calling, had "What's the harm?" asked the first. tractive little round bowls of ancient silver, cept of the Father. Hence every prayer of added to her wrath, and it had now reached "Uncle showed me how to reverse the about the size of a large orange. They were general invocation begins with "O God !" a degree of intensity that suggested strategy brought round according to the custom of | And so, I suppose, in private devotion, the | or flight. The pastor resolved to try the thought of God the Father is first present to former first.

> "Ah! you have had a physician?" he the mind; hardly can it be otherwise. He is our maker, our preserver, and benefactor. observed. "How did he happen to call?" "'How did he happen to call?' Well In him we live, and move, and have our being. He is the God of creation, the God of did any one ever hear such a question as providence, and the author of redemption. | that?"

"Perhaps some one told him Miss Maria was sick; or perhaps he was passing and

"Do you suppose I'd let my own daughter

"Ah, you sent for him?" said the pastor. "Do you think he'd come if we didn't send for him? How'd he know Maria was sick?" replied the mother, looking at the

"Do you always send for the physician crushed by a sense of our insignificance. He is so far off; we adore, we submit, we when you want him?" asked the pastor give thanks, but hardly dare to present to with provoking mildness.

"Well, I declare!" exclaimed Mrs. Minglass became common, the round glasses daily bread. The Scriptures are full of ty. "What do you ask such questions as

thee." And he "went out, not kn he went," and so Abraham bec of the Faithful, simply beca time, seeing the promises afar by them, he had faith to give Lord.

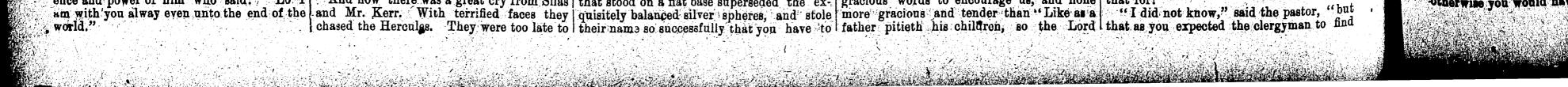
The occasions for this se not be left to the accidents of to our altering or shifting cumstances, to chance a and irregular applications. every sacrifice is to be gli made, in whom all humani is represented to us in every ing brother we meet. -- Chan

DO YOU WANT TO SE

There are men who say they cannot find their way bis, or through the philose the logicians, or through -and there they are. Sham are not earnest; they would to escape in that way. Ohrist.

Nicodemus found a wa weary day that. He loo clouds and at the sun to steal forth. He was dete until he had spoken to th He waited for the night, a veiled friend came and to iour, and they sat up a night the heavens tremble was hardly room in all the stars that wanted to glitt secret upon the heart master in Israel. Never d bend. over the earth.

there 1 Zaccheus found a way short. I cannot reach ov these men, but I will cli more tree. He never wo among the publicans and afraid of climbing a tre man's success in life. otherwise you would hat





it them that fear him. Ror he the Yes, he remembereth that Yes, he remembereth that and is infinitely condescending, and finitely great. And we, too, remaining we are dust, and our faith is often the to raise itself up to meet his is a encension.

t we can come in supplication to the our in a different attitude. He is the of God, and possesses full divinity; but lso is the Son of man, and by incarna. is partaker of our nature. As divine lore him-as incarnate, we draw near He is not our Father, but our her. He takes ug in his arms, he stretches his hand to us, he wears us in his bosom. ays, "Come unto me, all ye that labor are heavy laden, and I will give you And his latest legacy is, "Peace I with you, my peace I give unto you," knows what human suffering is, and we need for rest and for peace, not by divine omniscience, but also by the athy of an experience like to that of man, and, at the same time, an expee which no living, man has ever had. which every mortal man must have-the rience of death.

it the Saviour is no longer with us in n on earth. He has gone to his Faand our Father in heaven, where he liveth and abideth to intercede for us. as finished the work of redemption, has assumed the office of mediator.

it the Godhead has not departed from The Holy Spirit abides with us. He far off, but near to every one of us,bh, how near ! Round about us, in us, er than our breath, near as our life, itely near to us! He waits not for the s of prayer, every aspiration of holy deouches him, and every sinful emotion s his check. How condescending to our ness, how patient with our wayward. how sensitive, how easily grieved, how ly appeased, how hard to be quenched ! Father our Creator, and Christ our ur? The Spirit is our regenerator. he Father originate and Christ accomredemption? The Spirit applies it to Do we adore the Father, and trust in t? We experience the Holy Spirit, we love the triune God. w, by conversation with Christians on ubject of prayer, I think it will be found some are conscious of a more immediate, and frequent tendency to address in r, the Father, some the Son, and still the Holy Spirit, and that they are led respectively, lest they are making by an unhallowed distinction between persons of the Trinity. "Let not your

do the same to the physician."

intellectual surmise. Her severe face relaxed seen the tree; some men certainly would not was sick?"

for the first time."

she'll be all sorts of glad to see you!"-St now. John's Chronicle.

"EVEN CHRIST PLEASED NOT HIMSELF."

The true following of Christ lies not in oca few superfluous pence or pounds, nor vet of the sentiments, of religion. It does conchurch, the Lamb of God.

It does consist in laying down out of our out of me." There is a rude touch that during the week of the meeting. ces, that center and terminate in self. It walking through the day among men with the face of the heart turned full toward God, and the ever-present inquiry guiding the mind, "How shall I do, in this my station, among these my acquaintances, customers, pupils, neighbors, home mates, servants, which my heavenly Master and Pattern ing before the conscience constantly, respect. | mendous question. ing each kinsman and acquaintance, the rich

and a religious good to him?

out as best he could that your daughter was little gentleman that never seemed to have sick, without sending for him, you might touched anything with his fine fingers; but when he wanted to carry an object, then see do the same to carry an object, then see Something had been gradually drawing how the dapper little gentleman changed into a fiery little furnace that meant to win, apon of the pastor, uttered with in- and up the tree he went, for Christ was to last words of nature, resolved into a full pass that way. Some men would never have contrivance has long been needed for restless

into a broad smile. "Ha, I see!" she ex- have climbed the sycamore; others would have claimed. "I thought them was mighty said, "Perhaps on another occasion we may queer questions. Well, I guess I had ought see him." But to earnestness there is no to ha' sent for you, too, seeing as how I sent ("other occasion."; there is only one day, for the doctor. And you didn't know Maria and that is to day. There be indolent, leisurely, contemplative souls who play with "No," observed the pastor. "If I had, time; they speak of "to morrow" as if it I should certainly have called before this. were theirs, they speak of "another occa-I accidently heard of her illness this morning sion" as if they had compromised with death, and staved the monster off for a set-"Well, really, I hope you'll excuse me! tled series of years. Zaccheus has only one Step this way; Maria's in the back room; time, one opportunity; he lives in a burning

There was a woman who found a way. They need not have called her a woman; she could not have concealed that fact; they might have told us the incident, and we should have fixed the sex. She said : If I might but touch the hem of his garment; if casional dropping into his outer treasury of | these poor fingers could but touch the craspedon I shall be healed. She did it quietly, 15th, on account of another great gathering in a self-indulgent appropriation of the priv- silently, but Jesus knew that she did it, for to take place there that week. The special ileges, or a luxurious and passive enjoyment he said, "Who hath touched me?" and the office and reception rooms of the Association vulgar disciples said, "Touched thee ! Why, will be at No. 407 Superior Street, next door of the sentiments, or folgion. It does contained the see how they throng thee, and sayest thou to the Hollenden, where will be the hotel headquarters of the personal religion who touched me? Why, we are all touch-headquarters. The meetings will be held at of him who gave us our Christian name, ing thee." "No," said Christ, "no; some the Central High School building, on Wilson unto whom we are baptized, the Head of the finger has taken life out of me; whose finger was it? I am conscious that virtue has gone

own lives, in putting away out of our own gets nothing; there is a sensitive touch that possessions, the exclusive little projects, the extracts lightning from God, virtue from daily calculations of personal comfort, the the cross. There is a hearing that gets petty rounds of thoughts, cares, contrivan- | nothing, because the hearer simply hears the noise, the succession of syllables, words, pardoes consist in rising up every morning and | agraphs; there is another hearing that catches a sound within the sound, music within the articulation; there is a hearing that only wants one word, it can supply all the rest; give it that one word, and see how it runs to tell its exultant joy. He that hath ears to hear, let him hear; he that hath fingers to and with this my strength and time, that | touch, let him touch; he that hath eyes to see the invisible, let him look, and all heaven would have been doing here, had he stood | shall be full of angels. Do we want to see where I stand ?" It does consist in keep- Christ? That is the urgent, recurrent, tro-

It is never easy to get at Christ; it ought and the poor, What shall I take out of my not to be easy to get at him. It means batown comfort, pleasure, and possession, and ! tle, pressure, determination. "Strait is the so devote it that it shall be a lasting blessing gate and narrow is the way which leadeth unto life, and few there be that find it." This giving up of that which we like for The road is over a place called Calvary, and

others must reach beyond the cheap and a voice says to those who attempt that way : common things; it must penetrate and draw | " Except a man deny himself and take up out and lay on the altar of sacrifice-just as his cross and follow me, he cannot be my dis-

THE SABBATH RECORDER, JULY 26, 1888.

Hoyular Science. A NEW YORK man has patented a device for holding bedclothes in position. Such a people, and we have no doubt that the patentee will make a fortune from his patent.

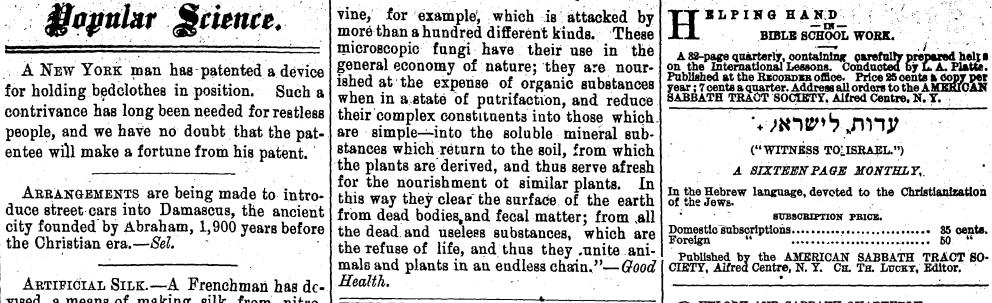
ARRANGEMENTS are being made to introthe Christian era.—Sel.

ARTIFICIAL SILK.—A Frenchman has dcvised a means of making silk from nitrocellulose, a substance closely allied to collodiom. The threads can be made as fine as the finest silk, and will take any color.--Good Health.

MEETING OF THE AMERICAN ASSOCIA-TION FOR THE ADVANCEMENT OF SCIENCE. FOR 1888.—The date of August 22d, for the meeting of the Association at Cleveland, has been changed by the local committee to the Avenue, where will be the offices of the local committee and of the permanent Secretary

JUST now those who are to operate and work in the marine balloons are at practice at Chalais-Meudon, where an aerostatic station was some time ago established. Referring to this practice, L' Avenir Militaire says it is quite remarkable, the improvement which a really good topographer will make as his eye gradually adjusts itself to the measurement of a diminishing landscape; his work coming nearer and nearer to the original as laid down on the military chart as his experiments continue, for he is allowed, after descending with his sketch, to compare the apparent with the real by the aid of the military map, thus learning where the inclination to magnify or curtail is most pronounced.—Scientific American

DR. WILLIAM A. HAMMOND announces to the medical profession that in November next he will return from New.York to Washington, D. C., where he is establishing, in a building especially being erected for the purpose, a Sanitarium for the treatment of mild



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A NEW MAP

OF THEJ

CITY OF ST. ANDREWS BAY.

First edition just published, showing about four miles of coastline from Dyer's Point, taking in the old town site of St. Andrews, showing the location of every public buiness place, and private residences, docks, etc. Every lot in each

be troubled; believe in God, believe n me" (Rev. Ver., note). Our God is God. We cannot worship the one God without at the same time worthings omhiping the one God. -Sunday School

THE PASTOB'S CALL.

food morning, Mrs. Minty!" observed astor, as the door opened to his knock. e door seemed to have a surly way with it opened scarcely wide enough to let pastor in, although Mrs. Minty invited o enter, and brushing some invisible from a chair with her apron asked him down.

a pastor saw at a glance that Mrs. was not pleased, but he could not se what was the matter. He had acciheard that day of the sickness of her ter, and at the first opportunity called the young girl. Not seeming to notice other's manner, he said, "I hear that laria is sick."

es! and she might ha' died for all she's f you!" replied Mrs. Minty, with an . that almost shook the pastor out of t. The pastor was a meek man, and oking the readiness of her reply, he

"How long has she been sick? wo weeks, and over," said the mother. ave you had a physician?" inquired stor.

d a physician? What a question! he girl has been almost dead! I won-1 got here before she was dead! Had ician!"

e last words Mrs. Minty fairly ground ween her teeth with ill suppressed It now became evident that Mrs. on each day of her daughter's sicknd the pastor's delay in calling, had o her wrath, and it had now reached e of intensity that suggested strategy t. The pastor resolved to try the first.

! you have had a physician?" he d. "How did he happen to call?" ow did he happen to call?'. Well one ever hear such a question as

haps some one told him Miss Maria k; or perhaps he was passing and in," interjected the pastor.

you suppose I'd let my own daughter in the house and not send for the fairly screeched Mrs. Minty. "

you sent for him?" said the pastor. you think he'd come if we didn't him? How'd he know Maria was replied the mother, looking at the though she pitied his stupidity. ou always send for the physician ou want him?" asked the pastor voking mildness.

, I declare!" exclaimed Mrs. Minhat do you ask such questions as

it did with Jesus-the preferences and com- ciple." To one man Jesus said, "Sell all forts of the selfish, social pride and fastidi- | thou hast, and come;" to another he said, ousness, the selfish intellect, the selfish "Except a man hate his father and his and cases of the morphia and chloral habits. tates, the selfish judgments, and talk of the mother [in comparison] he cannot be my distongue, and—if the expression is not too ciple;" another who thought he was going vinced him that most affections emparadoxical, as I think it is not-the selfish on to riches and honor said he would go, religion, for there is such a thing. Wher- and Jesus said, "The foxes have holes, and ever the cunning and plausible tenacity of the birds of the air have nests, but the Son our self-love clings closest, there the wrench | of man hath not where to lay his head." But must come, there the knife must be put in, the battle has a great victory. Small efforts there the Cross claims its cheerful offering, | end in small consequences. Again, thereif we would walk at large in the liberty and fore, the question recurs: Do we want to glory of him who, from the baptism of water | see Christ? Is it our heart that wants him, in the Jordan to the baptism of blood drops | or our curiosity? Are we only asking the at Gethsemane and Calvary, was the Son in question of imagination, or are we propoundwhom the Father was well pleased, because ing the inquiry of agony? To day I set open he pleased not himself! Oh, here is the the door of the kingdom of heaven in the name | tion of the Russian government, with the richness of the true man's life ! no matter | of Jesus. To weary men I would represent | view of finding a process, at once practicable where it leads, no matter who does or who him saying, "Come unto me, all ye that as well as desirable on the score of economy does not call it fine or great. "Get thee labor and are heavy laden, and I will give and cleanliness, of solidifying the petroleum out of thy country, and from thy kindred, you rest"; "In the last day, that great day used as fuel. According to the report made and come into the land which I shall show of the feast, Jesus stood and cried, saying, by Dr. Kauffmann, who has had the princithee."

he went," and so Abraham became the Father of water and still they thirst-" if any sults consists simply in heating the oil and of the Faithful, simply because in that rude man thirst let him come unto me, and afterward adding from 1 to 3 per cent of time, seeing the promises afar off and walking drink." May we all go? "Ho, every one soap. The latter dissolves in the oil, and by them, he had faith to give up all for his | that thirsteth, come !" Who says so? | the liquid on cooling forms a mass having Lord.

not be left to the accidents of our condition, Joseph Parker, D. D. to our altering or shifting relations or circumstances, to chance acquaintanceships and irregular applications. Christ, for whom every sacrifice is to be gladly and heartily made, in whom all humanity is contained, is represented to us in every needy or suffering brother we meet.—Chautauquan.

DO YOU WANT TO SEE CHBIST?

There are men who say they would but they cannot find their way through the rabbis, or through the philosophers, or through the logicians, or through the ecclesiastics, and there they are. Shame on them ! they are not earnest; they would not allow a friend to escape in that way. They do not want Christ.

Nicodemus found a way. It was a long weary day that. He looked often at the clouds and at the sun to see if he could until he had spoken to this wondrous man. He waited for the night, and the night like a veiled friend came and took him to the Savlour, and they sat up all night, and that night the heavens trembled with stars, there was hardly room in all the firmanent for the stars that wanted to glitter out their infinite secret upon the heart of this inquiring there !

Zaccheus found a way. He said, I am short, I cannot reach over the shoulders of these men, but I will climb up yonder sycaand curable cases of mental derangement, diseases of the nervous system generally, His experience during many years has conbraced within the above-named classes can be treated much more successfully in an institution of this kind, under the constant supervision of the physician and with the aid of means not otherwise at command, than when the patients are seen by their medical advisers at intervals of several hours or days. –Science.

SOLIDIFYING PETROLEUM FUEL -- Experiments are still being made under the direc-If any man thirst "-Lord, we all thirst, our pal charge of these experiments, a success-And he "went out, not knowing whither hearts thirst, our souls have drunk rivers ful method of accomplishing the desired re-The Spirit, the bride, and the giver of the appearance of cement and the hardness The occasions for this self sacrifice must | the water, the first and the last.-Rev. | of compact tallow. The product is hard to light, burns slowly and without smoke, but develops much heat, and leaves about 2 per

THE SECRET OF A TRUE LIFE.

He who has not formed the habit of seeing God in all the situations. modifications. and events of life, is evidently shut out most of lately, and proposed to him a scheme which, the time from any special communion with if carried to completion, will afford an alhim. His thoughts are occupied with other things, and nothing reminds him of his Maker. In short, so far as the great purpose of his existence goes, most of his time is wasted. He is like a sailing vessel trying to cross the ocean in the face of almost constant. head-winds and calms. His progress is slow at best, and sometimes ceases altogether; many days, and perhaps weeks, go by in which nothing is done.

How different with the man who can neither walk abroad nor sit at home without beholding abundant tokens of his Father's steal forth. He was determined not to rest presence and power-without seeing God manifest in earth and sky, in cloud and flower, in river and plain, as well as all which occurs through animate agents, whether they be brutes or men ! He is like the strong steamer which loses little time for storm or calm, but speeds steadily on her son, who expects to perfect it at his leisure. way across the deep. He is like a sagacious

master in Israel. Never did a night so starry | to gold, and with whom nothing can come bend over the earth. Oh, to have been amiss or go to waste. - Christian World.

In the second division of the Railway Mail Service, including New York, Pennsylvania, more tree. He never would have been chief etc., there was, in 1887, an increase of errors among the publicans and rich if he had been in handling letters and packages on the mail in nature is an important one. We find afraid of climbing a tree; that explains the cars of 22,025 over those of 1884; and for the them everywhere; every species of plant has

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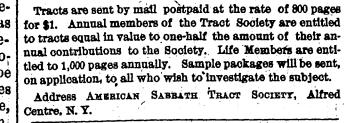
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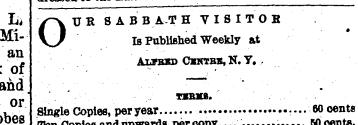
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cent of a hard, black residuum.-New York Sun. PHOTOGRAPHY AND THE PHONOGRAPH ---

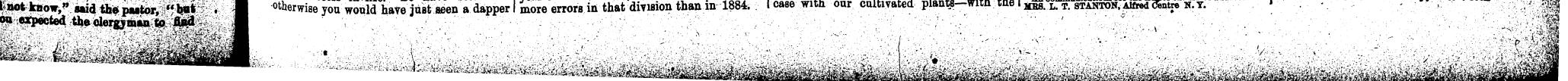
and the facial expression of, for instance, Mr. Blaine in the act of making a speech. This is done, he says, by taking some sixty or seventy instantaneous photographs of each

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scheme met with the approval of Mr. Edi--Exchange.

THE MISSION OF MICROBES.-E. L. Trouessart, in his admirable work on "Microbes, Ferments, and Molds," presents an interesting summary of the varied work of the minute organisms that so widely and irresistibly affect mankind for "better or for worse." "The part played by microbes our cultivated plants-with the

Mr, Edison says that Prof. Muybridge, the instantaneous photographer, visited him most endless field of instruction and amusement. The photographer says that he has been conducting a series of experiments recently, and has almost perfected a photographic appliance by which he will be enabled to accurately reproduce the gestures



THE SABBATH RECORDER. JULY 26 1888.



18

July 7. The Golden Calf. Ex. 82: 15-26. July 14. God's Presence Promised. Ex. 88: 12-23. July 21. Free Gifts for the Tabernacle. Ex. 35: 20-29. July 28. The Tabernacle. Ex. 40: 1-16. Aug. 4. The Burnt Offcring. Lev. 1: 1-9. Aug. 11. The Day of Atonement. Lev. 16: 1-16. Aug. 18. The l'east of Tabernacles. Lev. 23: 88-44. Aug. 25. The Pillar of Cloud and of Fire. Num. 9: 15-23. Sept. 1. The Spies Sent into Canasa. Num. 13: 17-33. Sept. 8. The Unbelief of the People. Num. 14: 1-10. Sept. 15. The Smitten Rock. Num. 20: 1-13. Sept. 22. Death and Burial of Moses. Deut. 34: 1-12. Sept. 29. Review Service.

LESSON VI.-THE BURNT OFFERING.

FROM THE HELPING HAND.

For Sabbath-day, August 4, 1888.

SCRIPTURE LESSON .-- Lev. 1: 1-9.

1. And the Lord called unto Moses, and spake unto him out of the tabernacle of the congregation, saying, 2. Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the Lord, ye shall bring your offering of the cattle, even of the herd and of the flock.

3. If his offering de a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congre

gation before the Lord. 4. And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement

for him. 5. And he shall kill the bullock before the Lord; and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation. 6. And ne shall flay the burnt offering, and cut it into his

7. And the sons of Aaron the priest shall put fire upon the

altar, and lay the wood in order upon the fre: 8. And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that isonthe fire field, N. J., July 12, 1888, by Rev. L. E. Livermore, which is upon the altar. 9. But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, to be a burnt sacri-fice, an offering made by fire, of a sweet savour unto the Lord. Mr. CHARLES H. SOPER and Miss ANN MARIA F. RANDOLPH, both of South Plainfield.

GOLDEN TEXT.-The Lord hath laid upon fim the iniquity of us all. Isaiah 58:6.

PLACE. -Spoken from the tabernacle of the congregation, in the desert in front of Sinai. TIME.—The second year after leaving Egygt. B C. 1490.

PERSONS.-The Lord, Moses, Aaron and his sons, children of Israel.

OUTLINE.

I. The authority. v. 1, 2. II. The kind of beast. v. 3. III. The manner of offering. v. 4-6.

IV. The persons. v. 7, 8. V. The object of the sacrifice. v. 9.

bring the blood." Here begins the priestly work of ters in a way that residents of New York who have catching the blood in basins and sprinkling it, not watched recent squabbles among the school authoriupon the top, but the sides of the altar. The manties will thoroughly appreciate. The hard times ner ot sprinkling was not with the hand, nor with American artists endure also furnishes a theme; and hyssop, but dashing it from the basin against the finally Russia comes in for a hopeful word. Mr. corner of the altar, so as to sprinkle two sides at W. D. Howells, in the Study, writes of books and a time. "By the door of the tabernacle." In full early American literature. In the Drawer the first view of the great entrance, where the offerer stood. thing we find is a pleasant skit about "self-centered" v. 6, "He shall flay the burnt offering." Taking people. The other bits are all up to the level of wit off the skin and cutting up into his pieces constitutestablished for the Drawer. The amusing sketches ed the final act of the offerer. v. 7, "The sons of are exceedingly clever; and in this praise the full-Aaron." . Then follow the remaining duties of the page "Social Study," by DuMaurier must share. priests, building the fire and laying the pieces in the His work has been missed for a number or two. natural order for the complete burning. v. 8, "The Harper & Bros., New York. head and fat." The head would not constitute one

"TARIFF AND WAGES."-George W. Elliott, A. of the pieces, and the fat was doubtless the separ-M., Rochester N. Y., has just published in book able fat. In the cutting up into his pieces by the form, through Moulton. Wenborne & Co., Buffalo, person offering, the legs were severed at the knee, N. Y., the very original and interesting dialogue and that below, soiled with dust and dirt, must needs discussion between "PAUL (a young graduate) AND be washed to be clean. v. 9, "And the priest shall burn HIS FATHER," an American farmer which appeared all npon the altar." The word in the Hebrew is not serially three years ago in The American Rural the common word for burning, but a particular Home, and attracted wide attention. The father is a one used for the burning of the sacred lamps and thoroughly well posted man of affairs, who is theothe altar of incense, and indicates that the object of retically a free-trader, but practically, as an Amerithe burnt offering is not simply the consuming of can, a strong defender of a judicious tariff. He the entire sacrifice, but to cause its essence to ascend thus treats both sides very fairly and gives each in as incense before God. "A sweet savour." Not the dialogue a chance to be heard. He discusses gen the idea of sweet as made known to the sense of eral principles and under his theory that selfishness taste, but as Dr. Van Dyke, of Beyrout, Syria, always translated it, a saveur of rest, or satisfaction,

must be the secret of success of international commercial policy, and self-sacrifice the secret of success in national commercial policy, he makes out a strong defense of simple protection. In the matter of wages, he holds, that wages begins and ends with production, and hence, if judicious protection stimulates production, he holds then a judicious tar iff maintains the source of wages. This book makes men and boys think. It unfolds the dark mysteries of the tariff simply, and should have a wide reading. In cloth, 50 cts.; in paper 25 cts.; prepaid by Moulton, Wenborne & Co., Buffalo, N. Y.

A NEW ILLUSTRATED COMMENTARY ON ST. PAUL'S EPISTLE TO THE ROMANS .- Rev. Lyman Abbott, D. D., Mr. Beecher's successor in the Plymouth pulpit, editor of the Christian Union, formerly literary editor of Harper's Monthly, and author of various books, among them a 'life of Christ and a dictionary of religious knowlege, is writing a commentary upon the New Testament for Christian workers. He has completed Matthew, Mark and Luke, John and the Acts in four volumes. He has now finished the Romans, which will be issued in a few days from the press of A. S. Barnes & Co. It is a small octave volume of 240 pages, on excel lent paper and with a number of fine illustrations made for the book. The commentary will contain a crititical review of the life and work of Paul. The text is from both old and new versions. Subscrib ers to the early household editions of preceding volumes can obtain this volume at the book stores, or by addressing the publishers, A. S. Barnes & Co., New York.

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

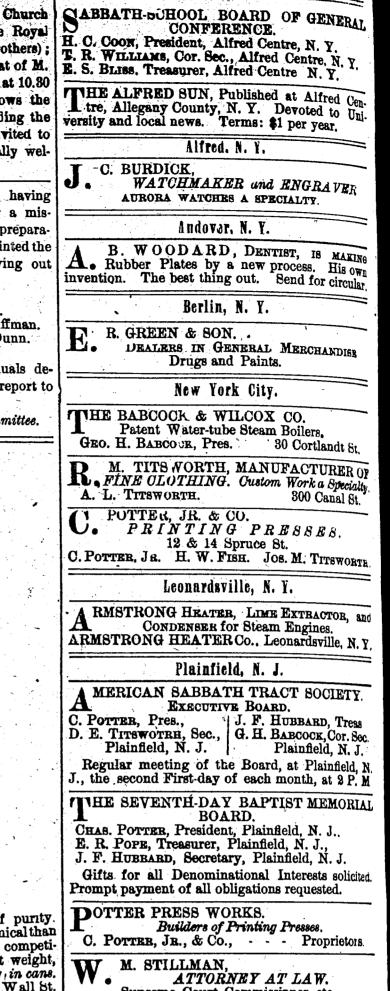
THE WOMAN'S EXECUTIVE BOARD having decided to undertake the work of providing a missionary outfit for Bro. Randolph's family preparatory to their departure for China, have appointed the following committee to arrange for carrying out their plans:

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

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

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





fice at Alfred Centre, N. Y CONTENT "When We Remembered Zion."-P Christianity and Infidelity Contrast The Climate of Siberla...... Burning Words..... Prayer..... Mankind in the Tropics..... MISSIONS. Glorious Coming Years .-- Poetry From Alex: McLearn..... From Mrs Perie R. Burdick..... From J. W. Morton. From D. N. Newton. From C. W. Threlkeld..... WOMAN'S WORK. By Their Fruits Ye Sha'l Know T SABBATH REFORM. Sabbath-keeping in Japan..... The Sabbath Question..... EDUCATION. The Higher Education a Public Dut obert College..... TEMPERANCE. The Home vs. The Saloon...... An Interesting and Scientific Fact Items..... EDITOBIALS. Paragraphs..... Heart-Choices..... COMMUNICATIONS. Glimpses of Europe.-No. 36..... A Statement and Question. Mrs. Emily Place Gardiner..... HOME NEWS. Independence, N. Y..... CONDENSED NEWS..... SERMONS AND ESSAYS. Need of Unity in Our Work and M MISCELLANY. A Prayer of Faith.—Poetry..... The Light of Truth...... When Should Children Join the Cl I Look to Thee.—Poetry...... The Use of Illustrations..... The Summer Sabbath —Poetry... Precautions in Bathing..... The Chairs of Great Men...... Four-footed Pensioner vays in China POPULAR SOLENCE CATALOGUE OF PUBLICATIO THE SARBATH-SCHOOL MARRIAGES AND DEATUS BOOKS AND MAGAZINES.

SPROIAL NOTIOES

BUSINESS DIRECTORT

Written for the SAME

BY MRS. M. E. H.

"WHEN WE REMEM

Over the sands, in the hot

We saw the rivers of Baby

Cool and sweet from the M

Where the splendid rays of

Tangled about the forest st

Filling the waves with their

Over the sands, in a slow d

Babbled the waves in their

Cool, with the willows ben

Dim in the shadows green

Where we sat down in the

Laving the dust from our

They brought our harps, a Judah's mystic and holy h

Bade us gather about and

Songs of triumph to Israel

As when the ark in our pr

And we were blessed by th

Strangers, we wept in a st

The waters crept o'er the

Moaning along toward the We hung our harps on the

Our lips were dumb, but

Leapt to our eyes and ana

Sing to the captor for his

Songs too sweet for the ve

Sing to the stranger's mod

Songs of our living souls

O, Zion! how can thy chi

And sing thy songs in a s

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BY REV. B. W.

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PUBLISERD BY THE AMERI

VOL. XLIV.-NO. 31.

The Sabbath

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The book of Leviticus follows immediately after the setting up of the tabernacle, and the incoming cloud of the divine presence. It contains the laws and ordinances showing how God's people can approach into his presence and find acceptances. The great thought of the book is holiness, without which no man can see the Lord. In the first sixteen chapters it is shown that holiness can be attained only by the cleansing of the tlood. In the remaining fifteen chapters it is shown that holiness can be tion in the SABBATH RECORDER mantained only through obedience and faith in the blood. This way of approach to God is further shown in the subdivision of the book: 1, by the law of sacrifices (chap. 1-7); 2; by a holy priesthood (8-10); 3, by the laws of purity (11-15); 4, by the great attonement (16). And the maintenance of holiness is only possible: 1, by holiness of the people (chap. 3, by holy times and seasons (28-25); 4, by promises and threats and vows (26,27). Our lesson to-day is the opening of the first section, and shows how God's people may approach into his presence by the sacrifices of the burnt offering.

EXPLANATORY NOTES.

V. 1. "Lord." Jehovah is the name used through Leviticus and Numbers as the personal name of the God of Isrsel., "Out of the tabernacle." Both Leviticus and Numbers open with the same statement that all these words were spoken from the newly erected tabernacle. "Of the congregation." Not from the burning bush, nor from the top of Sinai, but from his own dwelling-place in the midst of his people. . v. 2, "Speak to the children of Israel." Moses' authority for all the laws and ordi nances, "If any man of you bring an offering unto the Lord." Though Jehovah designed to dwell periodical literature). Every number will contain a among them, yet because of sin, no one could approach into his presence, except with the blood "An offering of the cattle." Domestic animals; such as they possessed. "Herd" and "flock." Large and small cattle, or first bullocks, second sheep and goats. Of all clean animals only five were commanded to be offered, cattle, sheep, goats. turtle doves, and pigeons, and the last two were a merciful provision for the poor. v. 8, "Burnt sac rifice." The symbol of entire surrender and com plete dedication to God. "Without blemish." God requires the first, the best and the spotless. " It was the Jewish custom to appoint a priest as a special inspector of victims, to whose scrutiny every animal must be subjected before being offered."-Lange. "Of his own voluntary will." Sacrifices must be individual and freely offered; and yet a deeper meaning is conveyed in the original. He must offer exactly according to God's command, so that he | The number for August is as fresh and vigorous as (the offerer) may be acceptable. "At the door of the tabernacle." The great entrance of the outer | contributors are represented in its pages with here court. v. 4. He shall put his hand upon the head and there a new name. From an artistic point of of the burnt offering." This was a solemn act of view, there is no chance for fault finding. Abbey, dedication of property, and of the life of the animal | Parsons, and Thulstrup furnish some of their best as a substitute for his own. It was a distinctive act | work. In fiction many strong chapters are offered. of faith, and because of this faith in the sacrifice as while the supply of solid reading is in no way a means of atonement, it was acceptable to God. v. | diminished. The frontispiece is a haymaking scene 5, " He shall kill the bullock before the Lord." This by Abbey, drawn to illustrate the old rhyme about was but carrying into effect the previous dedication | "The Leather Bottel." The Easy Chair, always alive of faith. "And the priests, Aaron's sons, shall to topics of the day, discourses upon anonymous le

her goodness, and that we appr labors with us; and that while we mourn the loss, we desire to bow in humble submission to the will of God. 2. That we are admonished of the brevity of hu-

man life and the certainty of death. 3. That we will try to imitate her in getting sun-

in which all the divine attributes of justice, love

and mercy blended. And this was the object of

the burnt offering, not simply of perfect dedication,

but dedication according to God's perfect way, that

MABRIED.

Dy Rev. D. E. Maxson, at his residence, Alfred Centre, N. Y., assisted by Pres. J. Allen, July 19,

1888, DOLLIE IRENE MAXSON and Prof. CHARLES

At the home of the bride's parents, in South Plain-

DIED.

In Walworth, Wis., June 25, 1888, CHARLOTTE

HAZEL, daughter of George D. and Adelia M. Pierce,

aged 4 years, 1 month, and 13 days. 'I he light of the home, the joy of the household; but gone to the

BESOLUTIONS.

ly adopted by the Church at Shingle House,

WHEBEAS: death has entered our society and re-

Resolved, 1. That as a church and society we

moved our esteemed and earnest Christian sister.

Pa., Sabbath-day, July 14, 1888 :

ELIZA J. BRIGHTMAN; therefore,

The following resolutions were unanimous-

S. H. B.

God might be well pleased.

M. Post, of Alfred University.

bright " home above.'

shine out of darkness, joy out of sadness, hope in affliction, in resting on the promises of God, and in beholding the beauties of his handiwork.

4. That we sympathize with the bereaved father and mother and sisters in their affliction; also, the Church of Little Genesee in their loss of so worthy a

5. That a copy of these resolutions be given to the bereaved family, and that we ask their publica-

C. R. VOOLHEES,). Com. EDGAR WELLS, C. M. WARNER.

Books and Magazines.

THE American Antequarian for July has the following table of contents: "Myths and Legends of 17-20); 2, by holiness of priests and offering (21, 22); the Catloltq of Vancouver Island," by Dr. Franz Boas; "Epitome of Prehistoric Archæology in Western Europe," by Thos. Wilson (fifth paper); "The Pyramid in America" (illustrated), by Stephen D. Peet "Is Monotheism a Primitive Faith?" by E. A. Allen; "New York Earthworks," by W. M. Beauchamp; "Ruins of Ancient Cities in Mexico." "Linguistic and Ethnographlic Notes," by Alfred Gatschet, etc., etc. Address S. D. Peet, Mendon, Ill. Price, \$4 00 per annum.

THE August number of the Forum will complete the fifth volume; and during the two years and a half covered by these volumes both sides of every subject of great public concern have been treated in its pages by leaders of opinion. The list of contributors contains the names of more than 250 of the foremost writers in America, Englard and France. Beginning with the sixth volume, a new feature will be added to the Forum (which is also new in our signed article of literary criticism, reviewing the most important recent books in the several great departments of thought, and every writer will be a recognized authority in his department. The August number will contain the second of a number of ford. articles by Edward Atkinson on "Problems of Wages and Production." The same number will contain a notable comparison of the Goverments of Great Britian and the United States, to the advantage of the latter, by a new writer for the reviews. Judge James M. Love of the United States District Court of the Southern District of Iowa. Judge Love is the oldest United States Judge in service, with one exception, having been on the bench for thirty-two years. The Forum Publishing Co., 253. Fifth Ave., New York.

THE temperature of the dog days has had no de pressing effect on the conductor of Harper's Magazine. May or early June. Most of the staff of well-known BEQUESTS TO TBACT 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 defait in the instrument by which the gift is intended to be made. It is necessary for this purpose that both the Society and the property, if other than cash, shall be accurately described. A will made in the state of New York less than sixty days before the death of the testator is void as to societies formed under New York laws For the convenience of any who may desire a form for this purpose, the following is suggested :

FORM OF BEQUEST.

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

SPECIAL NOTICES.

THE quarterly meeting of the Otselic, Linck laen, Cuyler, DeRuyter and Scott Churches will be held with the DeRuyter Church July 27th 29th. A general invitation is extended to all the brethren and sisters of these churches, and to all Sabbath-keep ers within reach, to unite together before God for an outpouring of his Spirit upon us. L. R. S.

THE next quarterly meeting of the Rhode Island and Connecticut Churches will be held with the First Westerly Church, August 18 and 19, 1888. The following programme is prepared for that occasion:

1. Sabbath morning, Aug. 18th, at 10.30, sermon by A. E. Main.

2. Session of the Sabbath school following the sermon. conducted by Wm. F. Saunders, superintendent of First Westerly Sabbath school.

3. Evening after the Sabbath, at 8 o'clock, ser mon by A. McLearn. 4. First day, 10.30 A. M., sermon by O. U. Whit

5. First-day 8 P. M., sermon by I. L. Cottrell.

E. A. WITTER, Secretary.

THE Sabbath-school Board have sent to al the Sabbath-schools that they have knowledge of blanks to be filled out and returned immediately, as Conference comes one month earlier than usual this year. We would like a complete report of every school in the denomination, but we cannot have it unless superintendents and pastors do their part. If any school has been overlooked, let us know at once.

H. C. COON, Pres. S. S. Board.

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

PLEDGE CARDS and printed envelopes for all who will use them in making systematic contribu-WM. C. WHITFORD, Corresponding Secretary, Miltions to either the Tract Society or Missionary So ciety, or both, will be furnished, free of charge, on W. C. TITEWORTH, Recording Secretary, Alfred application to the SABBATH RECORDER, Alfred Cen-NV

and dispatch. ADDENS. All communications, whether on business or for publication, should be addressed to "THE SABBATH RECORDER



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