There is also a peace of self-flattery with

which many quiet and deceive themselves.

They do not deny the Scriptures, or any

of their doctrines. They respect and sup-

port the gospel, and would be very unhappy

if they did not. They have a high regard

for virtue, and practice it with great conscientiousness. They would not do a mean

thing, and think much of their honor

and integrity. They make no pretensions

to religion, never attend at its most solemn

ordinances; are not willing to be reckoned

with religious people, and are quite easy in

many worldly compliances. But are they

not good, charitable and respectable? Are

they not a great deal better than many re-

ligious professors? Is not the church full of

people much worse than themselves? And

if such will be saved, why shall not they be?

Thus they reason, and so console their con-

sciences and build up their confidence, and

quiet their fears. They do not for a mo-

ment suppose that it is possible for a just

and bless them, if he can favor and bless any

one. If they have faults in one direction,

of God which alone can avail for any one.

And even in the church itself there are

some who are comforting themselves with a

deceptive peace. There are formal Chris-

tians, persons who have joined the church,

attend its services, unite in its prayers, read

the Bible, and go through all the ceremonies

of religion; and build their confidence on

nothing better than that they have attended

with punctuality to these outward observ-

ances. So also, are there those who rest

entirely upon feelings and emotions. They

compunctions for sin, and remember the

have had such and such convictions and

very moment when they felt that God par-

doned them. They have had blessed seasons

of devotion, of happiness in worship, and

experiences of the love of Christ; and in

remembrance of these things they assure

themselves that is all right, though their

lives be faulty, their tongues full of mischief,

their debts wilfully unpaid, and their be-

havior in the world anything else than

should be expected from an honest and faith-

ful child of God. They put an empty emo-

tionalism in the place of a practical right-

eousness, and hope for heaven because they

have felt good, rather than because they trust

in the Saviour, and have evidence that they

are his, derived from an humble and earnest

conforming of their lives to the gospel.

But neither ceremonialism nor sensational-

peace. Ceremonies are to be observed, and

Now, besides all the false peace that is in

the world, there is still a genuine and true

peace, the stay and comfort of the soul, and

this is one of the chief blessings of Chris-

Hence their successors and their converts

went through the world "preaching peace

comes through him; and which believers

There can be no true peace while God is

itself in right character and life.

necessity dissipate forever all the quietude tianity. It is a peace which has its center

of mere stupor, and all the peace arising and source in Jesus Christ. "My peace I

from ignorance and inattention. It is no give anto you," "In me ye shall have

real peace. It is only the fog that covers peace," are his promises. This peace origi-

and hides the truth for a time, which must | nates in Uhrist, and in Christ alone is it to

soon lift and leave the man more surprised be found. Hence the first apostles an-

and more helpless in the unsuspected emer- nounced him as the "Prince of Peace."

have in him.

against all peradventure.

false.

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

TRBMS-88 A TRAB, IN ADVANCE

VOL. XLIV.-NO. 32.

ALFRED CENTRE, N. Y., FIFTH-DAY, AUGUST 9, 1888.

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THE PEACE OF GOD.

blessings, is not the home of peace. There

is that in earth and air and sea, in so-

ciety and in human hearts, which disturbs

and disquiets. Though there is a perpetual

effort for repose, neither do elements of

matter or minds of men attain it here. The

portion of the saints of God as promised by

the Saviour, is tribulation. It is in our

flesh and bones and blood. It comes to us

with every new experience, in some form or

other, and the life even of the soul is chafed

and fretted by it. Hence to all the race of

man no sweeter thing can be spoken, no

more precious boon given than that which

is included in the promise and gift of Peace.

It is the best of benedictions, the choicest of

But in proportion to the desirableness of

this gift, is the danger of seeking it where

it cannot be found, and asking it from those

who cannot grant it. The mistakes of men

in this respect are a fruitful source of un-

happiness. They plan or decide for this or

the other course of life or work or thought.

and say to themselves, "Peace and Safety,"

and before they know it they are in the

midst of troubles and necessities of which

they never dreamed. And this miscalcula-

tion and mistake which enters into all hu-

man affairs, is especially dangerous and un-

There is a peace of spiritual ignorance, in

which many unconsciously rest, which can

only betray and disappoint. As long as

men do not know or think of their real situ-

ation—of the God over them, of the law

binding them, and the destiny before them

-they have no special fears, and feel no

disquiet or alarm. A man's house may be

in flames, but it does not disturb him while

he is wrapped in slumber. But such

placidity is the preparation for all the more

sudden and bewildering confusion when the

real facts are brought to view. The first

flash from the throne of judgment must of

fortunate in the concerns of the soul.

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e office is furnished with a supply of jobbing material more will be added as the business may demand. It work in that line can be executed with master

Could be addressed to "THE SARBASE EMCHEDIS

There is also a wide-spread peace of unbelief, alike deceptive and evanescent. by Jesus Christ." And hence the confes-Persons create for themselves a god, and a sion of all the saints is, "He is our peace." state of things here and hereafter very dif- Coming forth in the triumphs of resurrecferent from the teachings of Scripture. They think that they know better than

gencies disclosed.

Moses and the prophets, or than Christ and | any true peace for sinful men but that which his apostles. The inspiration and sacredness of the Bible they regard us exaggerated, and have no hesitation in leaving out here and there, or modifying and explaining our enemy, but it is only through Christ away whatever does not agree with their that he is reconciled to us and we to him. opinions. They only are the true prophets. There can be no true peace while sin remains and all others are dreamers. Of sin, judg- uncanceled and unforgiven; but apart from ment, the danger to the wicked, of hell, or the blood and mediation of Jesus there is

the pleasure of following these according to pleasure of God, and what may be hoped their own tastes is their happiness and their from him; but such light and assurance is come otherwise than through logic and rea- horses are generally better fed and in better. heaven. They will hear of nothing beyond, found only in Jesus and the revelation which son. We say that "truth crushed to earth condition than the over driven animals at and so consider themselves secure and happy he has made to us of the Father. There shall rise again." How do we know this, the post stations, it is often advantageous It is not possible that such peace should and judgment holds the soul in bondage; es in which the truth, though strongly op- approach a village, will almost always turn last long, or be solid even while it does last. but it is only through Christ that he who posed, was finally successful? But some around and inquire whether he shall take It is against truth, and whatever is against hath the power of death has been van- other man will show cases in which the right you to the government post station or to truth must ever cause uneasiness and utterly quished, and that a secure foundation has was not triumphant and his list may be long- the house of a "friend." Traveling with forsake him who trusts in it at last. It may been laid for confidence against the day of er than ours. We do not claim that we have "drushki," or "friends," costs no more stay while men are gay and prosperous, but retribution. Neither can there be any true gone over the whole ground, and so arrived at than traveling by post, and it enables one to in their more sober and spiritual hours, and peace without a satisfactory explanation of mathematical demonstration of the correct- see much more of the domestic life of the when adversity, weakness and death come the troubles of the world which so constant- ness of this view. We should not ask any man | Siberian peasants than one could see by

on, the trampled instincts of the soul will ly assail us, but it is only in the power and assert themselves, and sad and painful mis- gracious government of the Lord Jesus Our belief that the right shall triumph is a lar post stations. givings steal in upon the spirit, prophetic | Christ that we have any assurance of ultiof the awful consternation and dismay which mate good and blessing as the outcome of it comes from an immediate perception of must eventually come upon all who delude our sufferings here. From Christ therefore the great facts of the universe. themselves into a peace so inadequate and and in Christ is all true peace.—Augustus, in the New York Observer.

#### AN ITALIAN NEWSPAPER PUBLISHING THE BIBLE

A Venice correspondent of the Scotsman writes as follows:

I hasten to send the most significant advertisement that I have ever seen in an Italian newspaper. It announces a fact of the greatest moment, and one that cannot fail to interest Christendom. It occurs in the Secolo, which is a daily newspaper published in Milan. This is a paper not in any way religious, nor is it considered, I am sorry to say, very loval; on the contrary, it is rather anti-clerical and socialistic. But its tone is always liberal and moral. It is largely identified with the peace party. It is philanthropic in its aims and scope. It is perhaps the most widely-circulated and largely read paper in Italy. The advertisement, or rather paragraph, I translate entirely, and allow it to speak for itself. It appears under the head of "Art and Literature:"

and merciful God to do otherwise than favor "The New Edition of the Bible—There is a book that contains the poetry and science of humanity. It is the Bible, to which no they can find virtues and amiable qualities work in any literature can be compared. in another to balance them. They can The Iliad was for Greece, in certain epochs easily see how they might be much worse ditions for that country; but the Bible con- central Asia, the whole empire is one vast than they are, and consider they have at This world, beautiful and full of joys and least never sinned grossly. Thus flattering tains the history of thought of all ages. themselves, they establish their own right-Believers and disbelievers read it and studied eousness, while rejecting the righteousness

it. It was the book that Newton read the oftenest. Cromwell when he went into the battle hung it on the pommel of his saddle. Voltaire even had it always upon his desk. It is a book necessary to the culture of all classes, and ought to be found in every house. Elegant editions, illustrated with wood-cuts and explained by notes, are costly. Edward Sonzogo (editor of the Secolo) has begun to publish for the time an edition which unites richness and cheapness. The work is divided into 210 parts of 8 pages not only from our own Western "pony exeach, and there will be 900 illustrations of press," but from the horse expresses of most fine wood-cuts. It is sold at a half penny a number, and the whole work can be subscribèd for 10 francs (eight shillings). In the first two numbers there are fourteen illustrations, which consist of copies of pictures, representations of Biblical scenes, drawings and ancient monuments, and of animals, plants, and flowers. Very capable minds have presided over the choice of these illustrations. The text and the notes are those of Martini, and the correctness of the letterpress enhances the value of the work. This artistic, useful, and popular edition the first of the kind in Italy—is destined to be an extraordinary success, worthy of its miraculous cheapness."

## NOT BY REASON BUT BY FAITH.

ism in religion, can give true and abiding Perhaps few would think of the brilliant agnostic, Professor Felix Adler, as teaching any of the elements of evangelical religion, the heart must be enlisted; but neither the formalities of the one, nor the emotions of but in the following he sets forth one of the foundation principles of New Testament the other, are worth anything without an earnest and practical faith which shows Christianity. He says:

[We need] a moral optimism, a belief that the universe is making for righteousness, that there is a good tendency in things. . . . When we look abroad over life, when we see how cruel fate often is; how nat ure, in the shape of floods, conflagrations and disease, strikes into our wisest plans, and wrests from us the most cherished objects of our affections; when we see in society around us, vice often exalted to the place of honor, and virtue trodden under foot, then we need to rise in spirit above the present pain to a fu-ture good, above the present wrong to a future right, above the present incompleteness to a future perfec tion. Then we need to feel that at the deep central heart of the world there abides an eternal purpose.

In other words, man needs to believe in God. He needs a conviction that all things are created and ruled by infinite love, wisdom and power. The soul cannot dwell in athetion, his great salutation to his disciples of the heavenly Father. But let us follow was, "Peace be unto you." Nor is there the eloquent lecturer:

But how shall we obtain this conviction that there is a good tendency in things? . . . We cannot logically demonstrate it. It is in vain we go to science for help. All science seizes only a fragment of the whole. It can never hope to prove the certainty of the triumph of the good. There is only one way to obtain this conviction. It is not possible to enter into the nature of the good by standing aloof from it—by merely speculating on it. Act the good and then you will believe in it.

themselves, is their law and their gospel; There can be no true peace while the soul is impulses and dictates are their god, and left in uncertainty respecting the will also a second respectively.

can be no true peace while the fear of death, how can we prove it? Shall we cite instanc- to employ them; and your driver, as you to work out for us such a demonstration. stopping and changing horses only at regubelief which stands independent of proof;

> Logic walks upon the earth, but the wing of faith mounts into the upper air, whither the reason cannot ascend. Reason is but the blind man's cane which feels before him only one step after another, but the eye of faith sees what is far beyond the reach of logical faculty. Faith is not opposed to reason, but is another and a higher method of discovering truth. The existence of God and other great religious verities which cannot be discovered by reason are already apprehended by faith. In the higher realms of heaven?—because he was so good? I think religious truth it is not by sight, that is by not. He says himself, "Not by works of reason and logic, but by faith that we walk. righteousness which we have done, but acat the Christian doctrine of faith, as distinguished from reason, when we find that doctrine set forth by one like Prof. Adler, who stands foremost in their ranks.—Christian Inquirer.

#### STAGING IM BUSSIA.

From George Kennan's contribution to the July Century we quote the following: The Imperial Russian Post is now perhaps the most extensive and perfectly organized horse-express service in the world. From the southern end of the peninsula of Kamtchatka to the most remote village in Finland, from the frozen wind-swept shores of the code of the religious and political tra. | the Artic Ocean to the hot, sandy deserts of net work of post routes. You may pack a padorozhnaya from the postal department, and start for Petropavlovsk, Kamtchatka, enormous distance there will be horses, reindeer, or doge ready and waiting to carry you on, night and day, to your destination. It must, however, be borne in mind that the Russian post route is a very different thing from the old English post route, and that the Russian horse express differs widely, other countries. The characteristic feature of the west European and American systems is the stage-coach or diligence, which leaves certain places at certain stated hours, or, in other words, runs upon a prearranged time schedule. It is precisely this feature which the Russian system does not have. There are, generally speaking, no stagecoach lines in Russia; the vehicles which carry the mails do not carry passengers, and, away from the railroads, there is no such thing as traveling upon a fixed time schedule. You are never obliged, therefore, to wait for a public conveyance which leaves at to your destination in that conveyance, stopping when it stops and starting when it starts, without regard to your own health, comfort, or convenience. On the contrary, you may ride in your own sleigh or carriage, and have it drawn by post horses. You hours, or 24 miles in 175 hours, just as you feel inclined. You may stop when you like, where you like, and for as long a time as you like, and when you are ready to move on, you have only to order out your horses and get into your vehicle. It makes no difference in what part of the empire you may happen to be, nor to what part you may wish to go. Send your padorozhnaya to the nearest post station, and in twenty minutes you will be riding away at the rate of ten miles an hour, with your postal order in your pocket and a hundred relays of fresh horses distributed at intervals along your The established rate of payment for

transportation over the post routes of western Siberia seems to an American absurdly low. It amounts, including the compensation of the driver, to 11 cents per mile for ism; it cries out in its agony for the presence every horse, or 38 cents per mile for the usual "troika;" or team of three. In other words, two persons can travel in their own carriage with a team of 3 horses a distance that awaits you; who can see in every decay of 20 miles for 68 cents, or 34 cents each. I used to feel ashamed sometimes to wake up a driver at a post station, in the middle of a stormy night, compel him to harness three gret, but rather with the satisfaction of one horses and drive us 20 miles over a dark, miry, and perhaps dangerous road, and then offer him for his service the pitiful sum of 68 cents. Trifling and inadequate, however, tance are confided. as such compensation may seem, it is large God reveals and enforces, they have no con peace while we are the slaves of Satan, but will he shall know God. He that is Godly enough to tempt into this field of enterprise converted man has not thought of. He viction and the shall know God. He that is Godly enough to tempt into this field of enterprise converted man has not thought of. He viction, no belief, except to reject them as from this dominion there is no redemption discerns the presence of the divine. We hundreds of peasant farmers who compete thinks, but we know. He thinks life to be foolish fables. Nature, interpreted by except through the work of Jesus Christ. know God, not by logical demostration and with the government post by furnishing a lottery—we know that it is not. Which is the most state of the state of the

Some of our very strongest convictions from one village to another. As these free

#### THE CHRISTIAN'S HOPE.

Why does St. Paul say "I know" so boldly, where the wise men of Greece and Rome tottered about in the dark? If we can discover Paul's secret, I don't know why we may not use Paul's language with all truth. If Paul could look up to heaven and say, "I know I shall dwell there," I do not see why every Christian here cannot do the same. "Oh! Paul was so good—he might, but I couldn't." That's the way our miserable legalism talks. Why did Paul go to And it will hardly do for skeptics to sneer cording to his mercy he saved us." And if his home in heaven was not given him because he was so good, I rather think his expectant knowledge of that home had no such reason either.

Do you want any proof of the existence of a house on which your eyes rest? Your explanation can go no farther than this: "God made the sun to rise and enlighten the world around me, and in that Godgiven light I see the house." Would not a philosopher stultify himself who would deny the facts of your sight and of the house because he could not see it at midnight, and because you could furnish no transferable proof of its existence? Just so all spiritual knowledge in the Christian's heart is the result of the outshining of God's glory in the face of Jesus Christ. In that light we your portmanteau in Nizhni Novgorod, get see pardon, salvation, heaven; and whoever dwells in this light may see these objects all of them—if he simply open his eyes to seven thousand miles away, with the full see. If he open his eyes but a little, in a assurance that throughout the whole of that sleepy way, his view will probably be considerably blurred and uncertain; but if he set his heart fully to open his eyes, he will see clearly these wonderful facts of his own position.

We may be ransomed by the blood of Christ and saved, or we may be without God and without hope,—and yet in either case our present condition of life is the

Men very generally have no regard for the great positive and unseen truth. but we will also find that the truths which concern our personal interests with the seen and temporal are also disregarded. Not only are the invitations of a heavenly call slighted, but the warnings of earthly vanity are equally condemned. We'll be neither pulled nor pushed away from the course of our cherished sins. As earthly, our bodies are low and ignoble, but it was not until sin came. There was nothing ignoble in Adam's original body; it was not until he had defiled himself with. sin that he was ashamed of it. Before that, a certain stated hour, and then go through although his body sprang from the earth it had a divine ingredient in it that gave it a heavenly claim.

Our mortal bodies are not only earthly in their character, but also human in their origin; they are not the pure handiwork of God, but have been altered, reconstructed by may travel at the rate of 175 miles in 24 sin. Man's mark of sinful interference is

> To the earthly body of to-day the Christian can contrast the heavenly experiences of to-morrow—the glorious circumstances and conditions of the future life. These are heavenly as opposed to earthly; they are exalted, dignified, angelic-and, moreover, sinless, spotless, pure. The full privilege of sonship to God, which we have received, in promise and partial possession, will then be ours, and we shall go in and out before the Majesty of heaven as princes of the bloodroyal. No sin shall stain the soul thus glorified, and no bodily restraint shall-impede the soaring progress and delighted discoveries of the enfranchised mind. With the body, every degradation in cause and effect will be laid aside, and the heavenlyexaltation will be the ground of the heavenly exultation.

> Happy, happy Christian, who can match every pain and sickness in your mortal body with a joyful glance at the building of God of your earthly palace the uprising of your divine palace; who can thus see your earthly life pass away without one vain sigh of rewho greets the wished-for dawn. It is yours to triumph over trials and temptations. To your hands some of the powers of Omnipo-

There is one fact which, perhaps, the un-

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

E. H. Socwell reports 13 weeks of labor at Andover, N. Y.; 16 sermons; congregations of 40; 6 other meetings; and visits and calls among the people.

Ir any person would like to speak ten minutes at the coming Anniversary of the Missionary Society, upon some subject related to our missionary operations, or to suggest some subject for another to speak upon, they will please address the Corresponding Secretary, Arthur E. Main, Ashaway, R. I.

A CONSIDERABLE sum was promised at Shiloh, N. J., at the last Anniversary, toward re inforcing the China Mission. About one-half of the sum pledged has been received. A prompt payment of the remainder is very desirable, as it is soon to be needed. Funds are to be forwarded to Albert L. Chester, Treas., Westerly, R. I.

## FROM S. D. DAVIS.

It is with pleasure that I write you of my field of work, so kindly given me by our Board, as the agent under God, of distributing the laborers who are publishing to the world his divine plan of salvation through faith and obedience. When the time allotted me last year had been used to the best of my judgment, I felt that there were places that had not been reached that should be occupied. Accordingly, I left my home for Braxton and Webster counties. I found in Braxton three families of Sabbath-keepers living within two miles of each other. They were in a new country among the timber, and had gone there because land was cheap and they could there get homes of their own. Leaving an appointment there to be filled at a given time in the future, I went on to Webster, having previously sent an appointment for some meetings. At this place we have three families of Sabbath-keepers. I found a good congregation to begin with, and we had a series of meetings which resulted in quite a number of conversions. One lady was baptized who had been for months anxiously awaiting an opportunity to enjoy this ordinance. There ought to be a church organized at this place, to be provided with regular preaching, if it were only two or three times a year.

The meeting arranged for in Braxton on this independent mission was held in September, and has been reported to the Board. I only wish to say here that out of it grew the little church of Copen, which now numbers fourteen members, and is sustaining a Sabbath-school and prayer-meeting every Sabbath. This is the first Sabbath interest that has ever been in this country; and although it is now financially very weak, it is destined, with help and the blessing of God, to become a large and influential church. I have been able to visit it only once since its organization on the 12th day

of November, 1887. There is a Sabbath interest at Walton, in be neglected. I conducted a series of meetings at this point in April, 1887, which resulted gloriously; and after baptizing all that were ready at the time, I left an appointment to return. This I did May 1st, when I baptized, and on the 6th of June, 1887, received into fellowship of the Seventh-day Baptist church of Ritchie, three persons. I then turned over the work at that point to the missionary pastor of the Ritchie Church, who visited it once, baptized one who was standchurch. It is the opinion of your missionary that there ought to be a church organized at this point. There are aix bright influential Sabbath-keepers in Gilmore county. and there are many that sympathize with as Scriptural doctrine, and obligatory; and if them; and if they could have the needed all who are convinced would obey, two or help, by the blessing of God, there could be more churches might be organized with more a good interest maintained there. I have than forty members. Thirty five other perdwelt on the work in three counties, Gil- sons have come forward seeking salvation more, Braxton and Webster, that the Board during the meetings or Bro. J. B. Clarke, may see that we now are called upon to oc. at Pantego, Rose Hill Church, Kleburg, cupy seven counties in this state instead of Jim Town, I. T., and Sherman. Bro. blanks by which to report to the Society. four. In Doddridge county also there are Clarke's labor is all the help I have had on Otherwise the Board have given me no intiby the Board, and these are suffering for the of Bro. Shaw in April. The field is white self in their employ. Nevertheless, I have Fork, of Cove Creek, have only had one regu- meetings at each station.

arrangements to go over to the Methodists; members at present; and only six stations ever I have been, have looked on me in some and that was conducted by your missionary | have had any labor. The rest of the field on the 27th, 28th and 29th of April, 1888.

On going to West Union, April 20th, I found in the neighborhood of Rock Run four ladies who were awaiting baptism; but as my meetings were at that 'time published for other points, I could only agree to go at some time in the future. I go there, if the I hope and pray that the Lord will help us. Lord will, next week. There are other points in Doddridge county that should have | series of meetings, but I cannot go for lack more preaching. The churches of Middle of means. The people are very kind here, Island and Green Brier are now provided with a pastor, as is also Lost Creek, in Harri- times are very hard. The friends who would son county.

ter have been Salemville, Pa., Roanoke, quarter to pay my fares to my appointments. Bear Fork, West Union, Walton and Copen. At four of these points I have conducted quarterly meetings; by this we mean business sessions, communion seasons, and preaching three days. In reaching three of these points I have traveled over twohundred miles on horseback in less than present quarter, which will be about forty excepting Salemville, in the time the Board and all I can do. has allotted me in this year.

I regret that the field has not been more thoroughly worked; that so many calls have had to go unheeded; but I have tried to do the best I could under the circumstances.

The little church at Salemville is doing well, everyt hing considered; and if they get their the Lord. little church house paid for, as I hopeit will be soon, they will be much encouraged and strengthened in their influence among their neighbors.

I know that the Board has a large and growing field to occupy; but, in my judgment, this work among those German them brethren is the only hope of saving to the Sabbath, and they should somehow have our help until they become set tled and schooled in our methods of work.

I have done this year some work outside of the field assigned me; and some of the work in West Virginia has not been charged to the Board, as there were other points that seemed to me to need the time. And although I have tried to be busy, I have not, | city that should be looked after. in all my work, been able to meet the demands upon me. In conclusion, I wish to needed, Scriptural, earnest, and with a record my thanks to God and to the Board under him for the privilege of developing in | in every place there is more or less educated some degree and occupying to a limited extent this mission field, which has grown under the work of the Missionary Society | battle for truth. (b) Continued work, inasfrom three churches in two counties to nine churches in six counties in two states. And there are at least three other points of in- overcome the influence produced. terest extending into two other counties in West Virginia, at which there ought to sults in the conversion of some to the Sabbe now, and with the blessing of God upon bath that stand amid the storms. There proper labor bestowed there will be in the are isolated Sabbath-keepers all along that near future, Seventh-day Baptist churches. I am happy to be able to report more money received in this quarter in proportion to the work done than in any previous quarter. though I feel that it is not now what it organic law, its sacred relation to the lawought to be. I hope that the Lord will give wisdom to direct in the work he has given us to do, and continue to bless the work and the workers.

## FROM FRANK M. MAYES.

Housley, Tex., May 21, 1888.

In answer to your letter of inquiry concerning the Central Texas field: I answer with pleasure. This field is about two hun-Gilmore county, W. Va., that ought not to dred and fifty miles square, with no one to do any missionary work excepting myself. In the last three years, two churches have been organized with twenty-two members. In 1884, when Bro. Shaw first visited me, there was not a member of the Seventhday Baptist denomination on this field; now we have two churches with fifteen members, five having moved off, and two fallen away. The need is an earnest, faithful worker for confess the truth of our position could b the salvation of souls and the restoration of induced to act, they would constitute the Sabbath of the Lord, to remain on the grand army. ing for baptism, and received her into the field all the while; one that is able to meet the theory of the abolition of the law, or Campbellism.

any better; the Sabbath is generally admitted interests that are only being provided for this field for two years, except the last visit want of more work. The church on Bear for the harvest, and we now need revival regarded myself in some sort a missionary,

has been uncared for. No one man can do all the work asked for. I have earnest invitations to preach in four other counties, where there has never been a sermon preached by our people. But I am not able to bear the burden alone, so I have not gone. But

I have letters urging me to come and hold but we have had a drouth for two years, and help us are not able. I used the nine dol-The points reached by me this quar- lars that I received from the Board last The time will come when we can get some help from this part of the Lord's vineyard, but at present we can get no help; and I can not bear the burden alone. After June first I shall be forced to stop and go to work at my trade to pay up the expenses of the three weeks; and I hope, if the Lord will, to | dollars. When I get paid up, I will go over make this round of quarterly meetings again, | my field again. This is the best I can do,

I have tried to give you a general account of the field, work, results, needs, and prospects, and now may the Lord of the harvest bless you all, is the prayer of your brother in Christ and fellow-laborer for the salvation of souls and the restoration of the Sabbath of

## FROM C. W. THRELKELD.

CRAB ORCHARD, Ill., June 31, 1888.

In accordance with your request, I make the following notes, or "summary account," of my field of work.

1. The field. In extent, it is over 250 miles long, embracing some rich country, intelligent people, and occupying a more central part of our country at large than any mission field in the denomination. It borders on the majestic Ohio River all the way from Louisville, Ky., to Cairo, Ill.; as I found, in my work at Villa Ridge, that there is some Sabbath interest in the latter

2. The work. (a) Character of work zeal according to knowledge, inasmuch as opposition to meet, that when overcome by truth forms an efficient allied force in the much as the enemy, on the departure of the missionary, will seek with vigorous effort to

3. Results. The work done always rewill not give way.

4. Needs. How momentous this question. When I can comprehend the full meaning of the requirements of fundamental and giver, and through obedience, the relation between the obedient and the obeyed, and then realize the infinite loss to the disobedient, then may I begin to tell our needs So I will say that it is simply impossible for one man to reach this vast field and fill the demands made upon us in our Sabbathreform work. If I were in the interest of the First-day cause, I could succeed ten to one because of the co-operations of others and their efforts to sustain the work on my departure to other fields. Our needs are workers and work continued.

5. Prospects, etc. By compliance with the above suggestions, the prospects are a wonderful ingathering of precious, golden sheaves of grain into the garners of eternal truth, suitably fitted for the "many mansions in the Father's house." For, if all in the bounds of my work who plainly

Dear brethren of the Board, I do so hope and pray for the opportunity of seeing you face to face in the next General Conference, The prospect at present could hardly be and talking upon this great question, and so having a better understanding.

## FROM H. E. BABCOCK.

The Board passed a resolution to aid the the society in Scott Co., Kan., to the amount of fifty dollars whenever a church should be organized there, and Bro. Main sent me mation that they wished me to consider my-M. E. Martin, who, they found, had made on the Central Texas field, with seventeen port in 1883; and I think the people, where. Prison and Jail Work, Distribution of Lit- Plainfield, N. J., July 25, 1888.

such light too. I made two trips to this society before locating here, each time doing some missionary work.

I commenced work here, regularly, the first week in October, 1887. About Thanksgiving I was taken sick, and for about two months was unable to do anything. Since my recovery I have been regularly engaged in the work. April 21st we commenced the organization of our church by adopting a constitution, covenant and articles of faith, which organization was completed May 13 1888, by the election of officers. Our post office being Friend, we adopted that as the name of our church. The church formally called me to serve as pastor. .

Although an effort was made to organize colony to settle in this county, that effort resulted in a few families only coming here in a sort of haphazard way. But we are here, and evidently more will come in the near future. We have organized a church; an experiment, but we hope it will prove a success. The only question that seems to raise a doubt is that of the favorable distribution of the rainfall, on which the agricultural success of the county depends.

I have recently made a trip to Orleans. spending one Sabbath in Adel, Sheriden County, and preaching once to the friends there. Arrangements were made for the organization of a church there the first Sab bath in September. I gave them assurance of being there at that time for that purpose, Hope Bro. U. M. Babcock or some other good brother can be there also. There are three families there now, and they are hoping for more, and, by their statement, it seems probable some will come to them from the First-day ranks. The distance to that place from here is over one hundred miles. I also preached once near Orleans.

now laboring the representatives of 38 foreign missionary societies, numbering in all 919 missionaries, 446 of whom are men. The ordained native laborers number 40; the unordained, 1,296. There are now over that God is speaking to us in the fifty-eighth 28,000 communicants.

## 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,

## LOST NAMES.

"Those women which labored with me in the Gospel, and others of my fellow-laborers whose names are in the Book of Life.'

They lived and they were useful; this we know, And naught beside: No record of their names is left to show How soon they died; They did their work and then they passed away. An unknown band, And took their places with the greater host In the higher land.

And were they young, or were they growing old, Or ill, or well, Or lived in poverty, or had much gold, No one can tell The only thing is known of them, they were Faithful and true Disciples of the Lord, and strong through prayer To save and do.

But what avails the gift of empty fame? They lived to God. They loved the sweetness of another name, And gladly trod The rugged way of earth, that they might be Helper or friend. And in the joy of this their ministry Be spent and spend.

No glory clusters round their names on earth. But in God's heaven Is kept a book of names of greatest worth. And there is given A place for all who did the Master please, Although unknown, And their lost names shine forth in brightest rays Before the throne.

O take who will the boon of fading fame! But give to me A place among the workers, though my name Forgotten be; And if within the Book of Life is found My lowly place, Honor and glory unto God redound For all his grace!

—Marianne Farningham

## WOMAN'S WORK.

Within the past two weeks I have realized as never before, the grand possibilities that it right to call the Sabbath Sunday, which are opening to women; especially to those is named from a pagan sun God. Mrs. interested in this work of Woman's Chris- Ellis turned quickly and said, "Why do tian Temperance Union, as in their various departments, Evangelistic, Educational, like to." So in our intercourse with con-Social, Preventive and Legal, each one can find labor suited to her own individual

even though there has been no occasion for School of Methods at Ocean Grove, July Sabbath of Jehovah. lar quarterly meeting since they dismissed We have five Seventh-day Baptist families me to report to the Board since my last re- 10th and 11th, where papers were read on

formerly National Superintendent of this department), Country Organization, Finance, Heredity. "Social Purity," by (Hope Led. yard) Mrs. F. M. Harris, of Brooklyn, was overflowing with startling truths, penned in the purest language, and pronounced by every one who heard it to be the finest ad. dress upon that subject they had ever heard. Miss Carrie Smith, of Rhode Island, gave an excellent talk on, How may the Masses be Reached by our Evangelistic Depart. ment? after which, Mrs. Deborah Leeds. of Philadelphia, spoke upon, Suppressing Impure Literature. The paper on Young Woman's Work was excellent, and if our girls would follow the directions given, what bright hopes might be entertained for the future. Mrs. Shipway, of New Brunswick, N. J., then gave a description of the Fireman's Coffee Cart (she having been the originator), having a photograph of the same. This cart has four large cans, holding eight gallons each, with drawers for holding coffee and cups. Plainfield is endeavoring to raise money for procuring one, and if any Union wishes information in reference to this much-needed apparatus, please address the lady above mentioned, who will gladly render any advice. I mention this particularly, for we know that beer flows as freely as water in many places during a fire, and the tired, exhausted fireman needs nourishment. They do not realize that the beer stimulates instead of nourishing, and in the hour of extremity, are glad to drink anything that comes to them. Now we as Christian women should anticipate this with our Coffee Cart, which one man can wheel to different places, supplying all the men at work, and thus save those who are striving to save our property. We need to be 80 watchful in entrapping the enemy, for in 80 doing we shall assist in protecting the WITHIN the Empire of China there are homes. We must not sit quietly in our homes with folded hands, waiting for the suppression of this evil, for we must work as well as suggest and pray, and it seems to me chapter of Isaiah, which embodies both the liquor traffic and the Sabbath, telling as plainly the difference between the true and false service. We can, if we are true to him. assist with our voices, our prayers, our money our literature and our influence, thus hastening the time when the bands of wickedness may be loosed, heavy burdens undone, oppressed freed from the terrible bondage of strong drink. Let us, with renewed energy, guided by the will of God, cry aloud whether men will hear or not, until our nation shall be redeemed, when the Statue of Liberty shall be indeed a reality, inasmuch as it welcomes foreigners to a land where homes shall be free indeed from a slavery worse

erature, Flower Mission, Juvenile Work.

(followed by a chalk talk by Mrs. Hammer,

Do not hesitate longer, dear sisters, if you are not identified with this work, for to us Seventh-day women arise vast opportunities to sow the seed of Sabbath truth. Last spring, our State Corresponding Secretary, Miss Ellis, a woman of marked ability both as a temperance speaker and evangelical worker, was spending a week at our home, and the second day of her stay she remarked that after going to her room the evening before, she wondered how we, believing as we did, could work for Sabbathobservance. I answered, we could not work for Sunday-observance and read her articles that I had touching on this question. While in Ocean Grove it was a pleasure to be entertained at her home for a week, she having charge of White Ribbon Cottage, New Jersey's State Headquarters, and on Seventh-day she announced to the other boarders, who by the way all wear the white ribbon, my belief, repeating the fourth commandment, and said they had no authority in the Bible for keeping Sunday, told when the change was made, and by whom. Upon my expressing surprise at her sentiments, she said, "I have been thinking upon this subject a good deal, and studying it, too." Two others from another locality said, "Yes, since knowing the Seventh-day people, we are more than half of that persussion too." The next day while attending a Bible class, which consisted of seven hundred members, a question was asked, "Is you not answer that question? I should scientious Christian women, the way is opening in different channels to diffuse the truth and hasten the day when this nation It was my privilege to attend the Summer shall truly worship on the true, honored

MARY D. TOMLINSON.

Sabbath Bef

Remember the Sabbath-day, Six days shalt thou labor, and do a the seventh day is the Sabbath of th

BY ELD. JACOB BBINKI

The Sabbath question has s phases besides its definiteness. character brings to mind the heavens and the earth, who creative labor in six days and seventh, thus making a cycle, a week. We have many thin our Creator for, for we expect hands, and he is daily bestowi upon us. Gratitude for bles should prompt us to rememb from which they flow. It is intellectual beings, made in t image of God, to receive all t though the Great Giver were tions to us to give them, f nothing, our lives are forfeite receive comes through his gro loving kindness.

Remembering our Great Co to remember also his characte butes. This would point out acter of the day to be obse were not an express command pose. But the injunction to Sabbath-day has with it a ment to keep it holy. When the Sabbatic institution blesse it, that was giving it it acter, that in its observe also be a memorial of the Gre be holy is to be sacred; it is t that which is worldly and secular use. As applied to th it implies that on the seventh devote the time to the service as to resting from our dai command specifies that in six do all our work, and conseq seventh day we shall not de work. Here is where the Sabbath-day holy appears, as from doing work upon that d what pertains to the service the doing of secular work, or tains to common labor, const desecration. As Sabbath seformers, a

around us. even of those earnest profession of Christ carefully observed as to how Sabbath. We are surrounded cloud of witnesses," and our good depends very largely up witness of us. If our observe bath is what it should be, will be on the side of God an by our light properly shining Father may be glorified. W ably conclude that God would a holy observance of his Sabl midst of "a crooked and 1 tion," whose custom it is 1 holy day, or offer him a co place; and that he would be those who have made the live in direct harmony wit institutions. If our witness us a consecration to God a if they see in us merely a pro or nearly so, they are n attracted to the cause of tru gumentative labor for truth lost for want of a proper ex pany it. And more than t sion of faith and of the tru set to our account by him deceived, but knoweth the tions of the heart.

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

#### KEEP THE SABBATH HOLY.

BY ELD. JACOB BBINKERHOFF.

The Sabbath question has some important phases pesides its definiteness. Its memorial character brings to mind the Creator of the heavens and the earth, who performed his creative labor in six days and rested on the seventh, thus making a cycle, which we call a week. We have many things to remember our Creator for, for we expect much at his hands, and he is daily bestowing great favors upon us. Gratitude for blessings received should prompt us to remember the source from which they flow. It is not well for intellectual beings, made in the likeness and image of God, to receive all these favors as though the Great Giver were under obligations to us to give them, for we deserve nothing, our lives are forfeited, and what we receive comes through his great mercy and loving kindness.

to remember also his character and his attributes. This would point out the holy character of the day to be observed, if there were not an express command to that purpose. But the injunction to remember the Sabbath-day has with it a direct requirement to keep it holy. When the Author of the Sabbatic institution blessed and hallowed it, that was giving it its holy character, that in its observance it might also be a memorial of the Great Creator. To be holy is to be sacred; it is the opposite of that which is worldly and devoted to a secular use. As applied to the Sabbath-day, it implies that on the seventh day we should devote the time to the service of God as well as to resting from our daily labor. The command specifies that in six days we shall do all our work, and consequently on the seventh day we shall not do any of our what pertains to the services of God; and the doing of secular work, or whatever pertains to common labor, constitute, Sabbath-

As Sabbath reformers, and coming out

from the common custom of the people around us, even of those who make an earnest profession of Christianity, we are carefully observed as to how we keep the Sabbath. We are surrounded with "a great the rights of conscience in religious worship. cloud of witnesses," and our influence for good depends very largely upon what they witness of us. If our observance of the Sabbath is what it should be, their testimony will be on the side of God and of truth, and by our light properly shining our heavenly Father may be glorified. We may reasonably conclude that God would be glorified by a holy observance of his Sabbath-day, in the midst of "a crooked and perverse generation," whose custom it is to desecrate his holy day, or offer him a counterfeit in its place; and that he would be pleased to have live in direct harmony with him and his us a consecration to God and his services, if they see in us merely a profession of truth, or nearly so, they are not likely to be attracted to the cause of truth, and our argumentative labor for truth is likely to be lost for want of a proper example to accompany it. And more than that, our profession of faith and of the truth may not be set to our account by him who cannot be deceived, but knoweth the secret imaginations of the heart.

The Lord's people should all be holy in their lives, set apart to the service of God for life. This some people urge as an objection to regarding one day above another, saying they are to be holy every day. But their conclusion is wrong, for that which is proper to do on the six working days will not interfere with the consecrated character of the person, but the "Lord of the Sabbath" requires a different service for that day, and failing to give the proper service coustitutes Sabbath-desecration. But when a person who has sanctified himself to God by a proinstead of keeping them holy.

us in secular ways, sometimes thinking we arguments, as I have been over them all, and need not "be so particular," and would in- find by the Bible that they are not sound. duce us to do what we would not con- was talking with one of my sisters in the sider Sabbath-sacredness. On this we should | church-about the Sabbath, and what my con first form our consciences, and our neigh- victions were, and what truth I had found bors and friends would come to respect us by carefully and prayerfully studying the for conscienciousness, and we would have a Word of God upon this subject. She said good influence. It is a plain fact that where Sabbath professors are lax in their observances of the day there is little or no gather- anything toward your support." I replied ing to the good cause. "Be ye clean that bear the vessels of the Lord," may very well apply to Sabbath-keepers who have entered the service of God.

As we regard the keeping of the Sabbath an important part of the worship of God, so should we consider the sacred character of the day a very important thing. Our pat- of the church upon me for my position." tern for its appropriate observance should not be taken from the example of First-day people about us, for what might be excusable in their eyes might not be in the sight of the Author of the Sabbath. Our only safety lies in a close communion with God, and in serving him in his own appointed way. Not only do we need to be sure to keep "the day the Lord hath made" for the Sabbath, but we need to be careful to keep it accord-Remembering our Great Creator causes us | ing to the manner he has prescribed for its observance. This done will help us to be of that people to whom he says, "Be ye holy because I am holy."

#### CORRESPONDENCE.

We give below three letters from a Baptist min ister in Massachusetts, which speak for themselves without comment from us. Tracts and other printed matter were sent in answer to the first letter, and words of encouragement and brotherly counsel have been written from time to time. The substance of these letters is, perhaps, sufficiently indicated by these of the brother, which we print. We withhold the name for the present, for reasons which seem to us sufficient; should any of our brethren desire to write to this brother, and we hope many will, we will gladly furnish the name.

CHARLEMONT, Mass., July 17, 1888. Rev. A. H. Lewis, D. D., Dear Brother,-I received a copy of the Outlook this week, Monday, and am much pleased with its conwork. Here is where the keeping of the tents and the able manner of treating the Sabbath-day holy appears, as distinguished | Sabbath question. I am at present a Firstfrom doing work upon that day further than day Baptist minister. I did think that we to do my duty in the fear of God. I intend could sustain our position as to the Scripturalness of the first day of the week as the Sabbath; but find upon a careful reading of the Scriptures that there is no evidence to substantiate that claim. I am, moreover, convinced that the Seventh-day keepers have the Bible on their side.

I am also thoroughly opposed to any legis lation that will in any way interfere with A union of church and state, such as the Christian Statesman proposes, would be exceedingly damaging to the Master's work in this country.

Will you please tell me whether or not Saturday is identical with the seventh day of the Decalogue?

I inclose subscription for one year to the

CHARLEMONT, Mass., July 23, 1888. Rev. E. P. Saunders, Dear Brother in Christ,—Before your letter came to hand had received your tracts, etc., which helped those who have made the good confession to settle the question I asked in my letter to Rev. A. H. Lewis. I have fully determined institutions. If our witnesses do not see in to be a true Baptist. I will not, I cannot, follow the papacy in any of its ways. I will have to give up my work here as a result of such a decision, but I know that I can trust in God for all my future. I have a good trade at which I work some now. And I know that I can take care of my family if I do not get à very large salary for preaching. Let the result be what it may, I cannot consistently be a First-day Baptist. I will be, by the Lord's help, a Seventh-day Baptist min-

Please write, giving such counsel as you

think I need to help me. CHARLEMONT, Mass., July 27, 1888. Rev. E. P. Saunders, Dear Brother, -Your letter of 25th instant was received by me yesterday, and I have carefully read it and noted its contents. I should be most happy to attend your General Conference at Leonardsville, N. Y., Aug. 22d to 27th, and will try to do so if I can collect enough money to defray my expenses there and back. Since it has come to light that I am investigating the Sabbath question, and that I have confession of faith and coming out from the cluded to no longer keep the first day, there world, undertakes to keep the Sabbath holy, have been various comments made upon my he is not likely to have inferior ideas of Sab- action. A dear, good brother minister from bath sacredness so as to desecrate its hours a church about eight miles below here, drove up, with his wife, to see me and prove that All Sabbath-keepers should constantly the first day is the day to keep, and that watch themselves, lest they allow portions of the commandment is not binding upon us their own work to come into the Sabbath any longer. Not being at home, he told my

day neighbors will sometimes intrude upon | be easily convinced upon the subject by his | the person of intelligence will be more apt "Well, then, you are a Seventh-day Baptist. If you are, I will not fellowship you or pay "We Baptists are taught to take the Bible for our rule of faith and practice." "Yes," she said. I replied, "The Bible teaches us to obey the commands of God and not the traditions of men, and whatever the Bible teaches me to do, I will do for God. I expect that I shall bring the dislike of many You ask for something of my history.

> was brought up a Methodist Episcopalian and preached for that denomination until little over three years ago, when I was led, upon a careful and critical study of the Bible, to see that the Baptists were Scriptural in church government, and upon the doctrines of baptism and the Lord's Supper. I resigned my pastorate and, after a year's study, giving what time I could to it, I withdrew from the Methodist Church and united with the First-day Baptist. I have known for the past two years that the Firstday churches had no good Scriptural grounds for keeping Sunday, but did not feel it my duty to come out on the Sabbath until lately. I have been in the ministry for nearly fourteen years, and should feel lost without a pastorate. I am a carpenter by trade and am at present working at the business, in connection with the work of the church. The Convention has paid us \$100 a year; but do nothing this year, so I work to make my ends meet.

Will you please tell me on or near what railroad Leonardsville is situated, and how would get there from here or from Albany, N. Y.?

I have been told that if I became a Seventh-day Baptist I would be called "fanatic." Well, I can stand it by the before long to preach them a sermon on the Yours for the truth. subject.

CHARLEMONT Mass., Aug. 2, 1888. Rev. E. P. Saunder's, Dear Brother .-Your letter in reply to mine was received the 31st of July.

I know where the town of Berlin, N. Y., is, having lived in eastern New York within about fourteen miles of that place. I became acquainted, where I lived, with a family who were members of that church. Inquirer. I will write to Brother Rogers in a few days, with reference to going to the Conference.

I have no objections to your publishing my letters in the RECORDER if you think it will do any good.

I expect to preach a sermon soon directly apon the Sabbath of the Bible. The Seventhday Adventists are holding tent meetings in this place. I have been attending them some. They preach some things that I can agree with them in, but much of their interpretation of Scripture is somewhat farfetched. They gave me considerable light upon the Sabbath question.

I have been much interested and helped by the book you sent me. "The Sabbath and the Sunday."

I have not as yet met with much opposition. The truth is bound to come out; and I believe it will gain more and more as it be-Yours in Christ, comes known.

# Education.

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

## CHRISTIANITY AND EDUCATION.

Those who are to enter school and college next autumn should already be making their arrangements. We wish, therefore, to say a guages. At the recent meeting of the Midword or two regarding the duty of each dlebury alumni, it was announced that a ing anything. Then the girl looked up Christian young man and woman to obtain sufficient sum had been raised, and that Mr. the most thorough education possible.

Mental training is in itself to the glory of God. It is a grand thing for a man to have one to have a cultivated mind.

sacredness, and thus they fall short of glori- wife that he could answer all the questions growth. It is easier for a healthy man to be end of this coming year than they are now at and I will not."—Arkansas Traveller.

Sacredness, and thus they fall short of glori- wife that he could answer all the questions growth. It is easier for a healthy man to be end of this coming year than they are now at and I will not."—Arkansas Traveller.

than the ignorant to perceive the degradation of sin and avoid it, to discern the glory of virtue and practice it.

Even though storekeeping may not require a knowledge of astronomy, nor housekeeping an acquaintance with literature, the storekeeper or housekeeper has social and public duties, in the discharge of which an intellectual cultivation will be required. In our Sabbath-schools and church meetings and general religious gatherings are needed educated men and women. The children of a family will be better trained if the parents are persons of cultivation. Mental raining will make a Christian woman more of a power in social life, and enable a Christian man to exert a greater influence for good as a citizen. Grant that the shopkeeper or housekeeper can do as well without intellectual training, the church member, the parent, the friend, the citizen

If a man were able to leave his son half a million dollars, so that he would not be obliged to follow any business, the father would certainly feel that he ought to give the young man an extended education to fit him for the position of influence which as a man of wealth he would hold. But the son of a poor man may himself rapidly amass wealth and be ready to retire from active business by the time he is forty, and then he will need intellectual cultivation in order that he may exert the influence he should. And in the case of a daughter the father does not know but the young fellow who marries her will make his million or will become governor of the state, and in that case she will need mental training to enable her to discharge properly the duties of her po-

It is an advantage to religion if men in high official and social position are earnest Christian men. Leading statesmen, jurists, writers for the press and business men can cannot apply religious tests and say that only Christians shall be elevated to positions shall be placed in such positions simply because they are Christian men. But if a It is therefore the duty of the church to such superior abilities that they shall be advanced to the leading positions, that thus the leading statesmen, the leading jurists, with other Christian friends, should be son is attacked, especially with cholers, he uiging the young men and women of the bullmost sure to die.

## CLIPPINGS.

Hon. Francis Wayland has been elected President of the National Education Society. Prof. Thomas L. Norwood, dean of the faculty of the University of Tennessee, died

President Taylor, of Vassar College, has recently received three gifts of \$20,000 each

The endowment fund of the Kansas Agricultural College now amounts to \$500,000, and yields an income of \$32,000.

President Barnard, of Columbia College, has tendered his resignation. He has been an instructor for sixty years, and for the last twenty-five, President of Columbia.

The will of the late Hon. Hiram Sibley has been presented for probate at Rochester, N. Y. It bequeathes to Cornell University \$30,000 to endow a professorship of mechanic arts. The remainder of the estate, the value of which is not stated, is divided among his heirs.

The faculty of Cornell College have added an amendment to the rules of that institution, to the effect that students found guilty of intoxication, gambling or other gross immorality, or of interference with the personal rights of any student, shall be expelled. It is stated that the faculty are determined to enforce rigidly this rule intended to suppress hazing and intoxication.

The Hon. Levi. P. Morton has announced his intention to give Middlebury (Vt.) College \$10,000, provided a sufficient additional amount can be raised to enable the trustees to found a professorship of modern lan-Morton had consented that the professorship of Latin and French should bear his name.

At the close of the recent commencement bodily strength and a noble physical devel- exercises, at Lake Forest University, Presiopment even though he is not a blacksmith | dent Roberts announced that the first \$200, or a policeman. So, though a young man is 000 of the \$1,000,000 promised, had been to be not a lawyer, but a farmer; though a already raised. In addition to this, a friend young woman is to be not a teacher, but a whose name could not be given had promised housekeeper, it is a grand thing in itself \$100,000, and another friend had endowed and to the Creator's higher glory for such a the Chair of Biblical Instruction with \$50,-000. Dr. Roberts assured his hearers that

The French Protestant College (Congregational) is to be removed from Lowell to Springfield, Mass. The recent examination of the young men showed good proficiency in their studies.

The Treasurer of Brown University has in hand \$960,411. The University has also real estate valued at \$422,362, exclusive of the value of the ten buildings. The receipts from tuition, room rent, etc., are about \$29,000. During the past year the treasurer has received the Wilson Legacy of \$100,000, being the largest sum ever received at one time, and \$20,000 from Mr. Alexander Duncan for the Common Fund. A Gentleman in Providence has also promised \$10,-000 to the Common Fund.

## Lemperance.

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

#### COMMON ERRORS.

Many persons have imagined that drinking liquor will enable them to do more work than they can without it. But Dr. Parkes, a distinguished English physiologist, by systematic experiments, showed that a man can lift considerably more before taking two or three glasses of spirits than he can afterwards. Sea captains have found that, when their men undergo excessively hard work, hot coffee or tea does them good, while whisky would do them harm.

Similarly, it has been thought that spiritdrinking would lessen the danger to life of those exposed to extreme cold. But abundant evidence shows that, under the same circumstances drinking men will freeze to death, while those who abstain may survive. exert a great influence for good. Now we By Iulling sensibility alcohol lessens the preception of cold only, not its depressing effect upon the body. Sir John Richardof influence. We cannot urge that men son, Dr. Kane and other Arctic explorers, have fully confirmed this observation.

Against the heat of tropical climates, also, Christian man has superior ability we can liquor has been supposed to be a protective; urge his advancement on that ground alone, but the experience of British physicians in and when in the position of influence he the East Indias contradicts this altogether. will exert a power for the right all the same. Nowhere does the use of alcoholic beverages prove so destructive as in the tropics. train up a body of Christian young men of Moreover, in America, the greatest number of deaths from sunstroke occur among the intemperate.

Formerly, it was a popular idea, that Lord's help. I know that it will make a stir | the foremost scientific men, the writers who | alcohol might render the system less liable here among this people, but I am determined | give tone to the secular press, the men and | to endemic and epidemic diseases, such as women who fix the character of social life ague, yellow fever and cholera. But those shall be Christian men and women. There is who have seen the most of these diseases needed not only an educated ministry, but assert that this is entirely a mistake. The also an educated laity. Just at this time use of liquor affords no sort of protection in pastors should preach on this subject. They, any disease; and when an intemperate per-

> college the coming autumn. Christian What is the influence of the use of alcholic parents should consent to make every sacri- beverages upon the system, when taken in fice necessary to enable their sons and daugh- health? the summary answers of physiolters to obtain a thorough education. Knowl- ogy and sanitary experience must be, that edge is power, and that power should be it is injurious, in proportion to the amount secured for the cause of Christ.—Christian of alcohol used, the frequency of its imbibation, and, it may be added, the youth of those who indulge in it. Many examples prove that the earlier in life the drinking habit is formed, the more rapid and certain are its destructive effects.—The Guide.

## WHY HE REFORMED.

There was a drunkard in an Arkansas town who became a sober man through a kind Providence granting him what Burns

'Oh. wad some power the giftie gie us,

One day several acquaintances, on asking him to drink, were surprised to hear him say, "You must excuse me, gentlemen, for I can't drink anything." To their question, What is the matter with you," he said: "I'll tell you. The other day I met a party of friends. When I left them, I was about half drunk. I would not have stopped at this, but my friends had to hurry away to catch a train. To a man of my temperament, to be half drunk is a miserable condition; for the desire for more is so strong that he forgets his self-respect in his efforts to get-more to drink. Failing at the saloons, I remembered that there was a half-pint of whisky at home, which had been purchased for medical purposes. Just before reaching the gate, I heard voices in the garden, and looking over the fence, I saw my little son and daughter playing.

Now you be ma,' said the boy, 'and I'll be pa. Now you sit here and I'll come home drunk. Wait now, till I find my

"He took a bottle, ran away and filled it with water. Pretty soon he returned, and entering the play-house, nodded idiotically at the little girl, and sat down without sayfrom her work and said:

"'James, why will you do this way?'
"'Whizzer way?' he replied.

"Getting drunk." "Who's drunk?"

"'You are, an' you promised when the baby died that you wouldn't drink any more. The children are almost ragged, an' we haven't anything to eat hardly, but you still throw your money away. Don't you know you are breaking my heart?"
"I hurried away. The acting was too

Again, while it is true that education is without being visionary, the resources of the life-like. I could think of nothing all day not religion, it is favorable to religious University would be \$250,000 greater at the but those children playing in the garden,

oath of Jehovah. MARY D. TOMEINSON.

ADDRESD, N. J., July 25, 1888.

## The Sabbath Becorder.

Alfred Centre, N. Y., Fifth-day, August 9, 1888

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

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

All other communications, whether on business or for publication, should be addressed to the SABBATH RECORDER, Alfred Centre, Allegany coun-

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

#### DR. GUTHRIE'S MUTTO.

"I live for those that love me, For those that know me true; For the heaven thatsmiles above me, And waits my coming too; For the wrongs that need resistance, For the future in the distance. For the good that I can do.'

THE committee on reduction of fare to the Conference has been at work for some time, but has not yet reached anything definite.

In the notice of the death, at Plainfield, N. J., of Geo. N. Burdick, published in the RECORDER of August 2d, it should have been stated that he was the only son of Norman L. Burdick, formerly of Leonardsville, now of Pulaski, N. Y.

A POSTAL CARD from Mrs. O. U. Whitford, dated at New York, August 2d, announces their safe return to that city, after an absence of nearly three months. She asks that all who are intending to send matter in the China box, have their packages in her hands at Westerly, R. I., as early as August 30th.

THE largest price ever paid for a horse is said to have been paid by Mr. C. C. Seaman of San Diego, Cal., for "Bell Boy," near Lexington, Ky., July 31st. The price paid was \$50,000. We presume there is as much room for diversity of opinion on the question of the value of a horse as on almost any other question. We feel pretty sure that we could make a better use of that amount of money, if we had it, than to buy sue of the RECORDER some intelligence with a horse with it.

THE local Conference Committee at Leonardsville makes some important announcements in our Special Notice column. These relate to the time of the departure of trainer on the Delaware, Lackawana and Western Railroad, from New York, Binghamton Buffalo and Utica, and the time of their arrival at Bridgewater, the nearest station to Leonardsville. By studying these announcements no one need to be in doubt about the movements of trains. The committee also ask for additional lists of names of delegates at the earliest practical date, in order that provisions for their entertainment may be made. It is due to those who make these arrangements that prompt attention be given to these requests.

A STRIKING instance of the way a passage of Scripture may be misapplied is found in the interpretation given by a controversialist, out West, sometime ago, to the words, "Without controversy great is the mystery of godliness." "That is it," said this new apostle of intellectual pugilism, "Without controversy, the mystery of godliness must necessarily be great; but with controversy, everything is plain, and that is why everything is so clear to us." It does not appear to have entered the mind of this pugilist that the phrase "without contro-"without question." Without controversy, he is a stupid dolt. The greater the amount of controversy he indulges in, the more plainly will this fact appear.

WE are sometimes asked on what principles or with what consistency we oppose all Sabbath legislation and advocate legislation on the temperance question. The answer is simple and easy. Sabbath-keeping is a religious duty; and Sabbath-breaking is a sin against God. The whole transaction is between man and God, and is thus entirely removed from the realm of human jurisdiction. Drunkeness is a crime against every legitimate interest and institution of human society, and is the prolific mother and abettor human legislation, even to total suppression.

the passages of Scripture that relate, or are supposed to relate in any way, to the Sabbath. The book is written by our venerable brother, Eld. James Bailey, who has devoted several years to its preparation. This fact gives good guarranty that it is ably written. The mechanical part of the work, -stereotyping, letterpress and binding,—is and as unjustifiable, from a religious point all done at this office and will bear examina- of view, as the case just mentioned. The elsewhere. The other is a translation and a work which should make provision for the arrangement of the Song of Songs, by Rev. W. C. Daland. This is a revision and enlargement of a similar work by the same author, which we have previously noticed in these columns. We do not yet know the price of either book, but we presume sample copies of both will be found at the Conference, when prices will be made known. They ought to be extensively bought.

GENERAL PHILIP HENRY SHERIDAN died at Nonquitt, Mass., on the evening of August 5th. The immediate cause of his death was heart trouble, though he had been in feeble health for some months, on which account he had been removed to that seaside resort, and from which he was thought to be gradually recovering. The name of General Sheridan was one of the most familiar names among gallant commanders during the late civil war, and few commanders will be remembered, by those who served under them, with more pride and soldierly affection. Since the voluntary retirement of General Sherman, General Sheridan has been the first officer in the United States Army. He loved his profession, and was not ambitious for political preferment and honors; but had he given any encouragement that he would accept a nomination to the presidency, there is no doubt that his name would have attracted a large following at the late Chi cago convention.

#### RAILROAD FARES TO CONFERENCE.

The Secretary hoped to publish in this isreference to reduction in fares to Conference, but up to the time of going to press no definite information has been received from the committee appointed to secure rates.

Some arrangement will, no doubt, be made during the coming week; and, whatever it may be, the Secretary will communicate it to the pastors of the churches by postal cards, as soon as he hears from the committee. The next RECORDER will also contain whatever information the Secretary has to give. Meanwhile let the pastors, or others, make complete lists of those who are going, or who hope to go, to the Conference, and forward the same to the Secretary, E. P. Saunders, Alfred Centre, N. Y., and he will do wha he can to secure for them some reduction in fare. At this late day prompt action is nec essary.

## A TWOFOLD LESSON.

There are two things beautifully illus trated in a recent Sabbath-school lesson which will bear many times repeating. was the lesson on the tabernacle in the wilderness; and the points to which we refer 1. The time of the erection of the taber-

nacle. It was the first day of the first month. Translated into modern phraseology, this was "New-Year's Day." Here, then, is a versy "can only mean "without doubt" or suggestion as to the spirit and method of are commendable as expressions of benevospending this holiday. God graciously re news the year, having crowned the departing | the direct leaven of Christianity. Matt. 13: year with every good thing; nothing could 33. In other words, the church appears to be more fitting than that we who have be found wanting for its purpose, and all shared the provisions of the past, and are still the objects of the divine care, should | the deficiency. give the day which marks the passage from the old year to the new to God. To Israel in the wilderness this was best done by the erection of a tent for God's worship, according to a divine model; to men in other times and under other circumstances some other method may best serve the same purpose, be legal prohibition of Sabbath-breaking. but that, in all time and under every variety | Drunkenness is an evil, therefore dramof circumstance, joyful and grateful recog- drinking must be prevented by law. Pronition of God and his geodness should be fanity is wicked, therefore it must be stopped made is most fitting. But how different the by legislation. Finally, there are many of every other crime known to the criminal use which is generally made of this holiday! things which are contrary to the Christian calendar. Whatever, therefore, contributes | We see New-Years' balls and dances, read of | ethics, for which remedies must be found in to drunkard-making is legitimate subject for drunken brawls and all manner of godless amusements and worse than useless festivi-It is no valid argument against this state | ties. Many years ago we had occasion to sense of the people of this country can be ment to say that drunkenness is a sin against | seek entertainment at a public house in a | made available, through legislation, to con-God and therefore not a subject for human strange town on New-Year's-Day. The serve the public good. The state, which is legislation. It is solely on its criminal side sitting-room was full of drinking and gam- the rightful embodiment of the wishes of the only necessary for some organization to de- of truth amongst the Israelites. Here I that we demand legislation concerning it. bling men whose revelings were accom- people, exists to that end; and the more fully mand, in the name of Christianity, the co- will stay till the first of August; then I have

this office. The one is a commentary on all gone as the rest, said, "Stranger, you must in all this, the definition of which is, the to know the evil tendency of religio-political excuse us this time, because its New-Year's, you know." Yes, we knew it was New-Year's, but we could see no reason why such revelry should be indulged and condoned on that account. Every other form of hilarity and mere sensual enjoyment, at such a time, is, in its way and degree, as unreasonable tion and comparison with similar work done | giving of the first day of the first month to | as he has a perfect warrant for doing; or when worship of Jehovah throughout the entire year, was no more appropriate to Israel in the wilderness than it is to us to make the corresponding day in our calendar one in which we may be helped to a truer recognition of God's goodness and mercy, and to a more perfect, joyful, grateful submission to form Union would not have. This negative his will in all life's affairs.

> 2. The second point to be remembered is given to God is sacred to him. The tab ernacle and its furniture, when put in order according to the divine pattern, was to be and inted with the holy anointing oil. This cannot, however, reasonably complain, if the was an impressive way of saying that from | fact is stated as a commentary.on this moveall common uses the things thus anointed were entirely separated, and set apart to holy uses. The houses which we erect to the worship of God, and solemnly set apart to that worship, should be sacredly preserved from all secular and worldly uses. The lives which we gave to God at the time of our conversion are his, and not ours. We have consecrated them to God, and if we are indeed his children, he has accepted the ately sacrificed on the altars of political amoffering; and there is no greater reason why bition. The analogy claimed between mis the tabernacle, anointed with the holy oil in the wilderness, should be held sacredly to these lives, redeemed by the blood of Jesus and given to him in a covenant of love, should be sacredly kept from everything that is out of harmony with the purpose of God in our redemption.

Reduced to a single sentence, the sum of this lesson is. Begin with God and continue with him to the end.

# Communications.

CHBISTIANITY AND SOCIAL BEFORMS.

BY PROF. A. R. CRANDALL, PH.D.

The one proposition which is clearly consistent with the right view of Christ in history is this: that human laws are not a means within the terms of the true Christian agency. That human laws have been used in the name of Christianity, and professedly in the interest of the salvation of men, and by generations of men who supposed themselves to be representatives of Christianity, is one of the records of history. That such use of human enactments, whether well meant or otherwise, has been prejudicial to Christianity, few will be found to dispute, for the whole history of the Christian era, except that which is being written. In the fervor of good intention, well-meaning people seem to think that present emergencies are a warrant for a mental reservation respecting the character of Christ's kingdom, for, is not the historical present a wonderfully enlightened age, so much so that it may safely act on its good impulses in the interest of that kingdom—a very natural error of human pride which will, in turn, be condemned by another generation of the same mind respecting itself.

A tendency of this age especially, is to all sorts of goody-goody-isms, nearly all of which lence, and most of which are substitutes for sorts of expedients are being urged to remedy

In the discussion of social reforms, the fallacy which misleads many good men and perplexes others, is the assumption that human legislation and "the eternal verities" are upon the same plane. It is wrong for men to desecrate the Sabbath, therefore there must the halls of legislation. Now I happen to be one of those who believe that the common The Sabbath question has no such criminal panied with blasphemy and obscenity. No- the people are awake to a never-ceasing operation of Christians to secure some legal one place more to visit, which is also a great side, therefore we oppose legislation on it. | ticing our disapproval of their unseemly per- | responsibility in this matter, the better; but | leverage for the Christian ethics, and, even | market place where thousands of people

exclusive right of any class of men. Happily diversions, are ready to respond to the defor both civil and religious liberty, even the mand, and to urge it as offering a field for evil-disposed are, within the forms of law, conceded an equal voice in the affairs of state. Legal restraint of the vicious is a function of the state; their conversion is the aim of Christian work. The two aims are so clearly distinct, that it does not follow, when a minister of the gospel enters the political arena, an organized movement, which contemplates political action, takes on a Christian name, that Christian people, as such, are in duty bound to follow. The Christian Temperance Union, for its political ventures, has no claim to the support of Christians, as such, which | the Christian point of view, there is less hope Christian Tariff Union or Christian Law Restatement neither approves nor condemns the movement as a political one, it simply shows out of the tabernacle lesson is that whatever | it in its true relations. From the religious stand-point, the Christian Union, working as a Christian agency for legal enactments, as for the enforcement of Sunday-observance, ment, that it represents a large body of Christians who have, apparently, lost faith in the very religion which they profess.

It should be readily conceded that some immediate good results have been, and may be, reached by religio-political action; and this would give a hopeful look to reforms on this basis, were it not a fact that the Chris tian agency, pure and simple, is proportion sionary work and the Christian Union work which has been urged in this connection, is the uses for which it was erected than that misleading. It is true that work outside of the church is conducive of spiritual growth in the church, for the reason that this is the appointed field for church work; while the enactment of laws for the state is no part of the appointed work of the church.

> I notice, in some of the recent replies to inquiries after the reasons for working, especially in the interest of measures urged by the W. C. T. U., a prevailing notion that it is a Christian work of unusual promise. Now I am not about to say that all work of the W. C. T. U. is religio-political; but the work that is most characteristic is of this nature: with good intent, but for the final triumph of the Christian ethics, of more than doubtful tendency, as is any move to further the interests of Christianity by political means. There is at present abundant warrant for repeating, again and again, that Christianity is a religious and moral agency which fails of its aim, only through diversions from its intent, and through perversions of its ministrations. It is a power which only needs to be used as the early Christians used it, in order to bring to every condition of social life a saving grace which transcends all human expedients for the establishment of moral government among men. And yet, in the light of what is said and done by some of the leading Christian people of the day. and in the face of the prevailing tendency, different countries and different nations came one is subjected to much stress of doubt and | during that time this year to that place, to fear, lest in acting on such a view of the effi- | sell and to buy, to see and to be seen. People cacy of the Christian religion he may be who visit that place every year said that the thought a laggard in social reforms; or lest gathering this year was twice as great as any violence should be done to the feelings of other year; the weather was very fine, and devoted people that follow the lead of those everything was favorable to such a gatherwho are determined to stake everything for | ing. Besides the five hundred stores, there a given reform on some device, for which the have been built this year a good many sanctification of a pious feeling suffices to more. The whole place, as large as it is, demand the instant following of the whole was full of people. During the three weeks Christian world.

> Anyone who carefully reads the proceed ings of the Evangelical Alliance at Washington, some months ago, can hardly fail to be impressed with the tone of discouragement which pervades the discussion of the state of religion in America. The average sentiment seemed to be that the outlook was not altogether a hopeful one, but that redoubled efforts must be made to secure Sunday and Prohibition laws. Respecting missionary work abroad, and even at home, a different spirit few small towns, and had also the opportuprevailed. All that seemed needful was the | nity to speak a word of Christ. I am very privilege, under the laws of the several countries, of proclaiming the gospel of peace, and the means for doing it. The outlook is not interest. My prayer is always, and I wish doubtful to the faithful missionary, when the | it would be the prayer of everyone who reads Christian religion comes to the rescue of these lines, that the seed of the gospel truth those who are in darkness. But the great that has been sown may bring forth a hunlights in the Christian world, who lead the dred fold of living fruit to our dear Master. churches at home, are resolving that laws must be secured to bolster up the Christianity | ready a good many people, the most Jews; of our own land, and to save the people from but I have not done yet anything. Yesterthe consequences of their own degeneracy.

It is a very instructive picture, and there is no doubt about its meaning; and yet it is I will have opportunity to spread the seed

Two NEW books are just being issued from formance, one of the men not quite so far there are no religious or other duties involved Seventh-day Baptists, who of all others ought most promising Christian work. Far be it from me to impugn the motives of those who respond to such demands. It is, however, important that it be understood, that readiness to respond to such calls has often made good people, with good intent, the tools of design. ing men. I think I shall be able to show that many good people have been, and are still being so used in the name of reform, to the detriment both of religion and of good government, but this is not the present purpose. In furtherance of that purpose let it be asked, as a type instance, whether, from for me as a desecrator of the Sabbath, or as a "rum-seller and a destroyer of homes" even, provided there are whole-hearted fol. lowers of Christ in the town, than for the pious people who know of no application which can so well avail against my wickedness as the sanctions of special legislative enact-

#### ORDINATIÓN AT MARLBORO, N. J.

Some weeks ago the church held an election for the choice of deacon. Henry L. Davis was chosen. After four or five weeks of careful and prayerful consideration, he decided to accept the office, and Sabbath afternoon, at four o'clock, July 21st, was the time fixed upon for the ordination services, Rev. T. L. Gardiner, of Shiloh, was invited to preach the ordination sermon, and the deacons of the Shiloh Church were invited to assist in the service. Bro. Gardiner's wife being so near her end, he could not be present, consequently the ordination sermon was preached by the pastor of the Marlboro Church, Rev. J. C. Bowen. He also made the consecrating prayer, and gave the right hand of fellowship to the candidate. All five of the deacons of the Shiloh Church being present, took part in the services. The venerable Dr. George Tomlinson, in a very feeling manner, gave the charge to the candidate, and Dea. George Bonham gave the charge to the church, after which deacons Micajah Ayars, A. B. Davis and J. B. Hoffman made very appropriate remarks. The house was well filled with an attentive audience. The services throughout were impressive, and we feel that good is in store for us.

## FROM J. P. LANDOW.

In my last letter from Ulaszkowce, I promised to give some account of my work there as soon as I should leave that place and arrive at this place; and therefore I now sit down to fulfill my promise. In that market place there are about five hundred stores that are closed all the year except from the 24th of June till the 12th of July, when they are opened and occupied with all kinds of merchandise. Many thousands of people of of my stay there I had great opportunity to spread the gospel truth amongst our people Israel. I was busy all the time, holding many discussions with learned Hebrews. 1 distributed a number of Hebrew New Testaments and also a great number of copies of the Eduth. I was asked by a good many to visit them at their homes; and I hope to do so as soon as the time of the gathering places is over. Last Tuesday, I left that place to come here. On my way here, I stopped in a thankful that I found a good many who listened to that which I spoke with much I arrived here yesterday, and found al-

day I was busy about my renting a room, and to-day I am writing. I hope that here too I hope to write about it in time. DORMA WIATRA, BUCOWING, July

ing? Still at the Centre of A

gather. It is next to that of

FROM EAST TO WEST Let's see, where were we at

we soon finished our brief, but en Many improvements were note past three years: new streets; new flag-stone walks; new scho new combined, or compound New York City ladies classifying ing books in new library; new party or club; new Prohibition for three or four days, where se arranged and well-delivered a presented for that cause; a ne impetus or feeling also along old ty lines. From what we could verse sentiments on political i this point and farther East, w however radical we may have past, that though a man may politically, yet "a man's a ma and a' that," and if he prove h est, conscientious man, in politi ion, he should not be excommu the church because of the tic So we believe in the freedom for Jew and Gentile, Prohibiti lican and Democrat. Indeed, we in our sympathies in this m ourself, would hardly refuse Legislature at the hands of P Republicans, or Democrats, or untrammeled by party lines, a out our deepest convictions of ests of the people.

An earnest invitation from a to come to Rhode Island and with a promise that he woul the ocean if I would come, wa resist, and so we went. We ocean bath, and he nearly n word, which doesn't shame us the man 77 years old, who wa wrestle by another 80 years, "he ought to, for he is three

Watch Hill hotels were fast life on the shore in July and. something that even a Kansas pardoned for coveting. We realize in those delightfully co our friends in the West were 100 degrees temperature; but

In contrast with the greate everything about Rhode Island unless we except the people, tice, we feel we must. In fact ing small about them, either otherwise, and the audience we tained more large and (good-le than could be found in the av across the continent. It is a that while there, I stood in to and the same time. Not by flect on the size of Rhode Isl ple from the West; it was dou to the fact that lines are drawn. Yet it remains a fac for instance, must be done in and everything is worked points. The high cultivati vails. Every foot of land, fertilizers, every nook and co tention, and have their valu

Much the same though think, in matters social and manners, more finish, m linen, better clothes, more more cigars, perhaps not, liquor here than in Kansas, or two cases noticed in the may be accounted for by a fi and nearness to the Connec

Another thing, people he deal of their ancestry, wh people have never had time quire whether they ever It is certainly very pleasant interested in you because father, or grandfathers, or aunts. Besides, this place of the nation. Here are th ries of Plymouth Rock, Bu Williams, Newport; everyw and monuments of history life throes and struggles of people. No wonder then here, upon discovering a f ignorant we were in genealogy, thought we ordination to the gosp wished she had been pres it. Indeed, because of th our genealogy is importan and I had much rather be noble ancestry than an should it not be ours to b a nobler place might be worthy encestry for our

1-day Baptists, who of all others ought w the evil tendency of religio-political ins, are ready to respond to the deand to urge it as offering a field for romising Christian work. Far be it e to impugn the motives of those who I to such demands. It is, however, imt that it be understood, that readiness ond to such calls has often made good with good intent, the tools of design. m. I think I shall be able to show any good people have been, and are ing so used in the name of reform, to riment both of religion and of good ment, but this is not the present pur-In furtherance of that purpose let sked, as a type instance, whether, from ristian point of view, there is less hope as a desecrator of the Sabbath, or as m-seller and a destroyer of homes" provided there are whole-hearted folof Christ in the town, than for the people who know of no application can so well avail against my wickedness sanctions of special legislative enact-

#### OBDINATION AT MARLBORO, N. J.

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## PROM J. P. LANDOW.

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gather. It is next to that of Ulaszkowce. I hope to write about it in time. DORNA WIATRA, BUCOWINO, July 16, 1888.

#### FROM EAST TO WEST.

Let's see, where were we at our last writing? Still at the Centre of Alfred, where we soon finished our brief, but enjoyable visit. Many improvements were noted during the past three years: new streets; new houses; new flag-stone walks; new school-buildings; new combined, or compound library; two New York City ladies classifying and indexing books in new library; new Prohibition party or club; new Prohibition tent pitched for three or four days, where solid and wellarranged and well-delivered argument was presented for that cause; a new and strong impetus or feeling also along old political party lines. From what we could observe of diverse sentiments on political issues, both at this point and farther East, we concluded. however radical we may have been in the past, that though a man may differ from us politically, yet "a man's a man for a' that, and a' that," and if he prove himself an honest. conscientious man, in politics as in religion, he should not be excommunicated from the church because of the ticket he votes. So we believe in the freedom of the ballot for Jew and Gentile, Prohibitionist, Republican and Democrat. Indeed, so broad are we in our sympathies in this matter, that we, ourself, would hardly refuse a seat in the Legislature at the hands of Prohibitionists, Republicans, or Democrats, only so we were untrammeled by party lines, and left to work out our deepest convictions of the best interests of the people.

An earnest invitation from an older brother to come to Rhode Island and the sea shore, with a promise that he would duck me in the ocean if I would come, was too much to resist, and so we went. Well, we had our ocean bath, and he nearly made good his word, which doesn't shame us a bit; for like the man 77 years old, who was downed in a wrestle by another 80 years, we would say: "he ought to, for he is three years older."

Watch Hill hotels were fast filling up, and life on the shore in July and August seemed something that even a Kansas man might be

In contrast with the great expansive West, everything about Rhode Island seemed small, unless we except the people, which, in justice, we feel we must. In fact, there is nothing small about them, either physically or otherwise, and the audience we saw there contained more large and (good-looking) women than could be found in the average audience across the continent. It is a fact, however, that while there. I stood in two states at one and the same time. Not by this would I reflect on the size of Rhode Island, or of people from the West; it was doubtless due more to the fact that lines are here so closely drawn. Yet it remains a fact that farming, for instance, must be done in a half bushel, and everything is worked down to finer points. The high cultivation system prevails. Every foot of land, every bushel of fertilizers, every nook and corner, receive at- of public affairs. tention, and have their value and use.

Much the same thought prevails, we think, in matters social and religious, more manners, more finish, more starch and linen, better clothes, more gloves, possibly more cigars, perhaps not, certainly more liquor here than in Kansas, judging by one or two cases noticed in the evening; but this may be accounted for by a factory population

and nearness to the Connecticut state line. Another thing, people here think a great deal of their ancestry, while in the West people have never had time as a rule to inquire whether they ever had an ancestry. It is certainly very pleasant to find so many | limit which they supposed they could exerinterested in you because they knew your father, or grandfathers, or uncles, cousins or aunts. Besides, this place is near the cradle ries of Plymouth Rock, Bunker Hill, Roger Williams, Newport; everywhere are the marks life throes and struggles of a nation and her people. No wonder then that a good sister here, upon discovering a few years since how ignorant we were in reference to our genealogy, thought we were not fit for ordination to the gospel ministry, and noble ancestry than an ignoble one. Yet | path for state action. should it not be ours to be so born, perhaps | Since Senator Palmer, of Michigan, has Dewey plan, now in use in Columbia Col-

worthy ancestry for our decendants.

tion, which makes an excellent showing.

promise of large harvests in most places. to their Western home. The great fields of corn with their tasseled tops from seven to ten feet high make a ing Washington this week, will not come to pretty sight. The steam thresher has also commenced its work.

And now as we near our home we realize the difference in temperature. We read of the thermometer registering 114° in St. Joe. and since arriving home I hear reports of its being 112° in the shade at this place, and we see no alternative but to sweat it out if it takes all summer, which of course it will. Thankful for this release from a part of the summer's heat, we settle down to our accustomed business, and gird ourselves for G. M. C.

NORTONVILLE, Kan., Aug. 2, 1888.

#### IN MEMORIAM.

Resolutions passed by the Woman's Missionary and Benevolent Society of Nortonville, Kansas, June

During the past year, death has entered our ranks and called away Mrs. Lucy C. RANDOLPH, one highly esteemed and greatly beloved by all for her kind and loving nature, as well as the interest she always manifested in our work. She was the wife of the first pastor of this church. Hers has been a life of usefulness and Christian activity, and we have reason to believe that her work on earth was done, and she has gone to her reward; therefore,

Resolved, As a society, that while we miss her, we thank God that she lived so long to be a blessing by her prayers and example, and we will ever cherish her memory; and as the days and years go by strive to live and labor, that at last with her we may have a place among the redeemed to go no more out forever.

> Mrs. S. Tomlinson, S. E. R. BABCOCK, Com. M. P. STILLMAN.

#### WASHINGTON LETTER.

(From our regular correspondent.)

The Government did not come to a standpardoned for coveting. We could hardly still, as was feared. The President was carerealize in those delightfully cool breezes, that I ful to return to Washington from his yachtour friends in the West were roasting under | ing trip, on Monday night, and sign in time 100 degrees temperature; but such was the the new appropriation bills, over which has been so much talk and anxiety relative to complications that might arise in case of his continued absence.

> The President's autograph signature is necessary to make a law. No proxy can sign a bill for him; and without the law the heads of departments cannot take a dollar out of the Treasury, or incur liability for five cents. All the old appropriation bills expired on the 30th of June, and where new ones had not become laws, certain branches of the Government had been provided for by a joint resolution, continuing the old appropriations. But this, too, expired on the 30th of July, and as the President left on last Thursday, before the new Army and Navy Appropriation bills had reached the White House, the talk was that the army and navy would be without supplies for a period, and that there would be a hiatus in the administration

The Commissioners of the District of Columbia are preparing to make a new and more stringent set of regulations governing the issuance of bar-room licenses in the District. Commissioner Webb stated the other day that after two year's hard work on the liquor license question, he has at last obtained an opinion of the Court in General Term, covering nearly every question of importance, on which he proposes to forumlate an entirely new set of regulations governing the traffic and, especially, the issuance of licens-

es. The power conceded to the Commissioners is remarkable, and far exceeds the

cise in regulating this traffic. Mrs. Ellen J. Foster, the Iowa temperance agitator and lawyer, has left Washington for of the nation. Here are the sacred memo- home. Her trip East was due, it is said, to a desire to secure an engagement from the Republican National Executive Committee and monuments of history, and the early in New York, as a campaign speaker. Not succeeding there, she came to Washington: and offered her services, with more successful results, to the Congressional Committee. It is understood that she will speak in Maine, New Jersey, Connecticut, Michigan, and places where the Prohibitionists are strong. wished she had been present to vote against | Her temperance principles are satisfied with it. Indeed, because of the laws of heredity, the Boutelle resolution, and like many other our genealogy is important. Blood will tell, | Prohibitionists, she advocates the repeal of and I had much rather be descended from a the whisky tax, believing it would clear the N. Y., are busy indexing and cataloguing

a nobler place might be ours of making a announced that he is not a candidate for re- lege. election to the Senate, his Washington A very pleasant social occasion was the in the autumn.

The last of July finds us steaming back residence, one of the most attractive in the across the continent. A half day's stop in city because of its simple elegance, is offered the Ladies' Hall, on Wednesday evening, Cincinnati allows us a visit at their Exposi- for sale. The Senator's wife is not strong Aug. 1st. It was gotten up by the young enough to endure the strain of the Capital's The Western grain and corn fields give official social life, and both prefer to return

> Cheif Justice Fuller, who has been visitremain until just before the Supreme Court meets in October. Nor will he receive his commission and take the oath of office until then. Neither will his salary begin until he has been sworn in.

The summer of 1888 has proved an eccentric sprite in her treatment of Washington, at least. There were a few torrid days that made the toilers on Capitol Hill sigh | their contents were entirely consumed. In for release from their legislative duties. sured for \$600. But they were compelled to stay and now they are congratulating themselves that Washington has so many claims as a summer

There are now more prominent people summering here than any ten of the leading resorts of the country could produce, and the legislators and officials who are kept here are enjoying a season of rest from the tiresome demands of fashionable life, more absolutely than they ever thought possible in Washington. Social life is not at a standstill by any means, for breakfasts, dinners, and country lunches are every-day occurrences, and the suburban drives are gay with equipages every evening.

There was another important question raised by the President's recent absence. The Constitution provides that if the President has not approved or vetoed a bill within ten days after it is delivered to him, it becomes a law without his signature. If Congress should continue to pass bills at the rate of two and a half per minute, as the Senate did last week, and send them all directly to the White House, there would be very little time for Mr. Cleveland to act upon a large number of bills when he returned to Washington.

#### MISSIONARY SOCIETY.

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# Home Hews.

New York. ALFRED CENTRE.

A number of families are spending the summer vacation here, having their homes principally in the Ladies' Hall.

Two young ladies from Columbia College, the University Library according to the

Milkmaids' Festival, at the dining-room of people of the church and society, and consisted of refreshments, mainly the products of the dairy, music, and a general social.

G. H. F. Randolph, who is preparing for the journey to China to re-enforce our China mission, occupied the pulpit last Sabbath Aug. 4th, preaching an excellent sermon.

On Sabbath, Aug. 4th, during a light thunder storm, the lightening struck a barn on the farm of Joseph Collins, two miles west of the village. Mr. Collins had just completed his having, having stored the crop, mowing machine, rake, etc., in this early in June, then a few more early in July and an adjoining barn. Both barns, with

## Condensed Aews.

Domestic.

Eight cases of yellow fever were reported at Manatee, Fla., Aug. 2d.

The new grape vine pest, scientifically named anomala lucicola, has appeared in the southern part of Orange county, N. Y.

The New Jersey Supreme Court has ren lered a decision in favor of the constitution ality of the local option high-license law.

The post office at Atlantic City, N. J., was entered July 31st, by burglars, who secured over \$1,100 worth of stamps, all the regis tered letters, and from \$50 to \$75 in cash.

Christopher Meyer, President of the Meyer Rubber Company, died in New York, August 3d. of cancer of the stomach, aged sev enty years. He left a fortune of \$5,000,000. At Pottsville, Pa., Eddie Bartlett, aged ten years, attempted to drive a nail into a cartridge. His hands were blown off and he received other injuries which will prove fatal.

The receipts and expenditures of the United States, during July, were \$31,204,-897 and \$36,143,452 respectively, against \$30,814,872 and \$35,136,924 for the same Though not a strong man, he was around as usual period last year.

James Freeman Clarke's rules of health were: "I have never been in a hurry; I have always taken plenty of exercise: I have tried to be cheerful; I have always taken all the which he remained a faithful member till called up leep that I needed."

es, a saloon keeper, whose business was

of New York for the last two years, has one not yet six years old and a babe of one month. fallen heir to a fortune of \$150,000, left by a brother, who died suddenly in Chicago on band, "The Lord is my shepherd."

The last two years, has Funeral in the home, attende by a large concourse of friends and neighbors. Text selected by the husband, "The Lord is my shepherd."

P. R. B.

norse thief and murderer, shot and killed wo deputy marshals and one citizen on Frilay last at Marshall's Ferry, while resisting rrest. Perkins escaped.

31st, and found a stalwart negro appropriating his valuables. He seized the negro in his youth Bro. Crandall made a profession of reand led him, in spite of his struggles, to the ligion in baptism, and was an active Christian durtop of the stairs, where a policeman, who ing the remainder of his life. He moved to Farina had been called, took the prisoner in charge.

At Crescent Beach, Nantucket, Aug. 5th, C. H. Brigham, a young lawyer, was bathing in the surf. He attempted to swim to a boat manned by his companions, but lost his strength and was sinking, when Miss Hannah Donovan, a young lady who was sitting on the piazza of a beach house, rushed into the water, swam to Brigham and held him up of New York, and about 37 years since came to until the hoat reached him. She then swam Wisconsin from Ohio. The bereaved wife, three until the boat reached him. She then swam ashore and modestly retired.

Acting Adjutant-General Kelton, received very large assembly gathered at the Seventh day dispatch, August 2d, from General How-Baptist church to pay their tribute of respect to the a dispatch, August 2d, from General Howard, stating that there was a more serious condition of affairs at San Carlos agency than has been previously reported. General Miles is en route to the agency, and General Howard is confident he will do all in his power to prevent any Indians getting beyond the limits of the reservation. Ten men and two or three women are out. They are under the lead of two desperate characters, one being a murderer.

## Foreign.

The centennial exhibition has been formally opened at Melbourne, Australia.

King Milan has asked the Consistory to grant him a legal separation from Queen

The Vitali rifle trials have been satisfactory, and the weapon will probably be adopted by the Dutch army. The Austrian government has announced

that it will join the sugar bounties convention if the United States and Brazil do. The libel action of William O'Brien against the Cork, Ireland, Constitution, has resulted

in a verdict in favor of Mr. O'Brien for £100 damages. He claimed £5,000. Owing to the Parnell and Gladstonian

objection to Justice Day serving on the Parnell inquiry commission, Day has re- broken also. Mr. Potter was in his 89th year; he was

The Czar refused to receive the Abyssin-

Emperor William will visit Queen Victoria at the earliest opportunity, probably at Baden. The Emperor will visit the Pope immediately upon his arrival at Rome, before going to the quirinal, in order not to offend the Pope.

Mr. Gladstone, in expressing his thanks to Sheffield deputation for a handsome present on the occasion of his golden wedding. said that when he secured home rule for Ireland his political work would be finished.

#### MARRIED.

In Hebron, Pa., July 19, 1888, by L. R. Burdick, Esq., WM. S. BURDICK, of Roulette, and Mrs. CARO-LINE CHAMBERLAIN, of Hebron.

In Hebron, Pa., July 31, 1888, by Rev. W. C. Titsworth, WILLIAM L. BURDICK and FLORA GREENMAN, both of Hebron.

At the residence of the bride's parents, in the town of Hopkinton, R. I., by Rev. E. A. Witter, July 29, 1888, Mr. EDWIN E. CRANDALL and MISS MARY L. PALMER, both of the town of Hopkinton.

#### DIED.

In Wellsville, N. Y., July 30, 1888, of complica-tion of diseases, ISAAC STOUT, in the 76th year of his age. Mr. Stout was a successful business man, and leaves a good home for his wife and five children. His funeral was largely attended at his late resi

In Wellsville, N. Y., August 1, 1888, NATHAN Robinson, in the 49 year of his age. This death was a very sad one, caused by his horses running away and throwing him from his wagon In falling, one foot was caught by a chain fastened to the wagon and he was dragged for more than one half of a mile. Though terribly mangled, he lived for more than three days. If the people of Allegany county had said years ago, as they should have said, that no intoxicating drinks should be sold within its bounds, this accident would probably not have happened. Who is responsible? Mr. Robinson's home was in Greenwood. He leaves a wife and three children. His funeral was held at Fulmer Valley, a large congregation being present.

In Rhode Island Settlement, N. Y., July 14, 1888 Timothy K. Johnson, lacking only two days of 73 years. He leaves a wife and six children, three boys and three girls. The funeral was held at the home of his son, where he died.

In Lincklaen Centre, N. Y., July 15, 1888, ISAAC SMITH, aged 62 years, 5 months and 20 days until a few days before, when he was attacked with pneumonia which terminated in heartfailure. Bro. Smith was born in Scott, N. Y., and when, twentyseven years ago, he moved to Lincklaen, he brought a letter and united with the Lincklaen Church. of higher. Since moving here he has lost his wife and three children, leaving only one child, a son, to At Allegheny City, Pa., Frederick Bran- mourn a father's death. The funeral was held in the church on the 18th.

closed out by the Brooks' license law, committed suicide last week, because pe was to be arrested for selling liquor without license.

In the town of Lincklaen, N. Y., July 26, 1888, FLORA D. wife of Will Warner, aged 25 years, 8 months and 18 days. The death of one so young and useful in her family brings gloom to the home Catherine Gaffney, an old woman and an and community. She leaves a father, mother, two nmate of a charitable institution in the city sisters, an affectionate husband and two little boys,

At his residence in the town of Charleston, R. It,
Advices from the Choctaw nation, Indian
Lerritory, say that Charles Perkins, a noted

At his residence in the town of Charleston, R. It,
July 18, 1888, Mr. Hazzard Burdick, aged 72 years,
3 months and 17 days. Mr. Burdick, though not a Christian, was an honored and respected citizen. He leaves a wife and two daughters. The funeral services were held at the house July 21, 1888.

At Battle Creek, Mich., May 25, 1888, of disease following pneumonia, FRANK CRANDALL, in the 54th Congressman Baker, of New York, went year of his age. He was the son of the late Cary into his apartments in Washington, July and Betsey Crandall, who, when the subject of this in 1886 and united with the Seventh day Baptist Church of that place and continued a worthy mem. ber until his removal to Battle Creek, when he changed his membership to the Seventh-day Adventist Church there. He leaves a widow residing at Battle Creek, and one son residing at Farina, as the only surviving members of his family. C. A. B.

In the town of Berlin, Wis., July 30, 1888, Mr. NORMAN CLARKE, aged 72 years. Mr. Clarke, an uncle of Eld. Joshua Clarke, was born in the state sons and a daughter, with their families, mourn the departure of a kind husband, father and friend. A deceased, and listen to a discourse from Eccl. 7: 2. May the Great Healer comfort and cheer the sorrowing ones, and bless the event to sympathizing neighbors and friends. W. W. A.

STEVEN BRONSON, in the 63d year of his age, died July 24, 1888, of heart disease. He was, at the time of his death, at work in the harvest field. Falling on his face, he died without a struggle. Brother Bronson experienced religion in 1876, and in 1888 he embraced the Sabbath. He was baptized by Eld. J. W. Morton, and received into the Seventh day Baptist Church at Coloma, Wis., May 27, 1888. Brother Bronson was an earnest, devoted Christian, who loved the Word of God and studied to know his will concerning man. Thus we are admonished to be always ready. His funeral services were conducted by Eld. E. Collins, a retired United Brethren minister, who spoke from Job 14: 14. E. D. R.

On Long Branch, near Humboldt, Nebraska, July 22, 1888, very suddenly, of cholera infantum, Rose M., one of the twin daughters of Oscar S. and Martha Babcock, 4 months and 18 days old.

At North Loup, Neb., at the residence of his son,

Rev. Oscar Babcock, July 14, 1888, Rev. GEORGE C. BABCOCK, in the 79 year of his age. A more detailed notice will appear later.

July 16, 1888, at North Loup, Neb., LUTHER. G. POTTER was instantly killed. He was on his way home from the village with a load of grain in sacks, and as he was going down a hill some eighty rods from his home, the end gate of the wagan became loose and let the sacks of grain roll out onto his team. The team was frightened and began to run, throwing Mr. Potter under the wagon. His skull was fractured, his jaw broken and it was thought his neck was ferred the matter of his serving to Premier respected by all who knew him, was a kind husband and father and an obliging neighbor. While Elder C. M. Lewis was pastor of the Farina Church, he The newspapers at Berlin announce that the Emperor of Germany, the Emperor of Russia and the Emperor of Austria will meet at some point on the Austrian frontier

C. M. Lewis was pastor of the Farma Church, he made a public profession of religion and united with that church. His death was so sudden that it produced a very deep impression upon the community, and it is hoped that all will te led to "set their houses in order," so that when the Master calls he

## Miscellany.

#### EVENING SONG.

Now the stars of God are glimmering, Still and cold and golden bright: Father, high above in heaven, Give to me a quiet night.

Watch! oh, stars! I shall be sleeping-Till the cheerful sun's warm light; Loving Lord, thy child be guarding, Give to me a quiet night.

Send to me thy holy angel,
It can shield me then from fright; To the loving mother, Father, Give a quiet, quiet night.

Keep thy tired little children, Like a Father, in thy sight: Unto all, dear Lord and Master, Give a quiet, quiet night.

Little stars! you still are glimmering. Shine on all your watchful light; I shall sleep now, I shall slumber, Dear bright stars, God's stars, good night! -From the German.

#### BESSIE'S "WHATSOEVERS."

#### BY LILLIAN A. TOURTILOTTE.

"Therefore all things, whatsoever ye would that men should do to you, do ye even so to

The words were a part of the Sunday morning lesson. Mr. Howard, the pastor, had chosen the seventh chapter of St. Matthew's parents and little brother in the pew, where she had sat every Sunday since she could remember, looked up at him with a new light in her eyes, and an expression of suddenly awakened interest in her young face. Bessie had not been wholly attentive during the commencement of the service. She could not keep her eyes and thoughts from straying near; but Bessie was only twelve years old, and it was beautiful out of doors.

The June sun was shining bright, the daisies and dandelions smiled up at the clear blue sky, and the crimson clover generously offered its sweetness to the drowsy bee and dainty butterfly, while a song sparrow sang can't do for our fathers and mothers just slept on; and Mr. Harding and the hired man so sweetly among the branches of a tree just what we want them to do for us." so sweetly among the branches of a tree just back of the church, that Bessie was sorry when his song was drowned by the singing of as we would want our mothers to do if they Then I the first hymn.

She listened to the reading with a little feeling of penitence for her former inatten- does not say a word about girls." tion, and the words of the Golden Rule fell | Bessie drew a sigh of relief. For a mo upon her ear as if a new commandment had been given unto her.

The text was not unfamiliar; she had heard and read it many times, and had committed about it." it to memory long ago; but she had never before understood its full significance. Now it seemed spoken for her, and she received it into her heart, while the pastor read on, not knowing that a tiny seed had been dropped on good ground, where it was to take root, and spring up, blossoming in kindly words and loving, helpful deeds, and ripening into a life of sweet, unselfish, Christian service.

Bessie went home from church with a new resolve in her mind, which she put in practice during the afternoon by laying aside her book, in which she was deeply interested, and devoting herself to the care of her little brother; thus giving her mother an opportunity to spend the hours in restful, Sabbath

She found so many ways to be helpful the to school, Mrs. Lane said smilingly that Bes. me." sie had left very little for her to do.

friend yet though the day was passed as usual, in close companionship, Bessie did not lence. speak of the subject that was occupying her thoughts.

When the two friends reached the schoolof the girls coming hastily out.

the bridge, and up the brook past the clump | him wholly, and had indeed become one of | him, it is easy." of alders, and the bank is just lined with his disciples. them. Hurry, and we can get back before Later in the summer, arrangements were raising her eyes to her friends serious face,

ing his foot against a stone, he stumbled and picnic ground.

"Where are Fred and Alice Harding?"

she ran to lift him up. "You need not stay draw near, and she added: "I am afraid they unless you wish to," she added, as Grace hes- will be left behind." itated, "I will take care of him."

Bessie led Willie to the brook, where an did not intend to be left behind. application of cold water soon stopped the blood that was flowing from his nose, and then carefully brushing the dust from his clothes, and smoothing his tumbled hair she her all night, and she can't move it this led him to the school house, just as the girls morning." returned with their hands filled with the fra-

grant blossoms. "Aren't they lovely?" said Grace, "here, Bessie, half of mine are for you.

one of the roses with a cluster of delicate after the picnic." buds to the bosom of her dress.

among whom were Grace and Bessie, were | ment after listening to Fred's statement, about him. playing at croquet, when Alice Harding, who | with wide, earnest eyes, and a deepening color the scholars, said: "I would not wear roses as she wished to go to Alice."

Willie Gray, and I gathered the roses on purpose for her." Bessie had run after her ball, of her, though she had distinctly heard the that she and Alice could have a "real picnic unkind remark of Alice.

"We will finish the game this afternoon," said the girls, as the sound of the bell summoned them to the school-room.

When the signal was given for the afternoon recess, Nettie Merrill, who sat in front of Bessie, looked up with a perplexed face, saying, "I can't find half the places on the to stay all day with you, Alice." map, and my geography lesson comes right after recess. Wont you help me Bessie?" Bessie consented at once. "Why that will ment.

spoil our game," said Grace.

"You can get some one to take my place," replied Bessie, there is Alice Harding; I think she would like it," and Grace went over to Alice, wondering if Bessie had heard what she said in the morning, while Bessie | you?"

bent her head over Nettie's geography. Twice she went over the lesson, carefully tracing out the different places, and when Nettie was sure she could recite it, they len ankle and discolored foot, and then bringjoined the girls on the play ground.

we would have won, if you had played instead of Alice."

mark as a reproach, and drawing a quick breath, she whispered to herself, "Oh, dear! I'm afraid I never can do them all."

"All what?" asked Grace, "are your examples hard?"

was the 'Whatsoevers.'" "The what?" questioned her friend, with

a puzzled look." there's the bell. I'll tell you all about it needed slumber. after school."

And as the two girls walked home with arms interlocked, Bessie told her friend of through the open window, so temptingly her newly awakened thoughts and convictions, adding: "I am afraid I cannot do all, because sometimes there are two things to peas, Mrs. Harding told her how her daughdo at the same time, as there were this after- | ter's accident happened, and expressed her

that means us. You see we can't do it. We | the dinner was prepared, while Alice still

were little girls and we were mothers."

"But," said Grace, "that says men. It

ment she felt as if a burden had been removed, then she said: "I wish you would ask your | don't care so much for the picnic now, Besfather, Grace. He will be sure to know all sie, since you came, and the pain in my foot

"I will. I'll ask him this very night." "Do," said Bessie. "And tell me in the morning just what he says."

"Yes. Good night." "Good-night," replied Bessie, and she injured ankle. walked slowly and thoughtfully into the house, vainly trying to find comfort in the Harding carried her to her room, where, with reasoning of her friend.

"What did your father say?" was the first question, as she joined Grace the next morn-

ing.
"Oh, Bessie! he says it means all people. Men and women, boys and girls, and just ev- | me to-day?" she asked. erybody!"

"I am so glad," said Bessie.

"Glad?" questioned her friend in sur-

"Yes," was the reply, "I should be sorry | come?" she persisted. next morning, that when Grace Howard, the to be left out of the commandments of Jesus. minister's daughter, called for her on the way I It would seem as though he did not care for at home, I should have wanted you to stay

Grace made no reply. She was not ready Grace was Bessie's dear and confidential to commence a life of service for the Master. and the two girls walked on to school in si-

Days and weeks passed, and Bessie, seeking in all things to obey the Golden Rule, while | kind, and all the girls love you so much." blessing others by her acts of love and kind- | She waited a moment and then asked: "Is it house on Tuesday morning, they met several | ness received, almost unconsciously, the | very hard, Bessie?" greatest of blessings into her own heart; for

made for a picnic, and the children were Just as they reached the bridge, they met looking eagerly forward for the promised added, "You may read to me now, if you little Willie Gray on his way to school, and pleasure. When the day arrived, the school please." the child looking at the group of hurrying assembled early at the school-house, waiting girls, was heedless of his own steps, and strik- for the teams which were to take them to the to the seventh chapter of Matthew, she read

"Oh," said Bessie, "Willie is hurt!" and asked the teacher, as the time for starting of that June morning.

No one had seen them, but just as the Bessie." "I will get roses for you and me both," | wagons arrived, Fred made his appearance at said Grace, hastening after her companions. | a rate of speed which proved that he, at least, | she bade her friend good-night, and went

> Inquiry was at once made for Alice. "Oh! she can't come," said Fred, "she angels.—Morning Star.

"What a pity! I'm so sorry! Too bad!" exclaimed the girls in concert.

"Yes," said Fred, as he climbed to a seat in one of the wagons, "it is too bad. I'm "Thanks," said Bessie, and she fastened awful sorry; I wish she had not hurt it till that he was a slave.

During the morning recess, six of the girls, of sympathy for Alice, but stood for a mo- derful man, and I will try to tell you a little did, and let other boys use their feet.

"you know that Bessie stayed to help little | misfortune, and was quite willing that her | ture, behead, or kill him in any way he | home, and give your mother all you earn daughter should spend the day with her.

which her opponent had croqueted off the ings, carrying a basket filled with dainties ground, and did not hear her friend's defense | which had been prepared for the picnic, so | strange as it seems to us. dinner."

Bessie found Mrs. Harding in the kitchen, | roditus, broke his leg as a punishment for and inquired at once for Alice. The mother | some slight offense, but others suppose it was pointed to the next room, and in another from natural disease—so we will hope the latmoment a bright, happy face was bending | ter is true. But however it happened, he was over the sad, tear-stained one upon the pillow, very lame, and small, and weak, and not and Bessie's cheerful voice said: "I've come | good for hard work with his hands or body,

the picnic?" exclaimed Alice in astonish- And because of this bright mind and his being those that cannot. Keep busy trying to do

"I can't go if I stay with you, but we will regular teacher. have a little picnic of our own; and now," she added briskly, as though to prevent any expression of thanks, "what can I do for

"You may wet the cloths on my foot in. arnica and water, if you please," said Alice. Very tenderly Bessie bathed the poor, swol-

ing cool water, she bathed the hands and face "We lost the game," said Grace, as she put of the suffering girl, and brushed and braided her arm through Bessie's, "but I think that the long, dark hair.

"Thank you," said Alice, "you make me feel better. I think I could eat some break-Grace spoke kindly, but Bessie felt the re- fast now;" and Bessie brought the nice breakfast Mrs. Harding had prepared, adding to it an orange from her basket. After Alice had finished her breakfast, Bessie tidied the room, putting everything in order, and then sat down to read to her friend.

lids drooped, and soon the quiet, regular about as poor and hard as it was before. breathing told that she was sleeping. Bessie | One writer, who knew him, says that all the laid aside the book, gently drew down the furniture in his house was a bed, a cooking-"The Whatsoevers," replied Bessie, "but | curtains, and left Alice to enjoy the much-

"Can I help you?" she inquired of Mrs. Harding, as she entered the kitchen. "Oh!" she exclaimed, without waiting for an answer, "you are to have green peas for dinner! let me shell them," and while she shelled the gratitude to Bessie for her kindness. Hours "Why, Bessie!" said Grace, "I don't think | passed. The peas were shelled and boiled,

> Then Bessie quickly moved a little table to the lounge on which she lay, and placed on Harding added a dish of the delicious green | it to think about.

"What a nice dinner," said Alice. is nearly gone."

After dinner Mr. Harding lifted his daughter from the lounge to an easy chair, and the two girls passed the afternoon very pleasantly, notwithstanding an occasional twinge in the

After tea Alice said she was tired, and Mr. Bessie's assistance, she was soon in bed.

"Now," said Bessie, seating herself by the bedside, "shall I read to you?"

"No, not yet," was the reply, "I want to talk. What made you come and stay with

"Because Fred told us you could not go with us, and I knew you would be lonesome." "The other girls knew I would be lonesome and they did not come. Why did you what did he do? Made the best of what was

"Because, if I had been ill and had to stay

There was a little pause, and then Alice asked: "Do you always do just what you would want others to do for you?"

"I'm trying to," said Bessie. "Then that must be what makes you so

"I think it would be if we did it to make "We are going after wild roses," said one. | while seeking help from the Saviour to keep | people love us," was the reply; "but if we do | or leapfrog, this afternoon. It rains. Are "Come on, girls, it isn't far-just down to his commandments she had learned to trust it because we love Jesus and want to obey

> "Why, Bessie Lane!" exclaimed Alice, "I believe you're a Christian." Then she

Bessie took up a Testament, and turning the words which had sunk so deeply into her own heart, amid the fragrance and sweetness

As she finished the chapter and closed the book, Alice said softly: "I think I will try,

"Oh! I'm so glad," whispered Bessie; and home, while the afterglow of the summer sunset seemed like the smile of rejoicing

## A WORD FROM A SLAVE.

He was a white slave, who lived about 1.700 years ago, and his name was Epictetus, which means "bought" or "acquired," and shows pile up wood, or shovel snow with a few

Epictetus was lame, and he was poor; but Bessie Lane did not join in the expressions in spite of these hard things he was a won-

His master was a learned man and the slaves had a hard time; for, in those days, day he will be proud of you. if I would not take the trouble to pick them."

The request was granted and Bessie has tened home for her mother's permission.

Why, Alice Harding!" exclaimed Grace, was grieved to hear of Alice's any food or cooking, his master could tor-

chose. And masters often did choose to kill Bessie was soon on her way to Mr. Hard- their slaves by some slow, torturing process, which they watched with a cruel delight,

I said that Epictetus was lame. Some historians say it was because his master, Epaph. nor pleasant to look at when beside well, "Why, Bessie Lane! aren't you going to strong men excepting for his bright mind. unfit for anything else, his master had him

> cruel man, who would go so far as even to make the best of what is in your power and put to torture or death his slaves, to let one | take the rest as it occurs. of these same slaves receive the best education of the times. But there was a selfish reason for this. Many men, in those days, who were too lazy or stupid to learn them selves, had their slaves taught, that they might be ever ready to give them imformation, or write discourses, for which the masters received all the credit.

So Epictetus was sent away to a learned good philosopher, to be taught. He loved his teacher, and has written many kind things about his goodness and wisdom, and thanks him for the many things besides book-learning he taught.

At some period of his life, but how or when we do not know, Epictetus was freed gospel, and as these words of the Master fell 'Oh, no," was the reply. "I can do the At first Alice seemed deeply interested in by his master. This must have made him from his lips, Bessie Lane, sitting with her examples. I was not thinking of them, it the pleasant story, but after a time, her eye- feel better in mind, but his life was just vessel, and an earthen lamp. Pretty hard living, we should most of us think, that

> Well, what did Epictetus do with his learning and freedom? He spent his life in teaching what is called philosophy—that is how men should live and think and be good and brave, and make the best of all things. He taught until he was an old man; once being banished from Rome, the city he loved, because of his teachings, only to go into another city and go on with his good work.

Many of the things he said have come down through all the years to our own time, and are just as sweet and strong to-day as when this good man said them 1,700 years ago. Just one of them will I give you toit the contents of her basket, to which Mrs. | day and we will see what we can get out of

"Which way is the wind?"

"North." "What do we want of that? When will the sing as well as Susie, or to sew as much as West wind blow?"

"When it pleases, friend, or when Æolas pleases: for Zeus has not made you dispenser of the winds, but Æolas." "What, then is to be done?"

"To make the best of what is in our power, and to take the best as it occurs."

"And how does it occur?"

"As it pleases God." This is what Epictetus wrote—and now what does it mean?

I think he showed us a good deal of the meaning himself. He was a slave when he wanted to be free; lame when he wanted to be straight and strong; poor, when money So many people, young people, are "bright," would have made life so much easier for him; banished from Rome when he wanted to stay and go on with his work. Well, in his power and took the rest as it occurred. People always found him cheerful and happy, and ready to help others all he could, so that everyone who knew him loved him; and | equally well. after he was dead some one wrote for his

"I was Epictetus, a slave, maimed in body, and a beggar for poverty, and dear to

the immortals. Was not this an honor and worth all the trials and hardships of his life?

Well, boys, what do you think you will do? You want to play base-ball, or cricket, you going to sit in the house and more? Not if you're any kind of a cheerful, manly boy. Go to the shed or barn, and whittle out a boat or cane, or a toy sled. Stretch on the hay with other boys and tell stories. Get a book and read. Do any thing but grumble because the wind is north when you want it west.

You thought you were going to have mince-pie for dinner; but it is wash day and there is nothing for dessert instead; well, couple, man and woman, between whom the what will you do? Epictetus would say,

knife, but, instead brother Ben gets a fourbladder and you get nothing but a hand-sled. What is to be done this time? Go coasting used to produce his spectacles and Bible, and have as good a time as you can; lend Ben | and read to her from the 12th chapter of the the sled and ask him to let you take his

You are poor perhaps. Well, this is pretty hard when you see all the fine clothes, toys and candy that money will buy; but just | would pronounce the words, "An' dere go to work and take what you can getschooling, perhaps; a chance to run errands,

Maybe you are lame like Epictetus. Well, here's a good chance to use your head as he

Perhaps you have an unkind father, ever ready to find fault with you. All I can say was vexed at being left out of the game, and in her cheeks, and then going quickly to the teacher of the Emperor Nero; and like Nero, is, do the best you can; give him as few benefactors, and then, after many days, a little jealous of Bessie's popularity among teacher, she asked that she might be excused, he was hard and cruel. I am sure all of his chances to find fault as you can, and some builds them sepulchers. If you would raise the age in which you live you must live

Boys, this cannot last always. Do it as well as you can, and as cheerfully, and look out

for something better.

There are ever and ever so many hard things that will and do come to all of us, but we must make the best of what is in our power and take the rest as it occurs. A lady writer in our own day says: "There are things that can be changed and there are things that can't. Let us attend to those that can."

Be on the lookout to do something that comes in your way that can be done. Don't waste your time grumbling and working over this. Epictetus was a good, sweet, earnest "No," said Bessie, with a little laugh, learn all things taught in those days, from a man, loved through all the years that have passed between his life and ours, because he This may seem strange to you, for a hard, did just what I hope you are going to do-

"And how does it occur?" "As it pleases God."—Juniata Stafford. in Church Union.

#### POEM FROM BIBLE TEXTS.

Cling to the Mighty One, Cling in thy grief, Cling to the Holy One, He gives relief; Cling to the Gracious One, Cling in thy pain: Cling to the Faithful One, He will sustain.

Cling in thy woe,

Through all below;

He speaketh peace;

Psa. 4: 24. Cling to the Living One, Heb. 7: 25. Psa. 86: 7. Cling to the Loving One, 1 John 4: 16. Rom. 7: 38. Cling to the Pardoning One, John 14:27. John 14:23.

Heb. 12: 11.

Heb. 7: 11.

Psa. 116: 6.

Psa. 116: 5.

Psa. 4: 4.

1 Thees. 5:25.

Cling to the Healing One. Anguish shall cease, Cling to the Bleeding One, Cling to his slde, Cling to the Risen One, In him abide; Cling to the Coming One, Hope shall arise, Cling to the Reigning One,

Joy lights thine eyes.

Exod. 15:25. Psa. 117: 27.

John 20: 27. Rom. 6:9. John 15: 4. Rev. 22: 20. Titus 2: 13. Psa. 97:1. Psa. 17: 11.

1 John 2: 27.

## YOUR SPECIALTY.

That means "excel at something." Make a specialty of something, and excel in it. Do not be content to do it well; do it in the very best, or most rapid, or in some distinguished way, by which you will come to be known in connection with it. If it is bookkeeping, or sweeping, or darning, put yourself into it, and do it as others have dreamed it might be done. Do not be content to Mary, or to walk as rapidly and easily as your elder sister. Find out how they did this thing, and then apply yourself to bring your specialty, what ever it is, to perfection. It will require patience, industry, and self-sacrifice; but it will pay in the long run. Good work of any kind pays, and it

is the only kind that pays. Accuracy pays; so does rapidity; so, too, of neatness, thoroughness, and other qualities which you will be cultivating, perhaps unconsciously, while sounding the heights and depths of your specialty.

And it pays, too, to have a "specialty." "quick," "intelligent," but almost useless to any one needing skilled help, because they have scattered their forces over too much surface. In twenty, years you may learn to do one thing well, so well that you could command a price or a position any. where; but you can't have learned twenty

Gather up your energies, your time, resolution, patience, and talent (for you have a talent for something) for your specialty, and work right toward it. I mean, of course, make this your main business, and others subordinate to it. Try to do well "whatsoever thy hand findeth to do," but bestow your greatest efforts on one thing.-Christian Advocate.

## AN UNANSWERABLE ARGUMENT.

Logic is strong, but the appearance of logic is often stronger, and although a little learning is sometimes a dangerous thing, it is nearly always a useful thing.

"Way down South" lived an old colored talents were about equally divided. She had "Eat more bread and look out for pie anthe more learning; she possessed physical other day."

force, but he was powerful in moral sussion. Christmas comes and you expect a nice When, at times, her physical force overpowered him, and there was danger that she would become the head of the family, he Revelation, beginning: "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet." With labored distinctness he 'peared a great wonder in heben, a woman!" Here he would stop, close his book, remove his spectacles, and gaze sternly at his quieted and subdued wife, on whom the fearful words never failed to produce the desired

> THE world breaks the hearts of its best benefactors, and then, after many days, the age in which you live, you must live

Of men! for seeming trifles oft are That act with potent force for weal And what is great or small we know or what shall lead to weal or what But in our blindness this we surely The happiest man is he who, doing With child like faith goes on, and, Leaves all the future in the hands of

THERE are no trifles in the lives

### SUGGESTION FROM DEN

BY MARIE JAMES.

When Dennis mentioned the r first time I was almost indignan sitting at the fireside one even been reading the paper, and dozing over a dull book-when quite suddenly and said, " thinking, Clara, that you an begin giving systematically." "Giving systematically to

asked in genuine surprise, and to look wide-awake and interest "Why, to the church and so on," explained Dennis.

"Give what?" I asked again lips a trifle firmer and making i for poor Dennis as I could. "Money, of course," he answ

know what I mean, dear. Sup a tithe box! At present we rea ing worth speaking of. We m when Sabbath comes there change in the house, or we negl Then we have not felt able to ings in the church and it is seem easier to stay away than ushers for seats every time. If tithe-money, things would be with us, I imagine.' "Whatever are you thinking

said I, "to talk so soberly of you know we have not nearly e on as it is? It is more of a p day, with our income, to make To be sure, one tenth of it is s to be ridiculous; we would not any one know how small; h never do without it, that is cer

I looked meaningly around t room, with its modest, lonely ture, and reminded Dennis of t was overdue and the many th needed. I even quoted Scr. effect that if any provide not f is worse than an infidel; and, started, soon talked both hin into a very dissatisfied frame all ended in Dennis saying, doubt, as you say, what is im possible, and that ends it. Bi

we were able to give something The matter was not again re tween us, but it came again my mind. It seemed quite ou to forget it, for I was consu responsibility of the final d mine, the guilt, if guilt the mine too. But Dennis did salary raised and expenses in than lessened, economize as was still true that there was money for the Sabbath collect or special, and we attended ser less frequently, feeling sure ances remarked our having no

own church. In this state of affairs a came to me and as I needed Dennis, who was very busy proposed that we send for a yo we had become interested in, the orphan's home. I knew s ence in attending the sick, a willingly consented. Maggie well-trained girl, and made her sary to me from the first day. liarly gentle and pleasing voice to hear it so well that, during ence, I kept her talking on other, most of the time. In asked her rather languidly on kept in a little pasteboard box

times noticed in her hands. "This is my tithe box, turning her honest blue eyes was just counting the money much I have for the miss bath."

"Why, child," said I, " sit by me, I want to talk to mean to tell me that you g the Lord?" The girl was rather surpris

mence, but she answered sim] ma'am. I'm very sorry it is give, having only my earning think it would be nearer r whole is such a trifle, should There is so much need of me It is different with rich peo their money is a great deal good can be accomplished w I winced under Maggie's

ment—such a decided inve

but she, sweet child, all un thoughts, went on to tell matron at the home, who as a little child, that she h heaven ready to be more father and mother she had us," said Maggie, "that wh earth, after his resurrecti missionary work he had bee years—and, for that matter matron said—in our hands and he said plainly that eve love him shall show it by w work he loved. If we cannot or give up all our time to hir sons, we can at least giv and give your mother all you earn. his cannot last always. Do it as well an, and as cheerfully, and look out ething better.

e are ever and ever so many hard that will and do come to all of us. must make the best of what is in our and take the rest as it occurs. A lady in our own day says: "There are that can be changed and there are that can't. Let us attend to those

n the lookout to do something that in your way that can be done. Don't our time grumbling and working over hat cannot. Keep busy trying to do Epictetus was a good, sweet, earnest eved through all the years that have between his life and ours, because he t what I hope you are going to do he best of what is in your power and e rest as it occurs. d how does it occur?"

it pleases God."-Juniata Stafford. rch Union.

Psa. 89: 19.

Heb. 12: 11.

Heb. 7: 11.

Pss. 116: 6.

Psa. 116: 5.

1 Thess. 5:25.

Pss. 4: 4.

Psa. 4: 24.

Heb. 7: 25.

Psa. 86: 7.

1 John 4: 16.

Rom. 7: 38.

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o the Bleeding One, to his slde, the Risen One. **m a**bide; o the Coming One, shall arise, the Reigning One, ights thine eyes.

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any people, young people, are "bright," ck," "intelligent," but almost useless ny one needing skilled help, because have scattered their forces over too surface. In twenty years you may to do one thing well, so well that you command a price or a position anye; but you can't have learned twenty

ther up your energies, your time, reson, patience, and talent (for you have a t for something) for your specialty, work right toward it. I mean, of e, make this your main business, and subordinate to it. Try to do well stsoever thy hand findeth to do," but w your greatest efforts on one thing. stian Advocate.

## AN UNANSWEBABLE ABGUMENT.

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Way down South" lived an old colored

le, man and woman, between whom the ts were about equally divided. She had more learning; she possessed physical , but he was powerful in moral suasion. n, at times, her physical force overered him, and there was danger that she d become the head of the family, he to produce his spectacles and Bible, read to her from the 12th chapter of the elation, beginning: "And there ap-ed a great wonder in heaven; a woman ned with the sun, and the moon under feet." With labored distinctness he d pronounce the words, "An' dere red a great wonder in heben, a woman! he would stop, close his book, remove pectacles, and gaze sternly at his quieted subdued wife, on whom the fearful is never failed to produce the desired

ms world breaks the hearts of its best factors, and then, after many days, da them sepulchers. If you would raise age in which you live, you must live it and to live above it is to be misunperhaps, persecuted.—New York

THERE are no trifles in the lives Of men! for seeming trifles oft are powers That act with potent force for weal or woe; And what is great or small we know not now, Or what shall lead to weal or what to woe; But in our blindness this we surely know, The happiest man is he who, doing right, With child like faith goes on, and, well content, Leaves all the future in the hands of God. -John Lascelles.

A SUGGESTION FROM DENNIS.

BY MARIE JAMES.

When Dennis mentioned the matter for the first time I was almost indignant. We were sitting at the fireside one evening—he had thinking, Clara, that you and I should enough." begin giving systematically."

'asked in genuine surprise, and endeavored to look wide-awake and interested.

so on," explained Dennis.

lips a trifle firmer and making it just as hard to make us good and happy. We are so for poor Dennis as I could.

a tithe box! At present we really give noth. it is lifted above being ordinary money and religious meetings in Philadelphia, which ing worth speaking of. We mean to, but does us far more good." when Sabbath comes there is no small change in the house, or we neglect to take it. long after Maggie had left me and the ques-Then we have not felt able to pay for sit- tion came, If she can give out of her pitiful ings in the church and it is beginning to poverty, what is my excuse? Yes, I saw seem easier to stay away than to ask the clearly now. I had been all in the wrong ushers for seats every time. If we had the and a stumbling block to my husband. So, tithe-money, things would be very different | in the evening, as we sat cosily by the fire

with us, I imagine." said I, "to talk so soberly of giving when which makes my illness a blessing, dear. you know we have not nearly enough to live | Shall I tell you of it?" And then I told on as it is? It is more of a problem every him of Maggie's ministering to my soul, as day, with our income, to make ends meet. | well as to my body, and showed him a little To be sure, one tenth of it is small enough | box on which was written, "Tithes." Dennis to be ridiculous; we would not care to have did not speak at first, but a glad look shone in any one know how small; but we could his eyes and he clasped my hand very tendernever do without it, that is certain."

was overdue and the many things we both | we?" needed. I even quoted Scripture to the we were able to give something."

The matter was not again referred to be- before. tween us, but it came again and again to than lessened, economize as I would. It of yours has proved."—Interior. was still true that there was frequently no money for the Sabbath collections, regular or special, and we attended service less and

less frequently, feeling sure our acquaintances remarked our having no settings in our In this state of affairs a serious illness came to me and as I needed constant care, Dennis, who was very busy in the office, proposed that we send for a young girl whom

we had become interested in, as a child, in the orphan's home. I knew she had experience in attending the sick, and rather unwell-trained girl, and made herself very necessary to me from the first day. She had a pecutimes noticed in her hands.

The girl was rather surprised at my vehe-I think it would be nearer right if I, whose whole is such a trifle, should give one fifth. There is so much need of money, you know. It is different with rich people; one-tenth of their money is a great deal, and so much good can be accomplished with it."

I winced under Maggie's ingenious argument—such a decided inversion of mine but she, sweet child, all unconscious of my thoughts, went on to tell me of the good matron at the home, who had taught her, as a little child, that she had a Father in | children? heaven ready to be more to her than the father and mother she had lost. "She told us," said Maggie, "that when Jesus left, the earth, after his resurrection, he put the missionary work he had been doing for three

to have a tenth of our all, and after that, later life when they married sisters. if we spare more, we can call it a gift.' She Having supplemented his training at Yale gave us all a tithe-box, and the very first with a three years' course in the Union if we spare more, we can call it a gift.' She money I earned, all my own, I put a tenth | Theological Seminary in New York, Mr. in it. Since then I always have a little to Duffield entered the ministry of the Presgive to the Lord's work, though it grieves | byterian Church, and presided successively me that it is often only a few cents, when over congregations in Brooklyn, Bloomfield hundreds of dollars are needed. But I re- N. J., Philadelphia, Galesburg, Ill., and member the matron's saying that it is wicked | Adrian, Saginaw City, and Lansing, in to fret even about that; we must pray the Michigan. His wife, who was a daughter more for his blessing on the little."

gie? Do you have anything left for your-

"Giving systematically to what?" I should give a tenth to the Lord, Maggie?" "Why, to the church and missions and think of it in that way. But she said man, and Chinese languages. It was written that, like the other plans the good Lord has to serve as the concluding exhortation of a "Give what?" I asked again, setting my made for our every-day living, it is really all sermon preached by Mr. Duffield on the

again, both happy in my returning strength, "Whatever are you thinking of, Dennis," I said to Dennis, "I have learned a lesson

I looked meaningly around the plain little "'The Lord's hand is in this, Clara,' he room, with its modest, lonely looking furni- said at last. "We will pledge a tithe of all of fugitive poems, and several small volumes ture, and reminded Dennis of the rent which | God ever gives us over this little box, won't | on religious topics. His son, the late Rev.

The first bit of money went inside the lid | lished a volume of hymns.—Church Union. effect that if any provide not for his own he | that very night and a new content came into is worse than an infidel; and, being fairly both our hearts. Any day has an added started, soon talked both him and myself | pleasure when Dennis and I sit side by side into a very dissatisfied frame of mind. It to count out the tithes and put it safely all ended in Dennis saying, "Oh, well no away. There is no more trouble about doubt, as you say, what is impossible is im money for missions. We soon found that we possible, and that ends it. But I do wish could afford a modest seat in the church and straitghtway felt at home there as never

It would be a half truth to say we never my mind. It seemed quite out of my power | miss that money. It has brought us a blessto forget it, for I was conscious that the ing. Though we are not rich and probably responsibility of the final decision being never will be, we are content, which is far mine, the guilt, if guilt there were, was better, and need to fret about matters no mine too. But Dennis did not have his more. "O Dennis," I said the other day, salary raised and expenses increased rather "how well worth heeding that suggestion

## MOTHERS, SPEAK LOW.

I know some houses, well-built and handsomely furnished, where it is not pleasant to be even a visitor. Sharp, angry tones resound through them from morning till night; and the influence is as contagious as measles, and much more to be dreaded in a household. The children catch it, and it lasts for life, an incurable disease. A friend has such a neighbor within hearing of her willingly consented. Maggie was a capable, house, when doors and windows are open, and even poll parrot has caught the tune and delights in screaming and scolding, liarly gentle and pleasing voice, and I loved until she has been sent to the country to to hear it so well that, during my convales improve her habits. Children catch cross ence, I kept her talking on one pretext or tones quicker than parrots. Where mother other, most of the time. In this spirit, I sets the example you will scarcely hear a asked her rather languidly one day what she | pleasant word among the children in their kept in a little pasteboard box I had several plays with each other. Yet the discipline of such a family is always weak and irregular. "This is my tithe box," said Maggie, The children expect just so much scolding turning her honest blue eyes full on me. "I before they do anything they are bid; while was just counting the money over to see how in many a home, where the low, firm tone much I have for the missions next Sab- of the mother, or a decided look of her "Why, child," said I, "come here and of disobedience either in or out of her sight. sit by me, I want to talk to you. Do you O mothers, it is worth a great deal to cul- tion a trying one. Fewer and fewer rods mean to tell me that you give a tenth to tivate that "excellent thing in a woman,"

steady eye, is law, the children never think mence, but she answered simply, "Why, yes, the little ones, speak low. It will be a shoe over a man's door.

ma'am. I'm very sorry it is so little I can great help to you to even try to be patient.

IT is suggested that. give, having only my earnings. Sometimes and cheerful, if you cannot wholly succeed. Anger makes you wretched and your children also. Impatient, angry tones never did the heart good, but plenty of evil. You cannot have the excuse for them that they lighten your burdens any; they make them only ten times heavier. For your own as well as your children's sake, learn to speak low. They will remember that tone when

your head is under the willows. So, too, would they remember a harsh and angry voice. Which legacy will you leave to your

THE AUTHOR OF "STAND UP FOR JESUS."

The Rev. George Duffield, a well-known writer of hymns, died at Bloomfield, N. J., matron said—in our hands to do for him; on Friday, July 6th, 70 years old. He was their bodies in the air. In birds, the average and he said plainly that every one of us who a son of the late Rev. George Duffield, of weight of the muscles which are concerned love him shall show it by what we do of the Detroit, who was known as the "Patriarch in the movement of the wings, is one-sixth work he loved. If we cannot preach; or teach of Michigan." The younger Duffield was that of the entire body; in bats, one-thiror give up all our time to him here, or over the graduated from Yale in 1837 in the same teenth, while in the flying fish it is only one-

of one's money which pleases him best. 'It college friendship between Mr. Duffield and is his right, the dear matron said one day, Mr. Pierrepont was made even closer in

of Samuel Willoughby, of Brooklyn, and to "But how do you manage to live, Mag- whom he was married in 1840, died in Lansing in 1880. Mr. Duffield then retired from the ministry and went to Detroit. Be-"Oh, yes. I earn money by working in fore and during the period of his residence different ways, sewing and helping sick in Detroit he was one of the regents of the been reading the paper, and I was almost ladies like you, and what is left after I University of Michigan. Last fall he came dozing over a dull book—when he looked up count out the tenth seems to go so far in East to live with the widow of his son at quite suddenly and said, "I have been bringing what I need that I always have Bloomfield. Six weeks ago he fell ill with the heart disease.

"So your matron thought that everyone Mr. Duffield was best known as the author of the popular hymn "Stand up for Jesus," "No, ma'am," was the quiet answer. which is sung all over America, and which "She did not say we ought to; she did not has been translated into the French, Ger-Sunday following the death of the Rev. glad when we once begin to give in that Dudley S. Tyng in 1858. The refrain was "Money, of course," he answered. "You | way, and the nine tenths which we keep are | the last utterance of Mr. Tyng to those who know what I mean, dear. Suppose we keep blessed of him with the one he accepts, so were associated with him in the series of became famous as the "Great Revival." My mind was busy with these sweet words | The hymn at once became popular. Here are the first and final stanzas:

> Stand up!—stand up for Jesus! Ye soldiers of the cross: Lift high his royal banner, It must not suffer loss. From victory unto victory His army he shall lead, Till every foe is vanquish'd, And Christ is Lord indeed.

Stand up!-stand up for Jesus! The strife will not be long: This day the noise of battle, The next the victor's song. To him that overcometh, A crown of life shall be; He with the King of glory Shall reign eternally!

He was author of other hymns, a number Samuel W. Duffield, of Bloomfield, also pub-

# Mopular Science.

THE art of baking seems to have been developed to quite a high degree among the ancient Greeks, who made sixty-two varieties A WOODEN case containing a complete set

of surgical instruments, many of which are similar to those used at the present day, was recent discovery at Pompeii. A NEW method of telephonic communication at sea has been devised by a naval officer,

by means of which ships can easily communicate with one another at a distance of one and one-half miles. RECENT experiments with certain silver

salts promise to realize, in the near future, the long wished-for result of securing photographs in which the natural colors will be A FRENCHMAN has invented an electrical

lamp so small that it can be placed inside of a watch, and made to illuminate the dial so as to enable a person to see the time without the trouble of lighting a lamp. TWENTY drops of carbolic acid evaporated

from a hot shovel will go far to banish flies from a room, while a bit of camphor gum, the size of a walnut, held over a lamp till it is consumed, will do the same for the festive mosquito.

Some Indian arrow heads were lately shown at the Societe d'Anthropologie, which were poisoned with curare over a century ago, but still retain their deadly power. Small animals scratched with them died in

THE Electrical Review says the uselessness of the lightning rod is becoming so generally understood that the agents find their vocaare manufactured each year, and the day a low, sweet voice. If you are ever so much | will come when a lightning rod on a house tired by the mischevous or willful pranks of will be regarded in the same light as a horse-

> IT is suggested that, among other things, the phonograph may be used as an automatic novel reader, with each character speaking. as it were, in propria persona. That is, the phonogram will be produced with the various voices as in nature, all the inflections of passion, sorrow, sympathy, ridicule and sarcasm, and songs, etc., uttered to it originally by professional elocutionists, dialecticians and

Ir has long been a question with scientists whether flying fish actually fly, or are only carried forward through the air by the impulse which they give to their bodies while still in the water. Professor Mobins expresses | 75 ... an authorative opinion, and claims that they are totally unable to fly, for the reason that the muscles which move the pectoral fins are not sufficiently large to bear the weight of BIBLE SCHOOL WORK.

Seas, we can at least give a part of our class with Senator Evarts, Edward Pierremoney to him. She liked to give a tenth, because that was God's own plan for the because that was God's own plan for the people he loved; and so must be the division class, but did not complete the course. The people he loved; and so must be the division class, but did not complete the course. The people he loved; and so must be the division class, but did not complete the course. The people he loved; and so must be the division class, but did not complete the course. The people he loved; and so must be the division class, but did not complete the course. The people he loved; and so must be the division class, but did not complete the course. The people he loved; and so must be the division class, but did not complete the course. The people he loved; and so must be the division class, but did not complete the course. The people he loved; and so must be the division class, but did not complete the course. The people he loved; and so must be the division class, but did not complete the course. The people he loved; and so must be the division class, but did not complete the course. The people he loved; and so must be the division class, but did not complete the course. The people he loved; and so must be the division class, but did not complete the course. The people he loved; and so must be the division class, but did not complete the course. The people he loved; and so must be the division class, but did not complete the course. The people he loved; and so must be the division class, but did not complete the course. The people he loved; and so must be the division class are people he loved; and so must be the division class are people he loved; and so must be the division class are people he loved; and so must be the division class are people he loved; and so must be the division class are people he loved; and so must be the division class are people he loved; and so must be the loved in the loved in the loved

A YANKEE has invented a kettle which is heated by an electro-magnet placed in the bottom. The heat is generated in the kettle by alternating currents passed through it.

It is a curious fact that wasps' nests sometimes take fire, as is supposed, by the chemical action of the wax upon the material of which the nest is, composed. Undoubtedly many fires of unknown origin in hay stacks and farm buildings may thus be accounted

WILCHUR, of St. Petersburg, has found that when a volume of boiling water equal to that of a gelatine culture of typhoid bacilli is used on the culture, the bacilli are of the Jews. only partly destroyed; and that when the volume of water is double that of the culture, all the bacilli are killed. Experiments on the dejecta of typhoid patients showed that when four times the volume of water was added to the dejecta, the bacilli were invariably destroyed:

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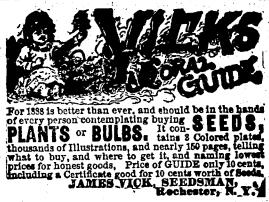
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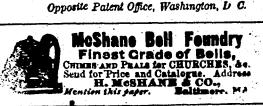
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## The Sabbath School.

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

#### INTERNATIONAL LESSONS, 1888.

THIRD QUARTER. June 30. God's Covenant with Israel. Ex. 24: 1-12. July 7. The Golden Calt. Ex. 32: 15-26. July 14. God's Presence Promised. Ex. 33: 12-23. July 21. Free Gifts for the Tabernacle. Ex. 35: 20-29. July 28. The Tabernacle. Ex. 40: 1-16. Aug. 4. The Burnt Offering. Lev. 1: 1-9. Aug. 11. The Day of Atonement. Lev. 16: 1-16. Aug. 181 The Feast 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 Canaan. Num. 13: 17-33. Sept. 8. The Unbelief of the People. Num. 14: 1-10. Sept. 15. The Smitten Rock. Num. 20: 1-13. Sept. 22. Death and Burial of Moses. Deut. 34: 1-12. Sept. 29. Review Service.

LESSON VIII.—THE FEAST OF TABERNA-CLES.

FROM THE HELPING HAND.

For Sabbath-day, August 18, 1888.

SCRIPTURE LESSON.—Lev. 23: 33-44.

33. And the Lord spake unto Moses, saying,
34. Speak unto the children of Israel, saying, The fifteenth
day of this seventh month shall be the feast of tabernacles
for seven days unto the Lord. 35. On the first day shall be an holy convocation: ye shall do

no servile work *therein*.

36. Seven days ye shall offer an offering made by fire unto the Lord; on the eighth day shall be an holy convocation un-to you, and ye shall offer an offering made by fire unto the Lord; it is a solemn assembly; and ye shall do no servile work

therein.

37. These are the feasts of the Lord, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the Lord, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day.

38. Beside the sabbaths of the Lord, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the Lord.

39. Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath.

40. And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days:

thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days.

41. And ye shall keep it a feast unto the Lord seven days in the year; it shall be a statute forever in your generations ye shall celebrate it in the seventh month. 42. Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths:

43. That your generations may know that I made the chil dren of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the Lord your God.

44. And Moses declared unto the children of Israel the feasts of the Lord.

GOLDEN TEXT.—The voice of thanksgiving and salvation is in the tabernacle of the righteous. Psa. 118: 15.

PLACE. - Spoken from the tabernacle in the desert in front of Sinai.

TIME.—Second year after leaving Egypt, B. C.

PERSONS.—The Lord, Moses, children of Israel.

### OUTLINE.

- I. The command. v. 33. II. The time. v. 34.
- III. Opening and closing. v. 35, 36.
- IV. Relation to other feasts. v. 37, 38.
- V. Specifications and object. v. 39-44.

## INTRODUCTION.

Only a short week passedibetween the great day of atonement and the feast of tabernacles. Prayer, fasting and humilation with renewed dedication to God were followed by the joy and gladness of this harvest festival, the greatest in all the year. The corn and wine and oil were gathered in, and the rich fruitage of another year stored in garner and cellar and the happy people gave way to feasting and gladness. But God had wisely ordained that this glad festival should also remind them of their early history, when their fathers, in the wilderness, dwelt in booths and tents. And so it was enjoined that during the seven days of this great feast, rich and poor, stranger and citizen, should take to them boughs of goodly trees and make for themselves booths to dwell in. And this camping out was delightful during the rainless October, and on those charming autumn days in that southern climate. And thus, on all the hills round about Zion, and even on the broad housetops, hundreds of thousands would be dwelling in booths at night, and by day filling the streets and thronging the temple, with palm branches in their hands, and hosannas upon their lips.

## **EXPLANATORY NOTES**

V. 23, "The Lord spake unto Moses." The authority for what follows. "Saying." Followed by direct quotation. An important word, since Biblical criticism examines the documents and especially the words of the text. v. 34, "The fifteenth day of the seventh month." The word this connects it with the former gathering, and so little time had elapsed that those from a distance would doubtless remain. Notice in the construction of the tabernacle and in the appointed days and seasons the continual recurrence of the sacred numbers 5 and 10. and especially 7. v. 35, "An holy convocation." A solemn drawing near to God by the appointed sacrifices and offerings. " No servile work therein." No ordinary labor, but works of charity and necessity are alike required by nature and revelation. v. 86, "An offering made by fire." The sacrifices were far more numerous than on any of the other festivals. "It is a solemn assembly." This same thought is expressed in the New Testament, "In the last great day of the feast," (John 7: 87), and denotes the closing or farewell services of the greatest of all the feasts. v. 37, "These are the feasts of the Lord," etc. Literally, these are the appointed times or seasons made holy by Jehovah's appointment, i. e., the Seventh-day Sabbath, Passover, Pentecost, and Feast of Tabernacles. It is specially worthy of notice and should be emphasized by Seventh-day Baptists that these holy times and scasons became holy not because they prayed and sacrificed and feasted upon them, but because Jehovah had appointed and sanctified them. God made them prescribed order and number of sacrifices are spe cially mentioned in Num. 29:13-38. v. 39, "When Broadway, New York. ye have gathered in the fruit of the land." When THE Homiletic Review for August is late in its ap- comed.

the increase of the farm and fold are safely gathered, then thanksgiving. "On the first day a Sabbath, and on the eight day a Sabbath." Begin with prayer and close with praise. v. 40, "The boughs (fruit) of goodly trees." The ancient versions render this fruit, and the custom corroborates it in carrying a bunch of fruit in the hand at the harvest festival. "Ye shall rejoice before the Lord." Each would vie with the other in the most beautiful adornment of fruit and flower and branch, and all rejoiced in the goodness of God, who had given them such a good land, and such bountiful harvests. v. 41, "A statute forever." In the seventh month. always seven days, and to be observed through all generations. v. 43, "That your generations may know." We now reach the great object of the feast of tabernacles; to commemorate their deliverance from Egypt, and exalt, the name of God, their deliverer. v. 44, "And Moses declared unto the children of Israel the feasts; of the Lord." Beginning at the Sabbath, he declared all the great feasts and festivals, showing their origin, nature and ob-

Doctrines -1. The great feasts were all based upon God's holy Sabbath. 2. They were holy because God appointed and sanctified them. 3. They were grounded in man's nature and highest wants. 4. They were permeated with rest and worship. 5. They were hallowed with the blood of sacrifices, the type of Christ. 6. They reached their highest end in the great day of atonement, and closed with the glad harvest festival, the feast of

Duries.—1. We do wisely to exalt God's holy Sabbath, the basis of all holy times and seasons. 2 If we would get ready for thanksgiving, we must first keep a day of atonement. 3. Thanksgiving day is not a time for complimenting ourselves that whom nothing is prepared.

SUGGESTED THOUGHTS.—The great Hebrew festivals were ordained in infinite wisdom for the good of the Hebrew people. 1. They were great national feasts, to preserve the national unity. From every tribe and family and house, all males were to appear before God, and unite around one altar in one faith in one sacrifice, in one worship. 2. They were great social gatherings to preserve the common fellowship. Not only fathers, but mothers and even childred (Hannah and Samuel, Mary and Jesus) went up together, and for nearly two weeks gave themselves up to religion and festivity. What social joys on the way up, when thousands were traveling together! What grand reunions and fellowships in Bridgewater on Aug. 21st, 22d, 27th and 28th. the city, when all the houses were thrown open, and all hearts happy! What sweet reminiscences and hal lowed associations on the way home! Surely the Hebrew religion was a religion of festivity and fellowship. 3. These feasts were pervasively religious. Song and psalm and sacrifice magnified the name of the | 6.11 P. M.; and 9.35 P. M., arriving at Bridgewa Lord their God, and moved, if anything could move, 7.30 A. M. to obedience and love. But this national unity, this festive joy, this pervasive devotion, were all ordain. at Bridgwater 7.80 A. M. and 12.31 P. M.; and 8.40 ed to fix their hearts and hopes upon the Messiah, the Saviour of the World. Would that the annual meetings of the Seventh day Baptists might make us more and more one in faith, in fellowship and devotion to the Master.

## Books and Magazines.

BABYHOOD for August is, as usual, full of seasonable hints and practical advice to young mothers. In the department of "Nursery Problems" alone a great variety of interesting topics may be found. It is very desirable that Babyhood, whose many useful suggestions and careful medical advice make it indispensable to every young mother, should be found in every nursery, and persons willing to aid in extending Babyhood's usefulness will find it a pleasant and profitable task. The publishers offer unusual inducements to energetic canvassers. 15 cents a number; \$1 50 per year. Babyhood Publishing Company, 5 Beekman Street, New York.

THE following is the attractive table of contents of the Forum for August: "The Trial of Popular Government," Judge James M. Love; "Must Humanity Starve at Last?" Edward Atkinson; "The Topography of the Brain," Dr. J. M. Charcot; 'What Shall the Negro Do?" Geo. W. Cable: 'Sources of National Thrift," Wm. D. Kelley; 'Shall Railway Pooling Be Permitted?" G. R. Blanchard; "Our Barbarous Funeral Customs," Rev. John Snyder; "Church Rule in Utah," Chas. W. Penrose; "What Shall the Public Schools Teach?" Prof. S. E. Warren; "The Faith Cure Delusion," Leonard W. Bacon; "Is Longevity Worth its Price?" Dr. Felix L. Oswald. 253 Fifth Ave., New York.

THE midsummer number of the Century, August, opens with a portrait of George Kennan, and contains a new instalment of the Siberian articles by that popular writer and a sketch of his life by Anna Laurens Dawes. Dr. Lyman Abbott writes of the Pulpit of To day, and John Burroughs of The Heart of the Southern Catskills. Illustrated articles are: "A Home of the Silent Brotherhood," "My Meeting with the Political Exiles," "The Experiments of Miss Sally Cash," "Lincoln Cathedral and Sidereal Astronomy. "Memoranda of the Civil War," 'Topics of the Time," Open letters and Bric a-Brac, complete an interesting number.

FROM D. Lothrop Company, Boston, comes Our Little Men and Women for August, a bright, cheery and instructive number. Among the more instructive articles are the story of Capt. John Smith and the Princess Pocahontas, The St. Bernard Dogs and Woolly Sheep. Beautiful engravings, pleasant stories, and sweet rhymes complete the number.

CORNELL COLLEGE at Mt. Vernon, Iowa, is the subject of an illustrated article in the August Treasury, and William F. King, D. D., LL. D., its President, appears in a frontispiece portrait, and a brief biographical sketch. Sermons and leading thoughts of sermons are by eminent ministers; questions of vital practical importance are ably discussed holy, not man. "Everything upon his day." The by contributors and editorally, making it truly a

pearance. Its contents, however, are rich. The leading paper is a critique on Dr. John A. Broadus, as a preacher, being No. VII. in the series of "Representative Preachers." The second article, on "Christian Evidences and Modern Criticism," is an excellent paper. Dr. Howard Crosby's paper on, 'Should Questions at Issue between Political Parties be Discussed in the Pulpit?" is sure to have a reading. "Evolution as a Theory of Creation," by Dr. C. S. Robinson, and "Clusters of Gems," by Dr. Pierson, are both excellent. The sermons, of which there are eight, are by such eminent preachers as Drs. Denis Wortman, Chas Cuthbert Hall, R. S. Storrs, Bishop Andrews, J. C. Allen and others. The Miscellaneous Section contains several papers of unusual value. All the other departments are fresh and interesting. Funk & Wagnalls, 18 and 20 Astor Place, New York. \$3 per year; 30 cents per single number.

#### BEQUESTS TO TRACT SOCIETY.

The generous purpose of some persons to aid in the work of this Society, by gifts of money or other property, after their death, is sometimes defeated by some technical effect 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 unwe are so highly favored, but to praise God that he der the general laws of the state of New York. the is so good. 4. Let us, then, go our way, eat the fat sum of.....dollars, (or the following deand drink the sweet, and send portions to them for scribed property to wit.... ......) to be applied to the uses and purposes of said Society. and under its direction and control forever.

#### SPECIAL NOTICES.

Bro. J. P. Landow requests his correspondents to address him as follows, until further notice: A. J. Pick, 4 Ulica Copernicu, Lemberg, Galizien, fur J. P. Landow.

THE COMMITTEE on reception of delegates to the General Conference desire to give notice that all trains on the D. L. and W. Railroad will stop at Trains leave different points as follows:

FROM NEW YORK 9 A. M., arriving at Bridgewater 6.11 P. M.; and 9 P. M., arriving at Bridgewater 7.30 A. M.

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Bridgewater 7.30, 8.50 A. M., and 12.81 P. M.; and 4.35 and 5.55 P. M., arriving at Bridgewater 5.31 and 6.41 P. M.

Churches which have not yet reported the number of those who will attend, or which have additional lists to report, will please communicate at once with the committee." Please report all additional lists up to Aug. 21st, stating, if possible, the time of arrival

Teams will meet trains arriving on the evening of Aug. 21st and the morning of Aug. 22d. Those arriving earlier or later than these times will be met upon special notification to the committee of the time of arrival.

H. D. BABCOCK, Chairman.

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 oc-

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

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

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 contributions to either the Tract Society or Missionary Society, or both, will be furnished, free of charge, on application to the SABBATH RECORDER, Alfred Centre; N. Y.

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 10.30 o'clock A. M. The Sabbath-school follows the preaching service. Sabbath-keepers spending the WM. C. WHITFORD, Corresponding Secretary, Mil-Treasury for pastor and people. E. B. Treat, 771 Sabbath in Hornellsville are especially invited to W. C. Titsworth, Recording Secretary, Alfred

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

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

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

THE PEOPLE OF THE STATE OF NEW YORK, to ALBERT

#### Legal.

M. MAXSON, Clay Springs, Florida, heir at law, next of kin of Emily E. Thomas, late of the town of Alfred, Alle gany county, N. Y., deceased, greeting:
You, and each of you, are hereby cited and required per sonally to be and appear before our Surrogate of Allegany county, at his office in Wellsville, N. Y., in said county, on the 21st day of September, 1888, at ten o'clock in the forenoon of that day, to attend the proof and probate of the last will and testament of said deceased, which relates to both real and personal estate, and is presented for proof by Han-nah S. Eaton, Executrix therein named; and thereof fail not. (And if any of the above named persons in erested be un-(And if any of the above named persons in erested be under the age of twenty one years, they are required to appear and apply for a special guardian to be appointed, or in the event of their neglect or failure to do so, a special guardian will be appointed by the Surregate, to represent and act for them in this proceeding.)

In testimony wereof, we have caused the seal of office of our said Surregate to be hereunto affixed.

Witness, CLARENCE A. FARNUM, Surrogate of said county, at Wellsville, N. Y., the 20th day of July, in the year of our Lord, one thousand eight hundred

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BY D. E. LIVERMORE With the labors of life before u And the care it often brings, Our spirits are sore perplexed. Add troubled o're many this

ree time that to us is alloted, Is passing like shadows away. The life that is longest and brig Fades like a summer day; From the dawn of the early mo Through the noontide's sultry

May we choose for our own that While sitting at Jesus' feet. Till over the hills at even Falls the gleam of the setting And life's weary race is ended With the hours that have pass May the days that to us shall be Be spent in his service sweet, And we learn the truths in his

While sitting at Jesus' feet. Like the gentle dews of heaven Fall his words on the listening Frought with joy and blessing,
To the soul that fain would l His name in songs of praises Our lips would oft repeat, In our humblest devotion,

While sitting at Jesus' feet.

ONE-SIDED CHRISTIA

BY JAMES GARDE

The world contains vast nu may be termed one-sided Chri any misshaped creature is exhi seum or menagerie, it is ger with at least some slight feeli well as with much curiosity. These one sided Christians

serve much less pity than almos ing monstrosity, for the reason sible provision has been made plete and symmetrical develop be true, yes, it is more than they were born with a constitut toward this particular kind of Christianity offers them the coming that tendency. It is Christianity to produce men the most beautiful and symme transform sin-distorted being very image of God. But the of Christians is not only avoid culiarly censurable and deple the critical observer, on perce side of their Christian patur very prone to conclude that th missing also, and that their therefore, is one of those a whose most tangible substance

There are, it is to be feared different varieties of one-sided all styles and stages of unshap class of which this article will the largest and most clearly may be studied with much mens of this particular var

in nearly every Christian on