# ©he Sinbbath Riecorder． 

P－Randolph

## Phoibool boabo or amiril




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ihe meeting of the Board，at Plininald，



Weterly，B．

 AEVETHEDAY BAPTIST MIEACOM
 Min，Correponding gecrean，Ahamy，RI． Miento，IIL

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Sabbath 枹erarder．

| Intered as second－class mail matter at the post ，fllee at Alfred Centre，N．．Y． |
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| $\bigcirc{ }_{\text {contents．}}$ |
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| Sabbith－day Collections． |
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SITTIN AT JEEUS＇FEET．










## one．sided cibistians．


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## 

## thei bant in mos mos

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 | ing any moral law；and hence they rarg often |
| :--- |
| Wandering to and fro on the borders between |
| right and wrong in a way which is anything |


 Whose spees ares of opend by bharity can recog．
nize them．

 stature；but the other side has remained
in Liliputian littleness．And it is worre
than useleess for people whose own growth
has been oo ill proportioned and ansightly，
to attempt to teache others how to grow．It
would be of little avail for a hanchbacked，

## 



These one－sided Christians hold themselves
aloof in righteous horror，or disgatt，or con
 as to craate a a sapicion in many minde that
Coriaitianity itself is a grand masquerade
On

## \section*{nd} <br> Th Rhe at Rig selves

 circumatances in such a way as to seenre a
farorable deal．They of conree do not mean to be gailty of actaal cheating；if the pro－
ceass were known by that offensively explicit
name name they would be Borely yonscience－strick－
en and ashamed．They simply hande their
 tant，some
to thing
They are

Walk，they abhor thester going，with all the
aboninationg of the stagge．Yet on the
cause
neerr
from the
The

THESABBAFHERDOORDER，AUOUST1日， 1888

## Hissians．

## ＂Goa yemt all the world；and preach the goopel


$\stackrel{\text { mas，}}{7}$
 in sonthefin Misaonri； 3 ermong；congregat
tions of $25 ; 5$ other meetings； 12 visita and a calla， 500 pas
and one addition．


 thatat they gave us by their risit．Thy flitt
flock had indeed a good day，and I trast blessing will remain Among all goo
workg that our bretrren and sisters o the other side can do，I I inelude a visit then well a I conld wish．My elder son，wibl trip to London，stased eme three hours Gravenhage with the American Hrienda．
felt obliged to tatay the same time at Rotte－ dam to alll on the brothrein who live there， them on the Sabbath－day，although it was the 3d of the month，and consequantly the Sabbath that they expected me motl whit tord，and go，
to $H$ Harlem．，
from frank m．mayes．
I thank God that Thase The been permitted to Iabor ill the quarter in the Lorid＇s vinegara， of the salabation of of ofle，and the restoration say that the interete of our canaso on the Cen－
tral Texss $f$ fild is better than it has evere been．
 ward deeking salvation during the metings
Bro．Olarke at Pantego，Hoales，Kle－ of Bro．Olarke at Pantego，Honale，Klo－
burg，Jimtorn，and Sherman．
Mosto those

 Soriptural dootrine，and obliggtory，by all | exseppt th |
| :--- |
| Sabbath． | If all who are converted to the Sabbath trath would obeg，we coold organize two or

more churche，mith more than torty mem． More churchef，wht mort than wotrt mom harreat，and what wo need mopt is a rerival

 the oompanionship of Brother Clarke，whom we fonnd to be an earnenet worker for the eal．
vation of souls．
We were
 the time．One united with the charch，
Which has been reportad，and four more are now keeping the Sabbath since our meeting． I send you an extract from $/$ le
ceived from the M．E．．brethren

 They hare tried to unde thig toirk youatid

 1 have known Brother Doweison for everen．
 heard of our people until Bro．J．B．Clirke
and I mere at Kloburg in A Aril．Ho
Ho is

 ren， I have not the means to travel on，and ？
 from two to fonr dollars a trip to each ata
tion on my field；and for lack of means I am
simply forced to retrench．However，I ami simply foreed to the grace of God，to do all in
determined，by my power for the Ealvaion of soals and th live．Brethren，pray for us，for the harvest ive．great and the laborers are few．I shall the North at our Asbociation at Texarkana Ark．May the Lord bless you all，is the Ark．May the Lord bleas you all，is the prajer of your brother in Ohrist，and fellow
laborer for the salvation of souls and the res toration of the Sabbath of the Lord．

Klebarg in the place where ve expect to

## organize a ohurch soon，it it is bo that we can labor with them．Several have expresed lig． hemselves a a willing to go into an organiza：－ tion．The brethren on this field promise to do something for the

from J．f．shiaw．
Texarkand，Ark，June $\theta, 1888$.
I take pleasure in reportiag the work of the past quarter．I rempained ．with th church at home most of the month of
March，．because of the impracticability of labor on the Texas field．The work，how
ever，was needed at home．The Texarka Ohurch is in a very fair condition，though we all feel and know that we are not what
we ought to be，nor what we might be The church was mach encouraged by．the labors of Bro．Clarke，although the time of
his visit was most inauapicious for meetings the first time because of the inclemency of the weather，and the second time becanse Hisbles．Bro．Olarke has and nearalgic himself to our people through his labors，and ocial agquaintanceship everywhere formed Irets that we conld not have Bro．Clarke ocated among us，or near enough，at least， oving Christian connselis，as thes would be appreciated and are mach needed．His ley，Kleburgh，Gainesville and Bulcher，in Texas；and at Jimtown in the Indian Terri－ tory；at Texarkana，De Lace－（DeWitt
Charoh）and Booty，in Arkanas． last three places he waas greatly hindered from labor on account of ear trooble． Bro．Jacob Brinkerhoff，formerly of Ma－
ion，Iowa，has been in our midst for the ast three months．As is well known，Bro． B．Was long the conductor of the Advent
and Sabbath Advocate，and long battled gainst the pernicionà doctrine of the visions stş have felt toward him a deep dislike． －wife have so far proven themselves mos xcollont people，and have found the way treached quite often for our poople，and hi preached quite often for our people，and hie and his wife are impressed with a deep desire
to have the people represented by the Ad－
vent and Sabbath Advocate brought into union vent and Sabbath Advocato brought into anion that it Neventh－day Baptists，so meir souls How unfortunate that the union 18 hindered by impractical theories only，whilst in
practical things an adjustment would be so easy．
Olarke and Mayes at Honsley，in a jo meating They had been conducting．the meetings eever al evenings before T reached there．Thes were antich a week longer．Although it wa busy，yet the attendance was large and th interestincreased to the end，many openly con fothing a desire for salvation．We met on a resalt of the meetinge Bro，Mayes and had held there before．It gave me cause of
deroat．gratitride to God that a precions ionil had been gathered for Jesus，eveni if ther had been no evidenoe of other good resilts， which，we are thanktal to asy；are not lack－
ing．We closed the meetings because of the pressure of the basy season，but not with
out having made the people a promise to come back again and renew them．
On our way home we topped a few hours a
Black Jack Grove to call upon Sister Betio Wood and her sister，Mrs．Dancan．The frr was not at home and we did not meet her．We
thought to make arrangemente for Bro． Clarke there and hold a aeries of meetinge but we found that such a general feelin had been engendered against the Sabbath and Sabbath－keepers on account of a recen
disconsion held between the Adventisti and Baptitits that no place of meeting conld b obtained except in the of one dollar per evening．W We reached home in time to attond aseries o meetings held in our church（which had P．Henderaon，Serehth－day Adं ventist．T Tro sormons he preached were excellent．The others wer emelriailied with scriptures isolated lor the parpose，and much misapplied．His Bermon in $\begin{aligned} & \text { indication of Mras White } \\ & \text { visions was palpable condemation of th }\end{aligned}$ Thole Adventioft ministry，claiming that it of faloe minititort among them thould $b$
and that she had been set in the charch with
thiis orevright of the miniatry．In illustra． tion of this．he cited instances of the sing of
some of the ministers entirely concealed until exposed by vision from Mra．White．
 Sister White＇s visions shall ye know them．＇ Most heartily do I I pity the people who
only seeurity from false teachers is th professed visionary powers of mo greatly impressed that the Adventists ing claim to make such \＆war on spiritual－
ism among themselves 1 its most dangerous form，to wit，cooching it ander could make other comments on the doc trines expounded by Ela．H．，but I forbear．
Bro．Olarke returned here in May，and we had arranged for a meeting，bat he was un able to preach more than three or four ser
mons on account of illness，and I had to do the most of the preaching，aided some by On the 20th of May，accompanied by Bro． Clarke，I went to the DeWitt brethron．in atter many delays，on the following day， where we were met by Maj．Walter Cran dall，whose noble－heartedness faraished with conveyance to his house on that day，
and he and his aplendid wife gave uag a generoua and Ohristian entertainment for
the night．Next morring Bro．Orandal hirteen miles farther where no to DeWitt， fitteen miles further，where we were met by
Brethren Hull and Hammonds，whoconveged Brethren Hull and Hammonds，whoconveyed
ua to brother Hull＇s in a road－wagon drawn by a yoke of oxen．We held meetings each
overing until Sabbath，when we had ser－ mons by Bro．Hull and Bro．Booty． First－day，Bro．Hull，by request of the church，
was ordained to the pastorate，and Brethren T．H．Monroe and I．T．Parrish to the
T． called to ordination to the office oi é evangel． ist，but by the oharch it was deferred to be
git his home，twenty－five miles at his home，twenty－five miles away，on the
following Fifth－day．Bro．Olarke and＇my selfacted as ordaining presbytery，at requast on
the church．We went on Monday to Booty and held meetings throogh the week，evening and afternoons．On Sabbath，Bro．Hail
 3ng as preabytery，aviisted by the the deacons
eramined Bro．Booty snd attorwarde pro examined Bro．Booty snd afterwarde pro ceoded
geligt．
The
The churoh at DeWitt is in a prospering and Booty．The memberahip of the churc is now nineteen．Four more have announcee
their purpose to ask for membership in Bro Hulls neighborhood；two are awaiting bap Fould apply for membership；and there hope of others in Bro．Booty＇s neighborhood With the present outlook，it is apparent tha
two different churches will have to be sus
tained in place of the one，as now．

## frow b．s．WLlson．

Atraisus，Etowah Coo．，sla，June 1， 1888.
We have had some fine meetings on Sanc Countain，sixteen miles west of Attalla very muoh Interested in the Sabbath ques． then．One of them in a Miseionary Baptiat，
the other ampellite．They say they have no fight to make against the Sabbath． I supplied them with some of the beat tracts and papers I had，and one of them took the Light of Home．Many others seem to b ing the use of meeting－honases anywhere Ig preach．The prospects look very fair now oto nou place I think Ishall go to Ras and，Ala．，thirty miles south of Attalla，in
a short time to epend two weeks．I think short time to spond two weeks，I think good intereat in Beaver Valley，thirteen miles sonth of here，Beaver Valley is a fin
country，and for ten miles ap the valley it contry，and for ten miles ap the valley it
thickly seetted with wealthy and clever peo ple．I have got the use of a aplendid hous valley，to preach in．I am to preach at ou wn chareh next Sabbath．It has been abou at monthe since we have had any preachin hope it will not be that way any．mor
Young converts are etill living ont of charch beesure there is no one here to bap． tize them．It is very yeldom I preach on any ay but Sanday；people are to busy with their rops on all other daye．So I can only visi Converatione on religious anbiecte at $t$ th

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expracts Fobom dr．swingeys lebter to her мотівв．

The pation hose heart God has opened to the old lady， of the gospel，keeps the Sabbath regularly， and comes to the services．A week ago las Friday she made a mistake，and came along early in the morning，thinking it was the
Sabbath．Said she had not done any work since sunset the evening befors，and now， it was not the Sabbath，she must go right back and go to work，so she conld come the
next day，which she did．Certanly，the eyes of her understanding are opened，for she see sin，and her need of a Saviour and，I think
really trusts in Christ as the Rédeomer． 0 course she will meet opposition，and the r＇s religion as thes call the of the foreign setting her people against her．She has a on about 30 or 35 years old，married，a
home，and à daughter，unmarried，about 18 ， and another aboat 12．She comes to the consequently her eyes are bad，so she can scarcely see．Last Sabbath morning，when the nanted her little girl to lead her here her son so mach，that they took the little girl out doors and gave her a good whipping and then took the older girl，who sympa
thized with the mother，and whipped her This so grieved her that she has cried nearl ever since，and I am afraid she will so injure
her eyes that she will be entirely blind．She came a few minutes Monday morning for
medicine，but said she must go right back for she did not know but her husband would whip her．We told her not to come while
thiey were so fierce，but to keep on praying or herself and them，that they might lear to know the doctrine，and cast away thei
dols and worship the trie God．This is very sad case，and we are all greatly inter－
ested in her．Monday morning she came Once she said a man hallooed to her，collin her ahe was going into e ditch．I sent he might fall if slone．Sunday night when th said she wanted to come the next morning for medicine（and they knew to hear the doc－ rines），they took her three bowls，that every
ne has to eat rice and vegetables from one has to eat rice and vegetables from，
and broke them all to pieces；so she had othing to eat from and no money to buy or if the rice was too hot，put it on som
large green leaves，as I have seen the poo
sometimes do．All this sha is suffering fo Christ＇s sake，and praying that they may ye see their sin and need of a Saviour． How essy in the home land to become many friends helping to be good！How har in this land，with bat a little spark of ligh in the heart，with sin and darkness and
dreaiful persecutions all about contin aally！The wonder is that any of them Surely courage to face such suffering help strengthening them for it．I hope this poor woman will have great grace given her bear with hor family and neighbors，an vords，and thus spoil her profession when sh is io tried．
Wednesd
Wout the woman who believes in the goapel and as we have not seen her for a week or afterncon want to go to her home to－morrow all these days．Hope her family will not bo o cruel to her．
Held the temperance meeting in the di ensary yesterday，and had an interestin ime．The girls and women came to my ait hes rom hey were all very happy；and two of the ranslated for me，which were read and en CORDER．There is some encouragement seing the tide of knowledge and convictio people．All acknowledge opinm is evil，bat hurtful．My admit that wine－drinking vine is wrong，and fora long tume has coased taking it；：also his pipe，of which he was ver long the told me he had not used it for a

## AbF THBBE pangers：

Organization is the crystallized thought ivitios，especially in the of systematized ac． been abundantly set forth． attendant dangers or disadvantages？It ha been thoughtfully suggested that there may If this is so，the united forces should be on
guard．It is true thist any substantial for however fair，oaste shadow when turned
from the sun．Every one concedes that ere from the sun．Every one concedes thateven
the best things are capable of perversion therefore，conscience should be sensitive the faintest＂appearance of evi＂
your good be evil spoken of．＂ your good be evil spoken of
Any difficulty that besets Any difficulty that besets a woman＇s board ramifies through the auxiliaries；for we can－ is the whole constituency that gives for and character to our work．Happily ther th no danger now，as was honestly feared thenuse diversion of
Few need convinci
Feneral boad．
Few need convincing that a large part of purely feminine ingenuities and sacrifice nd the resolute practice of＂ systematics lot this last be emphasized），which would gifts of thair very own．
As our missionary societies have the uasiasm of newnese and numbers，and t stimulas of frequent meetings，there is a pos
sible danger that，here and there；the interes nd obligation may be quietly given over to is altogether．If there is this tenden mot induced by the desire of the women monopoliza these
But suppose＂the brethren，＂kindly ob－ ten do assist them in earning funds，by
tending the＂t missionary tea，＂the＂open
neting，＂or general＂praise Bervice，＂＂Woose
rivileges they are sometimes invited to shore rivileges they are sometimes invited to share
s there danger．that the portion that goos into the treasury through the influence of
feminine beguilements（with often a fair
equivalent），will＊atisfy the macouline con
 laimed without relaxing any lawful wom anly activities in order to＂pat away occa
Buon．＂
But are there not more serious posibili．
 he temporal，the ultimste aims made sab－
rdinate，in a measure，to more sordid
achierements？It it in so necessary to be busi－ eess－like，and there is such a scope for esec－
ative ability，thast the fact thai it is the
＂King＇s buainess＂may be lost itightof fn zeal
for accuracy and perfection of detail and large
success in the＂business．＂ Can it be that wholesome＇emulation in－ o love and good works，＂may degenerate int
anseemly competition，which coald have pportunity．were there
ceports and statistics？
Does organzed work，In its very nature
open the way to any remote possibility self－a日Bertion and a disposition to dogmati
Oficials themselves，particularly in sub Officials themselves，particularly in．subor－
dinate departmentg，realize that there is a，
dreadfal temptation to＂lay down the law，＂ with emphasis，and insist upon little formal．
ties and Stowe might think characteristic of the＂li
tle fox，intolerance，＂or perhaps，that oth ＂exactingnose．
or even imminent reanits of nitinutely eys． cematized affairs，butsimply possible．Those
mosit engaged in Christian work are most most engaged in Christian work are mog
deeply interested in knowing where to guard
gainst extremes and extravagances，dangers posible disasters．
Prudent，prayerfol care will prevent
hoice，virtues＂from＂going to seed．＂
Wisdom is profitable to direct，＂Even in rugged a thing as wo rugged a thing as work we wol，＂，and of
whateoever things are lovely，＂the beant
good report，＂as we prys，＂Let
the Lord our God be upon us，＂before ay：＂The work of our
t．＂May we be enabled to fulfill the conditions
of faith and faithfulness，docility and watch－ of faith and faithfulness，docility and watch－
fulness，and clain the promise：＂The Lord
hall guide thee continuilly．＂一 Womanis
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000.

Benra；my daughtere from the ends of

Gabhath 解e
 thie Mision of sevemti d



## Sabluath Z

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TIE MISSION of seventif day baptists.
Is there $a$ mission for Seventh day Bap
its?
What
is
their work as a denomina

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## baptisn and the sabbafi paralleled.




BAPTIMI AND TRE SABbATI Paralleled.

 one. Is there a case in which it was evidentily
by immersion? Undoubtedly there are ;






## "The follooing we judge to be an equally "mmart way of putting the matter," and of

 " simart way of putting the matter," and of"coming to the point." "f is then "the Sabbath "
in the New Testament? Yes, a namber of cases." I. there. .an distinct account of First
day' obserrance in the New Testament? Not "Is there a case which eridently. refers to
the eeventh day of the fourth command.
ment
 Lord's DayP Not one." ". No.
"Willall the allusions to the Sabbath anit


keeping? No."
Then if ill the inoidents, and all the
allosions point to the seventh day as the





## sUNDAY, "THE MARE OP THE BEAST."

Whe Sabbath 解ecarder． Hitred Centro，N．Y．，Fitth－day，Augat 16， 1888.
 E．



ONE of the loneliest felings one can ex perience is that wich comes to man
great crowd where there is no one he knows，
and，so far as he knows，where there is no and，so aras as he knows，where there is
one who knows or cares for him．Then to feel the tonch of a friendy hand，or hear
the voice of some loved one would be joy ungpeakable．Such is the love of God in
the heart of man in a dark and unfriendly worl．What a world of comfort in the
words of Jesus，＂Lo，I am with you alway words of Jesun，＂Lo，I am wis of the world！＂
eren to the end of
Donnce the early part of this year we
publisied an article from the pen of Bro． H published an articie from the pen of Bro．A．
D．Clarke，on＂Sabath Collectiong，＂
Shortly atter its appearanace，another broth． er，signing himself＂＂Inquirer，＂presented an oppoing view，in which he asked some ques－
tions of the writer of the frrst article．We
accordingly opened our columns for Bro． accordingly opened our columns for $\begin{aligned} & \text { Bro．} \\ & \text { Clarke＂s answer．After some montha，＂In }\end{aligned}$ quirer＂$\%$ sends a second letter of inquiry，
which we publish this week．This is not to
 thought it best to admit this article and a
answer from Bro．Clarke，if he chooseg to give an answer，and so close the discuasion．
Thurspar，August 9th，was the one
hundredth anniversary of the birth of that famous，pioneer missionary，Adoniram Jad－
No mand we think，can look over the son．No man，we think，can look over the
mission fifid of the the thousands of missionaries at work in
them，behold the Christian churcheses dotting those once heathen lands，see the hundreds
of thonaands of Ohristian people who have come out of heathen darkness，behold what vast resoarces are employed in carrying for－
Ward the work of the various Ohristian de－ Ward the work of the various Ohristian de－
nominations in heathen Iands，and reflect that it it only one hundred．yeara since one
of the firat movers in this grand march of the kingdom was born，withont exclaiming glad sarprise，＂What hath God wronght！
lt is a grand thing tolive in such a century ad a grander thing to have some part in

A vERY Aignificant paper wiarread before the recent sesion of the Prison Association
in Boston，by F．W．Wines，the Seerratary showing the ages of the prison popalation
trinoughout the United States．Of course he did not include the inmates of honses of ref－ uge，most of whom are boys．From the eta－
tisticico obtained，Mri．Wineg made an average of all the convicted criminalf in the prisons figures were obtained，and found that average to be twenty－nine years and seven months：
One－fourth of all the prisoners are ander twenty three years of age，one third under twenty－five，and more than one－half an－
der twenty－eight．These facts show that the great majority of criminals begin thair in a most emphatic manner，the importance of early training in the principles and prac－

One of the most important things in the prosecation of any work is to so direct the agencies employed as to bring them to bear
moct directly apon the object to be attained． The Apostle Paul aays of his．work that he
became all things to all men that by any means he might save some．This was not
double－mindedness，and does not imply any abandonment of principle，or any apirit of
time－serving，but indicates a wise and akill－ ful adaptation of one＇s self to the pecaliar： ties of the work in hand．None can doubt
the right or the wisdom of such a course． The principle is applicable in every case and
in every variety of Ohristian work．We have In every variety of Ohristian work．We have
lately undertaken to do something，in a missionary way，for Israel．Is there any
doubt that，if we hope for saccess in this doubt that，if we hope for success in this the case，so that we can say，＂To the Jew，
became as a Jow it by any means I might save the Jew＂＇${ }^{\text {s }}$ In another column we pub faith in Jesas from that poople，and who，
for fitteen yeare，has been a Ohriatien mia
aionary among them，and who has made
during all these years，a special study o his sabject from the various points of viev
n which it has been presented．What h has to say，therefore，is entitled to a carefn
study．It comes out of both experience and long observation，and appears to be in
harmony with the apostolic method．Read what．Bro．Friedlander says in a letter to the Jewa？＂．
The brethren of the South：west met Texarkana，Ark．，last Thursday，Augus
9 th，to organize the Seventh－day Baptis South－Western Association．It is yet to early to receive particulars of the meeting；
but the brethren called the meeting after but the brethren called the meeting after
much deliberation，and determined to push forward the plan for organizing，knowin and require a good many personal self－ We would welcome in advarice this newosed
Whe and noble body of Christian workers to the sis－ May they Seventh－day Baptist Associations word of his grace．This new organization， will be remembered，is composed very
largely of persons who，within the past to rgely of persons who，within the past ten It is thus a kind of first fruits of our Sab． inning of a large increase in this direction．

## NOTICE．

For some reason the Secretary of the Sab－ nath－school Bdard the General Confe once has received no reports from the fol－
lowing Sabbath－schools：Shiloh，West Ed－ reaton，Adamb Cantre，Waterford，Woon
rille，Ohicago，Harvard，North Loup， ville，Ohicago，Harvard，North Loup，
Trenton，Villa Ridge，Walworth，Green－ brier，Lost Creek，West Fork，Wood River If prompt attention should be given to the matter reports may be sent to Leonards
ville，N．Y．，in time to be incopporated in nxious to make this report as nearly con

## ev．T．R．Williams，亡̌eonardsville，N．Y．

## ballboad fabr to conrbberce．

Arrangeménts have been niade with th carry Ronode Island and Connecticnt delegates from Net London，Oonn．，tó Utica，N．Y．， being a little more than one fare．The tickets are ericursion tickets，good for thirty days，and are to be procured in New London．
Time of leaving Westerly，R．I．， 5.30 A ． M．，Tuesday，Ang．21st；time of leavi New London，tro hours later（ 7.30 ）． After the REconder forms were put
the press the following telegram was eived：
E．P．Saun Nrw Yonk，Aug．14th．
Baptigt．Co
Ang． 22 d.
We will

## nference at Leonardsville，N．Y．

authorize our agent at Bingham－
return tickets from his station at one－third local rates to persons attending， pany from any，station on our line to Bing－
hamton in going，on presentation of nsual
certificate．
GEO DEHAVEN．

To avail themselves of this reduction hose who intend to go to the Conference by way of the Erie must send their names at
once to the Secretary，E．P．Saunders，Al fred Centre，N．Y．
It will be observed that this reduction aser of $a^{2}$ thousand－mile book；hence thos who have，or can get，such books will by asing thein sare the bother connected with the use of cortificates．
We are not prepared to annoance any re hope to hear favorably from them．Let those whogo by：

## tиi conerbibcres．

As the time for our Anniversaries draws near，it may not be ont of place to remind
our readers of the order in which they are to occar，though to some of them it open with a session of the General Confer open with a seasion of the General Confer day being devoted to the annual papers re quired by the constitation of the Conference the Trustoes of the Memorial Fand，the Sabbatherchool Board，the Woman＇s Board
ular reports of annual committees and the appointment of committees for the further
work of the sebsion．On Tharsday the Missionary Society，on Friday the Educa ty will each hold their respective sessions with reports of the work for the $y$ thesir work，the discussion of plans and measures for the year to come．The Mis
aionary and Tract Societies will occupy th evenings of their respective days．The An
naal Sormon before the Edacation Sosiety will be preached in the evening after the
Sabbath．The arrangements for the Sab－ or and members of the First Brookfield On Monday，the 2\％th，the Conference will The progress of the work for the past
eear，the new developments constantly com－ year，the new developments constantly com－ widening felds for general Ohristian useful－ iness，and the growing interest everywhere as to come to Oonference with hearts conse－ crated to the work of the Lord，and with
the spirit of intelligent and earnest inquiry as to the ways in which we can best do the work to come prepared to greatly enlarge gur labors，by the greater sacrifices of per－ we are ready to make for Jesus＇sake．These are days of advance movements in every
department of legitimate labor．Nowhere are advance movements more needed than in the plans and efforts of the people of God and of all the different branches of the the work to be done，or to possess a more spirit than does the Seventh－day Baptist．May We come to the Conference in the spirit on
those seek counsel and wisdom of God； may．we go home from the Conference as those Thrane，and hasten to execate it while the day lasta．

## Two beors．

We are in receipt of two new books from
the Pacific Preas Pablishing Honje，Oak－
land，Oalifornis－The Abiding Sabbath＊and Sacred Chronology．+ The first is a review of two prize essays which have recently ap－
peared in defenie of the Sunday．The first peared in defenee of the Sunday．The firs
essay was written by Rev．Geo．Elliott，o West Union，Iowa，on the＂Perpetual Obli－ gation of the Lord＇s Day，＂and drew the
$\$ 500$ prize offered by the Trustees of Dart mouth College in 1884 for the essay best suited to counteract the influences tending
to draw men away from Ohristianity in faith and practice．The second prize easay reviewed in this book was written in 1884
by Rev．A．E．Waffe；and drew the $\$ 1,000$ prize offered by the American＇Sunday Schoo Union，for the best essay upon the Súnday
question．It is antitled＂The Lord＇s Day： Its Universal and Perpetnal Obligation．＂ It will thas be seen that both essaye ander－
take to show the perpetual and universal ob ligation of the Sunday．The fact tha each instance these eskays were awarded th prizes by competent judges，justifies the ex pectation that in these essays may be found
the strongest and best．arguments for Sun day that con very well be produced．Th reviewer，Whose book lies bofore us，Ell
Alonzo T．Jones，plainly shows that they both make strong and Scriptural argument for the univerasl and perpetual obligation o the Sabbath；but When they try to turn
these argaments over to Sunday，their logic limps，and the keennesi of the edge，of th sword of God is tarned against them．I
other words，the best that the best essay in favor of Sunday can do，is to prove the ani versality and perpetnity of Jehovah＇s Sab bath，a day as distin
Mr．Jones treats his subject with fairness and cańdor，but with a directness and force that is refreshing．
Sacred Chronology is a new and revised
odition of a little work by S．Bliss，pablished about forty years ago．It attempts to give ure history from the words of the Scriptare themselves．How difficalt the task which very himseif who undertakes to do this， the who has tried to trace the histor cally，will appreciate．From a hasty exam nation we ahould think the anthor had don
17 s pagees，and is sol
300 pages，aloth； 1 l
some good work．We should hardly fee
Filling，however，to willing，however，to adopt the commend this work the subject（of sacred chronology） relieved of all difficalty．Following the chapters，with indexes，tables，etc．， chrolology，are fifty pages，under the gen
oral title of＂The Peopling of the Earth，＂ which is a series of historical notes on the enth chapter of Genesis，giving；according he origin and déseent of all the principal ook are evidently written with the peculiar theological theories of prophecy and history， held by the Seventh－day Adventists，con－
stantly in viem，and should be simitarly read．

## Wammunicatiane．

GLIMPSES OF EUROPE．－NO． 87

## by prof．H．m．maxion．

Lake windemere
indemere to an excarsion to Lak ＂Lake Region，＂of which Wordsworth， outhey and many another English poet have so fondly sung the praises．Leaving the
cars at Windemere，we found that there was till a nine mile stage ride to Ambleside， at the head of the lake．Olimbing the lad－ driver，ready to drink in the beanty of
scenery that has been so lavishly landed． scenery that has been so lavishly landed．
The ride was，indeed，delightful superb roads，among lovely hills with now
and then a glimpse of the lake．Even the and then a glimpse of the lake．Even
dash of rain that came on near．the end of us sat a young lady who had evidently oome down to the station to meet a friend Unwittingly she added much to the pleasure
of the drive，for while we did not follow the conversation，which was incessant，it was ex ceedingly interesting to note the pronancia of talking her speech exemplified．It does nom sometimes as if the native Briton does
not know how to use his mother tongue not know．how to use his mother tongue fection which we use so much to express just opposite to that which we would ues． The countiy had the most home－like as pect of any that we have eeen，abounding in stone wails and bush－covered hillides；but there was a roundness of outline and a dense． Island does not that rock－ribbed Rhode though having at a distance the appearance be made of flat stones instead of the hard round boulders so plentiful in New England At Ambleside we took the steamer and sailed
the lengtp of the lake to Lakeside．Lak Windemere is a narrow sheet of water， wide，shat in by hills of moderate heigh that slope gently down to the shore，afford oountry residence，or an humble cottage Perhaps I was not in a mood to appreciate serve my juagment
Just as we left the dook it began to rain， and it continued to pour down quite briskly which are quite pretty little steamers， showed the ampleness（？）of accommodation and the study to suit the convenience and
comfort of the traveling public that we hate once or twice found so conspicuous，
（by its absence）．The cabin was very small barely large enough to contain all the ladies if they remained standing．The rest of the
boat was unprotected by even an awning， oat was unprotected by even an aming， much disturbed by my efforts to so draw in nd contrac mysen my umbrella woul cover me and the stream from that of $m$ neighbor would not fill my pockets．It o our own Lake George as 1－saw it from
he deck of a comfortable ateamer one sunny day，with thoughts not very
to the present surroundinge．
The ever present weighing machine，whic ndicates your weight if you drop in a penn taught as another：English custom．We ave see these in which they gave the weight had an un． meaning look to us which prevented on people，as it Here，so on I atepped，bat the indicator moved little beyond 10 ，which，waa a puzzle until I regalled the old Engligh
＂stone＂whichit wae the curtom to teach
with the tables of weight in my boyhood ＂How much is a stone？＂The spaces on
the machine have fourteen divisions，bat th statement that one weighs ten and a hal stone seems to declare a much rounder man
than one handred and forty－fiye pounds would warrent
Another most excellent English custom came on the notice as 1 wae taking a rando It was raining elightly，but the driver refused to take in two ladies because there was bat
thing elighty，bat the driver refused ne seat unoccupied and they are not allowe would that sait the Boston people？
Not bo satisfactory a phase of was that 1 saw today down at the street car
station by the docks．A detachment of the British fleet was advertised to come into the the people had gone down the river in crowds to spend the day and see the ships Crowds to spend the day and see the ships
arrive．The fleet did not come，but the arrive．The fleet did not come，but the
rain did，and as I rode by at nightfall the people were returning by thousands，wet
and tired．The streets and crowded with them and，every car，long be－ seiged by scores of men and women anxious to get the first chance to reach home． always haunt a crowd and at once jumped解 enjoy this one，or tried to，rather，for in that I had hard work to get out．Final． which leads to the seats on the stairmay cat，I found a man and woman straggling With each other for the right of way．＂Ill
fight for it but I＇ll go up first，＂．growled the man，and being the stronger he went up
first．For a half hour I watched the scene， following car after car in cynical amusement ere mersonality＂that wonld seem to show a lack of manly estima． tion of women．If lacking deference here， they do give women more of an equality in
the matter of work than we do in certain lines；for they even allow her to serve behind the bar in the drinking saloons．
Several of the hotels we have visited show bility．Some of the largest hotels in several of the cities are managed by the railroad
companies，and in all of them we have found the hotel clerks and cashiers women． There may be a man at the head，but the traveler does not seo him．Their service is very acceptable，but you must not expect to abtain any information from them oatside will not be able to obtain it．
Our trunks and steamer chairs which Dit here on our arrival have been hunted out，our places at table on the steamer se
ected，and to－morrow we start on a four day＇s run through Ireland，to meet the steam when she stops for the mail at Queens

## sabbathedar colleotions

In answer to our article in the Sabbatt
Recobder of May 17th，Bro．H．D．Clarke was quoted asmer article，Matthew 12：1－1 much the work the priests did so the objec We think their being commanded to do th ork made it＂legitimate．＂Of cours th object was a good one or they would no
have been commanded to do it．The com and can be found in Numbers 28： 9,10 bat it does not have any reference whatever efer to such paseages to show that it is righ to take collections becanse it was right to
uch work，we think is out of place，unles the obju ments．He eays：＂Inquirer asks for a com mand for collecting money on the Sabbath o which we reply：Where is there a comman
not to take a collection ？＂Is not this equi alent to say

## mand

his article of Aprill12th he says，＂Th hole teaching and life of Ohrist and arfufly on the Sabbath．＇Their teachin nd lives show that work necessary for mee ing together and reading the scriptures，
teaching and preaching and also work for the relief of suffering and caring for our an ale for that day is right．But because to do one thing more than we have permission to do？With the game propriety we might Because we are perinitted to care for th eeds of our animale for the Sabbath， that dey for the whole week？We think not
monef on the：Bishateic pan in
 ＂Bat the thought is that pork in
with apeciol worahip and aldue
and
 there is coting of money needed for cilebsth－achool parposee，and at
Sabs
Sabshe o part of the Sabbath day worship that belongs
week．All honest labo
ealing，and every truthful wo spoken in the right spirit， spoken in the right spirit，is Sabbath for the next six da mosi churches
fferent purposes？
＂So then，setting aside God


## BBBAFL-DAY CoLLecrions.

ingwer to our article in the SABBATI
DER of May 17 th; Bro H. D. Ciark former article; Matthew 12: 1-7 work the priests did as the object nase it objectionable or legitimate? ande it "legitimgmanded to do the a good one or the wourle the or they would not be found in Namberr $28.9,10$, collections on the Sabbath, and to llectiong because it mas right to do ork, we think is out of plece, onleo He anye: "Inquirer aeke for scom hwe reply: Where in there a commend caying
nd ? aing and life of le eniat, "The ow that nome vork conld be done on the Sabbath." Their taeching nd and reading the Scrptured, of anfering and caring for our niniitted to do this, is it right for With the ame propriety we migh Wer three, ofe dozen more thinge Cour animale for the sabbasth, ,o thit Hacthe shole relt? We thinl yol
money on the Sabbati hran is needed for
tar

## Sat the thought is that pork inconsisten

"rith special worzaip and a d de regard
herere is more or less work attienhed to
collecting of money needed for ppurch an
anbath-school purposese, and as we wan fin
Sabbath-schoof parposes, and as we can find
no Scripture ofr Sabbath collections, we thin
it is no part of the Ssbbath day's, worship,
but worship that belongs to other days of the week. All honest labor, all qurigh ould it be right to do all such worship on

## diffrent purposes? "So then, \&etting aside God's portion

So frist or any other week day, we carry
the temple, or Gods' hoose of workhip, or
or payment of just dues to tod, we show our
devorrip every way in keeping with the the
sarcerdess of the day.". We would ask Bro.
Clarke how he has fond out that God ac-
cepts such payment of dues as an act of
nees of the Sabbath-day? Some of the
nithe
blesed in keeping the first day for the Sab-
bath, by the large increase of their number
d property. And that is evidence to them
at it is right to keep that day. And is it do increase largel
 way the Seventh-day Baplists have of telling
that they are blesed in doing things the
ther have no Scripture for, things that thes wey have no Scripture for, thingg that they
where the Scriptures teach that giving is an
earning money that we may have eomething
Moses directions for builining the taturnacle
He toid Moses how all the different
th knew the Ierrelites would be obliged
give all the material needed for the work
illing now as oome say he is to accept our hy did not God tell Moses that the givine Sabbath, but the work of makking and eetting Pd the difierent parts must be done on other
dags, instead of commanding, as we think he did, that both the making and giving
should cease on the Sabbath? Ex $31: 12-1 \%$.

## THE PIBST BIPE PIG."

The above heading is the title of a pam phile pubiished by the Rer. John wikisson,
of London, England.- This pamphlet consins the articles, creed and on wo the New Covenant, together with Mr. Wil
then with Mr.' Rabinowitch in Berlin and Leipsig. Mr. Wilkinson, it should be
remembered, is Director of the Mildmay Mision to the Jews, in London, and for many yeara thaie been pre

Wikinson's pamphlet. The third para. rikinon's pamphite. The third para-
raph in the Oreed of the Sons of the New I believe, with a perfọt fait, that by
e counsel of God and his foreknowledge,

 aith in Ohritt by the word of his Erangel.
hat, in order that the krowledge of Jeho
ah hoold coorer the earth, and Jehovah be


## faith: The charch is at liberty to introduce rules and observances.



neceesary to galvation.
Mr. Wilkinson gives extracts from a letter Written by Prot. Strack, of Berlin. From
this letter, it appeare that Rabinowitch prefers baptism by immerion. he the sixth artucle of faith the Sons of bound to keep the Sabbath. It is probabl hat considerable presaure has been broight
to bear to turn Rabinowitch and his followers from this position; for Rabinowitoh
eays he thinks it yery likely that they may

## at deme fature time observe Sunday

 On He o other hand, it is interestingr. Wikingon's thoughts concerni work of Rasuonowithong ac connectederning with the Mr. Wiukinso

## 

## Edwin S. M4xson.

P. S.-After sending my manuscipt on
The First Ripe FFi," I reoeived Word
com Mr. Ch. Th. Lucky, informing methat Rabinowitch has yielded to outside influ Rabinowitch, Mr. Lucky says: "He ob
serves the Sabbatks as a Missionary-day to he Jews, and the Sunday in compliance
with the Christian Church. The days come ear that the Eduth will have to cite him
nd let him give reasons for doing go.",

## washington letteb

Among topics of recent discussion may be mentioned public building bills, the question federate states, the General Deficiency Ap sabjects; the bill for the relief of the Union or less, Which the Government is trying, to pensions, vetoes, money to enable the Ged What extent the arid regions of the United States can be redeemed by irrigation; th
Fishories question, und even the threadbar
$\qquad$ The Senate has spent several days thi
week in open excecutive bessions over the Fishories Treaty, and Senator Edmund
renders himeelf canspicious by absence whenever this damp subject is brought forward
He was so much opposed to discussing th He wab so much opposed to discussing
treaty with open doors, that he registered
row he would not be present during the pro eedings which he so thoroughly reprehended Up to the present he has kept his vow. A
soon as the fisheries treafy is laid aside, M Edmunds walks into the Senate chamber General Sheridan's barial to-morrow will take place in the Arlington Nationa
Cemetery. His faneral will be in St. Mat thews church (his wife being a devout Cath olic) and not at the Capitol, as many had
desired and expected. The funeral will be a military one of course, but the ceremonie
will be as simple as possible, to be in accor will be as simple as possible, to be in accord
ance with his own wishes, the General hav ing repeatedly expressed a strong dislike of officiate, and according to Catholic tenets, wil
consecrate that spot in the cemetery which family, previous to the interment
Arling circles the project of making park, is being favorably discussed. proposed that the Government Barracks ton to this park. It is farther proposed
that residences be constrncted by the Government upon sightly places of the park,
for the summer homes of the President and the members of his Cabinet, giving them a opportunity to enjoy the pare air, pure
water and grand views of this splendid saburb of the National. Capital, through
which will pass the grand national highway which will pass, the grand national hount Vernon and the tomb of Washington. The Government has the money, but Congress may
propriate it .
Every one knows that at the beginning o the present term both Houses of Congress. from all over the country, praying for the

District of Columbia, and that these were
referred to their appropriate referred to their appropriate committees.
It is also known that several bills were ineffect.
Last Last May the Senate committee on District affairs decided to report favorably
high license bill for the District, and to presenting the report. The committee wa not unanimous for the bill, however, it was expected that when the majority re
port was offered, the minority would ale present their views, and arge the passage of
prohibitory law. Nearly three months have elapsed and
nothing has been heard from the License bill. Why Senator Spooner has delayed:
presenting it is unknown. Itis true he ha
been away from the Senate bn business been away from the Senate bn business
god part of the time since the bill was en-
trusted to his charge, and he has repeatedl said that he has been previented from sod oing
only by continued absence and want of time in which to complete the repdrt. The most
probable reason for delaj it that the com.
mittee, or rather the majority of its members, have decided to reconsider their action, and
to allow the situation to remain exactly a at present. But even if the bill should
be reported to the Senata, with the tarifil bill
to be considered now, there is almost no to be considered now, there is almost no
chance of its being acted apon this seasion,
and matters are likely to remain as they

## how can we reach tie jews


My Dear Brother Lutky,-Oar conversa tions were far too few and too short, and
will try to supplement them br this letter. During this voyage I have perused varions
Jewish missionary periodicals, which I had not time to read in New Yorix, and they have suggested to me a great many thoughts
should like to communicate to you. As rule, I get very sad whenever I have read
missionary periodicals, because they have generally very wonderful doings to relate,
and when I afterwards try to see for myself, find that the reports are atterly misleading. at these things without reference to any particular person or organization, I would $g$
you chapter and verse for my complaint. rom all that I feel sore and to fix my trention unon how do upo tho little time lef
me to the beat advantage, withont refer nce to what others may be doing.
The central idea from which all my hat it is our bounden duty to find out how we may commend the gospel to the Jew,
with the prospect of its being accepted. But is it not being accepted here and there? Yee, consequence, get so utterly prejudiced gainst the goapel that throughout their

## ioned

Not to speak of otherrs, I will take my own ras, that those nearest and dearest to me woald be influenced by my conversion; would
earch and find the Lord Jesus. But wha happened? I was shat out from the very
posibility of commending the gospel to hem. It was very sad, but I satisfied mysel with the idea that the gospel must alwaya meet with opposition. (Bat as years went on
and I saw this process repeated continually, one young man became a Ohristian, and al nore than ever alienated from the gospel, for if this process goes on it is an impossibil of that more than an infinitessimal fraction hould be converted to Christ. It is all very rell to say, as is always repeated at mission n to expect the national conversion of th , ith the Apostle Paul, that " all Israel shall Whesults if wo commend the gospel aright. Where, then, lies the fault? Simply
our de-nationalizing the Jew that becomes a Jewish convert. The gospel has nothing to解 why should not the Jew who accepts the Lor swered, Who hinders them from being Jew the Jew, though he joins this or that charch still remains a Jew? Yes, that is all true, pound of theory. As a matter of fact, every ewish convert is incorporated in the nation
whose church he joined, and the Jewn are
right in t
ish nation
Tihe question is: Can this state of things nd your Eduth ve Ial along thought it can, tical beginning. If we follow up in action What the Eduth does in preaching we shall,
with God's help, remove the stambling-block out of the way of the Jew. The Jews once
thought that the Gentiles could not be saved except they enter through the gate of the
Law of Moses. After eighteen centuries the Gentiles now think that the Jew cannot be saved unless they enter throngh the gate of
the historical charches. We know the Jew were wrong because they could not rise to
he concention of the kingdom of God, which the conception of the kingdom of God, which
the Prophets had preaohed, and I feel as the Prophets had preached, and I-feel
ure that the Christians are now wrong, be
 reached the gospel to the Jews.
The Lord Jesus never preached the abo the abuses that had gathered around them Jews from rightly keeping them. And how Paul when apeaking of keeping holidays o onforming to the dietary laws! There wa kept a feast and him who did not-be
tween the man who ate everything, and But in did not.
But in our day this traly. Ohristian liberty has been narrowed down to the liberty o liberty of keeping these thing
stamped as a kind of apostasy, It is time we had done with this unscriptural way of dealing with Jews, and I hope if we
follow the lines of the Eduth we shall, with synagognese into places where the Lord Jesu is acknowledged as Messiah, and Jewish con
gregations into Jewish Christian worshipera gregations into Jewish Christian worshipers.
Of course we must expect this work on
the lines of the Eduth to be aphitl and trying in the extreme, for the way in which mission work among the Jews has hitherto been carthink that when he is invited to accept th gospel that it means anything bat a throwing over of his Jewish nationality. We
shall have to live persistently among the Jews and not merely to go among them as sort of superior being. We shall have
prasch to them the goopel according
Moses and the Prophets, as did the Jesuis and his Apostles. And wid the Lor Jesus and his Apostles. And we shall have
to wean them from the idea that the Ohris tian charch wants them and will do anything for them to get them (which as you know is the unfortanate conviction produced on
the Jew at large by the routine mission
work carried on these eighty years among them), and so to commend the gospel to them that they may see it is thay who want
the Gospel and onght to shrink from no sacrifice in order to lay hold of it.
On these lines, or whether we shall have to do it separately, it is too early to say; but in
any case we will try to help one another. need not tell you that I fully realize the npossies to support laborers of this societies to support laborers of this kind,
and I am not sory that it shotitd ke so. While God gives me health I can maintain
my family by literary work I have in hand and to give my leisare houre to the work

## $\begin{aligned} & \text { views. Yours in the love of Jebus, } \\ & \text { H. Firedaender. }\end{aligned}$

CORRESPONDENCE.
Jacobenm, July 14, 1888.
Dear Sir,-A certain gentleman, Rev. J P. Landow, came lately to our town, an
lmost revolationized the minds of many o almost revolationized the minds of many of
our religionists, namely, the Jews. H teaches that there is no eternal justifioation except in. Jesus Ohrist, the oracified One by our Bible. Further, he teaches that Jesus, the Nazarene, is the only begotten
Son of God, the Angel of the Lord, whom, in of God, the Angel of the Lord, whom
in his Father love, God did send to r deem the world from sin and misery. ther, that the same Jesus was raised from
among the dead, and sitteth on the right hand of the throne of God, and is mad Lora of all, because he willingly suffered All these teachings he proves from our. B
$\qquad$ nt "It this be true, if the Nazarene was

Who said: "I have not come to abolish, bu He also told that there are fol
owars of the Nazarene who observe the la
hey observe the Sabbath strictly as we Jews o, etc., and do mach to defend the law beowers try to bring back all that desecrat the Sabbath; and to make them true children
f fod. . He told us that vou publish paper and tracts in that direction, and many other
things. My hart is captivated, and I am
considering the claims of Jesus. If he is considering the claims of Jesus. If he is
what that gentleman proves him to be, I must Pollow his teachings.
I wish to know mor
I wish to know more about it. That genme. But I would like to read something of
your views about the Sabbath. If you con
grant me a few pamphlets, I will be very grant me a few pamphlets, I will be very
gratefal. But they must be written in He.
brew or in German; for I cannot andersiand
your langual brew or in Germ
your language.
M. Grabstein.

## 3ame finvs.

$$
\begin{aligned}
& \text { Now York. } \\
& \text { LPRED } \text { ORNTRE }
\end{aligned}
$$

After a long period of hot and dry
wheather, broken only by occasional ight showers, we have had a good wet rain ith cooler atmosphere, and many a cheorErastas P. Clarke, of Milton, Wisconsin, was the caller at the homes of several of oar citizens early this woek. He has gone to and on to Conference.
Prof., M. M. Stillman, of Milton Oollege, is
apending his vacation in town, and has been
raining a chorus for a "War Song Concert," which is to be given on the evening
after the Sabbath, the 18th inst.
E. R.

## Wandensed difuct. <br> $\qquad$

## The bond offerings, Aug. 9 th, aggregated $1,575,100$ and the Secretary of the Treasury

 The Secretary of War has received a teleram from General Howard stating that th ram from General Howard stating that th
difficulties with the Indians seem at an end Special no anticipation of further trouble Special dispatches from many points show.
hat the grape crop now maturing along the
Hudeon Kalley, New York, is. an enormon ne, and excoeds that of any previour year It is stated that Robert Garrett, ex-presi pany, who is now atopping at a hotel in New
Yorks, is suffering from melancholis an hallucinations, and that he is violent at A Californis paper says that a party who
recently became electified, the hair of thieir heede standing
etraight out and sparks of electricity flying The the ends of their noses and fingers.
The phenomenon was occasioned by an elec sictorm.

## Speefial telegrams to Bradstreets from eading cities mark an increase of improve

 nent of the condition of trade, reportedsit week. The reportson last week. The reports of business failures
in the United States number 186 this week
against 180 last. Canada has forty this week
against twenty-four last. Three little girls of Marion Long who
resides near Sand Montain, in Alabama,
went into the woods to pick berries one day last weeke Their logng stak ceused ane bearch
to be made and they were found lying near






The Emperor of
The Emperor of
reiga.
Brazil gai
Carl Vondobner, of Vienna, has accepted Stanley.
The differences between Italy and Zanzibar territory.
The bill providing for a commission to ermine into the charges made by the London
Crime sainit Mr. Parniell and other mem.
 The Temps, Paris newapaper, proterts
against the statement of the North CTerman Gazette that a French consul wai sent to
MasBowi with the object of thwirting
Itya's plan t taly's plans. It says that a French consa
ate has existed at Massowah nince 1863. The reply of M. Goblet, French miniter of foreign affairs to the Italian note announc.
ing the occupation of MasBowah-by Italy,
protesta against the making of capitulationt
ithout negotiation or aremement ing the occupation of Massowah by Ttaly,
protesta
withainat the making of capitulationt
powers, and hintion or apreement that France will puraze
he asme tactics in the fatare if it saita her

ens. ginst twenty-four last.
neiro Ang. 8th.

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$\qquad$

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$\because$
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$\because$
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$\qquad$ ar $-$ $\therefore$
$\therefore \quad$

THESABBATHEREOORDER, AUGUST 1B, 1888


## What saved him.







He knèm when he took it that it did not not





 mother, who had oneertuly saciitced emomoh



 $\underset{\substack{\text { gate the } \\ \text { than ore } \\ \text { than }}}{ }$

## 










 Ro ogini,



 hardeein placee LDteot boyadid. Ho monld attornon., forr, fre minuteo fere gone, and
 was fabed and uneag.




$\substack{\text { ciene } \\ \text { cino } \\ \text { nnove }}$

re

| Keep on giving, 'as unto the Lord,' till 1 go <br>  |
| :---: |
|  |  |
|  |  |

do Not profess to believe siore than tou Rहally buleve.

## tIE deacon's story.

"Yes," said the deacon, "there's many a so much as inquired what amount of debts
heaven's books are going to show against him Ive learned that. There were years
of my life when I hardly gave a cent to the
Lord without begrudging it, and I've won-
 have been suitable subjects ap yonder.
I know I read once bout one of the kings
of England, Edward, who had an officer
called the lord high almoner, and one of the called the lord high almoner, and one of the the king of the duty of almggiving. I've
thought to myeelf many a time that it would be well for a good many folks nowadays if
they had King Edwards almoner to stir
them np to give. Nat the poor only, I
mean, but to all the needs of the cause of mean, bat to all the needs of the cause
Orritit. There are lott of people beide
the children of Irrael that need a Moses $t$to get wealth.' I've allers thonght that
that was a grand thing in Devid, when he'd
done such a job getting together that pile of
tarned $t$
come of

a long
but
Foreig
Home mission das was headache day with
me alleri, and I taiyed away from meetin'.A little real faith is worth ten thousandhas to really agitate. his brain in order to
know what he does believe, you may be per- it ap. There theysstraggled on a
fectly sure he believes nothing. He may
like to have a longe, till at the very point of starvation
bofore either in order that hem could consent to ask
for help, but this morning she succeeded inlike to have a long creed in order that he
may pose as a kind of theological philosopher
-the very worst type of man since the davsofWhion it will sustain you in the midst of
challenge and critioism, hostility and men-
coe. You could hold on to the one littleline: do not try to embrace the horizon, butredeeming trath. Say, God is love; and
having written that down, look at it, stand
by it,heave
pledg
begin
uponupon is that every man mhould begin some-
where, and have at least one line that hefor me; God is willing to keep me in all my
Ways; the Bible is the living word of the
living God; in the house of the living God

$$
\left\lvert\, \begin{aligned}
& \text { given } \\
& \text { a livt } \\
& \text { had } \\
& \text { tetlin }
\end{aligned}\right.
$$there is a fountain that never ceases; in the

cross there is pardon for the vilest sinner.
Let one of these lines be taken out, and beYour line, snd you shall have more added,
until you know the meaning of the word
"t the increase of faith and growth in grace,until you know the meaning of the word
"the incorease of faith and growth in gruce."

- Rev. Josenh Parker, D. D.


## an alabaster box.


shanty on some land she was trying to secure
under the homestead bill. She had to walk
mother fell sick and she qas compelled. to
give it ip. There theystraggled on a
git200
baster box, though it was 'exceeding prec
ions, 'and I think you will even catch a
little of its ateafterwards came not the last. Two weeks
from the little prairie home, telling the rest"It was very hard for me to realize that
I must actually aak for charity, but I cold
not see my mother suffer. Her confidence inGod has never faltetred, and all through
that long, weary walk,'I was asking Fith

## THE Poonisi piligys.

In the depth8 of the forest thare lived tro fores, who had never had a cross word with
each other. One of them esid one day, in each other. One of them
the politest fox language:
"Very wall,", said the other; "as you
"se, dear friend. But bow shall we set please, dear friend. But bow shall we set
about itp",
"Ohl it cannot be difficult," said fos number one; "two-legged people fall out,
 stones. "There" said he, "you say they're yours,
and I'll bay they're mine and we will quarrel, and fight, and scratch.
"Now I'll begin. Those stones are
and "Now I'll begin. Tho
mine!" "Very well," sngive"
"you are welcome to them."

You are welcome to them." " But we hall never quarrel at this rate ""
"is cried the other, jumping ap and licking his
face. face. it take tho
ried to play it takes tro to $\begin{gathered}\text { So they gave in } \\ \text { tried to play at }\end{gathered}$

HoV Mucr In MD " now


## 



 the divorce of beligion a


would have told us. John 14:2.
Durizs. 1 . We should search to know Gog's
will. 2: Obedtence. 3. As the children of Israel
remored when the cloud was taken up, so we should
be prepared to depart when the summon comes, be
 ing fire by night; for upon all the glory shall be a
defence." Ise. 4.5 . "What though this overshadow
ing care of the great Head of ths ing care of the great Head of the church be not
visible now as of old; yet the preesence of the Lord
of the cloud is generally real, ard his guiding and
protecting love equally great, from the succoth o
conversion to the Jordan of death." - Wation.


## outhine. <br> 

## There in litle doubt that Moses wrote the book Numbers, as well as the other books of the Pen teuch. Christ and the apostles make many refer ences to Moses and his writings (Luke 20: 37 , Acta Heb: $9: 19$. The Jews, according to therr custom,  Se ptuagint designated the book Apr $\theta \mu 0$, which name our tranglators turned into English while they retained the Greek names of the other four books of the Pentateuch. It is called "Numbers" because 1, 28), besides several others of persons and places, - The book narrates the history of the Ierraelites dur ing their sojourn in the wilderness from the com pletion of the law-giving at Sinai (Lev. 27: 84), to entry into the land of promise." - The Bible Com <br> EXPLANATORI NOTES.

 V. 15, And on the day." The chillaren o set up the first dey of the first month of the second for the's first anniverempry of the Pesbover feast. Num9: i, ${ }^{2}$. "Tabernacle." See leeson V . Ohel, meaning "tent," and mishkan, "dwelling.place," Warde translated into "labernacle" in English.
Buto hole is about an equal number of times trans: lated "tent," which causes much confuaion. The
Revised Version mainains the distinction in the original, which is a great improvement, and renders
it much easier to undeetand about the tabernacle ure, of wooden frame work, overlaid with gold, through the wilderneef, as a place of secrifice and
worship. Ood tnatructed Moses how it should be bull.4|Ex. 25:1, $1,8,9,26: 15-30$, v. 16 ," The collection, having no defnite, permanent form, bu night had the appearance of fre, ard would also
give light ti dither givelight in darknees. This cloud was given a
lenst eoon after they let Eypt. Ex $13: 21$. It
guided, protected (Ex, 14: 19, 20, 24 ) and inght. When the tabernacle was raised, the cloud
covered andanled it, as assymbol of God's presence, and hencerorth directed their journeyings through teatimony": The tent was orgr the taberinacle. Ex onhhem (Ex. [81: 18), were placed in the ait (EX. 25 10. And then "the ark became the ark of the testimo
ny. Ex. A5: 21 , 22 . The ark was kept in the most
boly plece of the tabernacle. Ex $26: 84$ In lite boly placo of the tabernacle. Ex 26 : in the In Most
manter tho'tabernacle becime the taberiacle of teit.



PlacE.-The. valley before Sinai.
Trase. - April, B. C. 1490. The tabernacle was
reared up on the frot day of the first month of the



| BPIBITUAL EIPTs. <br> We ought, if rightly minded, to rejoice in the exuberance and variety of the spiritual gifts possessed by Christians just as we delight in the rich variety of nature or in that of the Word of God. There are many lines of thought in religion, many forms which practical and personal piery takes, although, of course, they are all animated by the same essential principles. St. John and St. Paul were both equally devoted to the cause and person of our Lord, yet no two men ever existed who manifested this devotion in shapes more different. Both thesé members shapes more diferent. Both union, bat they discharged for the head functions altogether different. Let us not concerve of all genfeeling and practice, and refuse to acknowledged any man as. a Christian because he does not run upon our own particular groove. It seems to be God's plan and parpose that each individual Christian should exhibit, in tion, moral temperanifent, and mental endowments, a new specimen of redeeming love and grace. By various discipline here he fits and -polishes each living stone for the place which it is destined to occupy in the spiritual temple; and when all the stones are made ready he will build them together angels their perfect unity.-E. M. Goulburn, in Living Thoughts. |
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| BEQUESTS TO TRACT SOCLETY. |  |
| :---: | :---: |
| the work of this Society, by gifts of money or other property, after their death, is sometimes defested by some technical defect 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 18 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. <br> I give, derise and bequeath to the American : |  |
|  |  |
| bath Tract Society, a body corporate and politic under the general laws of the state of New York, the sum of............dollars, (or the following de scribed property to wit. |  |
|  |  |
|  |  |
| applied to the uses and purposes of said Society, and under its direction and control forever. |  |
|  |  |


| atis 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. |
| :---: |
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## ROYAI BAKING POWDER Absolutely Pure. <br>   

 alum or phoshate powders sold ony in anns
ato
Now York.

RTF The Comarritre in reception of delegates to



Fhow Nkw Yorg 9 A . M., arriving at Bridge--
water 6.1. P. M. ; and 9 P. M., arriving at Bridge-
FOR SALE-A BARGAIN.
From Burfalo 9 A. M., arriving at Bridgewater
6.11 P. M. ${ }^{\text {M }}$; and 9.35 P. M., arriving at Bridgewater
7. $30 \mathrm{~A} . \mathrm{M}$.
From Bla

Bridgewater 7.80, 8.50 A . M., and 12.81 P. M.; and
4.35 and 5.55 P. M., arriving at Bridgewater 5.31
and $6.41 . \mathrm{P}$. .
Churhes which havenot yet reported the number
of those who will attend, or which have additional
of those who will attend, or which have additiona
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
to Aug. 21st, stating; If possible, the time of arrival
at Bridgewater.
Teams will meet trains arriving on the evening of
Aug. 21st and the morning of Aug. 22d. Those
Aug. 21st and the morning of Aug. 22. Those
arriving earlier or laier than these times will be met
upon special notififation to the comimittee of the
time of artival.

| H. D. Babcock, Chairman. |
| ---: |
| Time of artival. Sabbath-school Board have sent to all |








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 W $\qquad$ Westerly, B.



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L. Thorizs

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The Gabibath








Gammatidit


Steamers leavingland
lways atop at Queenstawn
et the latest mail from I
orde those who wish to
more das's sojourn in
morning the famons "W
pree which carries the m
the way to Queenstown $h$
orth coast of Wales, givi
pretty eea-side resorts with
has names. Menai Stra
has a ways stack in my
reading, in my phyices th
famous tabular bridge
centar geveral inches as th expande the iron of whic
wae therefore with no litt thundered over the bridg ing Holyhead. Severalh vere riding the etreets of Dablin har come fine b very ola and interesting
oral impreation madé on of a thine, prosperous. Vinitod Planir Park, kne Worlit thitht pleoe The oom nither Sill rent

