

Recorder. Sabbath

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

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P F Randolpf

VOL. XLIV.—NO. 33.	ALFRED
The Sabbath Becorder.	comings in other respects, for their decided a and austere disapproval of dancing, theater- going, and other like amusements. What-
Entered as second-class mail matter at the post- office at Alfred Centre, N. Y.	ever else they may tolerate, they cannot look without a stern frown of reproof upon any
CONTENTS	popular pleasure that is evil, or even quest v tionable, in its tendency. This one side of s
sitting at Jesus' Feet-Poetry 1	their Christianity is well developed and ro-
One Sided Christians	bust, and if it were supplemented and held [
To the Doubting Ones	in equilibrium by the other side, would be t
Church Statistics 1	most admirable. In fact, nothing is more
MISSIONS.	needed in the present age than healthy, ro-
Parargaphs	bust, Bible-fed Christianity. But the Chris-
From J. F. Shaw	tians who form the subject of this article,
WOMAN'S WORK.	though they are rugged and strong in their t
Extracts From Dr. Swinney's Letter to her Mother 2	denunciation of sinful amusements, never-
Are There Dangers?	theless show their one-sidedness by commit-
	ting, both in social and business life, sundry (
The Mission of Seventh-day Baptists	little acts which verge too closely upon
EDUCATION.	meanness to be truly honorable. They are
Education in New Zealand	acts which often escape the censure which
The Founder of Girard College 8 Practical Education	they deserve, because, like the acts of cun
EDITORTALS.	ningly mischievous boys at school, they gen-
Editorial Paragraphs	erally seem near enough to the line between
Railroad Fare to Conference 4 The Conference	right and wrong to make it a little hard to
Two Books	prove that any rule of conduct has really and
CONTINUETONS	undoubtedly been broken. Grown-up peo-
Glimpses of Europe—No 37 4	ple, in the same spirit as school-children, are
Sabbath day Collections	quite apt to calculate just how far they can go without actually and flagrantly transgress-
Washington Letter	ing any moral law; and hence they are often
Correspondence	wandering to and fro on the borders between
HOME NEWS. Alfred Centre, N. Y 5	right and wrong in a way which is anything
Condensed News	but praisworthy or reputable. It is thus
	that these one sided people distort their own
MISCELLANY. Leave It With Him—Poetry	Christian growth, and bring reproach upon
The Deacon's Story. 6 Do Not Profess to Believe More Than Yeu Really Believe. 6	their religion. Many of them are true Chris-
Do Not Profess to Believe More Than You Really Believe. 6	tians, no doubt, just as a larch-tree is still a
An Alabaster Box	larch-tree, though its branches all hang on
The Foolish Friends	one side in the most uncouth and unlarch-
The Divorce of Religion and Business	like way. But, alas! they are such a de-
Magnificent Fortunes	formed species of Christian that only those
Peter's Plan and God's	whose eyes are opened by charity can recog-
POPULAR SCIENCE 7	nize them.
CATALOGUE OF PUBLICATIONS, ETC	As has already been hinted, these one sided
MARBIAGES AND DEATHS	individuals are not open to rebuke because
SPECIAL NOTICES	one side of their Christian character is full-
BUSINESS DIRECTORY	grown and stalwart, but because the otherside
	is so utterly shriveled and bedwarfed. One
Written for the SABBATH RECORDER.	side to all appearances, at least, has reached
SITTING AT JESUS' FEET.	the full, gigantic measure of the Christian

BY D. E. LIVERMORE.

With the labors of life before us

And the care it often brings,

And troubled o'er many things.

Our spirits are sore perplexed,

Like Marthe in days of old.

The time that to us is alloted,

Fades like a summer day;

While sitting at Jesus' feet.

And life's weary race is ended

Till over the hills at even

Is passing like shadows away,

The life that is longest and brightest

From the dawn of the early morning,

Through the noontide's sultry heat,

Falls the gleam of the setting sun,

May the days that to us shall be given

Fall his words on the listening ear,

ONE-SIDED CHBISTIANS.

BY JAMES GARDEN.

Frought with joy and blessing, To the soul that fain would hear;

Be spent in his service sweet, •

While sitting at Jesus' feet.

Like the gentle dews of heaven

His name in songs of praises Our lips would oft repeat,

While sitting at Jesus' feet.

In our humblest devotion,

well as with much curiosity.

May we choose for our own that better part,

With the hours that have passed one by one,

And we learn the truths in his blessed Word,

ALFRED CENTRE, N. Y., FIFTH-DAY, AUGUST 16, 1888.

ngs in other respects, for their decided ance at frivolous or extravagant talk, es- for the excellency of the knowledge of Jesus dread so much. You can help yourself, you austere disapproval of dancing, theater- | pecially if that talk is well variagated with | Christ; with also that deep humility of Sol- | can watch and pray, as for me I have only and other like amusements. What- | slang; and they seem to be shocked to an | omon, which led him to confess, 'I am a lit- | to bear what comes. Watch against little tle child; I know not how to go out or come | faults, and you will be in small danger from out a stern frown of reproof upon any At this point the reader may be ready in.' When such a state of hu nility and obellar pleasure that is evil, or even ques with the remark, "It is not customary, dience has been entered, one may be an in-

strument such as the Lord can use." the preparation on the part of the church. if offered to an ox he might think me good, It should render implicit obedience to the but good would mean good to eat! Loweradmirable. In fact, nothing is more because it would be impossible otherwise to Savicur's commands, realize its entire de- down the scale I am nothing. I am a world ed in the present age than healthy, ro. present a complete full length, life sized pendence on the Spirit's power, and attain to you. Your face lights up, your eye , Bible-fed Christianity. But the Chris- portrait of these one sided Christians. It is to such spiritual vigor as to fit it to receive brightens, your heart bests high with dewho form the subject of this article, desirable to make the portrait so accurate accessions to its membership. He says, "A light, you find joy in form, color, perfume,

inciation of sinful amusements, never- Yes, these one-sided Christians are much ingathering recently, attributed his success, appealed to, and responds to the appeal. ess show their one-sidedness by commit- distressed, as they should be, by this disor- more than to any other one thing, to his That sense belongs to the soul, exists where , both in social and business life, sundry derly conversation of others; but while having aimed, for many weeks previous to soul exists and nowhere else. You have a acts which verge too closely upon watching the unruly behavior of other the time of his meetings, in and out of the soul, child, and that soul has a friend and mess to be truly honorable. They are people's tongues they often neglect to bridle pulpit, to raise the spiritual life of his peo- Saviour, one of his names he takes from me which often escape the censure which their own. In both social and business life, ple. Another brother, whose congregation 'I am the rose of Sharon.' Make him yours; deserve, because, like the acts of cun | and especially in the ardor of making a shrewd | was blessed by two revivals of remarkable | my beauty and fragrance are types of his. ly mischievous boys at school, they gen- bargain, their tongues are often either left power, in a single season, remarked that it ly seem near enough to the line between unbridled or held with a very loose rein, so was the result largely of six month's diligent means you to love me, yet nobody can keep t and wrong to make it a little hard to as not to be confined too strictly within the preaching on the Holy Spirit and the condi- me long. Every rose has its season, and the ve that any rule of conduct has really and bounds of the truth. The way of absolute tions of his coming. We read, also, recently, season is brief. To fade and droop and die oubtedly been broken. Grown-up peo- truthfulness is a very straight and narrow of a minister who; after accepting a pastorate, is set down in my lot. This also is good and in the same spirit as school-children, are one, and they requre its full width, at least. made no direct attempt to secure the con- not evil. I have a mission, a little work to e apt to calculate just how far they can At times they unbridle their tongues and version of sinners for more than two years. vithout actually and flagrantly transgress- set them loose in some neighbor's reputation; This time was occupied in preaching conseany moral law; and hence they are often and the fair reputation, sacred inclosure as cration, in calling careless members to their part, and when I drop, careful people gather dering to and fro on the borders between it is, is irretrievably laid waste and de- duty, and in some instances dealing severely up my leaves and keep them, for there is with incorrigible offenders. At the end of | fragrance in them still. Go and do likewise,-

We commend these suggestions to the

TO THE DOUBTING ONES.

greater ones.

"Alice you have a soul, a something in you which beasts of the field have not. I Another important suggestion relates to | can give no pleasure to horse, or dog, or cat, brother, whose field was blessed by a large in my whole being. Your sense of beauty is

> "God made me, and loves me, Alice; he do, and I do it. In the garden, the sickroom, the ward of a hospital, I do my little Here the lesson ended. Alice loved the rose and made it her own. There was frafragrance of the lovely flower; within, the -Rev. J. R. Wood, in Freeman.

CHURCH STATISTICS.

The Independent, in its issue of July 26th, gives some valuable statistics regarding the churches in this country.

The largest denomination is the Methodist. All the Methodist bodies together have 4,699,529 members. The original, or Northern body, has a little over two millions, more than double the number of the Baptists of the Northern States. The church When a man has to go over a river, though South has a little more than a million, or he ride once and again into the water, and about the same number of members as the come out, saying, "I fear it is too deep for | white Baptists of the South. The colored would be of little avail for a hunchbacked, bandy legged man to sive legged in yound me." yet considering that there is no other Methodist churches do not report quite as the first?" And so he ventures through. with 3,971,685 members. But this includes Thus it is with you. You say, "Oh, but the Disciples with 620,000 and the "Christmy heart is not humbled; oh, but I am | ians" with 140,000 members. These it is a great sinner-and how can I venture true, hold to believers' immersion only, but upon Jesus Christ?" Will thy heart be their theology separates them from the regular Baptist body. On the other hand and wilt thou be less a sinner by keeping the hundred thousand Adventists who are from him? No, certainly; for the longer you | not counted in the above, are generally immersionists. The regular Baptists report 2,913,215 members. These are about equally divided among the Baptists of the Northern States, the white Baptists of the know that I do here, in the name of the Southern States, and the colored Baptists. Of the Presbyterians, nine different bodman or woman-venture, venture, venture] ies are reported, numbering in all 1,136,685 members. The largest division is the church trusting in him at last; and if at last, why of the Northern and border States, which not now?"—Sword and Trowel. has 696.767 members. The Cumberland has 696,767 members. The Cumberland Presbyterians, colored, report 15,000 members. But few of the colored people are Presbyterians. The Presbyterian body is a This is a lovely rose, deep in color, rich in strong one from the intelligence, wealth and The Roman Catholics are reported as numbering 7,200,000. The Protestants of and grafted again, and so have become the going figures cover practically the whole rose you see. Florists say I am not perfect Catholic population, while the twelve milllike me. You will grow, because great ment. In other words the Roman Catholic things lie in you. God will do great things population of our country is only about onefor you, but the perfection and crown of ninth of our total population. There is not much ground, therefore, for the fears which "I am easily hurt, Alice. Things fair some have expressed that the Pope will yet The communicants in Protestant churches

it and wrong in a way which is anything spoiled. praisworthy or reputable. It is thus These one sided Christians are conspicuous this period the church was known to have my child; the memory of the just is blessed." these one sided people distort their own and exemplary as zealous participants in all gained a high standing in community as to istian growth, and bring reproach upon the services of the church; and they may piety and consistent living. Men had learned r religion. Many of them are true Chris- be heard urging sinners to "flee from the to respect the type of religion exhibited by grance without and within: without, the s, no doubt, just as a larch-tree is still a wrath to come." In many of the aggressive, the daily walk of the members of this church. h-tree, though its branches all hang on onward movements of the church they may At this time the Spirit was importuned to fragrance of holy thoughts and tender love. side in the most uncouth and unlarch- be found in the front ranks, at times even manifest himself in his awakening presence. way. But, alas! they are such a de- trembling with impatience at the slowness The blessing came with a mighty manifestaned species of Christian that only those of the march. In all this, moreover, they tion of power. ose eyes are opened by charity can recog- | are evidently sincere, to a great extent, at least. And yet, when they step out of this churches. There is a sense of need of God's as has already been hinted, these one sided | circle of religious duties, which is so likely | interposition to save men that is wide-spread to show the best of man's nature, into the among Christians. Is there earnest, prevail heated, seething, tumultuous arena of sec- | ing prayer, devoted living, such an exempliular life, which like a great, universal fication of piety as to lead the community to crucible tries men's souls, and shows the respect it?—Christian Secretary. to all appearances, at least, has reached dross as well as the gold,-when they do the full, gigantic measure of the Christian this they appear in a much less favorable stature; but the other side has remained light. The dross of their souls reveals itself in all manner of little inconsistencies in their lives. Little inconsistencies! Yes, call them little if you will; but remember that these little inconsistencies, taken as a whole.

else they may tolerate, they cannot look | unusual degree by any form of profanity. ble, in its tendency. This one side of surely, to include profanity and the use of Christianity is well developed and ro- slang in the list of popular amusements. and if it were supplemented and held { Why, then, are these faults of speech menuilibrium by the other side, would be tioned here?" They are mentioned, reader, gh they are rugged and strong in their that none can fail to recognize it.

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in Liliputian littleness. And it is worse than useless for people whose own growth has been so ill proportioned and unsightly,

formities a solumn warnings, not as beauties, for his pupils to imitate. But object lessons of that kind are exceedingly rare; and these one-sided Christians have no thought of adopting any such humble method. They seem, rather, to invite attention to themselves as models of Christian comeliness. At any rate they receive attention enough, whether it is invited or not,searching, eagle-eyed attention, from a "great cloud of witnesses;" and many leper from the camp; and the outside world, voices hastily pronounce judgment upon them about as follows: "Either Christianity itself is a sham, or they are sham Christians." And this judgment is not so unfair to those who are judged as it is disastrous to those who judge; that is the saddest phase of the whole matter.

These one-sided Christians hold themselves aloof in righteous horror, or disgust, or contempt, as a masquerade procession passes along the street; yet they live in such a way as to create a suspicion in many minds that Christianity itself is a grand masquerade, in which all professing Ohristians march and wear masks.

They knit their brows in a dismal ' frown at sight of a game of cards; yet they them-The world contains vast numbers of what selves use a kind of ingenious card-playing may be termed one-sided Christians. When | in their business, by managing words and any misshaped creature is exhibited in a mucircumstances in such a way as to secure a seum or menagerie, it is generally viewed favorable deal. They of course do not mean with at least some slight feeling of pity, as to be guilty of actual cheating; if the process were known by that offensively explicit

These one sided Christians, however, dename they would be sorely conscience-stricken and ashamed. They simply handle their serve much less pity than almost any other living monstrosity, for the reason that every pos- cards more skillfully than the person on the sible provision has been made for their com- opposite side of the table. It is all-imporplete and symmetrical development. It may | tant. sometimes, to apply the right names be true, yes, it is more than probable, that to things.

they were born with a constitutional tendency They are ceaseless and unsparing in their condemnation of dancing. But, though in toward this particular kind of deformity; but Unristianity offers them the means of overtheir own daily conduct there is nothing of ^{coming} that tendency. It is the province of the giddy whirl of the dance, nothing, in-Christianity to produce men and women of deed, but sedate and dignified walking, yet the most beautiful and symmetrical type, to there are discernable in this same walking transform sin-distorted beings back into the little twists, and curves, and dodges, that very image of God. But the one-sidedness seem more blame-worthy in the eyes of ^{of} Christians is not only avoidable; it is pc- many than the dance's giddy whirl. Their culiarly censurable and deplorable, because walk is not straightforward, but swerves to the critical observer, on perceiving that one and fro in obedience to the silent music of side of their Christian nature is missing, is selfishness. But they who denounce the very prone to conclude that the other side is windings of the dance should see also that missing also, and that their Christianity, there are no windings in their own daily therefore, is one of those shadowy things walk.

whose most tangible substance is a name. They abhor theater-going, with all the There are, it is to be feared, a good many abominations of the stage. Yet on the different varieties of one-sided Christians, in stage of life, where all men are necessarily all styles and stages of unshapeliness, but the actors, they perform their parts in such an class of which this article will treat is one of improper way as to disgust some and mislead cussing "the Preparation for Revival work," the largest and most clearly defined, and others, in such a discreditable way as to suggests, on the part of the individual laborer, too much rain or too little, London smoke have increased in number the past year, may be studied with much profit. Speci- cause a strong suspicion that they have the necessity of obedience and humility. will do it, and tiny insects which the eye, 574,861. mens of this particular variety are found never received any deep, heart felt training "All self sufficiency and trust in personal unaided, cannot see. And you may be hurt It can hardly be said that Christianity

torious misdeed, he is generally dealt with in a summary manner. The church,-if the church itself is not a rotten organization,faithfully and prayerfully investigates the matter, and follows this investigation with further action which is marked by honest more humble by keeping from Jesus Christ? firmness as well as compassionate prudence. Unless there is hope of bringing the culprit to genuine and speedy repentance, he is stay from Christ the harder it will be to quite likely to be promptly expelled, like a venture on him at the last. Wherefore, if there be ever a poor drooping, doubting, censorious and lynk eyed as it is, can find fearing, trembling heart reading these words, little fault with the church's course. The church may possibly dispose of a case like Lord, call out to you and say, "O soulthat with some degree of honor to itself. These heinous wrong-doers are not usually regarded as a real part of the church, but rather as hypocritical intruders. But the one-sided Ohristians often remain in the

WHAT THE BOSE TAUGHT LITTLE ALICE.

viewed by the keen, cold eyes of the world. The great transgression which the churchperfume. Little Alice saw it. Soul-light social position of so many of its members. member commits is like a huge rock in the came into her eyes; the color heightened in . The Episcopalians report 437,785 mempathway of Christian progress-a rock her cheek; she pressed forward to make it bers. The wealth and social position of which by strong effort may be entirely reher own, but paused as the rose said, "You | many of their communicants give them an moved; the little inconsistencies of churchsee me, child; I do not make myself; I am a influence beyond that of some other bodies members are the sand and filth which are thing made. Light and heat, air and dew of greater size. Their churches are also continually flowing in and accumiating in and rain came together, I know not how, generally located in villages and cities, the the pathway, making the onward march of and I was made; powers of heaven and earth | centers of social life. Ohristianity a constant. slow, and severe joined together and here I am. I am not The Congregationalists report 457,584 like the roses in shop windows. We look members. These are generally found in the struggle. No Ohristian, perhaps, is perfectly much alike, but we are not. Smell; I have New England and North-western States. consistent, since nothing is perfect except what comes straight from the unerring hand fragrance, they have none. Touch; I have They have many schools and colleges and of God; but these habitually inconsistent life lingering in me though I have been | thus are an influential communion. plucked, they have none. We have our makers Some may be surprised to find that the Christians (if Christians they are) are a they come from ever-dying workers, I Lutherans of this country number 987,600, perpetual disgrace and incumbrance; and all from the ever-Living. And mark, Alice, I being nearly as numerous as the Presbytetheir active labor-praiseworthy and necesam not a last year's rose; this season brought | rians, and more than twice as many as the sary as such labor is, cannot compensate for me forth; I am fresh from the Maker's Congregationalists or the Episcopalians. the inconsistencies of their lives. The silent hands; he lives and works to-day, and in The Disciples or "Campbellites" number-Christian neglects an important part of his such fair creations he delights. He means | ing 620,000, are also more numerous than the duty, and will be held accountable for such to win a child's love by charms like these. | Episcopalians or Congregationalists. They neglect; but nevertheless, it is infinitely "I am what I am by growth. Many im- | are mostly found in Kentucky and the adbefter to live Christianity without preaching it. than to preach Christianity without livprovements have brought me to what you joining states. ing it. Oh! those inconsistencies, those see. My ancestors were wild, single-leaved, little inconsistencies! How the Ohristian growing in hedges and on ' banks and braes.' But I have been cared for and loved, grafted all classes number 12,590,923. The fore-

yet, they have never seen a perfect rose, yet | ion communicants in the Protestant churchthey fully expect such a rose will be seen | es represent between three and four times as some day. I am like you, child, and you are many others who are Protestant in sentiyour life the future alone can reveal.

and fragrant are usually also frail. An un- enslave all this country. timely frost will do it, a breath of cold wind,

ought to hunt them to death !-- "the foxes, the little foxes, that spoil the vines." This portrait of one-sided Christians is now as nearly a complete one as the allotted space and the painter's ability will allow. Not a very prepossessing picture, is it? Don't let any of us try to imitate its deformities.—Christian Inquirer.

PREPABING FOR A REVIVAL.

A writer in the United Presbuterian disqualifications should be laid at the feet of the by little things, you are more likely to be has lost its hold on the minds of the people.

upon Christ now! for you must come to church as an actual part of it, and help to constitute the character of the church, as



SABBATH RECORDER, AUGUST 18, 1888. THE

Missions.

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

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

W. K. JOHNSON reports 3 weeks of labor in southern Missouri; 3 sermons; congregations of 25; 5 other meetings; 12 visits and calls; 500 pages of tracts distributed; and one addition.

AFTER some kind words of personal char acter, Bro. Velthuysen writes: "Eld. and Mrs. Whitford and Miss Bailey stayed here till Monday morning, when they started off for Bruxelles. I cannot express our joy that they gave us by their visit. The little flock had indeed a good day, and I trust a blessing will remain. Among all good works that our brethren and sisters on the other side can do, I include a visit to Haarlem. Coming home, I found it all as well as I could wish. My elder son, who will always recollect with much pleasure his trip to London, stayed some three hours a Gravenhage with the American friends.] felt obliged to stay the same time at Rotterdam to call on the brethren who live there. I must tell them that I could not stay with them on the Sabbath-day, although it was the 3d of the month, and consequently the Sabbath that they expected me to be with them. I told them of the visit of Eld. Whitford, and so they consented to my going on to Haarlem."

FBOM FBANK M. MAYES.

HOUSLEY, Texas, June 1, 1888.

I thank God that I have been permitted to labor all the quarter in the Lord's vineyard for the salvation of souls, and the restoration of the Sabbath of the Lord. I am glad to say that the interest of our cause on the Central Texas field is better than it has ever been. We thank God for the work done by Brother J. B. Clarke. Thirty-six persons came for ward seeking salvation during the meetings of Bro. Clarke at Pantego, Housley, Kleburg, Jimtown, and Sherman. Most of those seeking salvation are converts to the Sabbath. The Sabbath is generally admitted as Scriptural doctrine, and obligatory, by all except the Campbellites. They have no Sabbath. If all who are converted to the Sabbath truth would obey, we could organize two or more churches, with more than forty members, on this field. The field is white for the harvest, and what we need most is a revival meeting at each station. Brethren, pray for us that the Lord will revive us, and so transform and purify us from stains of sin, that we can do the work of our Lord Jesus. We enjoyed the companionship of Brother Clarke, whom we found to be an earnest worker for the sal vation of souls. We were with him seven weeks, and held forty-three meetings during the time. One united with the church, which has been reported, and four more are now keeping the Sabbath since our meetings. I send you an extract from a letter just received from the M. E. brethren: KLEBURG, Texas, May 27, 1888. Rev. Frank Mayes, Dear Brother.-We desire to say to you, that as soon as you come back and give us a series of meetings. The Campbellites are making their boasts. They have tried to undo the work you and Brother Clarke have done. Come fully prepared to hold a discussion with them, and (Campbellism). Please let us know when you will be here.

labor with them. Several have expressed themselves as willing to go into an organization. The brethren on this field promise to do something for the Board this fall. The drouth missed them.

FROM J. F. SHAW.

TEXARKANA, Ark., June 6, 1888. I take pleasure in reporting the work of the past quarter. I remained with the church at home most of the month of March, because of the impracticability of labor on the Texas field. The work, however, was needed at home. The Texarkana Church 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 much encouraged by the labors of Bro. Clarke, although the time of his visit was most inauspicious for meetings -the first time because of the inclemency of the weather, and the second time because of his affliction with ear and neuralgic troubles. Bro. Clarke has greatly endeared himself to our people through his labors, and social acquaintanceship everywhere formed. Our people have often expressed their regrets that we could not have Bro. Clarke located among us, or near enough, at least, to have the benefit of his wholesome and loving Christian counsels, as they would be appreciated and are much needed. His visits were made at Rupee, Arlington, Housley, Kleburgh, Gainesville and Bulcher, in Texas: and at Jimtown in the Indian Territory; at Texarkana, De Luce (DeWitt Church) and Booty, in Arkansas. At the last three places he was greatly hindered from labor on account of ear trouble.

Bro. Jacob Brinkerhoff, formerly of Marion, Iowa, has been in our midst for the last three months. As is well known, Bro. B. was long the conductor of the Advent and Sabbath Advocate, and long battled against the pernicious doctrine of the visions of Mrs. E. G. White, for which the visionists have felt toward him a deep dislike. Yet Bro. Brinkerhoff and his most estimable wife have so far proven themselves most excellent people, and have found the way and afternoons. On Sabbath, Bro. Hull to the affections of our people. Bro. B. has baptized two ladies, who were received into preached quite often for our people, and his the church at night. On First-day, June sermons are logical and well arranged. He 3d, Bros. Clarke and Hull and myself, actand his wife are impressed with a deep desire to have the people represented by the Advent and Sabbath Advocate brought into union with our Seventh-day Baptists, so much so that it rests as a burden upon their souls. How unfortunate that the union is hindered by impractical theories only, whilst in practical things an adjustment would be so easy. On the 2d of April I went to join Bros. Clarke and Mayes at Housley, in a meeting. They had been conducting the meetings several evenings before I reached there. They were hope of others in Bro. Booty's neighborhood. continued a week longer. Although it was planting season, and the farmers were all busy, yet the attendance was large and the interest increased to the end, many openly confessing a desire for salvation. We met one brother who had professed faith in Christ as a result of the meetings Bro. Mayes and I had held there before. It gave me cause of devout gratitude to God that a precious soul can make it convenient, we wish you to had been gathered for Jesus, even if there had been no evidence of other good results, which, we are thankful to say, are not lacking. We closed the meetings because of the pressure of the busy season, but not withtear down the temple of the Philistines out having made the people a promise to come back again and renew them.

organize a church soon, if it is so that we can and that she had been set in the church with this oversight of the ministry. In illustration of this he cited instances of the sins of some of the ministers entirely concealed

until exposed by vision from Mrs. White. Jesus said, "By their fruits shall ye know them," but Eld. Henderson's theory is, " By Sister White's visions shall ye know them.' Most heartily do I pity the people whose only security from false teachers is the professed visionary powers of a woman. I am greatly impressed that the Adventists who claim to make such a war on spiritualism are nursing among themselves its most dangerous form, to wit, couching it under the name Christian. Were it the place, I could make other comments on the doctrines expounded by Eld. H., but I forbear. Bro. Clarke returned here in May, and we had arranged for a meeting, but he was unable 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 Bro. Brinkerhoff.

On the 20th of May, accompanied by Bro Clarke, I went to the DeWitt brethren in Arkansas county. We reached Goldman, after many delays, on the following day, where we were met by Maj. Walter Crandall, whose noble-heartedness furnished us with conveyance to his house on that day, and he and his splendid wife gave us generous and Ohristian entertainment for the night. Next morning Bro. Crandal harnessed his team and took us to DeWitt, fifteen miles further, where we were met by Brethren Hull and Hammonds, who conveyed us to brother Hull's in a road-wagon drawn by a yoke of oxen. We held meetings each evening until Sabbath, when we had sermons by Bro. Hull and Bro. Booty. On 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 deaconship. Bro. Booty had also been called to ordination to the office of evangel-

ist, but by the church it was deferred to be at his home, twenty-five miles away, on the following Fifth-day. Bro. Clarke and myselfacted as ordaining presbytery, at request of the church. We went on Monday to Booty, and held meetings through the week, evenings

Woman's Work.

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

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

EXTRACTS FROM DR. SWINNEY'S LETTER TO HER MOTHER

SHANGHAI, China, June 14, 1888.

The patient in the dispensary, the old lady, whose heart God has opened to the influences of the gospel, keeps the Sabbath regularly, and comes to the services. A week ago last Friday she made a mistake, and came along early in the morning, thinking it was the Sabbath. Said she had not done any work it was not the Sabbath, she must go right next day, which she did. Certainly, the eyes of her understanding are opened, for she sees sin, and her need of a Saviour and, I think, really trusts in Christ as the Redeemer. Of course she will meet opposition, and the neighbors are already jealous of the foreigner's religion, as they call the gospel, and are setting her people against her. She has a son about 30 or 35 years old, married, at home, and a daughter, unmarried, about 18, and another about 12. She comes to the dispensary for the treatment of entropium, consequently her eyes are bad, so she can scarcely see. Last Sabbath morning, when she wanted her little girl to lead her here, the neighbors excited the old gentleman and girl out doors and gave her a good whipping, and then took the older girl, who sympathized with the mother, and whipped her. This so grieved her that she has cried nearly medicine, but said she must go right back, for she did not know but her husband would

the day. The advantage of systematized ac. tivities, especially in woman's work, have been abundantly set forth. Are there any attendant dangers or disadvantages? It has been thoughtfully suggested that there may If this is so, the united forces should be on guard. It is true that any substantial form however fair, casts, a shadow when turned

ABE THERE DANGERS ?

Organization is the crystallized thought of

from the sun. Every one concedes that even the best things are capable of perversion: therefore, conscience should be sensitive to the faintest "appearance of evil." "Let not your good be evil spoken of."

Any difficulty that besets a woman's board. ramifies through the auxiliaries; for we can. not separate the body from its members, and since sunset the evening before, and now, if | it is the whole constituency that gives force and character to our work. Happily there back and go to work, so she could come the is no danger now, as was honestly feared in the beginning, that organized woman's work will cause diversion of funds otherwise secure to the general board.

Few need convincing that a large part of the offerings made by women are the fruits of purely feminine ingenuities and sacrifices. and the resolute practice of "systematics" (let this last be emphasized), which would never have been evolved but for the demand for gifts of their very own.

As our missionary societies have the enthusiasm of newness and numbers, and the stimulus of frequent meetings, there is a possible danger that, here and there, the interest and obligation may be quietly given over to them altogether. If there is this tendency, her son so much, that they took the little it is not induced by the desire of the women to monopolize these obligations or to lead in these responsibilities.

But suppose "the brethren," kindly observant of the command "help those womever since, and I am afraid she will so injure en." do assist them in earning funds, by ather eyes that she will be entirely blind. She tending the "missionary tea," the "open came a few minutes Monday morning for meeting," or general "praise service," whose privileges they are sometimes invited to share. Is there danger that the portion that goes into the treasury through the influence of whip her. We told her not to come while feminine beguilements (with often a fair they were so fierce, but to keep on praying equivalent), will satisfy the masculine confor herself and them, that they might learn science, or, by so much diminish his own "tithes and offerings?" If any fall into to know the doctrine, and cast away their this error, they may be enlightened and re-

Sabbath Be

"Remember the Sabbath-day. six days shalt thou labor, and do he seventh day is the Sabbath of th

THE MISSION OF SEVENTH D

Is there a mission for Sev tists? What is their work tion? Are their distinctive pr of maintenance? We do not has raised them up to a denom ing for a wise and gracious p the indications of Providence vealed Word can their missic It will be happy for the de having learned God's purpose it shall pursue its work with and perseverance, in devout who has raised it up.

Have Seventh-day Baptist exist as a distinct denominat is their mission to advocate specting the action, the der subject of baptism, the con gospel church, the form of it its discipline, and such kindr could not, give them any di the great body of Missionan Baptists, who are generally Seventh day Baptists on th subjects. On the doctrine o the singular and only div standard of truth; the doctrin ment, the necessity of spiritus and absolute reformation of with the law of God, justific and salvation by grace, which held in common by most Prot nations; therefore, they merit tional distinction on these ar Seventh-day Baptists can w Regular Baptists in the adopt Hampshire Confession of Fait article, the 15th, which teac day, Lord's-day, or Christian the belief expressed in that ar issue which gives distinction enth-day Baptists and Missic All Protestant denominations agreed with the latter on hence that which distinguish Baptists from other Baptist them on the same subject fr generally.

Protestants are divided Catholics on this question as and authority of Sunday sand mer assume to find suffici authority from the Bible for practice on the subject; the that it has no higher author church, and that church a preme on all such subjects Baptists dony that there is authority in the Bible for S sist that Protestants are wro belief and practice of Sunday agree with Catholics that all for Sunday is derived from Church: but they deny that Church has any right to exer rity upon this subject, and cl lics have transcended all r done violence to the Word of ducing customs unauthorized and harmful to the worship versive of the gospel of Jesus On the truth that "the the Sabbath of the Lord th the right of Seventh-day Ba tain a denominational exist proposition is false, they ha maintain a denominational they can have no right in G exist for the propagation of 1 Rev. J. R. Graves expre guishing principles of Bapt lowing potent words: "As Baptists we are to supreme authority of the the only and sufficient rule of tice. The Bible and the Bi posed to all human tradition faith and practice, we must distinguishing doctrine of o -a doctrine for which we ar to contend."-The Baptist. These words express prec of Seventh-day Baptists. can take no higher ground tradition, and since all its have to acknowledge the ne tion to sustain it as a Chris to be true to Dr. Graves principles, Seventh-day Ba sarily led to oppose the Su and so to maintain a distinct ary Baptists on this great s ary Baptists accept the law as a dutiful observance people to be observed to Seventh-day Baptists are w Missionary Baptists admit change in the divine mode and contend that its ob defierent purpose from the to make good this change a different day in the ancie has been selected. Bapt sented the idea of a chan model in baptism or the a for any other than the ori most injurious perversion God. Seventh-day Bapti the same ground on the As Baptists maintain the ponsible for the perfor hance of baptism, so Sel Sablath of the Bible.

I remain your friend and brother in Christ, N. M. Dowson.

I have known Brother Dowson for seventeen years. He was formerly from Corsicana, Navarro Co., Texas. Brother Dowson never thought to make arrangements for Bro. heard of our people until Bro. J. B. Clarke | Clarke there, and hold a series of meetings, and I were at Kleburg, in April. He is a but we found that such a general feeling leading member of the M. E. Church. I had been engendered against the Sabbath have two other letters from other places ask- and Sabbath-keepers on account of a recent ing me to come as soon as I can. But, breth- discussion held between the Adventists and ren, I have not the means to travel on, and I | Baptists that no place of meeting could be cannot go; and there is no one else in two obtained except in the Odd Fellows Hall at hundred miles of here to go. It costs me a charge of one dollar per evening. We from two to four dollars a trip to each sta- | did not feel able to give this for the present. tion on my field; and for lack of means I am simply forced to retrench. However, I am determined, by the grace of God, to do all in been granted for that occasion) by Eld. J. my power for the salvation of souls and the P. Henderson, Seventh-day Adventist. Two five months since we have had any preaching joyed." I get these from the Signal and RE. restoration of God's holy day, as long as I live. Brethren, pray for us, for the harvest is great and the laborers are few. I shall theories, embellished with scriptures isolated hope to meet you and other brethren from the North at our Association at Texarkana, Ark. May the Lord bless you all, is the prayer of your brother in Ohrist, and fellowlaborer for the salvation of souls and the restoration of the Sabbath of the Lord.

On our way home we stopped a few hours at

Black Jack Grove to call upon Sister Bettie Wood and her sister, Mrs. Duncan. The first was not at home and we did not meet her. We We reached home in time to attend a series of meetings held in our church (which had sermons he preached were excellent. The others were attractive, but set forth false sermon in vindication of Mrs. White's

ing as presbytery, assisted by the deacons, examined Bro. Booty and afterwards proceeded to ordain him to the work of evangelist.

The church at DeWitt is in a prospering condition, through the labors of Bros. Hul and Booty. The membership of the church is now nineteen. Four more have announced their purpose to ask for membership in Bro. Hull's neighborhood; two are awaiting baptism, two more have announced that they would apply for membership; and there is With the present outlook, it is apparent that two different churches will have to be sustained in place of the one, as now.

FROM B. S. WILSON.

ATTALLA, Etowah Co., Ala., June 1, 1888. We have had some fine meetings on Sand Mountain, sixteen miles west of Attalla. There are two preachers out there that seem very much interested in the Sabbath question. One of them is a Missionary Baptist, the other is a Campbellite. They say they have no fight to make against the Sabbath. I supplied them with some of the best tracts and papers I had, and one of them took the Light of Home. Many others seem to be deeply interested. I have no trouble in get-

ting the use of meeting-houses anywhere I go to preach. The prospects look very fair now in this county. I have several calls now to go to new places. I think I shall go to Ragland, Ala., thirty miles south of Attalla, in can do a good work there. I am working up | so cruel to her. a good interest in Beaver Valley, thirteen miles south of here. Beaver Valley is a fine country, and for ten miles up the valley it is thickly settled with wealthy and clever peovalley, to preach in. I am to preach at our

idols and worship the true God. This is very sad case, and we are all greatly interested in her. Monday morning she came sion."

alone, guiding herself with a long cane. Once she said a man hallooed to her, telling her she was going into a ditch. I sent her home on a wheelbarrow, as I was afraid she the temporal, the ultimate aims made submight fall if alone. Sunday night, when she ordinate, in a measure, to more sordid said she wanted to come the next morning for | achievements? It is so necessary to be busimedicine (and they knew to hear the doctrines), they took her three bowls, that every one has to eat rice and vegetables from. and broke them all to pieces; so she had nothing to eat from and no money to buy, so I suppose she had to eat out of her hand, or if the rice was too hot, put it on some large green leaves, as I have seen the poor sometimes do. All this she is suffering for Christ's sake, and praying that they may yet see their sin and need of a Saviour.

How easy in the home land to become a Christian, with all the circumstances and many friends helping to be good! How hard in this land, with but a little spark of light in the heart. with sin and darkness and dreadful persecutions all about continually! The wonder is that any of them have the courage to face such sufferings. Surely none of them could without divine help strengthening them for it. I hope this poor woman will have great grace given her deeply interested in knowing where to guard to bear with her family and neighbors, and not get angry with them, and use hard words, and thus spoil her profession when she is so tried.

about the woman who believes in the gospel, and as we have not seen her for a week or more, we want to go to her home to-morrow afternoon, and see her and how she is faring it." a short time to spend two weeks. I think I all these days. Hope her family will not be

THURSDAY, June 21st. Held the temperance meeting in the disvensary yesterday, and had an interesting time. The girls and women came to my sitple. I have got the use of a splendid house ting room for their meeting in the evening. as long as I want it, right in the heart of the They were all very happy; and two of the girls had nice pieces that my teacher had own church next Sabbath. It has been about translated for me, which were read and enat our church, on account of sickness. I CORDER. There is some encouragement in hope it will not be that way any more. seeing the tide of knowledge and conviction Young converts are still living out of the setting in against these sins among the young stand as follows: 1,236 chapels and preach for the purpose, and much misapplied. His church because there is no one here to bap- people. All acknowledge opium is evil, but tize them. It is very seldom I preach on any scarcely any will admit that wine drinking is visions was a palpable condemnation of the day but Sunday, people are so busy with their hurtful. My teacher is fully convinced that whole Adventist ministry, claiming that it crops on all other days. So I can only visit wine is wrong, and for a long time has ceased was necessary that the falsity and perversity around and do the best I can, by holding taking it; also his pipe, of which he was very

claimed without relaxing any lawful womanly activities in order to "put away occa-

But are there not more serious possibilities than these? Is there danger that even in a woman's board of missions, work may become secularized, the spiritual clouded by ness-like, and there is such a scope for execntive ability, that the fact that it is the "King's business" may be lost sight of in zeal for accuracy and perfection of detail and large success in the "business."

Can it be that wholesome 'emulation induced by the desire to "provoke one another to love and good works," may degenerate into unseemly competition, which could have no opportunity were there no boards, auxilaries, reports and statistics?

Does organized work, in its very nature, open the way to any remote possibility of self-assertion and a disposition to dogmatize? Officials themselves, particularly in subordinate departments, realize that there is a dreadful temptation to "lay down the law," with emphasis, and insist upon little formalities and pet methods, to a degree that Mrs. Stowe might think characteristic of the "little fox, intolerance," or perhaps, that other, 'exactingness."

These small side-issues are not necessary; nor even imminent results of minutely systematized affairs, but simply possible. Those most engaged in Christian work are most against extremes and extravagances, dangers or possible disasters.

Prudent, prayerful care will prevent choice, virtues" from "going to seed. "Wisdom is profitable to direct." Even in Wednesday, yesterday, we were talking so rugged a thing as work we would cultivate "whatsoever things are lovely," and of "good report," as/we pray, " Let the beauty of the Lord our God be upon us," before we say: "The work of our hands, establish thou

May we be enabled to fulfill the conditions of faith and faithfulness, docility and watch; fulness, and claim the promise: "The Lord shall guide thee continually."-Woman's Work.

Some months ago a brief paragrah ap. peared in the New York Tribune to the effect that while one at least of the Wesleyan missionaries in Fiji had becomes a large real estate owner, the success of missions in those islands had been very small.' The writer, very probably, had not read Miss Cummings' interesting book, "At home in Fiji," nor had he read the recent statistics which now ing places; 55 native ministers and 1,785 local preachers; 26,889 communicants; 40,562 children at Sabbath-schools. The total population of the islands is less than 100,-000.



ARE THERE DANGERS !

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at suppose "the brethren," kindly obnt of the command "help those womdo assist them in earning funds, by ating the "missionary tea," the "open ing," or general "praise service," whose ileges they are sometimes invited to share. here danger that the portion that goes the treasury through the influence of inine beguilements (with often a fair valent), will satisfy the masculine connce, or, by so much diminish his own thes and offerings?" If any fall into error, they may be enlightened and remed without relaxing any lawful womactivities in order to "put away occaSabbath Reform.

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

THE MISSION OF SEVENTH DAY BAPTISTS

Is there a mission for Seventh day Baptists? What is their work as a denomina. tion? Are their distinctive principles worthy of maintenance? We do not doubt that God has raised them up to a denominational standing for a wise and gracious purpose. From the indications of Providence and the Revealed Word can their mission be learned. and perseverance, in devout fidelity to him who has raised it up.

Have Seventh-day Baptists the right to exist as a distinct denomination? While it is their mission to advocate the truth respecting the action, the design, and the gospel church, the form of its government. its discipline, and such kindred topics, this could not give them any distinction from the great body of Missionary or Regular Baptists, who are generally agreed with Seventh day Baptists on these particular subjects. On the doctrine of the Bible as the singular and only divinely revealed standard of truth; the doctrines of the atone. ment, the necessity of spiritual regeneration, and absolute reformation of life in harmony with the law of God, justification by faith, and salvation by grace, which they hold. is held in common by most Protestant denominations: therefore, they merit no denominational distinction on these articles of. belief. Hampshire Confession of Faith, save a single | Outpost. article, the 15th, which teaches the Firstday, Lord's-day, or Christian Sabbath. On the belief expressed in that article arises the issue which gives distinction between Seventh-day Baptists and Missionary Baptists. All Protestant denominations are generally agreed with the latter on this question; hence that which distinguishes Seventh day Baptists from other Baptists distinguishes them on the same subject from Protestants generally.

Protestants are divided from Roman authority from the Bible for their belief and | number."

Rev. Adiel Sherwood, of Georgia, respect- innocency. ing the mission of Baptists, we say for Seventh-day Baptists, "It is a part of their mission to rectify various mistakes, -- both his- shall " think to change times and laws." 5: torical and theological-to correct errors, expose falsification of facts, detect fallacies and illogical reasonings, clear up mystifications and false interpretations, make plain many perversions of truth, and contend for the faith and practice of primitive times, en-deavoring to bring all God's people into union and action for the propagation of the "lattle horn"—the Pope—shall "think against the infant classes, especially of country schools, that they are merely con-"above all that is called God." To set him-venient nursing-depots, where the younger truth and nothing but the truth."-True mission of Baptists, p. 31. While this has conflicts with a law of God, and demand of mischief for a great part of each day. reference to all those subjects generally which Baptists,---Missionary and Seventh-It will be happy for the denomination, if day-are called to defend, it has a special having learned God's purpose in its mission, application to Seventh day Baptists in the and, besides, making a new law would only standard. In times of depression, when it is shall pursue its work with becoming zeal defense and propagation of the Sabbath.

The same writer quoted above, also said, "The Christian world is mighty in traditions, inferences, misunderstandings, con-

tradictions, learned subtleties, bold dogmatisms, plausible sophisms, inglorious substi-tutions, and full of tact 'to make the worse badge of office; is it not then the "mark" omy to keep the upper standards open, even subject of baptism, the composition of a appear the better reason." No lauguage of the beast? And is not knowingly to obey had a small fee been charged. No education is could better describe the handling of the this changed law acknowledging the beast's so bad as that of the streets and of enforced Sabbath question at the hands of the Chris- power and receiving his mark? It cannot be idleness. tian world, although it was intended to otherwise. bring forward the false treatment of the subject of baptism-its import, subjects and design, and also of church organization and discipline.

Seventh-day Baptists may well and safely claim to be the only people who can truly bring their principles to the test of God's Word. They alone can testify to the whole truth; for they alone have the maintenance forcing Sunday-observance. This confederof all their belief and practice in religion ation looks as harmless as a "lamb;" but on bility of God, of his law, and of his coun- of the "beast"-the Church of Rome. God Regular Baptists in the adoption of the New | than the denial of this attribute of God.- 10. And this law-which has been called

BAPTISM AND THE SABBATH PARALLELED.

lowing extract is a smart way of putting the matter. It is entitled Coming to the Point:" its own power. In its "Doctrinal Cate- not made. believers in the New Testament? Yes. a number of cases."

"Is there any distinct account of the baptism of a babe in the New Testament? Not

The first "beast" is described in Dan.

7th as the "little horn," and we are told he these reductions have not been effected in 25. In 2 Thess. 2, he is described as the "man of sin" who "exalteth himself above all that is called God." It is no presumption for man to change man made laws and times; it must be, therefore, God's law that disposed of the charge so often brought self above God he must make a law which children of a family are kept warm and out obedience to his law, and thereby the viola- But the House of Representatives, in their tion of God's law. This law cannot be a wisdom, saw fit to retain the school age at new one for he is to "change" a law of God, | five, but to knock off the highest or seventh presuming to "change" a law of God he or young, it is commonly noticed that boys sets himself above God. And this is the very who have completed their sixth standard work that Daniel said he should think to do. | work are sent adrift to loaf on their parents, The changing of God's law by the "beast"

The fearful curse, then, is thus pro-

nounced on those who obey the changed community would have been the abolition of law. Failing to keep God's law is a sin of some of the smaller education boards. It neglect, but obeying the changed law is seems absurd, that, with a small population mocking God to his face.

of some six hundred thousand, there should Current events tend to show that a great be something like twelve education boards, confederation of the Protestant churches is each with its paid staff of officials,-secreabout to take place, with the object of entary, inspectors, etc. The abolition of at least six of these would have made a substantial reduction in the education vote: but, by the Word, which is the truth. For what | what authority can it require the observance | as it would have weakened or endangered the other denomination can affirm the immuta- of the first day (Sunday)? None, but that position of many of our precious representatives, it was not even considered, but, in-Seventh-day Baptists can well agree with sels? For Sunday has no other support requires us to keep the seventh day. Ex. 20: stead, the training-colleges at Auckland and Wellington were abolished; so that no adethe "Royal law"-alone informs us that quate provision now exists in the North God is the Creator of all things, thus having Island for the education of teachers. The the right to claim implicit obedience. free, secular, and compulsory system of But, Rome, setting itself above God, has primary education of this colony is one of chosen to "change this law. It is the boast the things the community is proud of, but sick man, whose yellow face rested" upon The Freeman (Oct. 7th), says: "The fol- of Rome that there is no scripture for this it is a decidedly retrograde step when provis-

"Is there any mention of the baptism of chism." we read, "Had she not such power Secondary school education is all carried . . she (Rome) could not have substituted on in specially endowed schools, governed the observance of Sunday, the first day of mainly by separate boards, and practically few years later Girard opened a bank bearindependent of the education department. the week, for the observance of Saturday, the seventh day-a change for which there | Private enterprise in this direction is so Catholics on this question as to the ground and authority of Sunday sanctity. The for-mer assume to find sufficient inferential by immersion? Undoubtedly there are as olic works. They claim it as a token or by immersion? Undoubtedly there are as of the outhority of the outhori "mark" of the authority of their church, colony. A determined effort is made by a timely and liberal expansion, --- and frequent and a proof of its power. Sunday-keepin certain section of politicians to capitalize all referring to labor, is essentially a mark "in these endowments for the benefit of the colony, and especially of primary education, When prophecy affirms that a certain and thus make secondary education dependpower shall change the law of God, and in ent upon the support it might receive from due time that very power arises, does the those classes most able to provide it. Such work foretold, and then openly claims that a measure, if carried into effect, would close need. it has done so, what need have we of further | the avenues of the higher education to the evidence? "But," says one, "I thought poorer classes; while at present, owing to that Ohrist changed the Sabbath." A great the low fees charged at the high schools dined together very often in the merchant's many think so, and it is natural that they (averaging from \$50 to \$62 50 per annum), quiet home in Philadelphia. Prince Murat allusions, and all the commands, point to should, for they have been so taught; but, ac- and to the liberal provision made for scholar- and Baron Lallemand were also intimate believers' immersion, and if no incident, and cording to the prophecy, the only change to be ships, every boy or girl of promise in the with Girard, who had few friends among the no allusion, and no command suits infant ever made in the law of God was to be made primary school has a good chance of contin- natives of the country of his adoption. sprinkling-what is the duty of Christian by the "little horn" of Dan. 7th, the "man uing his or her education in higher subjects When he died, in 1831, at the age of eightyof sin " of 2 Thess. 2, and the only change at the public expense. While the secondary one, the city gave him a public funeral. that has been made in it is the change of the schools have not, in most cases, been re- Flags were hung at half-mast, and a civic trenched directly, yet, as the revenues from procession marched through the streets to their endowments have in nearly every case do honor to his memory.-From "Girard "Think not that I am come to destroy the fallen considerably, the salaries of all their College," by Alice Maude Fenn, in St. Nichlaw, or the prophets. . . . till heaven and teachers have had to be correspondingly olas for May. earth pass, one jot or one tittle shall in no wise pass from the law." He also proclaims reduced. himself "Lord even of the Sabbath-day," The teaching of science occupies a very not of Sunday. 'And after his death we find fair place in the curricula of New Zealand his followers "rested the Sabbath-day (not schools. In the primary schools very little Sunday), according to the commandment." Those who keep Sunday, in the knowlis attempted beyond a few lessons in physics, physiology, or chemistry in the higher classes of the better schools. But alongside of this, rather heavy demands are made upon teachers going up for their examina tions. Indeed, some knowledge of so many science subjects is demanded of them, that this part of the examination for classification defeats its own object. Were each teacher permitted to select one or two branches of science, and were they expected to attain a fairly high standard of efficiency Richardson, Wood Green, London, N. in it, the introduction of really good scienceteaching in the schools would soon follow, Education. and indeed could be demanded. In the secondary schools, provision of a kind is usually made for teaching one or "Wisdom is the principal thing, therefore get two branches, although in only two schools wisdom ; and with all thy getting get understand in the colony is there a science-teacher who is a specialist. In most cases one of the staff is selected for his knowledge of some EDUCATION IN NEW ZEALAND. scientific subject, while the head master, being nearly always a classical scholar, does A recent number of Science contains an not, as a rule, attach a very high value to this department of school-work. This, however, is counterbalanced to a great extent by the importance which the New Zealand University attaches to science in its junior The long-continued commercial depression scholarship examinations, whose requirements constitute in many cases the guiding there were in the United States 49 colleges. lines of the curricula of the high schools. of which 35 were denominational, and 14 For example: at the examination held last undenominational. In 1884 there were 370 people. There is no doubt that the colonists | December, out of 60 candidates, 12 offered in | colleges of which 309 were denominational, botany, 26 in chemistry, 11 in mechanics, and 61 undenominational. In 54 years, any direction; but these are now being forced 14 in heat, 6 in electricity, and 1 in sound our population had increased 335 per cent, and light; that is to say that, as each candi- the denominational colleges 783 per cent, date who took science had to select any two and the undenominational, 335 per cent. subjects, 35 had offered themselves in this Europe expends annually on her armies, section of the examination. Most of the \$800,000,000, and on her schools, \$120,000,schools have either a small laboratory or at 000. The United States expends annually least a small stock of materials for teaching on her army, \$45,000,000, and on her chemistry and some elementary physics, but | schools, over \$100,000,000. judge, these pledges are being fulfilled fear- little or none for the more specialized branches of the latter. lessly and without favor. It is difficult for one not acquainted with portance to every Christian to find out what system and the University of New Zealand the actual standards attempted, and the selves for missionary work in Albert Lea

"tradition that makes void the command- beast," which is like a "lamb," and will upon the annual appropriations made by the At the same time it is a fact that the mediments of God." Adopting the language of therefore come with every appearance of legislature. Considerable reductions have cal students, who, after taking the early part been made in the amount allotted for priof their training in the colonial high schools

age at one or both ends. At present it

commences at five years of age, and it was

proposed to raise it to six. This would have

who cannot get them any work to do. For

mary schools; but, as is so often the case, and colleges, proceed to Edinburgh to complete their course, invariably give a very perhaps the best directions. Thus it was good account of themselves. considered advisable to contract the school

THE FOUNDER OF GIRABD COLLEGE.

З

Stephen Girard was a remarkable man, and one who certainly holds a place among the prominent men of America. He was the son of a distinguished naval officer, and was born in Bordeaux, France, in the year 1750. In 1774, he sailed for New York, and, in 1776, first arrived in Philadelphia. In the latter place he was very successful in all his ventures, and so the Quaker Oity became his home. Girard was a man who would not brook disobedience. He sent a young supercargo to the Dead Sea in charge of a cargo, with orders to sell it at a port which he named. The enterprising young man, finding he could make \$6,000 more by selling his cargo at another port, did so, expecting to please his master by his business capability, and proudly handed Mr. Girard the extra thousands. But the Frenchman, Another possible and profitable source of so far from showing delight, informed the retrenchment in this much overgoverned | officer that this disobedience would compel him to dispense with his services in future. In 1793, the yellow fever broke out in Philadelphia. There were four thousand and thirty-one deaths in the city from the first of August to the ninth of November. Here the nobility of Girard was shown. for when many of the rich fled, he remained and performed most humble and self-sagrificing offices for the sick and the dying, devoting many hours every day to nursing' in the hospital. In Mr. Ingram's "Life of Girard" is quoted an extract from the United States Gazette of 1832, in which a merchant records that he saw a carriage drive up to a house during a pestilence. "A short, thick-set man stepped from the coach and entered the house," and on emerging from it "his arm was around the waist of a his shoulder, as he carried the invalid, and of Rome that there is no scripture for this it is a decidedly retrograde step when provis-change, but that it has made the change by ion for adequately training its teachers is along the pavement." He was driven to the hospital in the carriage of the man whom Philadelphia looked upon with dislike. A ing his own name. We learn from Ingram, that during the war of 1812 "Girard's bank

were the calls made upon him by the govern-

SABBATH RECORDER, AUGUST 16, 1888. THE

nt are there not more serious possibilithan these? Is there danger that even a woman's board of missions, work may some secularized, the spiritual clouded by temporal, the ultimate aims made sublinste, in a measure, to more sordid ievements? It is so necessary to be busis-like, and there is such a scope for execve ability, that the fact that it is the King's business " may be lost sight of in zeal accuracy and perfection of detail and large cess in the "business."

Can it be that wholesome emulation inced by the desire to "provoke one another love and good works," may degenerate into seemly competition, which could have no portunity were there no boards, auxilaries, ports and statistics?

Does organized work, in its very nature, en the way to any remote possibility of f-assertion and a disposition to dogmatize? ficials themselves, particularly in subornate departments, realize that there is a eadful temptation to "lay down the law," th emphasis, and insist upon little formales and pet methods, to a degree that Mrs. owe might think characteristic of the "litfox, intolerance," or perhaps, that other, xactingness."

These small side-issues are not necessary; r even imminent results of minutely sysnatized affairs, but simply possible. Those st engaged in Christian work are most eply interested in knowing where to guard ainst extremes and extravagances, dangers possible disasters.

Prudent, prayerful care will prevent pices virtues" from "going to seed. Wisdom is profitable to direct." Even in rugged a thing as work we would cultivate whatsoever things are /lovely," and of good report," as we pray, " Let the beauty the Lord our God be upon us," before we : "The work of our hands, establish thou

May we be enabled to fulfill the conditions faith and faithfulness, docility and watchness, and claim the promise: "The Lord all guide thee continually."-- Woman's

Some months ago a brief paragrah ap ared in the New York Tribune to the ect that while one at least of the Wesleysn ssionaries in Fiji had becomes a large real ate owner, the success of missions in those ands had been very small. The writer, ry probably, had not read Miss Cummings' teresting book, "At home in Fiji," nor d he read the recent statistics which now and as follows: 1,236 chapels and preachplaces; 55 native ministers and 1,785 al preachers; 26,889 communicants; 40,562 ildren at Satbath schools. The total pulation of the islands is less than 100,-

"BRING my daughters from the ends of

practice on the subject; the latter maintain that it has no higher authority than the church, and that church authority is supreme on all such subjects. Seventh-day Baptists deny that there is any inferential authority in the Bible for Sunday, and insist that Protestants are wrong both in their belief and practice of Sunday sanctity. They agree with Catholics that all the authority for Sunday is derived from the Catholic Church; but they deny that the Catholic Church has any right to exercise any author rity upon this subject, and claim that Catho: lics have transcended all right and have done violence to the Word of God in introducing customs unauthorized by the Bible, and harmful to the worship of God and perversive of the gospel of Jesus Christ.

On the truth that "the seventh day is the Sabbath of the Lord thy God," exists the right of Seventh-day Baptists to maintain a denominational existence. If that proposition is false, they have no right to maintain a denominational existence, for they can have no right in God's purpose to exist for the propagation of falsehood.

Rev. J. R. Graves expresses the distinguishing principles of Baptists in the following potent words:

"As Baptists we are to stand for the supreme authority of the Word of God as the only and sufficient rule of faith and practice. The Bible and the Bible only, as opposed to all human tradition in matters of faith and practice, we must claim as being a distinguishing doctrine of our denomination which will suit Sunday? No." -a doctrine for which we are called earnestly to contend."-The Baptist. Memphis, Tenn. These words express precisely the position of Seventh-day Baptists. Since Dr. Graves can take no higher ground for Sunday than tradition, and since all its ablest defenders have to acknowledge the necessity of tradition to sustain it as a Christian institution. to be true to Dr. Graves' own expressed principles, Seventh-day Baptists are necessarily led to oppose the Sunday institution, and so to maintain a distinction from Missionary Baptists on this great subject. Mission. as a dutiful observance among all God's lievers' baptism.-Sabbath Memorial. people to be observed to the end of time. Seventh-day Baptists are with them in this. Missionary Baptists admit and advocate a change in the divine model of the Sabbath, and contend that its observance is for a defferent purpose from that originally, and for any other than the original reason, as a most injurious perversion of the Word of God. Seventh-day Baptists take precisely the same ground on the Sabbath question. As Baptists maintain that tradition is, responsible for the perversion of the ordi-Sabbath of the Bible.

"Is there a single case at which it was clearly by sprinkling? Not one." "Will all the allusions to baptism suit be- | their right hand." Rev. 23: 13.

lievers' immersion? Yes every one." "Is there one allusion that will suit infant sprinkling? No."

"Are there any clear commands given to believers to be baptized? Yes."

"Are there any commands to bring unbelieving children to be baptized. No." "Then, if all the incidents, and all the men? Search the Scriptures and see if these things are so."

The following we judge to be an equally " smart way of putting the matter." and o "coming to the point:"

"Is there any mention of "the Sabbath" in the New Testament? Yes, a number of Cases.'

"Is there any distinct account of Firstday observance in the New Testament? Not one."

"Is there a case which evidently refers to the seventh day of the fourth commandment? Undoubtedly there are a number." " Is there a case which clearly points out

the first day as the Sabbath, or even as the Lord's Day? Not one." "Will all the allusions to the Sabbath suit

the seventh day? Yes, every one." "Is there one allusion to the Sabbath

"Are there any clear commands given for the sanctification of the seventh day? Yes." "Are there any commands for Sunday-

keeping? No." "Then if all the incidents, and all the allusions point to the seventh day as the Sabbath, and if no incident, and no allusion, and no command suits Sunday-keeping, what is the duty of Ohristian men? Search the Scriptures and see if these things are so.' · We heartily wish Baptists generally would be as consistent in their arguments and practice about Sunday and the Sabbath as ary Baptists accept the law of the Sabbath | they are about infant sprinkling and be

SUNDAY, "THE MARK OF THE BEAST."

'He that hath an ear let him hear." Rev. 9: 7. The "beast" spoken of in Rev. 13th. has to make good this change of purpose, that long been known to represent the church of a different day in the ancient Sabbath cycle Rome, but what the "mark of the beast," long been known to represent the church of has been selected. Baptists have ever re- verses 16 and 17, is to be has only recently sented the idea of a change of the divine been discovered. The worship of the model in baptism or the administration of it ["beast" and his "image" and the reception of his "mark" must be something that in- | the Stout-Vogel ministry was overthrown, volves the greatest offense that can be committed against God, for it calls forth the fearful denunciation that those who receive the mark "Shall drink of the wine of the wrath of God, which is poured out without mixture nance of baptism, so Seventh-day Baptists into the cup of his indignation." Rev. 14: maintain that tradition has perverted the 9, 10. It, therefore, becomes of vital im-

Sabbath, and that by Rome. Jesus says,

edge of these facts, are doing worse than keeping no day at all, for they are thereby deliberately mocking God. Some who have long been taught to regard Sunday with reverence will, perhaps, start back with little less than feelings of horror at this conclusion. But let them remember the terrible curse pronounced against those who receive the 'mark of the beast."-Tract of T. W

interesting letter from New Zealand, from which we extract the following concerning education:

under which this colony still labors affects every class of the community, and is working a quiet, but in some respects muchneeded, revolution in the habits of the in former years had no ideas of economy in on their notice in all sorts of ways. Early in last session of the Colonial Parliament. and Major (now Sir Harry) Atkinson assumed the reins of office, under strict pledges to enforce retrenchment in every possible direction. As far as the public can

ment for temporary loans, which calls were invariably responded to immediately." In 1814, Girard risked his whole fortune, at a time when all the prominent capitalists held back and failed the government in its time of

Girard was a warm friend of Joseph Bonaparte, the brother of Napoleon I., They

PBACTICAL EDUCATION.

The question to be raised to day by every intelligent young man or woman is not, How shall I train myself to gain a living most easily? but, How can I best fit myself for society, and make myself more useful to the world? The specific answer must be the providence and environments of each individual life; but we may safely follow the general principle that usefulness depends: largely upon the extent of knowledge acquired and the ability to use that knowledge, which together define practical education.

The quality of our education is measured by the manner of our expression; for it is not what we know for ourselves, but what we can do and say for others that makes us powerful in the sight of men.

When we begin to comprehend the conditions, the faults, the physical and spiritual needs of our fellow-men, we are gaining an education which is intensely practical and inspiring, and will bring us nearer the goal of perfection, which we cannot hope to reach until the dawning of the perfect day.-Carletonia.

OUR COLLEGES AND SCHOOLS .--- In 1830

EIGHT young ladies are preparing them-



THE SABBATH RECORDER, AUGUST 16, 1888.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, August 16, 1888.

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

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

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ONE of the loneliest feelings one can experience is that which comes to a man in a great crowd where there is no one he knows, and, so far as he knows, where there is no one who knows or cares for him. Then to feel the touch of a friendly hand, or hear the voice of some loved one would be joy unspeakable. Such is the love of God in the heart of man in a dark and unfriendly world. What a world of comfort in the words of Jesus, "Lo, I am with you alway even to the end of the world!"

DURING the early part of this year we published an article from the pen of Bro. H D. Clarke, on "Sabbath Collections." Shortly after its appearance, another brother, signing himself "Inquirer," presented an opposing view, in which he asked some questions of the writer of the first article. We accordingly opened our columns for Bro. Clarke's answer. After some months, "Inquirer "sends a second letter of inquiry, which we publish this week. This is not to invite a public discussion of this matter; but, having begun it in this manner, we have thought it best to admit this article and an answer from Bro. Clarke, if he chooses to give an answer, and so close the discussion.

THURSDAY, August 9th, was the one hundredth anniversary of the birth of that famous, pioneer missionary, Adoniram Judson. No man, we think, can look over the mission field of the world to-day, and see the thousands of missionaries at work in them. behold the Christian churches dotting those once heathen lands, see the hundreds of thousands of Christian people who have come out of heathen darkness, behold what vast resources are employed in carrying forward the work of the various Christian denominations in heathen lands, and reflect that it is only one hundred years since one of the first movers in this grand march of the kingdom was born, without exclaiming in glad surprise, "What hath God wrought!" It is a grand thing to live in such a century and a grander thing to have some part in such a work. A VERY significant paper was read before the recent session of the Prison Association New London, two hours later (7.30). in Boston, by F. W. Wines, the Secretary, showing the ages of the prison population the press the following telegram was rethroughout the United States. Of course he ceived: did not include the inmates of houses of refuge, most of whom are boys. From the statistics obtained, Mr. Wines made an average of all the convicted criminals in the prisons of the whole country, at the time when the figures were obtained, and found that average at one-third local rates to persons attending, to be twenty-nine years and seven months. One-fourth of all the prisoners are under twenty-three years of age, one-third under twenty-five, and more than one-half under twenty-eight. These facts show that the great majority of criminals begin their career of crime when young, and emphasize in a most emphatic manner, the importance of early training in the principles and practices of virtue. ONE of the most important things in the prosecution of any work is to so direct the agencies employed as to bring them to bear most directly upon the object to be attained. The Apostle Paul says of his work that he became all things to all men that by any duction on the D. L. & W. as yet, but still means he might save some. This was not hope to hear favorably from them. Let double-mindedness, and does not imply any | those who go by that road send their names abandonment of principle, or any spirit of to the Secretary. time-serving, but indicates a wise and skillful adaptation of one's self to the peculiarties 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

during all these years, a special study of appointment of committees for the further willing, however, to adopt the commendathis subject from the various points of view work of the session. On Thursday the tion of the publisher in saying that "In in which it has been presented. What he Missionary Society, on Friday the Educa- this work the subject (of sacred chronology) has to say, therefore, is entitled to a careful tion Society, and on Sunday the Tract Soci- is relieved of all difficulty. Following the stone seems to declare a much rounder man study. It comes out of both experience | ety will each hold their respective sessions, and long observation, and appears to be in harmony with the apostolic method. Read what Bro. Friedlander says in a letter to his friend Lucky on "How can we reach measures for the year to come. The Misthe Jews?"

Texarkana, Ark., last Thursday, August will be preached in the evening after the 9th, to organize the Seventh-day Baptist Sabbath. The arrangements for the Sab-South-Western Association. It is yet too bath services are in the hands of the pasearly to receive particulars of the meeting; tor and members of the First Brookfield but the brethren called the meeting after Church, where the sessions are to be held. much deliberation, and determined to push | On Monday, the 27th, the Conference will forward the plan for organizing, knowing finish its business, and so close the series. full well that it would take much hard labor, and require a good many personal self- year, the new developments constantly comsacrifices to carry on the work proposed. ing to light in those departments in which We would welcome in advance this new and noble body of Christian workers to the sisterhood of Seventh-day Baptist Associations. May they be strong in the Lord and in the in the question of Sabbath reform, all invite word of his grace. This new organization, it will be remembered, is composed very largely of persons who, within the past ten years, have embraced the Sabbath truth. It is thus a kind of first fruits of our Sab-

NOTICE.

For some reason the Secretary of the Sabbath-school Board of the General Conference has received no reports from the following Sabbath-schools: Shiloh, West Edmeston, Adams Centre, Waterford, Woodville, Chicago, Harvard, North Loup, Trenton, Villa Ridge, Walworth, Greenbrier, Lost Creek, West Fork, Wood River, New Auburn, Grants, Florence, Wood Lake. If prompt attention should be given to the matter reports may be sent to Leonardsville, N. Y., in time to be incorporated in the annual report. The Secretary is very anxious to make this report as nearly complete as possible. Communications in

The progress of the work for the past our labors are put forth, the constantly widening fields for general Christian usefulness, and the growing interest everywhere us to come to Conference with hearts consecrated 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 God gives us to do. Above all, do we bath reform work. May it be but the be-"|'need to come prepared to greatly enlarge ginning of a large increase in this direction. | our labors, by the greater sacrifices of per-

> sonal ease and personal preferences which 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 for the promotion of his truth in the world; and of all the different branches of the church, none needs to take broader views of the work to be done, or to possess a more earnest and progressive and self-sacrificing spirit than does the Seventh-day Baptist. May we come to the Conference in the spirit of those who seek counsel and wisdom of God; may we go home from the Conference as those who have received a commission from the Throne, and hasten to execute it while the day lasts.

sionary among them, and who has made, ular reports of annual committees and the some good work. We should hardly feel chapters, with indexes, tables, etc., on with reports of the work for the year, the chronology, are fifty pages, under the genpresentation of papers on various phases of eral title of "The Peopling of the Earth." their work, the discussion of plans and which is a series of historical notes on the tenth chapter of Genesis, giving, according sionary and Tract Societies will occupy the to the author's conception, "an outline of evenings of their respective days. The An- | the origin and descent of all the principal THE brethren of the South-west met at nual Sermon before the Education Society nations of the earth." Both parts of this book are evidently written with the peculiar theological theories of prophecy and history, held by the Seventh-day Adventists, constantly in view, and should be similarly read.

Communications. GLIMPSES OF EUROPE .--- No. 37.

BY PROF. H. M. MAXSON.

LAKE WINDEMERE.

Friday we took an excursion to Lake Windemere, one of the lakes in the fame "Lake Region," of which Wordsworth, Southey and many another English poet have so fondly sung the praises. Leaving the cars at Windemere, we found that there was still a nine mile stage ride to Ambleside, at the head of the lake. Olimbing the ladder, we were soon perched up behind the driver, ready to drink in the beauty of the scenery that has been so lavishly lauded. The ride was, indeed, delightful over superb roads, among lovely hills with now and then a glimpse of the lake. Even the dash of rain that came on near the end of it could not spoil the pleasure. Just ahead of us sat a young lady who had evidently come 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 exceedingly interesting to note the pronunciation of many common words and the style of talking her speech exemplified. It does sem sometimes as if the native Briton does not know how to use his mother tongue effectively. There is not that variety of inflection which we use so much to express different shades of thought or feeling, and when he does use inflections it is frequently just opposite to that which we would use. The country had the most home-like aspect of any that we have seen, abounding in stone walls and bush-covered hillsides; but there was a roundness of outline and a denseness of verdure that rock-ribbed Rhode Island does not show. The stone walls, though having at a distance the appearance of old friends, on nearer view are found to 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 length of the lake to Lakeside. Lake Windemere is a narrow sheet of water, perhaps ten or twelve miles long and a mile wide, shut in by hills of moderate height

with the tables of weight in my boyhood, "How much is a stone?" The spaces on the machine have fourteen divisions, but the statement that one weighs ten and a half than one hundred and forty-five pounds would warrent.

Another most excellent English custom came to my notice as I was taking a random ride on the street cars in Liverpool yesterday. It was raining elightly, but the driver refused to take in two ladies because there was but one seat unoccupied and they are not allowed to carry more than they can seat. How would that suit the Boston people?

Not so satisfactory a phase of character was that I saw to-day down at the street car station by the docks. A detachment of the British fleet was advertised to come into the harbor this afternoon, and being Sunday the people had gone down the river in crowds to spend the day and see the ships 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 docks were crowded with them and every car, long before it reached its stopping place, was beseiged by scores of men and women anxious to get the first chance to reach home. always haunt a crowd and at once jumped off to enjoy this one, or tried to, rather, for so great and so violent was the rush to get in that I had hard work to get out. Final. ly, as I worked my way to the stairway which leads to the seats on the top of the car, I found a man and woman struggling with each other for the right of way. "I'll 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 at the manifestations of "personality" that were displayed in the rush. This scene would seem to show a lack of manly estimation 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

a much more creditable appreciation of her ability. Some of the largest hotels in several

money on the Sabbati han is n that day's use, and that would be "But the thought is that work in with special worship and a due the saciedness of the day is prohi there is more or less work attac collecting of money needed for Sabbath-school purposes, and as no Scripture for Sabbath collection it is no part of the Sabbath day but worship that belongs to ot the week. All honest labor, dealing, and every truthful word or spoken in the right spirit, is would it be right to do all such the Sabbath for the next six day as most churches collect their different purposes?

"So then, setting aside God' the first or any other week day, to the temple, or God's house of the Sabbath, and it being a reven or payment of just dues to God, devotion to him and he accepts of worship every way in keepi sacredness of the day." We wo Clarke how he has found out cepts such payment of dues a worship every way in keeping wit ness of the Sabbath-day? So First-day church members sa blessed in keeping the first day bath, by the large increase of th and property. And that is evid that it is right to keep that day not a fact that they do increas numbers and property, Pedobap as Baptists? But we wish to i way the Seventh-day Baptists ha that they are blessed in doing they have no Scripture for, this are told to do on other days, i (Ex. 20: 9, 10), "Six days shall and do all thy work." Can where the Scriptures teach that more an act of worship_than earning money that we may ha to give? Has God changed Moses directions for building th He told Moses how all the di were to be made, and set up, a he knew the Israelites would give all the material needed for even to the gold and silver, an willing now as some say he is t gifts of gold and silver on the why did not God tell Moses th of the gold and silver might b Sabbath, but the work of making up the different parts must be days, instead of commanding, he did, that both the makin should cease on the Sabbath?

answer to this notice should be addressed to Rev. T. R. Williams, Leonardsville, N. Y.

BAILBOAD FARE TO CONFEBENCE.

Arrangements have been made with the New London & Palmer Railroad Co., to carry Rhode Island and Connecticut delegates from New London, Conn., to Utica, N. Y., and return them for seven dollars (\$7), being a little more than one fare. The tickets are excursion tickets, good for thirty days, and are to be procured in New London. Time of leaving Westerly, R. I., 5.30 A. M., Tuesday, Aug. 21st; time of leaving

After the RECORDER forms were put on

NEW YORK, Aug. 14th.

E. P. Saunders,-Account Seventh-day Baptist Conference at Leonardsville, N. Y Aug. 22d.

We will authorize our agent at Binghamton to sell return tickets from his station who shall have paid full fare to the company from any station on our line to Binghamton in going, on presentation of usual GEO. DEHAVEN. certificate.

To avail themselves of this reduction. those who intend to go to the Conference by way of the Erie must send their names at once to the Secretary, E. P. Saunders, Alfred Centre, N.Y.

It will be observed that this reduction makes the rate the same as that paid by the user of a thousand-mile book; hence those who have, or can get, such books will by using them save the bother connected with the use of certificates.

We are not prepared to announce any re

THE CONFEBENCE.

As the time for our Anniversaries draws near, it may not be out of place to remind in every variety of Christian work. We have our readers of the order in. which they are lately undertaken to do something, in a to occur, though to some of them it is missionary way, for Israel. Is there any already a familiar thing. The series will doubt that, if we hope for success in this open with a session of the General Conferwork, we must adapt the motto of Paul to ence on Wednesday, August 22d, the entire the case, so that we can say, "To the Jew, I day being devoted to the annual papers rebecame as a Jew if by any means I might quired by the constitution of the Conference, save the Jew"? In another column we pub- such as the President's address, reports of lish a letter from a man who has come to the the Trustees of the Memorial Fund, the

TWO BOOKS.

We are in receipt of two new books from the Pacific Press Publishing House, Oak land, California-The Abiding Sabbath* and Sacred Chronology. † The first is a review of two prize essays which have recently appeared in defense of the Sunday. The first essay was written by Rev. Geo. Elliott, of West Union, Iowa, on the "Perpetual Obligation 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 Christianity in faith and practice. The second prize essay reviewed in this book was written in 1884 by Rev. A. E. Waffle, and drew the \$1,000 prize offered by the American Sunday School Union, for the best essay upon the Sunday question. It is entitled "The Lord's Day Its Universal and Perpetual Obligation. It will thus be seen that both essays under take to show the perpetual and universal obligation of the Sunday. The fact that among a large number of competitors in each instance these essays were awarded the prizes by competent judges, justifies the ex pectation that in these essays may be found the strongest and best arguments for Sun day that can very well be produced. The reviewer, whose book lies before us, Eld Alonzo T. Jones, plainly shows that they both make strong and Scriptural arguments for the universal and perpetual obligation of the Sabbath; but when they try to turn these arguments over to Sunday, their logic limps, and the keenness of the edge, of the sword of God is turned against them. In other words, the best that the best essay in favor of Sunday can do, is to prove the universality and perpetuity of Jehovah's Sabbath, a day as distinct from the Sunday as anything can be.

Mr. Jones treats his subject with fairness and candor, but with a directness and force that is refreshing.

Sacred Chronology is a new and revised edition of a little work by S. Bliss, published about forty years ago. It attempts to give an exact chronology of the events of Scripture history from the words of the Scriptures themselves. How difficult the task which he sets himself who undertakes to do this, every one who has tried to trace the history of the kings of Judah and Israel, chronologically, will appreciate. From a hasty examination we should think the author had done

that slope gently down to the shore, affording now and then a site for some modest country residence, or an humble cottage. Perhaps I was not in a mood to appreciate its beauty to the full, and had better reserve my judgment.

Just as we left the dock it began to rain, and it continued to pour down quite briskly until we reached Liverpool. The boats, which are quite pretty little steamers, showed the ampleness (?) of accommodations and the study to suit the convenience and comfort of the traveling public that we have 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. and my enjoyment of the scenery was very much disturbed by my efforts to so draw in and contract myself that my umbrella would cover me and the stream from that of my neighbor would not fill my pockets. It is not to be wondered at that my mind reverted to our own Lake George as I saw it from the deck of a comfortable steamer one sunny day, with thoughts not very complimentary to the present surroundings.

The ever present weighing machine, which indicates your weight if you drop in a penny, catching our eye as we waited in the depot, taught us another English custom. We have seen these machines in public places all over the continent, but the metriceystem in which they gave the weight had an unmeaning look to us which prevented our using them. Here we were among our own

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 see him. Their service is very acceptable, but you must not expect to obtain any information from them outside of the regular line of their duties, for you will not be able to obtain it.

Our trunks and steamer chairs which we eft here on our arrival have been hunted out, our places at table on the steamer selected, and to-morrow we start on a fourday's run through Ireland, to meet the steamer when she stops for the mail at Queens-

town.

SABBATH-DAY COLLECTIONS.

In answer to our article in the SABBATH RECORDER of May 17th, Bro. H. D. Clarke says: "In a former article, Matthew 12:1-7 was quoted as showing that it was not so much the work the priests did as the object which made it objectionable or legitimate." We think their being commanded to do the work made it "legitimate." Of course the object was a good one or they would not have been commanded to do it. The command can be found in Numbers 28:9, 10, but it does not have any reference whatever to taking collections on the Sabbath, and to refer to such passages to show that it is right to take collections because it was right to do such work, we think is out of place, unless the object was to make out no-Sabbath arguments. He says: "Inquirer asks for a command for collecting money on the Sabbath, to which we reply: Where is there a command not to take a collection?" Is not this equivalent to saying he does not know of any such command ?

In his article of April 12th he says, "The whole teaching and life of Christ and his disciples show that some work could be done lawfully on the Sabbath." Their teaching and lives show that work necessary for meeting together and reading the Scriptures, teaching and preaching and slso work for the relief of suffering and caring for our animals for that day is right. But because we are permitted to do this, is it right for us to do one thing more than we have permission to do? With the same propriety we might do two, or three, or a dozen more things. Because we are permitted to care for the people, as it were, so on I stepped, but the needs of our animals for the Sabbath, would indicator moved little beyond 10, which was any one think it right to care for them on THE FIBST BIPE FI

The above heading is the titl phlet published by the Rev. Jol of London, England. • This I tains the articles, creed and ship of Joseph Rabinowitch an the New Covenant, together kinson's account of his perso with Mr. Rabinowitch in E Leipsig. Mr. Wilkinson, remembered, is Director of Mission to the Jews, in Lon many years has been preac truth among the Hebrews.

I wish to give a few quotat Wilkinson's pamphlet. T graph in the Creed of the Son Covenant reads as follows:

I believe, with a perfect the counsel of God and his our ancestors, have been smith ness of heart for sin and for r our Messiah, the Lord Jen provoke the other nations of jealousy, and to reconcile th faith in Ohrist, by the word ists, in order that the know vah should cover the earth, King over the whole world.

The following is one of faith : The church is at libert rules and observances. S not at liberty to introduce trary to the Word of God, one verse of Holy Scripture ner as to contradict anoth she at liberty to impose any the Old and New Testamer

necessary to salvation. Mr. Wilkinson gives extra written by Prof. Strack, of this letter, it appears th prefers beptism by immersi

In the sixth article of fa the New Covenant declar bound to keep the Sabbath. that considerable pressure h to bear to tarn Rebinowid 10





tables of weight in my boyhood. unch is a stone?" The spaces on ine have fourteen divisions, but the t that one weighs ten and a half ms to declare a much rounder man e hundred and forty-five pounds arrent.

er most excellent English custom my notice as I was taking a random he street cars in Liverpool yesterday. ining slightly, but the driver refused n two ladies because there was but unoccupied and they are not allowed more than they can seat. How at suit the Boston people?

o satisfactory a phase of character I saw to-day down at the street car y the docks. A detachment of the fleet was advertised to come into the this afternoon, and being Sunday ple had gone down the river in o spend the day and see the ships The fleet did not come, but the and as I rode by at nightfall the were returning by thousands, wet The streets and docks were with them and every car, long beeached its stopping place, was bey scores of men and women anxious he first chance to reach home. I sunt a crowd and at once jumped joy this one, or tried to, rather, for and so violent was the rush to get Lhad hard work to get out. Final. worked my way to the stairway eads to the seats on the top of the ound a man and woman struggling ch other for the right of way. 411 r it but I'll go up first," growled the id being the stronger he went up For a half hour I watched the scene, g car after car in cynical amusement nanifestations of "personality" that isplayed in the rush. This scene seem to show a lack of manly estimawomen. If lacking deference here, give women more of an equality in tter of work than we do in certain or they even allow her to serve behind in the drinking saloons.

al of the hotels we have visited show more creditable appreciation of her THE SABBATH RECORDER, AUGUST 16, 1888.

money on the Sabbath han is needed for at home future time observe Sunday as District of Columbia, and that these were right in thinking him cut off from the Jew- who said: "I have not come to abolish, but that day's use, and that would be none at all. Sabbah.

"But the thought is that ork inconsistent On the other hand, it is interesting to read with special worship and a due regard for Mr. Wilkinson's thoughts concerning the the saciedness of the day is prohibited." As work of Rahinowitch as connected with the there is more or less work attached to the Sabbath. I close by quoting the words of collecting of money needed for church and Mr. Wilkinson, who says: Sabbath-school purposes, and as we can find

It has been asked "how can Christians no Scripture for Sabbath collections, we think fully sympathize with such a movement, it is no part of the Sabbath day's worship. when its adherents still cling to such Jewish observances as the Passover, the Sabbath but worship that belongs to other days of and Circumcision?" the week. All honest labor, all upright

Please put the matter for a moment from dealing, and every truthful word performed a Jewish point of view. Take the Sabbath. The word Sabbath in the Scripture-Old Testament and New-always means the Jewish Sabbath-Saturday. He is told in the Dacalogue to "remember the Sabbath day to keep it holy," and is told also that the seventh day is the Sabbath of the Lord

"So then, setting aside God's portion on | thy God. Christians still count Saturday as the seventh day, and Sunday as the first the first or any other week day, we carry it day of the week, and tens of thousands of to the temple, or God's house of worship, on Christians every Sunday say, after the words the Sabbath, and it being a reverent offering, "the seventh day is the Sabbath . . . in it or payment of just dues to God, we show our thou shalt do no manner of work," "Lord have mercy upon us and incline our hearts devotion to him and he accepts it as an act to keep this law," when they broke it las of worship every way in keeping with the Saturday and purpose to do the same next sacredness of the day." We would ask Bro. Saturday. Bear with the Jew in this mat-Clarke how he has found out that God acter, he surely commits no sin by keeping cepts such payment of dues as an act of Saturday as Sabbath.

EDWIN S. MAXSON.

ness of the Sabbath-day? Some of the First-day church members say they are "The First Ripe Fig," I received word blessed in keeping the first day for the Sabfrom Mr. Ch. Th. Lucky, informing methat bath. by the large increase of their numbers Rabinowitch has yielded to outside influ- are. and property. And that is evidence to them ences in respect to the Sabbath. Concerning that it is right to keep that day. And is it Rabinowitch, Mr. Lucky says: "He obnot a fact that they do increase largely in serves the Sabbatk as a Missionary-day to numbers and property, Pedobaptists as well the Jews, and the Sunday in compliance as Baptists? But we wish to inquire what with the Christian Church. The days come

way the Seventh-day Baptists have of telling near that the Eduth will have to cite him that they are blessed in doing things that and let him give reasons for doing so²." they have no Scripture for, things that they

E.S. M.

WASHINGTON LETTER.

(From our regular correspondent.)

more an act of worship than working and AUGUST 10, 1888. earning money that we may have something Among topics of recent discussion may be to give? Has God changed since he gave mentioned public building bills, the question Moses directions for building the tabernacle? of looking up old property of the late Con-He told Moses how all the different parts federate states, the General Deficiency Apwere to be made, and set up, and of course propriation bill, which touches a variety of he knew the Israelites would be obliged to subjects; the bill for the relief of the Union Pacific Railway, involving \$93,000,000 more or less, which the Government is trying to collect: the fortifications, business, flags, pensions, vetoes, money to enable the Geolugical Survey to accortain and report to what extent the arid regions of the United States can be redeemed by irrigation; the Fisheries question, and even the threadbare tariff comes up occasionally for a share of debate. The Senate has spent several days this INQUIRER. week in open executive sessions over the Fisheries Treaty, and Senator Edmunds renders himself conspicious by absence whenever this damp subject is brought forward. He was so much opposed to discussing the treaty with open doors, that he registered a yow he would not be present during the proceedings which he so thoroughly reprehended. Up to the present he has kept his vow. As soon as the fisheries treaty is laid aside, Mr. Edmunds walks into the Senate chamber, and participates in all the other business. General Sheridan's burial to-morrow will take place in the Arlington National Cemetery. His funeral will be in St. Matthews church (his wife being a devout Catholic) and not at the Capitol, as many had desired and expected. The funeral will be a military one of course, but the ceremonies will be as simple as possible, to be in accordance with his own wishes, the General having repeatedly expressed a strong dislike of display at funerals. Cardinal Gibbons will ness of heart for sin and for rebellion against | officiate.and according to Catholic tenets, will consecrate that spot in the cemetery which is to be set apart for the General and his family, previous to the interment. In army circles the project of making Arlington's 1,200 acres a grand national park, is being favorably discussed. It is proposed that the Government Barracks be Jew, but that is a mere device to cover up removed from the low grounds of Washington to this park. It is further proposed with the Apostle Paul, that " all Israel shall that residences be constructed by the Gov- be saved," we have a right to expect great ernment upon sightly places of the park, results if we commend the gospel aright. for the summer homes of the President and the members of his Cabinet, giving them an opportunity to enjoy the pure air, pure water and grand views of this splendid suburb of the National. Capital, through which will pass the grand national highway to Mount Vernon and the tomb of Washington. The Government has the money, but | swered, Who hinders them from being Jew-Congress may be very slow to see fit to appropriate it.

referred to their appropriate committees.

It is also known that several bills were introduced to carry this request into practical

trict affairs decided to report favorably a what the Eduth does in preaching we shall,

not unanimous for the bill, however, a minority favoring absolute prohibition, and

effect.

it was expected that when the majority report was offered, the minority would also present their views, and urge the passage of a prohibitory law.

Nearly three months have elapsed and presenting it is unknown. It is true he has been away from the Senate on business a good part of the time since the bill was entrusted to his charge, and he/has repeatedly said that he has been prevented from so doing only by continued absence and want of time in which to complete the report. The most probable reason for delay is that the committee, or rather the majority of its members, have decided to reconsider their action, and to allow the situation to remain exactly as at present. But even if the bill should to be considered now, there is almost no chance of its being acted upon this season, and matters are likely to remain as they

HOW CAN WE REACH THE JEWS!

ON BOARD STEAMSHIP CITY OF RICHMOND, { **APRIL 3, 1888.**

My Dear Brother Lucky,-Our converse tions were far too few and too short, and will try to supplement them by this letter. During this voyage I have perused various Jewish missionary periodicals, which I had not time to read in New York, 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, I find that the reports are utterly misleading. Were it not that I have made it a rule to look

ish nation. be changed ? I have all along thought it can,

and your Eduth le Israel has made a prac-Last May the Senate committee on Dis- tical beginning. If we follow up in action

high license bill for the District, and to with God's help, remove the stumbling-block Senator Spooner was entrusted the task of out of the way of the Jew. The Jews once presenting the report. The committee was 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 through the gate of the historical churches. We know the Jews

were wrong because they could not rise to the conception of the kingdom of God, which nothing has been heard from the License the Prophets had preached, and I feel as bill. Why Senator Spooner has delayed in | sure that the Christians are now wrong, because they do not sufficiently realize the way in which the Lord Jesus and the Apostles preached the gospel to the Jews.

The Lord Jesus never preached the abolition of Jewish ceremonies; he pointed out the abuses that had gathered around them. but not with one word did he discourage the Jews from rightly keeping them. And how liberal and large-hearted was the Apostle Paul when speaking of keeping holidays or P. S.-After sending my manuscript on be reported to the Senate, with the tariff bill conforming to the dietary laws! There was to him no difference between the man who kept a feast and him who did not-between the man who ate everything, and him who did not.

> But in our day this truly Christian liberty has been narrowed down to the liberty of abolishing feasts and dietary laws, while the liberty of keeping these things is at once stamped as a kind of apostasy,—as Jewish 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 God's blessing, be able to transform Jewish synagogues into places where the Lord Jesus is acknowledged as Messiah, and Jewish congregations into Jewish Christian worshipers. Of course we must expect this work on the lines of the *Eduth* to be uphill and trying in the extreme, for the way in which mission work among the Jews has hitherto been carried on has made it very hard for any Jew to difficulties with the Indians seem at an end, think that when he is invited to accept the [and he has no anticipation of further trouble. gospel that it means anything but a throwing over of his Jewish nationality. We shall have to live persistently among the Jews and not merely to go among them as a sort of superior being. We shall have to preach to them the gospel according to Moses and the Prophets, as did the Lord Jesus and his Apostles. And we shall have to wean them from the idea that the Christian church wants them and will do anything for them to get them (which as you know is the unfortunate 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 they who want the Gospel and ought to shrink from no sacrifice in order to lay hold of it. Whether we shall be able to work together 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. I need not tell you that I fully realize the impossibility of getting any of the existing societies to support laborers of this kind, and I am not sorry that it should be so. While God gives me health I can maintain my family by literary work I have in hand, and to give my leisure hours to the work among the Jews will be the greatest delight to me, and I know you have these same

to build." He also told that there are fol-The question is: Can this state of things lowers of the Nazarene who observe the law. They observe the Sabbath strictly as we Jews do, etc., and do much to defend the law before all that transgress the law. Those followers try to bring back all that desecrate the Sabbath, and to make them true children of God. He told us that you publish papers and tracts in that direction, and many other things. My heart is captivated, and I am considering the claims of Jesus. If he is what that gentleman proves him to be, I must follow his teachings.

I wish to know more about it. That gentleman left a Hebrew New Testament with But I would like to read something of mė. your views about the Sabbath. If you can grant me a few pamphlets, I will be very grateful. But they must be written in Hebrew or in German, for I cannot understand your language.

Respectfully yours,

M. GRABSTEIN.

Jome Hews.

New York. ALFRED CENTRE.

After a long period of hot and dry wheather, broken only by occasional very light showers, we have had a good wet rain with cooler atmosphere, and many a cheerful counténance.

Erastus P. Clarke, of Milton, Wisconsin, was the caller at the homes of several of our citizens early this week. He has gone to visit some relatives in Central New York. and on to Conference.

Prof. J. M. Stillman, of Milton College, is spending his vacation in town, and has been training a chorus for a "War Song Concert," which is to be given on the evening after the Sabbath, the 18th inst. E. R.

Condensed Aews.

Domestic.

The bond offerings, Aug. 9th, aggregated \$1,575,100 and the Secretary of the Treasury accepted \$1,025,700.

The Secretary of War has received a telegram from General Howard stating that the

Some of the largest hotels in several cities are managed by the railroad ies, and in all of them we have found tel clerks and cashiers women. may be a man at the head, but the does not see him. Their service is ceptable, but you must not expect to any information from them outside regular line of their duties, for you t be able to obtain it.

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SABBATH-DAY COLLECTIONS.

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give all the material needed for the work, even to the gold and silver, and if he is so willing now as some say he is to accept our gits of gold and silver on the Sabbath-day, why did not God tell Moses that the giving of the gold and silver might be done on the Sabbath, but the work of making and setting up the different parts must be done on other days, instead of commanding, as we think he did, that both the making and giving should cease on the Sabbath? Ex. 31: 12-17.

or spoken in the right spirit, is worship; but

would it be right to do all such worship on

the Sabbath for the next six days, the same

as most churches collect their money for

worship every way in keeping with the sacred-

are told to do on other days, in the words

(Ex. 20: 9, 10), "Six days shalt thou labor

and do all thy work." Can any one tell

where the Scriptures teach that giving is any

different purposes?

"THE FIBST BIPE FIG."

The above heading is the title of a pamphlet published by the Rev. John Wilkinson, of London, England. • This pamphlet contains the articles, creed and form of worship of Joseph Rabinowitch and the Sons of the New Covenant, together with Mr. Wil kinson's account of his personal interview with Mr. Rabinowitch in Berlin and in Leipsig. Mr. Wilkinson, it should be remembered, is Director of the Mildmay Mission to the Jews, in London, and for many years has been preaching Christian truth among the Hebrews.

I wish to give a few quotations from Mr. Wilkinson's pamphlet. The third paragraph in the Creed of the Sons of the New Covenant reads as follows:

I believe, with a perfect faith, that by the counsel of God and his foreknowledge, our ancestors have been smitten with hardour Messiah, the Lord Jesus, in order to provoke the other nations of the earth unto jealousy, and to reconcile them all through faith in Ohrist, by the word of his Evangel-18ts, in order that the knowledge of Jehovah should cover the earth, and Jehovah be King over the whole world.

The following is one of the articles of faith:

The church is at liberty to introduce rules and observances. She is, however, not at liberty to introduce anything con trary to the Word of God, or to interpret one verse of Holy Scripture in such a manner as to contradict another. Neither in she at liberty to impose any doctrine outside the Old and New Testament Scriptures as necessary to salvation.

Mr. Wilkinson gives extracts from a letter written by Prof. Strack, of Berlin. From this letter, it appears that Rabinowitch prefers baptism by immersion.

In the sixth article of faith the Sons of the New Covenant declare themselves as bound to keep the Sabbath. It is probable

that considerable pressure has been brought the present term both Houses of Congress but one ounce of practice is worth more than

at these things without reference to any particular person or organization, I would give you chapter and verse for my complaint. I am, however, only too glad to look away

from all that I feel sore about, and to fix my strention upon how to upo the little time left to me to the best advantage, without reference to what others may be doing.

The central idea from which all my thoughts about Jewish mission-work arise is, that 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? Yes, certainly, but in such a way that while one Jew becomes a Christian, scores of Jews, as a consequence, get so utterly prejudiced against the gospel that throughout their lives they will scarcely tolerate its being mentioned.

Not to speak of others, I will take my own case. My idea, when I became a Christian, was, that those nearest and dearest to me would be influenced by my conversion, would search and find the Lord Jesus. But what happened? I was shut out from the very possibility of commending the gospel to them. It was very sad, but I satisfied myself with the idea that the gospel must always meet with opposition. But as years went on and I saw this process repeated continually, one young man became a Christian, and all views.

the circle of his relatives and friends were more than ever alienated from the gospel, I said to myself: There is something wrong, for if this process goes on it is an impossibility that more than an infinitessimal fraction of the mere fringe of the Jewish nation should be converted to Christ. It is all very well to say, as is always repeated at mission-

> ary meetings, we have not in this dispensation to expect the national conversion of the the want of success. As long as we believe, Where, then, lies the fault? Simply in our de nationalizing the Jew that becomes a Jewish convert. The gospel has nothing to do with national status. The Frenchman who becomes a believer is a French Christian, why should not the Jew who accepts the Lord Jesus be a Jewish Christian? But I am anish Christians? Do we not teach them that

the Jew, though he joins this or that church, Every one knows that at the beginning of still remains a Jew? Yes, that is all true, Yours in the love of Jesus, H. FRIEDLAENDER,

COBRESPONDENCE.

JACOBENE, July 14, 1888.

To the Editor of the SABBATH RECORDER:

Dear Sir,-A certain gentleman, Rev. J. P. Landow, came lately to our town, and almost revolutionized the minds of many of our religionists, namely, the Jews. He teaches that there is no eternal justification except in Jesus Christ, the crucified One, whom the Jews rejected, and he proves it by our Bible. Further, he teaches that Jesus, the Nazarene, is the only begotten Son of God, the Angel of the Lord, whom, in his Father love, God did send to redeem the world from sin and misery. Further, that the same Jesus was raised from among the dead, and sitteth on the right hand of the throne of God, and is made Lord of all, because he willingly suffered on | late has existed at Massowah since 1863. the cross to benefit the children of Adam. All these teachings he proves from our. Bi-

ble. Many objections were raised, chiefly these: "If this be true, if the Nazarene was to bear to turn Rabinowitch and his fol- were flooded with petitions and memorials pound of theory. As a matter of fact, every sent of God, why did he abolish the law powers, and hints that France will pursue

Special dispatches from many points show that the grape crop now maturing along the Hudson Valley, New York, is an enormous one, and exceeds that of any previous year by nearly 10,000 tons.

It is stated that Robert Garrett. ex-president of the Baltimore & Ohio Railroad Company, who is now stopping at a hotel in New York, is suffering from melancholia and hallucinations, and that he is violent at times.

A California paper says that a party who ascended Mount Lassen recently became electrified, the hair of their heads standing straight out and sparks of electricity flying from the ends of their noses and fingers. The phenomenon was occasioned by an electric storm.

Special telegrams to Bradstreets from leading cities mark an increase of improvement of the condition of trade, reported 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 Mountain, in Alabama, went into the woods to pick berries one day last week. Their long stay caused a search to be made and they were found lying near a large rattle-snake. Two of them were dead and the third died soon afterwards. They had all been bitten in several places. Dr. Lewis Swift, of the Warner Observatory, received a dispatch Aug. 7th, from Professor W. R. Brooks of the Smith Observatory. Geneva, N. Y., announcing the discovery of a comet by him the previous evening in right ascension ten hours, five minutes, declination north forty-four degrees, thirty minutes. It has a slow easterly motion and has a short tail. It is brightish, but not visible to the naked eve.

Foreign.

The Emperor of Brazil sailed for Rio de aneiro Aug. 8th.

Carl Vondobner, of Vienna, has accepted the command of the expedition to search for Stanley.

The differences between Italy and Zanzibar have been settled. Italy obtains a vast tract of territory.

The bill providing for a commission to examine into the charges made by the London Times against Mr. Parnell and other members of Parliament has passed its third reading in the House of Commons.

The Temps, Paris newspaper, protests against the statement of the North German Gazette that a French consul was sent to Massowah with the object of thwarting Italy's plans. It says that a French consu-

•

The reply of M. Goblet, French minister. of foreign affairs to the Italian note announcing the occupation of Massowah-by Italy, protests against the making of capitulations without negotiation or agreement with the



THE SABBATH RECORDER, AUGUST 16, 1888.

Miscellany.

LEAVE IT WITH HIM.

Yes, leave it with Him; The lilies all do, And they grow, They grow in the rain, And they grow in the dew-Yes, they grow. They grow in the darkness, all hid in the night: They grow in the sunshine, revealed by the light; Still they grow.

They ask not your planting, They need not your care, As they grow Dropped down in the valley, The field, anywhere-There they grow. They grow in their beauty, arrayed in pure white They grow, clothed in glory, by heaven sown light Sweetly grow.

be on you always."

until the recitation bell rang.

went home.

then."

to do wrong."

tian Observer.

The grasses are clothed, And the ravens are fed From His store; But you who are loved, And guarded, and led, How much more Will He clothe you and feed you, and give you His Then leave it with Him, he has everywhere Ample store. Yes, leave it with Him; 'Tis more dear to His heart, You will know, Then the lilies that bloom, Or the flowers that start 'Neath the snow

Whatever you need, if you ask it in prayer You can leave it with Him, for you are His care-This you know.

WHAT SAVED HIM.

One, two, three, four, five, six, seven, eight, nine, tolled out the academy clock.

"Phew!" exclaimed Joe Phillips in dismay, "I should like to know where this hour has gone to. I hadn't an idea that it was more than ten minutes since I sat down. Only twenty minutes more before recitation. I can't begin to get my lesson in that time. I wish that Dick never had lent me that horrid book, I do." And Joe gave a suspicious looking, yellow covered book an impatient toss into the farther corner of the room. In his heart he knew that Joe Phillips, and not. Dick Foster was mostly to blame in the matter.

He knew when he took it that it did not look like the kind of book that his mother would like him to read, and he certainly had no business to touch it this morning in study hourse But he was right in a very exciting part; he had only intended to read a two at the most, just enough to find if the so much as inquired what amount of debts know what he does believe, you may be perbut half prepared.

and was just about to turn the pictured face "Well, I couldn't get out of her for a things-clothing, books and bedding, and to the wall, when there flashed into his mind time what she did mean. Nannie didn't still there was space for one thing mire. an incident of his childhood. He had done know much about rent anyway, for we'd Three years before there had been kken something which he knew was wrong, and never had to pay any, living in our own from that household a precious mother, one he was trying to hide it from his mother, but | house; but at last I found out that she'd she had found it out, and he had never for- | heard some men talking about me, and one gotten what she said: "There is one thing I of them said: 'Well, he's bound to be awful want you to remember always. As you grow poor in the next world, I reckon. There older you will be away from mother more ain't much of his riches laid up in heaven; and more, and you will do many things that | and as the only poor folks that Nannie'd I shall never know about, but, laddie, though | ever known were some folks down at the you can hide your thoughts and acts from me, | village that had been turned out of doors there is One who will know them all. You because they couldn't pay their rent, that's can hide nothing from him. 'Thou God | what put it into Nannie's head that may be seest me.' Remember that, Joe, his eye will I would have to pay rent in heaven. "Well, wife went on and talked to Nan-Joe did remember it now, and stood still nie, and explained to her about the 'many in dismay. He might turn away his mothmansions ' in our ' Father's house,' you know,

er's picture, she need never know that he had but I didn't listen much. I was mad to done this wrong act, but God would see him | think Seth Brown dared to talk about me all the time. Could he, remembering that, in that way; right before Nannie, too. write those papers, carry them down to the "I fixed up some bitter words to say to class with him and use them? Perhaps more Seth the next time I met him, and I wasn't depended upon Joe's decision than he realized very sorry to see him next day in his cart. then. I believe he thought so in after years. I began at him right off. He listened to I fancy if he had yielded to the tempter then, every thing that I sputtered out, and then he would have found it hard to resist he said: 'Well, Deacon, if you think the him again. But he did not yield; he went back | bank of heaven's got anything in it for you, to his table, took the bits of paper and tore I'm glad of it; but I've never seen you make

them to atoms; then he studied for dear life | any deposits,' and then he drove off.

"Well, I walked over to my blackberry He told his mother all about it when he patch and sat down and thought, and the more I thought the worse I felt. I was "You don't know how queer I felt, mothangry at first, but I got cooler, and I thought er. In the first place, all I thought of was of foreign-mission Sabbath and the rheuma you. I couldn't bear to have even your pict- | tiz, and home-mission Sabbath and the ure looking at me, and then when I went to headache, and Bible society day and the turn that away, I remembered what you said | neuralgy, and tract day and the corns, till it to me that time, when I was a little shaver, just seemed to me I couldn't stand it any about God's seeing me always, and-I don't | longer; and I knelt down there in the blackknow-it seemed so real that I couldn't do it berry patch, and said; 'O Lord I've been a stingy man if ever there was one; and if ever

"I am glad of it my boy; I am sorry about | I get to heaven, I deserve to have to pay the mark; but not one-tenth part as sorry as rent, sure enough. Help me to give my I should be if you had gained a perfect one self and whatever Pve got back to thee. dishonestly. Remember, Joe, you may de- And I believe he's helped me ever since. ceive those about you. You may hide your |'Twas pretty hard work at first, getting to acts from me, but you can never, never, giving. I did feel pretty sore over that first with all the cunning in the world, hide dollar I slipped into the collection plate, anything from God. His eye is always upon | but I've learned better now, and I mean to you. Think of that when you are tempted keep on giving, 'as unto the Lord,' till I go "I will," promised Joe earnestly, and he been sleeping these twenty years."-Congrekept his promise. Many a time in after years

DO NOT PROFESS TO BELIEVE MORE THAN YOU REALLY BELIEVE.

A little real faith is worth ten thousand folios of written doubt. Do not try to add a long distance to her school, and finally her driving storm to seek the lost. The poor "Yes," said the deacon, "there's many a another item to your creed. When a man mother fell sick and she was compelled to sheep had heard his voice with indifference.

GOD IS O/R REFUGE.

BY THE RV. F. H. KASSON.

The

Were you ever in the midst of a great once said, God sometimes lets linger on storm? As/the great clouds roll up, through an Indian summer of life just to riding so grandly over the arch of the show us how beautiful his grace can make a sky, the san is obscured. A thick pall human soul. All her clothing had gone to of darkness settles over the land. help the destitute except one garment, a wrapper of soft cashmere, handsomely clouds press down near to the earth. The fierce flash of the lightning is succeeded by trimmed with silk, and warmly lined and the angry roll of the thunder. Great sheets wadded, for the comfort of the delicate of water follow. The roar of the wind is invalid to whose shoulders a shawl was a stilled and nature seems dissolved in tears. burden. It had been a Christmas present, At such a moment who thinks of the sun as every stitch set by loving fingers, and had still shining? But it is shining in all its been constantly worn for the few remaining strength-calm, serene, majestic. Ninety. weeks, until laid off by the owner only a day two millions of miles away the sun rolls onbefore death. It was a sacred garment, and ward in its own proper sphere, and sends the daughter had said: / I can never part its bright, warm rays earthward. The with it: it would seem/like a desecration for storm passes away and the clouds disperse. and lo! the sun is shining in all its brightness. But looking for one more article for the Just so it is with the tempest-tossed box she saw the wrapper, and instantly came the thought, "What if in some home a mother equally beloved and cherished is suf-

human soul. Great waves of trouble roll over it. Great winds of affliction burst in all their fury upon it. All grows dark. Human help fails. The soul is powerless to fering for the lack of just such a comfortable garment? Would not your saint in heaven look up. It wanders off; crushed, bleeding, be grieved if you withheld it? She took it overcome. In its blindness it cries out out and looked at it. There in the pocket bitterly: "There is no God." As well were the spectacles through which the sweet might a man at noonday shut his eyes to eyes were wont to find strength and patience the splendor of the July sun and cry: "There in God's Word, and the soft silk handkeris no sun." But assertions do not change chief, just as the invalid's hands had placed facts. The sun is there, and so God is, and them on that last morning when she said, "with him is no variableness, neither "After all, I believe I am too tired to sit shadow of turning." In his presence is fullness of light. The pitiless storm, before up. If the Lord lets me come home to-day, which man bows his head, does not affect The daughter took these out, but with a God. He loves man none the less because second thought put them back, placing with the latter walks in darkness. Could he but gather strength and look up he would see "My precious mother laid aside this dress his Heavenly Father looking down upon him. when she went to put one the garments of | with ineffable love. The trouble is in not immortality. I hope it may be a comfort | lifting the eyes to the source of strength to some other invalid, who, like her, may To the man who does invoke divine help find God's grace made perfect in weakness." God opens arms of love and says very tenderly, "Come unto me.". To such a soul In a letter to Mrs. B. she told the story he is indeed a refuge. David, Isaiah and of the wrapper, and asked as a special favor, that it might, if possible, be given to some St. Paul found this true, and testified out one who would appreciate it at its real value. | of the abundance of their own experience. So the box went on its way, and very soon Sometimes, in a great storm, the shepherd word can back from it through Mrs. B., counts his flock and finds one missing. Somehow the poor lamb did not hear his voice, as, just before the storm, he started "You must have been inspired to send that wrapper. The box was here but not with them for a place of shelter. What yet opened, when I had a call from a young | shall he do? Shall he leave the poor lamb lady, formerly one of our teachers, who had to die? His whole nature revolts against

bosom, safe and warm, it goes to sleep.

Here is an excellent figure for the Chris-

tian. Beaten down by the east winds of

row, he lies prone in the dust. He hears

not, or will not listen to, the voice of God.

He wanders off, blindly, by himself. No

man, he thinks, cares for his soul. A ter-

rible conflict is raging within. No ray of

light illumines the gloom. The poor soul

feels that no help is near. The battle has

bitter moment he cries out in anguish but

not forgotten him. Though he chasten

him, he will not leave him comfortless.

The good Shepherd hears his cry and

hastens after him. No soul ever gets be-

yond his ken. No one is just ready to

perish and cries to him in vain. He delights

to hear the cry of the needy and succor him.

He seeks the lost and lays him in his own

bosom and carries him home rejoicing.

Tempted, sorrowing distressed soul, make

THE FOOLISH FRIENDS.

In the depths of the forest there lived two

"Very well," said the other; "as you

"Oh! it cannot be difficult," said for

So they fied all sorts of ways, but it

"There" said he, "you say they're yours,

"Now I'll begin. Those stones are

foxes, who had never had a cross word with

each other. One of them said one day, in

God your refuge.-Morning Star.

"Let's quarrel."

and fight, and scratch.

gone out to live with her mother in a little such an idea. He is a good shepherd and

shanty on some land she was trying to secure | the sheep are all dear to him. He forgets

under the homestead bill. She had to walk himself and goes back through the cold,

There are few could follow when He died a very rich man, indeed "But how many friends has he "Neither wife nor child, they Not a heart that will feel bereft At the news that it hears to d Not a single soul for him to we Not a heart his memory to keep "Then I think he was poor, my But a pauper millionaire, Oh! it was but a beggarly end, To have owned no single sha

In the only wealth a man can t Love that follows him over the

THE DIVORCE OF BELIGION A

"HOW MUCH " AND " HOW

How much was he worth whe 'A couple of millions clear.

Plenty of railway stock beside,

And part of a mine, I hear.

BY JAMES GARDE

People sometimes ask, "In business and religion related t What connection has busi ligon?" As well might they of the apartments in a certa say, "What connection has t the rest of the building?" ought to be, a part of religion business, indeed, is all of money is their god, and transaction is an act of de They are zealots in their c each one keeping his own idol, and spending his whole tempts to add to that one i They do not believe that the religion of any kind; but t they could not live without worship, and so business its their religion. Every man and his god; and he who pr no other god generally w with the utmost fervor of tion.

Another class of men mea religion, but try to keep i their business. We may s the illustration with whi opened, that these men real design of their own, some ure which they call their re build their business of e material, and set it off at a tance from their religion, th two buildings would not har A true Christian's religi built according to the pla Architect himself. His of the main edifice, and the same material and in th architecture: True religio its extent as to include business, but his whole life Or, we may even say, wit contradicting the remark that in a certain sense relig are, or ought to be, one. wife are two distinct per moment of their marriage selves within the jurisdiction which commanded that longer be two, but one, sense of that term. Gen. 2 6. A great many wedd ever, apparently erase this family statute book, and a the rule, " Maintain your sharp-cornered, unbendi at all costs." As a consec servance of this rule, don which day by day give st the man and wife are by i most emphatically two, a proverbial cat and dog. in its ready officiousness, the contestants forever a In the same way Goo religion and business shall sense that the same princ great, all-inclusive aim, I regulate them both, just ples, and the same grea ought, as far as possi man and wife. All our ligion or in business, sho one chief aim, one gran that is the glory of God. in too many cases an temper, and even an show themselves in the and business, and comp separation. Religion i perhaps on the Sabba some degree of seeming close of that day but brute strength, locks church, or folds it with clasped Bible and says there until you are wish to rule me, and and so we cannot kee without quarreling. 1 for the next six days separation of religion astrous to both partie ness. Business, with panionship of religion to become hard, un oppressive, and final .corrupt in morals. honest, and suprem stowing bright cheer solemn watning in perity, and an unerr at all times. But bu the helpmate of relig that, while religion 1 spiritual things, bu to religion in mata phase can never be religion needs the m as its money; that is



mother, who had cheerfully sacrificed so much | have been suitable subjects up yonder. to be able to send him here-it was a shame in him to be so careless.

have fairly cried with vexation and disappointment. As it was, he bit his lips hard, the king of the duty of almsgiving. I've redeeming truth. Say, God is love; and I do just hate to go and get a bad mark. Poor them up to give. Not to the poor only, I pledge of unceasing growth. Others could little mother. She won't find a word of fault, mean, but to all the needs of the cause of begin at different points; the thing insisted but she will look so disappointed," and Joe Christ. There are lots of people besides upon is that every man should begin somethan ever.

suggestion in Joe's ear.

before, and you need never again. You cheated the Lord out of his due. Once in "the increase of faith and growth in grace." wouldn't now, only for your mother's sake. | a long while I paid a little to our church, A few words on a bit of paper or inside your but I didn't give a cent to anything else. cuff, and you will pull through all right. If Foreign mission Sabbath was my rheumatiz you feel troubled about it, you can stay day, regular, and I didn't go to church. in recreation hour, and get your lesson as Home mission day was headache day with all right any way."

that if he did it, nothing could make it all right stayed at home. Tract society day I'd beagain; he should always have to remember gin to be afraid I was goin' to be deaf, and that he *cheated*.

"But it is for mother's sake," he pleaded. "to save her from being disappointed, and so again.'

It was a sore temptation for Joe. He had so set his heart on carrying a perfect report once, but I wouldn't hear to't. Told her it home to his mother, she had been so pleased | was nonsense. I didn't believe any of the when he had told her in his weekly letters apostles ever took religious papers. The Bithat, so far, he had not had a bad mark. If ble was enough for them, and it ought to he had only a better excuse to offer he would | be for other folks. not care so much. What harm could there be in just helping himself in a few of the doin' right. I'd come into it a sort of gradhardest places? Lots of boys did. He would ual, and didn't think much about giving, certainly get the lesson perfectly that very anyhow, except as a sort of losing business. afternoon.

was flushed and uneasy.

paper out of sight. There was a footstep in to me, and says she: 'Pa, will we have to the hall, but it passed his door, and Joe, tak- | pay rent in heaven? ing out his paper, was going to resume his writing when his eyes fell on his mother's kind of astonished-like.

ge or | man that calls himself honest that's never | has to really agitate, his brain in order to

he remembered it, and was prevented by the

thought from yielding to temptation. - Chris-

THE DEACON'S STORY.

thoroughly as you please; that will make it me allers, and I stayed away from meetin'. all right any way." But down in his heart of hearts Joe knew ralgy, so I didn't feel like goin' out, and I

> feel able to get out. "Wife wanted to take a religious paper

> "And yet I never even thought I wasn't

"Well, my little girl Nannie was about Three, four, five minutes were gone, and eight years old then, and I was dreadfully Joe was still parleying with the tempter, six, proud of her, for she was a smart little thing. he had taken his pencil up, seven, he was One Sabbath night we were sitting by the writing rapidly on a bit of paper, but his face, fire, and Nannie had been saying her catechism, and by-and-by she got kind of quiet Suddenly he started and thurst his bit of and sober, and all of a sudden she turned

What? says I, looking down at her.

hero escaped alive from the peril which threat- heaven's books are going to show against fectly sure he believes nothing. He may before either of them could consent to ask caused him to awake to his danger. He ened him, but before he knew it almost the him. I've learned that. There were years like to have a long creed in order that he for help, but this morning she succeeded in was alone, darkness had fallen, he knew not whole hour had gone by. In twenty minutes of my life when I hardly gave a cent to the may pose as a kind of theological philosopher getting a boy to stay with her mother while the way, and the pitiless storm beat upon the had not had an imperfect mark this I'd gone to heaven in those days; for I point, and watch himself when all other term, and he did so want to take home a per- | couldn't talk about anything but bargains | watchers are asleep. Have faith, but know fect report, it would please mother so; dear and money getting here, and those wouldn't what it is; and having formed your conviction it will sustain you in the midst of I know I read once about one of the kings challenge and criticism, hostility and menof England, Edward, who had an officer ace. You could hold on to the one little If Joe had been a girl, I believe he would called the lord high almoner, and one of the line: do not try to embrace the horizon, but things that man had to do was to remind lay hold upon one substantial, vital, living, and kicked the little hassock at his feet as thought to myself many a time that it would having written that down, look at it, stand vigorously as though that had been the cause be well for a good many folks nowadays if by it, live in it, return to it; it. is drawn of of his trouble. "What in the world can I do? they had King Edward's almoner to stir heaven, it is assurance of further light, and gave the unconscious hassock a harder thrust the children of Israel that need a Moses to where, and have at least one line that he say to them, 'It is he that giveth thee power | can swear by, so that when all other things * A second later Joe sat bolt upright in his to get wealth.' I've allers thought that become cloudy he can say, This is the refuge chair, with a look in which relief, dismay and that was a grand thing in David, when he'd to which I flee-God is love; Christ died uncertainty chased one another across his done such a job getting together that pile of for me; God is willing to keep me in all my face in quick succession. That something gold and silver for the temple, and he just ways; the Bible is the living word of the or somebody who is always at hand in our turned to the Lord, and said: 'All things living God; in the house of the living God moments of weakness, when we are most come of thee, and of thine own have we there is a fountain that never ceases; in the susceptible to temptation, had whisperd a given thee.' Most men would have wanted cross there is pardon for the vilest sinner. a little credit themselves for the pains he Let one of these lines be taken out, and be "Why not help yourself a little, just for had taken. "Well, in those years I was your line, and you shall have more added, to-day, you know? You've never done it telling you about, it was dreadful how I until you know the meaning of the word -Rev. Joseph Parker, D. D.

AN ALABASTER BOX.

BY EMILY HUNTINGTON MILLER.

It was in those dreary days in Kansas when the grasshopper had become a burden I oughtn't to be out in the wind, so I stayed in a far heavier sense than that which was in doors; and on Sabbath for helping the in Solomon's thought when he drew his publication society, like as not my corns picture of weary old age. Days when even it's only for this once. I'll never get caught were unusually troublesome, and I didn't strong, hopeful men grew desperate, and sent out their plea for help to their more blessed brethren whose farms and gardens and orchards the plague swarms had not visited; days when it fared harder yet with the feeble and the lonely who knew not how to make their voices heard, or where to stretch their hands save in the sight of heaven. Men's hearts move quickly to the cry of want, in spite of sin and selfishness. and very soon relief came pouring in from every quarter, as church after church presented the matter in the public congregation, and the press everywhere urged speedy and generous giving. From one of these church services a lady went home eager to contribute her share toward the relief fund, and especially interested at finding among those designated by the governors of the afflicted states to receive and distribute supplies, the name of a personal friend. She said to herself, "I, myself, will pack a special box, and send it to Mrs. B. There shall not be

give it up. There they struggled on all No idea of the great peril impressed him. alone, till at the very point of starvation, But, suddenly, the roll of the thunder she walked fourteen miles to town to ask him. He ran this way and that. His for relief, We shall send them supplies to- strength land. Falling into a ditch he lay morrow, and having sent her within a mile there, shivering, almost dying, and bleating of her home with a basket for their imme- piteously. But the good shepherd is seekdiate wants, I opened your box and found ing his sheep. In a lull of the storm he the wrapper, sent, I am sure, for this very hears that sad cry. In a moment he has case, for we have only the coarsest clothing | reached the poor lamb, and lifting him up left, and these women are refined, cultivated, tenderly, folds the poor little thing to his and withal brave, as only Christian women own bosom. Sheltered from the blast and can be. You did well to break your ala- warmed by contact with the shepherd's baster box, though it was 'exceeding prec- breast, the sheep revives and grows warm ious,' and I think you will even catch a again and so nestling on the shepherd's little of its sweetness yourself."

of those gentle saints whom, as Beecher

any one else to wear it."

I wan't you all to be glad."

them a note to sav: '

who wrote:

But that was not the last. Two weeks afterwards came a beautifully written letter from the little prairie home, telling the rest adversity, overcome by temptation or sorof the story.

"It was very hard for me to realize that must actually ask for charity, but I could not see my mother suffer. Her confidence in God has never faltered, and all through that long, weary walk, I was asking with some bitterness in my heart, why she should be forsaken in her old age. My talk with gone sore against him. He is lost. In this Mrs. B. cheered me up a little, she was so kind and sympathizing, and then I saw that seems to receive no answer. But God has scores and hundreds were as bad off as we, or even worse. But after all I could not bring myself to ask for clothing; I thought we would get along in some way as we were and then all the way home I was reproach ing myself for my foolish pride that had prevented my asking for what might have made my mother more comfortable. You can never know with what delight the beautiful wrapper was received when we found it among the stores sent us. I cried with joy when I shook it out and spread it before my mother, and witnessed her almost childish pleasure in its warmth and dantiness. I soon had her dressed in it, and sitting up once more without fear of a chill.

but when she put her hand in her pocket and drew out the spectacles, then she too, cried. Her delight and comfort during the the politest fox language: long lonely days when I have been away from her, has been to read, and for some time the rapid failure of her sight has almost please, dear friend. But how shall we set wholly deprived her of this resource, but about it?" these glasses were exactly fitted to her eyes, and she felt as rich as if she had fallen heir number one; "two-legged people fall out,

to a fortune, when she opened her Bible why should not we?" and found the pages once more clear and distinct before her. She turned to the could not be done, because one would give verse: 'I have been young and now am old, way. At last number one fetched two yet have I not seen the righteous forsaken, stones. nor his seed begging bread,' and put your

little note in there for a mark, saying, 'It is and I'll say they're mine and we will quarrel, true, my dear, it is not begging bread to make known your wants to those who give with love, because we are children of one

mine!" "Very well," answered the other, Father. It is blessed for us and for them." "you are welcome to them." "But we shall never quarrel at this rate!" This story is true in all its particulars as nearly as I can recall them after the lapse of cried the other, jumping up and licking his

years since they came to my knowledge. | face.



GOD IS O/B BEFUGE.

BY THE RIV. F. H. KASSON.

s you ever in the midst of a great As/ the great clouds roll up, so grandly over the arch of the ne an is obscured. A thick pall knew settles over the land. The press down near to the earth. The lash of the lightning is succeeded by gry roll of the thunder. Great sheets er follow. The roar of the wind is and nature seems dissolved in tears. h a moment who thinks of the sun as iping? But it is shining in all its th-calm, serene, majestic. Ninety. illions of miles away the sun rolls onn its own proper sphere, and sends ight, warm rays earthward. The passes away and the clouds disperse, the sun is shining in all its brightness. so it is with the tempest-tossed a soul. Great waves of trouble roll Great winds of affliction burst in ir fury upon it. All grows dark. n help fails. The soul is powerless to p. It wanders off; crushed, bleeding, me. In its blindness it cries out "There is no God." As well a man at noonday shut his eyes to lendor of the July sun and cry: "There un." But assertions do not change The sun is there, and so God is, and h him is no variableness, neither w of turning." In his presence is se of light. The pitiless storm, before man bows his head, does not affect He loves man none the less because tter walks in darkness. Could he but r strength and look up he would see leavenly Father looking down upon him ineffable love. The trouble is in not g the eyes to the source of strength: he man who does invoke divine help ppens arms of love and says very ten-"Come unto me.". To such a soul indeed a refuge. David, Isaiah and aul found this true, and testified out abundance of their own experience. metimes, in a great storm, the shepherd ts his flock and finds one missing. show the poor lamb did not hear his , as, just before the storm, he started them for a place of shelter. What he do? Shall he leave the poor lamb le? His whole nature revolts against an idea. He is a good shepherd and heep are all dear to him. He forgets elf and goes back through the cold, ng storm to seek the lost. The poor p had heard his voice with indifference. dea of the great peril impressed him.

THE SABBATH RECORDER, AUGUST 16, 18

"HOW MUCH." AND " HOW MANY? "

How much was he worth when he died?" "A couple of millions clear, plenty of railway stock beside. And part of a mine, I hear. There are few could follow where he did lead: He died a very rich man, indeed!

"But how many friends has he left?" "Neither wife nor child, they say: Not a heart that will feel bereft At the news that it hears to day; Not a single soul for him to weep, Not a heart his memory to keep.

"Then I think he was poor, my friend-But a pauper millionaire. Oh! it was but a beggarly end, To have owned no single share In the only wealth a man can save-Love that follows him over the grave."

THE DIVORCE OF BELIGION AND BUSINESS.

BY JAMES GARDEN.

People sometimes ask, "In what way are husiness and religion related to each other? What connection has business with religon?" As well might they point to one of the apartments in a certain edifice and say, "What connection has that room with the rest of the building?" Business is, or

business, indeed, is all of their religion: money is their god, and every business transaction is an act of devoted worship. | leaf. They are zealots in their chosen religion, each one keeping his own private golden idol, and spending his whole life in eager at. | is resin and palm-oil.

tempts to add to that one idol's greatness. They do not believe that they have chosen a religion of any kind; but the fact is that they could not live without some form of

their religion. Every man has his religion specimens of cuttle fish. and his god; and he who professes to have no other god generally worships himself, with the utmost fervor of love and adoration.

Another class of men mean to have their religion, but try to keep it separate from their business. We may say, returning to the illustration with which this article opened, that these men rear, according to a build their business of entirely different material, and set it off at a convenient distwo buildings would not harmonize if united. A true Christian's religion, however, is the same material and in the same style of Christianity. If they are Christian fortunes.

ly-appointed helpmate, has not been at its to his Creator."-Christian Inquirer. side with the needed methods and money. And there is a mistaken, perverted kind of religion that courts business for the sake of its money, but spurns its most laudable methods; business generally rewards this kind of religion by deserting it alogether, and leaving it to a melancholy failure.

. Be sure, then that you conduct your buisness affairs on religious principles, and your religious affairs on business principles, for in that way both your religion and your business will be greatly benefited. Make it a part of your religion to attend to your business, and a part of your business to at tend to your religion. God has pronounced religion and business one. "What, there fore, God hath joined together, let not man put asunder."

A LIST OF MISNOMERS.

German silver was not invented in Germany, and does not contain a particle of silver.

Black lead is not lead at all, but a com ought to be, a part of religion. Some men's pound of carbon and a small quantity of iron Brazilian grass never grew in Brazil, and is not grass; it is nothing but stripes of palm

> Burgundy pitch is not pitch, and does not come from Burgundy; the greater part of it

Sealing-wax does not contain a particle of wax, but is composed of Venice turpentine, shellac and cinnabar.

Cuttle bone is not bone, but a kind of chall worship, and so business itself has become once inclosed in the fossil remains of extinct



Pliny declares that it was the magnificent fortunes, the great estates, that destroyed the Roman fortunes in this country. Will design of their own, some kind of a struct- man estates were heathen estates. This ure which they call their religion; but they | country of ours is a Christian country, or at true God. Shall their magnificent fortunes tance from their religion, thinking that the be Christian fortunes? That is the question which mainly concerns Americans. That is the question on whose answer depends the built according to the plan of the great future of this country. If they are Chris- to cleanse clothing which has been exposed Architect himself. His business is a part | tian fortunes, they will exist unselfishly; for of the main edifice, and is constructed of unselfishness is the distinguishing feature of

are acceptable to true religion. In all relig. | every journey finished is a deliverance from ATALOGUE OF ion's noble enterprises business must not peril. Whoever will train himself in this only pay for the work, but also help to per- habit of associating all with God, and God form it. Religion has failed in many of its | with all, will find his life filling with praise, grandest designs because business, its divine- until it becomes as it ought to be "a hymn

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TTELPING HAND

П

An Appeal for the Restoration of the



A VERY pretty effect may be produced by causing a candle to burn while almost immersed in water in a tumbler. The experiment is very simple. Insert a nail-not too heavy-in the lower end of a short candle. in order to make that end heavier, and place the whole in a glass containing enough water to reach the upper edge of the candle without wetting the wick. At first thought, nothing seems stranger than to expect a candle to be entirely consumed in such a situation, but it is simple enough. As the candle burns, it grows lighter and lighter, and rises gradually as it diminishes in length, so that the lighted end always remains above the surface of the water. Moreover, the outside of the candle, being cooled, will melt much more slowly than usual, and the flame will make a little hollow in the center. This hollow place also helps in making the candle float, and preserves the wick from contact with the water. Thus the candle will continue to burn in its strange candlestick until the wick is entirely consumed.—L'Illustration.

edition will be out soon. SALT DUST OF THE SEA.-While voyaging THE ROYAL LAW CONTENDED FOR. By fidy First printed in London, in 1658. 64 pp. Ps from Australia to New Zealand, one of the LIFF AND DEATH. By the late Rev. Alexand of Bethany, Va. Reprinted from the "Mille ger Extra." 50 pp. Price, 6 cents. passengers, a lady, complained that the dust of the sea caused her eyes to smart, and had COMMUNION, OB LORD'S SUPPER. A Sermon Milton Junction, Wis., June 15, 1878. By also soiled her clothing. She was laughed at by the other passengers, who insisted that there could be no dust at sea. They were THE SABBATH QUESTION CONSIDERED. A revie of articles in the American Baptist Flag. 1 Wheeler, A. M. 32 pp. 7 cents mistaken," says Mr. Ballou, who tells the incident in a book of travel. "There is a A PASTOR'S LETTER TO AN ABSENT MEMBER, (gation of the Moral Law. By Rev. Nathan D. 8 pp. 2 cents. salt dust which rises from the spray, and impregnates everything, even filling one's mouth with a saline taste. While the sun SUNDAY: ISIT GOD'S SABBATH OB MAN'S? Ale shines, this deposit, like the dew on land, is less THE BIBLE AND THE SABBATH, containing S the Roman Empire! There are greater than | active and perceptible; but to walk the deck at night is to become covered with a thin coatthey destroy it? That depends. The Ro. | ing of salt dust so fine as to be hardly noticeable, but which in time becomes sufficiently crystallized to be obvious to the eye. The 40 pp. least, many of its citizens are believers in the | dust of the sea is no fable. The officer who | The Sabbath and its Lord. 28 pp. stands his night-watch on the bridge will testify to this fact; and the cabin steward TOPICAL SERIES.—By Rev. James Bailey.—No. 1, My Holy Day, 28 pp.; No. 2, The Moral Law, 28 pp.; No. 3, The Sab-bath under Christ, 16 pp.; No. 4, The Sabbath under the Apostles, 12 pp.; No. 5, Time of Commencing the Sabbath, 4 pp.; No. 6, The Sanctification of the Sabbath, 30 pp.; No. 7, The Day of the Sabbath, 34 pp. will tell you that he has often to resort to something more potent than a whisk-broom to sea-dust."

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suddenly, the roll of the thunder ed him to awake to his danger. He alone, darkness had fallen, he knew not way, and the pitiless storm beat upon He ran this way and that. His igen lanco. Falling Into a ditch he lay e, shivering, almost dying, and bleating ously. But the good shepherd is seekhis sheep. In a lull of the storm he that sad cry. In a moment he has hed the poor lamb, and lifting him up erly, folds the poor little thing to his bosom. Sheltered from the blast and and by contact with the shepherd's it, the sheep revives and grows warm and so nestling on the shepherd's n, safe and warm, it goes to sleep.

re is an excellent figure for the Chris-Beaten down by the east winds of rsity, overcome by temptation or sorhe lies prone in the dust. He hears or will not listen to, the voice of God. anders off, blindly, by himself. No he thinks, cares for his soul. A terconflict is raging within. No ray of illumines the gloom. The poor soul that no help is near. The battle has sore against him. He is lost. In this moment he cries out in anguish but to receive no answer. But God has orgotten him. Though he chasten he will not leave him comfortless. good Shepherd hears his cry and after him. No soul ever gets behis ken. No one is just ready to and cries to him in vain. He delights r the cry of the needy and succor him. eks the lost and lays him in his own and carries him home rejoicing. ted, sorrowing distressed soul, make our refuge.-Morning Star.

THE FOOLISH FRIENDS.

he depths of the forest there lived two who had never had a cross word with ther. One of them said one day, in, litest fox language: t's quarrel."

ery well," said the other; "as you dear friend. But how shall we set it?"

il it cannot be difficult." said for r one; "two-legged people fall out, ould not we?" hey fied all sorts of ways, but it tot be done, because one would give At last number one fetched two

ere" said he, "you say they're yours, sey they're mine and we will quarrel, ht, and scratch.

w I'll begin. Those stones are "Very well." answered the other, re welcome to them." t we shall never quarrel at this rate!"

e other, jumping up and lieking his

a old simpleton, don't you know that two to make a quarral any day ?" or gave it up as a bad job, and never. play at this silly game. architecture. True religion is so wide in its extent as to include not only a man's business, but his whole life and conduct. Or, we may even say, without in any way

contradicting the remarks already made, that in a certain sense religion and business are, or ought to be, one. A man and his made her magnificent. wife are two distinct persons; yet at the moment of their marriage they placed themselves within the jurisdiction of a divine law which commanded that they should no longer be two, but one, -one in a higher sense of that term. Gen. 2:24; Matt. 19:5. 6. A great many wedded couples, however, apparently erase this law from their family statute book, and adopt in its stead the rule. "Maintain your separate, jarring, sharp-cornered, unbending individuality at all costs." As a consequence of the observance of this rule, domestic scenes occur which day by day give stronger proof that the man and wife are by no means one, but most emphatically two, as evidently as the proverbial cat and dog. At length divorce, in its ready officiousness, steps in and pushes the contestants forever apart.

In the same way God has ordered that religion and business shall be one, - one in the sense that the same principles and the same great, all-inclusive aim, shall permeate and regulate them both, just as the same principles, and the same great, all-inclusive aim ought, as far as possible, to actuate both man and wife. All our aims, whether in religion or in business, should converge toward one chief aim, one grand, final result, and that is the glory of God. 1 Cor. 10: 31. But in too many cases an incompatibility of temper, and even an actual antagonism, show themselves in the relations of religion and business, and compel them to live in separation. Religion is gloomily tolerated perhaps on the Sabbath, and treated with some degree of seeming respect; but at the close of that day business rises in all its brute strength, locks religion into the church, or folds it within the covers of the clasped Bible and says, "There! you stay there until you are wanted again. You wish to rule me, and I wish to rule you, and so we cannot keep house in company without quarreling. I have no use for you for the next six days." But a divorce or separation of religion and business is disastrous to both parties, especially to business. Business, without the benign companionship of religion, has a sure tendency to become hard, uncultivated, selfish and oppressive, and finally to become utterly corrupt in morals. Religion is a loving, spiritual arithmetic at which most of us are riding in the cars and looking out of the honest, and supremely wise comrade, be- dull and unwilling scholars. There is far window, the trees and all are seen to move stowing bright cheer in times of adversity, too little meditation on the goodness of God in the opposite direction. If, now, one solemn warning in times of unusual pros- toward us. Charles Lamb once said that looks in a mirror so situated that it reflects perity, and an unerring hand of guidance there were a hundred occasions on which he the passing landscape, which, however, must at all times. But business also is needed as was inclined to give thanks as well as when not be visible except in the mirror, one has the helpmate of religion. God has planned he was about to partake of a good dinner. the illusion of moving in the opposite to the that, while religion ministers to business in And he was right; a good book that delights real direction of motion, owing to the respiritual things, business should minister or quickens us is a gift of God; a rare and versal of the image in the glass. In both to religion in material things, and God's inspiring landscape, a solemnizing sky, a these cases an immediate bodily sensation is plans can never be improved. Moreover, splendid sunset, are all the issue of his bounty, induced by a more or less unconscions in-religion needs the methods of business as well his wisdom and his love. Every wayside ference through visual sensations.—Ameri-

they will not keep themselves to themselves building themselves into larger greatness at the expense of those about them: but they will make themselves perpetual blessings, and the American Pliny shall write that magnifi. that are to London what the elevated roads cent fortunes did not destroy America, but

PETER'S PLAN AND GOD'S. BY ELIZABETH P. ALLEN.

so. Doubtless his fellow-apostles-if they direct current, however, it is proposed to Swedish TRACTS.-The True Sabbath Embraced and had time to think at all-thought so. To en. | employ storage batteries on the train. The throne the Son of David upon the Mount of motors are to have a capacity of 600 horse. Transfiguration, with Moses and Elijah on his | power, and when one considers the difficulright hand and his left, while to him should ties that have been experienced in getting a the Seventh Day. 1 page each. be gathered all nations, irresistibly drawn, convinced, converted by the glory that now rested upon God's only begotten Son-oh, how much better than the crown of thorns, the scourge, the cross, the grave! To human vision it seemed a perfect plan. But it was not God's plan. And the great multitude deterioration, and the power that must be

creasingly gather about the Lamb in the economical working of the system are small. midst of the throne, would, if Peter's will had been done, never have been able to wash their robes white in his blood, nor tune their harps to that highest note of praise, "Thou art worthy for thou wast slain, and hast re- ject to illusions in proportion to the retongue and people and nation."

eager to amend God's plan of salvation. Disciples are they, often, as Peter was; eager, enthusiastic, diligent. Some have tried ex clusion from the world, penances, fasting, good deeds; others preach a higher life, in which it is possible here on earth to be freed from sin; others the faith-life, not so much faith in God, but faith in their own faith; some think organizations, with uniforms, and titles, and badges, and marchings, and noise, will best awaken the dull ears of sin- standing upon the floor of a railroad depot, ners. One by one these brilliant schemes the boards of which were laid with a condie, leaving God's plan moving on; namely, siderable open space between them, and the the preaching of the cross; to some still stumpling block, to others still foolishness, but to those who are willing to receive it, the the wind. Looking at the floor, it seemed power of God and the wisdom of God unto as though the shadow were stationary, and salvation. -- Morning Star.

COUNT YOUR MERCIES.

"Counting up one's mercies" is a kind of The other observation was as follows: While as its money; that is, as far as those methods | walk should bring us home again grateful; | can Analyst.

DECEPTIVE SENSES. - The senses are subdeemed us to God out of every kindred and moteness of the information that they give 75 from the immediate necessities of the Since Peter's day, there have been many organism. Touch, the most immediate and Published by the AMERICAN SABBATH TRACT SOCIE TY, Alfred Centre, N. Y. A. H. LEWIS, D. D., Editor, Plainfield, N. J. C. D. POTTER, M. D., Associate Editor, Adams Centre, N. Y. least inferential of the senses, is least subject to illusion, while sight is so very much so tage over the seeing in being free from visual illusions. The illusion of bodily motion dressed to the Editor that the blind often say they have an advanare much nearer to those of touch than to

those of sight, and yet they can under eer-

-Science.

tain conditions be induced through visual impressions. Of this the writer has recently had two interesting examples. He was standing upon the floor of a railroad depot, the boards of which were laid with a cona shadow of an electric light was moving up and down by the swinging of the light in the floor boards moving. From this it followed that the person on it was moving too, of the Jewsand the writer distinctly felt the swinging sensation, in fact his attention was called to the phenomenon by this feeling of motion.

> A. H. LEWIS, D. D., Editor, Plainfield, N. J. C. D. Porrse, M. D., Associate Editor, Adams Centre, N. Y. Business letters should be addressed to the publishers, as above. Communications regarding literary matter should be addressed to the Editor, as above.

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THE SABBATH RECORDER, AUGUST 18, 1888.

The Sabbath School. "Search the Scriptures: for in them ye think ye

ave eternal life; and they are they which testify of

INTEBNATIONAL 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. 18 The Feast of Tabernacles. Lev. 23: 83-44. Aug. 25. The Pillar of Cloud and of Fire, Num. 9: 15-23. Sept. 1. The Spies Sent into Canasn. Num. 18: 17-83. 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. 84: 1-12. Sept. 29. Review Service.

LESSON IX.-THE PILLAR OF CLOUD AND OF FIRE.

FROM THE HELPING HAND.

For Sabbath day, August 25, 1888.

SCRIPTURE LESSON .--- Num. 9: 15-23.

15. And on the day that the tabernacle was reared up, the cloud covered the tabernacle, *namely*, the tent of the testi-mony: and at even there was upon the tabernacle as it were the appearance of fire.

so it was alway: the cloud covered it by day, and the appearance of fire by night until the morning. 17. And when the cloud was taken up from the taberna. cle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Is-rael pitched their tents.

18. At the commandment of the Lord the children of Israe journeyed, and at the commandment of the Lord they pitched: as long as the cloud abode upon the tabernacle they rested in their tents.

19. And when the cloud tarried long upon the tabernacle, many days, then the children of Israel kept the charge of the Lord, and journeyed not.

20. And so it was, when the cloud was upon the taberna-cle; according to the commandment of the Lord, they abode in their tents, and according to the commandment of the Lord, they journeyed.

21. And so it was, when the cloud abode from even unto the morning, and *that* the cloud was taken up in the morning, then they journeyed; whether it was by day or by night that the cloud was taken up, they journeyed.

22. Or whether it were two days, or a month, or a year, that the cloud tarried upon the tablernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not: but when it was taken up they journeyed.

23. At the commandment of the Lord they rested in the tents. and at the commandment of the Lord they journeyed: they kept the charge of the Lord, at the commandment of the Lord by the hand of Moses.

GOLDEN TEXT.--O, send out thy light and thy truth: let them lead me. Psa. 43: 3.

PLACE.—The valley before Sinai.

TIME.—April, B. C. 1490. The tabernacle was reared up on the first day of the first month of the second year after the departure from Egypt. v. 15, Ex. 40: 2, 17. PERSONS.-Moses and the children of Israel.

OUTLINE.

timony; and the tent over the tabernacle, the ark, and the testimony became the "tent of the testimony." "The appearance of fire." Not actual fire, but it had the property of giving light. v. 16, "So it was alway." God is ompipresent. "Lo, I am with you alway." v. 17. "Taken up." Raised up high above the tabernacle, a signal for starting, as it did on the 25th of the second month. Num. 10: 11. "Pitched." Encamped-Rev. Ver. v. 19, "Tarried long." "At one time they rested eighteen years together; at another, but one day; at another, but one night. . . . Their movements were constantly regulated by the diviné direction, and this again was undoubtedly governed by reason of infinite wisdom, though not expressly made known." of the Lord." The rites and ceremonies were new to them, and doubtless elicited much interest in their faithful observance after the people had witnessed so many miraculous manifestations. v. 21, "Whether it be by day or by night." In very hot climates night traveling is not uncommon.

obedient church. 4. Manneeds a divine revelation. Cor. 5:18) and he is the only way to the Father. John 14:6. 6. The Word of God is our guide. bound, for his own safety and life, to follow the divine light. 9. If we follow our guide, we shall at last reach the promised land. If it were not so, he would have told us. John 14:2.

DUTIES.-1. We should search to know God's will. 2. Obedience. 3. As the children of Israel removed when the cloud was taken up, so we should be prepared to depart when the summon comes, be it "by day or by night." 4. To patiently abide God's time.

SUGGESTED THOUGHTS .-- 1. God tenderly provides for his people. 2. Israel was blessed in observing the ordinances of the Lord, for "they kept the charge of the Lord at the commandment of the Lord by the hand of Moses." 3. The promise is still with the church, that "the Lord will create upon every dwelling-place of Mount Zion (let the reader not overlook the every), and upon all her assemblies, a cloud and a smoke by day, and the shining of a flam ing fire by night; for upon all the glory shall be a defence." Isa. 4: 5." What though this overshadowing care of the great Head of the church be not visible now as of old; yet the presence of the Lord of the cloud is generally real, and his guiding and protecting love equally great, from the Succoth of conversion to the Jordan of death."- Watson.

MARRIED.

In Cazenovia, N. Y., July 19, 1888, by Rev. C. E. Mogg, Mr. ALBERT M. WATERBURY, of Cortland, N. Y., and Miss Lizzie M. Ayers, of Cazenovia.

At the residence of Mr. H. L. Burdick, the bride's in Ashaway, R. I., August 4 1888, by Rev.

SPIBITUAL GIFTS.

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 piety 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 these members -Bush. "The children of Israel kept the charge held of the head by a living union, but they discharged for the head functions altogether different. Let us not conceive of all genuine religion as moving in one groove of feeling and practice, and refuse to acknowledged any man as a Christian because he does not run upon our own particular groove. DOCTRINES.-1. God is omnipresent. 2. God is It seems to be God's plan and purpose that interested in human affairs. 3. God guides his each individual Christian should exhibit, in the peculiarity of his circumstances, educa-5. Christ is our guide. "God was in Christ," (2 | tion, moral temperament, and mental endowments, a new specimen of redeeming love and grace. By various discipline here he Psa. 119: 105, Prov. 6: 23. 7. The Holy Spirit 18 fits and polishes each living stone for the our guide. John 14: 16, 17, 26. 8. Man is in duty place which it is destined to occupy in the spiritual temple; and when all the stones are made ready he will build them together each into his place, and exhibit to men and angels their perfect unity.--E. M. Goulburn, in Living Thoughts.

BEQUESTS TO TRACT SOCIETY.

The generous purpose of some persons to aid in the work of this Society, by gifts of money or other property, after their death, is sometimes defeated by some technical defect in the instrument by which the gift is intended to be made. It is 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 1s void as to societies formed under New York laws For the convenience of any who may desire a form for this purpose, the following is suggested :

FORM OF BEQUEST.

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

SPECIAL NOTICES.

BRO. J. P. LANDOW requests his correspondts to address him as follows, until further notice:

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

Eastern Association-Mrs. I. L. Cottrell. Central Association-Mrs. L. R. Swinney. South Eastern Association-Mrs. J. L. Huffman. North Western Association-Mrs. E. M. Dunn. Western Association-Mrs. C. M. Lewis. Will all benevolent societies, and individuals desirous of helping in this good work, please report to the committee in their Association?

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

Legal. THE PEOPLE OF THE STATE OF NEW YORK, to ALBERT 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 fore-noon 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. nah S. Eaton, Executrix therein named; and thereof fail not. (And if any of the above named persons in crested be un-der the age of twenty one years, they are required to ap-pear and apply for a special guardian to be appointed, or in the event of their neglect or failure to do so, a special guard-ian 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 Surrogate 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

and eighty-eight. HARRY B. HANDRICK. Clerk of the Surrogate's Court.



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