

The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

TERMS—\$3 A YEAR, IN ADVANCE.

VOL. XL.—NO. 43.

ALFRED CENTRE, N. Y., FIFTH-DAY, OCTOBER 23, 1884.

WHOLE NO. 2072.

The Sabbath Recorder.

Entered as second-class mail matter at the post-office at Alfred Centre, N. Y.

MARGARET MONAHAN.

Died, at the home of her son-in-law, Stillman Burdick, in Alfred, Oct. 16, 1884, Margaret Monahan, born in Galway, Ireland, May 23, 1804.

The above is the closing passage in the interesting but unwritten history of one who has been for more than forty years a resident of the town of Alfred. A brief outline of this history would run as follows:

About the year 1840 James Monahan left his wife and three children at their home in Galway, Ireland, to better his fortune in America. He found his way to Allegany County, N. Y., and was employed in the construction of the New York & Erie Railroad.

Two years later Margaret, his wife, followed him to this country, but never found him. Misfortune and sickness had overtaken him, and he had died in poverty, among strangers, about the time of her arrival, although these facts were not certainly known until years later.

In her distress, separated from husband and children, in a strange country, she sought and obtained employment of Professor Wm. C. Kenyon, then principal of Alfred Academy.

About this time the great famine prevailed in Ireland, and the contributions of benevolent people were added to "Aunt Margaret's" earnings to bring her children across the ocean and to Alfred, where, through the industry of both mother and children they obtained an education. Of these children John grew to manhood, enlisted in the 85th Regiment N. Y. State Volunteers in the War of the Rebellion, was a brave soldier, and died of starvation in Andersonville prison. Ellen was three times married and is now deceased. Kate, the eldest, is the wife of Stillman Burdick.

Although struggling, empty-handed and against odds, with adverse fortune, and always weighed down with great sorrows, "Aunt Margaret" was always patient, industrious and cheerful. She had unbounded charity and sympathy for all, and never complained even of the cruel fate that deprived her of the son who should have been the staff of her old age. In addition to her warm sympathetic nature she possessed an exhaustless fund of humor and a keen wit, that secured for her the friendship of all who associated with her. Probably no person held a warmer place in the hearts of both Professors and students, as well as citizens of Alfred of thirty or forty years ago, than she.

In her old age, and in the changes wrought by passing years, she was known only within a limited circle, yet many homes kept a corner for "Aunt Margaret," to which she was always welcome. She belonged to no church, in this country at least, and her quiet life caused no ripple in the tide of current affairs, yet she contributed the widow's mite to the cause of the Lord, and, no doubt, it will be reckoned more valuable than many a more pretentious offering. She loved and served her Saviour, and honored him by a blameless life. Doubtless she has received the rewards awaiting the meek, the mourners, the pure in heart, the poor in spirit, and those who hunger and thirst after righteousness.

Her funeral services were conducted by President Allen. A large concourse of friends followed her to her grave. It is a pleasure to add that in her old age and final sickness, everything that love could suggest and willing hands could do, was done for her comfort.

S. C. B.

THE BRITISH ISRAELITE CRAZE

Although there is a "Corporation" for the circulation of books and papers, to show that the British people are identified with the alleged Ten Lost Tribes of Israel, we have not heard much about the matter of late; but Mr. Spurgeon, by some recent remarks has, it seems, stirred up a storm. In the *Sword and Trowel* for September, Mr. Spurgeon says:

"When reading James 1:1, 'to the twelve tribes which are scattered abroad, greeting,' we dared to observe that the Jews were not two tribes but twelve, and that there are no ten lost tribes. This has brought upon our devoted head vials of wrath from some of the Anglo-Israelites and a great deal of profound instruction from others of them. The whole theory of Anglo-Israelism is so whimsical and unreasonable that we can hardly men-

tion it without a smile, but as it has evidently become a belief with certain Christian people, we will try to treat it as a rational opinion. No identification between our nation and Israel which has ever yet been set forth is worth a thought—with such arguments we could prove cats to be angels. We are, however, told by several correspondents to be more accurate, and to remember that Israelites are not Jews, though Jews are Israelites. We do remember it and pray our instructors to observe that the Israelites were the people to whom our Lord preached, 'I am not sent but unto the lost sheep of the house of Israel,' Matt. 15:24; and these were the people who persecuted Paul, and of whom he said, 'My prayer for Israel is that they might be saved,' Rom. 10:1. 'To these the apostle belonged, for he said, 'Are they Israelites? So am I.' The Jews of that day were Israelites, and the Israelites of that day were Jews: the Jews of this day are the same. Inquire of any Jew and he will tell you that he is an Israelite. Ask him to which tribe he belongs, and he may mention Naphtali or Asher quite as likely as Judah.

"This foolish dream has engendered a number of other silly dotings, and has supplied fuel for the Jingo flame, or else we should have made no mention of it, but have left it for the innocent amusement of the credulous. In any case, fleshly descent is not a thing to be gloried in, or depended upon. The blessings of the covenant are not to the seed according to the flesh, but to the children by promise, born of the Spirit by faith. We deprecate with deep earnestness all reliance upon blood and birth, for that which is born of the flesh is flesh, and nothing more. Even if we were really the natural seed of Abraham, it would avail us nothing: we must be born again from above. Now, in Christ Jesus there is neither Jew nor Gentile; and the attempt to restore the distinction is either ridiculous or pernicious, or a good deal of both. We know that these remarks will bring a hornet's nest about our ears; but as we are already overdone with wasps it will be a change. We shall at least enable many journals to prepare fresh articles for the defence of their crochet, and we trust they will be duly grateful to us for our help, and be as good-tempered over it as the Lion and the Unicorn will let them be."

On account of these pungent paragraphs, as it would seem, a meeting has been called for in Exter Hall, when Mr. Edward Hine will give a "farewell lecture," for the purpose of answering Mr. Spurgeon, besides showing that "the House of Lord's can not be abolished," and that "Britain can never be a Republic." Mr. Hine, it appears is going to America to show the people there that they are descended from the tribe of Manasseh!—*Christian World, London.*

ENGLISH REFORM.

[The *Home Journal* thus discusses the political agitation in which the English people are now indulging.]

Our English cousins are clearly in the midst of a revolution. Not one of force and arms, but a veritable, civil war of words and opinions. It is a sort of culmination of Democratic tendencies which have been working slowly and silently under the ancient feudal superstructure for a hundred years. The Anglo-Saxon is one of the slowest reformers in the world; but when aroused to his work he is the most persistent, unflinching and radical of all. He does not take it up with a sudden heat, and presently turn to some fresh novelty in forgetfulness of his purpose. He begins at a slow, imperceptible pace, and advances at a "double-quick" perhaps in the course of a hundred years. He is now just coming to the point where his neighbor across the channel was a century ago. The French revolution burst forth and swept away at one fell blast the superstructure of feudalism, the same which, in its English form, is now exciting so much commotion in John Bull's comfortable home. But while the French populace made an upheaval that appalled the world, they had not the steadfastness to hold their ground, and they fell back into a Napoleonic despotism as bad on the nation as any it had ever before experienced. They have since rallied their scattered forces, that are now going on in good order in the Republican path, but their hot-headed ways have cost them immense losses of blood and treasure. The Englishman has struggled along with his feudal burden, persuading himself that it was a precious help, a sort of a magic talisman against anarchy, a protection against the madness of his hated French neighbors, but as his fears have gradually subsided, he has relaxed his hold of this antique absurdity, and little by little he has come to see what a donkey he is making of himself in carrying a bag of sand on one side to balance his provender on the other, which might as well balance itself. At last the truth has broken upon his mind in a great flood of light, that hereditary rule is an utter absurdity. Virtue and merit are no more handed down in legislators and rulers than are inspiration and imagination in poets. Where nature gives talent, there and there only are the people to seek for their law-makers. So all through the realm goes up the cry, away with the rule of hereditary lords.

MINUTES OF THE FORTY-FIRST ANNUAL SESSION OF THE AMERICAN SABBATH TRACT SOCIETY.

The American Sabbath Tract Society met for its Forty-First Annual Session in connection with the General Conference with the Church at Lost Creek, W. Va., September 28, 1884.

The Society was called to order by the President, C. Potter, Jr.

Prayer was offered by A. H. Lewis, after which the choir and congregation united in singing, "Work for the night is coming."

The Recording Secretary being absent, L. E. Livermore and L. A. Platts were elected Secretaries *pro tem.*

On motion the Chair was instructed to appoint the standing committees, which he did as follows:

On Nominations—A. L. Chester, A. B. Prentice, E. R. Crandall, Albert Whitford, Preston F. Randolph.

On Resolutions—E. M. Dunn, S. D. Davis, E. P. Larkin, Stephen Burdick, W. C. Tisworth.

The Treasurer, J. F. Hubbard presented his annual report, which was adopted.

The Report of the Executive Board through its Corresponding Secretary, Geo. H. Babcock, was presented.

On motion to adopt, remarks were made first by A. H. Lewis, in which he briefly reviewed the history of the society for the past twenty years. He said about the first step in the advance work of the society was taken in sending him down into West Virginia to proclaim Sabbath truth. *Second*, the purchase of the *Sabbath Recorder*, and establishing their Publishing House at Alfred Centre in 1872. *Third*, the Scottish Mission conducted by N. Gardner, and the tent work in our own country. *Fourth*, the effort to scatter the truth broadcast by means of a living periodical during more than two years past. He spoke of the *Outlook* in its important mission of convincing the Christian world of the folly of accepting anything less than God's word for authority in religious faith and practice. Speaking of future plans, he said, we propose to take the whole country through a kind of Chautauqua course on the Sabbath question. He urged the importance of securing 100,000 names of the lay to whom to send the *Outlook* during the year or two to come.

Following his remarks the collection was taken in the true West Virginian manner of hand-shaking with Bro. Lewis, while singing, "We are the reapers," and depositing their gifts to the amount of \$177 74.

After prayer by L. M. Cottrell, the society adjourned until 1:30 P. M.

AFTERNOON SESSION.

After singing "Nearer my God to thee," and prayer by E. M. Dunn, the consideration of the Report of the Executive Board was resumed.

Remarks were made by W. C. Tisworth, and the Report was adopted.

The Committee on Resolutions made the following report:

Resolved, That we are grateful to God for the success of the work of our society during the past year; that we thank our Board for their faithful execution of their trusts; and that we hail with gratitude what seems to be the dawning of the blessed time when all the lovers of the Redeemer will keep his holy Sabbath-day and be united as Jesus prayed they might be.

Resolved, That there is a two-fold object in all our publications; namely: (1) the education and development of our own people, and (2) the enlightenment of the world upon Sabbath truth. While we would not diminish those publications which teach the Bible Sabbath, we believe it is our duty to enlarge and strengthen our denominational paper.

Resolved, That we recommend to the Board an appropriation of \$600 a year or so much as may be needed, in the interests of the *Recorder*, so that the General Agent can employ a business manager, and be free to devote himself to strictly editorial work and the general management of the Publishing House.

Resolved, That we approve the plan of the Board which proposes to send out 100,000 copies of a Quarterly adapted to the use of the laymen of the United States; and pledge our efforts to furnish the means necessary to its support.

Resolved, That the Scandinavian paper proposed by the Board meets our approval; and that, in our opinion it should be put in operation as soon as possible in order that our work among the Scandinavians may be pushed to the success which it now seems to promise.

Resolved, That in the publication of Sabbath truth, we do it not alone from a desire to add numbers to our denomination but because we deeply realize that a universal return to the observance of God's Sabbath is what is most needed to turn the tide of skepticism and worldliness sweeping over the land and to build up anew God's kingdom upon the earth.

E. M. DUNN,
S. D. DAVIS,
E. P. LARKIN,
STEPHEN BURDICK,
W. C. TISWORTH,

Committee.

On motion it was voted to consider the Resolutions by items.

The first resolution was read and on motion to adopt, S. D. Davis said we can do nothing less than to thank the Tract Board for their earnest efforts to promote the interests of the cause. He referred to the work of the *Outlook*, and its influence upon First-day ministers, giving incidents in his own observation to show how the people are waking up to a deep interest on the Sabbath question.

Geo. H. Babcock related an interesting incident which occurred while traveling in Scotland, showing that not only in this country but also in Europe the work is progressing.

A. E. Main spoke encouragingly of the influence of the *Outlook* in the South where he had traveled.

The resolution was adopted.

The second resolution was spoken to by L. M. Cottrell who said that this reform is taking hold of the best portions of the communities. He said to the Board, be encouraged, have strong faith in God.

W. H. Ernst urged especially the importance of taking and reading the *Recorder*. He also urged that all of our people should work for it. He held it to be an imperative duty every Seventh-day Baptist to take and read it.

J. E. N. Backus said the way to make the *Recorder* what it ought to be is to work for it. He thought all should work for it.

O. U. Whitford said that the work of the *Recorder* is to educate the people not only in its own denominational tenets but also to take in a broad scope of literature and knowledge. He thought we should get valuable contributions even though it costs much to get such contributions. Pastors can do much in increasing its circulation in their own churches.

The resolution was adopted.

The third resolution was discussed by J. E. N. Backus who emphasized the sentiment of the resolution and urged that we ought to carry out its spirit.

A. E. Main heartily sanctioned the proposition to increase the power of the *Recorder*. The *Outlook* is bringing to us in an encouraging degree. But we need to increase our facilities for assimilating that which comes to us. He thinks the *Recorder* is growing better all the time. But there are still great

improvements needed. The *Sabbath Recorder* has a mission more important than all our other publications. The *Recorder*, as no other paper does or can, stands for us. The other publications have their special mission. The *Recorder* is general in its work. The editor should have \$1,000 placed at his disposal to make the *Recorder* more valuable. He should be relieved of the burden of the business management and devote his energies to its editorial work. We need articles covering the whole range of Christian experience and doctrine. We have those among us who are hungering for it. If need be let there be \$3,000 expended for the *Outlook* and \$1,000 be taken from that fund and used to make the *Recorder* more valuable.

I. D. Tisworth regretted much that so many of the people were out and not present to hear these important remarks. He thought it a great mistake to have an outside meeting while these interests are being discussed.

Geo. H. Babcock explained that the Board are seeking to add \$2,000 to the *Recorder* and its interests by increasing its subscription list 1,000.

W. C. Tisworth expressed the opinion that the business management of the Publishing House is sufficient to absorb the time of one man. He said it is impossible to have the *Recorder* what it should be so long as the whole work of its business and editorial management is put upon one man. He urged the importance of working for the up-building of the people through the *Sabbath Recorder*.

The resolution was adopted.

The fourth resolution was read and remarked upon by W. H. Ernst. He expressed much interest in the proposition of this resolution, but he was anxious to hear from some one on the ways and means of carrying out the proposition. He thought it very important to have something tangible.

A. H. Lewis said there are ways in which names can be received. For example, by having those who are acquainted, securing names whom they know—perhaps nearly all in a given country.

A. E. Main said he believed that means can be secured by setting before the people the special objects for which money is sought.

C. D. Potter said that this resolution means a great deal. He urged that all should consider its importance. He thought there was much hope to be found in the increasing interest now shown in the organizing of the Women's Executive Board.

E. Lanphear asked an explanation of the term "laymen" in the resolution. He thought there was more hope in sending the Sabbath Truth to the common people than to any other class.

The resolution was adopted.

The fifth resolution was read and O. U. Whitford said he was much in favor of it. He said the Scandinavian people are a hardy, sturdy people. He thought it very important to do this work at once.

A. H. Lewis spoke of one who is now ready to enter upon this work being qualified in the languages.

T. L. Gardner thought that the Heavenly Father had opened the door to us to labor in this direction. He has furnished not only the work but provided a suitable man.

The resolution was adopted.

The sixth resolution was read and adopted.

The Report of the Committee upon Nominations was presented as follows:

President—Chas. Potter, Jr.
Vice Presidents—L. D. Tisworth, A. B. Prentice, L. E. Livermore;
N. Gardner, J. R. Swinney.
Treasurer—J. F. Hubbard
Corresponding Secretary—Geo. H. Babcock.
Recording Secretary—J. M. Tisworth.
Directors—Stephen Babcock, A. H. Lewis, J. D. Spicer, T. H. Tomlinson, J. M. Todd, C. D. Potter, J. B. Clark, Edwin Whitford, Wm. C. Burdick, E. R. Greene, Judson G. Burdick, Joshua Clarke, Henry V. Dunham, Joseph A. Hubbard, A. E. Main, Geo. B. Carpenter, Jonathan Maxson.

A. L. CHESTER,
ALBERT WHITFORD,
E. R. CRANDALL,
P. F. RANDOLPH,
A. B. PRENTICE,

Com.

The report was adopted.

Geo. H. Babcock proposed to amend the Constitution of the Tract Society by the following:

ARTICLE 2. Members of Seventh-Day Baptist Churches shall be eligible to membership in this society, by the payment of one dollar per annum to the Treasurer, and the payment of twenty dollars at one time into the treasury, shall constitute them members for life. Other persons may become associate members upon the same terms, but shall not be entitled to vote. Annual members and associates shall be entitled to receive tracts to an amount equal to one-half their subscriptions, and members and associates for life shall be entitled to receive 1,000 pages annually.

ART. 6. The Treasurer shall take charge of all funds, and pay them out only on orders of the Board, make quarterly reports of the condition of the treasury to the Board, and an annual report to be incorporated in the Annual Report of the Board. He shall also keep a list of all members of the society.

The first proposed amendment was read and after being duly considered, was adopted.

The second proposed amendment was read and adopted.

On motion it was voted that when we adjourn it be to meet with General Conference at its Annual Session, September 27th, 1885, at 10 A. M.

The Minutes were read and approved. On motion the society adjourned after prayer by A. E. Main.

C. POTTER, JR., President.

L. E. LIVERMORE, } Secretaries,
L. A. PLATTS, } *pro tem.*

Forty-First Annual Report of the Executive Board of the American Sabbath Tract Society.

The good degree of success with which the Executive Board have been enabled to carry out the directions and expectations of the Society at its last annual meeting, call less for congratulation than for gratitude to the Master who has thought us worthy to be used in His service. Rather do we feel like humbling ourselves because of the little accomplished, than boasting of what we have been able to do. There is good reason, however, to be encouraged, and to plan for still larger and more extended efforts in the future.

TRACT DEPOSITORY.

During the year we have published two new tracts, one by Rev. Nathan Gardner, entitled, "A Pastor's Letter to an Absent Member," of which 15,000 copies were printed; and one by Rev. S. R. Wheeler, on "The Sabbath Question Considered," being a review of some articles by the *American Baptist Flag*, on the "Christian Sabbath," of which 3,000 were printed. The latter was especially for use in the West and Southwest.

There were on hand, September 1, 1883, as near as could be estimated 1,500,000 pages of tracts, 590 copies of "Brown's Review of Gillilan," in cloth, and eleven copies of Lewis' "Sabbath and Sunday." A new edition of the latter was decided upon, and the author asked to revise it. Afterwards it was thought better to issue it as revised, in three books, the first of which, entitled, "Teachings of the New Testament concerning the Sabbath and Sunday," is nearly ready for distribution. We hope to have the others ready at an early date.

The condition of the depository is as follows:

Tracts on hand, Sept. 1, 1883, pages (Estimated).....	1,500,000
Added: Wardner 15,000x8 pages.....	120,000
Added: Wheeler 3,000x32 pages.....	96,000
	<hr/>
	1,716,000
Distributed during the year, (pages).....	186,429
	<hr/>
Balance on hand.....	1,529,571

Expense Account.
 DR.
 To Postage &c..... \$ 83 49
 Printing New Tracts..... 97 44
 Agent's Salary..... 100 00
 \$280 93

CR.
 Cash for Tracts sold and donations..... \$ 72 79
 Balance to Gen. Fund..... 158 14
 \$230 93

Our tracts are in greater demand now than ever before, in consequence of the interest created on the subject by the work of the *Outlook*.

AUXILIARIES.

But few of these societies have made reports this year. Several which have heretofore reported, have been reorganized into societies for general denominational work, and while exerting themselves as heretofore for the Tract Work with others, have ceased to report themselves as auxiliaries of this society. The contributions from such societies will be found mentioned in the Treasurer's report.

Hartsville, N. Y. This Society is striving to keep up its meetings, although with some difficulties. The past Winter was so severe it was impossible for the members to get out, hence have raised only \$4 00 in our Quarterly sessions. Have raised \$13 00 by societies, during the Summer, which sum has been used for other benevolent purposes.

Mrs. IRENE ELLS, *Rec. Sec.*

Alfred, N. Y. The meetings of the Society have been the four quarterly sessions. The attendance has been small but the amount gathered in by our solicitors has been quite up to the average, so we can not attribute the small attendance to a lack of interest. Whole amount sent to Treasurer during past year, \$56 79. Total membership, 68. Non-resident members, from whom the society receives nothing, 26. Officers for ensuing year: President, Mrs. Jas. Summerbell; Vice President, Mrs. A. V. Potter; Secretary, Mrs. Joseph Edwards; Treasurer, Mrs. P. A. Shaw; Corresponding Secretary, Mrs. Milo Shaw. By order of Society.

Mrs. H. W. GREEN, *Cor. Sec.*

Norwich, N. Y. Can not report regular meetings, on account of sickness and more of the members having removed several miles out of town, making it difficult to get together except for Sabbath services. Yet we feel a deep interest in every department of our denominational work, and our contributions are generally, I think, quite equal to our ability, regretting only that we can not give according to our interest. As we are indebted to the Missionary Society for the excellent preaching with which we are favored part of the time, and as that society seems to be doing much of the work which the Tract Society did formerly, we send most of the little we can give to the Missionary Society.

A. F. BARBER.

Amount sent \$15 50.

Plainfield, N. J. The Society has held four regular and two special sessions. There have been collected and paid to the Treasurer, \$78 85, of which \$22 40 was given to the *Outlook* fund. The officers chosen for the ensuing year, are: President, Mrs. Dr. Lewis; Vice President, Miss E. Minette Potter; Recording Secretary, Miss Anna Tittsworth; Treasurer, Mrs. Wm. B. Maxson; Corresponding Secretary, Mrs. Reune Randolph. During the year two of our members have been called home. One, Mrs. J. M. Tittsworth, had been Corresponding Secretary for several years. In her death we have lost an earnest, active worker, whose strongest sympathy was for God's truth. Her last work for the society was the preparation of a most able paper upon "The Sabbath, Past and Present." Miss Lillie White was another earnest, active worker whom we miss here. Several members have moved to other places, thus taking from our roll but we trust that they are working for the Master elsewhere. The society would express its hearty sympathy in the work of the main society, and would rejoice with it in the blessing that appears to attend the work in the *Outlook*. When we remember that it is the law of the Lord which we would bring before the people, freed from the traditions of men, we can not but believe that God, in his own good time will give the victory. In behalf of the society.

Mrs. REUNE RANDOLPH, *Cor. Sec.*

PRINTING HOUSE.

The facilities at the Denominational Printing House, at Alfred Centre, have been much enlarged during the past year. It was announced in the last report, that C. B. Cottrell & Sons had agreed to furnish the Society with a new press. This promise has since been fulfilled by putting in a 36x52 four roller press of sufficient size to print the *Recorder* and capable of printing book and wood cut work of fine character. When this was set at work it was found that the steam power of the office was insufficient to drive the two presses, and a new engine and boiler of ten horse-power, with a feed water purifier, was supplied by Geo. H. Babcock and given to the society. The value of the press was \$2,000, and that of the engine and fixtures, \$708 96. In addition to these there have been purchased a pamphlet stitching machine and various new material to a considerable amount. In making the inventory of the office, ten per cent. has been allowed for wear and tear, after which there is a net increase in the value of the office plant of \$2,890 92 over last year.

The Alfred Printing House Association has enlarged the building to accommodate the new machinery, and some friends have fitted up a room in the second story of the new part for the editor of *Our Sabbath Visitor*, and another is being fitted for the use of the Tract Depository.

The resources and liabilities of the Printing House are as follows:

<i>Resources.</i>	
Book Accounts.....	\$3,072 41
Added: Recorder Subscription (Estimated value).....	2,200 00
Inventory, Fuel.....	40 00
Machinery and Fixtures.....	5,100 00
Office Material.....	1,475 00
Office Furniture.....	186 01
Stock.....	512 86
Insurance.....	12 50
Ink &c., (for expense account).....	60 00—7,836 87
	<hr/>
Total Resources.....	\$11,608 78

<i>Liabilities.</i>	
Various Accounts.....	2,254 95
Present Worth.....	\$9,354 43

The above does not include any books or tracts belonging to the Depository.

The Printing House is now in first rate order, for the work in hand, and its value is more than double what it was three years ago. Should it be decided to publish a Scandinavian paper, however, it will be necessary to purchase a new font of type and outfit for that purpose.

OUR SABBATH VISITOR.

The additions to the Printing House have made it possible to print this handsome little paper in our own office, which has been done since the close of the 2d Volume, and the workmanship is now nearly as good as that done at New York with a reasonable reduction in expense. This paper was started under an arrangement with Bro. E. S. Bliss, by which he was to pay the entire expense for two years, after which it was expected that the subscriptions and the interest from the permanent fund established by Brother and Sister Bliss for that purpose, would pay expenses. The management of the paper has always been under the control of the Sabbath School Board, and this Society has had nothing to do with it except as nominal publishers, receiving subscriptions and attending to the mailing without compensation for the trouble. Since the close of the 2d Volume it has become evident that the amount received from subscriptions together with the interest of the fund provided for that purpose by Brother and Sister Bliss, will not pay the expenses of its publication, and the question is now before the Sabbath School Board, what shall be done with it in the future.

THE SABBATH RECORDER.

This, our Denominational Family Paper, has been published regularly and has been growing in interest and slightly in circulation, though not to the extent which ought to be expected. The expenses have increased in consequence of the appointment of Bro. Main to the position of Associate Editor, a step made necessary by the growing work in the office and the increased labor thrown upon the Editor and Agent. The income has not been enlarged as much as the Board had reason to expect. They asked, what was not too much to ask, that the subscription be increased through earnest work of its friends 1,000 copies, during the year. Had this been done, still further improvements could have been attempted. The actual increase has been only forty-four copies. Had we the 3,000 subscribers which the size of the denomination would warrant, we could add greatly to the value of the paper and still make it pay expenses; as it is, it barely pays the cost of production.

STATEMENT FOR THE YEAR.

<i>Sabbath Recorder.</i>	
DR.	
To composition, office expenses, and press work, \$55 per week for 52 weeks.....	\$2,860 00
Stock.....	1,014 00
Mailing and postage.....	428 80
One-half salary of General Agent and Editor.....	500 00
Salary of Associate Editor.....	100 00
	<hr/>
	\$4,902 80
CR.	
By 2,340 Subscriptions @ \$2.....	\$4,680 00
Less 5 per cent. for bad accounts.....	224 00—4,440 00
By advertising account.....	601 90
	<hr/>
	\$5,047 90
Profit.....	145 10

This profit is estimated on the basis that 95 per cent. of the subscriptions are collectable. There are at the present time over \$4,000 due on past subscriptions, most of which is of long standing. Very few of these claims are against persons unable to pay, but unfortunately debts of this kind are looked upon as payable at the option of the debtor. In estimating the resources of the office these back dues have been placed at \$2,200, their probable value. In the year to come it is hoped that while the *Recorder* is made more valuable, plans for which are in hand, its friends will enter into a personal canvas in their own neighborhoods, and among their acquaintances to increase its circulation. Give it but one thousand more subscribers, and we can afford to add greatly to its attractions.

SEVENTH-DAY BAPTIST QUARTERLY.

Two years ago the Board were directed to publish as soon as practicable, a "Quarterly," for permanent denominational literature. Efforts were made to secure subscribers for such a publication by means of a prospectus and circulars but with indifferent success. At the time of the last Anniversary it seemed to be the general opinion that if a sample number was published there would be no difficulty in procuring sufficient subscribers to pay expenses. Acting upon this belief your Board caused a number to be published in January last, than which no better or cheaper Denominational Quarterly was ever issued. Great efforts have been made to secure subscribers, and that there might be nothing wanting on our part to its success, a second number has been published, and the third is nearly out of press. It has been received, however, with great indifference by the majority of our people, and at the present time there have been received less than half enough subscriptions to pay its expenses. It has been before the denomination long enough for them to know whether they want it, and unless, before the end of the first volume, there is a far more hearty response to the efforts of the Board, it will be necessarily discontinued. It costs at present about \$200 a number to print it, and with incidental expenses will require \$850 per annum to support it,

Missions.

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

We begin this week a series of historical sketches of our missionary work from the beginning of our denominational life to the close of the fortieth year of the Seventh-day Baptist Missionary Society. We trust they will be of interest and value, especially to our young people and to those who are coming among us from other denominations. Information concerning important facts not mentioned, and the correction of any mistakes that may appear, are earnestly solicited.

At the recent Unitarian National Conference in Saratoga a resolution was adopted looking to the appointment of a State missionary in every State where there seems room for one to find work. This step was taken because of the undoubted success of such work in other denominations. As for ourselves we should secure the employment of home missionaries for particular districts, such as Associations and States, as fast as we can command the necessary men and means.

We most heartily commend to the sympathies and support of our people the efforts of the Tract Board in the direction of publishing a Scandinavian paper. Missionary work among our Scandinavian fellow-citizens is full of promise; and a wisely edited paper in their own language would be very helpful to our missionaries. It would prepare the way for the living preacher; and by the information it could give respecting our various denominational enterprises, an interest could be awakened and maintained in all our work as a people.

The news (?) concerning the war between France and China are so confused and contradictory that we can know but little with certainty. Both nations seem disposed to protect the interests of foreigners in China, and it is thought that both nations would be glad to have the war cease if this could be brought about without any humiliation. We see no special cause for having fears respecting the safety of our missionaries; and we are sure that many prayers will be offered that the protection of our common Father may be vouchsafed unto them.

The American Board of Commissioners for Foreign Missions met at Columbus, Ohio, Oct. 7th. Eleven missionaries and twenty-one assistant missionaries have entered upon their work in foreign lands. The *Morning Star*, a missionary vessel of 421 tons, for service in Micronesia, has been completed at a cost of \$45,000, \$36,000 of which has been received from Bible-schools. The receipts of the Board for the past year were \$588,353, of which sum \$428,851 were from donations, this being the largest amount ever received from that source. Secretary Clark said that the Chinese government officials are more friendly than formerly, and that the progress of the cause leads the mission to call for a reinforcement of twelve or fifteen missionaries. The missionaries of this Board preach the gospel in twenty-five different languages in more than 800 towns and cities. It has nearly four thousand young men and women in colleges and high schools, and more than 30,000 children in Christian common schools. During the year fourteen new churches have been organized, and about 2,400 converts have been received into Christian fellowship, a larger number than during any preceding year. The attendance at the meeting from abroad will reach from 1,200 to 1,500.

AID TO CHURCHES.

There is an apparent ignorance either of the existence or nature of the following rules adopted by the Missionary Board for its control in the matter of helping missionary churches. We therefore print them here for the information and guidance of "all concerned."

1. Churches should use every exertion, either alone or by union with one or more neighboring churches, to support themselves, before asking for aid; and every church should steadily aim to become self-supporting as soon as possible.
2. When desiring aid they should make a full statement of the facts in their condition, prospects for growth and permanency, and needs, which justify an application for help.
3. The following particulars are also to be given: name and address of the church; preaching stations, if any; number of resident church members; average of congregation; attendance at Bible-school; number of

families in church and society; character, condition, and prospects of business in the community; name and address of the minister; statements as to whether he is to be pastor or supply, whether he has any other calling, and whether he is to have the use of a parsonage; amount of salary proposed; amount to be raised by the people, and in what way; and the least amount needed from this Society.

4. Each church is aided on the condition that it will take up at least monthly collections for the Society.

5. With the foregoing facts and particulars before them the Board will make such appropriations as in their judgment the field may require, and the state of the treasury will justify, for a period of time not exceeding one year.

6. Application for renewal of aid should be made before the expiration of existing appropriations, and be accompanied with a statement of the officers or minister as to whether the church has fulfilled the above conditions and its own pledges.

FROM CHINA.

SHANGHAI, Sept. 1, 1884.

The mail is to go out again to-morrow, and I take the opportunity of dropping you a few lines. The excitement of war still continues in our vicinity, although we have not yet been visited with any attack. I intimated in my last letter to you that it was quite probable that Foo Chow would be attacked if any place was attacked. We have received a full account of the engagement at that place which began on the 23d ult., and continued just one week. The war boats of both the French and Chinese each numbered eleven. In less than five hours, seven of the Chinese gunboats were sunk, and two disabled. Next the arsenal at that place was attacked, and soon was in possession of the French, and completely destroyed; and finally the forts were demolished, all within one week. The French lost no gunboats, but 13 were killed, and 15 wounded. The Chinese lost their entire fleet, arsenal and forts. All war material and implements were completely demolished, and from 2,000 to 3,000 men were killed, and many wounded. After accomplishing all this havoc, the French left the place, and no one knows where they are going to strike next. Much fear has been expressed for the last two days, that they were on their way to Nankin, where there is another arsenal. Should they go to Nankin they must pass the forts at Woo Sung, which are built to guard Shanghai.

Should an engagement take place at this point, the next most natural step would be to attack the Shanghai arsenal before proceeding farther; but then it is announced by proclamation, issued jointly by the French minister and the Tau Tai of Shanghai, that Shanghai and vicinity will be neutral, including Woo Sung, but orders from Peking are that the Chinese are to fire upon the French everywhere. So statements are somewhat confused. The commander of the forts says he is ordered to attack. The Tau Tai says he is to be neutral. Who is king?

The latest news last evening was that the French fleet had gone south, but this may not be reliable. We shall probably know something definite within a few days. At first we could not understand how it was that this fighting should take place before a declaration of war had been made; but the French answer the question in this way: They say the Chinese went to Tonquin and began fighting there without saying anything about it, so now the French are doing the same thing. It is simply piracy, done open handedly, and would be so regarded by any civilized nation, but according to Chinese ideas it may be tolerated. Neither the Chinese nor the French have yet declared war; but it is said that a telegram arrived here yesterday making such declaration, but it has not yet been officially presented to the different Consular Generals, and can not be regarded an official document until thus presented.

We still occupy our dwelling, and have not yet met with any disturbance. Many of the people in the settlement think we are in a very dangerous place. Our nearest neighbor, a tea merchant, has taken his family to Japan. We have not felt very much alarmed. The time may yet come when we shall be obliged to leave our premises, but we shall not go until there is an urgent necessity. It is the opinion of the Chinese that it will be a long time yet before peace is restored. The intelligence of the Foo Chow disaster was received at Peking with perfect indifference; but we pray that the sufferings of a long continued war may not come upon the already poor people of this land. The devastations of war must be replaced by those who are subjects of the government. May peace come to this ignorant and needy people; but above all, may they be made acquainted with the Prince of Peace,

who teaches men to beat their swords into plowshares and their spears into pruning hooks; to give them peace and standing. Until they know how can they escape from turmoil and strife and

But I have another to write you: The young you some months ago receive instruction has doctrine of Christ, and 30th; he was baptized place in the chapel room building. We had qu present, a much larger pected. We did not h bath-school exercises, oving upon the subject Sabbath is communion, will be received, and pa Supper. This young u S. We shall call him very much like the last and is more convenient may, by the exercise the true Israel of God, come very useful in the of Christ. He is a and by patient study may be able to do very I expected he would weeks earlier, but the able for two Sabbaths, acted upon.

We are all keeping w to perform the work as Dr. Swinney's work is so that her time is ver administering medical many days now she h five patients in a singl see notice of an effort a suitable building for be better if the propos two stories, for then th which important cases in treatment or operat days. She has already such accommodation. designed for a hospita her with conveniences certain cases requiring extra cost of such ad not exceed \$200. I on so that you may know to do if means are suff You will not get th ence. We have been reading the reports o tions, and rejoice that was manifested. May work go on and on un nation shall be engag tending the Redeem earth. For this let us Yours for Christ

MISSIONARY NUMBERS.

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church and society; character, and prospects of business in the city; name and address of the ministers as to whether he is to be supplied, whether he has any other engagements, and whether he is to have the use of a salary; amount of salary proposed; to be raised by the people, and in what way; and the least amount needed from the church.

The church is aided on the condition that it will take up at least monthly collections for the Society.

The foregoing facts and particulars were presented to the Board and they have in their judgment the field open, and the state of the treasury satisfactory, for a period of time not exceeding one year.

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FROM CHINA.

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the right man is at last found, who is ready to come at our call, and who can also superintend the printing of the paper in our own office. To start this enterprise—this still further step in our aggressive work—we want not only the consent and sympathy of the society and denomination, but also the necessary increase in our funds. Fourteen hundred dollars will be needed for the first year, to carry out this project, \$500 of which is for outfit and the balance for expenses over any probable subscriptions though it is hoped that eventually subscriptions and increased contributions from Scandinavian brethren, will support the paper. It is real missionary work, and at first must be supported by free-will offerings.

To feel the pulse of the denomination upon this subject, an appeal was issued some two months since for funds for this specific object. The response, so far, is not reassuring, though we have strong faith in the final success of the effort. Up to the 1st of September, \$89 56 in cash and pledges had been received for this paper.

The necessity for this step grows more and more apparent and imperative. The recent formation of a Seventh-Day Baptist Church among the Swedes in Maine, emphasizes the need, while the great Northwest with its extensive Scandinavian population, is continually crying to us for the light of truth. We can not deny them any longer, without incurring the displeasure of Him who has bidden us, "Teach all nations."

THE OUTLOOK.

At the last meeting of the Society the *Outlook* had just reached the middle of the second volume. At the close of the second volume in April last, the experience of two years forbade the giving up of the enterprise. While much had been done, there was much more remaining to be done. Like all efforts at the great work of forming public opinion, this was to be no exception to the rule that only long and persistent labor can command ultimate success. With a view to reduce the cost without lessening the value of the paper for the work, and at the same time put it into better form for preservation, the Board decided to change the form of the paper, and issue it quarterly instead of monthly, giving, however, about the same amount of reading matter in a volume. The length of time between the last number of the monthly, and the first number of the quarterly gave a temporary check to the correspondence between its readers and the editor, but on the other hand we believe a fresh interest will be awakened by the advantages incident to the change of form. This change reduces the expense about two thousand dollars a year, with the former circulation, thus relieving funds for other forms of work or for still further enlarging the sphere of the *Outlook*.

RESULTS: In a work like that which the *Outlook* seeks to accomplish, immediate results can not be looked for. But God has granted enough of fruitage to the work, already, to assure the weak faith of the fearful, and to comfort the hearts of the hopeful. At least seven clergymen have reported themselves as converts to the Sabbath through the influence of the *Outlook* and three churches have been organized as the direct result of its influence. A leading physician and a public school teacher, who is also a lawyer, are among the converts and earnest advocates of the Sabbath in the State of Georgia. Many others who have not yet begun the observance of the Sabbath have been convinced of the truth, and are on the way to a complete obedience. But more important than all these results are the widespread interest and the continued agitation which have been set in motion. Religious papers can not ignore the question when assailed by their readers with anxious questions as to their Bible authority for Sunday keeping. Only last week the editor of the *Christian Advocate*, in answer to an inquirer who said he was no Adventist, but a sincere seeker after the truth, was obliged to acknowledge that there was no scriptural authority, save by inference, for the change. He says:

"Gradually the first was substituted for the seventh. The principles laid down by St. Paul justified the change. The original command of God to keep one day holy has not been abrogated. The spirit of the new dispensation is not one of slavish adherence to the letter. The guidance of God through the Church and the blessing that has followed the observance of the Lord's Day must be taken as satisfactory evidence of divine approval, though argument in favor of keeping the seventh day, so far as the same is drawn from the letter of the Bible, is extremely difficult to meet."

The *Christian Observer*, published at Louisville, Ky., in its number for August 13, commences an editorial on "The First Day of the Week" thus:

"The *Outlook*, a journal published in Western New York, has in its July number fifteen articles. Thirteen of these are on the question whether the Church has any authority for observing the first day of the week as the Christian Sabbath. This question has also been mooted by some preachers in Kentucky, and some Christians have been disturbed by their statements.

There is no occasion for us to be troubled. Our duty is plain enough. We have the example of Christ, the example of the apostles, and the example of the early Church, with instructions from Paul, all implying that the change from the seventh to the first day of the week had been made by divine authority."

The editor then proceeds in an article a column long to show the "example" of Christ by his appearance to his disciples twice (?) on the first day of the week and that of the apostles and early Church by the injunction in 1 Cor. 16: 2, and the meeting at Troas; also that in Col. 2: 16, Paul abrogated the seventh day of the week. He also makes the wholly unsupported statement that "a century later it was the universal custom of the Church, as we learn from history, for the Christians to observe Sunday as their day of weekly worship," and closes with "the fact of the change implies a command from God."

We smile at such ignorance and assurance on the part of those who stand as instructors of the people, but there are thousands of excellent people equally ignorant. Those who have been bred in the observance of the Sabbath, and are familiar with the facts relative to it can not easily understand how much indifference and ignorance on the Sabbath question exists even in the minds of clergymen. The idea that Sunday observance is not a Scriptural practice, and much less that it can be wrong, has never been entertained by the masses, clergymen or laymen.

who teaches men to learn war no more, to beat their swords into plow shares, and their spears into pruning hooks, and who is able to give them peace that passeth all understanding. Until they have learned of Him, how can they escape from constant national turmoil and strife and bloodshed!

But I have another and more cheering fact to write you: The young man of whom I wrote you some months ago as coming to me to receive instruction has professed faith in the doctrine of Christ, and last Sabbath, Aug. 30th, he was baptized. The services took place in the chapel room of the girls' school building. We had quite a large number present, a much larger number than we expected. We did not have all the usual Sabbath-school exercises, owing to having preaching upon the subject of Baptism. Next Sabbath is communion, and this young man will be received, and participate in the Lord's Supper. This young man's name is Ts-Kie-S. We shall call him Jesse, which sounds very much like the last part of his name, and is more convenient to write. We pray he may, by the exercise of faith, be a son of the true Israel of God, and that he may become very useful in the spread of the gospel of Christ. He is a good Chinese scholar, and by patient study of the Word of truth may be able to do very much to aid the work. I expected he would be baptized several weeks earlier, but the weather was unfavorable for two Sabbaths, and his case was not acted upon.

We are all keeping well, and endeavoring to perform the work as faithfully as we can. Dr. Swinney's work is increasing constantly, so that her time is very much occupied in administering medical aid to the sick. Very many days now she has twenty or twenty-five patients in a single day. I am glad to see notice of an effort being made to provide a suitable building for her work. It would be better if the proposed building could be two stories, for then there could be room in which important cases requiring special care in treatment or operation, could stop a few days. She has already seen the necessity of such accommodation. This would not be designed for a hospital, but only to supply her with conveniences for the treatment of certain cases requiring special care. The extra cost of such addition I think would not exceed \$200. I only mention this point so that you may know what we would like to do if means are sufficient.

You will not get this until after Conference. We have been much interested in reading the reports of the various Associations, and rejoice that such an earnest spirit was manifested. May the spirit of earnest work go on and on until all in our denomination shall be engaged in the work of extending the Redeemer's kingdom in the earth. For this is our ever pray.

Yours for Christ, D. H. DAVIS.

MISSIONARY SKETCHES.

NUMBER I.

As Seventh-day Baptists we believe that the seventh day was set apart for religious uses at the beginning of human history to be a weekly witness of creation and its creator. It owes its place among the Ten Commandments to its unchangeable and universal character. And Christ and the apostles observed the seventh day, teaching no change excepting in the manner of keeping it.

During the first centuries of the Christian era there was quite a general observance of the seventh day as the Sabbath, and from the time of a settled departure in the church from New Testament faith and practice to the Reformation, there are sure traces of loyalty to Jehovah's Sabbath.

Early in the Reformation period there were able defenders of the Bible Sabbath, and traces of Sabbath-keepers are found in Germany and other parts of Western Europe. The Sabbath controversy began in England near the close of the sixteenth century; and early in the seventeenth century, and later, strong men spoke and wrote in behalf of the Sabbath of the Lord, and some suffered persecution and even death for truth's sake. According to the "Manual of the Seventh-day Baptists," edited and published by Geo. B. Utter, 1858, eleven Sabbath-keeping churches were organized in England during the seventeenth century, most of which are now extinct. Among the causes of their slow but constant decline, Mr. Utter suggests the following: Their pastors accepted also the pastoral care of churches that observed the first day; no vigorous and combined efforts were made to spread their views; and there were no associational or missionary organizations among them.

In the providence of God, Sabbath truth was to find a better soil in America. Stephen Mumford, a Seventh-day Baptist, came from

London to Newport, R. I., in 1664. Within a few years several members of the First Baptist Church of Newport accepted his views of the Sabbath, and in 1671 the Newport Seventh-day Baptist Church was organized with seven members.

Abel Noble, a Seventh-day Baptist minister from England, settled near Philadelphia about 1684, and was instrumental in the organization of a few churches about 1700.

Edmund Dunham, a Baptist in Piscataway, N. J., embraced the Sabbath about 1700. Others followed his example, and in 1705 the church at New Market, N. J., was organized with seventeen members.

From these points, but especially from New England, our denomination has grown toward the west and southwest.

Some members of the Newport Church settled in the southwestern part of the State of Rhode Island; their numbers steadily increased; and in 1708 they became a separate church, known then as the Westerly Church, now as the First Hopkinton. Meetings were early held there, although for several years they continued as a part of the church at Newport. In April, 1696, the church met at Westerly [Hopkinton] and appointed a meeting at Newport for May following. At this meeting a general meeting was appointed at Westerly [Hopkinton] for July. And in 1697 it was decided to hold annual meetings at both places until otherwise ordered.

As early as 1703 there was communication by letters between the Rhode Island Yearly Meeting and the brethren in Pennsylvania, and soon after with those in New Jersey. Still later, correspondence was extended to churches in Connecticut and at Berlin and Brookfield, N. Y., and there began to be an interchange of messengers or delegates. At the Yearly meeting in Hopkinton, 1796, some account was given of the numerical and spiritual condition of the churches, and steps were taken to secure a continued and regular correspondence among the churches by letters or delegates or both. At the Yearly Meeting of 1799, a committee was appointed to draft general rules for the direction of the churches that were in fellowship. At the Yearly Meeting of 1801, when six of the seven sister churches were represented by letters or messengers, or both. Eld. Henry Clark, of Brookfield, N. Y., brought forward a proposition that the several churches should unite in an effort to propagate the truth in the various parts of the United States, by sending out from the different churches missionaries who should go at the expense of the churches approving the plan. It was voted to approve the proposition and to ask for the co-operation of the other churches. A circular letter was substituted for the usual letter to each church separately, and a committee of two was appointed to prepare this, one from Brookfield and one from New London, Ct. Step by step the churches are approaching organized union. At the Yearly Meeting of 1802 it was learned through letters and messengers that four of the churches agreed to the plan of missionary work suggested the previous year. The Newport Church had raised \$20 69 the first recorded contribution of our churches for missions. A committee was appointed representing five churches and composed of brethren present to report some plan of missionary operations, and to recommend when and where the next Yearly Meeting should be held, it having been decided not to confine it to Hopkinton. This decisive step dates the organization of our General Conference, which met for its first annual meeting at Petersburg [Berlin], N. Y., in 1803. Eight churches reported 1,130 members and 9 ordained ministers—4 pastors, 4 evangelists, and one elder. A formal basis of union was finally adopted in 1806, and after that year the minutes were printed.

These facts so briefly outlined and for which we are indebted principally to Bailey's "History of the Seventh-day Baptist General Conference," show how the general meeting at Newport in 1696 grew into the General Conference of 1802. The church in Hopkinton being the largest, reporting in 1803 a membership of 605, and next to Newport, being practically the oldest, its Yearly Meeting was the one naturally selected to expand into the annual gathering of all the churches, or Conference. And, as Mr. Bailey so appropriately suggests, the central and inspiring idea that brought about this union was the idea of missionary work. The several Yearly Meetings in Rhode Island, Connecticut, New York, and New Jersey, would have afforded opportunities for social reunions and united worship; but combined and systematic efforts were essential to missionary work. The Seventh-day Baptist General Conference therefore, did not originate but grew out of the missionary spirit and purpose of our first churches.

without any allowance for editing. The subscriptions thus far have been \$449 90. Only about two hundred and twenty copies have thus far been taken—less than half of the least number which was expected. This may in part be due to uncertainty as to whether it would be continued, and partly to the fact that payment is required in advance. This, however, is the only way the Board can see their way clear to put the work on a paying basis. The price is not so high as to place it beyond the reach of any one who wishes to have it. It is evident that if the Quarterly is to continue, it will be necessary for the people to show more interest in it before the close of the first volume.

HOLLAND.

The aggressive work in Holland has been kept up during the year, by the publication and distribution of the *Boodschapper* by Bro. Velthuysen. Two thousand copies have been printed each month at a cost of \$515 to this society, the funds for which have been forwarded to Bro. Velthuysen, monthly through postal orders. This work we believe to be of great importance and should be continued and enlarged by the printing of some of the principal arguments in a more permanent form. To meet the demand for this work, without trespassing upon the funds needed for the other work of the society, as well as to give the young people of our Sabbath schools a definite part of the work to care for—believing that they will give more gladly to a specific, than for a general fund—it was thought best to call for contributions from the Sabbath schools for this purpose. Cards were printed and sent to each school, as follows:

"DE BOODSCHAPPER" FUND OF THE AMERICAN SABBATH TRACT SOCIETY.

Rev. G. Velthuysen, of Haarlem, Holland, is publishing a little paper called *De Boodschapper*, in which he presents the truths of the Gospel, seeks to persuade men to keep the Sabbath of the Lord, sets forth the New Testament Doctrine of Baptism, and tells the people of Holland what our denomination in this country is doing to build up the kingdom of Christ in the earth. To help forward this good work we need \$600, or 60 tens, and we earnestly ask our Sabbath schools to support this part of our great and growing work.

The _____ Sabbath School will undertake to furnish for the above purpose _____ tens during the year 1884.

_____ Supt. _____ Pastor.

Please keep one card for reference and return the other, properly filled and signed, to Geo. H. Babcock, Cor. Sec., Plainfield, N. J. Money should be sent to J. F. Hubbard, Treas., Plainfield, N. J.

The response to this appeal has not been as prompt and hearty as we hoped. The first school to respond was the old First Hopkinton, with a pledge for three "tens." Besides this we have one each from the schools in Albion and Milton Junction, Wis., Plainfield and New Market, N. J., and Welton, Iowa, and a "half" (\$5) from Carlton, Iowa, making \$85 in all. Besides these pledges, part of which have already been redeemed, three Sabbath schools have sent in cash contributions—Andover, N. Y., \$5, Little Genesee, N. Y., \$16 35, and Greenmanville, Conn., \$10, making a total of \$116 35, thus far given or pledged by the Sabbath schools. As only one school has directly declined, we take it that the small amount thus far received and pledged by the schools, is due more to neglect, or procrastination, than to indifference to the work. In addition to the above, the sum of \$100 25 has been received by the Treasurer from churches and individuals for this object, or a total received and pledged to date of \$216 60, or a little over one-third the amount required. Bro. Velthuysen has been assured by the Board that he may count upon the entire \$600 the coming year, and we believe the friends of the cause will not allow this pledge to be unfulfilled.

Your Corresponding Secretary had the pleasure of spending a week in Holland the past Summer and of visiting, not only Bro. Velthuysen and his church in Haarlem, but also Bro. Vander Schuur and the recently organized church of eleven members at Groningen. He found this little band, apparently, all warm-hearted earnest Christians, holding to the truth with great firmness under circumstances of trial and persecution which we know little of in this country. The formation of a church in Groningen, with a resident pastor is an event of much moment and prospective value. This place, a long day's journey by train from Haarlem, is a city of much importance in that part of the country, and the largest in North Holland. With occasional help from Bro. Velthuysen, and the use of the *Boodschapper* and proper tracts, Bro. Vander Schuur, will, we hope, in God's good time, be able to build up a strong church there, and sow the truth in all that northern country.

We made, also, the acquaintance of a Sister Anna Ballast, who has embraced the truth of God's Sabbath all by herself, in Leuwarden, a city of Friesland. She is dependent on her needle for a livelihood, but is so earnest in the truth that, unable to read and translate any English tract, she wrote one herself, and from her own slender means published 5,000 copies, which she has personally distributed in that city. Friends and the clergy have combined to stop her, but with the truth of God in her hand, she heeds them not, but persistently, though with great modesty and simplicity, perseveres, trusting in God for results. Brethren and sisters! What might we not hope for if those who hold to God's truth in this country were only as earnest and sacrificing as this poor Holland maiden?

When we take into consideration the cost in time and money, and the obstacles which stand in the way of labor in that country, it is doubtless true that more extensive results have been achieved in Holland, in proportion to the effort, than in any other country. The field is a large and promising one, and we must extend, rather than contract our work there.

SCANDINAVIAN PAPER.

There has long been a demand for some Sabbath literature in the Danish or Swedish language, or both, for use among the Scandinavians. Repeated efforts have been made looking to this end, but thus far without results. During the past year your Board have had again brought to their notice the expediency of supplying this demand by a monthly periodical in that tongue, and they have made diligent inquiry for a competent person to edit such a paper. It is not an easy position to fill, for it requires not only good Scandinavian scholarship, but a person well versed in English as well, so that he may thoroughly understand the matter he would translate, in order to render it into correct and forcible Danish. It is believed that

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, October 23, 1884.

REV. L. A. PLATTS, Editor and Business Agent. REV. A. E. MAIN, Missionary and Corresponding Editor.

TERMS: \$3 per year in advance; 50c. additional may be charged where payment is delayed beyond the middle of the year.

All communications, whether on business or for publication, should be addressed to the SABBATH RECORDER, Alfred Centre, Allegany Co., N. Y.

We have yielded our space this week very largely to the minutes of the late anniversaries, in order to hurry them through the press as rapidly as possible.

The latest good thing in Alfred was the fair of the Canacadea Agricultural Society, held last week. The organization embraces four towns with Alfred in the Center.

The third number of the Quarterly contains a very life-like photo-engraving of our late and much beloved brother Eld. Chas. M. Lewis, a quite full sketch of his life by brother Herman D. Clarke, and an outline sermon by Eld. Lewis.

The Seventh-day Baptist Quarterly, for July, which is volume one, number three, is just out. The delay in its publication is due to the difficulty the Editor has found in procuring suitable material for its columns.

Our opportunities for work have so multiplied and enlarged during the last five years that what we may now do is limited only by our resources and our disposition to work. One of the most promising fields opened to us in the time mentioned above is the Scandinavian mission, principally in Maine, Wisconsin, Minnesota, and Dakota.

Communications.

But let your communication be, Yes, yes; Nay, nay; for whatsoever is more than these cometh of evil.

GREEN BRIER, W. VA.

The church of Green Briar is about five miles south of Salem. It was organized by members from the Salem church. Several of these families own quite large farms, their land extending far up on to the hillsides.

It was about seventy years ago that Wm. Davis, the father of Eld. Peter Davis, bought

land at the head of Green Briar for a large farm. From this point Eld. Peter Davis extended his influence all over this section of the country. He must have been a man of strong faith and vigorous constitution.

During the labors of Eld. Gillette, in 1870, under the direction of the Missionary Board, about forty persons living in this section, members of the Salem church, were organized into the Green Briar church.

This church has recently built a nice house of worship, sufficient for their use, which is now paid for. They number about one hundred members. Around them is a wide field for missionary effort.

We enjoyed three evening meetings in their house of worship. One sermon was devoted to the missionary interest. They wished to contribute for the cause. We noticed with pleasure a child of four summers, in her father's arms, go up to the desk and drop in her gift.

Two sermons over the hill on Buckeye Creek in the house of the United Brethren gathered larger congregations. There are fourteen families of Sabbath keepers in this valley scattered among other denominations.

Over this country there are many Christian homes, whose hospitality and devotion to God's cause will be long and gratefully remembered.

Oct. 15th, 1884.

SEMI-ANNUAL MEETING OF THE SEVENTH-DAY BAPTIST CHURCHES OF MINNESOTA.

The Semi-Annual Meeting was held with the Church at Trenton, Oct. 3d, 4th, 5th. The Introductory Sermon was preached by Eld. C. J. Sindall, the alternate, as Eld. H. B. Lewis, who was to preach, was absent.

Business meeting immediately following the sermon was called to order by Eld. Sindall, who was subsequently chosen Moderator. J. L. Shaw was chosen Secretary.

On motion, the chair appointed H. Ernst, H. S. Olin, and Geo. W. Hills, Committee on Resolutions.

Voted, that the reading of the letters from the churches to the Semi-annual Meeting be deferred until the business meeting on First-day.

Engene S. Ellis, Martha Ernst, and J. L. Shaw were appointed as Committee to draft a Constitution and By-Laws to govern the future action of the Semi-annual Meeting.

A prayer and conference meeting was held, led by E. S. Ellis, a meeting of much interest.

Eld. Sindall gave an excellent missionary discourse based on Matt. 22: 9 as text, after which a missionary collection was taken up, which, with some given next day, amounted to \$7 64.

Thirty minutes recess were spent in discussing religious topics, as well as the contents of

the several lunch baskets brought by the thoughtful friends of Trenton.

AFTERNOON EXERCISES.

Able Essays were read by Martha Ernst and E. S. Ellis, and after their discussion it was voted that they be forwarded to the SABBATH RECORDER for publication.

Conference meeting followed "of the best kind," in which the Lord himself took the lead, as was shown by the testimonies and singing. Closed by benediction.

EVENING.

Prayer meeting led by Eld. Sindall, a very interesting and profitable season.

FIRST-DAY 10 A. M.

Business meeting. Prayer by John Ellis. The Alden and Trenton Churches reported through members who were present.

From the reports we give a short outline of the work in the State, as follows: There is but one settled pastor in the State, Rev. H. B. Lewis, he being with the Dodge Centre Church which seems to be in good working order, several accessions having been made by baptism within the past half year.

We as a denomination and our views are almost wholly unknown, at least this was the case until the appearance of the Outlook.

The future work of the Outlook must be, as in the past, to arouse this indifferent public opinion, to correct the errors and misapprehensions that abound, and to repeat the truth of the Bible and of history until all men have been offered the light. To this end the circulation of the Outlook must be extended among the people.

Neal Dow says that for many years during the early struggles for prohibition in the state of Maine, the temperance men "Sowed the State knee-deep with temperance literature."

The Board have faith that the friends of the Sabbath will heed this call. It is not an appeal to their generosity, but is, we believe, the call of God to a still larger field, and privilege of service.

During the year that is past the Outlook has been doing its work well and thoroughly. It is bringing out much new and valuable matter, the result of careful and hard study and research.

The total cost of the Outlook for the year has been, for printing, mailing, editing, and incidentals, for seven numbers of the monthly and one of the quarterly edition, and most of the expense of the second number of the latter, \$5,701 27; for binding 500 copies, Vols. 1 and 2, \$234 32; total, \$5,935 59.

FINANCIAL.

The sum of ten thousand dollars has been spent by the society in the prosecution of its work and in the enlargement of its facilities, during the past year, in addition to the sums received for subscriptions to and sale of its publications, and for advertising and for job work done in its office, which have amounted to seven thousand two hundred and eighty-six (\$7,286) dollars, so that the total amount expended through the General Agent and Treasurer, has been \$17,286. It will

nestness manifested under their difficulties. Each seems to have a feeling of loneliness, being numerically weak and without a pastor, we are rejoiced that there are a few faithful ones remaining. We believe Minnesota to be a great field for Christian labor.

The Committee on Resolutions reported, and after the discussion of the questions involved, the report was accepted as follows:

Resolved, That we greatly rejoice in the present success of our missionary work, both home and foreign, and it is our prayer that men and means may be procured to enable our Missionary Board to prosecute the work to a greater extent in the open and widening fields which call for our aid.

Resolved, That we believe temperance to be a part of our religion and think it our Christian duty to aid in the temperance reform by our prayers, voice, pen, and ballot.

Resolved, That we believe that if professed, Christian people who are addicted to its use would refrain from the use of tobacco, they would exhibit more of Christ's spirit in practicing self-denial, and be better enabled to render aid in advancing his cause by their means and intellect.

H. ERNST, H. S. OLIN, GEO. W. HILLS, } Com.

The report of the Committee to draft a Constitution and By-Laws was adopted.

There was a new departure from an old custom embodied in that they provide for a Corresponding Secretary to serve a term of five years.

On motion, Geo. W. Hills was chosen to serve in this new office.

Mrs. Eugene Ellis and Geo. W. Hills were appointed as Essayists for the next session.

On motion, Eld. H. B. Lewis was chosen

to preach the Introductory Sermon at the next session, with Eld. C. J. Sindall as alternate.

Voted, that when we adjourn it be to meet with the Alden Church, Sixth-day before the second Sabbath in June, 1885.

In the evening, the closing sermon was preached by Eld. Sindall, followed by an interesting season of conference; much deep feeling was manifested, and at the close of the meeting opportunity was given and three young people expressed, by rising to their feet, a desire to become Christians.

On account of rainy weather and muddy roads the attendance was small, yet we feel that we have had a profitable and interesting meeting. May the good Lord continue the working of his heaven among us.

GEO. W. HILLS, Cor. Sec. DODGE CENTRE, Minn., Oct. 9, 1884.

FOUR SCORE.

Wednesday, Sept. 3, 1884, was the eightieth birth-day of our beloved father in Israel, Rev. Walter B. Gillette. I am sure that his many friends throughout the denomination will be interested in anything regarding one who has so faithfully ministered unto them in days gone by.

be seen that the first item has increased five fold in the last three years, while the business of the office has more than doubled.

The income for the year, has however fallen short of the expenses by the difference in the amount in hand at the beginning and at the close of the year, equal to \$1,671 86. This is due in part to the great depression in nearly every business the past year, and in part to the fact that the Board have caused no canvass for funds to be made, depending entirely upon voluntary contributions for their work, unsolicited except in a general way.

BEQUESTS.

During the past year the Board have been apprised of three bequests to the society, viz.: James W. Young, of Little Genesee, N. Y., one-third of his estate after the death of his wife; John Crandall, of Nile, a portion of his estate after the death of his wife; and Eld. Joel Green, of Mosietown, Pa., all of his estate after the deaths of his wife and son.

THE NEED FOR THE FUTURE.

To carry forward the work and the plans already in hand, the Board need for the coming year the sum of \$11,000, as follows: For the Outlook to clergymen, \$4,000; to extend the circulation of the same among laymen, \$4,000; to publish a Scandinavian paper, \$1,400; for the Boodschapper, \$600; for new tracts in English and Scandinavian, \$1,000.

We need also 1,000 more subscribers to the Sabbath Recorder and 500 more to the Seventh-Day Baptist Quarterly.

We need more denominational loyalty—more "esprit de corps"—more readiness to uphold and assist in things which are our own. We can not expect that our own publications limited in circulation to our comparatively small numbers, can be furnished, at as small a price as those which can claim a constituency many times as large, and we should therefore willingly suffer the inconvenience of paying slightly more for that which we need for our own use.

We need more of the heart-felt prayers of every lover of the Truth for Divine Wisdom to guide us, and for the Divine blessing upon our work.

CONCLUSION.

The work can by no means be allowed to go backwards. It is our privilege as well as our duty to give it an increased impetus in the year to come. To do this will require, possibly, some sacrifice on our own part, but the heart filled with the spirit of Christ finds sacrifice a pleasure. God has honored us by putting us in the front of the battle for his truth.

and the present past...

Brother Gillette has been a very great blessing to the church on pleasant Sabbath days, and his declining years in am the pastor. The presence has often been a blessing to me. He has our churches, viz., years and six months and shorter terms of and West Genesee, a history he spent much of his time traveling on his own account, without missionary board, performed in Western vania, West Virginia has been ordained for five years, ministered at 619 families with the apostles; his departure is at hand.

He has certainly and "kept the faithful lingers by the river, all the friends pray arms, may be under grace may be sufficient his faithful wife, in they are called to be Gillette would be friends who have taken him in the days of his to him, sending words hours. His address Co., N. J. SULLON, Oct. 13, 1884.

W. C. T. U.

The W. C. T. U. of Convention at Little 9th, with a large attendance. E. White of Pennsylvania addressed the evening session. The convention proceedings:

Whereas, The platform openly declared the principles of the Prohibition Party refused to treat the request of the United States therefore,

Resolved, That of the W. C. T. U. favor with our sym that political party do right regardless declare itself the op brings nothing but ery to so many wives throughout our nation.

Resolved, That encouragement to towns, and co-operation invited.

Resolved, That of refreshments elections.

Resolved, That Unions to use the of Miss White a tional Convention, form ourselves, and work more under the

Resolved, That thanks to the good have so cordially welcomed us to the also to the choir for music, and that we road officials of the P. roads for their enabled so many to

Resolved, That ed to send a copy of SABBATH RECORDER the Gospel Temperance Signal, and Our that the same be p

Mrs. J. R. F...

THE NOTTE

Perhaps the hot along the Danian rain falls. At fresh water; yet a population contrary the copious spring bottom of the by diving. The winds a great arm, the head takes in his right which is attached equipped, he plan the bottom. In the strong of the the ascending closing the bag. The mass of the after, some source of some five or

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Home News. West Virginia. LOST CREEK.

The Conference has been a blessing to our people in every way. It was a blessing to receive so many of the brethren and sisters from the North and enjoy their society, and the common verdict from almost every home on Lost Creek was, "We had the best at our house."

It was a rare privilege to attend the meetings of the Societies and learn more of our denomination, and the great work they are doing, and we can now appreciate and help better. But the sermons preached and addresses made, stirred our hearts to do more for the Master.

April is repeating itself in October. The long disastrous drouth terminated about three weeks ago, when the parched earth was deluged with several short, sharp showers.

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Asher M. Babcock, Westerly, R. I. 20 00 Woman's Auxiliary Society, Alfred. 14 00 Church at Weldon, Iowa. 3 80 Church at Rockville, R. I. 4 00 Ladies' Benevolent Society, Rockville, R. I. 5 00 Holley W. Maxson, Lost Creek, W. Va. 5 00 Estate of Mrs. M. J. Benjamin, Alfred. 13 79 Church at Milton Junction, Wis. 20 88 Church at Little Genesee. 6 00 "Alfred Centre". 6 00 Booth Bond, Berlin, W. Va. 5 00 Preston F. Randolph, Salem, W. Va. 3 00 Collection at Annual Session of Society, Lost Creek, W. Va. 177 74

DE BOODSCHAPPER FUND. Sabbath school, Farina, Ill. \$10 00 "Westerly, R. I. 10 00 "Hebron, Pa. 5 90

SCANDINAVIAN PAPER FUND. Ladies' Evangelical Society, Alfred Centre, E. & O. E. PALMFIELD, Oct. 1, 1884. \$15 20

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LETTERS. J. F. Hubbard, W. Rauschenbusch, O. W. Pearson, Elsie M. Parker, Mrs. C. E. Burch, M. J. Donnell, L. R. Swinney, H. W. Reed, Mrs. M. A. Snyder, Maggie J. Davis, B. S. Crandall, J. P. Lundquist, M. D. Rogers, Geo. H. Babcock, B. W. Millard, L. C. Sweet, T. L. Gardiner, U. M. Babcock, E. F. Williams, A. M. Graham, Mrs. F. J. Henderson, L. T. Rogers, H. H. Maxson, H. B. H., B. D. Townsend, J. A. Bradley, E. B. Bivens, J. E. Mosher.

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TRACT SOCIETY. Receipts for September. Samuel N. Stillman, Alfred Centre, to make himself L. M. \$20 00 Female Mite Society, Shiloh, N. J. 21 50 Sabbath school, Hornellsville. 2 85 First Hopkinton Church. 50 00 Church at Nile. 9 29 Second Verona Church. 1 11 Mrs. H. D. Clarke, New London. 89 Second Verona Church. 5 00 Mrs. Anna G. Stillman, Leonardville. 2 50 Mrs. Elizabeth D. Babcock, Albion, Wis. 18 00 Ladies' Evangelical Society, Alfred Centre, Church at Nortonville, Kan. 6 52 Woman's Auxiliary Society, Plainfield, N. J. 16 70 A. H. Lewis, from sale of bound volumes of Outlooks, and subscriptions. 18 25 Calvin Waldo, Edinboro, Pa. 10 00

Selected Miscellany.

AUTUMN.

BY ALICE CARY.

Shorter and shorter now the twilight clips
The days as through the sunset gates they crowd,
And Summer from her golden collar slips
And strays through stubble fields and moans aloud;

STOPPING THE PAPER.

Mrs. Jacob Willis sat lost in thought—
not very pleasant thought, either—judging
from the manner in which she knit her
brow and tapped her impatient foot.

"The very foot with which I am tapping
the floor this minute needs a new shoe," she
soliloquized, "to say nothing of Jamie and
Jennie, who need not only shoes, but rubbers
and mittens to keep out the cold; and to
morrow the milk bill will be left. I owe
Mrs. Jenks two dollars for making Jamie's
pants, and next week two dollars and a half
must be forthcoming to pay my subscription
to our religious paper for the year—that is,
if we continue to take a religious paper. I
wonder—here she again became lost in
silent thought, but her brow was still knit
in perplexity, and the impatient tapping of the
shabbily-booted foot went on.

"I believe it will have to be done; of
course I can't expect James to give up his
daily paper; a man wouldn't know where to
find himself without his paper, and I'd be
ashamed of a man who would be content
not to know what was going on in the great
world from day to day. It will come hard,
awfully hard, but really I begin to think it
my duty to deny myself the luxury of a
religious paper; with our growing family and
increasing expenses, I must make the sacrifice,
and might as well go about it at once.
Shoes we must have, school books must be
bought, food is a necessity, and help in the
kitchen I can not do without; so I see no
other way to begin saving but to write and
stop the paper."

She was not a weak-minded woman by
any means, Mrs. Jacob Willis; but once con-
vinced a certain course was inevitable or the
best one to pursue, she set about pursuing
it forthwith. So down she sat and penned
a little note, full of regrets, but it said plainly
the pressure of unavoidable expenses nec-
essitated the act on her part of stopping her
paper. "And it was my paper, and I
loved it," she said, as she closed the envel-
ope, and brushing away a falling tear, she
called Jennie and bade her post the letter
on her way to school.

When Friday night came, Mr. Willis re-
marked to his wife that, as he was to take
part in the missionary meeting, he should
like to run over her paper a moment.

"I've stopped it," she said.
"Stopped it?" he ejaculated, blankly,
"why wife, what made you do that?"
"Because you said we must—cut down ex-
penses," she answered, "and I'm stopping it,
and besides," she added, "you
have said two or three successive years, when
the subscription price was due, that it
seemed a useless expense."

"Very true; so I have," assented Mr.
Willis, "and I believe we can very well do
without it, at least, better than we can af-
ford to pay for it year by year."

So Mr. Willis departed for the missionary
meeting without the useful hints with which
the religious paper might have furnished
him had he been able to afford it.

On Saturday morning a neighbor ran
hastily in, asking Mrs. Willis if she would
allow her to see her paper for a moment.

"I heard," she said, "there was another
list of those useful recipes such as you al-
lowed me to copy once, and I knew you
would spare it a few moments."

"I've stopped my paper," faltered poor
Mrs. Willis.

"Stopped it? Oh, well, never mind,"
and the neighbor departed, rather confused.
"What made you tell her you'd stopped
it?" asked Mr. Willis, who was just leaving
for his business when the neighbor appeared.
"I'm a little ashamed to have it known that
we, a Christian family, take no religious pa-
per."

"I'm not half as ashamed of it as I am
regretful," his wife answered, gently.
Saturday night found the week's work
nicely done, the children had taken the
usual bath, and now gathered about their
mother, lesson papers in hand.

"Come mother," said Jamie, "Jennie
and I are ready for our Sunday-school les-
son. Where's the paper? I'll get it."

"We have no paper to-night, Jamie,"
Mrs. Willis answered cheerfully, "so we'll
try to get along without its help."

"Why, where is it?" persisted Jamie.
"We could not afford it this year, my
son," spoke Mr. Willis. "You can learn the
lesson just as well without it."

"Oh! dear me," piped up Jennie, "what
shall we do without it? I don't see what
you stopped it for; I say it's real mean."

"You shouldn't say things are real mean
which can't be helped," remarked Mr. Wil-
lis. "Ma and I know best about such
things."

"And Jennie was silenced, but by no means
convinced.

"And there's the story mother always
read to us after the Sunday-school lesson
was learned," wailed Jennie. "What shall
we do without that?"

"Come, come!" exclaimed Mr. Willis,
impatiently, "don't let me hear any more
about that paper; make the best of a neces-
sity. We can't afford it; that's enough. I'm
surprised it makes such a fuss all around,
just one paper."

No more was said that night.

The next morning, which was Sunday,
just as Mr. and Mrs. Willis were starting
for church, a man so lame that he walked
laboriously and only crept painfully along,
was seen coming up to the door.

"Ah, here comes poor old Mr. Edson,"
said Mr. Willis, "what could he have come
all this distance for? Good morning, Mr.
Edson, how is your wife this morning?"

"Better, sir, thank you, considerably
better; she is sitting up to-day, and I came
over, seeing she was feeling so smart, to see
if you'd kindly lend me your paper; wife
said 'twould be as good as a cordial any day
to hear me read one of those nice sermons."

Mr. Willis hastened nervously to forestall
his wife's forthcoming declaration.

"I'm very sorry, Mr. Edson, very sorry,
but our religious paper didn't come this
week. I'll find last week's copy for you,
and next week I'll send over one of the
children with this week's issue, if possible."

Nothing more was said on the subject un-
til the family were seated at their ample din-
ner; then Jennie asked, a little timidly:

"Pa, are you going to take mamma's pa-
per again?"

"Yes, Jennie, I am; and I'm going to
black my own boots hereafter to help pay
for it."

The children were very quiet for a moment;
then Jennie asked, thoughtfully:

"And wouldn't it help if we didn't have
raisins in our puddings? I'd a great deal
rather have one nice story and a pretty les-
son every week than to have plums in our
puddings."

"Yes, Jennie, that would help," replied
the mother, "and as Margaret is about to
leave, I'll hire a less expensive girl, and do
more of my own cooking; that will probably
be a great saving in more respects than one.
I miss the information and pleasure derived
from my paper enough to make the extra ef-
fort willingly."

It was surprising how much happier they
all felt, and when towards the last of the
week the paper came, impulsive Jennie actu-
ally kissed it.

"Why, it looks just like an old friend,"
she exclaimed.

"Yes, and it is a friend in more ways than
we realized, and not only a friend, but a help
and a teacher," replied her mother.

Mr. Willis was silent; he saw his child's
enthusiasm, and heard the mother's com-
ments, but afterwards, when only his wife
and himself were in the room, he said:

"Wife, I am positively ashamed that I ever
could have been so blind and stupid as not
to properly appreciate the worth of a good
religious paper. Absolutely ashamed that
my poorer neighbors and own children knew
more of the worth and teaching of the reli-
gious press than I did. We will economize in
some other direction than this in the future,
do without something not actually indispens-
ible to our comfort and satisfaction; and I
promise you have heard the last from me you
are ever likely to about not being able to af-
ford to have it."

And that was how Mrs. Willis succeeded
in stopping her religious paper.—Golden Rule.

CORNELL'S MUMMY.

Cornell University has lately received
what must, after all, be regarded as the
most wonderful of the products of the land
of the Pyramids—a mummy. It was pro-
cured from the necropolis in Upper Egypt
about a year ago. From the hieroglyphic
inscriptions of this mummy it appears that
the name was Reupi, and that he belonged
to the 23d dynasty. The body was, therefore,
laid away 800 years before Christ, or nearly
3,000 years ago. Professor Tyler, in con-
nection with the reception of the mummy,
called attention to these facts. Reupi lived
before the first Olympiad, nearly fifty
years before the legendary founding of
Rome. He was contemporary with the found-
ing of Carthage, 200 years before Cyrus,
300 years before Confucius, and 750 years
before Julius Caesar invaded Britain, 400
years after the Trojan war, 300 years before
the battle of Marathon, or, in Jewish chrono-
logy, 500 years after the Exodus, and only
175 years after Solomon. He was a con-
temporary of Elijah and Ahab.—N. Y.
Observer.

WHAT TO TEACH OUR SONS.

A set of oracular maxims concerning
"WHAT TO TEACH OUR DAUGHTERS" has been
going the rounds of the papers. Is not this
thing somewhat overdone? Almost every
country paper has a paragraph in the same
strain. Pray tell us who has made the bread
and the shirts and "cooked the victuals" and
darned the stockings, etc., all this time, if
not the daughters of the land? How long
since the virtues of industry, thrift and
good management have been so monopolized
by the sons and so neglected by the daughters
as to justify the continual grinding out of
advice and admonition, as monotonous as
the rumbling of the wheels in our streets
and as "tedious as a twice told tale?"

We believe in fair play and equal rights,
and see no reason why such Sir Oracles
should expend so much wisdom and soli-
citude upon the education of the girls, and
ignore the needs of the boys, who ought to
have a share. For instance, when the
daughters must be taught to "wear calico
dresses and do it like queens," it may be well
that the sons, to match their staidness,
should wear blouse and overalls like
kings!

To make amends for the partiality hith-
erto shown, we have altered and amended the
aforesaid set of maxims to apply to the
other sex, that anxious parents may know
what to teach their sons.

Teach them self-reliance.
Teach them to make fires.
Teach them to weed the garden.
Teach them to foot up store bills.
Teach them not to dye their whiskers.
Teach them not to wear tight boots.
Teach them how to saw and split wood.
Teach them how to black their boots and
take proper care of their clothing.

Teach them to eat what is set before them,
and be thankful.
Teach them how to darn stockings and
sew on buttons.
Teach them every day dry, hard, practical
common sense.

Teach them how to say No, and mean it;
Yes, and stick to it.
Teach them to wear their working clothes
like kings.

Teach them that steady habits are better
than riotous living.
Teach them to regard the morals and not
the money of the belles.

Teach them all the uses and proprieties of
kitchen, dining-room and parlor.
Teach them not to have anything to
do with intemperate and dissolute young
men or with idle and frivolous young
women.

Teach them that the farther one goes be-
yond his income the nearer he gets to the
poor-house.

Teach them that a good, steady me-
chanic is better than a dozen loafers in
broadcloth.

Teach them the accomplishment—music,
painting and drawing if you have the time
and can afford it.

Teach them that God made them in his
own image, and by no amount of tight lac-
ing, tight-boots, waxed moustaches, or by
making smokestacks of themselves, can they
improve the model.

SOCIETY AND SOLITUDE.

Woe unto him that is alone! This has
been often said, but the studious recluse
may answer, Woe unto him that is never
alone and can not bear to be alone!

We need society, and we need solitude also,
as we need Summer and Winter, day and
night, exercise and rest. I thank heaven for
a thousand pleasant and profitable conversa-
tions with acquaintances and friends. I
thank heaven also, and not less gratefully,
for thousands of sweet hours that have
passed in solitary thought or labor, under
the silent stars.

Society is necessary to give us our share
and place in the collective life of humanity,
but solitude is necessary to the maintenance
of the individual life. Society is to the individ-
ual life. Society is to the individual what
travel and commerce are to a nation; whilst
solitude represents the home life of the na-
tion, during which it develops its special
originality and genius.

The life of the perfect hermit, and that
of those persons who feel themselves nothing
individually, and have no existence but what
they receive from others, are alike imperfect
lives. The perfect life is like that of a ship
of war which has its own place in the fleet,
and can share in its strength and discipline,
but can also go forth alone in the solitude
of the infinite sea. We ought to belong to
society, to have our place in it, and yet be
capable of a complete individual existence
outside of it.

Which of the two is the grander, the ship
in the disciplined fleet, arranged in the order
of battle, or the ship alone in the tempest,
a thousand miles from land? The truest
grandeur of the ship is neither in the one
nor the other, but in the capacity for both.
What would that captain merit who either
had not seamanship enough to work under
the eye of the admiral, or else had not sufficient
knowledge of navigation to be trusted out of
the range of signals?

I value society for the abundance of ideas
that it brings before us, like carriages in a
frequented street; but I value solitude for
sincerity and peace, and for the better un-
derstanding of the thoughts that are truly ours.
Only in solitude do we learn our inmost na-
ture and its needs. He who has lived for some
great space of existence apart from the tur-
mult of the world, has discovered the vanity
of things for which he has no natural apti-
tude or gift—their relative vanity, I mean,

their usefulness to himself, personally; and
at the same time he has learned what is
truly precious and good for him. Surely
this is knowledge of inestimable value to a
man; surely it is a great thing for any in
the bewildering confusion of distracting
toils and pleasures to have found out the
labor that he is most fit for and the pleasures
that satisfy him best. Society so encourages
us in affections that it scarcely leaves us a
chance of knowing our own minds; but in
solitude this knowledge comes of itself, and
delivers us from innumerable vanities.—
Hamerton's Intellectual Life.

AMUSEMENTS.

It has long been a question among Chris-
tian people as to what their attitude should
be in relation to the popular amusements
of the day. The subjects cover a wide range
of practices and touches upon principles
that are both religious and moral in some
of their bearings. The physical nature also
claims a share of our attention when dis-
cussing this subject. Indeed, the friends
of amusements in general lay a great deal
of stress upon the necessity of meeting the
urgent demands of the body in the matter
of supplying its exhausted energies. We
hear a good deal said now-a-days about be-
ing "tired." It was not so in such a
marked degree during the last generation of
men. True, we are living in a much faster
age than our forefathers did. The wear and
tear of life is greater. But after all it is
doubtful whether there be sufficiently strong
reasons for so much talk about being tired.
We believe that much of it is attributable
to a morbid eagerness to engage in some
manner in the fascinating amusements
of the day. And the number of amusements
has greatly increased during the last fifty
years, or even twenty-five years. And this
is because there has been a popular demand
for them. But is the popular demand
based upon an actual necessity? We think
not. No doubt but that there is a natural,
and, we might say, healthy necessity; for
some kinds of amusement. We do not, in-
discriminately, inveigh against all kinds of
amusements. But we deplore the great ten-
dency of our times towards the consumption
of so much time and energy upon that class
of amusements especially which instead of
proving a blessing to the participants are a
bane to them. We believe that there are
times when a certain kind of amusement,
moderately engaged in, is of positive benefit
to those who have honestly toiled with hand
or brain, in the endeavor to fulfill the object
of their existence. Nature demands periods
of rest and recuperation. But when the
bounds within which real rest is found are
overstepped, then amusements become
"abusements," if we may coin a significant
term. If time, which is needed to use for
gaining a livelihood, or money which is ow-
ing to creditors, be needlessly expended, in
the direction of amusements, then the par-
ticipants have taken privileges which did
not belong to them, and which, therefore,
were not their privileges. Amusements,
when indulged in, at the expense of time
and money and energy, that belongs to oth-
ers, by reason of obligations past due, are
sinful amusements, even though they be
harmless in themselves. Indeed, any amuse-
ment, however innocent it may be, if em-
ployed beyond its legitimate use, becomes
an instrument of sin. The Pauline precept
is: "Let not your good be evil spoken of."
A good thing may be so used as to cause
men to speak evil of it. We say, then, en-
gage in certain kinds of amusements, that
are free from odious associations, and use
them with reference to a proper relaxation
of wearied heads and hearts, and thus for
the purpose of giving renewed power to fulfill
life's tasks.—Christian Secretary.

SIX REASONS.

Some one, unknown to us, gives the fol-
lowing six reasons why "I must have a
religious paper." We consider them worthy a
careful reading:

- 1. Because such a paper rightly con-
ducted, is a public institution of great value,
extending a happy influence over all the varied
important interests of society, and I am
bound to do my part in sustaining such an
institution.
2. Because my own religious growth as a
Christian is materially promoted by such a
paper. My religion waxes or wanes in
life and power in proportion to the clear and
dim views I have of the great things of the
kingdom of God. Next to my Bible, my
paper increases the clearness and extent of
my spiritual vision, giving light and expell-
ing darkness by its never-ceasing supply of
facts and appeals, which are sunshine and
shower to the spiritual verdure of my soul.
3. Because I want a good commentary on
the Bible. My religious paper furnishes it,
often by direct expositions, by items of re-
ligious biography, strikingly illustrative
of Bible truths; by constantly recurring events
of divine providence equally illustrative by
narratives of revivals, conversions, progress
of missions at home and abroad, all show-
ing the power of the gospel, and explanatory
of God's Word.
4. Because I want to be a strong man,
armed for defending truth and destroying
error. Political partisans about me are fa-
miliar with these facts and arguments which
sustain their distinctive views, and are ever
ready to assault or defend. I want a similar
kind of ability and facility in sustaining the
truth and in advancing the cause of my
Master. My religious paper furnishes me
with a power of defense which is invaluable.
It is as if a new arsenal of spiritual weapons

was opened and offered to me every week.
5. My family needs to have just such a
fountain of religious instruction and influ-
ence as is opened in it every week by such a
periodical. The variety I find there meets
the cases of old and young, male and female,
ministering to the welfare of the entire
circle.
6. My neighbor needs my paper. He will
not take one for himself, as he ought to.
But he shall not escape. He shall have a
look at mine. For when it has walked into
my dwelling and stayed long enough to scat-
ter blessings on all sides, it walks up street
or down street, or over the way to scatter
them further, or takes wings by the mail,
and does good a thousand miles away.
Therefore, Mr. Editor, if you find a paper
of mine returned with the word "stop" up-
on it, you may infer that I have gone to the
poorhouse, or the narrow house appointed
for all the living.

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The Sabbath School.

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

INTERNATIONAL LESSONS, 1884.

FOURTH QUARTER.

- Oct. 4. Solomon succeeding David. 1 Kings 1: 22-25. Oct. 11. David's charge to Solomon. 1 Chron. 22: 6-19. Oct. 18. Solomon's choice. 1 Kings 3: 5-15. Oct. 25. The Temple built. 1 Kings 6: 1-14. Nov. 1. The Temple dedicated. 1 Kings 8: 22-28. Nov. 8. The wisdom of Solomon. 1 Kings 10: 1-13. Nov. 15. Solomon's sin. 1 Kings 11: 4-13. Nov. 22. Proverbs of Solomon. Prov. 1: 1-10. Nov. 29. True wisdom. Prov. 8: 1-17. Dec. 6. Drunkenness. Prov. 23: 29-35. Dec. 13. Vanity of worldly pleasures. Eccl. 2: 1-13. Dec. 20. The Creator remembered. Eccl. 12: 1-14. Dec. 27. Review.

LESSON V.—THE TEMPLE DEDICATED.

BY REV. T. R. WILLIAMS, D. D.

For Sabbath-day, November 1.

SCRIPTURE LESSON.—1 Kings 8: 22-36.

22. And Solomon stood before the altar of the Lord in the presence of all the congregation of Israel, and spread forth his hands toward heaven. 23. And he said, Lord God of Israel, there is no God like thee to be worshipped above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart; 24. Who hast kept with thy servant David my father that thou promisedst him; thou spakest also with thy mouth, and hast fulfilled it with thine hand, as it is this day. 25. Therefore now, Lord God of Israel, keep with thy servant David my father that thou promisedst him, saying, Thy name shall be there: that thou mayest hear unto the prayer which thy servant shall make toward this place. 26. And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant, David my father. 27. But will God indeed dwell on the earth? behold, the heaven and heaven of heavens can not contain thee; how much less this house that I have builded? 28. Yet have thou respect unto the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee today: 29. That thine eyes may be open toward this house night and day, even toward the place of which thou hast said, My name shall be there: that thou mayest hear unto the prayer which thy servant shall make toward this place. 30. And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place; and hear thou in heaven thy dwelling-place: and when thou hearest, forgive. 31. If any man trespass against his neighbor, and an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house; 32. Then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness. 33. When thy people Israel be smitten down before the enemy, because they have sinned against thee, and shall turn again to thee, and confess thy name, and pray, and make supplication unto thee in this house: 34. Then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou swarest unto thy fathers, saying, Unto thy land will I bring them. 35. When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them: 36. Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou teach them the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people for an inheritance.

THE.—The temple was completed B. C., 1005, in the eleventh year of Solomon's reign.

PLACE OF DEDICATION SERVICE.—Jerusalem, at the temple.

PRINCIPAL THOUGHT.—Grateful acknowledgment for all past mercies made before petitions for continued favors.

GOLDEN TEXT.—Behold the heaven and heaven of heavens can not contain thee. 1 Kings 8: 27.

OUTLINE. I. General petition. II. Special petition.

QUESTIONS. How long was the temple in building? 1 Kings 6: 38. Who made preparations for the building? 1 Chron. 22: 5. Who were assembled at the dedication? 8: 1. How were the dedication services opened? What most important objects were brought and placed in the temple? 2 Chron. 5: 2-10. What is told us about the music on that occasion? 2 Chron. 5: 11-14. What remarkable event at that time in the temple? 2 Chron. 5: 13.

I. On what did Solomon stand before the people? 2 Chron. 6: 13. What is the significance of spreading forth the hands in prayer? How is the God of Israel distinguished from other gods? Ex. 16: 11-13. 2 Sam. 7: 22. With whom does God keep covenant? See Deut. 7: 9. Gen. 17: 1. 1 Kings 3: 6. 2 Kings 20: 3. When was this promise made? 2 Sam. 7: 12. What was to be verified? See the promise. Why build God a house on earth? 2 Chron. 2: 6. Isa. 66: 1. Jer. 23: 54. Had there been an early promise of a place where his name should be established; Deut. 12: 11. What was the significance of turning in their worship towards Jerusalem?

II. What is meant by an oath being laid upon a man? Ex. 22: 11. Was this house to be a place of judgment? v. 23; Deut. 25: 1. What was the second special petition? v. 33. Was there any promise that such a petition could be heard? Lev. 26: 39-40. What was the third petition? v. 35-38. See Lev. 26: 19. Deut. 28: 23. Whose merits did Solomon mention in his prayers? Whose promises did he urge as a ground of his petition?

INTRODUCTION.

The dedication of the temple was probably the most magnificent event that ever occurred in the history of the Jewish nation. Many years had passed since the preparation and accumulation of materials commenced; and seven and a half years were spent in building the temple. There had been employed, in different ways, upon the work, one hundred and sixty thousand men; hence it was a house of great public interest. Its dedication drew together a vast assembly of people. A scaffold of polished brass, four and a half feet high, and seven feet square, had been placed for the king in the midst of the court, and to this he now approached, surrounded by the dignitaries of State and of Church. The ceremony began with the preparation of burnt-offerings, too numerous to be counted. Two processions approached from different quarters, one from Gibeon, bringing relics of the old pastoral worship, no more to be used—the sacred tent, marked with rents and repairs. With this was brought also the brazen altar, the candlestick, and the table of shew-bread, and also the brazen serpent. This procession was joined on Mount Zion by another still more stately, carrying the one relic which was to unite the old and the new: the Ark containing only the two Tables. These united processions moved on together to the temple, 4,000 singers and musicians, organized some years before by David, arrayed in white linen, chant some of the most inspiring songs of David. As they approached the gate of the temple, bearing the Ark, the singers broke out in the following words: "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, that the King of glory may come in." The other part of the choir answer, "Who is the

King of glory?" Then the whole choir responded, "The Lord of hosts is the King of glory." Thus the Ark took its place under the wings of the cherubim. (Miman.) The priests leave it wrapped in darkness, and at once begin their ministrations before the new shrine. At this point an outburst of music from a multitude of performers and singers filled the air, the innumerable spectators catching up the refrain, "For He is good, for his mercy endureth forever." As a closing part of these dedication services, Solomon proceeded to perform the supreme sacerdotal act by solemnly blessing the assembled people who stood before him. From this act he went forward to the great altar. Here, instead of the usual standing posture in devotion, he knelt down and, stretching out his hands towards heaven, uttered a prayer of great solemnity (Peloubet), which is the subject of our lesson.

EXPLANATORY NOTES.

V. 22. And Solomon stood before the altar of the Lord. He took his position in the presence of the people. This was on a brazen platform five feet high, in the midst of the court. See 2 Chron. 6: 13. Upon this elevated platform he knelt down before the altar. In the presence of all the congregation of Israel. This is not a private prayer, but one offered in behalf of all the people, in which they are supposed to unite. Upon this altar the priests of the people placed their offerings of oxen and lambs, in great numbers, and burned them, as an act of entire consecration to God. Spread forth his hands toward heaven. On his knees, before the people, face toward the altar and the temple, spreading forth his hands toward heaven. The consecrating offering burning on the altar, the temple completed, and thus consecrated to God, by the whole people, and the king in their behalf, making the offering of the temple, and spreading out his hands toward heaven, in token of innocence, and thus petitioning the divine acceptance and blessing, was a scene of great significance.

V. 23. He said, Lord God of Israel, there is no God like thee. This is equal to acknowledging God as the only true God. The same thought expressed in Ex. 15: 11; Psa. 86: 8. Every prayer should begin with devout acknowledgment of the sovereignty and mercy of God. Who keepest covenant and mercy with thy servants. Solomon's words refer to many promises made and fulfilled to the children of Israel. He not only keeps his covenant, but he extends, even where he had not promised, to all who walk honestly before God, in their hearts.

V. 24. Who hast kept with thy servant David my father that thou promisedst. He refers to the promise mentioned in 2 Sam. 7: 12, 13, fulfilled now in his own establishment on the throne.

V. 25. Here he repeats the promise more fully, and beseeches him, the Lord, to keep that part, referring to himself.

V. 26. And now let thy word be verified. While there may be reference here to all the promises made to his father, it would seem that he referred to one recorded in Psa. 132: 14: "This is my rest for ever: here will I dwell." Solomon was praying for some token of God's acceptance of this house as his resting place.

V. 27. Will God indeed dwell on the earth? This question is a form of acknowledging that God can not be localized on the earth; still he believes in his possible presence in the temple, and prays for it. He expresses his full conviction of the omnipresence of God. The heaven and heaven of heavens. A most intense form of expressing the exaltation of God above all finite conditions.

V. 28. Yet have thou respect unto thy servant. This supplicates God's special hearing of his present request, which is the great burden of his soul.

V. 29. That thine eyes may be open toward this place night and day. That he might observe those whose cries went up from that altar, at any and all times. This was to be the place of all others where the children would come, in all coming time, to worship. The place of which thou hast said, My name shall be there. This seems to refer to numerous promises. See Deut. 12: 5, 11, 18; 14: 23; 15: 20; 16: 2. Hark- en unto the prayer which thy servant shall make towards this place. The prayer here is in behalf of the scattered worshippers who could not come to the temple, but turn their faces towards the temple in their prayers. It was the custom for the devout Jews in their worship to stretch forth their hands towards Jerusalem as the place of the divine abode, where the name of the Lord was established.

V. 31. If any man trespass against his neighbor. The general petition is now made specific, and the first particular prayer relates to oaths made in the temple, the sanctity of which God is called upon to protect. The oaths referred to are those, and such as are recorded in Ex. 22: 6-12. An oath be laid upon him. It was lawful, if a man was suspected of trespassing upon another, but it could not be proved, he might be brought into the temple and compelled to take his oath as to his innocence.

V. 32. Judge thy servants, condemning and justifying. Human tribunals often clear the guilty, and condemn the innocent, but Solomon prays that God may execute righteous judgment upon those who violate their oaths taken in the temple.

V. 33. When thy people Israel be smitten down. This second petition probably refers to the threatenings in Lev. 26: 17, and Deut. 28: 25, calamities that would follow disobedience. Shall turn again to thee. War and calamity sometimes is the only thing that will bring a wicked nation to repentance. And make supplication in this house. The very fact of coming to this house to confess would be expressive of their faith in God, and desire to draw near to him. "In this house" might mean also, "toward this house." That of course would make it more general.

V. 34. Bring them again into the land. If smitten by their enemies, they were likely to be carried away into captivity, separated from the peo-

ple of God. To pray for restoration, was the earnest work of Solomon in behalf of his people.

V. 35. Third petition. When heaven is shut up. Heaven is here compared to a store-house in which the mercies and blessings of God may be shut up. There is no rain. Drought was one of the most severe calamities that could come upon a land, while rain was a great blessing. The withholding of rain in case of sin was threatened by the law. Lev. 26: 19; Deut. 11: 17; 28: 23, 24.

V. 36. Then hear, forgive the sin of thy servants, teach them. Solomon looks forward to these great calamities, and prays God to forgive his people when they turn to God in the temple, repenting of their sin. It seems to plead for forgiveness because they are learning the better way and turning to God. So all these petitions for his people in their special calamities, are made on the ground of their repentance and turning to God.

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PUBLISHED BY THE VOL. XL.—NO. The Sabbath Entered as second-class office at Alfred Centre, N. Y. After the toil of the After the dust and A time for sweet rest And Peace in each The leaves go idling That lingers along Or glide away under On the dancing r So, after the bloom I pray that my lot To rest in a bright Till the angel is PLACES AND PEOPLE Soon after entering do, we meet the first zation, which has ex years in the vast gre west. Some of th bear Spanish names Latin roots and e buildings, with wa and with flat mud r in the villages, in r the Arkansas River, on the plains. Th brown-colored, and the favorite beast of inhabitants, is free himself, or driven streets by his maste load upon his back. of the people occur gether new to us, a from the Spanish s as used by the few r the depots and on t is uttered with cha ness, but is wantin gedness of the En riched by many ex former, will soon s and the business pla habitants. The long journey almost treeless plain keenly the first view tops to the west, them, and at last the foot-hills lead comes to the minc the pain and wea the monotony of river. The transit gradual, as the pe large gray masses o above the horizon. lime, mingled wit possession of the b the beginning, but tensity and in the afford, until the dued and entranc mountain scenery becomes uneasy if terest it in other wearied for many o the slopes and th ranges, seen at a d ride through the After passing Fort situated across the reach La Junta, th Pike's Peak comes west over a hundr lines in the sky as cause the atmosph ly disappointed, a prominent object ing ahead from th anticipated for boar form. Enough w towers above all s stands strong an arch, advancing f front of long bla ing faithful wate country to the in the horizon at first for a lea Greenhorn Meas nearly into the range. At La Junta, e going to Pueblo the north-west,