

# The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

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## The Sabbath Recorder.

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PLACES AND PEOPLE IN THE SOUTHWEST.

NUMBER VIII.

It takes nearly seven hours for the train to run from Raton to Las Vegas. The ride all the way is in a high region. It begins with a quite rapid descent, and then continues at nearly a uniform level with some long swells in the ground. We dash across small streams forming the head-waters of the Canadian river, which traverses Northern Texas and almost lengthwise the Indian Territory; and then empties into the Arkansas. These streams appear as clear, cool, and sparkling as the rills from copious mountain springs. On our return, they were changed into raging torrents from heavy rains accompanied with cloud-bursts. We pass at least a dozen villages varying in size; and over a score of ranches, where live the herders of an immense number of cattle and horses. Occasionally, at both villages and ranches are seen small but neat school-houses and churches; and around some of the former children are playing. At two or three of the villages are large buildings for storing goods freighted east or west to older settlements.

There enters our car a Methodist clergyman, formerly living in Wisconsin, a fine looking, intelligent, and earnest gentleman. He is now engaged as a sort of a missionary bishop of his church in New Mexico; and is returning from a visit to some congregations in the north eastern part of the Territory, to his central charge at Santa Fe. His account of the beginning and the prosecution of his labors for about a dozen years among the native population, is exceedingly interesting. The people are largely Catholic, and adhere tenaciously to their faith. The Pueblo Indians, some of whose towns like Taos, are situated to our right over the range of mountains in sight, still maintain many of their ancient Pagan ideas and practices. Now and then, a Mormon preacher invades the Mexican villages and the Pueblos, and conducts away his dupes and followers. The native ministers of the Methodist Church equal in number the American missionaries at work in New Mexico. Their congregations and classes are generally quite small, but they are courageous and even enthusiastic in the propagation of the Gospel. Our friend was evidently somewhat startled, if not shocked, by our answers to his questions, "We are Seventh-day Baptists," and "These people are striving to the best of their ability to convert all First-day Christians to the observance of the Sabbath." Notwithstanding our frankness, and his surprise, we were cordially invited to attend his church the following Sunday, at the city of the Holy Faith, and one of our party to preach for him. For the want of time, we could not accept his courteous invitation.

We cross the old Santa Fe Trail at Wagon Mound, a place celebrated for several engagements with the hostile Indians some years since. One of these consisted in the robbery of a stage-coach and the murder of its driver and passengers; and another in a very vigorous fight, led by Kit Carson for two days among the low ridges of rock to the left of the village, to recover a white woman who had been captured in a massacre of her family and friends. The contest was not successful; the woman was slaughtered, though the marauders were defeated. The Mound is named from two small peaks which resemble the hubs of carriage wheels. They were formed by the eruption of melted earthy matter, and are small volcanic cones situated on both sides of the railroad and near the hamlet. About them lie heavy masses of old lava, called *malpais*, showing very slight deco position, and containing a large percentage of potash or soda.

As an old land-mark, this is a good point at which to re-peruse the narratives of the weary journeys, the heroic adventures, and the bloody encounters, which have been witnessed on this Trail and in other portions of this country, from 1540, the time Coronado explored the region about the Rio Grande river and as far east as the Missouri, down to dates occurring within the lives of children in our homes. For over seventy years, merchandise was slowly transported over

this route in huge wagons or on packed animals, from the Mississippi river to the oldest city in the United States, lying in the centre of the northern half of this Territory. "The schooners of the plains" and the long trains of gold-seekers, bound for the gulches in the mountains and on the Pacific Coast, have given place to the steam-engines and the railroad cars, which in a few hours carry crowds of passengers and vast loads of goods to the same destination. Surely there has been an instructive process of evolution in the history of the Santa Fe Trail. The scenery in this section, through which it passes, like the stories told in connection with it, is most fascinating.

On this trip the atmosphere is too misty to allow a very distinct view of the mountain range to the west of us. At a former time, the weather was exceptionally favorable, and the high peaks, covered with snow, were thrown with most distinct outlines against the deep-blue sky. Looking westward from the train, the eye first scanned the grazing lands rising gradually with occasional knolls toward the foot of the mountains; next it rested upon the gray foothills farther toward the setting sun; and at last it was fixed upon the ragged and lofty summits succeeding one another in a long line. Twice at turns in the road, the broad and open sweep of the country to the north came into sight, and the white-top pinnacles, over a hundred and twenty miles distant, were seen as a dazzling back-ground to the whole landscape. We became absorbed in deep interest in noticing the sharp ridges which run down the sides of the mountains, and in studying the different shades of dark green, light gray, bluish purple, and intense white, which appear at various points upon these mountains. The timber-line can be traced at a single view for many miles along the edge of the horizon. This range is the extension of the Sanger de Christo (Blood of Christ,) a long line in Colorado, in traversing which the early Spanish missionaries were often attacked, and some of them slain, by the savages they attempted to civilize and convert to Catholicism.

We had here our first experience in "the deception of distances" in the transparent air of these mountains and plains. We judged that the high range to the west is about six or eight miles from us. The trees and rocky masses and defiles filled with snow were clearly marked. It almost seemed that the eagles sailing leisurely along in the heavens, are circling at times around the tops of the highest mountains. What was our surprise on being informed that this range is fully sixty-four miles away. "Old Baldy," the El Solitario, not far from Santa Fe, which towers above the other peaks, seemed in quite close neighborhood to us; but it was seventy-five miles to the south-west. We discovered that it remains at intervals in plain view nearly all day in the journey, which is in a long curve, to Santa Fe, and with nearly the same apparent nearness. In silent and stern grandeur, it reigns a sovereign with an undisputed right; and is always a most welcomed sight to the traveler.

Whoever journeys through this region from the east will soon abandon all his former standards of estimating distances. He will strive to fix in his mind another and a correct one. He will have to readjust it several times; and will be in danger of passing to the extreme of overstating the length of a valley or the height of a mountain. Without doubt, he will soon learn to sympathize with the victim of repeated experiments to which a young man was compelled to submit some years since; and the traditions of which are told, with slight variations and with different phrases, in many villages and mining camps, and on the wearisome stage-rides in this upland region. The story is substantially as follows: An elderly gentleman, after residing a while in the Rocky mountains, brought home with him from "the States" his son, who had just graduated from college. The next morning after their arrival, on saddling their horses for a day's ride, the father remarked that if they should travel briskly until night, they would probably reach the base of a mountain to which he pointed, and which was in plain view. The son sneeringly responded, "what do you mean father; we shall get to that place in a half hour." The rejoinder was, "we shall see." The prediction of the father was verified when the sun was setting. After

several mortifying mistakes of this kind, the youth began to distrust his ability to measure any horizontal distance. One day shortly afterwards, as he was walking over a portion of the country with his father, and on coming to a rill or a ditch at the foot of a mountain slope, he suddenly stopped at the bank of it, and began to pull off his shoes and stockings. The sire inquired, "What are you doing that for?" The answer was, "Why, to wade through this stream, of course." "Pshaw, jump over it, my son," said the father. "Ah," replied the young man, "you cannot fool me this time; I may find this a river a mile wide."

W. C. W.

### SOUTH-WESTERN YEARLY MEETING.

The Seventh-day Baptist South-Western Yearly Meeting, in its 18th Annual Session, met with the Church at Long Branch, Neb., Oct. 10, 1884, at 10 A. M.

Introductory Sermon by Eld. J. J. White, of Nortonville, Kan. Text, "What is that to thee, follow thou me." John 21: 22.

The meeting was called to order by Moderator Eld. D. K. Davis, of Long Branch.

On motion, a committee of three, consisting of Dea. O. W. Babcock, Dea. J. G. Babcock, Eld. D. K. Davis, was appointed on Religious Exercises.

A hearty welcome was extended to the delegates by the pastor, Eld. D. K. Davis, when the meeting adjourned to 2 P. M.

### SIXTH-DAY—AFTERNOON SESSION.

Communications from the neighboring churches were called for.

Eld. J. J. White, from the Church at Nortonville, reported a year of hard work for both pastor and people, but one of great blessing; over 70 additions to the Church by baptism, letter, and experience; a new and commodious parsonage has been erected, and is now occupied by the pastor and his family; a healthy condition of finances, and growth in the spirit of benevolence; the outlook of the Church and Society promising. All glory to God.

Dea. O. W. Babcock, Superintendent of the Sabbath-school at Nortonville, reported, that the school enjoyed a good interest and a good attendance, the average being nearly 100. The sessions of the school follow the morning services.

Eld. G. J. Crandall, from the Church and Sabbath-school at North Loup, Neb., reported a growth of religious interest in his entire field. The Sabbath-school growing in interest and members. Average attendance in September, 83; average attendance for last quarter, 105.

Eld. D. K. Davis, from the Church at Long Branch, reported a good state of harmony prevailing; Church interested in our denominational movements. In addition to pastor's salary, some money has been raised for church repairs, and some for Mission and Tract Societies.

Dea. J. G. Babcock, Superintendent of the Sabbath-school at Long Branch, reported, a very good interest, time of meeting, 10 A. M., five classes.

The following committees were appointed: On Time and Place of Meeting—Luther Davis, Russell Maxson, C. W. Barber.

To Nominate Preacher of Introductory Sermon—J. L. Babcock, Jacob Davis, Dea. O. W. Babcock.

On Nomination of Officers—Dea. J. G. Babcock, J. B. Babcock, J. T. Babcock.

On Resolutions—Eld. G. J. Crandall, Eld. S. R. Wheeler, Eld. J. J. White.

To Nominate Sabbath-School Board—Eld. G. J. Crandall, Dea. J. G. Babcock, Calvin Davis.

### SABBATH EVENING.

A conference meeting was held, conducted by Elds. J. J. White and G. J. Crandall.

### SABBATH MORNING.

Preaching by Eld. S. R. Wheeler. Text, "The seventh day is the Sabbath of the Lord thy God." Ex. 20: 10. The ordinance of the Lord's Supper was administered by Eld. D. K. Davis, assisted by Eld. S. R. Wheeler; after which a collection amounting to \$10 was taken, for the benefit of the Missionary Society.

### SABBATH AFTERNOON.

A session of the Sabbath-school was held.

### EVENING AFTER THE SABBATH.

A praise and promise meeting was held, conducted by Eld. J. J. White.

### FIRST-DAY MORNING.

Reports of Committees were received as follows: On Time and Place of Meeting: We recommend that the request of the Nortonville

Church, that the next meeting be held with them, be granted.

To Nominate Preacher of Introductory Sermon, report: Eld. G. J. Crandall, and Eld. D. K. Davis, alternate.

On Nomination of Officers:

Moderator—Dea. O. W. Babcock. Assistant Moderator—Dea. N. W. Babcock.

Secretary—Ed. Hummel. Assistant Secretary—U. F. Davis.

Treasurer—Chas. Wheeler.

On Resolutions:

1. Resolved, That for the measure of success attained upon our various fields of labor, we recognize the hand of God and ascribe all praise to him.

2. Resolved, That we hail the present agitation of the temperance question with joy, and believe there is no safety to the human race from the ravages of intemperance except in the entire prohibition of the use of alcoholic drinks as a beverage.

3. WHEREAS, the opportunities for disseminating Seventh-day Baptist doctrines are rapidly increasing; therefore,

Resolved, That we urge upon the churches the importance of systematic giving, in order that the Treasuries of our Tract and Missionary Societies may be supplied with the means for doing their work.

On Sabbath School Board, recommending the Superintendents of Nortonville, North Loup, and Long Branch Sabbath-schools, and Mr. E. I. Maxson and Ed. Hummel.

Moved, that the resolutions be considered by items.

Upon consideration of the first resolution, Eld. S. R. Wheeler gave some very interesting remarks in regard to his labors in Missouri and Arkansas. Resolution adopted.

The second resolution was adopted by a rising vote of the congregation.

Time having arrived for special order of exercises, Eld. G. J. Crandall delivered a sermon from 1 Cor. 6: 20, "Ye are bought with a price, therefore glorify God in your body and your spirit which are God's."

A collection was taken amounting to \$10, for the benefit of the Tract Society.

### AFTERNOON SESSION.

Eld. Crandall made a few pointed remarks in regard to the third resolution.

Time having arrived for special order of exercises, Eld. J. J. White delivered a sermon on the "Sufficiency of the Scriptures."

### EVENING SESSION.

Remarks were made by Elds. White and Davis on the further consideration of the third resolution, which was adopted.

Eld. G. J. Crandall delivered a sermon from John 1: 19, "Behold the Lamb of God that taketh away the sins of the world."

At the close of the religious exercises a collection was taken for the benefit of the Church at Texarkana, Ark., amounting to \$6 21.

The minutes were read, approved, and an abstract requested for publication in the SABBATH RECORDER, when the meeting adjourned to meet with the Church at Nortonville, Kan., on Sixth-day before the second Sabbath in October, 1885, at 10 A. M.

CHAS. W. BARBER, Sec.

### SALEM, W. VA.

Salem, W. Va., is on the Baltimore & Ohio railroad three hundred miles west from Baltimore, and sixty-five miles east from Parkersburg, the latter being on the Ohio river.

Our people from New Jersey settled in this wilderness, twelve miles from Clarksburgh, on account of a log fort, located in this neighborhood. In their new home they suffered many privations and were constantly annoyed by the fear of the Indians. Salem came to be quite a business place, while the macadamized turnpike was the great thoroughfare, upon which stock, grain, and merchandise traveled, like an army, from Ohio to the Atlantic coast. Since the railroad was built, the people in this section, have depended much upon their timber as a source of income; there are now immense piles of staves and lumber around this town. There are six stores, three of which are kept by Seventh-day Baptists. One of this number was elected to the Legislature this Fall. There are three houses of worship. The Baptists are at present building quite a good house. The house of the Seventh-day Baptists could be arranged, by folding doors and seating their vestibule, to accommodate a large congregation.

This church was the first religious organization in this country. The first record in their old church book dates back one hundred and thirty nine years. On the second leaf of this book a note is made of their Sabbath meeting which indicates the Christian

character of the men and women who came here from east New Jersey. The minutes read that "after divine service was ended, it was proposed for consideration, that the awful dispensation of God on us, and on the land in general, by withholding rain, and sending drought on the land, did call for humiliation, and heart-searching, by public fasting and prayer; to humble ourselves before God and seek for mercy, which was appointed to be done at Brother Joseph Maxson's house. The Lord was pleased to return his mercy to us graciously, by sending a pleasant and refreshing shower the night and day following." This meeting occurred April 19, 1746, nine persons being present. At this meeting for humiliation, "it was unanimously voted that Brother John Davis be chosen as an elder among us." Brother Joseph Maxson was appointed a committee to arrange for his ordination. Brother Davis, taking the letter requesting his ordination, went on a journey of about seven days, to Westery, R. I., and having been ordained as a minister of the gospel, returned home to engage in his work.

This church has had its share of faithful ministers. Other churches have been organized around it, a large number of families have moved west and become identified with faithful workers on other fields. The Church at present numbers about two hundred. Many of the families are located in the school districts in the adjoining neighborhoods. The Buckeye district continues Sabbath-school and Sabbath-meeting through the year. They also sustain a union prayer meeting, which at present is well attended. Eld. S. D. Davis held a series of meetings here two years ago when most of the young people professed religion. The meetings here of late have been full of interest, some of them marked by special manifestations of the spirit. A few are thinking of baptism but there has not been of late sufficient water very near to attend to the ordinance. A few in this section are studying the Sabbath truth. There are here a large number of faithful workers and the future prospect for the cause is full of hope. We have preached ten sermons here and several in the adjoining districts. We have supplied the desk at intervals for several Sabbaths since coming to this section.

The Sabbath-school in Salem is not as large as we expected. There are many earnest workers here who desire the upbuilding of the cause. The great want of this church is a faithful pastor who will aid them in Sabbath-school work and carry the gospel message into different neighborhoods and thus unite the membership in earnest Christian effort. L. M. C. Nov. 5, 1884.

### RIPENESS.

Rev. Charles H. Spurgeon beautifully illustrates the marks of ripeness in Christian character somewhat as follows: One mark is beauty. Ripe fruit has its own perfect beauty. As the fruit ripens, the sun tints it with surpassing loveliness, and the colors deepen till the beauty of the fruit is equal to the beauty of the blossom and in some respects superior. There is in ripe Christians the beauty of realized sanctification, which the Word of God knows by the name of "the beauty of holiness."

Another mark of ripeness is sweetness. The unripe fruit is sour, and perhaps it ought to be, or else we should eat all the fruits while they are yet green. It may, therefore, be in the order of grace a thing that in the youthful Christian some sharpness should be formed which will ultimately be removed. As we grow in grace we are sure to grow in charity, sympathy and love; we shall have greater and more intense affection for the person of Him whom having not seen we love; we shall have greater delight in the precious things of His Gospel; the doctrines which perhaps we did not understand at first, will become marrow and fatness to us as we advance in grace. We shall feel that there is honey dropping from the honey-comb in the deep things of our religion. We shall, as we ripen in grace, have greater sweetness towards our fellow-Christians. Bitter spirited Christians may know a great deal, but they are immature. Those who are quick to censure may be very acute in judgment, but they are as yet, immature in heart. I know we who are young beginners in grace think ourselves qualified to reform the whole Christian Church. We drag her before us and condemn her straightway; but when our virtues become more mature, I trust we shall be more tolerant of infirmity, more hopeful of the people of God, and certainly less arrogant in our criticisms.—Christian Science

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## Sabbath Reform.

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

REV. W. F. CRAFTS ON THE DECALOGUE.

Last Sunday evening, Oct. 26th, the writer attended the services of the Yorkville Presbyterian Church, at Lexington Ave. and 86th St. The pastor, Rev. Wilbur F. Crafts, occupied the pulpit.

The theme of the evening was the Decalogue. The Scripture, read in the opening services, was a collection of New Testament passages showing the perpetuity of the Law.

The sermon was an analysis of the Ten Commandments with a practical application of them, as rules of Christian living for the church of the day.

By way of introduction, the preacher defined the law figuratively by saying that it was a mirror, which, when held up before the transgressor, would reveal the stains of sin upon him; but which could not be employed to wash them away. "The blood of Christ," said he, "is the only means of their removal."

The sermon progressed beautifully and logically through the First, Second and Third commandments, condemning the varied and multitudinous forms of idolatry and profanity. But when the Fourth came up for treatment, logic and consistency took their flight. Said the speaker, "How many professed Christians when they hold that holy Sabbath law, 'Remember the Sabbath-day, to keep it holy,' up before them, and examine their conduct in its reflections, are obliged to drop their eyes in shame and condemnation!" Very true; but his reference was to Sunday desecration and not to Sabbath desecration, as his subsequent remarks clearly indicated. He ignored entirely the remainder of the command, "six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God," etc.

After listening with somewhat of impatience to the subsequent part of his discourse I came home determined to address certain questions to the worthy brother at my earliest convenience. Consequently, on the following morning I wrote him a letter, which was in substance as follows:

"Rev. W. F. Crafts, Dear Sir,—I too believe in the perpetuity of the Decalogue, the Fourth Commandment with the rest. The Sabbath is an Edenic institution, and not a Jewish. It was started on its mission at the birth of the race, and its mission cannot be fulfilled until the end of time; hence it cannot be abrogated. Thus far we seem to agree, but I desire to ask a few questions:

1. Was not the Sabbath law given with exclusive reference to a particular day of the week—the seventh?
2. What right, then, have we to quote that law as a command to remember and keep a day which it does not recognize as holy?
3. Can an institution, designed to commemorate an event which occurred on the last of a given series of days, be consistently transferred to the first, or any other of the series?
4. Since Jehovah founded the Sabbath and made it holy, can any being other than God change it?
5. Was the day of the Sabbath changed by either Christ or his disciples? on the contrary, did not both he and they keep the Sabbath of Jehovah?
6. Did not the Christian Church keep the Bible Sabbath for more than 200 years after the death of the apostles?
7. Is not Sunday observance the child of Romanism?"

On the next day I received the following unsatisfactory reply:

"Dear Sir: The points to which you refer are fully treated in my forthcoming book on the Sabbath, to be issued Nov. 29th. See circular inclosed. Cordially yours,  
W. F. CRAFTS."

The circular referred to is from the publishing house of Funk & Wagnalls, 10 and 12 Dey St., N. Y. It contains a list of six books on various topics, either written or edited by Rev. Mr. Crafts. Among them is the book referred to in his letter. The mention of it in the circular runs as follows:

"The Sabbath for Man, a study of the obligations and advantages of the Day of Rest, based on Scripture, Literature, and especially upon a symposium of correspondence with persons of all nations and denominations. By Rev. Wilbur F. Crafts. 12 mo. 640 pp. \$1.50."

So I am patiently waiting to see a full treatment of the Sabbath question from the anti-Sabbatarian standpoint.

When the book appears I hope, and expect, that our brethren of the *Outlook* will review it thoroughly and give the public the result of their investigation.

When will men learn their proper attitude toward God's Word? When will they cease

to go to it for arguments to defend their traditions and notions. When will they enter upon its study with minds and hearts open to conviction, with feet ready and anxious to follow where it leads?

May the day hasten when the precious Book shall be acknowledged, not only in creed but in practice, as the only rule of faith and conduct. E. P. SAUNDERS.

## Temperance.

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

THE Main Prohibitory Amendment just adopted reads as follows:

The manufacture of intoxicating liquors, not including cider, and the sale and keeping for sale of intoxicating liquors, are and shall be forever prohibited. Except, however, that the sale and keeping for sale of such liquors for medical and mechanical purposes and the arts, and the sale and keeping for sale of cider, may be permitted under such regulations as the Legislature may provide. The Legislature shall enact laws with suitable penalties for the suppression of the manufacture, sale, and keeping for sale of intoxicating liquors, with the exceptions herein specified."

## WHAT IT COSTS.

If there were no other harm in it, the cost of the liquor business alone would be sufficient to condemn it. Compare the following general statement with the specific case mentioned and see if it is not so.

America pays whisky dealers, more than she pays the laboring classes. Drink costs three times as much as we pay for clothes, fourteen times as much as we pay for public schools, and eighteen times as much as we give to the poor.

"Some years ago," says *Pomeroy's Democrat*, "we had in our employ a man who several times a day ran out of the office to buy a drink of whisky. Every time he went out, the cashier was instructed to drop ten cents in the drawer to our credit. At the end of seventeen months the man who had gone out so often had drunk himself out of a good situation, and the drawer when opened, was found to contain \$409, which he loaned to a young mechanic at 7 per cent interest. He used it to purchase a set of tinner's tools. On the 15th of February, 1876, he returned it to us with interest, saying in his letter that he had a wife, two children, and property worth \$500. The other fellow is a bummer, hunting for food."

## NOT TO THINK IS WEAKNESS. NOT TO ACT IS COWARDICE.

"To everything there is a season, and a time to every purpose under the sun." So said Solomon the wise. Such "purpose" is "prohibition," and its "season" is now, until it becomes an actuality. The subject is not new, it has been the felt need of the long years of alcoholic supremacy. As long ago as eighteen forty or forty-one, we advocated the policy of David with Goliath; who after having smitten the giant with a stone from the "brook," took off his head, and thus ended his doings and darings. Not to free others, is to enslave ourselves; not to resist the current, is to be overwhelmed by it. To raise no shelter, is to be swept by the tempest. To compromise with vice, is to barter away virtue. To retreat before the enemy, is to embolden his assaults. To falter is to invite aggression. Extermination is safety. Endurance of a great evil is no charity. To follow up a success is to insure defeat to our oppressors. To keep the march in peril is heroic. To endure delay, when imposed, is courageous patience, and to bear the burden of conflict is fortitude. The evil we combat is the assailant. It is covetous and cruel, is not burdened in its warfare with hospitals or helpful stores, but leaves his fallen to die, or to be generously cared for by our forces. His success admits of pillage, and sacking as to all persons, homes, places, and official positions; spurns woman, sacrifices youth and is heedless of childhood's tears. It aspires to subordinate law and to sit master of 52,000,000 of citizens, covering long and crushed under its oppression. Great questions are burdensome; each great period has its own, this is ours. To pass it to the future would be unjust. We must make issue or surrender, and betray the providential opportunity. We must not be halted by the plea that we are invading other's liberties. Nor can we stay, from any loss in business or property interests as to our assailants. Political parties must be subordinate to the needs of the hour. The evil overlapping both parties, resistance by or to each is the demand we are to enforce and to follow.

## ASTOUNDING FIGURES.

A few figures serve to give an appalling view of the traffic in ardent spirits in this country, and should alarm the most serious fears of every true man and citizen. If something is not done to stay the tide of ruin that is sweeping over our land we shall most surely be engulfed.

We pay annually for bread, \$505,000,000; for meat, \$303,000,000; for cotton and steel, \$290,000; for woolen goods, \$237,000,000;

for cotton goods, \$210,000,000; for public instruction, \$85,000,000; and for missions, \$5,000,000—making a grand total of \$1,635,000,000. We paid during the year 1883, in actual cash, for the support of the rum traffic \$900,000,000, nearly two-thirds as much as for our bread, meat, iron, clothing, education and mission work. If the loss of time and damage to life and property, with cost of prosecutions, houses of correction, asylums, officers, etc., etc., were added to the list the whisky traffic would amount to more than double the whole production of the United States in the staples of life. How can a nation survive with such a worm gnawing at its vitals? If our statesmen (?) do not turn their attention pretty soon to this giant evil, it will be beyond all control—if it is not that way now.—*Baptist Gleaner*.

## IT DON'T PAY.

It don't pay to hang one citizen because another citizen sells him liquor.

It don't pay to have one citizen in the county jail because another citizen sells him liquor.

It don't pay to have one citizen in the lunatic asylum because another citizen sold him liquor.

It don't pay to have fifty workmen ragged, to have one saloon keeper dressed in broadcloth, and flush with money.

It don't pay to have ten smart, active, intelligent boys transformed into thieves to enable one man to lead an easy life by selling them liquor.

It don't pay to have fifty workmen and their families live on bone soup and half rations, in order that one saloon-keeper may flourish on roast turkey and champagne.

It don't pay to have one thousand homes blasted, ruined, defiled and turned into a hell of discord and misery, in order that one wholesale liquor dealer may amass a large fortune.

It don't pay to give one man, for \$15 a quarter, a license to sell liquor, and then spend \$5,000 on a trial on another man for buying that liquor and committing murder under its influences.—*Christian Secretary*.

## Education.

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

## FOUR ADDRESSES.

The Executive Board of the Seventh-Day Baptist Education Society, acting under instructions from the Society, have published in a neat and substantial pamphlet of forty-five pages, four addresses, embracing the following topics: The College Curriculum, The Classics, College Endowments, The Natural Sciences.

The object of the Society in publishing these addresses is to bring them before our people, and others interested in liberal education, in such a form as to be read and preserved for re-reading and reference.

Especially is it desirable that they be carefully read by all our young men and young women who have, or may be induced to have aspirations for higher mental and spiritual attainments.

Pastors and others interested in the education of the young should take pains to place such papers in their hands, and induce them to read them and keep pace with our educational interests.

These addresses have been carefully prepared, each one designed to reach some particular phase of our educational work, and to awaken in those who read them a new interest in education itself, as well as in the management and support of our Colleges.

The undersigned has mailed to each of our pastors three of these pamphlets, and will send more to any who will signify, by card or otherwise, their desire to have them. In churches where there is no pastor they are mailed to some other person, as deacon or clerk, hoping they may be distributed where they will do most good. He will be glad to mail them to any address; also to any who wish, a catalogue of Alfred University.

L. E. LIVERMORE.

## SIR WILLIAM THOMPSON AMONG THE GEOLOGISTS.

Sir William Thompson agreed to deliver, while in this country, a course of lectures at the Johns Hopkins University at Baltimore. We see reported a lecture delivered by him, at Hopkins Hall, on "The Rigidity of the Earth."

The favorite theory of Geologists has been that the interior of the earth is a liquid mass of fiery matter; and that the surface is simply a shell enclosing this globe of fire. This is the theory that has prevailed for years, and which is generally maintained. Sir William Thompson maintains that the hypothesis is not true; and that it is based on assumptions which are incorrect. One of these is, that the interior of the earth must be a mass of fire, because the deeper we bore in the earth, the hotter it becomes. According to the rate of increase of temperature as observed, it is inferred that at the depth of fifty or sixty miles the temperature would be far above the boiling

point. Sir William observes that this is a very large assumption upon very small premises. The theory that the earth is a vast liquid of molten fire, covered by a thin skin of unmelted matter, according to Sir William, is contrary to well-known physical laws. The effect of the tides is an evidence of this. Were the interior of the earth a liquid mass covered by only a thin exterior layer, the surface could not resist the immense tidal force which sweeps over it. In his opinion, the interior is a mass of mortared rocks the crevices filled with liquid matter, so arranged as to support the surface. He regards the earthquakes as the result of interior disturbances, and as a proof of this theory.

He also asserts that the theory of Geologists who maintain that the world has been habitable for millions of years, is contrary to known physical laws.—*S. W. Presbyterian*.

## HOME STUDY.

The writer of a letter published in the *London Times* objects to home study in the evening for tired school children, and adds: "Whenever schools shall be worked upon true principles, and not the tongue and memory only receive nearly all the training, but hand, and eye, and ear, and judgment, and feeling, and nervous vigor all receive their due share, and the immeasurable distinction is imperatively made between those who are merely teachers and those who are born and cultured educationists—then school will be the happiest place in the world, and there will be growing up a race attractive in form and feature, skillful in art, full of energy for work-day employment, true and sympathetic in judgment, well-informed in necessary knowledge, and with almost unlimited capacity and will for receiving more, and with a taste, almost ideal in its purity, that shall extend from the lowest things of life to the highest. Overpressure then will never be spoken of."—*Baptist Weekly*.

THE present year is the centenary of the reorganization, after the Revolution, of the educational system of New York State. A grand scheme was devised, it is said by Alexander Hamilton, by which the Board of Regents was created, for the purpose of promoting the organization of academic as well as common-school education in every county in the State. The whole system was to be crowned by Columbia College, as King's College was patriotically re-christened, of which the Regents were made the trustees. The grand scheme came to more on paper than it did in reality, but it nevertheless gave a stimulus to education in New York that has been felt ever since. An interesting account of this plan is contained in a paper on "Columbia College" in the November *Harper's*, taking up the history of that institution where it was left by the article on "King's College" in the October number. The latter portion of the history of the college shows an interesting example of modern progress, especially in connection with its new library system, of which a detailed description is given.

A COMPARATIVE statement of the various colleges, compiled by Mr. Taylor Payne, shows that Harvard has thirty-two professors and twenty-three lecturers, instructors, tutors, etc., making a total of fifty-five. Princeton comes next with twenty-eight professors and six lecturers, tutors, etc., making a total of thirty-four. Yale follows with twenty professors, ten lecturers, tutors, etc., total thirty. Then follows Columbia with a total of twenty-nine; Amherst, twenty-four, and Brown and Wesleyan nineteen each.

## PERENNIAL REVIVALS.

We believe most heartily in revivals. If the Christian love for Christ and souls languishes and dies out, the first and all-important thing to do is to seek for a revival of it. If a church is in a comatose state, through the baneful workings of strife, or the chilling effects of thoughtlessness and indifference relative to its great work of bringing men to God, then by all means let it pray and work for a revival, and find no peace until it shall come; and may God in his infinite mercy speed the day of its coming! Yet, in either case, it is both shameful and sinful that so dire need should ever exist.

Moreover, we hold it to be a fact that the modern revival, with its legitimate excitement, reaches a class of people that is ordinarily beyond the pale of churchly efforts. If men can be brought to Christ by any such means,—men that are careless or criminal, who come to the revival meetings out of curiosity or other vain motive—again, we would say, Let the revival come, and the more speedily it comes the better for the church and for the world.

But in spite of these and other similar suggestions, the question sometimes thrusts itself upon us—and that too when we seem to be unusually "in God's high sympathy,"—May we not be in a condition of constant revival? Is it necessary, or wise, or according to the mind of Christ, that the churches should enjoy only periodical and brief seasons of ingathering? Believing most thoroughly in the glorious possibilities of a continual work of grace in our churches, we would here offer some practical suggestions relative to its inception and maintenance.

In the first place, the church has two great ends to attain: the bringing of men to God, and their up-building in righteous and holy character. Now it is a fact that whatever tends to the attainment of one of these ends indirectly subserves the other end also. You

cannot earnestly seek to win a brother to Christ without experiencing a most gracious uplift in your own Christian character. And here is the ground and philosophy of our first suggestion,—Make the church a most efficient training school for souls by inducing every member to become an earnest and prayerful seeker of souls. You need not think much of your growth in grace, or strive for it, but with all the might of your whole being and with a burning love for souls labor to bring men to God, and God will take care of your growth in grace. This suggestion has very wide scope. You are a teacher in the Sabbath-school. Your great business is not to tell facts, or relate stories, but bring your scholars to Christ. No matter how about ways and means. If you are thoroughly in earnest you will find them. You have no right to rest until every member of your class sits at Christ's feet as his disciple; and then it will be your duty, yes, your blessed privilege, to go out and find others whom you may help to save to the glory of the great King.

A similar line of remark will suggest itself as regards the relation of Christians to the unsaved in their homes, or places of business, or with whom they come in contact in society. The one great business of our lives is to bring men to God, and this business we are to keep on our minds and in our hearts day and night, studying and praying that we may be greatly successful in its prosecution.

But who shall induce the church to engage in this great work? Evidently the pastor, who is the leader of the church. And how shall he accomplish so desirable a result? We do not attempt to give a complete answer to this question, but offer a few suggestions. In the first place, the bearing and demeanor of the minister of Jesus Christ should show that he is greatly desirous of winning souls. He may carry such an atmosphere with him as to induce a holy contagion. He must be terribly in earnest, but gentle and tender withal. His conduct, his conversation, his life, must show that he longs for souls and that nothing else—position, pleasure, self-will satisfy his longing. This yearning for souls will manifest itself in his parochial work, in the prayer room, in the Sabbath-school class, in the pulpit. "All roads lead to Rome." All conversation, teaching, praying, preaching, must be saturated with this longing so that it will be constantly revealing itself. We doubt whether a sermon should ever be preached that does not somewhere—especially at its close—press upon the unsaved the duty of immediate repentance and the unspeakable privilege of immediate salvation. No matter if it be doctrinal; the end of all doctrine is to bring men unto God. No matter if it be expository; the Scriptures were written,—yes, the Word himself came unto men,—that we might have life, and that we might have it more abundantly." So preaching, praying, teaching, living, rest assured, beloved brethren of the Cross, your people will catch the mighty and holy contagion and such a work of grace will break out in your church as will lift you up into the very presence chamber of Almighty God, and give you wonderful power in the successful prosecution of your great work of bringing men to him.—*Morning Star*.

## THE LOVE OF THE BEAUTIFUL.

Place a young girl under the care of a kind-hearted, graceful woman, and she unconsciously to herself grows to a graceful lady. Place a boy in the establishment of a thorough-going, straight-forward business man, and the boy becomes a self-reliant, practical business man. Children are susceptible creatures, and circumstances, scenes and actions, always impress them. And you influence them, not by arbitrary rules, not by stern example alone, but in the thousand other ways which speak through bright scenes, soft utterances, and pretty pictures, and so will they grow.

Teach your children, then, to love the beautiful. Give them a corner in the garden for flowers, encourage them to put in shape the hanging baskets, allow them to have their favorite trees, lead them to wander in the prettiest wood lots, show them where they can best view the sunset, rouse them in the morning, but with the enthusiastic, "See the beautiful sunrise," buy for them pretty pictures, and encourage them to decorate their rooms, each in his or her childish way. The instinct is in them. Give them an inch, and they will go a mile. Allow them the privilege, and they will make your homes beautiful.—*Household*.

"HOW CAME you to have such a short nose?" asked a city dandy of a country boy. "So that I would not be poking into other people's business," was the reply. There are several people who ought to join the "Anti-poke-your-nose-into-other-people's-business Society." The nasal organs which adorn (?) the faces of some folk, remind us of the manufacturer who met with an accident, in which his nose received an ugly scratch. Having no court plaster at hand, he stuck on the injured organ one of his gummed labels, bearing the usual inscription: "Guaranteed length three hundred and fifty yards." This was surely a mistake, but there are noses which would seem of any length when the question is as to their power to poke into the longest rat-hole. Paul Pry is a leading member of this family, and we fear that he wears a charmed life, after the name of the Wandering Jew. It has been well said that there are two reasons why some people don't mind their own business,—one is that they haven't any business, and the other is that they haven't any mind.—*Spurgeon*.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, November 13, 1884.

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

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

A MUSICAL INSTITUTE is announced to be held in the First Alfred church, by Professors J. M. Stillman and W. F. Werschkul, beginning about Wednesday or Thursday, the 26th or 27th of November, and continuing ten days. This will be a good opportunity for students and others remaining in town during the vacation, to take a short course in vocal training, an opportunity which we hope many will improve.

It was said at the late session of our General Conference, by those who have opportunity to know, that our people have done more for benevolent work during the past year, in proportion to our numbers, than any other Christian denomination, except one; and that there is not another denomination in this country which averages so much wealth as our own. There are no millionaires among us, and there are no paupers; but the great mass of our people are thrifty business men or well-to-do farmers. We are thus a people in which the prayer of one of old seems to have had a practical fulfillment, "Give me neither poverty nor riches."

AN exchange says: "A wise Quakeress used to say, in her sermons, that there were three follies of men which always amazed her. The first was, their climbing trees to shake fruit down, when, if they only waited a little, it would fall of its own accord; the second was, that they should go to war to kill each other, when, if they but waited, they would all die naturally; and the third was, that they should run after women, which, if they would not do, the women would be sure to run after them." A fourth thing seems quite as strange to us, and that is that any honest man should spend much time in trying to vindicate himself against the tongue of slander; when, if left alone, the slanderer will, in time, condemn himself, and thus justify the man whom he has tried to injure.

THERE is demanded of the pulpit of today the most painstaking preparation possible. But there is a vast difference between a careful forging of the thunderbolts of truth in the workshop of the study and then launching them, with direct and pointed energy, and a mere collation of names, dates and quotations repeated with much parade and flourish of trumpets. A real artist does not need to label his best work, nor does the genuine wit have any occasion to write, in capitals, after his wittiest sayings, "This is a joke." No more does the preacher, who comes before his people laden with the rich things of the Word of God, have any occasion to say that this or that came out of the Greek, or the Hebrew, or quote impressively long sentences from those languages, to a congregation which does not understand a single word of them. Scholarship and thorough work beforehand tell in the pulpit their own story and bear their own golden fruit. Pedantry is disgusting anywhere, doubly so in the pulpit.

CAREFUL readers of the reports of our Tract and Missionary Societies must have noticed two things: 1. That their operations are limited by the contributions of the people. There are no large permanent funds upon the income from which these Societies may count to make up deficiencies. It is questionable whether such a thing were desirable even if it were possible. 2. The demands made upon the treasuries of these Societies do not wait until the end of the year for adjustment. About so much every month, the year around, is needed in order to do our work well. A comparison of the statement of the Treasurer of the Missionary Society for September with that for October, both published in this issue of the RECORDER, will point out the occasion for this remark. A glance at the statement of the Treasurer of the Tract Society, for October, in this same issue, will, we think, clinch the argument. Of course, our brethren and sisters of the churches intend to supply the Boards of the Societies with funds to do their work; but the imperative

need is some systematic plan of raising funds which will keep the stream pouring into the church and local treasuries; and then a system of regular monthly remittances from these sources to the treasuries of the Societies for which they are intended.

THE close contest over the elections raises some practical questions relative to our methods of voting for President. The Electoral College system will give the entire State of New York to the candidate who may carry the State by a very small majority. Thus the defeated party in that State not only does not have the privilege of being counted in favor of its favorite candidate in the general count throughout the country, but is practically compelled to be counted for the opposing candidate. Again, it is quite possible for the successful candidate to carry the electoral votes of several States by the barest majorities, while the defeated candidate carries other States by overwhelming majorities. In the count of Electoral votes the election may be carried one way; in the aggregate vote cast by the people throughout the States a very large majority may be found on the opposite side. Thus the Electoral College system may be, and no doubt often is, made to defeat the popular will as expressed in the popular vote. This is not just.

Again, it seems to us hardly possible, by the direct vote, to involve the country in the doubt and suspense which was caused eight years ago in the Hayes-Tilden controversy, and is likely to be inflicted upon us this year in the Blaine-Cleveland contest. Why not vote for President direct?

ARRANGEMENTS are being made by the Sabbath-school Board of the General Conference in conjunction with the Executive Board of the Western Association, to make Sabbath-day, November 22d, a kind of Children's day, at the First Alfred Church, with appropriate sermon in the morning and Sabbath-school services in the afternoon. The evening after the Sabbath and the whole of the day following is to be devoted to discussions and conferences upon live practical Sabbath-school topics. Brethren W. C. Titsworth, T. R. Williams, L. E. Livermore and L. A. Platts, will take leading parts in the exercises, and others will participate in the discussions. Sabbath-school teachers and other workers from the Second Church, Hartsville, and Hornellsville are especially invited to attend. Any and all others will be welcome.

Arrangements are also in progress for similar meetings at Independence on the following Sabbath and First-day, and possibly at some other point in the Western Association the week following that. We have no doubt these latter appointments will be more fully announced as the arrangements are more nearly perfected.

These appointments are made in the hope of awakening a more wide-spread and abiding interest in our Sabbath-school work among the people generally, and of helping those in the work to labor more earnestly and efficiently for the conversion and Christian training of children and youth. May they be abundantly successful.

CONTEMPORARY SOCIALISM.

The above is the title of a new book by John Rae, M. A., in which, as the author states, only the broader phases of this important subject are discussed.

The present widespread and dangerous socialist movement is mainly political and revolutionary, looking for no social regeneration except by a conquest of the powers of the State; and faith is placed "in iron rather than paper." An indispensable prerequisite of the scheme is that land and all instruments of production shall become the property of the community, and all industrial operations be conducted by the State. It is claimed that this end, right and just, is to be brought about in the interest of the laboring class, if possible, by ordinary constitutional means, but, if not, by revolution.

This Revolutionary Socialist Democracy has two principal branches, German Socialism and Russian Nihilism. The tendency of the former is to favor central government, of the latter to abolish it; and Nihilism is more violent in its opposition to religion, patriotism, unlimited competition and exclusive private property and the family.

They who look forward into the distant future to a time of common property and co-operation as the result of greater intellectual and moral improvement; and they who call on the State to right particular existing wrongs, are not Socialists in the present use of the term; but they who demand as a matter of justice an entire reorganization of the State in behalf of the working

classes. This doctrine cannot be treated lightly as a political force; although adherents are apt to be too sanguine and opponents too apprehensive.

Modern socialism grew out of the notions concerning property and the State, advocated toward the close of the last century by many writers—especially by the French philosopher Rousseau. Naturally, it was claimed, the earth belongs to none, the fruits to all. Each person has a right to what he needs; to have more is theft. A State should be organized on this principle. What a man has and uses is by permission of the State, which should also control his thinking, speaking, training, and even begetting of children, for the common good. The French revolutionist, Babeuf, discarding his Christian name Joseph because, as he said, he had no wish for Joseph's virtues, advocated a community of goods, with the State as sole proprietor, employing men according to their skill, and dispensing subsistence, strictly according to personal needs. If arts or a superfluous population were in the way of equality they must perish, the greater landlords first.

Socialists now contend that their system would humanize, not destroy civilization; and they build man's right to property, not on his need but on his labor, and if unfit for work then according to his need. All teach, as our author well says, a uniform medium fatal to progress, and an omnipresent control that would crush out energy of character which is the root of excellence and advancement.

There is a tendency in many governments to democracy, but the natural tendency of democracy is not to socialism. There has been democracy in the United States for over a century; but the principal Socialists are German immigrants of recent years. The history, training, and circumstances of the American people unite in supporting liberty or true democracy; in France and Germany the struggle for freedom has been corrupted into a struggle for power over opponents. In one case there is democratic liberty, in the other democratic tyranny. And there will always be a development toward the latter, and property will not sit securely, when power is vested in a majority of the people, unless property is so general a possession that the majority have an interest in its defense, because they are actual owners or have a reasonable prospect of becoming so by care and diligence. Free democratic institutions are in danger, when many possess power and few enjoy property; for men love equality and material comfort. The remedy is the wider diffusion of property and the strengthening of religious faith among the educated and the working classes.

At present large producers are the cheap producers. We need, therefore, some form of co-operative arrangement for the benefit of the laboring classes; unless, indeed—which is far from impossible—the large system of production is to be superseded in the use of electrical power, by small local and co-operative factories and workshops, that will supply each community with many articles now made for it at the large mills, and at less expense. In the case of land and agriculture, national stability depends largely upon the number of small farms cultivated by the owners or by a comfortable and contented tenantry.

Socialism develops most rapidly where property and comfort are ill-distributed; when political democracy is a subject of popular agitation; and where previous revolutions have left behind an unquiet and revolutionary spirit, as for example in Germany. In Prussia, in 1875, it is said, 6,000,000 persons, representing, with their families, more than half the population, had an income less than \$21 a year each; and only 140,000 had incomes above \$150. In 1861 more than 2,000,000 out of a population of 23,000,000 were landed proprietors; but over 1,000,000 hold estates of less than three acres, the average being little over an acre, and the soil is poor. Half the land in Prussia, is held by 31,000 persons. As yet, however, Socialism has taken comparatively slight hold of the rural population of Germany, because they are too scattered; but their condition presents a grave problem. It has made most way among the factory operatives who have greater facilities for combination, and who, while better off in respect to wages than many others, are the most improvident and discontented. And more than a third of the extensive emigration from Germany is prompted by a desire to escape heavy taxes and the obligation of military service. In 1871, the Socialist vote in Germany was 150,000, and in 1874, 350,000. In Berlin, in 1876, 1,961 Socialist votes were recorded; in 1877, 37,576; and in 1878, 56,336. This rapid progress among a dense population at the seat of authority

alarmed the government, and a series of repressive measures were adopted.

Socialism has spread in America with even greater rapidity than in Germany; but it is confined almost exclusively to the German population.

Socialism passed from Prussia to Austria, and at first spread rapidly. Austria is mainly an agricultural country; a greater part of the land is held in large estates by the clergy and nobility, and the evils of the old feudal regime are only now being gradually removed; there are many peasant proprietors, but they are burdened by the debt of their redemption from feudal servitude, and the severity of public taxation, the land tax being twenty-six per cent. of their income, and the indirect taxes on articles of consumption being many and heavy; and three-fourths of the rural population are farm servants or day laborers. But the heterogeneous character of the people, there being Germans, Slavs, and Poles, and the moderation of the Socialists, have made Austrian socialism less violent and revolutionary than in other countries.

The revolutionary traditions of France, the amplitude of the functions of government, and the claims and improvident habits of a large proportion of the laboring classes in cities, popularly known as "les sublimes," drive the country toward socialism. The best protection is furnished by her peasant proprietors. There are many moderate advocates of the interests of the laboring people, but still anarchism is an important disturbing force.

Influences that agitate France trouble Belgium also, where, with its dense population, a numerous laboring class and low wages, socialism finds favorable circumstances for development. Some have favored only political action, others believed in violence. The Belgium government has left socialism to stand or fall on its own merits published and advocated before the people, and various means have been employed to improve the laborers' lot. The consequence is that socialism has grown more and more feeble.

In Holland, where wealth is very unequally divided, wages comparatively low, and indirect taxation heavy on the working class, socialism found many adherents, notwithstanding the quiet, domestic, religious and frugal habits of the people. But wages have been raised, co-operative movements promoted under the lead of orthodox theologians, and the interest in socialism has greatly declined.

Switzerland has for a century swarmed with conspirators from other nations, but the Swiss themselves have been against revolution. The contentment of the industrial classes is due partly to principles of democracy that promote social equality, bringing masters and workmen side by side in councils and societies, and partly to the existence of a society of public utility in every canton. These societies are for the promotion of all kinds of improvements, such as schools of design, savings banks, institutions for the poor and suffering, popular lectures, &c. In most cantons, too, operatives, either own or hold from the commune small pieces of land which they cultivate.

Next to Germany, socialism has made most progress in Russia, Italy and Spain, the three most revolutionary countries of Europe. It has assumed in all three the extreme form of nihilism, and in Spain spread most widely among the agricultural people who form two-thirds of the entire population. In the southern provinces land belongs mostly to large proprietors, in the lowlands; and to communes in the mountainous parts; in the northern provinces land is much subdivided. The frugal and industrious may rise from the position of a day laborer; and communal organizations furnish pasturage, wood, lumber, education, and medical attendance almost gratuitously.

Socialism passed from Spain to Portugal, where it works quietly and without violence, because the economical situation is better than in Spain, and there is great liberty, which prevents the explosion of popular fury elsewhere asperated by repression.

Socialism was introduced into Italy, where there is a distressed nobility, peasantry, working class, and body of university men, in 1868, and spread rapidly. Many women are among its adherents, and they are especially extreme in their views, and violent as public agitators against the State, the Church and the family.

In Denmark, where operatives are badly off because greatly lacking in industry and thrift; where many peasant proprietors own too little land for their necessities; and where one of the two great political parties is democratic, socialism has gained a foothold, and women are among its most active propagandists. In Norway and Sweden, however, there is no class of laborers with-

out property; eighty-five per cent. of the people live in rural districts, and in the absence of roads are obliged to make many ordinary articles of use; they are unusually independent and comfortable, and there is no socialism.

England is the only great country where socialism has no organ or organization that reaches the public eye or ears, although there are detached socialistic clubs and associations, and the nationalization of the land is a common topic of discussion. The working classes are justifiably discontented with the present condition; and there is occasion for grave apprehensions when one reflects upon the statements that in this wealthy nation almost every twentieth inhabitant is a pauper; one-fifth are insufficiently clothed; large numbers of working people in town and country are too poorly fed to escape starvation diseases; a large proportion of the population lead a life of toil, with no prospect in old age but penury and parochial support; and that one third or one-half of the families of the country are huddled, six in a room, in a way quite incompatible with decency, health and morality. But the English working people show no signs of a disposition to despair of rising by means within their reach; they distrust sweeping and untried measures; and there being no general revolutionary passion, socialism has evidently gained no serious foothold. And perhaps the best safeguard against undue demands on the power of the State by the laboring classes, is to encourage and help them to do all they now can for themselves.

If the English working people are as contented and hopeful under present circumstances as Mr. Rae supposes, we think intelligent efforts ought to be made at once to increase their discontent, not in order that they may become Socialists, but, that, both guided and restrained by education and religion, they may arouse themselves to energetic, right and wise endeavors for their own advancement. They may even now be in danger from an "equality of conditions," "a uniform medium fatal to progress," and "an omnipresent mandarin control," as fatal as some of the consequences of socialism similarly named. A. E. M.

Condensed News.

Domestic.

Imports of specie at New York the past week was \$1,139,000.

The Credit Mobilier case was called up for argument in the United States Circuit Court at Philadelphia, Nov. 6th.

A fire in Mark Paine & Co.'s lumber-yard in Northern Pacific Junction recently, destroyed 9,000,000 feet of lumber. Loss \$75,000.

The gales of the past two weeks have been very disastrous to shipping on the lakes. Fourteen vessels have been wrecked or badly damaged.

The freight depot of the Consolidated Road at Stratford, Conn., was burned Nov. 6th, loss \$2,500. The adjacent passenger depot was, with great difficulty, saved.

William Ross was committed recently on a bench warrant, at White Plains, N. Y., charged with malicious injury to the tracks of the Harlem Division of the Hudson River Railroad.

Mr. Moody is conducting a successful series of meetings for the encouragement of Christian workers in Albany, N. Y., in Dr. Irving's Presbyterian church. The edifice is unable to hold the throngs that seek admission.

For the first time this season, a thin scum of ice was apparent on the borders of the Hudson and Harlem Rivers Thursday morning. Many of the smaller bodies of water in Westchester County were covered with a thin coating of ice.

Jonas G. Clark, of Worcester, Mass., has offered to that town a free public library building, and other real estate, valued in all at \$50,000, for library purposes. The gift has been accepted and properly acknowledged at town-meeting.

In the case against Evans, of Salt Lake City, charged with polygamy, the mother of the second wife testified that her daughter married Evans. His second wife, admitting the marriage with her, said it was not with his first wife's consent. The jury thereupon convicted Evans.

Foreign.

The Italian Government is about to send two cruisers to the Congo to look out for Italian interests.

George Eliot's Life and Letters, edited by her husband, Mr. Cross, fill three large volumes, and will be issued in November.

Captains Benard and Krebs made a balloon voyage Nov. 9th, from Mendon to Belancourt and return, alighting at the point from which they started. The aeronauts steered the balloon successfully.

Heavy rains continue in the Eastern provinces of Spain. Many of the towns and villages of Alicante, Almeria and Valencia are suffering from floods. Some have been destroyed. Many persons have been rendered homeless and great distress prevails.

Emperor William will do of welcome to the delegating of the Congo Conference.

The Temps, Paris, announces will be held at the Folies week to harmonize the views of those of the African Association territorial limits of the Congo.

The Suez Canal Commission committee to Egypt on Nov. 10th examine and report upon the widening the present canal. necessity exists for the building of a new canal. M. de Lesseps and company the committee.

The student Roieff, at Moscow, announced to the police many students as Nihilists, has been The deed was accomplished who gained access as a visitor where Roieff was kept to the Nihilists. Another was obliged to flee to save his life.

The Tonquin Committee has voted a credit for reimbursement to the French forces in Gen. Camperon, Minister of War, and that one third or one-half of the families of the country are huddled, six in a room, in a way quite incompatible with decency, health and morality.

News from Cali and other Southern States of Colombia that the most severe shock that has been felt for three Nov. 6th. The Church of was wrecked and another houses suffered severely, which felt the shock escape injury.

TRACT SOCIETY

Receipts for Oct.

Lyman Pratt, Howell, Mich. Martha, H. Tucker, Boulder, Col. Oliver A. Tucker, Mr. and Mrs. R. L. Davis, W. A. C. Burdick, Treasurer, West Union, from sale of lamp, work, A Friend, Brooklyn, N. Y.

DE BOODSCHAPPE

Kornelius Vost, Isanti county, E. & O. E. PLAINFIELD, N. J., Nov. 1.

MARRIED

At the residence of the bride, R. I., Nov. 4, 1884, by F. PALMER and MARY LIDA KINTON.

In New Market, N. J., Nov. 10, 1884, at the residence of the bride's brother, by Rev. J. G. Burdick, Mr. Wahoo, Neb., and Miss E. F. Market.

Oct. 1, 1884, at the residence of Rev. S. D. Davis, Mr. L. D. Doddridge county, W. Va. COZAD, of Harrison county.

DIED.

In Nile, Allegany Co., N. Y., hemorrhage of the bowels, a fever, FRANK M. WRIGHT, son of Mary R. Wright, aged about 18 years, died Nov. 11, 1884.

In Newport, R. I., Oct. 11, 1884, widow of James Alger, Maxson, in the 94th year of age, was baptized by Eld. Wm. J. the Newport Seventh-day Baptist Church, Nov. 1, 1884, where she remained, summoned to the Church trial.

At Niantic, R. I., Nov. 10, 1884, BAHAM was struck by lightning, killed almost instantly. He to Andover, N. Y., and buried day Baptist church Nov. 1, 1884, from the day his mother was 16 years, 2 months, and 27 days all that remains.

Near Rosanoke, W. Va., of the brain, after a brief illness, died Nov. 10, 1884, son of M. M. and B. Ann E. and 7 days. A bright gentleman where Jesus said, "I hold the face of my Father."

SPECIAL

THE subscriber will the following denomination conference, 1813, '18; and Baptist Missionary Society each of the following: G. and American Sabbath Tract Society.

SIXTH-DAY

Prayer-meeting. SABBATH 10:30 o'clock, Sermon, Irish.

AFTERNOON 3:30 o'clock, Sabbath-school prayer meeting, Irish.

EVENING 7 o'clock, Paper, U. M. Sermon, O. D. Sherman.

WEDNESDAY 10 A. M. Sermon, How can the capital be made mutually beneficial?

AFTERNOON 2:30 o'clock, Denominational Whitford, Where should we go? Hill.

EVENING 7 o'clock, Sermon, L. F. Randolph, Closing Conference.

L. F. RANDOLPH.

Eighty-five per cent of the rural districts, and in the ab-

the only great country where no organ or organization that public eye or ears, although there socialistic clubs and associations, nationalization of the land is a com-

Lyman Pratt, Howell, Mich. \$3 00  
Martha H. Tucker, Boulder, Cal., Outlook, 1 00  
Oliver A. Tucker, 1 00

DE BOODSCAPPER FUND.  
Kornelius Vost, Isanti county, Mich. \$2 00

MARRIED.  
At the residence of the bride's parents, in Rock-

In New Market, N. J., Nov. 6, 1884, at the resi-

Oct. 1, 1884, at the residence of the bride's father,

At Niantic, R. I., Nov. 1, 1884, Mr. TRUMAN

Near Rosnoke, W. Va., Sept. 10, 1884, of disease

THE subscriber will give ten cents apiece for

THE Rhode Island and Connecticut Churches

SIXTH-DAY EVENING.  
Prayer-meeting.

SABBATH MORNING.  
10.30 o'clock, Sermon, W. C. Titsworth.

AFTERNOON.  
2.30 o'clock, Sabbath-school, followed by Sab-

EVENING.  
7 o'clock, Paper, U. M. Babcock.

FIRST-DAY.  
10 A. M., Sermon, Horace Stillman.

AFTERNOON.  
2.30 o'clock, Denominational Loyalty, O. U.

Emperor William will deliver the address

The Suez Canal Company will send a

The student Roieff, at Moscow, who de-

The Tonquin Committee of the Deputies

News from Cali and other towns in the

TRACT SOCIETY.  
Receipts for October.  
GENERAL FUND.

DE BOODSCAPPER FUND.  
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2.30 o'clock, Denominational Loyalty, O. U.

Sermon, L. F. Randolph  
Closing Conference. I. L. COTTRELL, President.  
L. F. RANDOLPH, Secretary.

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1. "In what sense, if any, can it be said that theo-

2. "Do the Scriptures prohibit the marriage of a

3. "Do the Scriptures prohibit the marriage of a

4. "What aid, if any, may be derived from tradi-

5. "What is the meaning of conversion, regenera-

6. "Is it right for Christians to connect themselves

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JOHN WYCLIFFE, Patriot and Reformer, by John

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LETTERS.  
J. H. Babcock, D. W. Cartwright, A. E. Main, S.

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"A New Departure for Girls." (Several Articles.)

For those girls who don't do Kensington work,

"How the Boojums went down the Crater."  
By Ten of the Boojums.

"After Buffaloes." By Lieut. C. E. S. Wood.

"The History of a XIXth century happy-thought."  
By Julia B. Arnold.

"A Dahabceah Week." By M. B. Ballard.

"The Scarcabous Club." By F. Cheseloh.

"Lazy Barberry's Ambition." By F. H. Throop.

"Among the Gypsies." By M. H. Catherwood.

A Group of Four True Western Stories:  
"Wagon-tire Camp." By Kate Foote.

"The Rich Man of the Mountains." By Helen Sweet.

A story of the Precious Stone Excitement in the

"Our Venture." By Jane Andrews.

"How Walter Found his Father." By Flora Haynes Apponyi.

A story of the San Francisco hospitals.

A Group of Four True Early New England Stories,  
By Mary E. Wilkins, from original records and

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A Group of Four True Plantation Stories:  
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I. Crazy Sally. II. Uncle Primus and Dog Tur-

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Popular Science. AN ELECTRICAL RAINBOW, from a very powerful electric light with 1 1/2 inch carbons, was observed at the South Foreland light house, Eng., Aug. 30.

ONE CAUSE OF WEAK EYES.—A prominent medical man in France Dr Cupre, has published an article in which he condemns the lines of type in books and newspapers, arguing that their present length—being too long—is unfavorable to the eyes and nerves of the readers.

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Abstract of Time Table, adopted Oct. 18, 1884. EASTWARD.

Table with 4 columns: STATIONS, No. 5\*, No. 12\*, No. 4\*, No. 6. Rows include Little Valley, Salamanca, Carrollton, Cuba, Orleans, Wellville, Andover, Alfred, Hornellsville, Elmira, Binghamton, Port Jervis, New York.

ADDITIONAL LOCAL TRAINS EASTWARD. 5:00 A. M., except Sundays, from Salamanca, stopping at Great Valley 5:07, Carrollton 5:55, Vandalia 6:00, Allegany 6:50, Olean 7:50, Hinsdale 8:35, Cuba 9:27, Friendship 10:25, Belvidere 10:45, Belmont 11:17, Scio 11:40, Wellsville 11:45 P. M., Andover 2:32, Alfred 3:32, Almond 4:10, and arriving at Hornellsville at 4:35 P. M.

4:45 P. M., from Dunkirk, stops at Forestville 5:17, Smith's Mills 5:33, Perryburg 5:53, Dayton 6:13, Cattaraugus 6:47, Little Valley 7:16, Salamanca 8:10, Allegany 9:07, Olean 9:13, Hinsdale 9:37, Cuba 9:58, Friendship 10:23, Belvidere 10:43, Belmont 10:54, Scio 11:07, Wellsville 11:10, Andover 11:43 P. M., Alfred 12:14, Almond 12:33, arriving at Hornellsville at 12:42 A. M. No. 8 will not run on Monday.

WESTWARD. STATIONS, No. 1, No. 5\*, No. 8\*, No. 9. Rows include New York, Port Jervis, Hornellsville, Andover, Wellsville, Cuba, Olean, Carrollton, Great Valley, Salamanca, Little Valley, Dunkirk.

ADDITIONAL LOCAL TRAINS WESTWARD. 4:35 A. M., except Sundays, from Hornellsville, stopping at Almond 5:00, Alfred 5:20, Andover 6:05, Wellsville 7:25, Scio 7:49, Belmont 8:15, Belvidere 8:35, Friendship 9:03, Cuba 10:37, Hinsdale 11:12, Olean 11:53 A. M., Allegany 12:30, Salamanca 2:40, Carrollton 1:40, Great Valley 2:00, Vandalia 2:11, Little Valley 3:25, Cattaraugus 4:05, Dayton 5:29, Perryburg 5:58, Smith's Mills 6:31, Forestville 7:05, Sheridan 7:10, and arriving at Dunkirk at 7:50 P. M.

5:25 P. M., daily, from Hornellsville, stops at all stations, arriving at Salamanca 11:30 P. M. No. 9 runs daily over Western Division.

BRADFORD BRANCH WESTWARD. STATIONS, 15, 5\*, 9\*, 35, 21\*, 37. Rows include Carrollton, Bradford, Custer City, Buttsville.

11:04 A. M., Titusville Express, daily, except Sundays, from Carrollton, stops at Limestone 11:20, Kendall 11:31, and arrives at Bradford 11:35 A. M.

EASTWARD. STATIONS, 6\*, 20\*, 32\*, 40\*, 16, 38. Rows include Buttsville, Custer City, Bradford, Limestone, Kendall.

5:45 A. M., daily, from Bradford, stops at Kendall 5:50, Babcock 6:00, Limestone 6:10, arriving at Carrollton at 6:45 A. M.

8:30 P. M., daily, except Sundays, from Bradford, stops at Kendall 8:34, Limestone 8:44, and arrives at Carrollton 4:01 P. M.

Passengers can leave Titusville at 8:00 A. M., and arrive at Bradford 11:35 A. M. Leave Bradford 8:30 P. M., and arrive at Titusville 7:30 P. M.

\*Daily. †Dining Station. Trains 1 and 4 will stop at all stations on Sunday except through tickets to all points at the very low rates, for sale at the Company's office. Baggage will be checked only on tickets purchased at the Company's office. JOHN N. ABBOTT, General Passenger Agent, New York

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: 29-35. Oct. 11. David's choice of Solomon. 1 Chron. 22: 6-19. Oct. 18. Solomon's temple. 1 Kings 8: 1-14.

LESSON VIII.—PROVERBS OF SOLOMON.

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

For Sabbath-day, November 23.

SCRIPTURE LESSON.—Prov. 1: 1-16.

- 1. The proverbs of Solomon the son of David, king of Israel: To know wisdom and instruction; to perceive the words of understanding; 2. To receive the instruction of wisdom, justice, and judgment, and equity;

THE.—B. C. 900.

LEADING THOUGHT.—The value of wisdom.

GOLDEN TEXT.—"The fear of the Lord is the beginning of wisdom."—Prov. 1: 7.

OUTLINE.

- I. Title of the Book. v. 1. II. The object of the Book. v. 2-3. III. The person for whom it is designed. v. 4-6.

QUESTIONS.

- Who was the author of these proverbs? See introduction? What time in his life did Solomon write his several works? 1. How many proverbs and songs did Solomon compose? 1 Kings 4: 32; Eccl. 12: 9.

INTRODUCTION.

The contents of the book of Proverbs was probably written during the interval between the fifteenth and thirtieth years of Solomon's reign, before he had fallen away into his sinful indulgences and compromises with idolatry.

EXPLANATORY NOTES.

V. 1. The proverbs of Solomon. A proverb is a sententious, comprehensive saying, expressive of some important and practical truth.

V. 2. To know wisdom and instruction; to perceive, etc. This states the direct object of this form of teaching. To know. To perceive, to apprehend. The object of comparisons, parables, and proverbs, is to convey more clearly and readily deep truths in a way that they may be understood.

the young man knowledge and discretion. The previous two verses set forth the ends sought by the proverbs, viz., by words "know," "perceive," "receive." This passage designates two classes of persons for which they are specially useful.

V. 5. The wise man will hear. This book will not only give wisdom to the simple, and discretion and judgment to the young, but it will make those already wise, wiser and better. Will increase learning. It is a sure indication of wisdom for one to seek an increase of learning, a greater attainment of understanding.

V. 6. To understand a proverb, and the interpretation. It is not merely the attainment of knowledge and wisdom but skill and discriminating power, discipline of mind by which one can understand and interpret any dark saying that may express a truth.

V. 7. The fear of the Lord is the beginning of knowledge. Having spoken of the object of the proverbs and the classes of persons to whom they may be beneficial, he now points out the way to attain wisdom. The fear of the Lord is the first step. Fear, here, means love, reverence, supreme regard for him.

V. 8. My son, hear the instruction of thy father. This is a beautiful application of the previous thought. The inexperienced son is commended to the teachings of his father whom he should love and who loves him as only a father can love him.

V. 9. For they shall be an ornament, and chains, etc. No crown so fair and befitting the head of a child as one filled with the tokens of obedience, love, and tender affection for father and mother.

V. 10. If sinners entice thee, consent thou not. Self-protection. Stand on guard against all evil enticements. Be positive. Say No at once. Delaying to take a positive stand is dangerous.

V. 11. If they say, Come with us. The most persuasive invitations will come; all the insinuating charms of companionship will be employed by wicked associates. Let us lay wait for blood.

V. 12. Let us swallow them up as the grave. The new candidate for crime thinks first of being detected and punished by the parties injured. But the wicked seducers promise them safety by the plan to murder their victims and thus render them silent as the grave.

V. 13, 14. Shall find precious substance; fill our houses. Here are the personal rewards promised to the unguarded and yet innocent victim who stands listening to the voices of temptation.

provided. This gathering is always distinct from the picnic in the Summer, and the anniversary of the formation of the school held in the Winter.

Seventh day evening, Nov. 1st, a similar entertainment was furnished in the rooms of the Pacific Mission in Chicago. A large political procession was also marching through the streets, and even past the building in which the school assembled.

The school excels in singing. Rarely do we find one in our other churches which exhibits so much accurate training in this respect. Under the leadership of Miss Ella M. Covey, the children singly, in quartets, or as a whole school, sang at this entertainment with excellent spirit.

At the session of the Sabbath-school in the afternoon of the same day, fully seventy-five were found in the classes. At least eighty per cent. of this number are Jewish children.

W. C. W.

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PUBLISHED BY THE VOL. XL.—NO. The Sabbath

THE THANKSGIVING The President has issued this people to observe a day of fasting and prayer, and to thanksgiving unto God.

HE TRIES In ways we live By means that we By burdens that we With our own He tries

FLACS AND PEOPLE Every traveler in Mexico should stop (Meadows,) and remain in examining the scenery acquainted with its magnificent vicinity. The place where the vast plains extend on the west by the Spanish Range of the to the north-west. prominent Mexican years before this the Americans, and place on the old S bers over 8,000 in are some natives and considerable wealth. as exhibited in the machine-shops, churches and daily papers rising back in the city, and furnishing its gardens and neighborhood. distant toward the iron pipe conductors to the houses of pasturage is found Las Vegas is where we see that modified by the obtained a large though joined by the The place contains inhabited by a road station, and half mile to the the Gallinas River a horse railway