itie Repairing, Models, Emery Grinders, & SHERMAN

Sabbath

VOL. XLII.-NO. 40.

ALFRED CENTRE, N. Y., FIFTH-DAY, OCTOBER 7, 1886.

WHOLE NO. 2178.

The Sabbath Recorder.

PUBLISHED BY THE ANERICAN SABBATH TRACT SOCIETY.

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

OUR MISSIONARY SITUATION.

1. OUR HISTORY.

In 1671 the first Seventh-day Baptist church in America was organized, at Newport, R. I. The Rhode Island Yearly Meeting was established in 1696. At the Yearly Meeting of 1801, when there were Sabbathkeepers in Rhode Island, Connecticut, New York, New Jersey and Pennsylvania, Eld. Henry Clark, of Brookfield, N. Y., proposed that there should be a united effort for the propagation of the truth in various parts of the United States, by the sending out of missionaries. A majority of the churches approved the measure; and, at Petersburg [Berlin], N. Y., in 1803, there was the beginning of the organization of our General Conference. Eight churches reported 1,130 members, and 9 ordained ministers. In 1806 a formal basis of union was adopted; and as Rev. James Bailey remarks in his History of the Conference, the central and inspiring idea that led to this union was the idea of missionary work.

In 1818 a Board of Directors and Trus tees of Missions was appointed by the Conference, and an able and stirring missionary address sent out to the churches, now numbering 14, with a membership of 2,173. Within a few years missionary efforts reached as far west as Indiana, and south to Virginia. In 1821 a Missionary Magazine was established; but, to our great loss, was discontinnéd in 1824.

In 1828 a new and separate society was organized, known as The American Seventhday Baptist Missionary Society. There were then some 26 churches, with a membership of about 3,100. This new society earnestly sought to develop the spirit and work of missions among the churches by missionary meetings and other means; to enter opening doors with the gospel message; to obtain and publish full reports of labor performed; and to bring all missionary efforts under a constantly improving system, for the sake of unity and strength:

Constitutional provision had been made for a "standing fund," by means of donations, wills and life subscriptions; and, also, for the reversion of the same to the donors. heirs or assigns, should the Society suspend operations. Under certain conditions, this fund could be loaned by agents of the Society in their several localities.

In 1838 the Auditing Committee reported a standing fund of \$5,826, over \$4,000 of which was represented by notes in the hands of agents. It was not long, however, before some of these notes were returned; some of the subscribers, and persons to whom money had been loaned, failed to meet their obligations, and the standing fund rapidly decreased. The "engagedness" of minis ters in other vocations, and the indifference of the "connexion" to missionary interests pesented other difficulties. And, in 1842 the Society approved the recommendation of Conference that it "wind up its concerns as soon as possible."

At the Conference of 1842 a committee was appointed to devise some plan for the efficient promotion of denominational benevolent enterprises. The members were Thos. B. Brown, Eli. S. Bailey, Alex. Campbell, Paul Stillman, David Dunn, Jas. R. Irish Wm. B. Maxson, Joel Greene, Azor Estee, Daniel Coon and Wm. Satterlee. They reported that "our tract operations amount to almost nothing. In the cause of education we are doing but little, and in regard to Bible distribution, Foreign Missions and other efforts which characterize the present advanced state of the Christian world, we for some vigorous effort towards the moral

renovation of the world." As the result of their report, with its recommendations, a constitution for a new missionary organization was approved; and, in 1843, when 763 additions to the churches

Missionary Society.

of a large and prosperous state.

Neither the individual churches nor the old Yearly Meeting, nor the General Conference, nor the Board of Directors and Trustees of Missions, was adequate to the carrying forward of our missionary work. The Society formed in 1828 rested upon a financial basis fundamentally unsound, and could not stand. The Society organized in 1843 is, probably, not without organic defects; several important changes in the constitution have been made; the days of the Palestine Mission effort were dark and stormy; our China Mission has been an occasion of some trouble and ill feeling; there has been some friction in the home work; executive officers and missionaries have doubtless made mistakes; through lack of information or interest there has been illconsidered criticism; differences of opinion in regard to the relative importance of home and foreign missions have existed; and the relation of the Society to the churches and the Associations is a question not yet answered to the satisfaction of everybody. But the Society, from time to time adjusting its ways and means to the changes and progress of missionary events, grows stronger with the passing years, because its principles are, as a whole and fundamentally, right; and it is here to-day, at the close of one of the most prosperous years in all its history, for the purpose of girding on new strength for the work before our people.

From this brief historical sketch let us draw some helpful lessons:

True missionary activity and denominational prosperity go hand in hand; our denomminational fathers were not afraid of nev things, or of improved methods, but rather welcomed them, if the new promised better results than the old; the better the organization, other things being equal, the greater the work performed; financial obligations, a solid financial basis. and wise financial measures, are among the most sacred and important; this Society is not far from, but very near, the churches It was created by them through their delegates assembled in General Conference. The constitution approved by Conference in 1842, made \$10 an annual membership fee. and life membership cost \$50. Material changes have been made in this respect, as is well known. And, inasmuch as the churchvery roots of the tree, it will be practicable and wise to keep the Society and churches very close together, in sympathy and work, as well as in organic connection. The executive officers are servants of the churches. to do the work committed to them with the greatest possible fidelity, wisdom and zeal, and to give full and faithful accounts of their doings. For example, a large business enterprise is frequently carried on by means of the combined capital of several persons, neither one of whom could handle it alone. The history of these years also teaches us the value of missionary literature, the importance of missionary meetings and of prayers for missions, and the necessity of a good understanding and hearty co-operation between the board and missionaries, and between them and the churches and pastors, if the work is to be carried forward with fidelity that commands confidence, in wisdom that merits respect, and with zeal that inspires with fresh devotion. 2. OUR FIELD.

The Lord said the field is the world. How large a field! Of the world's population of 1,424,000,000, there are, of Jews, are completely dead. Notwithstanding this 8,000,000; Greeks, etc., 84,000,000; Proteslamentable state of things, the signs of the tants, 116,000,000; Mohammedans, 170,000,times are loudly calling upon us as a people | 000; Roman Cotholics, 190,000,000; Heathen, 856,000,000, or over sixty per cent of the whole. The field is important beyond the power of our minds to comprehend. Everyone of this vast multitude of human beings is worth more to himself than the whole material world would be worth to him, were it all were reported, a Home Mission Association his own. The true value of things is known was organized, which, after some constitu- in heaven, and there is joy in heaven over tional amendments, has become our present | the turning of one sinner unto righteous-Thus has the proposition of Eld. Henry ruin, but because there is so much of increase require the observance of the Sabbath of the

Meeting 35 years before there was even a the day when the heathen shall have become Territory of Wisconsin, grown by the law the inheritance of the Son of God, and the of historical development, into the Society uttermost parts of the earth his possession. whose forty-fourth anniversary we hold to- How grand a field for heroic, self-sacrificing day, in this beautiful and prosperous town endeavor! The wrestling is not against flesh and blood, but against spiritual hosts of wickedness. But if we are clothed with the whole armor of God, the struggle will bring victory and crowns of everlasting life.

How small a part of the world-wide field this Society is occupying, a single station and three American missionaries among China's millions; about \$500 annually sent to the promising field of Holland, while for the evangelization and Christian civilization of the 50,000,000 of our own country from many lands and of many languages and customs are given on y a few thousands a

How much more ground we might have held, had we been more faithful. How much more we might be giving and doing if we would. Without foubt there are many mining the foundations of virtue and justice; whose faithfulness brings the promised reward, but can we as people stand before him who came not to be ministered unto, but to minister and to give his life a ransom for many, and say we have done what we

Seventh-day Baptist brethen and sisters, behold the darkness that covers the larger part of our earth, so fair but for the curse of older East, that need our strengthening help. For if the church and religion are not worth preserving in the East, they are not worth planting in the West. Behold the open doors for useful service in the newer and greater West, North-west and South-west. Behold, East, West, North and South, the gathering in hot haste of the foes of our king, who, in open fight or secret attack, will contend for every inch of ground against the progress of the kingdom of God and his righteousness and the tottering foundations of the unceriptural Sunday of the Christian church, and the threatening perils of no-Sabbathism. Behold the multi tudes, everywhere, in every land, like hungry thirsty, weary sheep without a shepherd perishing for the lack of the bread and water of life. Breth en, behold the field which is the world. And, as we behold, le us hearken. Our Lord and Master says,

Go, work, preach, teach, help. If some of us are not giving as we ought while others are giving according to the gospel rule, theirs is the gain in giving, ours the loss in keeping. If the Lord wants some of us on the mission field, as home or abroad; but, es are the source of our life and power, the for the sake of easier work and pleasanter places, we neglect to go, while others have obeyed the divine call to missionary work theirs shall be the dessing and reward of obedient servants, ours the loss a thousand times greater than our coveted comforts and pleasures. There is withholding, in respect to giving and selving, that tendeth to poverty; there is a scattering of gifts and deeds that tendeth to increase.

May there be a coming up of the people to the help of the Lord, in the work of bringing the world under the reign of righteousness, that shall make the days just before us days of the power of the Most High, and of glory for his people and kingdom.

3. OUR WORK.

It may be sufficient for ourselves to say that our work is to be obedient unto righteousness, to preach the gospel, to seek the salvation of men through Christ, and to teach them all things that he commanded. But this is not an answer, full, explicit and practical enough for those who inquire why we, a mere handful of people, are zealously endeavoring to turn the world upside down. And it is not for us to blame either Christian or non-Christian people, if they press upon us somewhat searching inquiries.

Let me, in imagination, put myself outside the denomination and turn questioner. Among the grandest achievements of Christianity to-day are those made on mission fields-as in China, Japan, India-while the opening of Africa is like the discovery of a new world; among the sublimest facts of the Christian religion is that it is a missionary religion. How wide-spread and controlling is the spirit of missions among you Seventh-day Baptists? True, your interpre- ness and assurance forever." ness, not only because a soul is saved from tation of the Bible and of history seems to

theories and practices prove the Sabbath to of conscience, the lessons of experience, and be worth to men that are struggling to an- the revelation of the Creator's power and swer the grave problem of physical, intel- divinity in the things that are made, are lectual and religious life? I have no word against the being of God, the inspiration of the Bible, the divine origin of Christianity, the institution of the church, and the doctrine of a future life; but I want to know what you are doing to show that your system of theology is better calculated than any other to promote the physical and spiritual wellbeing of man. Questions of human interest come to the front to-day as never before, and questions of theology can have a first place only as they are manifestly helpful and demption through the mercy of God in essential in the lifting up of sinful, suffering | Jesus Christ. And if it were known to us and struggling humanity. Ignorance, intemperance and anarchism are marshaling of heathenism, how anxious we should feel their hosts against God, home and native to-day, that some one, possessing the light, land; labor and capital, corporations and individuals, are at real or apparent variance; political and social, evils are sapping and while infidelity walks abroad, openly and secretly defying the Almighty. By the devotion of wealth, by self-sacrificing endeavor, by regarding the principles of divine fatherhood and human brotherhood, by holiness unto the Lord in heart and life, what are you doing to help heal these wounds, and | disobedient people. bruises and putrefying sores? From farm and shop, from office and factory, from sin. Behold the thing that remain in the school, church and home, what answer

Recorder.

These are questions that, under some form, will come to the faithful missionary. And to you that desire to be loyal Seventhday Baptists and faithful servants of Christ, do they not seem to be fair, solemn and weighty? Our work, then, is to seek, by word and deed, to give to these inquiries right and wise answers. 4. OUR STRENGTH.

sought help at the hands of the Egyptians instead of depending upon the protection of

What folly! They turned away from the King of kings, and desired help from one that ruled over only a small part of the footstool of the Most High. What ingratitude! From the calling of Abraham to the time that Israel took refuge in the strength of Pharaoh, and trusted in the shadow of Egypt, their history had been filled with tokens of divine and wondrous mercy. What unbelief! Such events as deliverance from bondage in Egypt, the giving of heavenly oracles at Sinai, and the national protection wrought by leaders like Gideon and David, had been signal displays of the power and care of God on their behalf. What disobedience! They were commanded not to seek foreign aid and protection. Rebellious children, they were, said the Lord, taking counsel, but not of him.

And when the Holy One of Israel saw them going down to Egypt for help, let us not wonder that he cried concerning this: "Their strength is to sit still;" and, again, 'In returning and rest shall ye be saved; in quietness and in confidence shall be your strength." Their salvation and their strength were in turning to righteousness, in confidence toward God, and in restfulness of

Is there no folly, ingratitude, unbelief, or disobedience, in any of our ways and means of saving and building up ourselves and our homes, our community and country, our churches and denomination? in our efforts to promote moral and religious reforms? and in our zeal for the cause and kingdom of God?

In the work of this Society we look to money, to completeness of organization, to missionary literature, to the ability and wisdom of the laborers—to a hundred things men with power to witness unto him in for help. These things are greatly needed; earth's remotest bounds. And John the but, brethren and fathers, more than we need them all, we need a universal and whole-hearted turning unto righteousness; a loving confidence in the Lord God: and an inward quietness that is the fruit of obedience and trust.

May the Spirit be poured upon us from onhigh, and the wilderness become a fruitful field, the dwelling place of righteousness. Then "the work of righteousness shall be peace, and the offect of righteousness quiet-

5. OUR MOTIVES.

According to the first and second chapters light and thy truth!

Clark, made to the Rhode Island Yearly in the spiritual forces that are bringing on fourth commandment; but what do your of Romans, the heathen, having the light without excuse for their unrighteoughess and idol-worship.

> Whatever may be the true answer to questions relating to the method of infant salvation, or to the exact standard by which they shall be judged who do not have the Bible and have never heard the gospel; and whatever may be true or false in the principles of the "New Theology," it remains a fact of Scripture and observation, that millions of our fellow-men are in need of rethat we were to fall back into the darkness should send unto us in our lost estate, heralds of the great salvation. Missionary enterprise is required by the golden rule.

There is no part of our Lord's plan more clear than that his disciples are to witness for him unto the uttermost parts of the earth. No command is more plain than the command to go into all the world and preach the gospel to every creature. Not to be missionary people is to be a disloyal and

. Defiled by sin, we heard the news of an opened and cleansing fountain, and we believed unto the forgiveness of our sins. Wondrous redemption, wrought by wondrous love! The love of Christ, and love for Christ and those for whom he lived and died, should increase our devotion to the cause of missions and multiply our offer-

Moses, the leader and law-giver of Israel, and Gideon, one of their deliverers, shrunk in fear from their appointed services; but the gracious Lord said to each, "Surely, I Ancient Israel, in dread of the Assyrians, will be with thee." My brethren, without the presence of our Lord, we shall manifest no life, experience no growth, work no deliverances, gain no victories. If we would have his presence and help, let us lay up these his last words in our heart, teaching them to our children, and speaking of them everywhere: Go, make disciples in all nations, baptize, and teach them; and, lo, I am with you alway, even unto the end of the world.

> And, finally, as a motive that should bring to us abiding courage, helpfulness, and strength, let us keep before our minds the glorious end.

As soon as sin came into the world, a

fountain-head of prophecy was opened that has grown into a broad and abundant stream. The serpent is bruising the heel of the woman's seed; but he himself shall be wounded in the head. Still clearer comes the promise to Abram: "In thee shall all families of the earth be blessed." The Psalmist exultingly sings: "All nations whom thou hast made shall come and worship before thee, O Lord, and shall glorify thy name." Daniel calmly declares that the stone, cut out without hands, that smote the image and became a great mountain, filling the whole earth, is the kingdom of God, that shall consume the other kingdoms, and stand forever. Isaiah, not the prophet of Israel alone, but the prophet of world-wide evangelism, beheld, in vision, the knowledge of the Lord filling the earth "as the waters cover the sea," and caught glimpses of the coming glory of him who is given to be a light of the Gentiles, and salvation even to the end of the earth. Zeckariah rejoices greatly because the King of Zion, though lowly, and riding upon an ass, shall speak peace to the heathen. and his dominion shall be from sea to sea, and from the river to the ends of the earth. Our Lord taught us to pray, "Thy king-

dom come. Thy will be done in earth as it is in heaven." He sent his Spirit to qualify Revelator, from sublime heights of vision. beheld the fulfillment of prophet's hopes and the glory of the reigning Lord: "The kingdom of the world is become the kingdom of our Lord, and of his Christ: and he shall reign for ever and ever." Oh, glorious hope! Oh, blessed expecta-

tion! Be not discouraged, ve laborers for the cause and kingdom of God! For through the power of the gospel, intemperance. Sabbath-breaking, ignorance, Mormonism, anarchism, paganism, public and private corruption, discord, wars all work of the flesh—shall give way to the fruits of the Spirit and the reign of righteousness O thou God of our strength, send out the

Andover, N. Y.

MACHINE WORKS,

WOODARD, DENTIST, IS MAKING ober Plates by a new process. His own The best thing out. Send for circular COTTRELL, Breeder of Percheron orses. Six State Fair premiums out of

Berlin, N. Y.

GREEN & SON. DEALERS IN GENERAL MERCHANDING Drugs and Paints.

Manufacturer of White Shirts. RLIN CHAMPION SHIRTS" TO ORDER

New York City.

ABCOCK & WILCOX CO. atent Water-tube Steam Boilers. BABCOUK, Pres. 30 Cortlandt St

TITSWORTH, MANUFACTURER OF TE CLOTHING. Oustom Work a Specialis 800 Canal St.

TTER, JR. & CO. PRINTING PRESSES. 12 & 14 Spruce St. Ja. H. W. Fish. Jos. M. Titsworth

Leonardsville, N. Y. RONG HEATER, LIME EXTRACTOR, and CONDENSER for Steam Engines.

ONG HEATER Co., Leonardsville, N. Y. Plainfield, N. J.

ICAN SABBATH TRACT SOCIET. EXECUTIVE BOARD. J. F. HUBBARD, Trees n, Jr., Pres., RDICK, Sec., G. H. BABCOCK, COT. Sec. meeting of the Board, at Plainfield. N

scond First-day of each month, at 2 P. M. EVENTH-DAY BAPTIST MEMORIAL OTTER, JR., President, Plainfield, N. J., OFE, Treasurer, Plainfield, N. J., URBARD, Secretary, Plainfield, N. J. for all Denominational Interests solicited.

payment of all obligations requested. Builders of Printing Presses. CTER, JR., Proprietor.

STILLMAN, ATTORNEY AT LAW. Supreme Court Commissioner, etc.

BARBOUR & CO., DRUGGISTS AND PHARMACISTS. No. 1, Bridge Block.

Westerly, R. I.

DENISON & CO., JEWELERS. RELIABLE GOODS AT FAIR PRICES Repairing Solicited.

STILLMAN & SON, IANUFACTURERS OF STILLMAN'S AXLE OIL. nly axle oil made which is ENTIRELY FREE nming substances.

SEVENTH-DAY BAPTIST MISSION ARY SOCIETY GREENMAN, President, Mystic Bridge, Ct. HITFORD, Recording Secretary, Westerly,

AIN, Corresponding Secretary, Ashaway, R.I. L. Chester, Treasurer, Westerly, R. I.

Chicago, Ill.

WAY & CO. RROHÁNT TAILORS.

D. D. ROGERS, M. D., PHYSICIAN AND PHARMACIST, 84 Prairie av. Store, 2406 Cottage Grove av

COTTRELL & SONS, CYLINDER PRINTING PRESSES, for Hand and Steam Power. Mesterly, R. I. 112 Monroe St.

Milton, Wis.

W. CLARKE, DEALER IN BOOKS Stationery, Jovelry, Musical Instrument AND HOLIDAY GOODS. Milton, Wis.

P. CLARKE, REGISTERED PHARMACIST,

STILLMAN, Principal of the Musical De-partment of Milton College. Tuition for Pi-sice Culture, Harmony, etc., \$16 per term (34. Harmony taught by mail at \$1 per lesson.

Milton Junction, Wis.

P. ROGERS,

Motory Public, Consequencer, and Town Clerk.

Mos at residence, Milton Junction, Wis.

Sabbath Becorder,

AMERICAN SABBATH TRACT SOCIETY. LYRED CENTRE, ALLEGANY CO., N. Y.

ants will be inserted for 75 ce

CONTRACTOR PROPERTY OF THE PARTY OF THE PART

SEVENTH-DAY BAPTIST MISSIONARY SOCIETY. Forty-fourth Annual Report of the Board of

gratitude to him who is the giver of all good, and without whom we labor and watch in vain. Evidences of our constant need of a service of reading the Scriptures, singing divine help and blessing have been multi- and prayer, with the children, teachers, and vain. Evidences of our constant need of plied; and we are impressed anew with the importance and greatness of the work to which the Lord is calling us, as he so rapidly increases our opportunities for usefulness.

In making this report of a year's labors and results, we wish to express our thankfulness to God for the blessings that have attended the work and workers of this Society; and may this anniversary be so helpful and inspiring that we shall give ourselves to more and better work the coming year than we have ever done before.

China Mission.

For the year ending June 30, 1886. The workers have been Rev. David H. Davis and wife; Dr. Ella F. Swinney; 3 native preachers; 4 teachers; and 4 regular and 2 occasional helpers in the Medical Mis-

Bro. Davis writes as follows:

SHANGHAI, China, July 1, 1886. My Dear Brethren,—In making this report, it becomes us first of all to render thanks to our Heavenly Father for his preserving care during the entire year. While we have not been wholly exempt from many of the minor ills common to this climate, we have been most graciously preserved from continued and serious illness. When we note. the depletion of workers in other missions, we feel that God has most graciously remembered us. Should any of us be disabled, the work in which we are respectively engaged would of necessity cease. Realizing this fact to some extent, we feel doubly our dependence on God, and gratitude for his care. I shall now speak with reference to the three departments of our work—Evangelistic,

EVANGELISTIC WORK.

School and Medical.

connected with your missionaries three native | teacher not to attend our school; so that, in | hai, June 30, 1886: preachers. Zah-Tsing-San is supported by the latter part of the year, the number has dered gratuitous assistance from time to attendance was, I think, carried off by the time in the Sabbath-day service. Le Erlow | teacher; so that I cannot report the exact returned to us in September, and since Jan- figures, as last year. The number in this uary 1st has been assisting in general mission | school has been about 60 for the first halfwork. It was designed that he act as pastor | year, when two teachers were employed. of the native church. His support has been made up by monthly contributions of your missionaries and friends of the mission, together with small contributions by the members of the native church. Although their contributions are small, we believe that the subject of giving should be kept before of boys in attendance during the year has them. We are convinced that Christianity been 26, whose total attendance is 3,419 in China, as elsewhere, will not prosper undays; making in this school an average attil those who profess faith in it are willing to tendance of 131 days per scholar. The give of their means for its support. The highest number of days of any one scholar is Chinese need to be taught this in connection | 247, the lowest 23. It will be remembered with the doctrines of salvation.

the city chapel twice a week. I have dis- in my possession from which to make a comcovered no material change in the character | plete report of these meetings. Some days there are only a few, while on other days the room is well filled. In the early part of the year I opened in the city chapel each afternoon, what I called a Religious Book Room. The person ported as returning home on account of sickin charge was to sell books, and read the ness. The youngest girl of Le Erlow was Scriptures to those who might come in. I was greatly disappointed at the want of suc- been continued during the year. We think cess in this enterprise, and think the failure we can see great improvement in these was largely due to the want of aptitude in children. They have progressed well in the person employed. As I had no one bet- learning the Chinese characters and reading ter qualified, I was obliged to give up this the Christian books. I send you some of the work. The expense of this experiment was books used during the year, and also two borne by a friend, who wished to aid me in New Testaments, to show you some of the extending a knowledge of the word of God | best styles of printing the Scriptures. We among the heathen. .

for medical treatment. Le Erlow has as- with the school, of reading the Testament, sisted in the regular preaching and the street | prayer and singing. work. He usually spends a part of the day presence; so I have him do his writing in my study, and usually have him accompany

me in street and other work. At the beginning of 1886 I issued 4,000

calendars, which I began to sell in connec-

tion with Gospels. In the month of April, we made a missionary trip inland of eleven days. The demionary to engage more extensively in this kind of mission work. I think that one or two months each year could be spent most profitably in itinerating among the inland

villages and cities. Our Sabbath services are as follows: Preaching in the city chapel in the morning. In the afternoon, Sabbath-school is held in the chapel room of the girls' boarding-school building. After the teaching of the lesson of the day, the older ones remain to study o'clock P. M., your missionaries gather in

Mrs. Fryer, who has usually been with us to money for other expenses connected with aid and cheer us in our work.

An English lady by the name of Meirer has, within a few months, embraced the Sabbath, and now meets with us in our little prayermeeting whenever it is possible. Her husband is bitterly opposed to religion, and it was through his opposition that she was brought into contact with us and had her mind directed to the truth. I believe is something tangible to the senses of the she is a very earnest and conscientious Chris-The past year has given us new reasons for tian woman. Pray for her and her unconverted husband, that she may be kept faithful and that he may be brought to the Lord.

Upon each evening of the week we hold those in the employ of the mission, so far as which I referred in my last annual report, I it is possible for them to meet. All who are i have leased for a period of 16 years, at the able, take part in the reading; those who rate of \$3 a year. Before renting this land cannot read, we try to have learn. We then | there was not more than two feet between discourse upon the subject matter of the the fence and Dispensary. There are now reading, endeavoring to impress the truth | some twenty or more feet, which adds much upon their minds and hearts.

have been encouraged in that I have always | high. been quite successful in the work of book | The valuation of the mission property may and tract distribution. There is certainly | be put down the same as last year, viz: an open door for us to spread abroad in this heathen land the law of God and the gospel of Christ. It is written, "My word shall Dwelling house lot..... not return unto me void." "The gospel is the power of God unto salvation to every one that believeth, to the Jew first and also to the Gentile." We must sow the seed in faith, and await God's time for the harvest. It would be encouraging to none more than to ourselves if the time of harvest could be just

SCHOOL WORK.

At the close of 1885, or the close of the Chinese New Year, which ran into 1886, I the boys' school building near us. I felt that the moral conduct of the teacher had become such that it would not be right for me to continue him, and he was dismissed One was finally recommended, whom I enproper person for a teacher. He was continued, however, until the end of June, when the school was closed. An additional of teachers created quite a good deal of brother in Christ. irregularity in the attendance. Some of the older boys were put to learning trades; In this branch of work there have been others were persuaded by the dismissed ssion funds. Tsau-Tsung-Lan has ren- been considerably less. The record book of The number for the last six months has been some 25, with one teacher. We hope to open this school again as soon as funds are in hand and a suitable teacher can be found.

The city school has been continued with the same teacher as last year. The number that these figures only refer to the city A preaching service has been continued in school. The data of the larger school is not

The girls' boarding school has been continued without interruption except for a short time during the China New-Year holidays. One of the smaller girls was resoon taken; so that the number nine has Zah-Tsing-San has made daily visits to the Society. Besides the evening service referred to above, there is held a morning service

A small parcel of land, just back of the in study and writing. I have thought it girls' school building, has been leased for best to have him do most of his work in my sixteen years, at the rate of two dollars a year. This was secured to give a place for recreation for the children. We regard the school work as a very important branch of our missionary efforts.

are young, as is to be expected at the first. Besides Biblical instruction, which is made tails have already been published in the prominent, the pupils are taught the ele-RECORDER. It is the desire of your mis- ments of reading, writing, arithmetic and geography.

MEDICAL WORK.

I can speak of this department only as it has related to my personal efforts. Dr. Swinney will report directly to you respecting what she has done and is still doing. You may be assured that she has not been in want of something to do. I do not see how ministering to the suffering is infinite, but the lesson for the next week. At about four her strength is not. May she have much strength imparted to her for the arduous

the work. The whole amount raised, and mostly from the Chinese, was \$823 50. Of this there has been expended, during the year, for medicines, putting blinds on Dispensary, and for other conveniences, the sum of \$464 06, leaving a balance of \$359 44. hope I shall be able to secure a good deal for the aid of this work the coming year. This Chinese. They can realize the benefit of physical relief, and are more willing to aid. May we not hope that, first working upon the physical, we may in time reach the spiritual? This is our hope, and for this we labor and pray.

The land in front of the Dispensary, to to the appearance and comfort of the build-Number of Gospels sold, 550; Sabbath | ing. I thought it better to lease than to atcalendars, 4,000; and small tracts, 1,700. I tempt to buy, as their prices were far too

Amount of insurance on buildings..... \$6,091 25 City building not insured...... 1,000 00 School lot..... Cemetery.....

In closing this report, a feeling of sadness comes over me that it does not show greater results for Christ. I feel that I can truly say that we have striven earnestly to teach | change, or continue to do more than I really | also, was being taught the same lesson in the men the way of life. There have been those | should do; and as I want to last a long time | preacher's class. who have asked to unite with us; but we wanted to see greater evidence of their being decided that it was best to make a change in | converted from heathenism before receiving the teacher for the boys' day school, kept in | them. Methodists, Presbyterians and Episcopalians receive all who will simply state that they have a desire to be Christians; hence their numbers are great. Sometimes I fear that we require more than can at first at the close of the term. It was with a good | be expected from those coming out of heathdeal of difficulty that I could find a profess- enism. I know the standard of Christian ing Christian competent to take the school. I living cannot be too high; but should we refuse to accept those who may fall far short gaged on trial. I soon found he was not the of what seems to us to be required? God grant that we may know how to deal with this people, so as to bring them out of the darkness into the light. Praying for the reason for closing this school was a present | blessing of God to be upon you in the comarrearage in the school funds. The change | ing Anniversaries, I am most sincerely your

MEDICAL MISSION.

Dr. Swinney writes, under date of Shang-

In looking over the past year, I have much to be thankful for. First of all for God's goodness in giving, walth and strength to labor for this benighted people; for the medical building, and all the better facilities it has afforded in the work; and also, for the safe arrival of the medicines from New York, so that the relief of suffering will not be interrupted for lack of supplies. This has been a year of great pleasure in my work, particularly through the winter, when the number of patients was not so great but that I had time to speak to almost every one personally of the gospel message. No one can realize the joy in bearing the word of life to this, or any other, needy people but those who have participated in similar work. The majority of the sick coming each day have never known of the true God and of his love through Christ, and sometimes, when sad dened by their continuous reply, "I have never yet heard," I still have the consolation that God has given to me the pleasure of being the first to tell them of "the good news." The spreading of the gospel is the object of our coming to this country; and I hope ever to give it the prominent place in my work. We may not see great results, yet I have confidence in God that he will see that his truth prospers in his own good time

The work has been steadily increasing from the beginning until the present. My time is given almost exclusively to the Dispensary and the sick; but now I am striving to lessen the number of patients, that I may have more time to speak to them on spiritual use those printed by the American Bible subjects, as well as to care for their bodily sufferings. The happy combining of these two phases—their physical and spiritual good -in the work, seems to me to be the one great aim to be striven for in my department. There have been a number, the whole year through, whom we have followed with our words and our prayers at their frequent visits. Some of them have obtained quite a good knowledge of the gospel, but their hearts are slow to believe. In view of all there may be in the future to do, my most earnest desire is for greater consecration and The children that are now in the schools | fitness for the work on my part, and for the presence of the Holy Spirit to enlighten the hearts of the hearers, that they may realize their sinfulness and need of a Saviour, and put their whole trust in him.

My helpers are an assistant, a Bible woman, a gate man, an office boy, and, on crowded days, an extra gate man and boy. The office boy has been with me just one year, assisting me in the forenoons and studying in the day school in the afternoons. He has now gone to learn a trade, and if I succeed in lessening the number of patients, I may not need another in his place.

paying...... 6,966 not paying..... 1,156 Surgical Cases.

From a later letter we take the following:

The blind preacher talks to the people each day an hour, and sometimes two hours, or more, if the groups of sick come very rapidly. The Bible woman takes the women into the operating room to talk with them, or, if assisting me, as she often does, she speaks to them as opportunity occurs. I can now and then slip out to the other room, and sit down with her and talk to the women a lit'le while, which I am very fond of doing; or can occasionally go into the waiting room to hear the blind preacher. But most of the time, you can well understand, I am absolutely needed in the dispensing room, where everything must soon stand still if I am not present to diagnose and indicate the remedies, though my assistant is becoming quite expert in the beri-beri cases and in cutaneous diseases. Last summer I was so overcome by the many calls to the homes, that, like other physicians here, I was obliged to put a good price on my visits, in order to save myself from undue work.

Now from this report you will see that the number of sick at the Dispensary has been great, even more than I could attend to, treating one forenoon as high as 228. Since the first of July I have been treating only women and children, though not exclusively so, as men may yet come for medicines for their wives, or sons may continue to come for their mothers as before, and men accompanied by their wives may come in for treatment; but men coming alone are refused. In this way I hope to lessen the numbers, so I may have more time to talk of the gospel lesson. Once she rose, saying she wanted to to the women, which I feel is the most important thing. I must either make this in the work if possible, I have been driven to this plan.

We are obliged to make extensive preparations each afternoon for the following day, not the least of which is the large amount of make for the cutaneous diseases. You quantities, make quite a bill in Shanghai. most simple applications; so, after coming themselves, they inform all their neighbors and friends. The keeping of the medicines rescued whose mother had hired n that the rooms are washed up, the cash counted, etc., make my afternoons very short, and crowd out my studies, I am sorry to

We are greatly grieved on account of the debt of the Society, and would do almost anything if that could be removed.

Holland Mission.

For the year ending June 30, 1886. Missionaries. - Revs. G. Velthuysen, Haarlem, and F. Bakker, Frieschelo. Increase in the number of Sabbath-keepers, 13.

Bro. Velthuysen writes as follows:

HAARLEM, Holland, August 12, 1886. As far as I know, the number of Sabbathkeepers in Holland that, as a fruit of the seed sown by the tracts of the American brethren, have rejected Sunday consecration, is to day 65, besides one brother who lives at Weener, East Friesland, Prussia. These 65 dwell in 18 different places, viz.: at Haarlem 23 (of these 21 are members of the church, two were formerly members, hearts grow hard, and that they, in turn, both keep still the Sabbath); at Katendrecht grow up bitter and cold-hearted, and that 1, and at Rotterdam 4 (these joined the Haarlem Church); at Amsterdam 5 (two of these are members of the Haarlem Church); at Bolsward 2 (joined the Haarlem Church); if they do not. Dear children, pity and pray at Lemelerveld 3 (two joined the Haarlem | for the Chinese children, and thank God you Church, one not bap iz d); at Frieschelo 2, at Winschoten 3, and at Blyham 3 (seven of these form the church at Frieschelo, and one at Blyham not baptized); at Farmsum 2; at Pekela 5; Workum 2; at Groningen 7 (six have their regular meetings on Sabbath); at Numansdorp 1; at Zutfen 1; at Heerenveen

1. Except those at Lemelerveld I have met with them all, either they visiting the Haarlem Church or I calling on them when traveling for gospel's sake. The greater part of them—I am speaking of those who do not live at Haarlem—are poor people. Therefore their Sabbath-keeping speaks strong. Generally speaking Sunday-keepers here are afraid of us. They do all they can to keep free from us and from our testimony. Almost everywhere meeting places of all denominations are constantly closed for us. First-day Baptists are not the least violent opponents perhaps, because they are feeling the truth of our principles most.

The services in the church at Haarlem I presided over as before, only, for the last months, on the third Sabbath of every month, I have been with our friends at Rot. Katendrecht comes then also.

The struggle for truth keeps always all my time and strength. Besides the pastoral care and the issue of De Boodschapper I try to reach by particular correspondence such men as by their position in church or state have more influence, whilst the spreading of tracts—I have printed 170,000—is a daily fact. As a consequence of this labor, two religious papers, both of the Orthodox-Reformed clergy, one in East-Freesland and one in Holland, are now defending the Sunday theory. We rejoice always when they feel constrained to speak, for they prefer keeping silence.

Our dear Bro. Bakker at Frieschelo is do-

he kept Sunday. He has the same experience as every one before him in the same circumstances.

It seems to us that the constant testimony of truth will be followed by-and-by by victories. We dare not say by conversions of multitudes, although our Lord is able to do as it pleases him. This we know, that Sunday consecration has lost its divine character in this country. And although on all sides the cry is heard for a better observance of the Sunday law, those who fear God must finally come to take hold of God's own commandment, and give the world in that way. too, an example of obedience. Now they are on this point a saltless salt and a light that leads on the wrong path. May God grant us the privilege to be in his hands the

If possible we hope that our dear friends on the other side may go on to sustain the labor of God's cause in Holland. Our Master knows our needs, our desires, our strength. His blessing rest on all who wish to serve

means to preach all his truth by word and

him in accordance with his manifested will. Your Dutch brethren salute you in the Lord, and pray for a blessed Conference.

[To be continued.]

CHINESE MOTHERS.

Some few Sundays ago, a country woman, out of curiosity, came into my woman's Sabbath-school class. She had a bright, pleasant face, and seemed much interested in the call her son, that he, too, might hear, and seemed pleased when we told her that he,

It was all new to her, evidently. To forgive even to seventy times seven! This was, indeed, a strange, new doctrine! Then she told us that she had another son who smokes opium; that she had exhorted him in vain to salves and applications I must continually | forsake the bad habit; but, as he would not, she was angry with him, and wanted to kill would open your eyes in astonishment, I | him. I looked at her in astonishment, for she know, to see me at this strange and comical | had appeared to be a kind-hearted, motherly work. Then these ingredients, in such woman. But, alas! she was a heathen. She seemed never to have known that it would But the people have great faith in them, be- | be a dreadful sin to kill her own son. She ing altogether ignorant themselves of the had supposed it would be right to kill him,

While we were living in Ningpo, a man was rescued whose mother had hired men to in order, making the applications, seeing drown him. When found, he was bound to a pole, and was being carried to the river by two men, as they carry pigs to market.

The mother would consent to his release only on condition that she should hereafter be free from the burden of him.

The children's heads seem ever to be the target as which Chinese mothers aim when that they retain even their memories, which, in most cases, seems to be the most remarkable thing about them.

Sometimes these mothers show some fondness for their babies; but the almost utter want of loving sympathy for the little ones. after they are old enough to be out of their mother's arms, and in the way, is one of the most pitiful things I have seen in China. Little is done to amuse them; yet if they get in the way or show any childish waywardness, the bitterest epithets, if not blows, are poured out on their defenseless heads. To whom are the poor little ones to go for comfort and sympathy, when even their mothers curse them? No wonder that their little they show their "filial piety" chiefly by worshiping their parents after they are dead, for fear they will come back to trouble them have not Chinese mothers.—Mrs. E. K. Mason, in Little Helpers.

THERE are few things in the history of maritime discovery more wonderful than the incident—accident we refuse to call it—by which the career of Columbus was directed to the tropical regions of America. On October 7th, he was, as he reckoned, 216 miles beyond the point where he expected to find Japan. He was standing on a course which would have landed him in Florida, whence he might easily have been borne up to Virginia. Perplexed and anxious, he yielded to the advice of Pinzon and bore up for the south-west. Pinzon said to him, "It seems to me like an inspiration, that my heart dictates to me that we ought to steer in a different direction." Pinzon, it seems, had seen a flight of parrots heading south-west, and thither Columbus steered. It was this which determined the stream of Spanish colonization to Central America, and left the north free for the English. Birds played many an important part in anterdam, where the brother that lives at cient history, but never a part so distinguished as this. These parrots decided, as Humboldt says, "the first colonization of the new continent, and the original distribution of the Roman and German races of men." It is remarkable, too, that Raleigh's passionate endeavors to drive a wedge of English oak into the heart of Spain's Colonial Empire failed miserably, while the almost casual work of his hand, the colonization of Virginia, grew in the end to a splendid success. Those who believe in the Divine Leader of men seem to see clearly here the work of the higher hand.

THERE are over 60 colored Baptist churches in Kansas, with more than 3,000 members. ing his utmost for the cause. He is indeed The German Baptist churches have about our parlor to spend a little time in prayer work in which she is engaged.

for our work, and for our brethren and sisters in the home land. This little prayer-meeting was organized at the suggestion of little time in prayer time around work in which she is engaged.

Lancing abs sesses.

Churches and 502 members. There are also the least by the behavior of his brethren, year time time in prayer work in which she is engaged.

Lancing abs sesses.

Lancing abs sesses.

Churches and 502 members.

Churches and 503 members.

Churches and 504 members.

Churches and 505 members.

Churches and 505 members.

Churches and 505 members.

Churches and 507 members.

Churches and 508 members.

Churches and 508 members.

Churches and 508 members.

Churches and 508 members.

Churches and 509 members.

Churches and 500 Sabballi Be

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

PRESENT SUNDAY of the States and Territories of

BY REV. A. H. LEWI

RHODE ISLAN

Prohibits all ordinary la work; all games, sports, play or the permitting of thes guardians—necessity and ch under fine of five dollars for and ten for all subsequent ploy or encourage the serv person incurs the same pen plaints to be made within and Christians who keep may pursue their ordinary may not open shops or sto lade, or fit out vessels, no smith's business or any m (except in the compact villa of Westerly and Hopkinto hunt in public places nor of possessions. In case of dis entitled to the benefit of th certificate from a regular or from any three members keeping church or society, sl to be a regular member of t conclusive evidence. *

SOUTH CAROLI Prohibits all "worldly" labor-necessity and chari any person of 15 years or u penalty of one dollar. A fruits, chattles, etc., showe for sale are forfeited. No pastimes whatever are allow of one dollar; trial justices, spective counties, may sum on their own view, or confes or testimony of one or mor may seize goods and impose sons keeping gaming to mitting games thereon, liable to fine of fifty dollar cess may be served except for or breach of peace. Rails are prohibited from running or unloading cars-except construction or other trains by extraordinary emergenc laved by accident may run t they are accustomed to rest tion of these provisions in hundred dollars. †

TENNESSEI

persons, or children, or ser sity and charity excepted, three dollars. Hunting, fi being drunk, incurs the say justice of the peace may l Any licenced grocer or or retails spirituous liquors of to fine or imprisonment at the court. The constitu provides that, in time of shall be required to perfor vice on any day which he o as a day of rest. Chap.

Prohibits all "common

vate contracts are valid if one's regular business. I Prohibits labor by one's employees, or apprentice penalty of ten to fifty do is practically nullified by

as follows: "The preceding article household duties, works ity; nor to necessary plantations in order to] any crop; nor the running other water crafts, rail common carriers, nor to t by them, or the receive mid goods by the partie whom said goods are stages carrying the Un passengers; nor to found herders who have a her gathered and under he traveling; nor to ferryme bridges, keepers of hote and restaurants and the keepers of livery stables nor to any person who lieves that the seventh the week ought to be o bath, and who actually hers and labor on that t

> Horse-racing, bowling any species of gaming considerations, within t or town, incur a fine of

Revised Statutes of 1869 General Statutes of S. C t Sunday. He has the same expenevery one before him in the same

ems to us that the constant testimony th will be followed by-and-by by vic-We dare not say by conversions of udes, although our Lord is able to do leases him. This we know, that Sunnsecration has lost its divine character country. And although on all sides y is heard for a better observance of unday law, those who fear God must come to take hold of God's own comment, and give the world in that way. example of obedience. Now they this point a saltless salt and a light eads on the wrong path. May God us the privilege to be in his hands the to preach all his truth by word and

ossible we hope that our dear friends other side may go on to sustain the of God's cause in Holland. Our Master our needs, our desires, our strength. essing rest on all who wish to serve accordance with his manifested will. ar Dutch brethren salute you in the and pray for a blessed Conference.

[To be continued.]

CHINESE MOTHERS.

e few Sundays ago, a country woman. curiosity, came into my woman's Sabchool class. She had a bright, pleasce, and seemed much interested in the Once she rose, saying she wanted to son, that he, too, might hear, and pleased when we told her that he, as being taught the same lesson in the ier's class.

as all new to her, evidently. To forven to seventy times seven! This was. a strange, new doctrine! Then she that she had another son who smokes that she had exhorted him in vain to the bad habit; but, as he would not, angry with him, and wanted to kill I looked at her in astonishment, for she ppeared to be a kind-hearted, motherly But, alas! she was a heathen. She d never to have known that it would readful sin to kill her own son. She apposed it would be right to kill him. he had become a burden to her.

ile we were living in Ningpo, a man was whose mother had hired men to him. When found, he was bound to a and was being carried to the river by en, as they carry pigs to market.

mother would consent to his release on condition that she should hereafter from the burden of him.

children's heads seem ever to be the ac which Chinese mothers aim when inish their children. The wonder is hey retain even their memories, which, st cases, seems to be the most remarkhing about them.

netimes these mothers show some fondor their babies; but the almost utter of loving sympathy for the little ones. they are old enough to be out of their er's arms, and in the way, is one of the pitiful things I have seen in China. is done to amuse them; yet if they get way or show any childish waywardness. tterest epithets, if not blows, are poured n their defenseless heads. To whom poor little ones to go for comfort ympathy, when even their mothers them? No wonder that their little grow hard, and that they, in turn. ap bitter and cold-hearted, and that show their "filial piety" chiefly by iping their parents after they are dead, ar they will come back to trouble them do not. Dear children, pity and pray e Chinese children, and thank God you not Chinese mothers.—Mrs. E. K. Ma. n Little Helpers.

ERE are few things in the history of me discovery more wonderful than the nt-accident we refuse to call it-by the career of Columbus was directed tropical regions of America. On er 7th, he was, as he reckoned, 216 beyond the point where he expected to apan. He was standing on a course would have landed him in Florida, e he might easily have been borne up rginia. Perplexed and anxious, he d to the advice of Pinzon and bore up e south-west. Pinzon said to him, ems to me like an inspiration, that art dictates to me that we ought to n a different direction." Pinzon, it had seen a flight of parrots heading west, and thither Columbus steered. this which determined the stream of h colonization to Central America, if the north free for the English. played many an important part in anhistory, but never a part so distind as this. These parrots decided, as oldt says, "the first colonization of w continent, and the original distriof the Roman and German races of It is remarkable, too, that Raleigh's late endeavors to drive a wedge of oak into the heart of Spain's Colopire failed miserably, while the almeal work of his hand, the colonisa-Virginia, grew in the end to a splen-Those who believe in the Disaler of men seem to see clearly here h of the higher hand.

are over 60 colored Baptist churchansas, with more than 3,000 members. seman Baptist churches have short subers. The Swedes have 16 Baptist and 502 members. There are also and 2 French Baptist churches is

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."

PRESENT SUNDAY LAWS

of the States and Territories of the United States.

BY REV. A. H. LEWIS, D. D.

RHODE ISLAND

may not open shops or store, or lade, unlade, or fit out vessels, nor work at the smith's business or any mechanical trade (except in the compact villages in the towns of Westerly and Hopkinton), nor fish, or hunt in public places nor off from their own possessions. In case of dispute as to who is entitled to the benefit of these exceptions, a certificate from a regular pastor, or priest, or from any three members of any Sabbathkeeping church or society, showing the party to be a regular member of the same, shall be conclusive evidence. *

SOUTH CAROLINA

Prohibits all "worldly" business, work or labor-necessity and charity excepted-by any person of 15 years or upwards, under a penalty of one dollar. All goods, wares, fruits, chattles, etc., showed forth, or cried for sale are forfeited. No public sports or pastimes whatever are allowed under penalty of one dollar; trial justices, within their respective counties, may summon any offender on their own view, or confession of the party, or testimony of one or more witnesses; and may seize goods and impose penalties. Persons keeping gaming tables, and permitting games thereon, on Sunday, are liable to fine of fifty dollars. No civil process may be served except for felony, treason, or breach of peace. Railroad corporations are prohibited from running trains, loading or unloading cars—except mail trains, and construction or other trains made necessary by extraordinary emergencies. Trains delayed by accident may run to the place where they are accustomed to rest. Willful violation of these provisions incur a fine of five hundred dollars. †

TENNESSEE

Prohibits all "common avocations," in persons, or children, or servants, real necessity and charity excepted, under penalty of three dollars. Hunting, fishing, gaming, or being drunk, incurs the same penalty. Any justice of the peace may have jurisdiction. Any licenced grocer or other person, who retails spirituous liquors on Sunday, is liable to fine or imprisonment at the discretion of the court. The constitution of Tennessee provides that, in time of peace, no person shall be required to perform any public service on any day which he observes religiously as a day of rest. Chap. 11, sec. 15. Private contracts are valid if made outside of one's regular business. I

Prohibits labor by one's self, or compelling employees, or apprentices to labor, under penalty of ten to fifty dollars. This clause is practically nullified by the next, which is as follows:

"The preceding article shall not apply to household duties, works of necessity or charity; nor to necessary work on farms or plantations in order to prevent the loss of any crop; nor the running of steam-boats and other water crafts, rail cars, wagon trains, common carriers, nor to the delivery of goods by them, or the receiving or storing of said goods by the parties, or their agents to whom said goods are delivered; nor to stages carrying the United States mail or passengers; nor to founderies, sugar mills, or herders who have a herd of stock actually gathered and under herd; nor to persons traveling; nor to ferrymen or keepers of tollbridges, keepers of hotels, boarding-houses, and restaurants and their servants; nor to keepers of livery stables and their servants; nor to any person who conscientiously believes that the seventh or any other day of the week ought to be observed as the Sabbath, and who actually refrains from business and labor on that day for religious rea-

Horse-racing, bowling, match-shooting, or any species of gaming for money, or other considerations, within the limits of any city or town, incur a fine of twenty to fifty dol-

*Revised Statutes of 1882, pp. 686-7. General Statutes of S. C., 1882, pp. 203, 442-3, ‡ Statutes of Tennessee, edition 1871, vol. 1, p. 819 and vol. 3, p. 128.

lars. Merchants and traders are forbidden is to all intents and purposes subject to the spect and love the authority of their parents to sell or barter goods or wares under the same penalty; provisions, before 9 A. M., are exempt, and drugs and medicines during the whole day. *

UTAH TERRITORY

Prohibits all bull, bear, cock, or prizefighting; horse-racing, circus shows, open gambling-houses, or saloons, barbarous or noisy amusements, theaters, dance-houses, musical or operatic performances, spectacles, Prohibits all ordinary labor, business or or representations; when wines or any intoxwork; all games, sports, play and recreation, | icating drinks are sold or given away; also or the permitting of these by parents or selling or purchasing tickets of admission to guardians-necessity and charity excepted- any such show or entertainment, directly or under fine of five dollars for the first offense | indirectly; any infringement on these proand ten for all subsequent offenses; to em- | visions is a "misdemeanor." Opening of ploy or encourage the servant of another any business place, for business purposes inperson incurs the same penalties. All com- curs a fine of from five to one hundred dollars. plaints to be made within ten days. Jews | This provision exempts hotels, boardingand Christians who keep the seventh day houses, baths, restaurants, taverns, livery may pursue their ordinary avocations, but stables, and retail drug stores, when used for legitimate purposes, and manufacturing establishments, which are usually kept in continual operation. Unnecessary business and labor incurs a fine of twenty dollars, or less. Time covered from midnight to midnight. †

VERMONT

Enacts as follows:

"A person who, between twelve o'clock Satarday night and sunset on the following Sunday, exercises any business or employment, except such only as works of necessity and charity; or is present at any public assembly, except such as is held for social and religious worship and moral instruction; or travels, except from necessity or charity; or visits from house to house, except from motives of humanity or charity, or for moral or religious edification; or holds or resorts to any ball or dance, or uses or exercises any game, sport or play; or resorts to any tavern, inn, or house of entertainment for amusement or recreation, shall be fined not more than two dollars."

"A person who hunts, shoots, or pursues, takes or kills wild game or other birds or the just defense of person or property, or in the performance of military or police duty, on Sunday, shall be fined ten dollars, onehalf to go to the person who makes the complaint and one-half to the state."

Service of legal process is void, except in cases of escape, apprehending principal in matters of bail, treason, felony, and breach of peace. I

* Revised Statutes, pp. 26, 27. †Compiled Laws of Utah, 1876, pp. 599, 600. ‡ Revised Laws of Vermont, 1889, pp. 220, 626.

Education.

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

PROPER EDUCATION.

BY MRS. E. G. WHITE.

It is the nicest work ever assumed by men and women to deal with youthful minds. The greatest care should be taken in the ed- to the power of temptation. They do not made to be servant to the mind. The mind ucation of youth to vary the manner of in- make this life a success. And the same de- is the capital of the body. Children are struction so as to call forth the high and ficiencies are seen in their religious life. allowed flesh-meats, spices, butter, cheese noble powers of the mind. Parents and | Could the instructors of youth have the | pork, rich pastry, and condiments generally teachers of schools are certainly disqualified | future result of their mistaken discipline | They are allowed to eat irregularly, and to to educate children properly, if they have | mapped out before them, they would change | est between meals, of unhealthful food, which not first learned the lessons of self-control, their plan of action in the education of do their work of deranging the stomach patience, forbearance, gentleness, and love. guardians and teachers! There are very few who realize the most essential wants of are not the most successful teachers, will bring forth disease and death. the mind, and how to direct the developing intellect, the growing thoughts and feelings of youth.

a time for educating youth. And it is eslife and in their religious life. Solomon says, ness, and love to God and to each other. In order to attain this object, the physical, dren must have attention.

will of the teacher.

Children who are thus educated will ever be deficient in moral energy and individual peculiar constitution and capabilities of control over himself, and his own heart mind, to put forth their strongest powers | should be richly imbued with love when required. Teachers should not stop for his pupils, which will be seen in his to another, that the mind may attain due | youth generally shapes their character for proportions.

appear to be well trained, while under the training discipline; but when the system, which has held them to set rules, is broken up, they seem to be incapable of thinking, acting, or deciding, for themselves. These they should, that they have no confidence in themselves to move out upon their own judgment, having an opinion of their own. And when they go out from their parents, to act for themselves, they are easily led by others' judgment in the wrong direction. They have not stability of character. Their minds have not been properly developed and strengthened by being thrown upon their own judgment, as fast and as far as practicable. So long have their minds been absolutely controlled by their parents that they rely wholly upon them. Their parents were mind and judgment for their children.

On the other hand, the youth should not be left to think and act independent of the judgment of their parents and teachers. Children should be taught to respect experienced judgment, and be guided by their parents and teachers. They should be so edu-cated that their minds will be united with the minds of their parents and teachers, and they be so instructed that they can see the propriety of heeding their counsel. And when they go forth from the guiding hand animals, or discharges fire-arms, except in of their parents and teachers, their characthe wind.

> The severe training of youth, without properly directing them to think and act for themselves, as their own capacity and turn of mind would allow, that by this means

Parents and teachers who boast of having | bodies to the doctors. complete control of the mind and will of the children under their care would cease their boastings could they trace out the think and act for themselves, they are al- finite to the infinite, she does not seem to most sure to take a wrong course, and yield understand. Every organ of the body was children and youth. That class of teachers and exciting the nerves to unnatural action although the appearance for the time being may be flattering.

"Train up a child in the way he should go, restraint is removed, there will be seen a was strong enough to endure mental effort ing which Solomon enjoins is to direct, ed- make it their object to so educate their and be allowed the most favorable opportu everything that is good, virtuous, righteous work may not show to the very best advan- fast as their minds can comprehend it. and holy. It comprehends the practice tage to careless observers, and their labors The mother should have less love for the better plan of education.

who superintends his training, and the will dence. And the children would sooner re- the minds of young children, among the law and order league.

The principles and habits of the teacher should be considered of greater importance responsibility. They have not been taught than even his literary qualifications. If the to move from reason and principle. Their teacher is a sincere Christian, he will feel will was controlled by another, and the mind the necessity of having an equal interest in was not called out, that it might expand the physical, mental, moral and spiritual and strengthen by exercise. They were not education of his scholars. In order to exert directed and disciplined with respect to their | the right influence, he should have perfect here, but give especial attention to the cul- looks, words and acts. He should have tivation of the weaker faculties that all the firmness of character; then can he mold the powers may be brought into exercise, and minds of his pupils, as well as instruct them carried forward from one degree of strength in the sciences. The early education of life. Those who deal with the young should There are many families of children who be very careful to call out the qualities of the mind, that they may better know how to direct their powers, and that they may be exercised to the very best account.

The system of education in generations

back has been destructive to health and even children have been so long under iron rule, not | life itself. Five hours each day many young allowed to act and think for themselves in children have passed in school-rooms not those things in which it was highly proper that properly ventilated, nor sufficiently large for the healthful accommodation of the scholars. The air of such rooms soon becomes poison to the lungs that inhale it. Little children, whose limbs and muscles are not strong, and their brains undeveloped, have been kept confined in-doors to their injury. Many have but a slight hold on life to begin with. Confinement in school from day to day makes them nervous and diseased. Their bodies are dwarfed because of the exhausted condition of the nervous system. And if the lamp of life goes out, the parents and teachers do not consider that they had any direct influence in quenching the vital spark. When stand ing by the graves of their children, the afflicted parents look upon their bereavement as a special dispensation of Providence. By inexcusable ignorance, their own course had destroyed the lives of their children. Then to charge their death to Providence is blasphemy. God wanted the little ones to live and be disciplined, that they might have beautiful characters, to glorify him in this world, and praise him in the better world. In order to be in accordance with fashion ters will not be like the reed trembling in the wind.

and custom, many parents have sacrificed the wind.

Parents and teachers, in taking the responsibilities of training these children, do not feel their accountability before God to become acquainted with the physical organthey might have growth of thought and feelings of self-respect, and confidence in their own abilities to perform, will ever and health. Thousands of children die produce a class that are weak in mental and | because of the ignorance of parents and moral power. And when they stand in the teachers. Mothers will spend hours over world to act for themselves, they will reveal [needless work upon their own dress and that the fact that they were trained, like the of their children, to fit them for display, animals, and not educated. Their wills, who plead that they cannot find time to subjection by hatch discipline of parents take care of the health of their children. They think it less trouble to trust their

To become acquainted with our wonderful organism, the stomach, liver, bowels, heart, bones, muscles, and pores of the skin, and future life of these children who are thus to understand the dependence of one organ in subjection by force and through fear. upon another, for the healthful action of These are almost wholly unprepared to en- all, is a study that most mothers have no gage in the stern responsibilities of life. | interest in. The influence of the body upon When these youth are no longer under their | the mind, and the mind upon the body, she parents and teachers, and are compelled to knows nothing of. The mind, which allies What an important position for parents, who are gratified that they have almost and enfeeble the intellect. Parents do not complete control of the will of their schol- realize that they are sowing the seeds which

by urging the intellectual, and neglecting to God never designed that one human mind strengthen the physical. Many have died in There is a period for training children, and should be under the complete control of their childhood because of the course puranother human mind. And those who make | sued by injudicious parents, and teachers of sential that both of these be combined to a efforts to have the individuality of their the schools, in forcing their young intellects great degree in the schools. Children may pupils submerged in themselves, and they by flattery or fear, when they are too young be trained for the service of sin, or for the be mind, will, and conscience for their pu- to see the inside of a school-room. Their service of righteousness. The early educa- pils, assume fearful responsibilities. These minds have been taxed by lessons, when tion of youth shapes their character in this scholars may, upon certain occasions, appear they should not have been called out, but like well drilled soldiers. But when this kept back until the physical constitution and when he is old, he will not depart from want of independent action from firm prin- Small children should be left free as lambs it." This language is positive. The train- ciple existing in them. But those who to run out of doors, to be free and happy, ucate and develop. In order for parents pupils that they may see and feel that the nities to lay the foundation for sound conand teachers to do this work, they must power lies in themselves to make men and stitutions. Parents should be their only themselves understand "the way the child women of firm principle, qualified for any teachers until they have reached eight or ten should go." This embraces more than merely position in life, are the most useful and ten years of age. They should open before having a knowledge of books. It takes in permanently successful teachers. Their their children God's great book of nature as

of temperance, godliness, brotherly kind- may not be valued as highly as the teacher's artificial in her house, and in the preparawho holds the will and mind of his scholars tion of her dress for display, and find time by absolute authority; but the future lives to cultivate, in herself and in her children, mental, moral and religious education of chil- of the pupils will show the fruits of the a love for the beautiful buds and opening flowers, and call the attention of her chil-In households and in schools the education | There is danger of both parents' and dren to their different colors and variety of bill amounted to thirty dollars; since I of children should not be like the train- teachers' commanding and dictating too forms. She can make her children acquainting of dumb animals; for children have an much, while they fail to come sufficiently ed with God, who made all the beautiful intelligent will, which should be directed to into social relation with their children or things which attract and delight them. She control all their powers. The dumb ani- their scholars. They often hold themselves can lead their young minds up to their Cremals need to be trained; for they have not too much reserved, and exercise their au- ator, and awaken in their young hearts a reason and intellect. The human mind thority in a cold, unsympathizing manner, love for their heavenly Father, who has if not in the world, is talking of organising must be taught self-control. It must be which cannot win the hearts of their chil- manifestly so great love for them. Parents a law and order league. The which educated to rule the human being, while the dren and pupils. If they would gather the can associate God with all his created works. devil makes it necessary. The cloven foot animal is controlled by the master. The beast | children close to them, and show that they | Among the opening buds and flowers and stepped into the first paradise and spoiled it. is trained to be submissive to his master. The love them, and manifest an interest in all nature's beautiful scenery in the open air and the whisky devil can mar a modern master is mind, judgment and will for his their efforts, and even in their sports, and should be the only school-room for children paradise as the arch imp marred the home beast. A child may be so trained as to have, sometimes be even a child among children, up to eight or ten years of age. And the of Adam. With all her beauty of embowlike the beast, no will of his own. His in- they would make the children very happy, treasures of nature should be their chief ered avenues and exquisite homes, Detroit dividuality may even be submerged in the one | would gain their love, and win their confi- text-book. These lessons, imprinted upon is shadowed by a great sorrow, if she needs a

pleasant, attractive scenes of nature, will not be soon forgotten.

It is a duty we owe to our Creator to cultivate and improve upon the talents he has committed to our trust. Education will discipline the mind and develop its powers, and understandingly direct them, that we may be useful in advancing the glory of God. -Review and Herald.

Cemperance.

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

THE WORK OF THE SALOON.

Dr. H. K. Carroll, of the N. Y. Independent, was one of the speakers at Woodstock, Conn., July 4th. His theme was "The Republic of the Future." Referring to the dangers before us, he said:

"The saloon is bad, and only bad. There

is no aspect in which it can be considered beneficial, either to morals or religion, to the state or to individuals, to industry or to commerce. As a market for our grain and grapes it is a waste; as an employer, it makes labor unproductive; as a public business, it pauperizes the many for the sake of the conscienceless few; as a source of taxation, it hardly pays the state a tenth of its cost. What is it good for? To instruct in vice, to harden in crime, to reduce to poverty, to paralyze brawn and brain, to wreck homes, and to betray every interest dear to an intelligent and prosperous people. You cannot found a church, or establish a school, or open a hospital, or undertake any enterprise for the relief or improvement of mankind without finding that the saloon has been in advance of you, and made thousands of victims. In spite of all your efforts, it will gather out of society, out of your homes, even out of your public schools and your churches, many of your most promising youth to be trained in its horrid school of vice. You cannot overtake it in its work of iniquity, you cannot rob it of its prey. What will you do with it? Warn against it? Yes. Form societies? Yes. Circulate the pledge, and educate the people? Yes. You will do all this, and tax yourselves to support its paupers and punish its criminals, but you will let it multiply its dens and increase its business. When you ask for legislation against it, it will stand between you and your legislators, just as it has stood between you and the House of Representatives for these years, and refused you even the concession of a commission to inquire into its character and results. Do the gentlemen of the House of Representatives. who have defeated this bill for the seventh time, while the Senate has for the seventh time approved it, consider it a matter instead of being guided, were forced into read, and obtain information necessary to of no importance? They have created commissions for almost everything else. Commissions for yellow fever, commissions for cattle disease, and even commissions for cotton worms and grasshoppers; but this monstrum horrendum, which Mr. Gladstone solemnly pronounces more destructive than the three historic scourges of war, pestilence and famine combined, they persistently refuse to have investigated. Why? Is it not because of the tremendous influence of the saloon in politics? We say beautiful things about the ballot; about its executing the freemen's will as lightning does the will of God. But too often it is the ballot, not of the freemen, but of the slave of the saloon. If we are ever to have a pure ballot, honest, municipal government, and a nobler manhood, we must suppress the saloon; and to this end we must not forgive stubborn legislators more than seven times. And while we carry on with greater vigor our schemes for educating public sentiment on this subject, let us draw the lines in political action between those who stand with the saloon against the people, and those who stand Many children have been ruined for life with the people against the saloon.—Star.

UNCLE BILLY'S STORY.

Hear what he said: "When I was a drunkard, I could never get my barn more than half full. The first year after I signed the pledge I filled my barn; the second year I filled my barn and had two stacks; this year filled my barn and had four stacks. When I was a drunkard, I owned only one poor old cow, and I think she must have been ashamed of me, for she was red in her face; now lown five cows, and I own three as good horses as ever wore a collar. When I was a drunkard, I trudged from place to place on foot; now I can ride in a carriage of my own. When I was a drunkard, I was thee hundred dollars in debt; and since I signed the totalabstinence pledge I have paid the debt, and have purchased two hundred acres of wild land, and I have the deed in my possession; two of my sons, who are teetotalers, are living on that lot. When I was a drunkard, I used to swear; I have ceased to be profane. The last year of my drunkenness, my doctor's signed the pledge I have not been called upon to expend a cent for medicine."

Even beautiful Detroit, the cleanest and handsomest city of her size on this continent,

The Subbath Becorden.

Alfred Centre, N. Y., Fifth-day, October 7, 1886.

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

TERMS: \$2 per year in advance. Communications designed for the Missionary Department should be addressed to Rev. A.

MAIN, D. D., Ashaway, R. I. All other communications, whether on business or for publication, should be addressed to the SABBATH RECORDER, Alfred Centre, Allegany coun-

Drafts, Checks and Money Orders should be made payable to E. P. SAUNDERS, AGENT.

OUR ANNIVERSABIES

The Missionary Society.

The sessions of this Society, occupying the whole day, morning, afternoon and evening, were interesting and full of encouragement. The indebtedness of the Society, a small portion of which remained unprovided for at the close of the day, was all cleared, without special effort, before the close of the Conference session, Monday night. Thus it goes upon record that the Society, during a year of general financial depression, has done more work on her several fields than in any former year of her history, and has cleared herself of a debt of over \$1,000 besides. In these substantial evidences of prosperity, all must feel great joy; and, with renewed consecration, seek for constantly increasing fruits in the service of God.

By order of the Board of Managers, the minutes of these sessions are to be printed, in full, in the Missionary Department of the RECORDER; we will not, therefore, anticipate them here.

Education Society.

According to the usual custom, the Education Society held its session on the sixth day of the week in connection with the General Conference. This Society has been incorporated under the laws of the state of New York, and holds in trust funds for any or all of the schools of the denomination. The following article from the Constitution of the Society will explain more fully its nature and purpose:

"The object of this Society shall be the promothe ultimate founding and full endowment of a control of the denomination, the founding of new institutions, and the advancement of the interests of education generally in the denomination.'

An interesting feature of the report of the Corresponding Secretary was the fact that the Albion Academy, which has been in a state of suspense for some years, reported a year's work, under the instruction of Prof. S. L. Maxson.

Secretary was followed by an address by the Secretary on the "New Departure in Education."

address on the subject of the "Selection and Use of a College Library." Such library should be selected much as a man selects a suit of clothes, according to the use he wishes to make of it. But of so much importance is this subject that a professorship of reading and libraries is seriously talked of in some schools. The college library should contain books upon all the topics of study, regular and special, pursued in the school. As to its use, it should be consul ed often and copiously by all students until its stores of information have been made to enrich the minds of the students, and its powers of discipline have been exercised for their lasting benefit.

The paper of Professor Crandall was brief discussion of "Science and Education." It was urged that the classics have held sway so long that all progress in educational methods must be effected in opposition to traditions which, independent of the question of real adaptation to the purpose of modern education, give the classical system a powerful hold on educators. The true philosophy of education is not comprehended in the old system, and many of the incongruities of the age are traceable directly to it—the stilted relation between teacher and scholar, between pastor and people, the entire lack of grounds of symof pupils in the common schools to the prejudice of understanding. The sciences present natural avenues for objective study, and, therefore, for objective teaching; and the fields where they may be pursued are largely common ground in all ages, for all planes of men, from youth to old age.

language. Some modern citations were also

It was claimed, therefore, that the sciences, in suitable order, should constitute the body of the ordinary course, leading all the way from the common school to the college degree; that the languages should take a place consistent with the purpose of larguage in the natural order, which is also the divine order. The tendency of the age in education leads directly to this. There is involved in it more thorough instruction—a drawing men to the sources of knowledge. Lecture rooms become, as they should be, anterooms to laboratories; and nature, teeming everywhere with object lessons for all mankind, becomes, as it ought, the great school-teacher.

The presentation of the following resolutions elicited some spirited discussion. That the first was rejected by a large vote, while the remaining two were unanimously approved, is sufficient indication of the attitude of the meeting towards them:

1. Resolved, That there is demanded in higher schools of learning, shorter courses of study adapted to prepare students for farming, mechanical pursuits and business callings.

2. Resolved, That all courses of study leading to

degrees of the same grade, so far as practicable, ought to be equivalent. Resolved, That the university ought to furnish

thoroughly equipped schools. The session of this Society was closed with a sermon by Pres. W. C. Whitford, of

Milton College, from the words in Luke 6: 47, 48, "Whosoever cometh to me, and heareth my sayings, and doeth them, I will show you to whom he is like: he is like a man which built a house, and digged deep and laid the foundation on a rock."

After an exegesis of the passage, showing the importance of faith in Christ and obedience to his word as the foundation of Christian character, some prominent traits | Christians. 3. To show by our consistent essential to the success of the student were set forth. The first of these is physical health. Physical strength is often the basis of mental brilliancy. This fact appears to own estimation or in that of others, the im- their hearts. We must stop talking about Jews, who required every young man to tion of education, in such a manner as shall tend to | have some trade or occupation by which the physical powers were exercised and develdenominational college and theological seminary; likewise the support of all institutions under the oped. A second trait is persistent industry. That which is sometimes called genius is but the fruit of steady and unflagging industry. With this, even moderate ability often achieves great results. Another trait is an ardent desire for learning. No other work is done so well as that which is done healthy reorganization, and a satisfactory | con amore; and in nothing is this more true than in the matter of obtaining an education. Still another trait, and one which The annual report of the Corresponding | comes as the result of study, is maturity of mind. The object of study is not so much the acquisition of facts as it is the disciplining of the mind. A knowledge of things, Professor W. F. Place gave an interesting | per se, is of far less value to the real student, than is the power of mind to grasp great truths in their various relations and applications. Fidelity to truth is an important trait of the true student. The mind is made for truth, as the soul is made for happiness. Who and what are we, and to what related, are questions which the true student is ever seeking to solve. Finally, soul-culture is the highest aim and ambition of the student. Man's relation to God is the highest and holiest he is permitted to hold. In seeking to be faithful to the responsibilities of these holy relations, and to be worthy of the privileges which they con fer, comes that culture of soul which makes one a true child of God. In the harmonious exercise of all these traits of the true student, the foundations of character are laid deep upon the rock which abideth for

Sabbath Service. These services were ushered in by a prayer and conference meeting on Sabbath eve, led by Eld. Samuel D. Davis. Some five hundred people were present, of whom nearly two hundred participated by offering prayer or by speaking. When, near the close of the service, the leader asked that all who were Christians and all who desired to become such would manifest it by rising, near ly the whole congregation rose to their feet. pathy between the common people and the It was an inspiring sight to see such a host educated classes, and not least the cramming unanimously testifying to the excellency and power of the gospel. If, according to the Scriptures, "In the mouth of two or three witnesses shall every word be established." how much more should the cheerful testi- the world, even our faith." 1 John 5: 4. mony of such a throng put to silence the He was followed by Perie F. Randolph, on unbelief of worldly men.

intelligence. The natural order is, first ing country for the Sabbath services. At thought and then language to convey ten o'clock the Sabbath-schools of Milton thought. This was illustrated by pointing and Milton Junction, and some from the out the fact that the very languages, for schools of Rock River, Albion and Utica, which so much is claimed, originated in were seated in the front and central part of precisely this order, and not by a study of the great tent, and the services were opened under the direction of Pres. W. C. Whitford, Superintendent of the Milton school. The lesson of the day was the special lesson on the Bible Sabbath, which was studied according to the outline of the Helping Hand, each topic being presented by a speaker previously appointed for that purpose. L. A. Platts spoke upon the first topic—the Sabbath Instituted—showing, by Scripture references, that the Sabbath was instituted at creation, for man, and by the Lord God. A. B. Prentice spoke of the Sabbath Commanded. It was commanded at Sinai. The Sabbath command, like any other moral precept, expressed the will of God. It was given for man's good and for God's glory. It promotes man's good by affording him cessation from absorbing care, and opportunity for special communion with God. It promotes God's glory, being his memorial, and his special and perpetual protest against infidelity and atheism. It says "in six days a "small people," they murmur and refuse the Lord made heaven and earth," etc.

> The Sabbath Observed was the next topic, spoken upon by G. M. Cottrell. He said that Sabbath-keepers have a long and worthy ancestry. God himself gave the example as well as the command. He kept the first Sabbath after six days of toil. It was also kept by the patriarchs, by the whole people of the evidences that God calls us to a special of Israel, especially by prophets, by Jesus Christ, by Paul, by Peter, by the other in which he has preserved and led us. 2. apostles, by the early Christians and by some | The prosperity he has granted us. 3. He parts of the Christian world down to the present time. Certainly we who keep the of the work, as surely as he did those leaders Sabbath according to the commandment do of old. God says to us "Go forward." not lack for an example worthy to be fol-

O. U. Whitford spoke of our duties a follows: 1. To keep the Sabbath holy. To teach it to others as a part of the system of truth to be accepted and obeyed by all Christian lives that it is important to us that we keep this commandment. 4. To avoid all practices that will lessen, in our | hearts. Men will push what they have upon and loyalty to God.

Geo. H. Babcock gave a brief review outline upon the blackboard. He drew first a large ring, or circle, upon the board. This is a symbol of God, as it has neither beginning nor end. Then by questions he called attention to the different things created on each of the successive days of creation, indicating each as gem in the ring. The last or seventh was the chief stone in the ring marking its true character. On either side of this principal stone, the one going before it and the other following it, are the stones standing for light and life. The whole is as unchangeable as God himself. The whole lesson was most instructive and impres-

At eleven o'clock the large tent was filled to its utmost capacity, and, the day being pleasant, many were seated and standing about the edges and outside. The number present at the preaching service was variously estimated at from 1,200 to 1,500. A. H. Lewis preached the sermon at the morning service from the text, "By their fruits ye shall know them" (Matt. 7: 20), the theme being "Fruitage the Test of Creeds." He said that while the words of the text were spoken with special reference to the teachers, true and false, of Jesus' own time, they might justly be applied to individuals and peoples of all times; the law implied in the saving is of universal application. After some pointed personal applications of the subject, the speaker proceeded to say that our creed or holdings as a people must be brought to the same test. The Christian world is asking, and it has a right to ask, How much better is it to keep the seventh day than it is to keep the first day of the week? Let it be granted that we have the Scriptures as authority for our belief, it is still a fair question what does our faith do for our personal and denominational life and character. The application of the lesson was most pertinent and telling, and many were made to feel that. for our own consistency, for the honor of truth and for the glory of God, we ought to be a holy and devoted people.

At the afternoon service two sermons were preached. The first was by W. C. Titsworth, on overcoming the world, from the text, "This is the victory that overcometh the great harvest fields, drawing the lessons

also into the vineyard, and whatsoever is right that shall ye also receive."

and inspiring Sabbath's service.

The American Sabbath Tract Society.

The forty-third annual session of this Society was held at the usual time in connection with the General Conference. After call to order and the customary devotional exercises, T. L. Gardiner preached the annual sermon, W. C. Daland, who had been announced as preacher, being unable to attend on account of sickness. The sermon was from the text in Numbers 13:30, "And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it." The following is a brief outline of the sermon:

God was leading the Children of Israel as a chosen people to a special work. Now, upon the very threshold of success, in spite of all the facts of God's marvellous deliverance, and wonderful leadership in the past, when their leaders urge to go up and possess the land, they hesitate, and, magnifying the obstacles and burdens, belittling themselves as to "go forward." The result was a wandering of forty years in the wilderness, until God had fitted them by the earnest discipline to do the work he had called them to do. We blame them, but I fear that this people may find themselves repeating some of the mistakes of Israel of old. Let us look at some work, as Sabbath-keepers: 1. The manner has inspired our leaders with the importance

The Board of the Society, recognizing this, have enlarged their work, and tried to lay the burden upon the hearts of the people. Therefore we are the "light of the world" in a very peculiar sense. Those having light are in duty bound to let it shine. How great is our responsibility!

In view of all this, we need as a people: 1. To take the burden of this work upon our our children to glory in the cross, in loyal love for the truth. 2. Practical consecration. We are too prone to think of consecration as some ideal thing that belongs simply to acts of devotion, while we ought to regard it as covering all our lives, and all our powers and possessions, in consecrated service. God gives us no gift to use for ourselves alone. 3. Activity in our work. This is the law of growth, and our life depends upon active service. David said: "The battle is the Lord's," and yet he acted as though the battle was his own. Chose his stones, and prepared his sling, went forth and took his aim as though all depended upon himself. 4. For victory we need all the workers. Battles are won when soldiers stand together and each one does his own duty regardless of the others.

The ease with which we raised the funds to meet the debt, in our extra effort, proves that we "are able to go up and possess the

The annual reports and their discussion occupied the principal part of the afternoon session. The report of the Corresponding Secretary was so full of encouragement and inspiration that we make copious extracts from it here, hoping our readers will thereby be moved to new zeal and consecration in the work of the Lord.

It is with mingled feelings of gratification and regret that we present this the forty-third Annual Report of the Executive Board to the American Sabbath Tract Society; gratification because of the amount and quality of work which we are able to report as accomplished the past year, because of the improved standing of the Society and its publications, and because of the liberal support which has come to the Board since the people came to understand the necessity under which they were laboring. Regrets that the widening fields cannot be more fully occupied, that we, as a people are not more fully awake to our grand privileges, and the mighty honors it has pleased God to place before us; and that our faith is so feeble in the final triumph of truth over all error. May he, whose mercy is infinite, overlook our short-coming, accept, for his own glory, all we have done, and make the future to be more abundant in opportunities and facilities for doing good. To him only belongs the fruitage, to us the labor and the waiting.

The report of the Treasurer shows that the At an early hour on Sabbath morning the from Matthew 20: 1-7, dwelling especially amount of money received for the work of

ing brought up to the 19th of September. has been;

Thus closed an unusually full, instructive Contributions and collections...........\$10,316 57 Income from funds and rents..... Subscriptions sent to Treasurer..... 15 45 Sales of S. D. B. Quarterlies..... 151 50

Total received by Treasurer.....\$11,198 87 Received by Publishing agent: Sub., etc., to RECORDER..... \$5,065 29 Helping Hand... Evangelii Harold 102 19 Outlook 192 45 " Light of Home, ... Printing Our Sabbath Visitor. 947 11 Sales from Tract Depository... Contributions to piping office By various job-work...... 2,505 50 Decrease of bills receivable,... 159 60 Total received by Pub. Agt... 9,778 48

Grand total..... .\$20,977 35 The details of expenses are given so fully

in the report of the Treasurer, and in other parts of this report, that it is unnecessary to repeat them here. The summation of the results as reported Sept. 19th:

Indebtedness of Society, notes...... \$ 775 00 Total.....\$1,008 70 To pay which there was cash in Treasury. 12 67 Net indebtedness..... \$ 996 03

Last year at this time there were some \$1,500 in unpaid bills, so that practically the situation is \$500 better this year than last, after spending a much larger sum in the work."

The past year has been a marked year in the history of the Society. Not only has the work done been more in amount, the sums raised and expended larger than ever before, but the results attained, so far as they have come to the knowledge of the Board, are more encouraging; that is to say, though we may not be able to tabulate the results in figures, still the evidences of a general upturning of the indifference with which our arguments have heretofore been received. and the manifest anxiety of the friends of Sunday to overcome the tendency to reject its claims to sanctity, are full of encouragement, and it cannot be ignored that this has been largely brought about through the publications of this Society. By this we do not wish to be understood that the manifest tenhave been recognized in the training of the portance of Sabbath-observance. 5. To the crosses of Sabbath-keeping, and teach dency of Christendom towards Sabbathlessness is itself a subject for congratulation, but that being true, that the church of Christ is awakening to the lamentable fact, and is growing anxious over the subject and seeking a remedy, is a condition full of hope for the church and the world. And that this Society by its publications has been. doubtless, the means in the hands of God for bringing about this result, is a matter for profound gratitude and congratulation.

The past year has not been as fruitful as the preceding in books advocating Sundayobservance, but the religious press has taken up the subject with greater interest, and with evident appreciation of the difficulties presented by our arguments for the Sabbath of the Lord. There seems to be a hastening to abandon old grounds for Sunday-keeping and diligent hunting for new, among the best informed of its advocates. Dr. Wm. C. Wilkinson, in the Baptist Quarterly, takes squarely the ground that the arguments for the seventh day cannot be ignored as the only Bible ground. If Sunday is not, or cannot be called the seventh day, then its observance cannot be sustained from the Bible. But he argues that though Saturday is the original seventh day, and the Sabbath of the Bible, the change to Sunday by Christians is an accomplished fact, which we find existing, and for which we are in no way accountable. We must take it as we find it. But if we wish to apply the fourth commandment to it we must commence to count on Monday, and so make Sunday the seventh day. This strange suggestion is also advocated by the New York Independent, probably one of the most influential weekly papers now published. In its issue for Sept. 9th, it says:

"We have sometimes said that one way of settling practically the difference between those who keep Saturday and those who keep Sunday as their rest day, would be for the adherents of the seventh day of the week to begin their week on Monday, which would bring Sunday to be the seventh day. That this would not be unpracticable we can learn from The Sunday School Times, which has already adopted the week as beginning on Monday. It has a series of "Daily Home Readings" of Scripture, to be read in connection with the Sunday-school lesson. The days and readings are arranged to put Monday as the first day and Sunday as the seventh in the week. In the Sunday-school calendar Sunday is then the seventh day of the week. Here is an example that might well be followed for the great Christian end

While this is probably not true so far as Language itself is secondary in the order of people began to gather from the surround- on the words in the seventh verse, "Go ye the Society during the year, the figures be- the intention of The Sunday School Times is

erned, it is none the less very s t such a paper as the Independe vocate such a complete abandon all the arguments heretofore used ap Sunday as the "Lord's-day," t morial of the Resurrection," etc. orite references to the few times t day of the week" is mentioned in Testament would no longer apply t when it became the seventh day of and its advocates would then have the same arguments we urge for th of Jehovah. But the suggestion is No such change can be made. T ture and the laws of the world ouire to be changed first. The p orly adds another link to the long reasons why we should redouble of while the enemies of the Lord's Sa thus falling into disorder. FUTURE NEEDS.

This Society should not go

The signs of the times indicate th

of a more vigorous pushing of th

increase rather than a diminut

efforts. The Outlook should con

has done, to visit the study of eve

of Christ in the land. Had we no

evidence of this before, enough presented at this session of the and of the Missionary Society, t beyond peradventure. The Light should be sent to not less the homes of the people, and the nun be increased to half a million possible. No cheaper or more et of spreading gospel truth can The Evangelii Harold should n continued, but it should be e double its present size. Norwe not only on the Sabbath, but upo and for general evangelical purp be printed if we intend to fill the vian field and reap one of the m ing harvests. The Boodschappe continued, and supported as bo the field demands. Other book printed. A new pamphlet is i needed, containing a brief histo enth-day Baptists, and their chi belief. The Seventh-day Baptis should be subscribed for until ing, and then be revived. The RECORDER should have 1,000 n subscribers, and old subscription promptly paid. The Helping I have 300 more paying subscri would make it self-supporting. How much would all this Outlook will require \$4,000;

need \$1,000 more. Are these figures too high t realize? Four cents a week from dent member of our churches w ple for all this work. Is that t put into this part of the tres Lord? One cent a day from e member would enable us to dou of the Society. How many of the poorer at the end of the yes give that amount to each of t besides our share of the work home churches? Not one! " scattereth and yet increaseth."

Home should receive at least

from that to \$10,000; the Evan

should have \$900, and Scanding

\$500 more. The Boodschapp

\$600. New books, pamphlets

eral soul shall be made fat!" But we need more than would succeed. We need the prayers of God's people. We r to enlist the interest, not to i enthusiasm, of the churches in Sabbath reform. We need lov for the work. We need just period in the history of the ch effort for the overthrow of Sunday. God is upon our sid ing in a surprising manner. know that one is a majority. therefore, that his people sha that he may give them the

great battle.

Pending the adoption of th freely discussed by a large brethren. G. M. Cottrell e pleasure in the report. We machinery in good order, the and steam is up; shall we ra empty the boiler, and stop t let it go forward. It is a me work has been done by the S ble? No: the wonder is that, means at hend, we have done big salaries? No; how can all out with so little with which need to increase our efforts, lications into the hands of I our description, and great

The way and the wa

	Print Control		3.3	
and collecti	ons		2 10.31	6 57
		W	11	0 00
funds and r	e nts			6 21
sent to Tre			1	5 45
			O.	9 14
. B. Quarter	ies	• • • • • •		1 50
				14.44
received by	Freasurer		\$11,18	8 87
y Publishing				

RECORDER..... Helping Hand... Evangelii Harold Outlook... Light of Home,... R Sabbath Visitor. ract Depository... s to piping office job-work..... 2,505 50 bills receivable.... ed by Pub. Agt...

total.....\$20,977 35 ails of expenses are given so fully ert of the Treasurer, and in other is report, that it is unnecessary to n here. The summation of the reported Sept. 19th:

s of Society, notes...... 775 00 \$1,008 70 th there was cash in Treasury, 12 67 adebtedness..... \$ 996 03 ar at this time there were some unpaid bills, so that practically ion is \$500 better this year than

spending a much larger sum in

RESULTS.

st year has been a marked year in y of the Society. Not only has done been more in amount, the d and expended larger than ever t the results attained, so far as they to the knowledge of the Board, encouraging; that is to say, though ot be able to tabulate the results in ill the evidences of a general upf the indifference with which our s have heretofore been received, ianifest anxiety of the friends of o overcome the tendency to reject s to sanctity, are full of encourage-I it cannot be ignored that this has ely brought about through the pubof this Society. By this we do not e understood that the manifest ten-Christendom towards Sabbathlessself a subject for congratulation, being true, that the church of awakening to the lamentable fact, owing anxious over the subject and remedy, is a condition full of hope hurch and the world. And that ety by its publications has been. the means in the hands of God ing about this result, is a matter

und gratitude and congratulation.

est year has not been as fruitful as ding in books advocating Sundayce, but the religious press has the subject with greater interest, evident appreciation of the diffiresented by our arguments for the of the Lord. There seems to be a g to abandon old grounds for Suning and diligent hunting for new, ne best informed of its advocates. 1. C. Wilkinson, in the Baptist y, takes squarely the ground that ments for the seventh day cannot ed as the only Bible ground. If s not, or cannot be called the sevthen its observance cannot be from the Bible. But he argues igh Saturday is the original seventh i the Sabbath of the Bible, the o Sunday by Christians is an aced fact, which we find existing, and h we are in no way accountable. take it as we find it. But if we apply the fourth commandment to est commence to count on Monday, take Sunday the seventh day. This juggestion is also advocated by the rk Independent, probably one of the fluential weekly papers now pub-In its issue for Sept. 9th, it says:

have sometimes said that one way of practically the difference between io keep Saturday and those who keep as their rest day, would be for the a of the seventh day of the week to ieir week on Monday, which would inday to be the seventh day. That ld not be unpracticable we can learn he Sunday School Times, which has scopted the week as beginning on It has a series of "Daily Home of Scripture, to be read in conwith the Sunday-school lesson. The Leadings are arranged to put Monfirst day and Sunday as the sev-the week. In the Sunday-school Sunday is then the seventh day of Here is an example that might followed for the great Christian and

Sunday as the "Lord's-day," the "Memorial of the Resurrection," etc. The fav-Testament would no longer apply to Sunday ing the question by First-day people is when it became the seventh day of the week, and its advocates would then have to rely on the same arguments we urge for the Sabbath of Jehovah. But the suggestion is utopian. No such change can be made. The literareasons why we should redouble our efforts. while the enemies of the Lord's Sabbath are thus falling into disorder.

FUTURE NEEDS.

This Society should not go backwards. The signs of the times indicate the necessity of a more vigorous pushing of the work, an increase rather than a diminution of our efforts. The Outlook should continue as it has done, to visit the study of every minister of Christ in the land. Had we not sufficient evidence of this before, enough has been presented at this session of the Conference and of the Missionary Society, to prove it beyond peradventure. The Light of Home should be sent to not less than 100,000 homes of the people, and the number should be increased to half a million as soon as possible. No cheaper or more efficient way of spreading gospel truth can be desired. The Evangelii Harold should not only be continued, but it should be enlarged to double its present size. Norwegian tracts, not only on the Sabbath, but upon Baptism, and for general evangelical purposes should be printed if we intend to fill the Scandinavian field and reap one of the most promising harvests. The Boodschapper should be continued, and supported as bountifully as the field demands. Other books should be printed. A new pamphlet is immediately needed, containing a brief history of Sev-RECORDER should have 1,000 more paying and called upon his brethren to do the same. subscribers, and old subscriptions should be promptly paid. The Helping Hand should have 300 more paying subscribers, which would make it self-supporting.

How much would all this cost? The Outlook will require \$4,000; the Light of Home should receive at least \$4,500, and from that to \$10,000; the Evangelii Harold should have \$900, and Scandinavian tracts \$500 more. The Boodschapper requires \$600. New books, pamphlets and tracts need \$1,000 more.

Are these figures too high to expect to realize? Four cents a week from each resi dent member of our churches would be ample for all this work. Is that too much to put into this part of the treasury of the Lord? One cent a day from each resident member would enable us to double the work of the Society. How many of us would be the poorer at the end of the year, should we give that amount to each of the Societies, besides our share of the work in our own home churches? Not one! "There is that scattereth and yet increaseth." "The liberal soul shall be made fat!"

But we need more than money if we would succeed. We need the hearts and prayers of God's people. We must; be able to enlist the interest, not to insist on the enthusiasm, of the churches in the subject of Sabbath reform. We need loving sympathy for the work. We need just at this critical period in the history of the church a united effort for the overthrow of Baal and his Sunday. God is upon our side and is working in a surprising manner. With him we know that one is a majority. He demands, therefore, that his people shall become one, that he may give them the victory in this great battle.

Pending the adoption of the report it was freely discussed by a large number of the brethren. G. M. Cottrell expressed great pleasure in the report. We have now the machinery in good order, the fires are lighted and steam is up; shall we rake out the fire, empty the boiler, and stop the work? No; work has been done by the Society. Grummeans at hand, we have done so much: Too big salaries? No; how can all this be worked out with so little with which to do it? We need to increase our efforts, to put our pub. | sands. lications into the hands of people outside of

the such a paper as the Independent should had a right to speak, as he had been connected This has arisen from our extreme individusome kind of work. advocate such a complete abandonment of with the work of the Society for 25 years, all the arguments heretofore used to bolster having been Corresponding Secretary many years. The work of the Board is worthy of the approval of all the members of the Sociorite references to the few times the "first ety. The work of Sabbath reform is workday of the week" is mentioned in the New ing grandly. Changes in the mode of treatevidence of this.

J. F. Shaw said that his first inspiration to keep the Sabbath was the Outlook, he having been convinced some time before. He finds it in the houses of ministers wherever ture and the laws of the world would re- he goes. The ministers in all that section of ouire to be changed first. The proposition country find on their tables requests from orly adds another link to the long chain of their people asking them to preach on the lead us on to victory. Sabbath question. It is a terror to them. They dare not try to prove the change of the Sabbath. He was led to investigate the subject by a proposition to discipline a dea- the pastors and churches in adopting and securing con for working on Sunday. The creed proclaimed the change from the seventh to the first day of the week, and quoted texts; but the texts said that the Seventh-day is the Sabbath, and he could not sit in judgment on the man for Sunday-desecration. The need of the South is information, not church polity, as they are generally recognized by only on the Sabbath, but also about the people, the Seventh-day Baptists. The churches | condition and work of the Conference and Societies of the South are Baptists, of the Waldensian stock. The report is most encouraging. May every man put his hand upon his heart and upon his pocket and say, I am with you.

J. Clarke pronounced the report most gratifying. The articles published in the Outlook, particularly those of Dr. Potter, are most instructive, and ought be in all our homes. The Light of Home, also, would do effective work in our own homes as well as in regions outside. The financial features of the report also indicate that the work is appreciated by the people, and if there has been a disposition to complain, in the past, it certainly is well-nigh dead to-day. Let us now pray for God's blessing on the Board and their work.

Theo. L. Gardiner said he did not feel concerned for the feeling of the people who enth-day Baptists, and their chief tenets of | have listened to this report. How are the belief. The Seventh-day Baptist Quarterly | people at home to be made to appreciate it should be subscribed for until self-support- and respond to it? He pledged himself to ing, and then be revived. The SABBATH | go home and arouse his people to the work, | We have, in the next place, to be consistent

> H. B. Lewis referred to a request, published some time since, in the Homiletic Monthly, for the best book on the Sabbath. He wrote to the editor, offering to furnish that book to any who might desire it. This. offer was also published. He soon received application from persons in seven or eight different states for the book. He sent Brown's Review of Gilfillan and Vol. 1 of Sabbath and Sunday. He soon received a reply from a brother in North Carolina, thanking him that he had, at last, found something which put him on the bed-rock.

Brother A. McLearn said he once met a man who said that Seventh-day Baptists were not as intelligent as other people. He told the man that he had evidently met with those of our people who did not read the SABBATH RECORDER, and our other publications. It proved true. We need, therefore, to take and read our own publications. He was himself convinced by the reading of Brown's appeal to the Baptists, and yielded when he would not have yielded to a per-

James Summerbell thought that we need to get beyond the joy of the present and look forward. Let us thank God for what has been done and go on. We have lifted hard and more than ever, and that is evidence that we can do still more.

A. E. Main said that the report gives larger results than any former year. The same thing can be seen by the correspondence, etc., published in the SABBATH RECORDER. In view of these things, and in view of the broadening and widening fields, which lie all around us, let us retrench! The Missionary Society, likewise, shows larger results and brighter prospects than ever before; in view of these things, let us retrench! God forbid! Let us go forward!

Dr. C. D. Potter said he had been interested in the work for many years, but that there has been no time when such interest was more needed than now. The Sunday is is a picture of what we may yet behold in our statements so that all can accept them. let it go forward. It is a marvel how much own country. Nothing but a return to the observance of the Sabbath can save us from

alism. For example, the employment of an would criticize less. We need to know more

and judge less; we need to trust more to the leading of our leaders, and to work more earnestly and devotedly.

The Committee on Resolutions reported the following, which, after free discussion, item by item, were adopted:

Resolved, That as a Society, we approve the plans of our Board and rejoice in the success that has come to our work; and we do humbly pray that God will so enable us to consecrate ourselves with all that we have and are to his service that he will

Resolved. That, while we commend the wisdom of the Board, both in a business point of view and as a missionary enterprise, in employing a canvassing agent, we yet believe the only sure means of obtain g regular contributions for this Society lies with

In view of increasing needs and demands for in-

formation in regard to our denomination, Resolved. That we recommend to the favorable onsideration of the Executive Board of this Society the publication of a Seventh-day Baptist Hand Book, that shall contain (1) an outline of our Denominational History; (2) a somewhat full statement of our views of Christian doctrine, practices and the denomination to be in accordance with the Scriptures, and (3) a brief account of the present

Resolved, That the results which have followed the circulation of our missionary periodicals, such as the Outlook and Light of Home, have demonstrated the wisdom of these publications, and make it imperative upon us to continue to spread Sabbath truth through these agencies.

J. W. Morton, speaking to the first resolution, said that some have criticised the Outlook, but he regarded it as the most able paper in the country. Some think the results are too meager and the progress too slow; but this is the history of all reforms. Little by little, at first, is the law. The Rebellion in the South was being subdued while many of the people thought nothing was being done. Its strength was being un dermined. So the Outlook is undermining the error of the Sunday, and some day it

E. Ronayne said the denomination is unlike others in that it has a double missiona mission to the unsaved and a mission to the church. We have to preach the gospel to the world, and the Sabbath to the church. Christian Sabbath-keepers. We cannot consecrate ourselves to God unless we do this. The Sunday in Chicago is a day of riot, of bloodshed and of murder. What Chicago is to-day the whole country will be if something is not done to save us from the impending calamity. May we be consecrated entirely to God's service, preaching Christ to the unconverted, and the whole truth to the

Bro. A. G. Crofoot said that, in Minnesota, the publications of the Society were doing great good.

On the second resolution, A. H. Lewis spoke particularly of the work of the canvassing agent as a work not so much to raise money as to sell our books and introduce our publications. There is no other agency for raising money for such work equal to the | sel there was no dearth of words, and when church of Christ.

Wm. B. West emphasized the importance of the work of the pastor, referring to their own experience in Utica.

In the discussion of the third resolution, A. E. Main said that, in general, the progress of the Sabbath cause means, for us, progress all along the line—better facilities for the training of men and women for work; it means better missionary work; it means better work in our churches; it means better and more extended literature in our publications. We ought to carry out the plan of this resolution because many are adopting the Sabbath who do not know us, and so hesitate to join us. We want to go deeper than the enthusiasm of the time and come to a sense of our responsibility that will send us home sober and earnest.

H. B. Lewis, and others, spoke of the need of such a book in our general and special work as a people. We need it as an agency for unifying ourselves and harmonizing those who may wish to come among us.

E. M. Dunn thought that the pamphlet need not be lengthy. Under the chapter of doctrine, he thought that the doctrines fast losing its hold upon the people. Europe | should not be much in detail, but in general

After the reading of the fourth resolution, A. C. Spicer, of Battle Creek, Mich., said ble? No; the wonder is that, with the limited | this calamity. Our duty is plain, therefore. | that he had watched with pleasure the evi-We must put our hands to the work and dent signs of progress among this people. push it forward. We must send the printed | He thought, (1) that the ministry needed to pages to the millions instead of the thou- be more in earnest in the work. The people will follow if the ministers will lead. (2) On the matter of criticism of the plans of That this people ought to ask for \$50,000 at our denomination, and great results will fol- the Board, C. A. Burdick said that, while least for this work. Systematic benevolence no one who has heard the report and the re- will easily do this, and no person ought to I. J. Ordway said this was the best report | marks made upon it, will criticize the Board, | be satisfied not to contribute systematically.

noncerned, it is none the less very suggestive he had ever heard from this Society, and he the report speaks of criticism in the past. (3) The young people should be employed in

W. H. Ernst said the resolution related to agent has been criticized, but if they knew results. These are much greater than we more about the importance of the work they sometimes think. Not the least among these is the changed attitude of the Christian people toward the Sabbath and Sabbath - home, Mosiertown, Pa.

> E. Roynane said that as to results, it is not so much a question of quantity as of quality. What sort of work it is, is the language of Scripture. We need more of Christ in our Sabbath publications. Put more gospel into

> Before the session closed the constitution was so changed that the twenty dollars necesrary to constitute one a life member might be paid in two installments, instead of being required to be paid at one time.

Communications.

DEACON ASA MAXSON WHITFORD.

Although a notice of the death of Deacon Whitford has already been published, the following, from the Farina News, will doubtless be read with interest by many friends:

The seventh child of Major Edward and Polly (Maxson) Whitford, was born in Berlin, Rensselaer Co., N. Y., Feb. 26, 1812. He was one of a family of twelve children, two of whom survive him. His boyhood was spent among the rugged hills and lovely valleys of his native place, where he acquired the habits of industry, economy and integrity that developed him into a grand and noble manhood.

He was married to Catherine Coon, eldest daughter of Deacon Asa Coon, of Berlin, on the 17th of Jan., 1836, and soon thereafter moved to Adams, Jefferson Co., N. Y., and wrought him there a home. Here were born most of the time not able to sleep nor breathe free unto him six children, one daughter that ly; but in all his sufferings he never uttered a word died in early childhood, and five sons, three of whom are still living.

In the winter of 1864-5 he, with his brother-in-law, the late A. S. Coon, visited Farina and bought a tract of land here sufficient to make a home for himself and children. He built a house in 1865, but did not move here until the fall of '68. From that time forward he has been closely identified with the interests of the LaClede township. Having been four times Supervisor and once Assessor in a town politically op- of friends. Rev. Mr. Banans, of the M. E. Church, posed to him, is the strongest evidence that President Whitford, and E. M. Dunn, joined in the and once Assessor in a town politically ophis fellow-townsmen had great confidence

his ability and integrity. His life-long efforts have been devoted to the cause of religion and morality. He had been chosen Deacon of the Seventh-day Baptist church at Adams, and when he removed to Farina and joined the church of his faith here, his deaconship was continued. He was one of the strongest members and wisest counselors of the church. His positivism of character coupled with his intense love of justice and right, made him a champion in any cause he espoused. He was a profound thinker, an able reasoner and an easy and lucid writer. The cogency of his arguments and the earnestness of his manner commanded the attention and compelled the respect even of his bitterest opponents. He was not a demonstrative man, nor given to much speech in his daily intercourse with his associates; but when the hour came for counthe moment arrived for action it ever found him ready.

While he was universally respected and esteemed, he seemed to desire but few intimate friends. But those who were admitted to the sanctuary of his tender regard found in him an object worthy of the truest love, admiration and veneration; and in his death greatest success. We understand that the Mason & they have suffered an irreparable loss.

They are going, they are going! The dear old hoary heads that we have known and loved and reverenced for a score of years! One by one they are dropping like ripened fruit—gathered into the treasure house of the Master.

MARRIED.

At Alfred Centre, N. Y., Sept. 30, 1886, by Rev. Allen. Mr. DANIEL A. SMITH and Miss AFFA READING, both of Alfred.

In Dunellen, N. J., Sept. 29, 1886, at the resi dence of the bride's parents, by Rev. J. G. Burdick, Mr. HERBERT E. KENYON, of New Market, and Miss ALLIE J. AYERS.

At the home of the bride, in Milton, Wis., Sept. 23, 1886, by Rev. S. L. Maxson, Mr. Horace G. MAXSON, of Genesee, Allegany Co., N. Y., and Miss Fannie Mae Fuller.

DIED.

In Alfred, N. Y., Sept. 21, 1886, Mr. ABEL WIT-TER, aged 37 years, 7 months and 5 days. In Independence, N. Y., Sept. 26, 1886, PHEBE M., wife of John A. Stebbins deceased, in the 621

year of her age. In early life she gave her heart to Christ, and united with the Second Seventh day Baptist Church of Alfred, with which she remained a member until death. She has left us the consolation that she now rests with Christ in the home he has gone to prepare for his loved ones. She was the daughter of Eld. Ray Green. She has left two children (a son and a daughter) and two sisters. Her remains were taken for burial to her former

In New Bremen, N. Y., Sept. 25, 1886, very suddenly, of heart disease, Lodowick S. Peckham, only son of Stillman M. Peckham, of Watson, aged 30 years, 5 months, and 14 days. The deceased, on the day of his death, had been to visit his father, about eight miles away, with two of his children, a boy five years old and a girl three years old. He enjoyed the visit, and seemed to be in the best of spirits. About 4 o'clock he started for home with the children, his father going a little ways with him. After parting with his father, he had not gone more than a mile before he dropped the reins, without saying a word, and the brave little boy picked them up and drove home. Arriving at home, a neighbor took him from the carriage, and carried him into the house; but life was extinct. He had died on the road, probably where he dropped the reins. Bro. Peckham was a member of the Seventh-day Baptist Church of Watson, noted for his industry. honesty and candor, and a kind and affectionate husband and father. He leaves a wife and three children, a father, and many friends to mourn. His funeral was largely attended, the pastor preaching from the text, Matt. 25: 44, "Therefore be ye also ready: for in such an hour as ye think not, the

In Ashaway, R. I., Sept. 21, 1886, NATHAN P. EDWARDS, in the 45th year of his age.

At Milton, Wis., Sept. 24, 1886, ABRAM C. STAN-NARD, aged 64 years, 3 months, and 6 days. Mr. Stannard was born at Almond, Allegany Co., N. Y., June 19, 1822, and was married to Miss Hannah T. Kenyon Aug. 3, 1844. He made a public profession of religion in the year 1840, and united with one of our Seventh-day Baptist churches. He came West in the year 1856, and settled at Milton, and, by letter, joined the church here. He enlisted in the war against the rebellion in October, 1861, and was discharged on account of sickness in April 1862. He re enlisted in August, 1862, was wounded

at the second battle of Bull's Run, and placed in the mospital at Philadelphia, where he remained three mosths, after which time he received an honorable discharge. 'Mr. Stannard had been troubled with lisease of the heart for the past twenty-five years, but had not been prevented from working until within the past year. For ten days previous to his decease he was confined to his bed with his chronic heart affection and other disorders of the liver and kidneys. During this time he suffered intensely. or sign of murmuring or complaint. Having expected for some months that he would not live long, his meditations were so directed and permeated with the Spirit's influences as to chasten his heart, and prepare him, as we hope, to meet death. He expressed himself as being weaned from all things earthly, and a desire that the surviving members of his family would meet him on the peaceful shore beyond the river of death. He leaves a widow, two sons and a daughter, to mourn his departure. He received, during his illness, the most painstaking care from his family and friends. The funeral exercises were held on First day morning, at the house, and were attended by a very large concourse

The earnings of Sing Sing prison for September were \$16.049.

IRVING SAUNDERS expects to be at his Friendship Studio from Oct. 13th to 19th, inclusive.

The Finest in America

Young men who are looking for the best school facilities will be interested to learn that the Bryant & Stratton Buffalo Business College has now the finest college rooms in America. It has recently removed to a new fire-proof building which has been elegantly furnished and fitted up for the accommodation of the largely increasing patronage. An illustrated catalogue will be mailed free upon request.

ONE HUNDRED AND THIRTEEN MILES OF ORGANS. -In numbering the organs of their manufacture, Mason & Hamlin have reached No. 160,000. Ar anged in a line these would reach one hundred and thirteen miles, or would fence the railroad on one side from the Grand Central station in New York, to within twenty miles of Springfield. Mass. Not only does this show the great popularity of American organs, but it illustrates what was declared by James Parton to be a general fact, that he who makes the best article in his line always has the Hamlin Company's new Upright Piano is now commanding a large sale, and is, in every way up to the standard of their unrivaled organs. We predict a large success for this piano, which is constructed on a new system, said to be a decided advance over the prevailing wrestpin system.—Boston Journal.

WANTED.—A young lady who has just finished a thor ough business course desires a position as book keeper in some Seventh-day establishment. References

Box 208, Alfred Centre, Allegany Co., N. Y.

VILLAGE LOTS—I will sell Village Lots for from \$15 to \$35 each. Also, 160 acres, near town, for \$25 per acre. Also, 30 acres, five miles out, for \$15 per acre, in lots large or small. Terms, one-half cash. North Loup, Valley Co., Nebraska.

WANTED.—A young lady, a competent Stenographer and Manipulator on the Type-Writer desires a situation among Sabbath-keepers. Can take down one hundred words per minute if required. Good references given Address Alfred Centre, N. Y., P. O. Box 361.

\$65 A MONTH and Board for 3 live Young Men or Ladies in each county.
P. W. ZIEGLER & CO., Philadelphia.



this is probably not true so far as TO STATE OF STATE OF

Miscellany.

THE OUTCAST SAVED.

BY MRS. M. WINTERMUTE.

In sacred awe and in sorrow Timidly she drewnear To the outer court of the palace, The prophet's voice to hear.

The finger of scorn was lifted, The disciples drew aside, But she pressed to the feet of Jesus. And his mercy was not denied. No kiss of friendly welcome

For the weary man of woe, No water to bathe his toil worn feet, Did the Lord of the feast bestow. The woman brought an offering

More costly than earthly store-Her tears of love to ancint his feet, And her spirit sick and sore.

The people asked no blessing That the Saviour might impart, The outcast touched his garment's hem, And found a home in his heart. -Sabbath Reading.

BECAUSE OF THE BLESSED.

"Blessed are the peacemakers, for they shall be called the children of God," reverently repeated Jennie Martin one quiet Sabbath evening as she sat with her mother in their cosy little parlor, and added softly, the children of God.

Perhaps you may be a peacemaker, brown head.

11 I do mean to, mamma; I will try to make peace between Sadie Coles and Grace Barnet, who used to be such loving friends and now will not speak to one another, and I am so very sorry about it," said Jennie in the same soft tone as that in which she had before spoken.

The mother encouraged the child in her good resolution, and on the following morning she went to school with it strong within her heart; she would make peace if possible, and have the joy of seeing the two girls reconciled and also the joy of claiming the blessed, as she termed the promise in the text.

She talked to Sadie and Grace separately, but neither would acknowledge that she had done the wrong—each blamed the other—so Jennie concluded that all she could do was to wait and watch for an opportunity to aid | story in her own simple way, and ended by in making peace, trusting that it would come asking, "Haven't I got it, mamma?" ere long.

It so happened that Sadie and Grace each had a talent for drawing, and both were working hard to obtain the prize which had been offered by their master to the pupil who should be found to excel in the beauti-

One day near the close of the week of which we have been speaking, Jennie observed Grace leaning over her drawing-book with a troubled look upon her face.

"What's the matter?" she asked in a tone

"Matter enough," answered the other. "I will be marked in drawing if this is not finished to-day, and I have lost my numberone pencil. Have you one, Jennie?" "No, I haven't but I know that Sadie | house?"

Coles has two, and she will lend you one. Grace would have quickly refused such offer had there been less at sake, but if she were marked in drawing it would probably end all her chances of winning the prize, and | time in this way?" inquired Mrs. Preble. so she reluctantly consented to let Jennie ask for the needed pencil.

Jennie flew away on her errand of love, and soon acquainted Sadie with the state of the case. She ended by asking, "Now, will you | eyes as the worn-looking woman replied, "If lend Grace a pencil?"

I'll lend her two! No, indeed, Jennie Mar- of me." tin! You may tell her instead that I am very glad she has lost her pencil."

other stopped her peremptorily. "Now enough so you need not work so hard and there is no use of coaxing me, for she shall yet give her a good education? If I were not have one of my pencils, so there !" and | in her place I should rather do that way, and Sadie shut up her lips firmly, as if by the then too she could teach some while she action to enforce her words.

then from her pocket she drew a bright silver quarter and held it up to her companwill lend Grace the pencil."

Jennie, delighted at her success, flew away | because they had helped to earn them. to Grace and gave her the pencil without a word as to how she obtained it.

take offense at most nothing. I wish we sort. were friends again," and the child looked wistful as she spoke.

"I wish you were," answered Jennie, and then ran to avoid being questioned. Her was gone, and she shed a few secret tears mother what she was trying to do. over the loss, yet comforted herself with the thought that it was because of the blessed. Perhaps peace would be brought about by it. and she would rather have that than whole | don't think to appear on that day: no one

pounds of candy.

speak to Jennie Martin. Consent was readily | ticed. gained, and she engaged Jennie to wait to talk to her after school was dismissed.

and confessed to her wretchedness. "Do most popular school. you think," she humbly asked, "that Grace would make up with me? The quarrel was through, there was a little stir near the door my fault, I suppose. I asked her one and the unconscious form of Mrs. Johnson day to go walking with me and she refused was taken to the nearest house, followed by because that new scholar, Susie Watson, was Mrs. Preble who had arrived late and was sick, and she thought she ought to go to see sitting near her. her. I thought Grace ought to consider me 'Have my carriage ready as soon as she excuse for doing it;" and Sadie began to whispered "I am ready to go now." weep and sob as if her distress was indeed great.

turned Jennie, soothingly, "She sent your | ters, beware that you do not take what your pencil back by me, and said it was very kind | mothers do for you as a matter of course. in you to lend it to her.

ceased her sobbing and said joyfully; "Then | tian Secretary. you did not tell her a word about my meanness, did you, you darling girl?"

"No. I was hoping every minute that the pencil might make you love one another

"It is you that makes us love one another again," and Sadie flung her arms around "Mamma, I do want to be a peacemaker, I her companion's neck and kissed her rapturdo want to be a peacemaker because of the ously. Then they went to Grace, who had blessed; it is very sweet to be called one of gone home feeling more sad than ever over the estrangement.

A few words of explanation from Jennie, daughter; why not try to be one?" said the and the two who had been so widely separatmother, laying her hand upon the curly ed were clasped in each other's arms, and peace was made.

After they had all rejoiced over the matter in childish fashion, Jennie said: "The silver peace I may spend as I please, and we will have with it a grand treat on some afternoon in our shady front yard, and invite two or three more of the girls to share with us it and our pleasure.

The others were pleased with the proposal, and Jennie, feeling sure that mamma would consent, went home overjoyed.

"I have got it, mamma, I have got it," she said as she entered where her mother was seated with her sewing.

"What, my dear? What have you got?" The mother looked up expecting to see some

"I have got the blessed, mamma."

Mamma again asked for an explanation,

blessed with that is very sweet. May you or, "Aunt Mary, do come down right away, always keep it before your mind: 'Blessed' are the peacemakers for they shall be called the children of God."—Northwestern Pres-

REAPING WHAT SHE HAD SOWN.

BY LIZZIE C. WILLIAMS.

"I saw a light in your room at two o'clock this morning, Mrs. Johnson," remarked Mrs. Preble to her dressmaker; "they sent for me because Willie Paters had an attack of croup. I hope no one was ill at your

"No, thank you," Mrs. Johnson replied, "but I had work that must be finished, and there was no other way."

"Do you often draw upon your resting entertained in the front parlor. ".Not more than three or four times a

"How long do you expect to hold out?" A strange light shone in the large blue

ter except for the money you can earn for "Oh, Sadie," commenced Jennie, but the her? Cannot Susie lighten your labors is studying;" and as her heart warmed toward Jennie stood a moment in thought, and | the poor, tired, mistaken mother she offered "Will you truly? Well, there, then. I way, and that it was an advantage to them wouldn't do it, though, for anybody but you. I to do so, making them value their privileges

But Susy Johnson had felt too long that she was to be kept on an equality with the Grace, opening her eyes in surprise and | daughters of families where her mother pleasure as she took it in hand, exclaimed: worked, and Mrs. Johnson well knew that "Why, did she really lend it? It was kind any hint of her earning would raise such a of her, I am sure. I thought she wouldn't storm as she did not care to see, so she perdo it, but Sadie is a real kind girl if she did sistently refused all offers of help of that your mother?'

The time for Susy's graduation drew near, and one day she came in and found her mother trying to repair the only dress she had save a much worn print; a suspicion of silver piece that had made her feel so rich the truth crossing her mind she asked her ket.

> "Why, she replied, "I want to look as well as I can a week from to-day."

> "Why mother," exclaimed Susy, "you will think of going that cannot be dressed,"

The long-talked-of day at last arrived, and the wealth and fashion of the city was repre-The two met in the cloak-room, and then sented by hundreds of spectators to hear the Sadie, with tearful eyes, returned the money graduation exercises of a large class of its

When Susy Johnson's essay was about half

of greater consequence than a stranger, and | can ride," she directed. "I know where she said so, then we quarreled and have been at lives;" and going herself to the scantily furenmity ever since. I knew it was mean to nished home she saw that every provision take your money, but I was not really wil- possible was made for the poor woman's comling to do Grace a favor without having some | fort but she only opened her eyes once and

Mothers, beware how you let your daughters grow up with the idea that all you are "Grace longs to make up with you," re- good for is to work for them; and, daugh-Lighten her cares all you can. There's no "Did she? did she really?" and Sadie earthly friend equal to a mother.—Chris-

AT LAST.

'Tis sweet to rest, the years bring peace-The peace that comes of pain's surcease-Of life's decay, And I, who used to chafe and fret-To watch the hours, with wild regret, Slip fast away-I grow contented not to do-To watch time's sands slip idly thro' Without a tear; And as the world goes raging by, I smile to know, at least, that I Am done with fear.

I do not fret that, idly, now, My worn feet lag upon the brow Of life's long hill; Around me, Nature's pulses beat, I pause to catch its rhythmic's sweet Ecstatic thrill And somehow from the measured rhyme, Voices I loved in olden time Call softly, "Come." My restless heart grows calm and still, And hushed, I wait upon the hill My summons home.

-Frank Leslie's Newspaper.

AUNT MARY'S HELP.

Aunt Mary lives near the city of Cand I spend my vacation with her. Although one of those housekeepers who have "faculty," as Mrs. Stowe would say, she has so many calls on her time that she has and then the sweet little daughter told her to keep help. Last summer she had such poor help. If Auntie was called away suddenly (as she often was by some such "Yes, my dear child, I think you have messages as these: "Mrs. Norton, please indeed. You are a peacemaker, and the come over quick, Johnny's broke his arm;" grandma is just miserable to-day and she won't have the doctor;" or, "Mrs. Norton, come quick, Nellie's baby has a fit, and our people don't know what to do for it"), Miss Belle never knew just what to do until Auntie came back. Besides, she didn't know her place. Now, I am not one of it was at the risk of their lives, and of the here as well. "The name of the Lord is a those who would put servants down; but property which would keep their children they should respect other people's rights as from beggary. Not a man drew back. The they wish their own respected. The golden rule should be the motto for them as well as for their mistress.

Miss Belle (whose real name was Belinda) would come into my room without knocking, use my comb and brush, handle books and papers, etc. Her company rang the bell, and, if one of the family went to the door, called for Miss Belle Kelly, and were higher purpose in life than money, and who

I naturally wondered, as I came home this summer, what Aunt Mary's help was. I saw at once the look of care had vanished from her face, and she had leisure to remain with me until the tea-bell rang. When we entered the dining-room a little girl of perthere is anything in will-power I shall work | haps ten summers was placing a bouquet on "No, I will not. Lend her a peneil to till Susy has finished her education; after the table. Just then a pleasant-faced woman help her to beat me in drawing, eh? I guess | that she can teach and has no further need | entered with the tea. Auntie introduced them as Mrs. Masser and her daughter Jen-"But are you of no value to your daugh- nie. The meal passed off pleasantly. Then Auntie went driving with me, with no concern about her work.

help is, and where you got them."

Here is the story as she told it to me: into the city I always take some milk and me to understand, with the insight we have some little trifles to Nora, who worked for into his disposition. The other disciples ure and fate to do about half the work to ask her husband, who had influence in an | me so long. Poor girl; she had better have | told him, "We have seen the Lord." It is Academy not far distant, to speak for the remained single; Tom is such a 'ne'er do a good hint to us to tell others when we have day we saw three large, able-bodied boys ion's view. "Here," she said, "this is my first opening of this sort for her, telling her | well.' I have to go down an alley back of had blessed views while waiting upon the lounging about the house, not knowing what very own, and I will give it to you if you she had known many young ladies to pay one of those Jew clothing houses to get to Lord. When, in the Western country, a man to do with themselves, while their mother, largely toward their own education in this where she lives now. Just as I passed the thinks he has discovered an oil well, or a gold tired and pale, was trying to do all the work Jew's I saw a little girl sobbing bitterly, and | mine, he keeps silent. If a man wants to | for a large family and company alone. Not the brute was pushing her along, saying, buy a lot in this city, he holds his peace till a boy's work to help about the house? Why should been zent home two days ago; I loze But in this case there is no necessity. The es that will injure him or which he cannot

""Mamma is so sick,' sobbed the child, she can only sit up a few minutes at a time, and needs the money so bad.'

"'My child,' said I, 'will you take me to

where a woman, lay on a bed, with no fire, will not believe." Poor Thomas has been it is possible for strong young hands to help and nothing to make one. She had not greatly criticised. His language is intensi- Most boys would gladly help in the house if tasted food for two days. I gave her and fied by our version. There is a tone of harsh-they were asked to do so and were taught the child milk and dried beef from my bas-ness in his words, "Thrust my hand into his how to do the work properly. Many a smart

ago, leaving her with three little ones. She left out. had done the best she could to keep the | Notice how Christ dealt with Thomas. | through the snow. That done, she tells him wolf from the door. But she had lost her Notice the condescension. After eight days to go and play while she plods wearily on. two youngest and been ill herself, and had the Lord appears to the disciples again, as Not a boy's work? For shame! It is a posparted with everything she could sell. I they are gathered with closed doors, and itive harm to a boy's moral character to al-Sadie, in the meantime, was feeling thor- and with the air of one who feels that her had her taken at once to Nora's more com- Thomas is with them. There is a voice, and low him to think it right to be idle while his oughly uncomfortable over the part she had acted.

Word is law the young girl left the room to burdens, acted.

Word is law the young girl left the room to burdens, acted.

Her mind was so disturbed during the aft
"I do so want to hear that," mur
were all she needed to restore her to perfect singled out. Thomas is addressed, and in help "for love or money," as they often

to the teacher and begged to be allowed to close by the door so my dress won't be no- and wished to stay and work for me. It is hold my hands; and reach hither thy hand such a relief to have some one I can trust. | and thrust it into my side; and be not faith. I fear I am getting lazy in my old age. less, but believing; or do so, not because you And then there is Jennie, dear child; she are unbeliving. The Greek might be very partly fills the place—

Here Aunt Mary's voice ended with a sob, for she cannot yet speak, without tears, of the sweet Pearl that was taken from her most eloquent. The gloom is all gone. The arms to those of the Saviour. As a crushed shadows are past. It is all right, and the flower gives forth its sweetest odor, so her heart is glad. And then Jesus speaks again, bereavement has made her heart tenderer | There is not a bit of reproof. Thomas, ad. toward all. Would that more were like her. mission has been genuine, honest. "Thomas -Christian Standard.

TWO PATHS.

A biography of the son of a small farmer who lived in the stormy times of Charles the First, has just been published in England. John, on coming to man's estate, met a woman whom he heartily loved.

"We were not afraid to marry," he wrote "though we had not so much property as a dish or a spoon between us."

John was soon converted to his wife's religious belief and was not afraid to preach it, though he was sent to prison for doing it. "If I am set free to-day, I will preach the

gospel to-morrow," he told the judge. He kept his word, and was twice sent back to jail, where he remained for nearly thirteen years. There he worked day and night making shoe-laces to support his family, and writing the gospel which he could not preach.

The book which he wrote, "The Pilgnim's Progress," has been read all over the Englishspeaking world, and has been translated into eighty languages.

About the same time a German lad of seventeen in a Moravian settlement in the wilderness of Pennsylvania felt called of God to preach to the savages. A noble man who was visiting the settlement was pleased by the boy, and offered to take him to Europe, give him a training as a skilled artificer, and establish him at Utrecht. An assured career and fortune opened before him; the whole colony looked upon him as the luckiest of men. He consented, and sailed in the suite of Baron S—. As the ship passed down the Delaware, they saw the boy, pale and haggard, gazing at the shore.
"David," he was asked, "do you wish to

return?'

"Yes."

"For what purpose?" To tell the Indians of God. That is my

"Then, in his name, go back, even now." He was sent ashore in a bateau, returned home, entered the lodge of an Indian chief for two years, to learn their language and customs, and then gave up his life to preaching to them. No missionary has ever exercised a more powerful influence on the Indi- our hearts go out after the forbidden sweet. ans than David Zeisberger. He founded forty Christian villages, and brought thousands of sayages to Christianity and civiliza-

A hundred years later a small company of men, old and young, was gathered in a large room in Philadelphia. Before them lay a "Lord, save us; we perish!" Matt. 8: 25. protest against tyranny. If they signed it, Yet if our enemies are here, our Saviour is result is the Republic of the United States.

a career ask themselves, "Can I grow rich of our hand when we need it most, and the by these means? How much will it be worth a year to me?" John Bunyan and David last moment the way to escape shall appear, Zeisberger would seem fools in the eyes of the wise men of this generation.

Yet it is only the men who struck out a obstinately followed it, that are reckoned among the world's leaders.

Only spiritual things last, and sacrifice is one law of spiritual happiness, growth and attainment. There are two classes of men: those who live for the gratification of self, and those who live for the good of others; and the two pursue different ways, leading whither? ending where?—Baptist Weekly.

CHEER FOR DESPONDENT SOULS.

It is always a great drawback to stay away "Do tell me, Auntie," said I, "who your | from the meetings of believers. Non-churchgoers are always the losers of benefits. Now. Thomas was not present when Jesus appeared "Well, Edna, you know when I drive to the disciples. Why? It is not hard for No, I no pays your mother. Ze work the bond is signed, lest the price be raised. not? Is there anything about washing dish-Lord vouchsafes his divine presence to all | learn to do well? or about making beds, or who will receive him. "We have seen the sweeping, or setting the table, or washing or Lord," say the disciples. Then it was that ironing, or cooking a plain meal of victuals? Thomas uttered his famous ultimatum, "Ex- | On the contrary there is much to benefit him cept I shall see in his hands the print of the in such work, the most important of which nails, and put my finger into the print of the is the idea that it isn't manly to let the "I followed her to a miserable room, nails, and thrust my hand into his side, I "weaker vessel" carry all the burdens, when side," which is not warranted in the original. boy wants to help his tired mother, but "She said her husband died two years In the revised version you will see thrust is doesn't know how beyond bringing in the

ernoon session that ere school closed she went | mured the slave mother : "I think I can sit | health. She is a splendid housekeeper, this way: "Reach hither thy finger, and be- | write us, will see their troubles disappear.

properly translated this way.
"My Lord and my God." Thomas' con. fession of faith is one of the briefest and because thou hast seen me, thou hast believed;" and he is told there are those who have not seen and yet have believed, and they are blessed. Then let us try to welcome to belief on adequate evidence, if others do not see. Let us remember the Lord's treat. ment of Thomas.—Rev. John Hall.

HELP, LORD.

Like a tired child, With head on mother's breast, Crying that day Brings no more play, But night of rest.

So we, dear Lord, Weary with life's long way, In fear of night Forget the light Of promised day.

Keep by our side, Subdue each rising fear, We may not shrink E'en from death's brink If thou art near.

Help us to know The love that never fails: To trust the hand That brings to land Each ship that sails.

—Christian Secretary.

TEMPTATION.

Temptation is the condition of human

life, and to try to flee from it in one shape is often only to provoke it in another. Every period of life, every class in society, every occupation and calling, duties as well as pleasures, work as well as rest, contain within them the elements of incessant temptation, which is at once our folly to ignore, our discipline to encounter, and our glory to overcome. It is no sin to be tempted; for Jesus, the sinless one, was tempted in all things like as we are, yet without sin. It is no weakness to feel the temptation grievous, for Jesus again "suffered, being tempted." Heb. 2: 18. The mistake is to run into temptation of our own accord. The sin is in listening to the voice of the charmer until ness, and it is all up with us. The weakness is in our great terror at the noise of the waves and the darkness of the sky, to gaze upon the danger till we are rapidly sinking into it, and till it is almost too late to call out to him who rides upon the storm strong tower: the righteous runneth into it, and is safe." Prov. 18: 10. If the assaults of the enemy all but exhaust us, and, like Young men of the present day in choosing | Christian and Apollyon, our sword flies out battle is all but decided against us, at the that we may be able to bear it; for "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Isa. 59: 19. The table in the wilderness is spread by the Lord's own hand. He who provided a morning meal by the Lake of Galilee for his seven disciples, wearied by their night's toil; he who fed the five thousand on their way to the Passover because he pitied them as sheep having no shepherd, will be to his own tempted and wearied servants what the good Samaritan was to the wounded traveler, healing their wounds, supplying their needs and comforting their hearts.—Dr. A. W. Thorold.

LET THE BOYS HELP.

Why is it that the boys are allowed to sit around the house doing nothing, while their overworked mother is struggling against natwaiting for their hands? Only the other wood and the water and shoveling a path

How To TIN CLOTH,—A mix pulverized metallic zinc and about the consistency of a this spread with a brush upon line cloth, and by means of hot steam The cloth is now immersed in a nic chloride, well washed, and d ning the cloth through a rollerfilm is said to take metallic lust

cut in stout paper, letters, nu

when laid between cloth and ro

pressed upon it. It can also be

corners, etc.

Novular Zcie

DRAWING ON GLASS WITH A An ingenious little instrument "hyalolyphotype," or (more pen, has been invented, by mean drawings can be made on gli substances with a waxy composis solid and somewhat hard at o peratures. The pen can be hea electricity, and when heated th terial flows easily from it, setting on the glass that cross-patching more rapidly than with an ordin ink, without risk of blocking Corrections can be made with After the drawing has been made is etched by fluoric acid, and w it can be either electrotyped, used directly or applied to any which engraved surfaces are req

A BEE'S WORKING TOOLS.—

tor into the mysteries of anim that a bee's working tools comp equal to that of the average m says that the feet of the comu bee exhibit the combination of brush, and a pair of pincers. the hairs of which are arranged cal rows, is only to be seen will scope. With this brush of fair bee brushes its velvet robe to pollen dust with which it bed while sucking up the nectar. cle, hollowed like a spoon, rec gleanings which the insect carrie Finally, by opening them one by means of a hinge, these two a pair of pincers which rend service in the construction of t

THUNDER-STORMS. - From rological statistics recently pub many, we learn that thundercountry have, during the last been steadily increasing both and severity. The number annum from lightning has inci eater ratio than that of the in ulation. In the present state edge of the whole subject of electricity, the cause of the thunder-storms is confessedly however, very possible that son be thrown upon the question tive study of the frequency as storms during a lengthened pe a wide geographical area. The vants incline to the opinion the is to be attributed to the e creased production of smoke an has taken place during the last But although we may admit some extent a probable vera ca we consider the very local char der-storms, we should nature find that it would follow that hoods of large cities, and espec ufacturing districts, would su severely. But the statistics re distinctly that the very rever The number of storms attend sults from lightning is far larg cultural districts than in the the other hand, we ought to sideration the protective actio conductors, with which the pr ings in the towns of Germany vided.—Scientific American.

and partly in the finishing sh work is completed by cutti tarnishing, etching, painting, in metal. The glass-houses command a very complete transparent, opaque, and cl But it must not be supposed is placed in the furnace for e which glass colored for each be made. The colors are means of what are called pa kept on hand in sticks or pieces of these pastes, previou they are soft, suitable quanti laid upon the foundation of glass, and then spread out blowing. By this means onl ical use of such costly ma and silver compositions pos the glasses thus treated go silver glasses-remain still all, colored after the meltin quick cooling, and do no bright hues until they are r is the case with the new yel which continues uncolored melting of the silver salt at in the formace again. Ver produced by blending or paste colors, provided proj given to the laws of harmon cap is, for example, overlaid At its upper edge, and this

gradually thinner tones till colors are thus combined w

HOW BOHEMIAN GLASS IS O

ornamentation of the glass is

connection with the exposure

my hands; and reach hither thy thrust it into my side; and be not forth but believing; or do so, not because unbeliving. The Greek might be very

perly translated this way.
My Lord and my God." Thomas conion of faith is one of the briefest and t eloquent. The gloom is all gone. The dows are past. It is all right, and the rt is glad. And then Jesus speaks again. are is not a bit of reproof. Thomas adsion has been genuine, honest. "Thomas suse thou hast seen me, thou hast beed;" and he is told there are those who e not seen and yet have believed, and v are blessed. Then let us try to welcome belief on adequate evidence, if others do see. Let us remember the Lord's treat. nt of Thomas.—Rev. John Hall.

HELP, LORD.

Like a tired child, With head on mother's breast. Crying that day Brings no more play, But night of rest.

So we, dear Lord, Weary with life's long way, In fear of night Forget the light Of promised day.

Keep by our side, Subdue each rising fear, We may not shrink E'en from death's brink If thou art near.

Help us to know The love that never fails; To trust the hand That brings to land Each ship that sails.

- Christian Secretary

TEMPTATION.

Comptation is the condition of human and to try to flee from it in one shape often only to provoke it in another. Every riod of life, every class in society, every upation and calling, duties as well as asures, work as well as rest, contain withthem the elements of incessant temptan, which is at once our folly to ignore, r discipline to encounter, and our glory to ercome. It is no sin to be tempted; for sus, the sinless one, was tempted in all ings like as we are, yet without sin. It is weakness to feel the temptation grievous, Jesus again "suffered, being tempted." sb. 2: 18. The mistake is to run into mptation of our own accord. The sin is listening to the voice of the charmer until r hearts go out after the forbidden swee ss, and it is all up with us. The weakis in our great terror at the noise of the ives and the darkness of the sky, to gase on the danger till we are rapidly sinking to it, and till it is almost too late to call it to him who rides upon the storm Lord, save us; we perish!" Matt. 8: 25. et if our enemies are here, our Saviour is ere as well. "The name of the Lord is a rong tower: the righteous runneth into it, d is safe." Prov. 18: 10. If the assaults the enemy all but exhaust us, and, like hristian and Apollyon, our sword flies out our hand when we need it most, and the ttle is all but decided against us. at the st moment the way to escape shall appear, at we may be able to bear it; for "when e enemy shall come in like a flood, the pirit of the Lord shall lift up a standard minst him." Isa. 59: 19. The table in e wilderness is spread by the Lord's own and. He who provided a morning meal by e Lake of Galilee for his seven disciples, earied by their night's toil; he who fed the ve thousand on their way to the Passover cause he pitied them as sheep having no epherd, will be to his own tempted and caried servants what the good Samaritan as to the wounded traveler, healing their ounds, supplying their needs and comfortg their hearts.—Dr. A. W. Thorold.

LET THE BOYS HELP.

Why is it that the boys are allowed to sit ound the house doing nothing, while their verworked mother is struggling against natre and fate to do about half the work aiting for their hands? Only the other my we saw three large, able-bodied boys unging about the house, not knowing what do with themselves, while their mother, red and pale, was trying to do all the work or a large family and company alone. Not boy's work to help about the house? Why ot? Is there anything about washing dishthat will injure him or which he cannot ern to do well? or about making beds, or weeping, or setting the table, or washing or oning, or cooking a plain meal of victuals? n the contrary there is much to benefit him such work, the most important of which the idea that it isn't manly to let the weaker yessel" carry all the burdens, when is possible for strong young hands to help. lost boys would gladly help in the house is my were asked to do so and were taught on to do the work properly. Many a smart grants to help his tired mother, but know how beyond bringing in the and the water and shoveling a path mough the snow. That done, she tells him to a boy's work? For shame! It is a possible a boy's work? We harm to a boy's moral character. him to think it right to be idle while his sother is staggering under her burdens at the boys help, and those who can't get dp "tor love or money, as they often me will me their troubles d

Popular Science.

nulverized metallic zinc and albumen, of about the consistency of a thin paste, is spread with a brush upon linen or cotton cloth, and by means of hot steam coagulated. The cloth is now immersed in a bath of stannic chloride, well washed, and dried. Running the cloth through a roller-press, the tin film is said to take metallic luster. Designs cut in stout paper, letters, numbers, etc., when laid between cloth and roller, are impressed upon it. It can also be cut in strips, corners, etc.

DRAWING ON GLASS WITH A HOT PEN.-An ingenious little instrument called the "hyalolyphotype," or (more sensibly) hot pen, has been invented, by means of which drawings can be made on glass or glassy substances with a waxy composition, which is solid and somewhat hard at ordinary temperatures. The pen can be heated by gas or electricity, and when heated the waxy material flows easily from it, setting so quickly on the glass that cross-patching can be done more rapidly than with an ordinary pen and ink, without risk of blocking the angles. Corrections can be made with a penknife. After the drawing has been made, the plate is etched by fluoric acid, and when complete it can be either electrotyped, stereotyped, used directly or applied to any purpose for which engraved surfaces are required.

bee brushes its velvet robe to remove the Christianity. pollen dust with which it becomes loaded service in the construction of the comb.

THUNDER-STORMS.—From certain meterological statistics recently published in Germany, we learn that thunder-storms in that country have, during the last thirty years, been steadily increasing both in frequency and severity. The number of deaths per greater ratio than that of the increase of population. In the present state of our knowledge of the whole subject of atmospheric electricity, the cause of the phenomena of last error be worse than the first? thunder-storms is confessedly obscure. It is, however, very possible that some light would be thrown upon the question by a compara tive study of the frequency and severity of storms during a lengthened period and over a wide geographical area. The German savants incline to the opinion that the increase is to be attributed to the enormously increased production of smoke and steam which has taken place during the last three decades. But although we may admit this to be to some extent a probable vera causa, yet when we consider the very local character of thunder-storms, we should naturally expect to find that it would follow that the neighborhoods of large cities, and especially of manafacturing districts, would suffer the most severely. But the statistics referred to show distinctly that the very reverse is the case. The number of storms attended by fatal results from lightning is far larger in the agricultural districts than in the towns. Upon the other hand, we ought to take into consideration the protective action of lightning conductors, with which the prominent buildings in the towns of Germany are well-provided.—Scientific American.

How Bohemian Glass is Colored.—The ornamentation of the glass is done partly in connection with the exposure in the furnace and partly in the finishing shops, where the | bench at his feet. work is completed by cutting, polishing, transparent, opaque, and clouded glasses. But it must not be supposed that a crucible is placed in the furnace for each color, from which glass colored for each ornament is to be made. The colors are worked out by means of what are called pastes, which are kept on hand in sticks or cakes. From pieces of these pastes, previously warmed till they are soft, suitable quantities are cut off, laid upon the foundation of white or colored glass, and then spread out by drawing or blowing. By this means only is an economical use of such costly materials as gold which continues uncolored after the inter-south?" melting of the silver salt until it is exposed produced by blending or overrunning of paste colors, provided proper attention is given to the laws of harmony. A blue glass cup is, for example, overlaid with silver glass at its upper edge, and this is drawn down in the whisked out of the chair in a second, at its upper edge, and this is drawn down in the whisked out of the chair in a second, will be sent to the laws of harmony. Address, which he whisked out of the chair in a second, at its upper edge, and this is drawn down in the whisked out of the chair in a second, will be sent to the laws of harmony. Address, which he whisked out of the chair in a second, will be sent to the laws of harmony. Address, which he whisked out of the chair in a second, will be sent to the laws of harmony. Address, which he will be sent to the laws of harmony. A blue glass dear?"

THE CHEAPEST AND BEST ANTHEM BOOK PUBLISHED. I have a lot of ANTHEM BOOK PUBLISHED. I hav

etc. Another brilliant effect is produced when a still hot bulb of glass is rolled in finely pulverized aventurine glass, and after How to TIN CLOTH.—A mixture of finely this is melted, and previous to the shaping of the vessel, is overlaid with a coating of either colored or colorless glass.—Popular Science Monthly.

NABROW IS THE WAY.

True religion may be looked upon as both broad and narrow-broad in the scope of its charities and the comprehension of its duties. and narrow in the simplicity of its controlling principle and the intolerance of its fidelity to the supreme object of its love and worship, "My commandment is exceeding broad," and yet "narrow is the way," the way is narrow by reason of the very breadth of the field which the commandment covers. "Thou shalt have no other gods beside me." "He that forsaketh not all that he hath cannot be my disciple." Christ is intolerant of all rivals in our affections. We serve him first and supremely, or not at all. Whatever service we are disposed to render to others is to be subordinate to the primal duty of love to him, and the manner and degree of this service are to be under his control. This may be branded as a narrow religion, but if the Scriptures teach by divine authority, there is no other religion worthy of the

The cant of the times is the plea for breadth. There is much loud and empty declaration against what is esteemed as the narrowness of old-time views and usage in matters of religion and morals. The demand A BEE'S WORKING TOOLS.—An investiga- is for less rigid rules of morals, for more tor into the mysteries of animal life asserts | free indulgence in worldly amusements, for that a bee's working tools comprise a variety | a less strict interpretation of creeds, and for equal to that of the average mechanic. He a larger charity towards the rejectors of the says that the feet of the common working cardinal doctrines of Christianity. The bee exhibit the combination of a basket, a | "broad church" movement is increasingly brush, and a pair of pincers. The brush, popular, and professedly good men are losing the hairs of which are arranged in symmetri- their backbone, and becoming more and cal rows, is only to be seen with the micro- more concessive towards those who are seekscope. With this brush of fairy delicacy the | ing to efface the distinctive marks of a pure

We need not here stop to deny that a severe while sucking up the nectar. Another arti- | rigidness of doctrine and practice dishonors cle, hollowed like a spoon, receives all the the gospel and hinders its progress, and so gleanings which the insect carries to the hive. far as the movement towards broader views Finally, by opening them one upon another has tended to restore the Scriptural equiby means of a hinge, these two pieces become librium in this regard is to be welcomed. a pair of pincers which render important But is there no need of caution, lest in the swinging of the pendulum, we pass the golden mean? In seeking to avoid Scyla is there no danger that we may fall into Charybdis? When a prayerless life is countsion, and a generous use of alcoholic stimulants are stigmatized as bigotry, and when the annum from lightning has increased in a far gospel of humanitarianism is substituted for he saw: the gospel of self-sacrifice—are there not indications that we have passed the time of breeding places was occupied, would float truth? Is it not wise to call a halt lest the

> love, while he was even tender toward the weak and tempted, never breaking the bruised reed, he did not preach an easy-going religion. The way of life as he pointed it out was "a narrow way." And his disciples ought to be watchfully on their guard against all attempts to broaden it. - Christian Secretary.

THE GENTLE SOUTH WIND.

"Now, Walter Harrison Ames, you get right out of that chair this minute, for that's my seat, and I want to sit there;" and little Miss Rose who looked more like a snap dragon just then, tried to shake her sturdy brother, who had a very cool way of pretending not to hear when he did not mean to heed, and who sat as calmly looking out of the window as if only a fly were attempt-

Papa was reading in the other window, but he seemed to know exactly what was going on, and so he called the little snapdragon, though he did not use that name, to come to him, as he had a story to tell

A story was always a delight, and so the little changeable flower, almost a rose again, went instantly and seated herself on a little

tarnishing, etching, painting, and mounting down town," he began, "I met a disagreecommand a very complete color scale for in a very spiteful way. It began by trying to injure the trees and break off the branches. but the branches were too strong for it and such a command as that, and so just butnorth wind tugged and tugged in vain.

"In the afternoon as I came home the south wind met me, and such sweet manners as it had! It came up and kissed me first, and silver compositions possible. Some of and then said so gently as it played with my the glasses thus treated—gold, copper, and hair and patted my cheek, 'Open your coat, silver glasses remain still little, or not at please open your coat.' I opened it right all, colored after the melting, shaping, and away, every single button, for I was glad to best I could-myself."-Guiding Star. quick cooling, and do not take on their get all the south wind that I could, and it bright hues until they are reheated. This is doing me good yet. Which is my little is the case with the new yellow silver glass, girl, the stormy north wind or the sunny

"The sunny south, papa," answered little in the furnace again. Very fine effects are Rose cheerily as she went up to brother produced by blending or overrunning of Walter and kissed and patted him and said,

gradually thinner tones till it fades away at | caught the little south wind up, clapped her the foot of the vase. Gold and copper ruby in the chair, gave her two kisses and scamcolors are thus combined with green glasses. pered off to play.—Child's Paner.

SALARY & expenses to men and women ag'ts. J. colors are thus combined with green glasses, | pered off to play. - Child's Paper.

UNGENEROUS CRITICISM.

A common fault is that of needlessly criti-

cising others. Almost every day we see those whose infirmities tempt us to make light of them, whose singular looks or awkward habits or careless dress make them the ready objects of satire. There are faults peculiar to different classes of people; and this one of criticism, though occasionally omitted by the ignorant and vulgar, is particularly the fault of people of culture—at least, of people of cultivated and refined tastes. They see the incongruities as no others do; they are shocked at the improprieties, and take a satisfaction, and sometimes delight, in pointing them out, talking of them, and laughing over them. This makes up much of what is called the harmless gossip of society; but it surely is not a very noble employment, and, if the reflections must arise in our minds, it were better that they should stay there. I think some. times a feeling of reverence ought to pass over us when we speak of any human being. We may seek to improve, to correct, to refine others, for this is all consistent with re- | Scotland, which has been widely circulated among the spect for them; but I see not how we may make light of them, for this is the opposite of respect. And, surely, I need not speak of scandal and of the devilishness of the delight which some people take in it. Human nature never seems meaner than when so occupied. Scandalous things there are in the world; but why repeat them, why pass them on? Would it not be a good habit not to hear them, for self-protection of others? Yes, I ought to add, would it not be a good habit not to believe them, to distrust those that bring them to our notice, and in every case demand a justification for their doing so? Gossip is the occupation of idle minds; scandal is the occupation of ungenerous ones. Hate scandal and scandal-mongers, would, I think, be a good rule of private ethics. Spread the reports of goodness in 16 pp. the world; and, if we have no such reports, let us, in heaven's name, keep still. We shall at least do one good thing by doing this.—William M. Salter.

HOW BIRDS FLY.

In a paper recently read before the American Association for the Advancement of Science, at Buffalo, I. Lancaster gave some insight into the means by which soaring birds keep themselves suspended motionless in mid air. He spent five years on the Gulf coast of Florida observing the flight of birds. ed as good as Christianity, when objections to His method was to assume a dress painted to round dances, and Sabbath travel and diver-I resemble a pine bough, and taking up his position in a tree-top watch the birds for hours together. This is one of the things

The gannet, when a tree-top near their within a foot of my face as rigidly 1mmovable as a board. They have alighted on my While our Lord was a messenger of divine head with their toes in my mouth. They would weigh as much as eight pounds, with about four or five square feet of wing surface. A stiff breeze was required to float them if they remained in one place. They seemed to sleep, as their eyes were closed for an hour at a time. They were in a position of perfect equilibrium. I have gently pushed them with a stick in various directions while they were thus balanced, and any effort at all would move them in any direction until they would awaken, which they were not long in doing. The position of the wings of all birds while in the act of soaring was on an incline, highest in front. The heavier the bird the more the inclination. These gannets would float at an angle of about fifteen degrees with the horizontal. The frigate birds at very low inclination, often seemingly nearly level, but all birds had the power of varying their inclines to suit their purposes.

GIVE YOURSELF.

Said a mother to me one day, "When my children were young I thought the very best thing I could do for them was to give them myself. So I spared no pains to talk to them, teach them, to read to them, to pray with them, and to be a loving companion and friend to my children. I had to neglect my "This morning, Rose, as I was going house many times. I had no time to indulge in many things which I should have liked in metal. The glass-houses have at their able north wind and it snapped and snarled to do. I was so busy adorning their minds and cultivating their hearts' best affections that I could not adorn their bodies in fine clothes, though I kept them neat and comwouldn't give way. Then it rushed at me fortable at all times. I have my reward and blew my coat as hard as it could, and now. My sons are ministers of the gospel; said in a gruff tone, as plain as wind could my grown-up daughter a lovely Christian talk, 'Take off your coat quick, I won't woman. I have plenty of time now to rest, wait.' But I laughed at the idea of obeying | plenty of time now to keep my house in perfect order, plenty of time to indulge myself toned my coat as tight as I could, and the in many ways, besides going about my Master's business whenever he has need of me. I have a thousand beautiful memories of their childhood to comfort me. Now that they have gone out into the world I have the sweet consciousness of having done all I could to make them ready for whatever work God calls them to do. I gave them the

Min Wallol to canvass for a full line of Nursery Stock. Honest, energetic men can find steady work for the coming fall and winter. No experience needed—full instructions given. We hire on salary and pay expenses. First-class salaries paid to first-class salesmen. For particulars, address—(stating age and inclosing stamp)—R. G. CHASE & CD., [The Chase Nurseries], Geneva, N. Y.

MATALOGUE OF BOOKS AND TRACTS PUBLISHED BY THE

AMERICAN SABBATH TRACT SOCIETY. ALFRED CENTRE, N. Y.

NATURE'S GOD AND HIS MEMORIAL. A Series of Four Sermons on the subject of the Sabbath. By Nathan Wardner, D. D., late missionary at Shanghai, China, subsequently engaged in Sabbath Reform labors in Scotland. 112 pp. Paper, 15 cents.

THE SARBATH AND THE SUNDAY. By Rev. A. H. Lewis, A. M., D. D. Part First, Argument. Part Second, History. 16mo. 268 pp. Fine Cloth, \$1 25.

This volume is an earnest and able presentation of the Sabbath question, argumentatively and historically. This edition of this work is nearly exhausted; but is being revised by the author, and enlarged, and will be published in

Vol. I.—Biblical Teachings concerning the Sabbath and the Sunday. Price, in fine muslin, 60 cents. Paper, 80 cents. 166 pages.

Vol. II.-A CRITICAL HISTORY OF THE SABBATH AND THE SUNDAY IN THE CHRISTIAN CHURCH. Price, in fine muslin, \$1 25. Twenty-five per cent discount to clergymen, 588

PHOUGHTS SUGGESTED BY THE PERUSAL OF GILFILLAN AND OTHER AUTHORS ON THE SABBATH. By the late Rev. Thos. B. Brown, Pastor of the Seventh-day Baptist Church at Little Genesee, N. Y. Second Edition, 125 pp. Fine Cloth, 35 cents. Paper, 10 cents. This book is a careful review of the arguments in favor

of Sunday, and especially of the work of James Gilfillan, of

VINDICATION OF THE TRUE SABBATH, in 2 parts. Part First, Narrative of Recent Events. Part Second, Divine Ap-pointment of the Seventh Day. By Rev. J. W. Morton, formerly Missionary of the Reformed Presbyterian Church. 66 pp. Paper, 5 cents.

THE ROYAL LAW CONTENDED FOR. By Edward Stennet.
First printed in London, in 1658. 64 pp. Paper, 10 cents.
LIFE AND DEATH. By the late Rev. Alexander Campbell,
of Bethany, Va. Reprinted from the "Millennial Harbinger Extra." 50 pp. Price, 6 cents. Communion, or Lord's Supper. A Sermon delivered at

Milton Junction, Wis., June 15, 1878. By Rev. N. Wardner, D. D. 20 pp.

THE SABBATH QUESTION CONSIDERED. A review of a series of articles in the *American Baptist Flag*. By Rev. S. R. Wheeler, A. M., Missionary for Kansas, Nebraska, and Missouri. 32 pp. 7 cents. A Pastor's Letter to an Absent Member, on the Abrogation of the Moral Law. By Rev. Nathan Wardner, D. D. 8 pp. 2 cents.

SUNDAY: IS IT GOD'S SABBATH OR MAN'S! A letter addressed to Chicago Ministers. By Rev. E. Ronayne. 13 pp. Moral Nature and Scriptural Observance of the Sabbath.

Religious Liberty Endangered by Legislative Enactments. An Appeal for the Restoration of the Bible Sabbath.

The Sabbath and its Lord. 28 pp. The True Sabbath Embraced and Observed. 16 pp. The Bible Doctrine of the Weekly Sabbath. 20 pp. The last two Tracts in this list are also published in the

TOPICAL SERIES.—By Rev. James Bailey.—No. 1, My Holy Day, 28 pp.; No. 2, The Moral Law, 28 pp.; No. 3, The Sabbath under Christ, 16 pp.; No. 4, The Sabbath under the Apostles, 12 pp.; No. 5, Time of Commencing the Sabbath, 4 pp.; No. 6, The Sanctification of the Sabbath, 20 pp.; No. 7, The Day of the Sabbath, 24 pp.

FOUR-PAGE SERIES.—By Rev. N. Wardner, D. D.—The Sabbath: A Seventh Day or The Seventh Day; Which?
The Lord's day, or Christian Sabbath.
Did Christ or his Apostles Change the Sabbath from the Seventh Day to the First Day of the Week? Constantine and the Sunday.

The New Testament Sabbath.

Did Christ Abolish the Sabbath of the Decalogue?

Are the Ten Commandments binding alike upon Jew and entile? Which Day of the Week did Christians Keep as the Sab

This four-page series is also published in the German lan-

Why Sunday is observed as the Sabbath. By C. D. Pot-

Apostolic Example. By C. D. Potter, M. D., 4 pp. Tracts are sent by mail postpaid at the rate of 800 pages

for \$1. Annual members of the Tract Society are entitled to tracts equal in value to one-half the amount of their annual contributions to the Society. Life Members are entitled to 1,000 pages annually. Sample packages will be sent. on application, to all who wish to investigate the subject. Address all communications to the SABBATH RECORDER, Alfred Centre, N. Y.

LFRED UNIVERSITY,

EQUAL PRIVILEGES FOR YOUNG LADIES AND GENTLEMEN.

Academic, Collegiate, and Theological Departments. Classical, Scientific, Normal, Mechanical, Musical, and Painting and Drawing courses or study.

Better advantages than ever can be promised for the com-

Fall Term commences Wednesday, Sept. 1. Winter Term, Wednesday, December 15.

Spring Term commences Wednesday, March 80. Commencement, Wednesday, June 29. Expenses \$100 to \$200 per year. For further particulars J. ALLEN, President.

LFRED UNIVERSITY.

SCHOOL OF MUSIC.

For circulars and information address, N. WARDNER WILLIAMS.

VANGELII HAROLD,

A FOUR-PAGE RELIGIOUS MONTHLY

SWEDES OF AMERICA. Three copies, to one address, one year..... \$1 00

Published by the AMERICAN SABBATH TRACT SOCIE-

Subscriptions to the paper, and contributions to the fund for its publication, are solicited.

Persons having the names and addresses of Swedes who do not take this paper will please send them to this office, that sample copies may be furnished.

OR SABBATH VISITOR Is Published Weekly at ALFRED CENTRE, N. Y. TERMS.

Single Copies, per year..... 60 cents Ten Copies and upwards, per copy............... 50 cents. CURRESPONDENCE. All communications relating to business should be ad-

dressed to Our Sarbath Visitor.
All communications for the Editor should be addressed to
MRS. L. T. STANTON, Alfred Centre N. Y.

TTELPING HAND

BIBLE SCHOOL WORK.

A 24-page quarterly, containing carefully prepared helps on the International Lessons. Conducted by L. A. Platts. Published at the RECORDER office. Price 25 cents a copy per year: 7 cents a quarter. Address all orders to the AMERICAN SABBATH TRACT SOCIETY, Alfred Centre. N. Y.

CHEAPEST BIBLES Ever furnished Agent FORSHEE & MCMAKIN, CASH PREMIUMS E BOODSCHAPPER,

A SIXTEEN-PAGE RELIGIOUS MONTHLY -IN THE-

HOLLAND LANGUAGE.

Subscription price...... 75 cents per year. PUBLISHED BY

G. VELTHUYSEN, HAARLEM, HOLLAND

DE BOODSCHAFFER (The Messenger) is an able exponent of the Bible Sabbath (the Seventh-day), Baptism, Temperance, etc., and is an excellent paper to place in the hands of helanders in this country, to call their attention to these important truths. The undersigned is authorized to receive subscriptions and contributions for its support, and would be pleased to receive names and addresses of Hollanders, that sample copies may be furnished them.

C. DE VOS,

No. 1419 Commerce Street, Dallas, Texas.

ISTORY OF CONFERENCE.—REV. JAMES BAILEY has left a few copies of the History of the Seventh-day
Baptist General Conference at the RECORDER office
for sale, at \$1 50. Sent by mail, postage paid, on receipt of
price. Address, SABBATH RECORDER, Alfred Centre, N. Y

WANTED.—A Sabbath-keeping painter, a man of good address and wide awake, a first-class sign-writer, to take a half interest in a general house and sign painting business, in a city of 4,000 inhabitants. Business thoroughly established by a painter of over twenty years experience. Three different societies of Sabbath-keepers in the vicinity.

Address C. E. GREGG, Marion, Linn Co, Iowa.

THE SECOND COMING OF CHRIST AT HAND.—We live in those days wherein the Lord will gather His Israel out of both Jew and Christian Churches, that their spirit, soul and body may be preserved blameless to receive the Lord at his coming. Rom. ix. 4; Isa. xi. 11, 13; Rev. vii. 4; Rom. viii. 29; Rev. xiv. 1; 1 Thess. v. 20, 21, 28; 1 Cor. xv. 52, 53; Phi. iii. 21; Mark xiii. 20; Math. xxiv. 14; Rom. viii. 11, 22, 28; Rev. xxi. 1, 4, 5; John xiv. 16, 17, 26. Further information can be obtained in two different books at 18c. each. Mention this paper. Address: each. Mention this paper. Address:

J. WIELE, 148 N. Sixth St., Brooklyn, N. Y.

A GENTS WANTED for our new Religious book, the greatest success of the year. Send for illus trated circular, if you want to make money.
FORSHEE & McMAKIN, Cincinnati, Ohio.

BOOK BINDING.

In any Style - OF -

CLOTH OR LEATHER,

DONE AT THE

RECORDER OFFICE. ALFRED CENTRE, N. Y.,

at the following prices:

*Seventh-day Baptist Quarterly, and books of same size, half sheep, paper sides, 60 cents; half roan, cloth sides, 80 cents; half imitation morocco, cloth sides, \$1. Harper's, Century, † Outlook and Sabbath Quarterly, and books of same size, half sheep, paper sides, 75 cents; half roan, cloth sides, \$1; half imitation morocco, cloth sides, \$1 25.

Leslie's and Demorest's Magazines, Appleton's Journal and books of same size, half sheep, paper sides \$1; half roan, cloth sides, \$1 25: half imitation morocco, cloth

Harper's Weekly, Leslie's Newspaper, Graphic, and papers of same size, half sheep, paper sides, \$1 50; half truen, cloth sides, \$1 75; half imitation morocco, cloth sides, \$2. Newspaper Files, half sheep, paper sides, \$2; half roan, cloth sides, \$2 50; half imitation morocco, cloth sides, \$3. Special prices for special jobs.

Postage or expressage extra. Several books can be sent at a less rate proportionately than one book. Club together and send in your work. People having magazines will do well, before any numbers are lost, to have them neatly bound.

* Quarterlies furnished for \$2 additiona † Outlooks (Vols. 3 and 4) furnished for 30 cents additional.

PATENTS obtained, and all business in the U.S. Patent Office, or in the Courts, attended to for Moderate fees. We are opposite the U.S. Patent Office, engaged in patent business exclusively, and can obtain patents in less time than those remote from Washington. When model or drawing is sent we advise as to patentability free of charge: and we make no charge unless we obtain patent. We refer, here, to the Post Master, the Superintendent of Money Order Division, and to officials of the U.S. Patent Office. For circular, advice, terms, and reference to actual clients in your own State, or county, address—C. A. SNOW & Co., Opposite Patent Office, Washington, D. C.

SITUATIONS FREE.

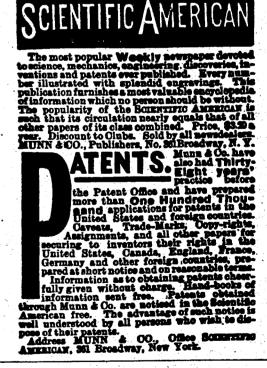
To our subscribers only-can be obtained through the School Bureau department of the

CHICAGO CORRESPONDENCE UNIVERSITY An institution furnishing instruction to "any per-

son in any study."
THROUGH DIRECT CORRESPONDENCE WITH EMINENT SPECIALISTS (College Professors). To learn of present courses of study and vacancies to teach, send 10 cents for sample copy of our first-class Literary and Educational Journal. N. B.—Schools and families supplied with teach-

ers free. Address THE CORRESPONDENCE UNIVERSITY JOURNAL

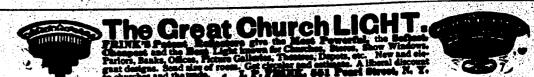
(AGENTS WANTED.) - 162 La Salle St., Chicago







BOOK AGENTS WANTED for PLATFORM ECHOES or LIVING TRUTES FOR HEAD AND HEART. By John B. Gough. His last and crowning life work, brim full of thrilling hissest, humor and pathos. Bright, pure, and good, full of "laughter and tears," it sells at sight to all. To it is easient to the Life and Death of Mr. Gough, by Rev. Lyman AB BOTT. 1900 Agents Wante, Men and Wanter. "\$100 to \$200 a month made. C. Phistones as a historical surface Trans and Part Trans. Write Parts Trans. and Part Trans. Write Parts Trans. and Parts Trans. Write Parts Trans. and Parts Trans. Write Parts Trans.



Dec. 25. Review.

The Sabbath School.

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

INTERNATIONAL LESSONS, 1886.

FOURTH QUARTER.

Oct. 2. Jesus Betrayed. John 18: 1-14. Oct. 9. Jesus before Pilate. John 18: 28-40. Oct. 16. Jesus delivered to be Crucified. John Oct. 23. Jesus Crucified. John 19: 17-30.

Oct. 30. Jesus Risen. John 20: 1-18. Nov. 6. Thomas Convinced. John 20: 19-31. Nov. 13. Peter Restored. John 21: 4-19. Nov. 20. Walking in the Light. 1 John 1: 5-10; 2: 1-6. Nov. 27. John's Vision of Christ. Rev. 1: 4-18. Dec. 4. Worshiping God and the Lamb. Rev. 5: 1-14. Dec. 11. The Saints in Heaven. Rev. 7: 9-17. Dec. 18. The Great Invitation. Rev. 22: 8-21.

LESSON III.—JESUS DELIVERED TO BE CRUCIFIED.

For Sabbath-day, Oct. 16th.

BY REV. T. R. WILLIAMS.

SCRIPTURE LESSON.—John 19: 1-16.

1. Then Pilate therefore took Jesus, and scourged him. 2. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe,
3. And said, Hail, King of the Jews! and they smote him

with their hands.
4. Pilate therefore went forth again, and saith unto them,
Behold, I bring him forth to you, that ye may know that I
find no fault in him. 5. Then came Jesus forth, wearing the crown of thorns and the purple robe. And *Pilate* saith unto them, Behold 6. When the chief priests therefore and officers saw him they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no

7. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of 8. When Pilate therefore heard that saying he was the

8. When Pilate therefore heard that saying, he was the more afraid:
9. And went again into the judgment-hall, and saith unto Jesus. Whence art thou? But Jesus gave him no answer.
10. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not, that I have power to crucify thee, and have power to release thee?
11. Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.
12. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cesar's friend. Whosoever maketh himself a king, speaketh against Cesar.

speaketh against Cesar.

13. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha.

14. And it was the preparation of the passover, and about the sixth hour; and he saith unto the Jews, Behold your King!
15. But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but

16. Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away.

GOLDEN TEXT.—Then delivered he him therefore unto them to be crucified. John 19: 16.

PLACE.—Pilate's palace in Jerusalem.

TIME.—Immediately following that of the preceding lesson.

OUTLINE.

I. Jesus scourged. v. 1. II. Jesus mocked. v. 2-5.

III. Jesus accused of making himself the Son of

IV. Jesus asked concerning his parentage. v. 8-12. V. Jesus delivered to be crucified. v. 13-16.

EXPLANATORY NOTES.

V. 1-3. Then Pilate therefore took Jesus and scourged him. Pilate had tried to induce the Jews to make choice of Jesus instead of Barabbas, as the object of their Passover clemency. But they chose Barabbas and insisted on the condemnation and death of Jesus. As a consequence of this decision on their part Pilate gave orders to scourge Jesus. "As the sequel shows he hoped that the horrors of scourging might still move the people to desist from the ferocious cry for the cross." For scourging, the victim was stripped, tied in a bending position, and then beaten with leather thongs loaded with lead. Jewish law forbade more than thirty-nine lashes, but Roman custom had no such limit, and prisoners often died under the infliction. Contrary to the hopes of Pilate, after Jesus had endured the terrible scourging the people still clamored for his death. The soldiers platted a crown of thorns. This crown or wreath, made of a thorny shrub, was placed on his head in mockery of him as king. He had said that he was to set up a kingdom and now they thought that he was utterly defeated and were endeavoring in this way, to express their contempt and ridicule of him. They put on him a purple robe. And Matthew says that they put "a reed in his hands," evidently as a mock scepter. And said, Hail, King of the Jews! This was a sort of mock

V. 4-7. Pilate was evidently convinced that Jesus was not guilty of civil offense, hence he was reluctant to sentence him to the terrible death of the cross. He had probably witnessed the scourging and had not interfered to prevent the mockery and insult that followed, hoping all the time that the people would relent in their demands for his death. Pilate therefore went forth again. The word again refers to what is related in the preceding chapter. v. 29. Many of the Jews had remained without, while Jesus had been with Pilate in the prætorium. Behold, I bring him forth to you, that ye may know that I find no fault in him. He had now scourged him most cruelly, as preparatory to crucifixion, and yet he now brings him forth to the people as if his conviction was not yet settled, and at the same time confesses that for bimself, he finds no crime in him. He thus seems to that hope they will not demand further execution. But this did not pacify the people. Then came Jours forth, wearing the crown of thorns, and the purple robe. After Pilate had made his confessions before the people relative to the innocence of Jesus, he called Jesus to come forth. He came out of the castle into the open court. The crown of thorns and the purple garment and reed in his hand testified plainly to the mockery to which he had been subjected. If anything would touch the sympathies of the people and cause them to relent in their angry demands, it would seem that this appearance with the badges of mock royalty upon him and the signs of territle suffering in his countenance and hearing would does not change, or fail in the great emergency; Eva Shaw, Texarkana, Ark., produce that effect. Pilate saith unto them, Behold | and only because he is there, do we feel any interest | D. S. Allen, Arlington Tex.,

the man! "These words of half-contemptuous pity were designed to change the fierceness of the specta tors into compassion."—Westcott. "A man who allows himself to be treated thus, is surely a harmless fanatic, whom there is no reason for killing."-Meyer. How could such a man, submitting to such indignities, ever stir up an insurrection and make himself a king to be feared by the Jews? Religious animosity is bitter and unrelenting, hence Christ's gentleness and patience under the cruelest suffering could not touch the sympathies. They were determined that he should die an ignominious death. When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. These officers were those of the chief priests and were naturally of one mind with their superiors. This terrible word crucify, crucify, convinced Pilate that there was no relenting on the part of the people however much he might desire it. His next word, therefore, was; Take ye him, and crucify him: for find no fault in him. In these words Pilate throws the whole responsibility upon the people and vir tually refuses to execute their will. He at the same time implies that they will crucify an innocent man this leads them to prefer a new charge against the Saviour. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. These Jewish leaders, accepting the responsibility, now refer to a law of their own and thus seek to justify themselves in the presence of this Roman governor. In this turn they betray a fear to proceed without justifying themselves, lest the governor himself should bring them to an account. Hence they are very explicit in the statement of their law.

V. 8-12. When Pilate therefore heard that saying,

he was the more afraid. He had perceived something extraordinary and mysterious in the prisoner by his side, and now hearing these words that he made himself the Son of God, he was more deeply impressed than ever, thinking that there might be something real back of this claim. Very likely the warning of his wife was still ringing in his ears, "Have thou nothing to do with that just man." Matt. 27:19. Whence art thou? Having returned with Jesus into the judgment hall, Pilate asked him this question. He was evidently very anxious to know something of his origin and really who he was. But Jesus gave him no answer. We cannot explain, positively, this silence; but it is not unreasonable to suppose that Jesus knew that the true answer would be misunderstood by Pilate, and hence it was not given. This silence was surprising to Pilate and was construed as disrespectful. Speak est thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? These words were intended to draw out an answer, indeed to force an answer. To this boastful language Jesus saw fit to reply, though not in words express ive of either fear or hope. Thou couldest have no power at all against me, except it were given thee from above. Pilate had claimed the power of life and death over Jesus, and in such language as intimated that any disrespect to himself might bring evil on the prisoner even though he were innocent. Jesus therefore reminds him that his authority over his of the Seventh-day Baptist Missionary Society will prisoner had been given him, and could easily be be held in the vestry of the Pawcatuck Seventh-day taken from him. These words seemed to modify Baptist church, Westerly, R. I., on Wednesday, the arrogant assumption of Pilate. And from thence- October 13, 1886, at 9.30 o'clock A. M. A full at forth Pilate sought to release him. It seems that tendance is desired. Pilate was becoming more and more deeply impressed with the wonderful character of his prisoner, and hence was the more anxious to avoid the responsibility of executing the will of the people. But the Jews cried out, saying, If thou let this man go, thou art not Casar's friend. The people very clearly saw that the governor was unwilling to crucify Jesus, hence they make this strong point and affirm that he would be disloyal to the king if he declined to Stillman, J. J. Merrill, L. D. Mayes, M. J. Haven, crucify the prisoner. Probably no appeal could W. S. Bonham, C. H. West, J. M. Todd, J. P. come with more force to the mind of Pilate. To Bolin. be charged with disloyalty before the king would be fraught with fearful consequences to the governor. Whosoever maketh himself a king, speaketh against Casar. It was understood that Jesus claimed to be a king and to have come to set up a kingdom. Now if he with such claims should be released from punishment by a Roman governor it would be an act of disloyalty on the part of the governor. Of course he was exceedingly desirous of standing well with the Emperor, and reluctant to do anything that would look like indifference to his supremacy. At last the enemies of Christ have carried their point, but only by arousing the selfish fear of the procurator.

V. 13-16. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat. He had now made up his mind what to do, and by this act showed the people that he was willing to accede to their wishes. And it was the preparation of the Passover. This preparation day is a fixed day, the day before the Sabbath, and this preparation day on this occasion was also the prepara tion of the Passover, and hence it is so mentioned. And about the sixth hour. That is six o'clock in the morning, according to the Roman reckoning; which we have seen is always used by John, who was writing for Christians far away from Judea. Thus there is perfect harmony with Mark, who says that Christ was crucified on the third hour, or nine o'clock. And he saith unto the Jews, Behold your King ! These words are spoken contemptuously of the Jews. But they cried out, Away with him, crucify him. The sarcasm of Pilate had struck deep and the whole crowd felt it, hence the cry of the crowd was intense as shown by repetition. Shall I crucify your king? Here Pilate attempts to drive the sting of sarcasm still deeper. We have no king but Casar. In this answer they are reminding Pilate of loyalty to the Emperor and in this way driving him to pass sentence against Jesus. . Then delivered he him therefore unto them to be crucified. The Evangelist does not say with formal words he is delivered, but records the resultant decision. The persons to whom Jesus was delivered were the chief priests, under whose direction Roman soldiers were to do the dreadful act. In all these scenes there is but one perfect man concerned, namely, the prisoner, mocked, scourged, and delivered up to be crucified. In all this raging sea of human passions, there is but one pure and steadfast soul. The holy sufferer

in the Jewish priests and Roman governor. But for his sake every movement of theirs, on this tragic morn, has been studied by millions, and will continue to be studied until the end of time.

R. G. Chase & Co., of Geneva, N. Y., offer in our advertising columns steady work on salary for the coming fall and winter to honest, energetic

SPECIAL NOTICES.

WANTED-the address of Lyman Stillman, son of the late Davis Stillman, of Amity, N. Y.; or of any of the descendants of Lyman Stillman. Address "T. B. S.." office of the SABBATH RECORDER, Alfred Centre, N. Y.

PLEDGE CARDS and printed envelopes for all who will use them in making systematic contributions to either the Tract Society or Missionary Society, or both, will be furnished, free of charge, on application to the SABBATH RECORDER, Alfred Cen-

THE subscriber will give fifty cents for a copy of the Conference Minutes for 1813. A. E. MAIN.

ASHAWAY, R. I.

THE Hornellsville Seventh day Baptist Church holds regular services at the Hall of the McDougal Protective Association, on Broad St., every Sabbath, at 2 o'clock P. M. The Sabbath school follows the preaching service. Sabbath-keepers spending the Sabbath in Hornellsville are especially invited to attend. All strangers will be most cordially welcomed.

CHICAGO MISSION.—Mission Bible-school at the Pacific Garden Mission Rooms, corner of Van Buren St. and 4th Avenue, every Sabbath afternoon at 2 o'clock. Preaching at 3 o'clock. All Sabbath keepers in the city, over the Sabbath, are cordially nvited to attend.

FOR SALE OR RENT .- In the village of Alfred Centre, N. Y., a planing mill, well equipped with good machinery for the manufacture of sash, doors, blinds, moldings, etc.. A very desirable location for a job shop. No other shop of the kind in the village. Address,

J. G. BURDICK, Alfred Centre, N. Y.

THE SOUTH-WESTERN YEARLY MEETING comprising the Seventh-day Baptist Churches of Kansas, Nebraska and Missouri, will convene, for its twentieth annual session, with the Church at North Loup, Neb., on Sixth-day before the fourth Sabbath in October, commencing at 10 o'clock A. M. Eld. D. K. Davis was appointed to preach the Introductory Sermon, with Eld. J. J. White as al-

A cordial invitation is extended to all who can, to be present at the meeting. GEO. B. ROOD, Secretary.

NORTH LOUP, Neb., Sept. 30, 1886.

A SPECIAL meeting of the Board of Managers

O. U. WHITFORD, Recording Secretary.

LETTERS.

H. M. Ernst, Mrs. C. V. Hibbard 2, Alex. King, Mrs. C. C. Smith, Mrs. Wm. M. Truman, C. B. Rogers, O. Maxson, Lucina Tallett, J. P. Exton 2, A. H. Lewis, Lane & Eaton, L. A. Platts, J. F. Hubbard, Mrs. T. Burdick, H. P. Burdick, M. W. Gavitt, J. B. Clarke, H. D. Clarke, Mrs. O. G.

RECEIPTS.

All payments for the SABBATH RECORDER are ac knowledged from week to week in the paper. Per sons sending money, the receipt of which is not du ly acknowledged, should give us early notice of the

Pays to Vol. No.

Irs. N. Rogers, New Lo	ndon, Ct., \$	2	00	43	3
Irs. Phebe A. Swinney,	Shiloh, N. J.,	2	00	42	5
Irs Matilda Ayars,			00	42	5
farrison W. Davis,	- "	2	00	42	5
3. F. Davis,	"	2	00	42	5
C. B. Rogers, Jacksonvil	le. Fla	5	00	43	2
Betsey Wright, Adams C	entre, N. Y	1	00	42	5
Mrs. Wm. M. Truman, I	De Ruyter.	2	00	42	5
Alex King, Fulton,			00	43	1
Le Roy Maxson, West Ed	imeston.	2	00	42	5
Mrs. Wm. Metz, Troups	burg,	2	00	42	5
John P. Burdick, Rapids	3.	5	00	42	5
Mrs. Sarah Ormsby, Alfr	ed.		00	43	2
Samuel P. Burdick, "		2	00	42	5
Stephen C. Burdick, Alf	red Centre.	2	00	43	5
Lorenzo Witter, Stannard	d's Corners.	2	00	43	3
Mrs. C. C. Smith, Portvi			00	43	
Mrs. J. R. Groves, Coud	ersport, Pa		00	43	
Mrs. Sardinia Hurlburt,	Oswavo, Pa.,		00	43	
L. A. Bond, Lost Creek,	. W. Va	2	00	43	2
A. C. Spicer, Battle Cree	k. Mich	2	00	43	3
Mattie Atherton. Junctic	on. Ill		50	42	4
Mrs. Henry M. Sheldon,	Albion, Wis.	,2	CO .	42	5
Mrs. S. Burdick,	**	2	55	44	
B. Oviatt.	"	2	00	42	5
Wm. M. Saunders,	"		00	48	2
Lorenzo Coon,	£ (°		00	43	
H. M. Stout,	"		00	43	
M. G. Jamison, Cashton			00		5
Mrs. A. C. Babcock, Mil	ton.		00	43	5
C. L. Clarke,	•		00	42	č
Ella J. Clarke,		• 7	50	42	ŧ
A. Barnhart,	•	5	00	40	5
Hamilton Hull,	•		00	42	
A. B. Spaulding, Milton	Junction.		00	42	
L. Allen,	**		00	43	5
R. C. Bond,	•		50	42	5
Zina Gilbert,	• • • • • • • • • • • • • • • • • • • •		00	44	4
Mrs P. I. Carr.	£€.		00	43	- 1
Mrs P. I. Carr, Amos Crandall,	!!		00	42	- 1
Carl Parker,			00	43	
Clarinda G. Randolph, I	Utica.		00	42	1
Clarinda G. Randolph, J. A. Heritage, Edgero	n.		00	42	
H. F. Clarke, Berlin,			00	44	
Mrs. E. A. Wood, Alber	t Lea. Minn	2	00	43	
C. M. Mudge, Welton, I N. R. Stillman, Norton	owa.	2	00	43	
N. R. Stillman, Nortoly	ville, Kan		00		់រ
I. D. Clarke Boto, Dak.			50		
J. S. Powers, Bulcher	ſex.,		00		•
D. S. Allen, Arlington				42	
等数数 (1) (1) (1) (1) (1) (1) (1) (1) (1) (1)		٠.			1
HELL	NG HAND.				; '
- 2、1000 大学 1000 そのたいとくも、ほうかたたち 1000 大学 1000 大学	コン・14 かだいきんかんだいがく ご		1 IF		

Lucina Tallett Otselic Centre, N. Y.:

Milton Junction (Wis.) Sabbath-school,

Ira S. Crandall, Wellsville, N. Y..



This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and can not be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO., 106 Wall St.,

FRIEND OF THE

HOUSEKEEPER.

HOUSEKEEPERS WHO WANT SOMETHING

EASY TO ADJUST! SIMPLE TO OPERATE WILL NEVER GET OUT OF ORDER!

CAN BE OPERATED BY A CHILD!

GAGE'S PATENT

PILLOW SHAM HOLDER. Enclose 20 cents for an enameled pair, or 30 cents for a nickle-plated pair to

GAGE NOVELTY MFG. CO., BUFFALO, N. Y.

ORGANS.

Highest Honors at all Great World's Exhibitions for inneteen years. 100 styles, \$22 to \$900. For Cash, Easy Payments, or Rented. Catalogue, 46 pp., 4to, free.

PIANOS. The Improved Method of Stringing, introduced and perfected by Mason & Hamlin, is conceded by competent judges to constitute a radical advance in Pianoforte construction.

Do not require one-quarter as much tuning as Pianos generally. Descriptive Catalogue by mail.

UDUXILO DIXILUOU URGAN OX FLANU JU

154 Tremont St., Boston. 149 Wabash Ave., Chicago. 46 B. 14th St. (Union Eq.), N. Y.

WE are pleased to see that our merchants are offer ing the celebrated "T. J. O." flour for sale. Thi flour, made in Hornellsville, by a new process, in a new mill, has the reputation of being second to none. We believe it will have a large sale.

Business Directory.

It is desired to make this as complete a directory a possible, so that it may become a DENOMINATIONAL DIREC rony. Price of Cards (3 lines), per annum, \$3.

Alfred Centre, N. Y.

THE ALFRED SUN, Published at Alfred Centre, Allegany County, N. Y. Devoted to University and local news. Terms: \$1 per year.

INIVERSITY BANK, ALFRED CENTRE, N. Y.

E. S. BLISS, President, WILL. H. CRANDALL, Vice President, E. E. HAMILTON, Cashier.

This Institution offers to the public absolute secur ity, is prepared to do a general banking business. and invites accounts from all desiring such accommodations. New York correspondent, Importers and Traders National Bank.

BOURDON COTTRELL,

FRIENDSHIP AND ALFRED CENTRE. N. Y. At Friendship, 1st-7th, and 15th-22d of each month.

SILAS C. BURDICK, Books, Stationery, Drugs, Groceries, etc. Canned MAPLE SYRUP a Specialty.

A. SHAW, JEWELER. AND DEALER IN WATCHES, SILVER WARE, JEWELRY, &c.

BURDICK AND GREEN, Manufacturers of Tinware, and Dealers in Stoves, Agricultural Implements, and Hardware.

BUSINESS DEPARTMENT, ALFRED UNIVER-SITY. A thorough Business Course for Ladies and Gentlemen. For circular, address T. M. DAVIS

THE SEVENTH-DAY BAPTIST QUARTER-LY. A Repository of Biography, History, Liter-ature, and Doctrine. \$2 per year. Alfred Centre, N.Y.

SEVENTH-DAY BAPTIST EDUCATION SO-E. P. LARKIN, President, Alfred Centre, N. Y. D. E. Maxson, Corresponding Secretary, Alfred Centre, N. Y. AMOS C. LEWIS, Recording Secretary, Alfred Centre, N. Y.

W. C. BURDICK, Treasurer, Alfred Centre, N. Y. SABBATH-SCHOOL BOARD OF GENERAL H. C. Coon, President, Alfred Centre, N. Y. 40 T. R. WILLIAMS, Cor. Sec., Alfred Centre, N. Y. 25 E. S. BLISS, Treasurer, Richburg, N. Y.

Alfred. N. Y.

C. BURDICK, WATCHWAKER and ENGRAVER. AURORA WATCHES A SPECIALTY.

LFRED MACHINE WORKS. Machine Repairing, Models, Emery Grinders, &c. G. C. SHERMAN

Andover. N. Y.

B. WOODARD, DENTIST, IS MAKING A. Rubber Plates by a new process. His own invention. The best thing out. Send for circular

E. A. COTTRELL, Breeder of Percheron Horses. Six State Fair premiums out of

Berlin, N. Y.

R. GREEN & SON. DEALERS IN GENERAL MERCHANDISK Drugs and Paints.

Manufacturer of White Shirts.
THE "BERLIN CHAMPION SHIRTS" TO ORDER.

New York City.

THE BABCOCK & WILCOX CO. Patent Water-tube Steam Boilers. GEO. H. BABCOCK, Pres.

R. M. TITS NORTH, MANUFACTURER OF FINE CLOTHING. Custom Work a Specialty. A. L. TITSWORTH. 300 Canal St.

POTTER, JR. & CO. PRINTING PRESSES. 12 & 14 Spruce St. C. POTTER, JR. H. W. FISH. JOS. M. TITSWORTE.

Leonardsville, N. Y.

A RMSTRONG HEATER, LIME EXTRACTOR, and CONDENSER for Steam Engines. ARMSTRONG HEATER Co., Leonardsville, N. Y.

Plainfield, N. J.

MERICAN SABBATH TRACT SOCIET. EXECUTIVE BOARD. C. POTTER, JR., Pres., J. F. HUBBARD, Treas J. G. BURDICK, Sec., G. H. BABCOCK, Cor. Sec. Plainfield, N. J. New Market, N. J. Regular meeting of the Board, at Plainfield, N

J., the second First-day of each month, at 2 P. M THE SEVENTH-DAY BAPTIST MEMORIAL BOARD.

CHAS. POTTER, JR., President, Plainfield, N. J., E. R. POPE, Treasurer, Plainfield, N. J., J. F. Hubbard, Secretary, Plainfield, N. J. Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

Builders of Printing Presses. C. Potter, Jr., - Proprietor. W M. STILLMAN,

ATTORNEY AT LAW. Supreme Court Commissioner, etc.

DOTTER PRESS WORKS.

Westerly, R. I.

L. BARBOUR & CO., No. 1, Bridge Block.

N. DENISON & CO., JEWELERS. RELIABLE GOODS AT FAIR PRICES Finest Repairing Solicited.

F STILLMAN & SON. MANUFACTURERS OF STILLMAN'S AXLE OIL. The only axle oil made which is ENTIRELY FREE from gumming substances.

THE SEVENTH-DAY BAPTIST MISSION ARY SOCIETY GEORGE GREENMAN, President, Mystic Bridge, Ct. O. U. WHITFORD, Recording Secretary, Westerly, A. E. MAIN, Corresponding Secretary, Ashaway, R.I. ALBERT L. CHESTER, Treasurer, Westerly, R. I.

Chicago, Ill.

ORDWAY & CO.,
MERCHANT TAILORS. 205 West Madison St.

RED. D. ROGERS, M. D. PHYSICIAN AND PHARMACIST, Office, 2334 Prairie av. Store, 2406 Cottage Grove av

B. COTTRELL & SONS, CYLINDER PRINTING Presses, for Hand and Steam Power. Factory at Westerly, R. I.

Milton, Wis.

W. CLARKE, DEALER IN Stationery, Jewelry, Musical Instruments, FANCY AND HOLIDAY GOODS. Milton, Wis.

P. CLARKE, REGISTERED PHARMACIST, Post-Office Building,

M. STILLMAN, Principal of the Musical De-M. STILLMAN, Frincipal of Milton College. Tuition for Pipartment of Milton College. Tuition for Pipartment (24 ano, Voice Culture, Harmony, etc., \$16 per term (24 lessons). Harmony taught by mail at \$1 per lesson.

Milton Junction, Wis.

L. T. ROGERS, Notary Public, Conveyancer, and Town Clerk. Office at residence, Milton Junction, Wis.

The Sabbath Becorder,

PUBLISHED WEEKLY

AMERICAN SABBATH TRACT SOCIETY. ALFRED CENTRE, ALLEGANY CO., N. Y.

Papers to foreign countries will be charged 50 cents ad-

No paper discontinued until arrearages are paid, except at the option of the publisher. ADVERTISING DEPARTMENT.

Transient advertisements will be inserted for 75 cents an inch for the first insertion; subsequent insertions in succession, 30 cents per inch. Special contracts made with parties advertising extensively, or for long terms.

Legal advertisements inserted at legal rates.

Yearly advertisers may have their advertisements changed quarterly without extra charge.

No advertisements of objectionable character will be admitted.

The office is furnished with a supply of jobbing material, and more will be added as the business may demand, so that all work in that line can be executed with neatness and dispatch.

All communications, whether on business or for publica-tion, should be addressed to "THE SABBATH RECORDER Alfred Centre, Allegany Co., N. Y."

PUBLISHED BY THE AMERICA

VOL. XLII.—NO. 41.

The Sabbath

WHAT CAN THE WOMAN'S BOAT

Entered as second-class mail 1

office at Alfred Centre, N. Y.

SIONS!

An English preacher said

BY MRS. O. U. WHIT

Read before the General Conference Sept. 22, 1886.

Carey. "Sit down, young m wants to convert the heatl without you." These word nearly one hundred years ago big-souled shoemaker, whose fired with love for perishing amount of opposition, no d ever insurmountable they human vision, could turn him one desire and purpose, to co gospel to the perishing. mentioned to his father his coming a missionary to th good man exclaimed, "W med?" Even his wife, who to accompany him, for a fused, and said, "Come wha children shall remain in was this all. We are told it persuade the Baptists of the money to meet the first e enterprise. Some said. " heathen at our own doors. "Consider our unemployed, How true it is that histor This language seems so for could easily believe it to be of to-day rather than a hun In May, 1792, Mr. Carey pro

up their voice and wept as Israel did at Bochim (Judi not have wondered at . the have only seemed proportion so clearly did he prove the c supineness in the cause of G need to-day is just such God touch the lips of his fire from off his altar, that men, and women too, may conception of their sacre duty, not only to lead live the great Teacher, but also lives into freedom, purity, A proper conception of

founded on Isa. 54: 2, 3.

spirit of the passage in tw

tempt great things for God.

Speaking of the effect of

Ryland says, "If all the pe

for missions demands a their importance, and the tian church in relation to accomplished in one hundr marvelous in view of the cles overcome; and yet the than one thousand millio the world, and only a little dred million Christians. that very nearly three-four race are either entirely Saviour, or refuse to accep was said, "There is none beaven given among men, be saved." The great of ism has as yet scarcely been are only two white mission million of heathen. For dred million souls, there s then three hundred miss the greatest hindrances t mulgation of the gospel rasco prevalent among people. A gentleman in tion in China thus tee reace of Christian people

great mission work simply industries of Chine in the to be very potent, and it British and American Ch that influence is to be. The Rev. Phillips Be Ner keen and minute of to India and other pasts lar coly increased his com de foreign missions and

Dr. Dovou sys: (fil be grangelize the best Language Control