

## 解issinns. <br> "Go ye mbo all the world and preach the gospel "eerery creature."    ample time should be allowed for puxiness to reach the Board through the Seeretary. <br> the mav of macedon.         <br> 

The Protestant Episcopal Hospital Shanghai is said to be supported by the contributions of resident foreigners and
native Chinese, amounting to about $\$ 3,00$ \$10,000 to enlarge the hospital.
"Chira's MLLLHons," for April, reports many baptisms, and laborers happy in the Lord and in the work of leading men ont of
reat darkness into marrelous light. Says one, "I am finding out that it it no vann
thing to trust in him. Your prayers for me are being abundantly answered day by
day. I have dwelt with the King since you left; I should be afraid to live anywhere sevempheday baptis missionary society $\underset{\substack{\text { no. xI. } \\ \text { minancess. }}}{ }$
The receipts for the year 1851-52 were year, the sum of 72,820 39. Expenditures,
for Ohina, $\$ 1,656,76$ home missions ${ }^{23}$, 50 ; the proposed Candad mission, $\$ 190$; and for printing, $\$ 4050$.
The Board had not directly appointed missionaries, but appropriated specified sums to
aid feeble churches. Three brethren had
. worked at the following points and in the surrounding neighborhoods: Lewis A. Davis,
at Farmington, Ill.; Stillman Coon, at Sorthampton, Ill.; and O. P. Hull, at Walworth The families at Farmington were very
much scattered, and meetings were held, almoch scaterea, and meetings were hela, al-
ternately, at two points. Twelve persons
joined the joined the charch, three by baptism; twe
Sabbath-schools were organized; and the mis sionary reported greater interest in means of Erace, and an increase of brotherly lo Elder Coon reported two First-day ap preaching, and "indications of good."
Elder Hull had three regular preat places, besides occasional appointments a t ot
 "that withering curse, alcohol." At Koofourteen families, including almost the entire neighborhood, had embraced the Sabbath, partly through the instrumentality of those
Holding "the Advent" doctrine. At Barabor, Sauk Co., e:ght or ten families had resimilar influences, we suppose. The mission
ary
visited these earnest in the caususe of the Redeemer. The Board cherished an andiminish sense of the importance of the West, and
the wish that it might be occupied by well qualifed laborers of our own denomination. Rev. Wm: M. Jones went to Co Canads on a
tor of most interesting, in a missionary point o view, being St. Hyacinthe, a villago 30 mile from Montreal. He found a few scattered Protestants hungry for the preached word,
and desirous of non-Catholic schools; and
some interest, but much opposition on the
part of French Roman Catholica. Though Lower Canads was a stronghold of Roman-
im, Mr. Jones considered ita a vast and need fold, and believed that by the combined ef
for fortso of the missionary and the
goold be accounplished.
the china mission
If nothing stirring had taken place, there
bad been healthy activity. had been healthy activity. A commodions
chapel had been completed at a coost, inclading the ground, of $82,42449 . \mathrm{Mr}$. Carpenter gave his attention assidaousty to the
bnsinesis, sometimes working till ten o'lock at night. The building was $36 \mathrm{za9} 9 \mathrm{ft}$, , with the firts floor, having a baptistry near one end. On the second floor were six rooms,
including $\dot{a}$ hall; and on the third floor was a room 15 feet tgavare. The "Chapel Fund"
of $\$ 3,500$ had been divided by the mission. aries between the city chapel and missionfor Mr. Carpenter, and a lot and residence
for Mr. Wardner outside the citr. The lat ter was on the bank of the principal canal on elevated ground, with a beautiful pros.
pect. This is the present site of our mission premises. The industrious and economical
missionaries, as, in their judgment, the best method to pursue, purchased the materials chemselves, hired laborers by the day, and
had persounal oversight of the work. Mr. Wardner was occupying his unfinished hoose,
a. onestory building, the estimated cost being lese than \$1,000.
The interesting correspondence related to larly of the need and probable usefulness o the publication and distribution of tracts, and Mr. Wardner of the importance of es ome of the many small rillages. The fact that there aie among the most important
sabjeets connected with our Shanghai mis. sion to-dam ected win our Shangai mis quarter of a century ago took a comprehenneeds of the field.
A very interesting incident in the mission' sperrence, during the year, was a visit to Shanghai by two Jews, one a teacher the
other a merohant, from the province of
Horan, about 900 miles distant. In their native dity there were, they stated, upwards of 2 ,
000 Jews, besides women ancestors came to China more than 2,000 years ago. They had copies of the Penta no one among them had been able to read the Hebrew; they kept the Sabbath, and observed many Mossic rites for the past forty years hission; and the interviews seem to bu
 believed to beacheod and our faithfal helpers, who gave promise of becoming able expounder of the trath
ppeal tonh annual report closes with a work to which they are called by the Mas. ter, whom they profess to serve; and with e
prayer that God may "speed the time when the Serenth-day Baptistt of America shall b known as a
doing good."

## the chinese native ministry.

In an address before the annual meeting o Methodist Episcopal Ohurch, the Rer. V. Hart said there is no imaginary gulf
tween Christianity and Confucianism, ne that is real and wide. The semblance in their ethics is the semblance of life and death
There is needed a spritual life, the pure seed There is need.
of the gospel.
Sickening corruption spreads in every di ection. In the language, the home, th
treet, the tomple, the hall of justice; among male and female, adult and youth, there Soul pollution. For the purification of thi methods to the circumstances of the case hastily trained native ministry cannot d he fork demanded. The presest missionary, in this regard, more indirect than direct; it is not so much cood material, from which the Lord, in hi own time, shall call and send forth the true laborer.
hall see a spinitave,": says Mr. Hart, spiritaal eharch, small aseemblages of true lumble, Christ-oring disciples, who kno It would be well to
preachers ott of to cease to pay native preachers oot of foreign fands. Itrinerant
preaching shoold be carried on freely and
gstemate atleast once a month. Nor need all these mitin-
erant preachers beordainet
verts go along to testify of the great salvation
by faith in Jesuas Christ. To this, let there be added redoubled energy in behalf of th "We have the press," again sepys the peaker, "that miracle of power, which destined in the immediate fature to shake
this empire more powerfully than it has in this empire more powerfully than it has in
any other land. The best tallent of the Ohrisian Charch should be brought into requisian auziliary of power for the truth. Let u scatter everywhere literature of such a char-
acter as shall attract, from its appearance, nd skill convey the trath in a manner to b Schools are to be a mighty agency in th hands of missionaries to advance the time when men shall receive intelligent and spi Around every central station I would distric the land, gain admittance to every town and the gospel may be preaiched regularly by th itinorant -missionary. At the central sta tions I would have schools of a high grade,
connected with them industrial department where each boy, unless he pays his own way,
hall learn a trade and earn his own liveli hood. Thus, when his school days are over
he will be prepared against all emergencies In these schools I would have a department to teach the English language, and such dents in after life. . . . I am convince that the Engligh language i
Such a course calls for
ors; but "the church is many more labor calls her to do in Ching
Brethren and sisters, professed friends of Christ and the Lord's Sabbath, is there not FROM BRO. VBLTHUTSEN.

March $24,1887$.
Dear Brother,-Since I had the pleasure write you in December last, about the
he cause in Holland, we have had three bapcas. The first was on Sabbath, 22d of ceived into the charch. And February 12th, brother, living at Vy dingen, a town in lowed him two days afterwards. She inher hasband, but, by some hesitating on the point of our strict temperance principles, she withdrew, fearing she would not be capable
to be faithful in every respect.
However, to be faithful in every respect. However,
the straggle ended soon, and she joined our little flock.
As well our Amsterdam brother as these
at Vlaardingen, came in trials.: The first lost the favor of his master, that he served since twelve years, unless he forsook the Sab-
bath. But the Lord provided for him and gave him another master that permitted him to do work on the first day. And the other
has to leave his service first of A pril next, if he does not reject the Sabbath. He is a the Lord will provide
The Lord opened the way that I could go to Bro. Bakker, at Frieschelo (Vriescheloo), and labor with him for some ten days. The Haarlem Charch had gat I myself paid the expenses of the trip. At seven different
towns and villages I preached or lectured nine times. Returned home, I soon had to
start off for Charlois, near Rotterdam. A other living therebout heard a sermon Dissented Reformed member, subject, "The Fourth Commandment." That ser-
mon said mach truth and some untrath too. mon said much truth and some untrath too.
People were told about " Sabbatists" who are t present so zealous to spread thar doctrine ister himself was not infallible, even not on the point in question. Every one who judges hat his neighbor is erring has to instruct Christian Sabbath: Evidences: Six New Testament texts; the testimony of the Fathers, hrough all ages on First-day meetings, etc Our dear brother asked the minister to him of his non-infallibility, the obligation to instract those who err, etc. But he got no
answer. Then he told him that he intended answer. Then he told him that he intended
to hire a meeting-place for the same end, inviting the pastor to be there, and to hear the doubts and objections against Sunday-keep-
ing, particularly on Scriptural ground. He assured the minister that he respected him nighly as a brother in Christ, and that he Christian spirit. But although he was asked earnestly, the minister was not in the
meeting, but a large audience listened.

When the six New Testament texts were read
and bespoken, every one that did not agree and bespoken, every one that did not agree lence. Now the people were told that th testimonies by Oharch History, etc., could not be treated by him who now presided over the the Word of God, but not with other books he being a man who, as every one of his fel livecitizens knew, had to work hard for his
ivelihod. But he intended to invite some ody else for that end; and so he asked mo and I consented to do so Monday next. ing then. I, too, invited them who did no consent to give their reasons. Only two themselves by the hey in not the the selves felt and consented. At the end $I$ an nounced a third meeting in the followin week, D. V. Subject: "God's witnesses fo
his holy Sabbath through all ages," and parted.
Bat my intention to give the third lecture was not fulfilled. The owner of the meeting. place wrote, after four days, a letter to me, "Sabbatists," that they had threatened him th., if he permitted anew such a lecture. And althongh he could ask the protection o difficulty, so he would not let again his hall, nd so. I could remain at home. I hope some seed may be fallen in a good soil.
By the goodness of God I regularly was t Rottordom and by the pre at Rotterdam, and by the press, as well as by I suppose some free, fully free, time would d

Wishing you strength, corporal and men tal, to all your labors, I ask the blessing o our Heavenly Father for the glory of hia
name, on all efforts for the spreading of truth verywhere, and by our denomination
Yours in our Saviour

GORBESPONDENCE
Providence Seventh-day Baptist Church, Texas Dear Broth Aparl 10, 1887. Decessary to write to you by way we deen gement, and let you know the prospects suceess for the Seventh-day Baptist cause
in South-east Missouri. We are now at Providence Church, and have just.concluded
the ordination of Brother Gilbert Harley to he ordination of Brother Gilbert Harley the Seventh-day Baptist ministry. We re
joice and praise the good Lord that th prospects for our success in the Sabbath cause is very favorable, and gradually in
creasing all the while. We have had consid arable opposition, and have yet, to some ex has not been able to do as much as we could desire; but we think he has done as much By his sarring circumstances would allo been forced to an earnest investigation of Bible truth on the Sabbath question. Sev eral have become thoroughly convinced, an
have declared they will keep the true Sa bath, while many more are investigating, and say they will honor the Sabbath as sure a
they are convinced. From the bestevidences, we believe the time not far distant when a church will be organized on Roubidoux, ville. The canse is rapidly gaining in the have must strongly opposed our cause ha made us friends. Also on Piney Rive about six miles from Hoaston, are flattering the prospects are deepening and widening which inspires us with the hope of an early harvest which will yield an handred fold In conclusion, we, whose names are her to assigned, enter into covenant with each
other and with the good Lord, to exert all other and with the good Lord, to exert all our feeble efforts with Brother Ratledge to God's vineyard.

Respectfully yours in Ohrist, T. G. Helm,
GILbert Hurley. ard Centre, N. Y., April 10,1887 "A good report makes the bones fat." I am very glad of having opportunity o writing to you again. Following your na I have about corresponding with my relations, I have written to my brother, deciaring to
him again the name of our dear Saviour. The other day I received a letter from him, which I read with immense joy, and I hope
you will be glad to hear about it too. The
"My Dear Brother, -Your letter came to the previous ones. It seems to me mown you are right, and I feel now a d desire to hour hour
more about Ohristianity. Now I am really sore aboat Christianity. Not you I am really
home, I hope you will forgiled to leave your some, I hope you will forgive if I I have your
hone
any wrong to you, and that now and then
you will Iet me hear about you and your
religion."
I answered him as $\boldsymbol{J}_{0}$ oseph said to his nor angry with yourself, for God did send own preserve life'-in the first place my not be over whelmed from the temp if would that were around me there, and would turned me back from the truth and light of eel to brought me here. Here, I realize the very ther and beautiful passage, 'When $m$ Lord will take me up.' I see here such a
ove and kindness as I never saw in Israel have been in New Market two months, an Abram Dunham's, and I was to them eir own child. Now I have been in Alfre nce April 18t, and I am by every one ac
epted with love and real kindness. With ery day and every hour I feel myself mor and more confirmed in faith and love to my
Lord and Redeemer. So far about myself in the second place I hope to preserve your piritual life and that of other friend

The first of April I came here and the so many who have given themselves to the esire mod faith in the Lord To and I hope to start for Nortonville, to spend the mmer there, in order to restore my health. wish, hope and prat

## Yours truly in the Saviour,

## chinese proclamations.

Of the changed attitude of China and th brightening outlook for Foreign Misions
Mr. Reginald Radeliffe, in The Christian,
"But now tidings have arrived of the
narvelous proclamations to the Chinese rom their imperial government, explianing
hat Christian missionaries seek only to make bad men good; that they are to be protected o be looked apon as guests, and that the
motives of any Chinamian in embracing Ohristianity are never to be inquired into that he does not thereby cease to be a China
man, and that all are to continue to live to ether in peace. When, since the Sariour such a proclamation, reaching so many hanHow incalculably more numerous may the oors be now that this extraordinary procla
tion is bemgs spread through the land.
Yet this is only China What ahal or Africa? One of its. youngest missionary o this country; has just met with such strik is encouragement that it is now increasing
third South of its mission eld lies the vastest antouched missiona rea on the globe, with a popalation of 50
100 millions, and without a single Christian ng to proselytize. Then, what is to be done
nor the wants of India, Corea, Thibet, Cen-
oral Asia, Arabia, South America, for Euroral Asia, Arabia, South America, for Euro-
pean places, and for the scattered Jews?
Surely the speedy sending out of this detach. ment of one hundred, prayed for by Mr
Hudson Taylor, will be an incentive to America, to Scotland, to Ireland, to England, to
or colonies, and faithful co workers on the
continent of Europe, to make a general for-
ward movement during $188 \%$ upon the whole continent oment during $188 \%$
ward movement
world.

## good words.

An excellent brother sends, along with a remittanco, the following

Dear Brother,- 1 herewith remit, I would be glad to make it many times that ed lent interests arolessening instead of increaspleasure of working with the Lie Lord nor do do
thay recognize, as they might, the of
work so manifestly open to $u s$, or they would thay recognize, as teis might, on they would
Fork so manifestly open to us, or pay to the
be more than willing, not only to pay
Lord what is his due, but to make real sacLord what is

## ifices for him <br> I hope and pray that the Board may be sas-

hearts and parses of the people shall be so
consecrated that the treasury may be fur-
nished, not only to carry on the work already
in
larging their plans, so that the many fields
now ealling for laborers may ive supplied,
and that each door that may hereatter open and that each door that may hereafter open

Sabbath Weform

## Fway

granilimss, or consciencer

The following jetem appeared in Tork Tribune of has 50 low a conc The average conscientionsness, is, lustrat lacking " something necessary tod is of little account to an easy-g ress, easy positions, and earthly en
"The Departments are, in a m
 master-General's office there is a made up his mind, after careful tion of the subject, that Saturday is


## Che \&abbath Terordely

 ailted Centre, N. P., Pirth-day, April 88,1887,

## A. PLATTS, D. D., Editor.

 A. E. MAIV, D.

zraws: 82 per year in adrance
CTV Drata, Checks and Money Orders al

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Two good rales for the accomplishment of any undertaking are given by a contemporary as "Plan your work" and " A man of almost incessant, se vere mental labor, after rehearsing some of the different things he had in progressat the time, said, "It is not the amount of work Which men do that kills them, but the was asier to lay down rulas for others, than to

The change in tarriff rates, cansed by the operation of the Inter.-State Commerce Laar,
is aid to have raised the expense of sending Salifornia mines to New York from 60 cen A neargation from San Francisco is now in Washington for the parpose of asking relief, in oome way, from this heary tax. They
say that unless this is granted them, the grape growing, wine producing industry of California will
probably get it.

A Cowand can fight a battle when $\mathrm{ha}_{\mathrm{A}}$ is sure of winning, bat it takes a hero to figh. This is as true of moral conficts as of those When one takes a atand on the side of his conscience, and the great world opposes, scoffs and sneers, there is a moral dignity in the act that angels might covet. But if the conscience has been weol formed, and has God strath, he stands not as the dotender always victor. Two things are of impo tance to ng, then, first that we be scre urve srice to atand in orr lot and ploce have grace to
to the end.

Obedience is the true test and evidence of faith. "What doth it profit, my brethren, thongh a man say he hath fath, and hath
not works? Can faith save him?" Faith is the seed and works, obedience is the
frait. If our faith does not bear fruit, it is because there is no life in it. If we say. We
believe the law of God, and do not obey it, do not even try to obey it, we do not believe
it. If we say that we believe in Jesus, and What we really and suncerely beliere molds our thoughts and lives. On the other hand, than that which we are willing, in the Lord's name and by his help, to do. "Show me
thy faith withoot thy works, and I will show thee my faith by my works.

There is a divine philosophy in those tpresepts which deciare the necestity of con furist before men, in order to salvation. The confession of Christ and ith nature of a good deed, paid for in some other commodity of equal value, as it is of the
mature of character makng which is a fit No mang of the sonl for the possession of heaven. For heaven; no man can be fitted for heaven except he lives a life which leads to heaven
no man can lead snch a life who does not somewhere, somehow accept Jesus as his Saviour and begin, definitely and positively, Scriptaral use of that term, is the accepting of Jesua and the committing of one's self to
the life leading to heaven. We can underwords when he said, "Whosoever therefore hall confess me before men, him will heaven, bat whosoever shall deny me before men, him will I also deny before my Fathe
the Romang, "For with the heart man be
lieveth unto righteounnees; and with the Wreth untor righteousneas; and with

OUR regular Washington correspondent OUn regular Wasing
says then correspondent since the Inter-state
Oommerce Law went into effect the number of personal applications for appointments under the
Aáministration at Washington has diminished very materially. The canceling of free passes has cansed a marked falling off in the number of callers at the Government De
partments from the various states and
territories, and it will pretty effectually top the coming of delegations and individ uals to urge appointments and press their claims. Heretofore a day never passed withont such delegations at all of the Departments, but especially would they infest
that of the Interior. They would come from the Pacific coast and the far Northwest, often only in the hope of securing the pet biest office. It is an ill wind that blows no
body some good. The Departments, at east, shouid give Congress a vote of thanks.

If any one has been disposed to think that we, as a people, have done nothing to speak ve have done has not amounted to much, careful reading of Dr. Williams' sketch of ur home missionary work, in this issue
his paper will, we think, correct that mod looking at it. This whole series ketches, hurried and incomplete as they are,
shows that we have been a busy and a self sacrificing people. But when we turn. the
picture around and see the open doors whic hese very labors and sacrifices have set be
re ns, we ought devoutly to thank God fo he past and seek the spirit of consecratio to our present work, and look for greater no dishonof to have been a Seventh-day
Baptist in the times that are past; it is a responsible privilege to be one now, and the increase both the privilege and the responsibility. May we all have hearts to appreciat the priv

## odr scandimatian mori.

Persons who have not given the subjec f our Scandinavian missions much thought, of the magritude of that field. Statistics of more than a year ago gave the Scandinavian population of this country at aboat 940,000 The average yearly increase by immigration 53,000 . At that rate of increase it would be safe to place the presert Scandinarian population in the United 'States at a round million. More than four-gifths of these are nesota. The greater number of those in city of Chicago, while Iowa and Dakota stand next to the states just named in the numbers of these people inhabiting their go and traveling north and west but a fow hours, the remotest home of the greater part of this great
In other respects than favorable location, this field is inviting. As a general rule, the
Scandinavians are an industrious, fragal Scandinavians are an industrious, fragal
and, therefore, thrifty people. But by birth and early education, they are foreigners, and as they increase in numbers, accumalate
wealth and become citizens of our country, it is of vast importance that they becom familiar with our governmental methods, our syatems of education and the best features on that they become really as well as legally naturaized. Shall we leave this work to the influences as may happen to come in the among these people the gorpel of Jesas and influence in the formation of character and
life in the individual, the state and the nation?
It is true that, in matters of religion, these people are not heathen. But many of them Church, which 18 the agate church in their country, and have not found anchorage in any other form of religious life and worship, some still cling to the forms and creeds of
that church, which are about as unamerican, about as mach opposed to the spirit of per sonal freedom as are the creeds and prac-
tices of the Roman Catholic Oharch; while tices of the Roman Catholic old prose while some have taken root in the old protestant ing this ground, this class has largely become

Baptists. The same mode of Scripture terpretation which has made them Baptists, Whan applied to the study of the Subbath
trath, would make them Seventh-day BapInto this formative and forming mass future citizens of our country, it is our priv of truth, preparatory to the harvest time which will surely come. With the nuclei already formed in Maine, in Wisconsin, in Minnesota, and in Dakota, comprising in all
nearly one handred Sabbath-keppers, including four or five ordained ministers of the gospel, and with a monthly paper and tracts
printed in one of the Scandinavian lanprinted in one of the Scandinavian lan-
guages, we ought to be pashing our labors out into this compact and inviting field tenfold more than we are now doing. These
ministers ought to be all engaged in gospel and Sabbath-reform work among their coun rymen all the time; our monthly ought creased; tracts on vital points of the religio creased; tracts on vital points of the religious
life, and tracts setting forth briefly our history and doctrine should be printed, and ogether with our Sabbath tracts, shoodd be With respect to this people in our country, this is the spring tame. Summer is hastening, and then comes the harvest. Shall we share in its golden ingatherings? " He which
soweth sparingly ahall reap also sparingly; and he which soweth bountifully shall reap
also bountifully."

## \%ammnications.

purfine sonward.
коивве
The last day of February, in Louisville, was quite like a day in early spring. An one did not feel the need of it very much The sun shone bright, and hyacinths and now-drops were to be seen in places. Such cleanings suggest soap. It was not, however, ceeanase of this obvious connection of the sabject with the weather, that we came old friends, the "Cheeryble Brothers"-only in this city their nake is usually prooung folks, which includes El Bah, I Senorita, La Belle, and the Soribe, being of curions and investigating spirit, accepted Soap has been said to be a means of civili ation, bat if that is not yo, it is certainly product and an eridence of that condition man. It may also be said to be a source of religious oulture, if the proverb be true it must even have some occult relation nowledge, for when a Frenchman would "we soap." It may be objected • that to when applied to the personal pronoun, but we cannot andertake to reconcile facts with ay a good many things in French which
hey do not mean!
With such reflection
minds, our gaide takes us by a detour to th beginning of things in this soap worldwhich proves to be a boiler honse with Bab cock \& Wilcor boilers, and a store-house of
grease. Do not jump at the conclusion that he grease is ased under or in the boilers, their relations are not 80 intimate as that. makes soap and candles: The two come in contact several times during the process, th the steam. Barrels of solid tallow are rolled over a trough and a steam pipe inserted it is pumped into a tall tank and subjected eacing it as black as tar. This is pat intor leaving it as black as tar. This is pat into glycerine from the fatty acids, at the san time destroying all possible traces of germ
The crude glycerine, which is suggestive of anything but sweetness, is sent to the re finers, Where it is converted into the clea and useful flaid well known in the pharmacy and on the toiler treated and parified in steamre further trated and purifed in steam heated tanks, after which it is cooled in flat
cakes. These, in turn, are pressed in powerful hydranlic presses, the more liquid stearic mixed with soda lye, and the solid, crystalino portion is left to be made into candles. So far we have been going through roo
atter room, in which the dirt and stench are beyond description. That the ladies of the party were quite nunsed to such experiences,
could be seeq by their little exclamations of "Oh!" "Horrid!" etc., as they, with gathered skirts and dainty steps, picked their way
along the slippery passages and stairways, meanwhile, quite resolved in absorbing all part. El Bah remarked that if the Pariso had been along, he might have improved the occasion by a discourse on the ways through
which the Holy Spirit brings out of the of sin and degradation, that which is to be come a means of light and parity to the
world.
Leaving the dirt and stench behind, we asre produced. The beantiful white "stear ine" is here melted, a little blueing added "to improve the color," after which it
stirred to break up the erystals until almo ready to set, when it is poured into the
molds. These are mach like the candle molds our mothers ased to make tallow
candles in, but there are a handred or so in candles in, bat there are a handred or so in
a frame, all of which are poured at once. The wicks are on bobbins below, and when one set of candles is lifted out, they pall
up the wicks for the nert set. It is nearly all done by machinery, and occupies little time. The candles are next put into water
to harden, after which they are sqwed off to a proper length to give the desired weight.
is one of "the things in heaven and e8rth not dreamt of in our philosophy the same material, and in every way as like as prssible in the manufacture, will be of same day, so that candles made in the forenoon, for instance, will have to be longer
han those cast in the afternoon, or visa versa, in order to weigh the same. This
difference is sometimes as great as an inch $r$ more in the length of a candle, and ia supposed to be the effect of difference in
its crystaline structure. After sawing to eight the candles are polished by recipro cating rubbers, and then packed in boxes
for sale. Bat we mast return to our sosp. This is compounded and boiled in great kettles thirty of dry-goods boxes, which are afterwards cat pinto bars by wires stretched on frame and forced through the block. The tallow which we have followed through the process
makes a pure white soap. Yellow lanndry soaps are generally made of inferior grease but in this factory principally from what is known as "cotton need oil foots," a tarry substance obtained in the parification of cotton seed oil. It is, itself, parified rom the tar, and makes a bright yellow soap of excellent quality. For "German Laundry Soap," and other cheap styles, it is largely
dulterated with powdered talc, or " goap tone," which adds weight, without adding value. For cakes the bar sosp is pressed in molds by machinery. Much cheap toile oilet soap has to pass through another proc
ess, known as " milling."
The pure white bars are dried until they are hard and brittle, for good toilet soap must have no uncombined moisture in it.
These dry bars are then cat into shaving a sort of planing machine, and these
havings are put into another machine wher hey are crushed and worked between rollers, he desired coloring matter and perfumer ing and the heat generated thereby, the mass in the form of thin sheets, is rendered plastic. It is then put into another machine, forces it out in a continuous round bar This, in turn, while it remains warm, is put and from stamping press which cuts it ap, appropriate name and device, as well as the ame of the maker atamped upon it, shar mint. If allowed to get cold before stamp ing, it will cramble and be worthless. These deft fingers of pretty girls, and put up in ancy bozes ready for the market. Now f toilet soap, and see at either end a dar "milled," and if it also has on that it it milled," and if it also has on it the nam of a manufacturer of repate, you may buy it
with confidence. This dark zone is caused by the different molecular arrangement a A high price is no evidence of superio A high price is no evidence of saperio
value. The very best toilet soaps madeand the best are good enough for a European Empress or an American lady-are sold at
wholesale for not over seventy-five "cents for
dozen caken, generally less. What is mon and retailers. Neivertheless to middlemen and forailers. Neess money at reless good soaps aro any other country on the face of the glob which carious fact is by no means confined goaps.
The re
The room in which all this has been going on is a great contrast to those we passed
hrough at first. It is light and clean, and ious periumes of "Araby the blessed" peep into the chemists room shows rows f foreign-looking cans, filled with almost different perfumes extracts, from which the ing now seep all, and knowing more aboat oap than ever before, the ladies are eack
presented with a sample box of the finet "exquisite bouquet," toilet soap, and after
ordering an assortment sent home for trial ve leave for a drive about the city of Lonis. ville, in the mild spring air. $\quad$ G. $\mathbf{H}$. s.
aN OLD RIDDLE.
It is related that many years ago a promi. nent merchant in Taunton, Mass., promised
an eccentric old woman, named Lucy King, n eccentric old woman, named Lacy King,
hat if, taking her subject from the Bible, hat if, taking her sabject from the Bible, ot guess, he would give her a certain prim. gersiddl
er it?

##   Andick  

## ік мвнови.

Time, in its ceaseless roll, has again visit our charch, society and Sabbath-school, nost honored members.
Dr. Brayton Babcock, son of Luke and Betsey Babcock, was born in Leydon, Mass., Oct. 31, 1814 , and died in his home in
Friendship, N. Y., March 8, 1887, in the 73d year of his age. His father was a native
of Hopkinton, R. I., and was a Sabbath eeper. His mother was reared in Stoning While Brayton was a lad, his parents moved to Scott, N. Y., where his mother
oon embraced the Sabbath and joined the soon embraced the Sabbath and joined the
Seventh-day Baptist Church of that place he was formerly a member of the Method $t$ Church. Young Brayton wasa conscien onse of right and wrong, and very carefal also very' stadious, showing a thirst for nowledge from an early date. He attended which were good for the age in which h hich were radimentary in character, bu gave him a thirst for a deeper draught from he unfathomed depths of the spring
nowledge. At fourteen years of age he was converted under the labors of Rev. Joel Greene, and the work of grace in his heast 0 great, that he consecrated himself to hil Saviour for a life service; and so
did he guard the "pearl of great price," that he afterward avoided the society joung, a newly found Saviour was so keen hat he immediately became a missionary among his associates, and told the were induced to surrender to the Prince of were induced to surrender him that Eld

## to a "barrelfal of live conle

 hill, with both ende removed; ght snd beat in all direction, stady, after his conversion, wa to be rettled. The preaching pel already in the miniotry was con e finally decided upon the injuBible, "Know thysell," and, ge of twenty-three, commenced the
the anatomy of the haman syster he art of healing its ills, Which he the fountains for fresh dranghts to to the bottom.
o to the bottom."
Soon after completing his college married a most estimsble lady,
noved to Friendship, N. Y., where hi
and he remainder of his days, with the
tion of some temporary removala.

## Whate conits generally lesoe. What is mon Wht conits for proft to middleme Thilor New moverthelens good coape a The loce money at retail in thin, than i th oarion fact is by no means confine room in which all this has been going - great contrast to those we pased a great contrat to those we paing ongh at first. It is light and cleani, and perfumes of "Araby the blessed. top into the chemists rook shomg cans, filled with almow tom oils and extracts, from which the  gainite bouquet," toilet boap, and aftor ring an assortment sent home for trial, bere for a drive about the city of Lonigleare for a drive about the city of Lonis. , in the mild spring air.

AN OLD BIDDLE.

## $\pm$ ii, taking her sabject from the Bing, then goald compose a riddle which he conlu geod, he would give her a certain prim. riddle is giren below. Who <br> it? <br>  <br> $5=$  I did my SThor from Thousands <br> Thousands of miles I I goina infe But seldom on the earth appp For purpose wise whlch $G$ Go <br>    <br> Mow when these lines you clooly read, Go pearch your Bible wwith all speed, For that yy name's recorded hiere I honeetly to you declare.

IN MPMORIAM.
eo, in its ceaseless roll, has again visitAlen, without warning Sabath-school, honored members. Brayton Babcock, son of Lake and 3Bebcock, was born in Leydon, Mass.,
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to Scott, N. Y., where his mother thraved the Sabbath and joined the th-day Baptist Church of that place. arch. Young Brayton was a conscien-
ung in a marked degree, having a keen
soy in a marked degree, having a keen the right as best he could. He was
ny' itudious, showing a thirst Wg etadious, showing a thirst for
Hor an early date. He attended ware good for the age in which he and made the most of his instruction, ine a thirst'for a deeper dranght from fsthomed depths of the spring of
3e. At fourteen years of age h artod ander the labors of Rev. Joel thorongh, and his sense of honesty
that he consecrated himself to hi Tior a life service; and so jealously
buard the "pearl of great price" Ptorward avoided the society of the Yering he might be led astray. The anorly found Saviour was so keen
immediately became a missionary Tie waociates, and told the "old, Hie brother says of him that Eld.
nees to a "barrelfal of live coals rolling down hill, with both onds removed, satter
ing light and heat in all directions." His ing light and hear hia conversion, was the
first study, after
Bible. Then the question of life work was
 eld. blihe robinson.
Elihu Robinson was born in the town of Norway, Herkimer Co., N. Y., Nov. 4, 1811,
and died in Watson, Lewis Co., N. Y., April 2, 1887, being 75 years, 4 months and 29
days old. He was married, in 1830, to Baptist minister, of Newport, $\mathbf{Y}$ survives him, they having lived together as follows: Francis M., deceased ; Horace
P., Martha A., wife of Rev. Thomas R. Reed, nd Julia M., wife of A. R. Hall.
Elder Robinson, as he was familiarly Elder Robinson, as he was familiarly
called by every one far and near, experi $\mathrm{He}_{\mathrm{e}}$ was led to this change by the singing of one of Zion's songs by his wife,
after be had passed through six weeks of Eld. Knapp's meetings unmoved. His attention was early called to the seventh-day Sabbath,
and, after carefal investigation, he embraced it, and jonned the Newport (N. Y.) Church. preach, which was granted in 1838, and thi ordain him. He served the charch for time as pastor, but in 1842, he moved to the vicinity of the Second Verona Charch, and n Verona. There he did a good work; and many were converted on Wood Creek, and
in other parts of Verona where he held re ival meeting. It was apparent that God had given the seal of his approval to his
ministry. In the year of 1843, he again moved to Watson, N. Y., and for a time was a member of the Watson Church, preaching or them, and holding meetings in differen eighberhoods with much , succe
Elder Robinson was a man of a large symand never was known to turn any one away who asked him for help, signing notes, and rendering help in every possible way, even to
the robbing of himself. He took much in terest in his political party, which, from Fremont's campaign, was the Republican well as an anti-slavery advocate. The honors of the town and county were con-
ferred upon him, he having held the offices of town superintendent of school, justice of
he peace, commissioner of roads, and coro-

## His health had been failing for some time,

 nd as the time of his departure drew near, it was evident that Godfor the change. He only waited for the sun
to set on Sabbath-d ay, April 2d, and as it
faded out of sight, at that moment the spirit faded out of gight, at that moment the spirit
retarned to God who gave it to him, who
will give to every man according as his work
shall be.
T.Homas R. Rexd.

## 

Illinois.
pariva.
I discover a mistake in my communioation
of last week, as printed in the Sabbati sake of accuracy; for inaccuracy of statement disturbs me, especially if it parport
to come from myeelf. Last Sabbath wa the 21 st , and not the 20 th, anniversary of the organization of the Farina Church. The
20th anniversary was celebrated last year by the reading of several papers, reviewing th
history of the charch during the twent years of its existence. The usual way of celebrating the anniversary is this: In place
of the sermon, the clerk calls the roll of members, which is responded to by such re-
marks and testimonies as each member present chooses to offer, and this takes th pace oned by the celebration of the Lord'
fanpper. The anniversary is held on th
Saper Sapbath nearest to the 14th of April, the
date of the organization. The custom orig date of the organization. The custom orig
inated with Eld. O. M. Lewis, , the founder
and first pastor of the church, and is kept

## Minnesota.

The new pastor arrived on Fourth day, aril day, and Sabbath, April 9th, was a sermon. The communion, having been deferred one week, was then attended to with
olomn interest. Then followed the Saio bath-school, giving its valuable instruction to both old and young. In the afternoon look over the lesson for the next Sabbath. At night came a reception at the house of
worship for the pastor and family. Th house was well filled, and the time oc
capied with prayer, singing, words of en couragement one to another, general hand
shaking, and good cheer. Thus pased shaking, and good cheer. Thus passed our
first Sabbath with this band of God's people. The week following was a busy one-an packıng, arranging and trying to make The second Sabbath passed very, much victims of a well prepared plot. sank beneath the horizon, we accepted a invitation to ride out. When we retarned,
behold our honse was being rapidly filled with a promiscuous $\begin{aligned} & \text { gompany of old and } \\ & \text { young. Well, it was the modern pounding }\end{aligned}$ party. The pounders were too cheerful, to vigorous and too namerous to be resisted; so
we just submitted and let them pound away They loaded our tables and floors with about 400 pounds of various substantial commod
ities, and then explained that this was not the donation, bat only an expression of good will tostart us ont in house-keeping. The
burden of our thought was tiat these friends hould never be sorry for treating us tha duct ourselves, and to be of so much servic in his cause, that both the charch and the relationship was formed.
On our way we stopped in Iowa to visit our departure from Nortonville, Kansas, an our arrival at Dodge Centre, Minnesota.
We found the Minnesota weather quite warm as the Kansas weather was when we lef But it was evident that the spring had n
dvanced as far. It is quite a It is quite a change and breaking up for years in the same community in Kansas. separation from the long list of triends of many years standing, yet we are cheerf with the thought that this is God's appoint way.

## Qundensed afiews.

James Rusell Lowell has asiled from
Boston for Eurove. ${ }^{\text {He }}$ deolines to Boston for Earoje. He declines to be a
candidate for overseer of Harvard Univer-
sity.
It is expected that another call for three per cent bonds will be made in a few days.
There are now outstanding $\$ 19,824,600$ in Alezander Mittchell, President of the
Chicago, Milwaukee \& St. Paul Railroad,
died April 19th, at the Hoffman House in died April 19th, at the Hoffman Honse in
New York, where he has been stoping for The Pennsylitania, Slatington \& New
England Railway has been England Railway has been sold at auction
for $\% 50,00$ to $W$. W. Gibbs of Philadelphia.
It is said the purchase was in the interest of It is said the purchase was
the Standard Oil Company
The Iowa Barbed Wire Manufacturing
Company, of Marshalltown, has begun suit Company, of Marshalltown, has begun suit
in the federal court against Washburn \&
Moen for $\$ 1,250,000$ damages for infringeMoen for $\$ 1,250,000$ damages for infring
ment of patents used in their business.
Residents of the village of Piscataway in
in New Jersey say they experienced an earth-
quake April 20th. The walls of a nnmber
of honses were cracked. The shock was not
noticed at New Brunswick, two miles away.
at
It is said that the western railways have
decided to place tickets in the hands of the
Ticket Brokers' Association, otherwise known
as the cealpers, and in a few daps they will begin the wars on the central tapa thefic territory. will
The Delaware House, by a vote of 15 to 6 The Delaware Hoase, by a vote of 15 to 6,
has passed a high license bill grading liquor
icenses from $\$ 400$ for Wilmington down to incenses from $\$ 400$ for wimington dow, and
$\$ 200$ for village and country toverns, limiting draggists to the sale of liquor on Foreign.
The Lord Mayor of Dablin has called meeting for the parpose of taking step
oward the erection of a national memorial to Mr . Gladstone.
The manufacturers of France are joining In a petition to the government to postpone le date thin 1889.
The police at Kieff and Odessa have dis-
covered plots to kill the Ozar by, blowing up
the imperial train in the event of the Czar's cover prial train in the
the imperian
visiting southern Rassia.


$$
\begin{aligned}
& \text { omely desorated. } \\
& \text { A dispatch fron }
\end{aligned}
$$

A dispatch from Vienna sajs the Queen o Sivia has separated from her husband, King Minan, and returned to her family in Russa,
Plitical and domestic differences are the The bill for the total prohibition of the and has been defeated in the Assembly by vill certainly be carried at the next session In the British Hoase of Commons, Mr.
Cald well, liberal unionist, has given notice hat he will move for the appointment of made by the Times againgt Parnell and other
Irish leaders in connection with crime in rish lee
reland.
Marshal Bazaine was recently assaulted by Frenchman who attacked him with ${ }^{\text {a }}$,
poinart, exclaiming, "Jai venge ma patrie." The marshal was dangerously wounded
about the head. His assainant is believed
to newspape
 A CARD of Tharks,- Such are the conditions of Ar natures, that we cannot always be just as inde
pendent as we feel disposed to be. "Although af
fiction cometh not forth of the dust, nelther dots inclion cometh not forth of the dust, nelther doth
roubbe prring out of the ground; yet is man born
unto trouble, as the sparks fy upward." I ask unto trouble, as the sparks fly upward." I ask
place here for some expression of gratitude for my
self and family to the deas ones who ingly and $t$ tnderly cared for uns in the midst of parst
affictons, and to say that, though troubles have
come, we most surely feel that with them
$\qquad$ uch an evidivence of his providential care-though
our trials have ben sharp-thent ore love for, God has been not only y kept, buth strtength
ened. The words we use in this expression bu saintly set forth our real feelings toward these, ou
benefactors. The comforts, in every conceivable
way way, by word and deed, unlooked for and unthough
f, like gentle ahowers, have fallen about us, till we
re constraintd to say, " "Ts the are constraind to say, "'TMs the hand of God upon
our wall." But what has been of more support to
our troubled hearts than all else is the "May the Lord bless you, and gtre you less than the atove, we cannot; to express, all
feel we cannot; so accept our thanks, while we min gle our prayers with yours, that we may all be bet
ter prepared for the duties of life, the hour of
death, and a home with our loved one gone before.

BEQDESTS TO TBACT SOCIBTY. The generous purpose of some persons to aid in
the work of this Scciety, by gifts of money or othei
property, after their death, is sometimes defeated by some technical defect in thei.instrument by which
the gift is intended to be made. It is necessary for
this purpose that bcth the Socity and the property his purpose that beth the Societty and the property,
other than cash, shall be accurately described. A. will made in the state of New York less than sixty
days before the death of the testator is void as to convenience of any who may desire a form for thi purpose, the following is suggested :
Form or вहquहsт. I give, devise and bequeath to the $\Delta$ merican sab.
bath Tract Society, a body corporate and politic un-
der the egeneral laws of the state of New York, the der the general laws of the state of New York, the
sum of..........dolars, (or the following de
scribed property to wit............ to be
applied to the uses and purposes of said society, applied to the uses and purposes of said Soc
and under its direction and control forever.





 following order of exercises :

##  pattor, followed by corenant-me munion, and then hee Bible fchool. Evening after the Sabbath, preachnn <br>  EF Ter Absociations.-The following are the tions, as to time, place, and preacher of Introductory Sermon, so far as shawn by the Minutes of hat your: souti-mastran Associution. 

 With the FirstWith the First Hopkinton Church, at Ashawisy
R. I., June With the Scott Church, at Scotit, N. Y., Jane \&
12. Preacher of the Introductory Sermon, Perie it With the Church at Richburg, N. $\begin{aligned} & \text { Wrstrin } \\ & \text { and }\end{aligned}$ non, George W. Bur.
 Crandall
IEF THE next covenant meeting and communion
season of the Weat Genesee Ohurch will occur on
Sabbath. day, April 80th. As there are many of the members of this church. living at remote distancose
mater from whom no word of communication has been had
in a long time, the pastor would take this opportucommunion season noticed above. Let thone whocra
do so, come and gather with us about the table of

## good things.

 E. A. Wittis Association will convene with the Church at Nilie,V. Y., on the 2 d Mondsy in May, 1887, with the fol lowing programme:
Introductory Bermon
$\qquad$ Geo. W. Hills.
$\qquad$
$\qquad$ Exegesis, Rom. 8: 18-25,
The Kingdom of God in
 dates for the ministry, Geo. W. Burdick:
GEo. W. BunDrex, Moderator. CTTME Committee appointed by the Genereal reference to the Sabbath question, and with refer:-
nce to our work as Sabbath reformers, is as fol.
O. U. Whitford, Westerly, R. I.
Perie F. Randolph, Lincllaen Centre, N L. A. Platts, Alfred Centre, 1 .
E. M. Dunn, Milton, Wis.
Preston F. Rendolph Preston F. Randolph, Salem, W. Va.
It will be seen that this committe is made up of
ne member for each of the five Associations. Now, our people who know of any who are interested will send the names and address of such person
persons, either to the chairman of the committee,
o the member of the committee in tion such person or persons would most naturally causo of truth.

## A. Platts, Aledish language, should be sent to

## tiv Tee New York Seventh-day Baptist Church  <br> gers are cordially welcomed, and any friends in the ity over the Sabbath are especially invited to as.

 ond the service at 2 'clock. Preaching st 8 o'clock. All ebbbuth
Ar Prisdaz CaRDis and printed envelopen for ail Who will use them in making systematic contribo-
dionto to either the Trat Societ or Musionar soo
ciety, or both, will be furiished, free of charge, on

THE GREAT AMERICAN

## MR. WM. H. SHERWOOD,

AT ALFRED UNIVERSITY,


Germans and Qssays.
the scoond coming op cabist.

 question that arises is: Do the Scriptures
warrant the expectation that Christ should retarn to the earth after his ascension to heaven? In giving a general aswer to this
question, all that seems neeessary ys imply
to quote the following passages, and point out their connection:
Matt. $24: 30$. "And then shall appear the sign of the Son of man in heaven, and then shall the tribes of the earth mourn, and
they shall see the Son of man coming on the clouds of heaven with power and great glory."
These words were spoken by Jesas to hi These words were spoken by Jesar to his
disciples a short time before his betrayal and disciples a short time before his betragal and
orucifixion. The "Son of man" is Ohrist himself. Therefore, the:pasaage is a positive
prsdietion of Ohrists second coming. The same prediction, sbbstantially, is found in the
$31: 27$.
John 14 : 2-3. "In my Father's house have told you; for I go to prepare a place for you, Andit I go and prepare a place for anto myself, that where I am ye may be
alko." 'Theese words were spocen by Jeasu to his disciples in the same night in which private and confidential conversation with them before his death.
Acti $1: 11$. "Ye men of Galilee, why
tiand ye looking into heaven? This Jesus, which was received ap from you into heaven,
shall so come in like manner as ye beheld him going into heaven." These words were spoken to the eleren apostles by $t$ two men
Who stood by them in white apparel, $i m$ mediately after they had witnessed thed
glorious ascension of their LLord and Maste from the Mount of Olives. These were un-
doubtedly hearenly mesengers, sent by the Father for the express parpose of comforting
the disciples and confrming their faith by
 that are alive, that are left anto the coming of the Lord, shall in no wise precede them
that are fallen asleep. For the Lord him self shall descend from heaven with a shont,
vith the voice of the archangel, and with with the voice of the archangel, and with
the trump of God, and the dead in Christ shall rise frrst." These words were written
by the Apostle Paul, in reference to th seenes attending the "first resarrection.
They are in striking and beautiful harmon with what the Holy Spirit had uttered b the month of David in reference to the as Lord with the sound of a trumpet.' apostle, a strong confirmation of the pre come in like manner") as he ascended heayen.
Rer. 1.7 . "Behold, he cometh with the
clouds; and every eye shall see him, and they which pierced him; and all the tribes of th are a purt of the Lord's message, throug are a part of the Lord's message, through
John, to the seven charchen of Asia, and are
believed to have been written not long be: fore the close of the first century. fore the close of the first century.
Heb. $9: 28$. So Christ also, having been
once offered to bear the sing of many, shall appear a seeond time, appart from sin, to them
that wait for him unnto that wait for him unto salvation." These'
words were written long atter the ascension of Christ, even after he had entered into heaven itself, "now to appear
tace of God for us." Verre 24 .
2 Theses. $1: 7$ :-10. "And to 2 Thes. $1: 7-10$. "And to yot that are
afflicted reast with us, "t the revelation of the Lord Jesas from heaven, with the angels of his power in llaming fire, rendering vengeance
to them that know not God, and to them that obey not the gospel of our Lord Jesus,
who shall suffer punishment, even eternal destraction from the face of the Lord and from the glory of his might, when he shall
come to be glorified in his saints, and to be marreled at in all them that believed (be-
cause our testimony unto you was believed) in that day." This passage can refer to
nothing else than the coming of the Lord to nudge the world
I might quote other pasages to the same
effect, but I have given those that be most direct and nuiversal in their ap. plication to this subject. I need hardly add
that these passages, singly and that these passages, singly and collectively,
answer the question before us in the affirma-

The Scriptares do authorize the ez

## pectation that Christ sh

The next quastion that claims our atten-
tion is: In what sense, and in what manner, was Ohrist to come a gecond time to the earth? Was his second coming to be a literal, to be only figurative, spiritual, or by repre Allow me to invite attention to the two Every statement of of interpretation. preted literally, unless some good reason can be given for interpreting it otherwise.
For example, when we are told that Jesua was "transfigured" before Peter, James and ohn, and that "his face did shine as the an, and his garments became white as the
light," we are bound to take the words in their literal meaning, unless we can show a figarative meaning is intimated, either in

When there are several passages bea ing upon the same sabject, some or which words or phrases, while others are conched in terms direct and unequivocal, the latter
are not to be explained by the former. For example, Luke tells us that when the proper time came, Jesus "sent Peter and John" to
prepare the Passover. Matthew and Mark, in the parallel passages, say, indefinitely, that rand. In this case we have no right to as. sume that Peter and John were not sent, be
cause a majority of the narrators canse a majority of the narrators do not
mention either of them by name. On the contrary, Lake's explicit statement serves to
explain the indefinite statements of the other two. $\begin{aligned} & \text { Both of these rales of interpreta- } \\ & \text { tion are, I believe, founded on common }\end{aligned}$ writings of aninspired men as to the sacred
waite as applicable to the Scriptures. There may be passages in which
the future coming of the Lord is predicted, that might bear, and possibly should receive, others that will not bear to be interpreted otherwise than literally. Let us
amine a few of the latter passages.
Acti $1: 11$. "This Jesus which was re ceived up from you into heaven, shall s9
come in like manner as ye beheld him going
nto heaven." The ascension of Christ was literal ascension, not a mere deceptive ap. pearance. He had arisen from the dead
iterally, about forty days before. The lit ral, material body, which had been crucified and baried, was raised the third day withou changed, parified, spiritualized, and, in a measure glorified; but it was still material,
composed of "flush and bones," as the disciples were convinced (Luke $24: 39$ ); it could
be handled, it was visible and palpable, and the Lord himself declared that it was not a
phantom, but a reality. "And he led them phantom, but a reality. "And he led them
out until they were over against Bethany,
and he lifted up his hands"-those real, material hands, in which were the prints of to pass; while he blessed them, he parted
from them and was carried up into heaven." rom them and was carried up into heaven. hey were looking he was taken up, and a Luke 24:50, 51; Acts $1: 9$. What "was
taken up"? The Son of man-the man Christ Jesus. What did the cloud receiv
out of their sight? Not his spirit, for that was not in their sight. Not his inanimate
body, but the reunited soul and body, even the perfect humanity of the Lord Jesus. m thus particular in pointing out the lit ascension, because, just as literal as was th
resurrection, so literal was the ascension and just as literal as was the ascension, so literal will be the second coming; for "this
Jesus "一with a true body and reasonable
beheld him going into hesven." The sam parfect.
At this point we encounter the atrange
theory that there was nothing real, or litaral, aboat either the resarrection or th pearances. As many have adopted thi hat it should be noticed, though I can read the gospel, remain unsatisfied on these question to those who deny the literal char acter of these events. Does any one who
believes the gospel doubt that the Lord Jesus had a literal and material body while he went from villaze to village teaching and
working miracles, and while he taught the people in the temple? Does any Ohristian
doubt that that material body was nailed to
 tomb of Joseph? Now, if Ohrist's material iterally rise therefrom, what became of it after the manner of haman flesh? Pete positively declares (Acts 2:31) that it did
not. Did his disciples come by night and teal it away, and bury it elsewhere? Such mouths of the soldiers by the chief priest bat what sensible porson ever believed it
ggain, if we are compelled by the logic o iteral, if that body in which he show himself alive to his disciples after his passion ones," and if that material . body did n then what became of it? Did it die agai like the "Wandering Jew," roaming ove the earth?
The abover
The above questions can never, I think, we are combating. I conclude, therefore that the passage under consideration unequiv-
ocally predicts the return of Christ to the earth as a literal fact. In perfect accordance With this prediction are the following already
quoted: Matt. $24: 30$. "And then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the eart
mourn, and they shall see the Son of man oming on the clonds of heaven with powe the Lord himself with a shout, with the voice of the archangel and with the tramp of God." Rev. 1 :
" Behold, he cometh with the clonds, an every eye shall see him." I do not see how would be possible to interpret either of the not deny that either of them may contain general fact asserted in each of them is literal fact. "The trump of God" may b that 's the Lord himelf-not the Holy Spirit, or some angelic messenger, as his rep.
resentative-" shall descend from heaven." I conclade, therefore, that the second comng of the Son of man was to be literal,
personal and in the fleah. The next question before usis, Have these
predictions already been fulfilled and become a part of history? or clothed in a body composed of "flesh and bones," already so come in like manner as the apostles saw him going into heaven of them, already seen the Son of man coming in the clouds of heaven with power and
great glory? Has "the Lord himself" already descended from heaven with a shout, the trump of God? Have the dead in Christ already risen? To all these questions but phatic "No!" Had any such appearance of
Christ ever taken place, it must. have been recorded by the pen of the historian; but on dicted, "false christs" have arisen and de-
ceived many; but the true Messiah is still retained in the heavens, awaiting "the resti-
tation of all things." Acts $3: 21$. Before proceedng. Ach this investigatio it seems proper to consider at least two of
the more plansible objections to the interpre tations thus far advanced.
First, it is said, that both Jesus and his hould take place within a very short time Jesuu himself, it is alleged, said, in speaking " This generation shall not pass away till all these things be accomplished." Matt. 24
34. Panl said (Phil. 4:5), "The Lord at hand," and (1 Oor. $16: 22$, marg.), "Our "The ond of all things is at hand." How,
then, could an event, that was to take place Within the first century of the Ohristian era, be postponed for eighteen hundred years or
more? This objection, at first sight, appeara plausible and of considerable weight, and embarassment to those interpreters who hav literal and personal second coming of Christ. Two methods have been adopted for the par pose of repelling or evading its force. 1
By alleging that' the Greek word $\gamma \varepsilon \nu \varepsilon d$ (genea), here rendered generation, may
mean race or family, and that Jesus mean o say that the Jewrsh race should not be come extinct before his second coming and
the end of the world. 2. By alleging that this generation" means, that generation
that shall be alive when the signs of the las days shall begin to be revealed. I canno
recoinmend either of these interpretations,
which I consider equally improbable and fay
fetched. Still, it would be far safer adopt either of them than to admit that
Jesus meant to say that all those things about which the disciples had inquired-the destraction of Jerusalem, his own coming or be accomplished within the lifetime of the generation then present. We might admit
that in some mysterious, spiritual or figarave sense, Christ came to earth again in that age-we shall admit this presently-yet we
are fully assured, both from history and and from our own consciousness, that "the things inquired about, did not take place at I meet this objection, therefore, by the flat enial that Jesus had any reference what
ver to his second coming, or to the end of the world when he said, "c This generation complished." Perhaps I cannot find better way of presenting the proofs of the egesis of the passages in which this prediction
is found. Three of the Evangelists-Mat hew, Mark and Luke-have recorded this in oident, and, as is often the case, they have
done so with different degrees of minuteness In all such case it is best to make that recor which is most fall and minute the basis. o in so far as they, shed additional light upa he sabject. In the present instance, Mat fall and explicit, while Luke's is the leas I have, therefore, chosen Matthew's ac first quote the narrative in Matthew, 24th the present issue, after stating the connec tion between this incident and the attending ircumstances.
Not long before his apprehension and cruci
fixion, Jesus was departing from the templ Where he had been teaching the people
Some of the disciples called his attention to the baildings of the temple. "Master," sai one of them, "Behold what manner of stone $13: 1$. He then informed them that there stones should be left upon another. That besutiful temple the joy and pride of the
Jewish nation, with all the buildings con Jemish nation, with all the baildings conpendages, should be completely overthrow and become a heap of promiscuous
Then follows the communication to wh
our attention is now especially called:

 ,

## The remsinder of the passage need not he

 illustrations of the suddenness of the ing of the Son of man.The first part of this remarkable passage rather the questions proposed to our Saviou were " Peter and James and John and An-
drew." "Tell us, when shall these thing be? and what shall be the sign of thy com ing and of the end of the world?" Verse.3. Here are two dietinct questions, referring to
as many different events. The first refer as many different events. The first refer
solely to the things that Jesus had spokel short time before, when viewing the buil ings of the temple; namely, the destruction
of that temple and of the holy city. Th uestion asks for the time when this de struction should take place. From Mart
and Luke we learn further that they also de ired to know what would be the sign of thi
destruction. "And what shall be the sign when these things are all about to be accomphished?" Mark $13: 4$. Mark and Luk and the end of the world. Jesus, in his time, or age, in which these things should take place, but also specifies the principa
signs that should precede their fulfillment Verse 15, and Lake $21: 16$.
Now, though Mark and Luke make "And what shall be the sign of thy coming And what shall be the sign of the equal with Matthew, have recorded the answer - just as Mathew has recorded the answer
the question about the sign of the destruction of the temple, though he omits $t$ question itself. Thus, by combining If we would understand this interesting p: sage, it is absolately necessary that we ke
the two principal questions distinctly
view. In no other way can we explain the view. In no other way can we explai selves and with the undoubted facts of interrogations, or at least that portion of that I have quoted, naturally divides itself
into five paragraphs, each of which should The a separate consideratio
The first paragraph, comprising verses ${ }^{3}$ ions, covering the entire field from the time then present to the end of the wainst falsa contains a solemn warning against fals
teachers and false christs; a prediction of
wars and political commotions, of famines, and pestilences, and earthquakes, as the afflictions, and the hatred of al nations his name's sake; also, of treachery, luke-
warmness and apostasy on the part of his professed friends, with an assurance that
those that endure to the end shall be'saved. It aliog predicts that the gospel shall be pro-
claimed for a witness to all the nations; "and then shall the end come." These predictions, as I have said, relate in general to both
questions, and, so far as the question of time concerned, are altogether indefinite.
The second paragraph, comprising verses 22, contains a direct and specific, thoug "When shall these things be" [and "what shall be the sign when these things are all
about to be accomplished?" Mark.] That ab, when shall this beautiful temple be de-
stroyed, so that not one stone shall be left
shen upon another that shall not be thrown

THE SABEATH RECORDFR, APRIL 28, 1887
 heavens shall be shaken and then pown shall
ear the sign of the Son of man in hearen
then shall all the tribes of the ain Pemar the sign of the Son of man in hearen,
wounn, and they the thall tribe of the oe aerthe Son of man great glory. And he shall with powan power
angels with a great sound of a trumpth nd they shall gathert sound of a trumpether his elect from
he tour winda, from one end of heaven
to the other." Verses 29-31. Now from the fig tree learn her parable,
nher branch is now becoue tender, satteth forth its leaves, ye koow that, the
summer is nigh, even so ye then at the doors. Verily, It say. in in no yog,
This, generation shall not pass away till
Theee thing arth shall pass away, buthed. Hearen and
"ord shall not
"Bway." Verses $32-35$. one, not even the and hour knoweth of heaven
ther the Son, but the Father only. And oming of the Son of man. For as in theos
lyse which were before the flood thes were riage, until the dayrying and giving inere
Noah entered
the ark, and they knew not until the to the ark, and they knew not until the
ood came and took them all away, so shall
othe coming of the Son of man." Verses
G ${ }^{\text {an }}$ The remainder of the passage need not be
aoted at length, as it consists of additional lustrations of the suddenness of the comThe first part of this remarkable passage hat claims our attention is the question, or "Peter and James and John and Anand what shall be the sign of thy com. Cere are two digtinct questions, referring to many different events. The first refers
Tely to the things that Jesus had spoken
short time before, when viewing the buildige of the temple; namely, the destruction eeation asks for the time when this de-
ruction should take place. From Mark Led to know what would be the sign of this
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we, or age, in which these things should me that should precede their falfillment. Now 15, and Lake 21 : 16. ontion of the eecond question ia Matthew-
And what shall be the sign of thy coming id of the end of the world?"-they, equally
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ing the whole subject before our min
we would understand thi we would understand this interesting pas-
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terrogations, or at least that portion of it at I have quoted, naturally divides itself
to five paragraphs, esch of ooive a separate consideration. contains a general answer to both ques. on present to the end of the world. chere and false chriets against ur and political commotions, of famines, aning of sorrows, of persecations, an name's sake; also, of treachery, luke
cmneses and apostasy on the part of his ofoeed friends, with an assurance that
oee that endure to the end shall be'saved. doo predicta that the gospel shall be pro-
uimed for a witness to all the nations; "and mhall the end come." These predictions, Hiave sald, relate in general to both
Etions, and, so far as the question of time concorned, are altogether indefinite. Ce2, contains a direct and specific, though t a partial, answer to the first question-
When shall these things be" [and "what ill be the sign when thess things are ail
out to be accomplished?" Mark.] That When shall this bcaatiful temple be de-
ojed, so that not one stone shall be left on another that shall not be thrown down?
diy what sign, or signs, may we know
that this destraction is imminent? In the present paragraph, no intimation is given mentioned, by which the near approach these two signs, one, and only one, is men
toned by Matthew and Mark, while th other, and only the other, is mentioned
unke. The former is " "the abomination destruction, spoken of by Daniel the prophet,
standing in the holy place;" the latter i Jerusalem compassed with armies." Lak
$: 20$. Having given these signs, he warn in those who should observe them to flee th ight not be in the winter, nor on the Sab sth; predicting such distress as had neve inced again, and declaring that, excep to fesh be saved, but that for the elect' wey had been shortened in the plan and parpose of the Father. See Mark, in loco mecilly referred to in Matthew and Mark, the city of Jerusalem, which was to be
trodden down of the Gentiles until the nes of the Gentiles be fulfilled." Ch . he parallel passages in Mark and Lake, rea probable, reference to the stcond comhelanguage points only to the destruction it the temple and of Jerusalem.
The third paragraph, comprising verses 3.31, relates specifically to the second ay coming, and of the end of the world?" gire (23-28), are somewhat general in their
daracter, and seem to refer to that long struction of Jerusalem and "the last
drs," in which the signs of Christ's second coming should begin to be revealed. These
is rerses contain a repetition of the former pett, some of whom should show great skill nd cunning, so as to deceive, if that were pasible, the very elect. In addition, God's
prople are warned not to go after them, or papany heed to them; not to go into the
deest, by their invitation, or into the secre hambers to look for Ohrist, whose coming
hould rather be as a flash of lightning unbralded, and to the great majority unex-
pected. In the remaining verses of this pragraph (29-31), we hare an ennumeration
at those signs and wonders that shall imme iately precede the second coming-the darkening of the sun and moon, the falling
ithe stars, the shaking of the powers of leaven, followed by the eign of the Son of
nan, whom all the mourning trikes of the earth shall see coming on the clouds, of
en therning trikes of the learen with power and great glory; when he
shall send his angels far and near to assemble shall send his angels far and near to assemble
his saints, both living and dead; and when, Paul says, "We that are alive, that are ond so shall we ever be with the Lord."
Thess. 4: 1\%. Most beautifully does this passage harmonize with the sublime descripi. of the same event, in the 50th Psalm:
"Our God shall come, and shall not keep
silence: a fire shall devour before him, and it
shall be very tempestuous rom shall be very tempestuous round about him.
He shall call to the heavens above, He shall call to the heavens above, and to
the earth, that he may judge his people gather my saints together unto me; those
that have made a covenant with me by sacri-
fice. And the hesangs righteonsness; for God is judge himself.,
fia, $50: 3-6$. kigns that shall precede the coming of the panied the destruction of Jerusalem. The fourth paragraph, comprising the destruction of Jerusalem. In the former paragraph, he had mentioned the signs that
should precede and should precede and herald that event, bat
no intimation no intimation of the time was then given.
In this, that omission is supplied, as far as Fiss thought best. He first teaches the disCiples, through the similitude of the fig tree
and the other trees of the field (Luke 21: 29 ), ihat, by close observation, they may easily
ascertain the near approach of that dire ca-
lame Maity. Then, as a further gaide, and
Yuicken them in their observations, ellres them that "this generation shall
pass away, till all these theng Plished." There were persons then living
The all Who should still be alive when the Roman
armies should compass armies should compass Jerasalem, the tem
Mre hould be razed to its, foundations, tt
malls of the city should be leveled with th
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And every anguish, pain and smart
Finds heealing in the word
So here I lay me down to rest,


## N0, WITII A WILL.

 When Balasm said "No" to Balak, hdid so in such a half-hearted way as to reve did so in such a half-hearted way as to reveal
that he would much rather have said "Yes;"
and, therefore, when the application and, therefore, when tine application was
renewed, he went on in that way which
finally renewed, he went on in that way whic
finally ended in destruction. Now, ther
must be no such, half-heartedness with u Let us say "No" to sin as if we meant it
not rudely, indeed, for there is no need for
rudeness, but distinctly and decidedly, lik
those whose mat radoness, but distinctly and decidedly, lik
those whose minds have been made up to
the course to which they mean to adher the course to which they mean to adhere;
and if the application be repeated, let us
repeat our refusil if repeat our refusal, if possible, more emphat-
ically than ever. When Nehemiah was ab-
sailed by his ad guile him into the thersies, who sought to bo Ono that the
might there assassinate him ho,
am might there assassinate him, he repied
am doing a great work, and I cannot com
down. Why shonld the work cease while
leave it and When they sent to him four times after th
sort he answered them as many times afte
the same manner. So let it be with a Let our " nay" here be unmistakable, with
out any qualification, reservation or apology,
and then, if after all it is not nnderstood
let let us run away, as Joseph did, even though
we should have to loave our raiment behind
ua, believing, as Matthew Henry quaintly
says, that "it is better to lose a good coat than a good conscience."
Ah! how many are there who go out to
oourt temptation, heedless of the command
of Christ. "Watch and pray, lest ye enter of Christ. " Watch," and pray, lest ye enter
into temptation," they deliberately put
themselves in its way, and of course they themselves in its way, and of course the
fall before it. That result is just about a
certain as it is that there will certain as it is that there will be an explo-
sion if, with an open barrel oi gunpowder in your arms, you go into a smithy wher
the sparks are fling all around. Can
man take fire into his bosom, and his clothe
not be barned ?" not be barned ?" No more can you put
yourself in the way of temptation without
injuring your souls. It would be perilou yoursell in the way of temptation without
injuring your souls. It would be perilous
to do so, even if you wwre innocent and
holy; how much more so, considering the
in holy; how much more so, considering the
inherent depravity by which we are all char-
acterized! It is dangerous to drive restive horses
near the edge of a precipice; it is dangerous near the edge of a precipice; it is dangerous
to bring ganpowder near the fire; it is dun-
gerous to come near'an adder's fangs; and it is equally so with these fallen natures of
ours to approach temptation. Therefore,
" aroid it


## gopular sciente.

 the cool window-panes of a room wherenumber number of persons have been assembled be
burned; a smell of singed hair will show th presence of organic matter; and, if the condensed breath be allowed to remain on the
windows for a few days, it will be found on examination by microscope, that it is alive
with animalculda. It is the inhalation of
air containing such putrescent matter which
causes half the sick headaches which might air containing such putrescent matter which
canses hall the slck headaches which might
be avoided by a circulation of fresh air:-
Philadelphia Bulletin.


The Dreays of the Blind.-A paper
read before the biological section of the
American Asbociation for the Advancement
of Science was on "The. Dreams of the
Blind," by Dr. Joseph Jastrow. The object









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## sCRIPTURE LESSON．－Exodta 2 ．










Tmar．－About 1575 B．C． Place．－The land of Goshen，in Lower Egypt．
Pribons．－Amram，grandson of Levi The chil Noses；Miriam，git ter of Moses．
Cexprat Trevi．－Care of outine． I．The child hidden．
II．1－4．
II．The chlld discovered．
II． 5,6
IThe child nourished．．
v． $7-10$.

## INTRODUCTION

 of the severe measures क्यhich thin eing the king to
reduce their numbers and brealk their power． and powerful，he was diven to resort to some other meastroy their nationality，and this he hoped to do by girls，to become the wives of the native Egyptian
The Ht brews would not，themselves，execute cruel mandate，and the king then ordered Egyptian
spies to destroy the male children wherever they where in Goshen made it very difificult to conce the first faint rays of the of God to their aid，like

## EXPLANATORY NOTES

## ＂House＂is used here in the sense of family or de－

 scendants of Levi．The name of Moses＇father isnot mentioned here．His genealogy is given more understood in the sense of his line of descent，for careful study of many passages makes it plain thar
Moses could not have been a direct son of Amram but a direct descendant of Amram．Speaking of
Moses as the son of Levi describes his tribal rela tion，and speaking of him as the son of Amram de
scribes his more specific family relations．Moses Was the son of Amram as Jesus was the son of Da
vid，and David the son of Abraham ；and Uzziel was Aaron＇s uncle because he was the brother of his an
cestor，Amram．Of the immediate father of Moses， ail that is said is that he was＂a man of the house of
Levi．＂And took to woife a daughter of Levi．Moses
Man Levi．＂And took to wife a daughter of Levi．Moses
mother was a daughter of Levi，as the woman who daughter of Abraham． Some have supposed that this son was the first－born
child，but this is shown to be an error by the con child，but this is shown to be an error by the con－
text．It merely affrms the birth of a son ard that， savo him that he waas a goodly child，ahe hid him three
months．This indicates that he was distinguished in his earliest childhood for beauty of form and features
The concealing of the child was rendered necessary The concealing of the child was rendered necessary
by the cruel edict．Exod． $1: 22$ ．This．attempt to mother，that he was a child of some noble desting
The mother was probably acting under the

## wit <br> 

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## 寝多

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Other．He was allo to act as an anational ruler；he
Was to represent the righte and demands of his peo
ple before the court of the Egypytian king．For this training that would fit him for the most trying re－
sponsibilities；such a training as could be obtained
only in the kings training of Moses from his birth was under the pro
idential direction of $G$ ． it is also plain that the oppression to which the chil
dren of Israel were subjected in Egypt was prepara Cory to the deliverance．If no oppression had eve
come to them，they never would have been prepared
to loave Egypt，to undergo the hardships and stern
discipline of the wilderness life，and finally to duer a victory in Canaan．Ine all these varying fo
tunest through this long series of years they we
taug $\xlongequal{\text { sent of God to lead and to teach them．}}$ Tre Boston Monday Lectures，of Joseph Cook，ten
in number，have been issued．this year，by Rand，
Avery \＆Co．，in pamphlet form．Each pamphlet
contains a lecture，prelude．etc．，and is complete in itself．They can thus be easily preserved as they
are，or they can be readily bound in a permanent vol－ ume．The whole set may be bought of the publish－
ers for 50 cents．


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\section*{ POWDER <br> Absolutely Pure． <br> |  |
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O20, Recording Secretary, Westarly
aponding Secretary, Sisco, Fla.


## Junction, Wis.

\section*{Z竞issians． <br> | ＂Go ye nto all the world；and preach the gospel to every creature．＂ <br> TW The Corresponding Secretary having tem porarily changed his place of residence，all com munications not designed tor the ireasurer shoun ee addressed．unti．Furter Reyular quarterly meet ings of the Buard are held on the second Wednes day in December，March．June and September；and to reach the Board through the Secretary． |
| :---: |
|  |  |
|  |  | <br> ＂Tre Gospel in all Lands for Septem－ concerning．the countries，governments，

ligions，peoples，and missions of Asia．}

W．E．ERNsT，missionary pastor atTrenton and Alden，Minan，repprts，for the quarter， from 10 to 45 ；and about 25 visits and calls．
L．A．PLATrs，misionary pastor at Hor－
nellisville，N．Y．，reports，for the quarter nellsville，N．Y．，reports，for the quarter，
13 weeks of labor； 14 sermons（ 3 at other places），congregations of 28； 10 oth
meetings；and 17 visits and calls．
S．W．Ruturdae，Elk Creek，Texas Co．；
 and one Bible．school organized； 2,100 pages of
tracts distributed；and 82 received on the fiel．
Mrs．Perie Randolph Burdiok，mis－ sionary pastor at Lincklean and Otselic，N．N．
Y．，reports，for the quarter， 13 weeks of labor； one other preachng place； 41 sermons；con－
gregations of 53,24, and $75 ; 18$ other relig tions， 2 beiig by baptism．
A．G．Crofooot，missionary pastor at New weeks of labor； 27 sermons and addresees；
cangregations of 50 in the morning and 25 in the erening； 19 other religious meetings； 21
visits and calls； 3 additions， 2 being by bap． tism；and asisted in the organization of
Baptist Bibe．school． Baptist Bible－school．
Rev．J．F．SHAN，of Texarkana，reports，
for the quarter， 13 weeks of labor with the charches of Texarkana，Ark．，and Eagle
Lake，Texas，and at four other points； 52 ings； 44 visits and calls； 140 tracts distribu－ ted；fad additions，

THe baptism of six members of the Bible the purchase of an organ by the churoh and Bible－school，the securing of a deed of
meeting－honse and lot，preparations for kal． meeting－hones and lot，preparations for kal．
somining，painting，etc．，and for dedication at the coming Semi－annual Meeting of the
Minnesota churches，are among the signs o progress and encouragementrepored
Crofoot from New Anburn，Min．We would add that it is another testimony to
the value－the neeessity to growth－of reg．
nlar preaching and good pastoral leader． nlar
ship．

## from J．f．shaly．

Texarkans，Ark．Sept．， $1,1887$.
Dear Brother，In was detained at home until the middle of June，having unfortu－
nately become witness to a shooting affray， natelly become witness to a shooting affray，
being subpeomaed to to tend our circuit court the seoond week of the month．At the I spent nearly a week with Bro．Snelland and the nights at the Baptist church．The con－ gregations were small．The country being
distracted over the approaching election on prohibition，contributed much，no doubt，to
keep the people away；and almost every sermon from whatever preacher，was in some
way a prohbibion lecture，a fact which I believe had a very great deal to do with de
feating prohibition in the state．I I requested to lecture on prohibition，，bat
declined by stating that I was not a citizen of the state，and my mission was particiclarly and emphatioallit to preach＂Jesuas Chrise
and him crucifed，＂a Saviour of sinnera，and that I did not doobt that Texas had able
men sufficient to meet the demands for lec tures on the great issue．
Bro．Snell and his family are a model of lone Sabbath－keeping family．But few fam－
ilies under like circumstances would main ilies under like cirreumstances would main
tain such a consistent courre of Sabbath－ keepung in the midst of such bitter opposi
tion as that．with which they have bee
sarrounded．Cat off from all church priv－
ileges of their own faith，they have organized
their own family，consisting of seren，into a their own family，consisting of seren，into a
Sabbath－chool．The time I spent in this
household sobol household school was among the most pleas
ant of $m y$ expriences
Bro．Snell and wit ant of my experiences．Bro．Snell and wiff
almost complained of their lonliness i
isolation，but will they not be rewarde yet？Has not God，by the mouth of his
prophet，said he would exalt them？Isa． 58 1．．Tbeleve now，if time only could b
given that field by an earnest，taithful min
istry that an ingatherin wion istry，that an ingathering would be the result．
Mr．Damron，who，with his wife，are about convinced on the Sabath question，spent
most of that Sabbath with us．While he most of that Sabbath with us．While he
has not made an open confession of faith in
Christ，yet he told us that he was made to realize such importance in the Christian give him courage．
I left Lovelady on June 2\％th for Eagle
Lake，in Colorado county servent Lake，in Colorado county，seventy miees
west of Hounton．I rached there in the
night，but found that Bro．Wilson had night，but found that Bro．Wilson haa
directed the agent，who was also hotel keeper to take care of me until he sent in for mee Next morning bro．Snell came for me and
took me to his home，for or five miles out
west． On the erening of the 29th，I preached west．（Jn the erening of the 29th，I preached
it Bro．Wilson＇s house．Preashed ther again the next day．At evening，for the preaching place was removed to Ramsey＇ Point，two miles north，where I prached
twice each day until the following Scoond are in burying in baptism a Brother Graves， and two auaghters of Bro．Willon，Miss
Estella and Miss Lola．The baptism was performed；in the Colorado［in Spanish，Red］
 met at Bro．Smith＇s home，and proceeded to
perfect the organization of the crurch which ad been partially organized before 1 went
there．The membership consists of Bro． L．．．Smith and wife and daughter Annie，
Bro．F．J．Wilson and wife and daughters， Eistella and Lola，and Bro．Graves，eight
all．Bro．Smith was asked by vote of the harch to supply them with preaching．Bro，
F．J．Wiison was elected to the deaconship， nd was examined and set apart to the work ．prayer and laying on of hands．Sister lerk of the church．The church was named
Eagle Lake Seventh－day
Baptist Church； post－office address，Eagle Lake，Colorada
Co．，Texas．The church also asked to be Co．，Texas．The church also asked to be
admitted to fraternity in the Arkansas and Texas Seventh－day Baptist Annaal Meeting．
The work of the brethren here has not been The work of the brethren here has not been
confined to the white population．About
and a dozen colored people have embraced the
Sabbath，and are keeping it．The leader Sabath，and are keeping it．The leader Sapded from time to time during the meet． ngs，and on the last night，by request，
reached to a colored congregation on Old Caney Bayou．
On tho 8 th ， I left the brethren and sister
here，being carried to the depot by Bro
Smith．and son．in law，Mr．Grigoon． reached Temple，Bell county，the same day， Bro．A．F．Belo，M．D．D．of Rupee，ready to
carry me to Rupe．．Bro．Belo is a retired carry me to Rupee．Bro．Belo is a retired
physciain，and a brother of A．H．Belo，of the Galveston Neus and Dallas News，the two
leading dailies of the state．He embrace leading dailies of the state．He embraced
the Sabbath on my frity visit．We spent the
might night at the sones Hotel，and，next morning，
seated in the doctor＇s buggy，we sailed acros reached Rupee，twenty miles，early in th Sabbath evening，July 15 th，when， being the stated meeting of the Baptitits，
yielded．The pastor，Eld．Hensler，had under pressure，preached a sermon on th Sabbath question since my former visit，，in
which he assumed the abrogation theory． It did not satisfy the membership in general and I，through the deep respect I have for
the Baptitst，in a sermon vindicated the ing such a theory，and adduced the 12th rticle of the New Hampshire Confessio
Faith apport of the 15 th Article，to show tha nch was not their position．The crisis como into the neighborhood the day preeed
ing，and by conversing with the anaffected nembers，had the buisness of the next da mon，in which he advised the amputatation mon，in which he advised the amputation of
dead or paralyzed memberg，he convened
the oharoc，and maspending the reagal
order of buisness，a charge was preferred order of buisness，a charge was preferred
against Dr．E．E．Whatleg，M．N．Vaughn，

| deacons of the church，and M．W．Mear and |
| :--- |
| Chas． H ．Tyler，＂for denying the correctness | sion）of Faith，and rejecting the same．＂

This was not the cond by the charch．The brethren were refusued an appeal to their own confesion or even to
makea defense of their views from the Soript．
ures，and，on vote，were excluded from fellowhip and membership in the church．
A Bro．Glass announced to the church that A Bro．Glass announced to the church that that he desired to be excluded also，although he had not embrace：the Seventh－day doc－
trine．The members endeavored to pacify Lim，but he declared that under the circum
stances he could do no good in the church and demanded to be taken from the roll o membership，whioh they at lentth granted．
Immediately following the above tranasac．
the tions，Sisters L．A．Mears，J．J．Belo，M．J．
Hodges，Bettie Jordan and Sallie McCrary
 on motion，they were all exeluded from the membership of the church．It was a stormy
day for that church，the most of the leading membership being cast ont for daring to in
terpret the Bible for themselves．The act erpret the Bible for themselves．The act
of the church was ocndened by the com．
munity generally，as tryannical and unjust， vet it has aill been in favor of the truth． The pastor was not present on S．Sanday，but designed to be pacificatory．It was an able hat we fear it was not much appreciated， hough much needed．
We left Second－d
Ne erstanding that $I$ would return in th ember and aid in organizing them into excluded represented those who had fur neeting house，and feeling that they had settlement of their claims on the building． This is pending
I left for home on July 17th，and reached here the n
n．Whatley
Bro Wh
Bro．Whatleg praached repeatedly for the church at Texarkana，before the time of the annual Meeting，which came on the 11 th ol
Angust．As the seretary will furnish some account of the meeting，I will forbear giving the details．Elders Whately，Powers，Mayes
and Hull，and Bro．D．E．Allen were here， established will no doubt lend strength an energy for our future work． Bro．Mayes remained orer a week and city．The result was one addition from the Advent
of faith
Wit
While many things are not what we would wish them，yet we arg gratifed with the
progress of the cause in the last three years progress of the cause in the last three years
and hope it will continue to grow in the fut

## Froil f．M．Mates．

Dear Brother，－We still rejoice and praie the yood Lord that the prospects for our cavorable．A great number on my field are asking their preachers to＂prove up＂
＂shut anp，＂and we thank God for it．
went went to Hickory Creek July \％th．This plac nd it made me ick．But I thank God that did go there．I foond a large congrega－

tion waiting for me who had never heard our people，and wanted to know why we kept the to Campbellite preachers waiting for us | tate e proposition to discuss the Sabbat |
| :--- |
| question．They came forward and asked | moold discyusa the Sarbbath with their

preachers，and if so，to state a proposition asked them if a supplied word was essentia them to show me in the New Testament the Ford＂first day，＂that was not supplied Shis ended the matter before a large co eft，and we had a good meeting．Fou homised to keep the days＇meeting for them in Sep tember，or as soon as I returned from the
Annual Meeting．On the 10th of August went to Texarkana；Bro．B．F．Granbury paid my fare，or I conld not have gone．
After the Annual Meeting closed $I$ ．went out After the Annual Meeting ciosed I．went out
to Richmond school－house，two and one－half niles from town，and held a week＇s meeting．
Two united with the charch．Bro．Shaw Was with me part of the time．I preached
14 sermons in Texarkana．I returned home
find two calls to new places to come
nd help them，over at Jim Town，Texas． They promised to pay the fare if I world come．
willing．
I shall
I shall have to lay aside the gospel work it present，for my means are exhansted，and I must have something to live on at the
present；but I will do all I can for my Mas－ ter＇s cause as long as I live．What a vast
feld for labor is here in Texas！
Thousands and multiplied thousands that ha
heard the gospel as it is in Christ． heard the yospel as it is in Christ．
Pray for me here in this fild．May the
Lord bless his people everywhere，is the prayer of your brother and fellow－laborer in
Christ．
froil I．b．Lewis．
Agreeabl Berea，W．Va．，Aug．21， 1887.
Aug．18th，I forward my quarterly repor I have preached to
I have preached to this church on the Sab exceptions． Quarterly Meeting of the Greenbrier Churc n June，which I did，preaching three time day afternoon on my return．
The congregation at home has been large and interest being good．Prayer－meeting，
Sabbath afternoon，generally well attended， and a goodly number ready to take a part in Bone Oreek，a distance of eight miles， place where Eld．S．D．Davis，Associational
missionary，had held some meetings and had baptized three persons who joined the church．I went，preached First－da．
tized one who joined this church．
I have baptized one candidate here，who this church．Thus God has blessed us and not altogether in vain．
The Sabbath－school is doing good work， being largely attended by old and young，
with good interest and an unusually large number of small children in the two primary
clsses，some thirty or more．There are clssses，some thirty or
about 110 in all the school．
I have spent much time in calling on the people，both outside and in the church，urg
ing the claims of religion，and especially the necessity of unity of effort with God＇s peo
ple，this being called out by the fact that A number of the old Pine Grove Chure who were not living here at the time of the consoldation of that church with ours，hate entered into that arrangement are holding small Sabbath－school in the old church with Sometimes a few of those who came in our church，after attending our preaching
service in the forenoon，and our Sabbath－
school，go in with them in the afternoon school，go in with them in the afternoon．
There seems to be a little dissatisfaction with
a few with reference to the consolidation of four years ago．Time will tell the results．
The regular preaching of the Word does
much to hold these eloments together，and
the assist much to hold these elements together，and
the assistance from the Missionary Board
goes far toward securing this．I have an
appointment to preach in a school house about
appoe appointment to preach in a cechool house about
three miles from here on Sunday；do not know how long it may be kept up．
I have an appointment two weeks from
this evening at a town eight miles away，as the result of attending an Association
Ministers and Deacons of that place la
week，to reply to points of doctrine taken
some of the speakers and which ome of the speakers，and which will neces．
sarily ventilate the Sabbath question．All
were invited to take part，which we did；but
time forbade a reply to the last points and church was offered for another time to re
ply．

-13 weeks of labor，calls and visits 72
anm 14，preaching places 6 ．
from w．f．Joninson．
BuIrvas，Mo．，Aug．28，1887．
In the past quarter，I have only spent one
week in＇missionary work，owing to bad health； week in，missionary work，owing to bad health； ounty in this quarter，neither have I heard get some brother to labor on the field，for you cannot depend on me，on account of my isited those two points and spent the time and energy，that I could have organized a church at each place．
Delaware Church
Delaware Church is not doing much toward nce a month，and has a two－days meeting bath－schools．If I was able to assist Bro Skaggs in holding a protracted meeting，
might result in additions to the charch to Bro．Buckner，of Ash Grove，Green Co．，
Mo．，he has not commenced
hath yet，but is still ad vocating its Bible an．
thority．It is thought he will turn， hority．It is thought he will turn，and
others also． May God bless the Missio


## FROMI IIRS．PERIE RANDOLPII burdick．

Lincklafn Centre N．Y．，Sept．4，1887．
The past quarter has been full of hal
ork．Preaching three times every weel ith several funerals，and other extra work， as filled my time full．
We have visited the baptismal waters twic
$\qquad$ gratitude that instead of any reaction，whic sometimes follows extra meetinge，the wo
has steadily oone forward；not as rapidly ve hoped，but still it continues．The weet y prayer meeting is well attended，and there

## avored at Linckisen by a visit from Rev．

P．Burdick，who preached a practical ser
mon，and delivered one of his stirring，for
ging to tance lectures．It is very encour ministerial friends．


Sablath 害effarm

## ＂Remember the Sabbath－day，to keep it holy gix dys hbilt thou labor aud od oll thy orr；bu by the seventh davis the Sabbath of the Lord thy God．

outloor corresponderce
The following letters are other brigh
Outlook is constantly find vidences that the Outlook is constalse．Sucl
ig men who love truth above all els． earts become the
time and on all questions．We welcome al
and Word of God is supreme authority，and wh
$\qquad$ the Editor of the outlook：
I beg to return you my very sincere thank I beg to return you my very sincere thank
or your paper，whicin comes tom my table fron
ime to time，and for the light which it afford ime tubjects of material interest，and I full，
nidorse your sentiments，not that my view
rido at all changed，but they are confirmel
re and In never could find any
nd strengthened．
hing in God＇s Word to sustant the substitu
hand hing in God
ion of Sunday for the Sabbath of the Lord
ny more than I could find infant baptisn mple．
I have been interested in the subject of thi
ime of the resurrection，and never coull ime of the resurrection，and never coult econcile the day of ered orthodoxy，as being
tanght by the professed
in keeping ith the Saviour＇s own，prophecy
The Creator called the darkness night，ant The Creator call
the light day，both periods constituting on
day．Gen．1：5．So I believe the Lord mean
by being three days and thre nights in th
lieart of the earth，he would remain in th by being three days and three neghts in th
lieart of the earth，he would remain in th
tomb three times twenty－four hours．Ithinl
 in Mr．There is no doubt but that the res
trary．
urrection took place at the same time on thy
third day as the burial took paceon the firs
day，just before the estaing of the sun，\＆
that those who visited the sepulcher，read， day，just
that those who visited the sepulcher，read
to embalm the body，as soon as the Sabbat］ to embalm the body，as soon as
was actually past，found an empty tomb，a
declared by the angel who preceded them
The whole matter as arranged and adopte The whole matter as arranged and adopte
io popish origin，or at least of human in
rention，and the commandments of men ar substituted for the doctrine of Christ，an
God＇s commands made void therebp．Ma gospel shall be shorn of all corruptions de
gos te
Romish sources． Yours fraternally，

Dear Outlooke，－Happening to be in a neig
boring ivillage to preach in the afternoon boring village to preach in the afternoon
three weeks ago，I took ．occasion to atten
the Congregational services in the morning
and heard one of ：Oberlin＇s students locate and heard one of ：Oberlin＇s students locate
there（at least I gathered from his remark
he was from that college）．It was what
termed＂Children＇s day．＂His remarks wer termed＂Children＇s dag．＂His remarks wer
then on
theory propounded was that children inhe
the ited the piety of their parents；
children were naturally born
 infant baptism and confining its belie
children to the exclusion of the rest． ng their doctrine and practice on the gro of inherent depravity；others on the grour
of federal＇s holiness；sonue on the ground
Jewish circumcision；others on the ground Jewish circummision；some on the ground
Christ＇s commise
parental faith；others on the ground of spo
sorial faith；some on the ground of the co
co enant of grace；others on the eround of infa
sal lation，here they all disagree and cont
dict each other．I believe you will ag
with me that personal and individual pi ict each that personal and individual ple
with me the
is essential to sal aration an the natural bir
and natural life are personal and individu
and and natural life are personal and individu
So are the spiritual birth and life．Holin
in the parent will not save children；all $m$
be born again of the Spirit．Infant bapti
In necessarily teaches the false principle of ho
nesss，henece，one advocate of the practice
fers to 1 Cor．7：14，＂Else were your chid
unclean，but now are they holy．＂Paul sp unclean，but now are they holy．＂Paul sp
here of legitimacy，he never meant they
morally or spiritually holy．Such a doctr
is injurious；the notion of being born $h$ is injurions；the notion of being born ho
and，therefore，needing not the holiness
the goppel，is a fatal error，and has slain
thousands．＂＂Say not we have Abraham thousands．＂Say not we have Abraha
our father，＂was the leeson taught the
by Christ．Thus this practice defeat
design of Christian baptizm；baptize
world instead of the church．It sanc and promotes a merely nominal rel hence makes abligations of the gospel ministry appear
sistent，and weakens its force，and mentous concerns of eternity．
ours truly in the $G$

After everything was made，God said day holy be by resting from tray therr work
day study and play．If we love him a
to do we will never forget to kee
bath．day holy．居

You keep the Sabbath in imitation
God＇s rest．Do by all manner of mear
you likeg and keep also the reest of the
in imitation of God＇s

THE SABEATH RECORPER, SEPTEMIBER 29, 1887.
but is still advocating its Bible aa. Iso. is thought he will turn, and
God bless the Missionary Board, and
lopes and donors.
$\qquad$
is being written now a-days in re-
ign fields. Some Congregationalists Aten very severly against the multi-
oof churches in new and small West. ns, evidently, and very naturally
ag that there should be, instead, one
id strong Congregational church; and
$\qquad$ recognize the right of every denom.
to teach the truth as it believes Jesus
revealed it, whenever opportunity revealed it, whenever opportunity
he spirit and methods of the great
lays to furnish or suggest the pat-
ways and means.
Baptists are being crowded in every
he mission field to which they have
In upper Burma the Society for the
ion of the Gospel and the Wesleyan
ste are moving side by aid
$\qquad$
$n \mathrm{~B}$
the
e Pr i
$\qquad$
MRS. PERIL RANDOLPII BURDICI.
slams Centre N. Y., Sept. 4, 1887.
reaching three times every hard
real has been
val funerals, and other extra work,
my time full.
e visited the baptismal waters twice
is quarter, and four have been add-
church.
church. Thus the good work be-
inter continues. It is a source of
that instead
that instead of any reaction, which
follows extra meetings, the work
y none forward; not as rapidly as
but still it continues. The week.
meeting is well attended, and there
degree of interest. We have been
Lincklaen by a visit from Rev. H.
, who preached a practical ser-
delivered one of his stirring, forci-
rance lectures. It is
ave such visits and help from our
friends.
$\square$
magazine to suggest the political
nissions. He says: 'It is well
a power embracing many religions
alities, that. the treaties have been
a liberal basis, and that they
Chinese Government to respect
us opinions of native Christians.
operations it is impossible to
d the popular ignorance of China
paramount need of teaching. the
the of science in that country.
e to no small extent in the schools
anions of the missions, In this
is greatly benefited, and in course
the spread of knowledge loosens
a mperstition on the people, they
be hoped, be cured of this ten-
burn and destroy on a sudden
The task of governing them will
me easier, and the advantage
the governing classes by the
of the missionary societies will be
just as fully as it is at the present
ia."






The \$abath 期ecorder sultred Centre, X. Y., Pitth-day, Sept. 99,1887 .


## A. PLATTTS, D. D. Editor.

E. MAIN, D.

## mmunications degigne for the Missionary


TERRs: *2 per year

THE Serenth-day Baptist General Confer ence convened for its seventy-third ann
session with the church in Shiloh, N. on the 21 st of September, acoording to journment of last year. The attendance of years, especially from the North-west, the Eastern and Central churches being gener ally well representen.
The greeting of the pastor añ the people of Shiloh, to those coming up to this anuual
gathering, has been characteristic oi this warm-hearted people. While we coonsel to gether for the promotion of our common
cause, many will not forget to ask a special blessing from the
this dear people.

## Ir was an occasion of no littie regret the part of inany, thast the president elect of one year ago, President $J$. Allen, of Alfred Uniens. meeting. In his absence, the president' the frrst vice president. In his opening address, President Prentice said he had no expected to perform this duty, and therefore he had prepared no address in the proper vense of that word. He said that the Con ference is the only strictly representative body of our people. In it, every chrrch, great or small, has two delegates and ad. great or small, has two delegates and ad litional delegates in proportion to actual membership. We ought to make this rep. may be done by taking more care in the choice of delegates, and by making delegate responsible for carrying the epirit of the meetings home to the churches, that those who stay at home may share more largely i the inspirations of the annual gatherings. Above all, we should do all in the name and Aor the sake of Chris. We are not too de secrated to the one central aim and work all Christian people.

The afternoon of the frrst day's bessio was occupied mainly with the annual repor
and the transation of routine business In our nestitisaue en will give some of the
more interesting points of these reports.

The evening session was occupied with th report of the Woman's Executive Boord
and the presentation of papers prepared b various ladies upon topics suggested by th report. In this connection, we gi
port in full, and the papers in part. Report of Corresponding Secretary of Your secretary for the Woman's Boar,
 in the initiative stage; little, because its fi-
nancial saccesses are small compared with What they are going to be in the years th
come ; and once more, little, becanae the consecration to the work of the organization
as such, is not all that the women of ou c.sunt it their full privilege to pooseess. W know that it should be greater

## But it is a thank-offering. We bring it

 between the lines there is, with the women of our churches, a spirit of cheerful sacrifice, loyalty to the cause of the Master,termined will to grow and prosper. When, one year ago, we found ourselves in
in the bonds of special obligation to the claims the Womans Buard work, although we ha almost stabbornly opposed the whispered
suggestions that the Board should be mised to Milton, yet being changed, we at onee realmost as steel against this demorailizing
force, aud theugh there have been temptahions of this sort, yet we have not one to re port to you. For every one of these that we
can bear, we have gained a victory. Theregaid to you that we bring you a thank-offer

## ing. The resalts of the year are not nearly ail that whave earnestly desired that they should be bat they

 should be, bat they might have been lessthan they are. The work has been one of growth from the first. Therefore we ar
thankful. We are also prospectively thank ful, for the report one year from now will bo better than this one
A circular letter was issued in January body of workers, and to establish the work in good methods. The leaflet literature of the Woman's
Missionary Societies of other denominations, together with their monthly papers and pe riodicals, and their annual reports, have bee circulatel, perhaps one may say freely, con-
sidering that the Board has no pocket-book, life-giving force They hat they are full life-giving force. They have in them the
spirit of the Fentecost, and they have gone out with our prayers that our sisters migh
read them and be, thereby, enabled to spea with new tongues of the love of the Redeem
er for a world of sinners. Correspondence has been conducted with its to their missionary rooms have been made for you, as well as for oursel ves. The socie
ies in Southern Wisconsin have been visited and your Secretary attended the Association
in Minnesota, hoping to carry an influence or good upon the work. Much very efficien work has been done by the Associational
Secretaries, each in her own Association. Board meetings have been held every month
which have increased much in interest the first of the year
The missionary correspondence, still con ducted, is reported by our sisters in China
to be $a$ great encouragement to them, and it is not less a benefit and a pleasure to th writers of the letters. When the eigh appointed month, the remaining months the year have been taken by ladies request
ed to do so. The Christmas box sent to China contained books, pictures,scrap-books, Christmas cards,
dolls, toys, tidies, towels, quilts, dried fruits, things, besides personal gifts; $\$ 125$ was the estimated value of the contents of this box \$35 was included in the gift after shipping charges were paid. Readers of the Record-
er have learned that the reception of this box was peculiarly pleasing to our missiona-
ries, giving them many first evidences of the ries, giving them many first evidences of the
remembrance of friends in the home-land, and seemed quite like the hand pressur from some loved one in the home centers.
The sending of-this box also quickened much has created one part of the contributors, an a box yearly. The work of collecting, pack ing and shipping was done by the Easter
Association Secretary, Mrs. O. U. Whitford, who says of it that she never did anythin
which gave her more genuine pleasure. second box has just been sent, with the ho that it may reach them by Christmas time
This box was valued at $\$ 45$. Mrs. Whitford has, by act of the Board, had the charge o the sending of this box. She has also fu 1,200 names have been added, exclusive W. C. T. U. names, by our ladies in vario
ocalities, to the "free list." This 1 it regulary sorted and written by the Secre
ary of the Western Assiciation, Mrs. E. T. Platts. The President of the Board, Mrs. S. J. Clark, has furnished 2,212
Wisconsin W. C. T. U. members.

An appeal has been made to the women
ar people, through us, for a teacher our people, through us, for a teacher to
assist Mrs. Davis. The private and published letters of Mrs. Davis and of Dr. Swinner oght to be sufficient, of themselves, delight to honor in this work.
The present condition of the Board is such as to require in its report a combination o together.
Of her work, the Secretary of the Eastern Association says: Another year has completed its cycle, one more year of seed-sowing and fruit-gathering. Were all the seed sown
annuals, and the fruitage to be gathered in one year or be lost foreverer, we might truly be
ad and discouraged harvesters sad and aiscouraged harvesters. But as in
nature, some seeds wait for years for proper
conditions of soil and temperature to spring forth into life and beanty, so we trust it is iful harvest. Perhaps some trath, some
Por hought or principle scattered by our feeble effort may be watched over by the great Au-
thor of all things; may be. watered and
tended by infinite care, and in his own time tended by infinite care, and in his own time
workers together with him." What infinite
comfort in that thought ! We are to faith
fully fully, humbly, prayerfully do our part. H will tine tracts and leaflets, so kindly fu nished, have been distributed among the
churches, and many more in addition to churches, and many more in addition to
these, together with missionary papers and annual reports of Woman's Missionary
Boards. To what extent they have ben read, of course, cannot be known, but I have grave fears, not as I had hoped. They ma erence in the various fields under my care.
Some soils are well-worked and mellow, eady for the seed, and these bring forth im mediate harvests; others seem sward bound,
so hard for seed to penetrate. There seems to be great need for the work of the Holy put new life and activity into the workers in nis vineyard. Great wisdom and care ar are self confident, satisfied with the old ethods, distrustful of the new, fearful of ons. If one could only get the masses to read on the great questions which concern
our very life, not only as a denomination but as Christian people, the whole poin ould be gained, and there would not b abundant harvests for the Master.
Again, 1 am disappointed in not securing
greater number of reports from the chureb
es. Only 6 of the 16 have sent in a report. ies' Society, but individual members from me of them have reported to me.
Many of these churches are doing goo vork in this line, and individuals, if not so
ceties, are deeply interested in all our effort iving us their prayers, sympathy and co peration.
The Pla

## eports increasing interest, saying that

 reater number are coming to be intereste Tract Society reports an effort as being made awaken greater interest among our people They have lost during the year one of their most faithful members, Mrs. Frank Wells, hose consistent example and untiring ef-forts in the promotion of Sabbath truth made her a most worthy friend of the cause.
In accordance with the request of the In accordance with the request of the
Corresponding Secretary of the Tract Board, have secured, with the kind assistance of ions in Rhode Island, of 798 members, being the ing over one half the number reporte Uy the Corresponding Secretary of the State and residences without a great deal of troub s, and some did not know of any way to
set the residences. Must of those observing he seventh day as the Sabbath are not re ported.
The Secretary of the Central Association, Irs. Perie Rano in feeling and the Board than one year ago. action with of sending a helper to Mrs. Davis was preented at our Association. The societies yearly reports. Nearly all of them are favor of sending out such a helper. We hav not done all we hoped to do in this Associa-
tion, but in interest and union we have gained considerable.
Your Secretary for the Western Associa ion, Mrs. E. T. Platts, would respectfully report: That no marked change has taken
place in our Association during the vear. No new societies have been formed, but in he old organizations there is a general shap
ing of plans toward the Board; the working year being made to coincide with the
conference year, materially simplifying the making up of statistics.
The total amount of contributions report-
ed for the year, falls behind that of last ear. In some societies, there is a natural
yeal reaction from heary local drafts, such as
church repairs, etc., and in others; individual gifts have fallen off because of unwonted demands. Could we report to you the do work, in relieving Alfred University of debt our sum total would be many times multi for the year, we can say with assurance that he Board is steadily wiuning its way into the confidence and hearty support of our
ladics, as its spirit and purpose become bet er known.
 China mission has not appealed i mount pledged and already raised for th helper fund. Some have stated in connec tion with their pledges, that when a suitado more
The list of names furnished by the
Woman's Board, to whom the Light of Home ie sent free, now numbers 1,200, and is assorted and written each month by your sec Rhode Island W. С. T. U. names, of which there are 798, and also of the Wisconsin $W$. To these, will be sent, mailed, copies of the extra edition of the
March issue, now ready, containing the reply to Mrs. Bateman, and the names may
be added to the free hist at the option of the Tract Board.
We pray th
We pray that this Woman's Board may
increase continually in spiritual and matt rial power, and that in may become an ac-
and knowledged helpe
north western associlition.
The Secretary of the North
The Secretary of the North. Western he work of the Woman's Board. Only on society fails to express a sympathy in the
work of re enforcing the China field. Many express a regret not not having been able to
do more during the year. The pressure of
hard times has, without doubt, affected the ontributions of some of, affected Three locals report for the first time, one of
which says, "Do not know of any gocd reason why we have not reported before.
Suppose it has been because of a feeling that we need all our funds at hom
THe outlook.
The leaflet literature of the Woman's Mis ionary Board should become familiar to our form departments in the Recorder should be carefully read by the women of ou published by our sisters of other churches,
should be within the reach and within the shonsideration of the meetings of our local
cocieties. Our women who are life-member societies. Our women who are life-members
of the Tract Society would do good work for the cause, if they would each year send for,
then send out upon their legitimate work
the Sabbath tracts which they ally entitled to. A leaflet literature of our ally entitled to. A leaflet literature of our
own should be started, and established as Thent can be made
The missionary correspondence now matter of growth, while we may, like our
First aay sisters, call it a " "Bureau of Exchange." The free list of the Light of Home
should be yearly increased. The W. C. T U. should be a prominent feature of this list, for reasons which lie in bold relief. The
Christmas box should be sent every year for dren may learn the joy of dividing at Christ mas time with the poor from whom they cannot expect a return, and as an introduc
tion to Chinese children for whom they must hereafter work. A home mission box
should also be given at some time during the should also be given at some time during the
year to needy parts of the home mission field To meet the demands of a work bound to grow, we should look forward to an incor poration, that we may be able to conduct all
the departments of work which, with the of other denominations have neerls 500 mis onaries in the field, and hold about $\$ 400,000$ they are working good for the Master thi they are working good for the Master. W
should be discouraged, but incited $t$ work in like channels.
this to be hoped that the workers will push this to a speedy completion. The helper must be furnished for the sake of all that
lies couched in the necessity of the case across the water, and quite as much, also sight of him who has bought us all with price. This question should also be one of
growth. Dr. Swinney is now in need of help. Teachers may reach the Chinese children but the women must be reached by the lady
physioian, if ever any considerable number of physioian, if ever any considerable number o them now living are to be reached by human
hands, and handed over to the Saviour of th

hese young womeninning now, is the help cose will push to a quicker flow the lif both men and women. Profiting by th whom the movement in many places wit verv popular, the young people, ladies a
gentlemen, should work together, except gentlemen, should work together, except th hrough the Wocieties should be reporter money raised by the young men, which should e reported directly to our men's Boards. Some young woman and some young ma tep to the front, and help to initiate movement before the close of the pres. our denomination demands that some thing be done for our young men, quite as not expect to skip or skim the drill and be competent our boys nor our young men No more neel cient workers in our denominational bord without something of the culturing proces which young people's missionaxy and tract for the ticking of the clock and the onwat movement of the hands-two monitors, the
rocal and the silent-you could not, starting ap something quite akin to im tience, ask that we say nothing more of this;
for upon this question we are in deep earfor apon this question we are in deep ear
nest. It means living or dying, for our you people, this having or being without the cul. responsible, intelligent relations to life or death to our people, and in a special of the Sabbath grants to us in the holding ess and direct it all Respectfully submitted, in behalf of the
an address was made by Mrs. W. C. Dainterest our children in our Denominational Benevolence?" Of this address the follow$g$ is an outlin
interest them presupposes that we do car , but observation declare manifest this desire at all. Yet there are on in our denominational enterpest our cilil Becau they must which we now fill
enomination, to prevent our from leaving the Sabbath.

By the example and pest

## By teaching them to give of their emall

. By the help of Mission Bands
A Paper on "Missionary Enthusiasm," ville, Me., was read by Mrs. L. A. Platts, Dr. Ashmen below
Dr. Ashmore, of Swatow, China, in reply sm in the churches for mission work, says What are the motives to missionary ell sionary adventure to arouse their sympath?, to open their purses? Would that lead
them to give for Christ's sake, or out of compassion for the heathen? How long
would such enthusiasm last? Untll the nest missionary concert; a previously announced that you have some
new story to tell still more exciting, they will stav away. These things ought not so
to be. Many of our workers have nothing of the kind to relate; they are patiently and quietly at work, hoping and waiting for more help, trasting in God, self-sacrificing,
enduring hardship. Take interest in mis sions for Christ's sake, love them
Christ's sake, go to the monthly cert for his sake. Become interested everything that concerns his work and the
coming of his kingdom. Such meetinge, soming of his kingdom. Such meetinge, blessing to the heathen, but

## That we have lacked this enthusiasm in

## e past is very evident. I find in the Mission

ary Reporter for December, 1883 , " an appeal
to friends of missions," "a call for more
laborers in China." In November, 1883,
"a call for a young man to aid Mr. Davis, a
sah aol work. Unless some one comes soon 1
shall be greatly discouraged." Have these
sital
ne tenth of our income be given; that
hurch member contribute 81 a year for
misions; syatematio Each year they have beeia repasted until in 1887 they come loude ave hoped We must have help now. Are we ready to , and reap the harvest we have already ound ready for the sickle? Some of us
tin 1883 . Can one of eard in 1883. Can one of that number rise and say to-night, he-she-has not be in store and in spiritual growth? In July,
1884, Dr. Swinney asks for a medical building, ' "calls on her sisters, the women of her what they could do, they were so anx-
ous to work for Christ; can they not give only a portion of their abundance with which God has blessed them?" Because we listened te her call then, have importance of the grows. Do we realize they can only be
reached through our efforts? Their needs, reached through our efforts?
their influence in the future, demand all we can do and give. Do we realize that ity is
are our special trust? Our opportunity pasing with our years; another generatio be will take up the work and our chance we wo
are stretching out appealing hands to us
day; how much depends on what we do jus
now! We stand to day on the "Mount
privilege;" in that last day, others will stand
with us around the great white throne--
Africa, India, China and the islands of the


THI SABEATH RECORDER, SEPTEMBER 29, 1887.

## Worrespandence

## nebrasia letteb.

## 

 Iam just at the close of a very plesanvisit with $m y ~ f r i e n d s ~ i n ~ t h i s ~ c o m m n n i t y ~$ Throgh them. I had heard moch of the place and its advantages, and so had natur-
ally become greatly interested in everything concerring our Sabbath-keeping societ
hera. here. church and well-ordered Sabbath-school, must confess that a happy surprise was in
store for me. The good-sized meeting-house is scarcely sufficient to hold the large con gregations that come every Sabbath morning
to hear the excellent sermons of the worthy pastor, Rev. George J. Crandall; and th Babcock, is one of the best I ever attended Sixteen years ago this summer there was no But that :summer a committee came from Dakota, Wisconsin, to "spy out the land."
They carried back a good report, and many Sabbath-keepers prepared to move here The next spring there came, one by one, ${ }^{\text {a }}$
few covered wagons over the chalk bluffs down by the river, bringing into this beauti a score of little families from Wisconsin and Iowa. They were, most of them, boys and was to found good Christian homes, and to form themselves into a society that should
hold the church and school more sacred than hoarded dollars and cents. Here they sopped their teams after a long and toil-
some journey, and unloaded their goods; and here, like . Abraham of old, they
"builded an altar unto the Lord." They began to work to get themselves under some
sort of shelter, but they also began at once to meet"in this or that little "dug-out" on and prayed, and listened to the earnest
preaching of Eld. ne of the first to come. Though this band of early settlers met with many discouragefire, others with kindred purposes joined
them, and all went bravely about the work before them. re becoming things of the past. Good homes, and such a society as they praved for
and worked for, have been given them, and hey are entering apon an
both temporal and spiritual
Others have written to the readers of the
Recorder about the soil and climate and Recorder about the soil and climate, and taken crops from some pieces of land for dozen years in succession, there seems to
no loss of fertility. This fact has led What seems to one frow an older state
foolish practice, that of either allowing great heaps of manure to accumulate aroun the barns, or of hauling it into some out-of-
thave, to be sure that it does not interfere with the original resources of the I notice another thing that would not o not generally set a very high y. that of which we have a great plenty; and so, man has so much of it, some farms, have mach the appearance of being skimmed over.
If there are patches in the corn-field where quence-hardly worth while to replant itbundle or two of grain happens to a bundle or two of grain happens to slip off
the load while stacking, it is hardly worth much grain, and then when it is threshed and brought to market it does not bring
very much. It is no matter if a few calves
and pigs do roam around, at will, among the rowing crops, for corn, after itit harvested or gencally worth more than fifteen or rn farmer would have no difficulty what ever in getting hay for his cow by raking has put up fifteen or twenty tons in farmers here, for I have seen many great fields that show the best of care, still there , on the whole, an evident lack of anxiou that is truly refreshing. But all this incident to a new country of fertility.
There will come a time when North Loup precinct will be crowded with people, and
then, if every rod is not made to support it prodnce double what thes will be made


## 2Hiscellany. <br> TILE Dabit. <br> 



## a Word to tie rich.


tie sciliool of soibrow.

 only thought of the burrien





leaina the fabl.

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 .
 quit the business; ", good chance I
His wife, a bright, energetic-looking little oman, looked up with an expression in
hich both surprise and trouble were minanything gone wrong?","
Anything gone wrong!" answered John
tone of irony; "you would better ask anything has gone right."
The troubled look on Mrs. King's face
deepened, but like a wise woman, she rery", said John, resuming, "I am
hly in earnest in this matter. It is
en years since we boughter thoroughly in earnest in this matter. It is
now fitteen years since we bought this farm
nd began married life, and I gave myole an married life , and I I gave mysel/
ears to pay for in in; then in the nex
rs $I$ was to build a new house and with good buildings and able
each year, and have a goo go ears have pe cossed, and and we are tilili in the old
nouse and barn. Iowe nearly $\$ 1,000$ yet reducing the debt at all."
"Well, John " said Mrs. King, willing to gohn," with you Mrs. King, "I an
rant to know what ye canyore, but we
will be something better than farming bure "My plans are not very clear as yet," said din; "bout I want to put the money at in"How much money will you have?" asked "Irs. King. $\$ 4,000$ after our debts are paid," "And this," said his wife, at six per cent interest would give you
which you must pay hou
dition fuel, breadstuff,
 caten your sweet, good butter too long to be
willing to come down to the strong, rancid
stuff that we would be likely to get at the
groceries " "All true," answered his wife; "but you
will fnd to keep a cow in town and buy all
er feed will cost about one dollar a week on her feed will cost about one dollar a week on
an arerage, and all our interest money will
be used up and a good slice of your wages Se used up and -a good slice of your wages
cone to furnish these things which scarcely
"I hinall here." want pay a good visit to to
mother before we move, for I ghall have no mother before we move, for I shall have no no
chance to ride after the horses are sold," said
Hary. "Yes, you will," answered John.
I shall keep a horse and buggy, and your
are mots I shall keep a horge and buggy, and yo
hare more spare time than now."
"But remembe", will have- no pasturse" satd Mrs. King, "you turn your horse in, 0 meadowifor hay, or field of corn to gather,
nd a horse will be one of the luxuries we
nust learn to do without. Besides, you will
working for others, and will here no tion Working for others, and will have no tip
ride, or even to take proper care of
orse. When you leave the farm, every d
ou are idle the income will stop, and yo el, resting, as you now do, for
nothing made except when
Why, now John, you hav
cation, for three months in t the time."
John made

"I want you to do just what will be the r remember what Shakespeare says:
Twere better to endure the ills we have
Than fly to others that we know not of. "The fact is, John, you have done well
on the farm, and may be considered a fairly
prosperous man, and it's foolish to be dis. prosperarm, mand may be considered a fairly
couraged because your success has no be discouraged be
up
atith yo
ahead in up with yo
ahead in d
teen on ${ }^{t}$ eean in te debts paidinatio

$\qquad$
$\qquad$
ninstant. .
!"" exclaimed the old sailor, " y ou
e, in sech a sea! You'll be beat
\& fast to the rope!" cried Philip
tepped upon ibe ledge.
e back, Phil!"' they shonted. "It's
th!"
f fast to the rope!" he cried again,
ged into the ese.
ny time Philip Lendrum,
fast to the rope!" he cried again,
ged into the ees.
ny time Philip Lendrum, life had
danger, it was now. The mighty
e angry sea, the hidden rocks, thi
rkness were all against him; but
manfully, bravely, persistently
ant he reached the the ship, persistently
or chamered and stood upon the dech
as easier. A strong rope
from the ship to Brinley Lodge wa
suapended in a basket, one by on
reoked crew were carried to the life
thus to land. When Phil
is still alive."
, my friend, perhaps the Lord will
ove my gratitude
my gratitude. I am a doctor
d my medicine case. May Itr
Lendram's heart beat wildly.
in! "he said, "if you are a d d
me and try to
me and try to save her. Perhaps
too late."
noess of lor very low indeed. With
lexperience and accurate
less of long experience and accurate
a, the physician prepared the needed
and administered
nd administered it with his own
day he watched and tended her
than professional zeal and inter-
than professional zeal and inter
Philip Lendram was her faith
All day the children waited,
hoping, fearing. At last
hoping, fearing. At At last, when
me, the doctor put his hand on
less to relate how great was the
ctor remained severat thase words.
ang able to leave her bed for a few
and recovery was assured. Then
with mutual expressions of regret
ip," answered she.
saved your life."
Philip, as that you saved his."
think what might have
e had not come. might have hap-
He told me that
ble was hard to understand and
II to
1 to cure. It has been his life
the other doctor, Whom he knows,
o it but little. His help, in your
His help, in your
saved you."

## WORD TO TIIE RICH.

## hall I say of the rich?" observed Irar in his hnspital sermon at the I any there <br> observed on at the of men in <br> hospitals from ng it. Look at $\& 2,000$, for one two flower pots, <br> Why it dould

TIE ScHOOL OF sORROW.
mex $5=$ $x^{2}=$
 wive 40w Had given me power to trust him,
And say, "Thy will, not mine!", leaving the farm.
 and quit the business."
His wife, a bright, energetic-looking little
woman, looked up with an expression in mhich both surprise and trouble were min-
gled, and said, "What is the matter, John;
his anything gone wrong?" bist "Anything gone wrong!" answered John
"an tone of iriony; "you would better ask if
aurthing has gone right." aypthing has gone right."
TTe troubled look. on Mrs. King's face
depenened, but like a wise woman, she re-
miined quiet.

tise fand, and last year I had hard work to
meet espenses and pay the interest, without "Well, John," said Mrs. King, "I am
willing to go with you anywhere, but we
rant to know what we can do, and be sure
it will be something better than farming be-
fore you sell out. Now, what do you pro.
pose to do?"
John; "but I want to put the money at at interest, so we can have some income, and then
go to work at something."
"Horm much money will you have? " asked

Mrs. King.
"About $\$ 4,000$ after our debts are paid,"
replied John.
"And this," said his wife, at six per cent
ivterest would give you \$R40 a year, out of
which you must pay house rent, and, in ad.
dition fuel, breadstuff, milk, butter and
egas,
dition fuel, breadstuff, milk, butter and
eqgas, all of which the farm now furnishes
as.,
"But we must keep our own cows," said
John. "The children can never get along
with aquart of blue milk a day, and I have
caten fuur sweet, good butter too long to be
willing to cume down to the strong rancid eaten your sweet, good butter too long to be
willing to cume down to the strong, rancid
stuff that we would be likely to get at the
troenis " "All true," answered his wife; " but you
will fud to keep a cow in town and buy all
her feed will cost about one dollar a week on
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horse. When oua leave the farm, every day
jou are idle the income will stop, and you
caunot spend a half-day once or twice in the reck, resting, has you now do, for there will
be nothing made except when you are at
Tork. Why, now John, you have almost a
Tication, for three months in the winter;
bunt when you get to town it must be work
ail the time." ail the time."
John made no reply, and his wife con-
tinued:
"l "I want you to do just what will be the
beit, husband; but when you talk about
selling the farm, and going to town to make
aliring as wige selling the farm, and going to town to make
a firing as a wage worker, I think you had
better remember what Shakespeare says:
'TWere better to endure the ills we have
"Than fly to others that we know not of. The fact is, John, you have done well
on the farm, and may be considered a fairly
proserous man, and tt's foolish to be dis-
corraged because up rited because your success has not kept
ahead in your imapination. You are $\$ 200$
leen on the farm foid for each year you have 'een on the farm, and at the same you have
yarrs more will see you out of debt; buteven
if jou hold your orn

will be safer and happier on the farm than
anywhere else. Wheat won't fall often, as it
did last year; prices will not continue low,
as they now are; there will be just as good
times for farmers in the future as there have
been in the past, and I am sure that you will
be not only happier, but richer, if you stick
to the farm."
John went out to his work quite thoughtful
that afternoon, and that night just before
going to bed he said to his wife, "Mary, you
are right, as usual. I have been thinking
over the chances of success and failure in the
out
future, and have concluded that the sure
road to success for me is to stick to the farm,
although it may be a slow one, and I am go-
ing to take all the pleasure out of it I can,
and look on the bright side."-Indiana
Farmer.
despair. Was he grieving away the Spirit?
Had the divine Spirit already left him? Hissins pressed so heavily upon him, that he
had about come to the sad conclusion that
he had sinned away the day of grace, and
was even now a lost soul.
One day, when he was settling into this One day, when he was setlling into this
frame of mind, a classmate, who had recent-
ly come to Christ frame to
ly come to Christ, and whose hoart was warm
with the first love, met him walking alone
near the


Chiristian. Won't you come?" Perhaps
he said more, perhaps not; but these were
the words which barned their way into the student's heart, and were graven on his
memory, never to be forgotten. The Spirit of God, spoke to him in this earnest, friendly
invitation. He went to his room, to read
the Bible and think and pray. And as he prayed, the light broke in. God met him.
The room seemed all full of light, because
his soul was so full of the new and heavenly radiance. He felt a great change. Old
things had passed away, all things were be
come new. He loved God. He was sure he
had

love. gathered strength to confess Christ
Hel ghicly, to pray in public, and to ask others po come and taste of a Saviour's love. He
tried to live right, and do God's bidding. It
was not was not alwaye easy. He made many mis-
takes. Sometimes he became much discouraged. But these things only drove him back
to God with repentance and tears. And so, by a series of victories and reverses, he went
forward and was fitted for his life-work. day, a day never to be forgotten. God and
Christian brethren semed very near to him. And now the battle of life began, and
went forward. There was often a warring
within to do good, evil was present with him. He
found that life is a battle; that the Christian way is not all easy; that he must fight who
would win the crown ; that the way of the cross is often a thorny way. And these les-
son, and his frequent falls taught him hu-
mility, and led him to mility, and led him to struggle more ear
nestly to fight a good fight, and to come off
conquerer through Christ. And thus, with
less confidence in self and more in less conidence in self, and more in Jesus, he
goes on his way towards the heavenly coun-
Iry.-Morning Star.


MFID SABBATH RECORDER; SEPTEMBER 29, 1887

The Sabbath Sichoal.


## Lnternationalabsons, 1887




Lessonii-tile Tmpest stilled. For Sabath:day, october 8, 1887 . gis. No

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## futine suward.

hotel lipe in cub
Life at a hotel in Cuba is not like that
any other country. The hotels are all any other country. The hotels are all
stairs, and very long stairs at that, but $t$ stairs, and very long stairs at that,
Hotel Pasaje is peculiar in this, that it the office and dining room on the grou
floor. The sleeping rooms are large and air foor. The sleeping rooms are large and and
The windows are large, aud closed by shy
Glass windo the windows are large, and Vtnetian blinds. Glass windo
tere almost unknown in Cuba. The clims
are is such that they are not only not needed, b they would interfere with the free ventil
tion necessary for comfort. The Veneti blinds are used except in storms, when shy
ters are clused. It is customary to place single pane of glass in the latter, so that $t$ room will not be entirely dark when they a piece of canvass stretched in a frame, two persons rarely sleep in the same bed Two meals a day are the rule. Nativ morning, taking a cap of coffee only. Wh It has to be done is done before break or horseback, you go before breakfast. Tl comes at ten or eleven, and is a substan one goes out or attends to buisness in middle of the day unless some necessity con
pels it. Shopping may be done after thr ${ }^{0}$ 'clock, or in the evening. The true Cub bringing the goods to her while she sits her ease. About five o'clock comes dinn ing in the parks is in order, until time the opera or theater, for the Havanese great theater goers.
ceived call frst evening in Caba we Island friends', am some of the bear ing face of one Rhode Island- delights honor, Senator C.; as well as from Don
berto and his good Senora, whom some of had met in New York. We also found co diderable mail awaiting us, for we were se would know the value of letters from hom or the full joy of meeting old friends, mu land. We are not told that Solomon $w$ much of a tourist, in fact few kings an
but he must have experienced something
the kind when he wrote the proverb:

