O FLORIDA.—For information concerning d in this part of Fruitland Peninsula, Putbunty, good for Florida homes, groves and address Pine Ridge Company, Sisco, Fla.

Andover, N. Y.

B. WOODARD, DENTIST, IS MARING Rubber Plates by a new process. His own tion. The best thing out. Send for circular A. COTTRELL, Breeder of Percheron

Horses. Six State Fair premiums out of

Berlin, N. Y.

R GREEN & SON. DEALERS IN GENERAL MERCHANDISE

New York City.

Drugs and Paints.

BABCOCK & WILCOX CO. Patent Water-tube Steam Boilers. H. BABCOUK, Pres. 30 Cortlandt St.

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

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

Leonardsville, N. Y.

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

Plainfield, N. J.

MERICAN SABBATH TRACT SOCIETY. EXECUTIVE BOARD. J. F. HUBBARD, Treas. G. H. BABCOCK, Cor. Sec. Plainfield, N. J. Plainfield, N. J. gular meeting of the Board, at Plainfield, N se second First-day of each month, at 2 P. M

HE SEVENTH-DAY BAPTIST MEMORIAL BOARD. R. Pope, Treasurer, Plainfield, N. J. F. HUBBARD, Secretary, Plainfield, N. J.

ifts for all Denominational Interests solicited. mpt payment of all obligations requested. OTTER PRESS WORKS. Builders of Printing Presses.

POTTER, JR., Proprietor. M. STILLMAN ATTORNEY AT LAW: Supreme Court Commissioner, etc.

Westerly, R. I.

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

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

F STILLMAN & SON. MANUFACTURERS OF STILLMAN'S AXLE OIL. he only acts oil made which is Entirely FREE m gumming substances.

HŒNIX MUTUAL LIFE INSURANCE CO. OF HARTFORD, CONN. WM. C. STANTON, General Agent, 5 Custom House St., Providence, R. I.

orrespondence with Seventh-day Baptist young with a view to establishing agencies solicited. icies written on reasonable terms. All correndence respecting agencies or policies receive mpt attention. Address at Westerly, or Provice. as above.

HE SEVENTH-DAY BAPTIST MISSION ARY SOCIETY DESE GREENMAN, President, Mystic Bridge, Ct. U. WHITFORD, Recording Secretary, Westerly,

E. MAIN, Corresponding Secretary, Sisco, Fla.

Chicago, Ill.

RDWAY & CO. MERCHÁNT TAILORS. 205 West Madison St.

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

B. COTTRELL & SONS, CYLINDER PRINTING PRESSES, for Hand and Steam Power. 112 Monroe St. story at Westerly, R. I.

Milton, Wis.

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

REGISTERED PHARMACIST, Milton. Wie t-Office Building,

M. STILLMAN, Principal of the Musical Department of Milton College. Tuition for Pi-Voice Culture, Harmony, etc., \$16 per term (24 sons). Harmony taught by mail at \$1 per lesson.

Milton Junction, Wis.

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

the Sabbath Becorder,

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

TERMS OF SUBSCRIPTION. year, in advance pers to foreign countries will be charged 50 cents ad-

or discontinued until arrearages are paid, except e option of the publisher. ADVERTISING DEPARTMENT.

for the first insertion; subsequent insertions in succeeding the service of the first insertion; subsequent insertions in succeeding the service of the serv

JOB PRINTING. s effice is furnished with a supply of jobbing material, more will be added as the business may demand, so work in that line can be executed with neatness

Mould be addressed to "THE SABBATH RECORDED:
ad Oratre, Allogany Co., N. Y." ADDRESS.

Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY:

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

TERMS-12 A YEAR, IN ADVANCE.

VOL. XLIII.-NO. 17.

ALFRED CENTRE, N. Y., FIFTH-DAY, APRIL 28, 1887.

WHOLE NO. 2202.

The Sabbath Becorder.

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

CONTENTS.

Denominational Sketches. No. 12.- Home Missions

Baptist Missionary Society. No. 11....
Native Ministry.....

Memoriam.....

For the Sabbath Recorder. SOMETIMES.

Sometimes our souls are weary While striving to do right; Sometimes our hearts are heavy, While other's hearts are light: But to all will come peace, joy, and rest, In the home above, by the Father blest,

Sometimes our eyes seem blinded, And we cannot see our way; But when, through tears we look upward, We see the gates of day. And the dear Christ Jesus waiting stands To wipe our tears with his own hands.

"O, put thy trust in me. For I will answer prayer, And what now seems so dark Will there be bright and fair!" This is the blessed promise given To guide us on our way to heaven O weary, burdened pilgrim!

O tired, sin-sick soul Commit thy way to God, Trust all to his control, And he will bring thee joy and love, A blessed gift from the home above.

DENOMINATIONAL SKETCHES .- NO. 12.

BY REV. THOS. R. WILLIAMS, D. D.

Home Missions.

for the promotion of home as well as foreign of its labors, and the Board was instructed to proceed to the employment of a missionary, permanently, in some destitute region | Eld. Chas. A. Burdick as pastor. of the West. In accordance with this wise counsel, the Board made an engagement with Eld. Samuel Davison to locate at Far-

1853, we find Eld. Julius M. Todd doing of years. His reports are full of thrilling ta, and Elds. Andrew Carlson and C. J. localities. Now Eld. McLearn, a recent were brought out and encouraged, and many are probably over a hundred Sabbath-keepconvert to our views, is missionary pastor at advancement. It says:

"The Board have much confidence in the home department of the Society's operations. They have acted on the policy of locating permanently a missionary on each he pursued these arduous labors until his

At this time two new stations were re ported, one at DeWitt, Iowa, another a Mantorville, now Dodge Centre, Minn. The interest at DeWitt soon was merged into the mission church at Welton, but a few miles distant. 'That church, for some years under the faithful services of Eld. L. A. Davis. became self supporting. Its present pastor is Eld. J. T. Davis, a very efficient young minister. The mission at Mantorville resulted in the formation of a church, called Wasioja, now Dodge Centre. Eld. P. S. Crandall was the early settled missionary on this field. He was followed by faithful laborers. The church became an important church, and Eld. S. R. Wheeler is its present pastor. The little mission at Trenton also was under the labors of Bro. Crandall. It has held its ground through many trials, and is now under the care of Eld. A. G. Crofoot as missionary pastor. In the summer of 1862, Eld. A. A. F. Randolph entered upon mission work at Pardee, Kan., as a permanent missionary. This little society also was made up of men and women of strong hearts and hands. The following vear Eld. T. E. Babcock was also engaged as missionary in Kansas. His labors were very successful, until his health failed and he followed in that work by Eld. C. A. Burdick. was obliged to leave the field. But the Eld. S. D. Davis had already accomplished church at Pardee was greatly blessed under a large and very efficient work, and had at the labors of Eld. Randolph. He was suc- this time been called to the pastorate of one ceeded by Eld. S. R. Wheeler's long and of the churches. A new impulse seemed to faithful pastorate, until the church has be- be given to the growth and strength of our come a very strong one. Its present pastor churches in that state. In the report of is Eld. G. M. Cottrell. The report for the 1872, under the general statement, it is said year 1863 gives very interesting accounts of "that there have been in the employment the missionary labors of Eld. Alfred B. Bur- of the Board, during the whole or part of dick, who had been engaged to spend a year the year, the following persons, viz.: Wm. in Wisconsin and Minnesota. His labors M. Jones, Joshua Clarke, Herbert E. Bab were attended in several places with precious cock, Joel Greene, Hamilton Hull, L. M revivals, and several of the feeble churches Cottrell, M. B. True, Zuriel Campbell, Hi were greatly encouraged and strengthened. ram W. Babcock, David P. Curtis, Geo. C This same report refers to labors performed Babcock, Samuel R. Wheeler, Chas. M the Hebron and Ulysses Churches, in Penn- | hundred or more have been baptized, while nia, which resulted in much encouragement | Oscar Babcock was chosen pastor. This Almost inseparably connected with the the Board made arrangements to aid the in all which received appropriations from Sabbath-reform work of the Tract Society Carleston (Minn.) Church in sustaining Eld. | the Missionary Board. The following year, is the home missionary department. In O. P. Hull, whom they had called as pastor. a small church was organized in Andover, many respects they are complements of each | They were also at this time helping to sus. | N. Y., which came under the assistance of other. At the sixth anniversary of our Mis- tain Eld. B. F. Rogers as pastor of the the Board until it was able to sustain a pas-810nary Society, the question was urged for church at New Auburn, Minn. "At a spe- tor without assistance. Eld. Horace Stilla definite settlement, whether the Seventh- cial meeting of the Board, held Sept. 10, man has been a missionary pastor for several day Baptist Association is an organization 1866, it was voted to send Eld. Charles M. years over two small churches in Rhode Lewis to labor with the Sabbath keeping Island. Though the location and circummissions, or whether it shall confine its la- society at Farina, Ill., for the present." His stances of those societies were not favorable ors entirely to the foreign field. The labors there were very successful. A church to rapid growth in numbers, yet his services united wisdom of those who were present was organized, and the Board was requested have been very valuable and highly appreon that occasion decided that our own coun- to aid them in continuing Bro. Lewis on ciated. try ought to be embraced within the sphere that field. The final results of his labors thus continued for a time is now seen in a large and prosperous church at Farina, with

The great field of the North-west, as became more fully known to our people, in its wants and its possibilities, began to mington, Ill. His field of labor soon em- awaken a very deep interest. Many combraced another little settlement of our peo- munications came to the Board expressive of ple at Southampton. The work in his the desires of scattered brethren in Kansas, hands was greatly blessed from year to year. Missouri, Illinois, Iowa, Minnesota and Bro. Davison was followed in that field by Ohio. Eld. James Bailey having traveled Eld. L. A. Davis and Eld. Stillman Coon. and labored extensively in these portions of The work was slow, but faithful and sure. the field, attention was called to him as The two interests finally became one, and being the best qualified for the work. At a that, to day, is the strong church at West meeting held the 10th of September, 1865, Hallock, of which Eld. Stephen Burdick is it was voted to extend a call to Bro. Bailey now the pastor. About this time, 1852, we to enter upon the work of an evangelist in

missionary work at Berlin and neighboring interest. Very many lone Sabbath-keepers | Sindall in Minnesota and Wisconsin. There were found who had long since turned away ing Danes and Swedes, with five organized Berlin. In 1859, the report shows a decided from the observance of the Sabbath. Eld. churches, holding substantially to our faith Bailey's labors were very greatly blessed to and practice. We have much to hope from hundreds of families who had come to feel that they were entirely forgotten. Though a man of very strong physical constitution, strength was broken down. Several years have now passed since he left the field in which he took such an unbounded interest, but his full strength has never been recovered. While there is no earthly reward for such sacrifice, there are doubtless thousands of persons who remember his ministry in their behalf with deep gratitude of heart.

In 1869, Eld. Stephen Burdick entered upon a very interesting missionary service in Minnesota. He found the churches passing through severe trials from divisions and discouragements, ministered to them much to their edification and encouragement, and then visited Carlton, Iowa, where he found an interesting society of Sabbath-keepers under the pastoral care of Eld. Maxson Babcock. He was able to greatly strengthen and encourage this little church. It will be interesting to our people to know that this little church has become a very interesting church under the present title of the Carlton Church, at Garwin, Iowa, and is gaining strength and numbers every year. I has a very favorable location for growth and

In 1870, Eld. W. B. Gillette spent six months in West Virginia as a missionary, sustained by C. Potter, Jr. & Co. He was by Eld. Jas. R. Irish, with the Second and Lewis, Theodore L. Gardiner, Alexander Third Genesee Churches, in New York, and Campbell, and Chas. A. Burdick." "Two sylvania. During this year, Eld. Libbeus many who had grown cold have been gath-M. Cottrell was employed for a period of ered into the membership of the churches on time to labor with the church at Clifford, letter or profession, to the number of fifty Pa. In 1864, Eld. Joel C. West entered at least, and not less than fifty have been upon the pastorate of the Trenton Church, converted to the Sabbath." In 1873 a Sev-Freeborn county, Minn. Eld. Jas. R. Irish | enth-day Baptist Church of forty-three memcontinued his labors in Northern Pennsylva- bers was organized in North Loup, Neb. to the little church at Cussewago. In 1866, | church was added to others, making sixteen

The Holland Mission.

auspices of the Tract Society, through the instrumentality of Sabbath tracts directed by Dr. Nathan Wardner. It has become a very fruitful mission under the efficient and faithful labors of Eld. G. Velthuysen. He says that the number of Sabbath-keepers in Holland is, to day, 65, besides one in Prussia. These 65 live in eighteen different places. Thus the seed is scattered wide in Holland, and it is sown in good soil and is sure to bring forth good fruit.

Scandinavian Mission.

with Eld. S. H. Babcock as its pastor. In with Bro. Bailey continued for a short term Peter Ring has been under employ in Dako- sults of our home missions.

this department of our work.

Missions in Towns.

During the last few years, our people have

considered, more than before, the duty and practicability of planting churches in towns and cities. Many of our people must be business men and live in cities? Why not have churches there? Under this idea a small church was organized in Andover, N Y., in 1871. At first it was partially sus tained by the Board, but became self-sustaining in a short time. Eld. E. H. Socwell is the present pastor. Six years later a Seventh-day Baptist Church was organized in Hornellsville, N. Y., which has honored its profession, and bids fair to become selfsupporting under the pastoral care at present of Dr. Platts. In the report of 1881, it was told that "there are in the city of Chicago about twenty Seventh-day Baptists, most of whom are members of the Walworth, Milton, or Milton Junction Churches, and a few persons have recently embraced the Sabbath. The Seventh-day Baptists had for some time maintained a Bible-class." During the winter of 1880-81, a plan was proposed by which they were supplied with preaching by the pastors of the churches above mentioned. That was continued, and the mission-school started in connection. In 1883, a church was organized, and Eld. O. U. Whitford, as missionary pastor, was settled there. Eld. J. W. Morton is the present pastor, and the work is recognized as a very important interest for our people. The mission-school itself is an organization of great promise and hope.

The South and South-west.

A very interesting field is opening for our people in Florida. A few years ago, Dea. Daniel Rogers went from Plainfield, N. J., and located there with his family. Faithful hence triumphant. As the end was drawing to their Christian profession and their best convictions of Bible truth, God has blessed them abundantly. Others have joined them, a church is established, a pastor is settled with them, and there is every prospect of growth and branching out in the planting of other churches in that state.

Then again, the enlargement of our work n the South-west is wonderful. These mission interests are some of the later fruits of the recent labors of our faithful missionaries, L. A. Davis, A. A. F. Randolph, James Bailey, S. R. Wheeler, and M. B. Kelly. Who can read the reports of S. D. Davis (West Virginia), C. W. Threlkeld (Kentucky), U. M. Babcock (Florida), W. K. Johnson (Missouri), F. F. Johnson (Illinois), S. W. Rutledge (Missouri), A. G. Crofoot (Minnesota), D. K. Davis (Nebraska), Geo. J. Crandall (Nebraska), J. F. Shaw (Arkansas), H. B. Lewis (Minnesota), and A. McLearn (Wisconsin), and not be moved, to the center of his life, with a sense of the magnitude and interest of the work on our hands? That great field represented by Bro. Shaw is worthy of a large expenditure of means and labor. And what a wide and open field we have in Nebraska, with Bro. Crandall, H. E. Babcock and D. K Davis to lay out and execute the plans o building and enlarging. Now we have church in Idaho, with Eld. O. D. Williams This mission had its real origin under the as pioneer there.

Of the one hundred churches now exist- was a marked exemplification of the transing, sixty-two have been organized within mission of religious faith and tendency. by the last forty-six years, and of these, thirty- the law of heredity and the development of seven within the last twenty years. Nor do | spiritual life by the constant culture of "good we often stop to think how many of our works." The crowds which thronged the ministers are converts to the Sabbath within | final service in her memory-not in idle the last forty-five years. Almost one-third curiosity, but in loving sympathy-proved of them are converts to the Sabbath. Some how firmly a quiet life of well-doing inof these have already gone to their reward. | weaves itself with all who know it, even re-We think of such men as J. H. Cochran, motely. Much more might be said, not as Thos. B. Brown, and S. S. Griswold, who personal praise, but in honor of that Chrishave wrought a great service for truth. tian faith which proves not only the reality Our Scandinavian missions have been very | But they have left others who have taken of our hopes, but makes itself a constant interesting from the first, and are continu- up the truth and now rejoice in its triumph- benediction in the world. Such lives enrich ally becoming more so. This people are ex- ant spirit. Besides these who identified and ennoble all human life, and though find Eld. O. P. Hull laboring at Walworth, this great field. The call was finally acceedingly tenacious of the right to study the themselves with our churches, a large number of their going hence deepens the darkness that the right to study the themselves with our churches, a large number of their going hence deepens the darkness that the right to study the themselves with our churches, a large number of their going hence deepens the darkness that the right to study the laboring at Walworth, this great field. The call was finally acceedingly tenacious of the right to study the laboring at Walworth, this great field. Wis. After continued labors for a few cepted with an expressed willingness to enter Bible, each for himself. This fact makes ber have very recently embraced the Sabrace that for such the years, that church became firmly established, upon the work as soon as consistent with them a very hopeful people to whom to pre- bath as a result of our tract and home mis- ness when we remember that for such the and to-day is one of our strong churches, pre-existing engagement. This engagement sent the plain truths of God's Word. Eld. sionary service. Such are some of the re-

THE HERITAGE.

BY HARRIET TYNG GRISWOLD.

In the time which will come to my darlings, When the days of my years are all spent, And safely at last I am sleeping. Low under the grave's green tent,

There I trust that the children will enter. On the heritage I shall leave And unto it strong and faithful Through life unto death will cleave.

I shall leave them the poor and the needy. The helpless and the oppressed, The sad and the sick and the sinning, To be served and gladdened and blest.

I shall leave to them all who suffer From cruelty, ruth and wrong, And all who are weak and humble Oppressed by the proud and strong.

I shall leave them the little children, To be taught their burdens to bear, And the old to be gently guided Adown life's loitering stair.

I bequeath to the same battle Of the weak against the strong, And the crusade I surrender Of the right against the wrong.

And when the years are all numbered And they enter into bliss May they leave unto their children

A heritage grand as this. -Church Union.

MARY MAXSON WELLS, wife of Dr. F. S. Wells, entered into rest at Plainfield, N. J.. April 15, 1887. She was the youngest daughter of the late Wm. B. Maxson, D. D., and Amanda Alberti, born at Leonardsville, N. Y., May 17, 1841, hence was in the 46th year of her age. Her marriage with Dr. Wells was solemnized at Plainfield, Nov. 19, 1867, by Rev. Dr. Williams, then pastor of the Plainfield Church. She united with the Plainfield Church by baptism, April 3, 1858, and for thirty years had been abundant in every good work, and in all manner of unselfish and loving service. Her life was marked by strong faith, untiring faithfulness and charity of heart and hand far above the average life. Although suffering severely from pneumonia during her later hours, her mind was remarkably clear and her going near, she called for a volume of Whittier's poems, and turning its familiar pages marked that passage, which, of all others, in "Snow Bound," illustrated her faith and trust. A part of the passage reads as follows—the poet speaking of the broken family circle, and the members who had "gone on before," says:

"We sit beneath their orchard trees, We hear, like them, the hum of bees And rustle of the bladed corn; We turn the pages that they read, Their written words we linger o'er, But in the sun they cast no shade, No voice is heard, no sign is made, No step is on the conscious floor! Yet love will dream and faith will trust, (Since he who knows our need is just.) That somehow, somewhere, meet we must Alas for him who never sees The stars shine through his cypress-trees! Who, hopeless lays his dead away, Nor looks to see the breaking day Across the mournful marbles play! Who hath not learned, in hours of faith, The truth to flesh and sense unknown, That life is ever lord of death, And love can never lose its own!"

Her place in the church and Sabbathschool was seldom vacant, and never, except from supreme necessity. She had taught one class in the school for nineteen years; two of them had gone before her, and the rest sat among the weeping at her burial. She had been one of the managers of the Muhlenburg Hospital from its organization, and her last work was a visit to that institution in the forenoon of the day before she yielded to the weight of disease. Her life into the everlasting light.

Missions.

"Go ye into all the world; and preach the gospel

The Corresponding Secretary having temporarily changed his place of residence, all communications not designed for the Treasurer should be addressed, until further notice, A. E. Main. Sisco, Putnam Co., Fla. Regular quarterly meet ings of the Board are held on the second Wednesday in December, March, June and September; and ample time should be allowed for business matters to reach the Board through the Secretary.

THE MAN OF MACEDON.

Through midnight gloom from Macedon, The cry of myriads as of one; The voiceful silence of despair Is eloquent in awful prayer; The soul's exceeding bitter cry, "Come o'er and help us, or we die."

How mournfully it echoes on, For half the earth is Macedon; These brethren to their brethren call And by the love which loves them all, And by the whole world's life they cry, "Oh! ye that live, behold, we die!"

By other sounds the world is won, Than that which wails from Macedon: The roar of gain is round it rolled, Or men unto themselves are sold, And cannot list the alien's cry, "Oh! hear and help us, lest we die!"

Yet with that cry from MaceJon The very car of Christ rolls on; "I come—who would abide my day, In yonder wilds prepare my way; My voice is crying in their cry, Help ye the dying, lest they die."

Jesu, for men of man the Son, Yea, thine the crv from Macedon; Oh! by the kingdom, and the power And glory of thine advent hour, Wake heart and will to hear their cry; Help us to help them, lest we die.

THE Protestant Episcopal Hospital at Shanghai is said to be supported by the contributions of resident foreigners and native Chinese, amounting to about \$3,000 \$10,000 to enlarge the hospital.

"CHINA'S MILLIONS," for April, reports many baptisms, and laborers happy in the Lord and in the work of leading men out of great darkness into marvelous light. Says one. "I am finding out that it is no vain 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

SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

NO. XI.

FINANCES.

The receipts for the year 1851-52 were \$1,710 02, making, with the balance of last year, the sum of \$2,820 39. Expenditures, for China, \$1,656 76; home missions, \$237 50; the proposed Canada mission, \$190; and for printing, \$40 50.

HOME MISSIONS.

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 Southampton, Ill.; and O. P. Hull, at Walworth. | doing good."

The families at Farmington were very much scattered, and meetings were held, alternately, at two points. Twelve persons joined the church, three by baptism; two Sabbath-schools were organized; and the missionary reported greater interest in means of grace, and an increase of brotherly love.

Elder Coon reported two First-day appointments besides the regular Sabbath preaching, and "indications of good."

Elder Hull had three regular preaching places, besides occasional appointments at other points. Douglass Corners suffered from "that withering curse, alcohol." At Koskonong, Jefferson county, some twelve or fourteen families, including almost the entire neighborhood, had embraced the Sabbath, partly through the instrumentality of those holding "the Advent" doctrine. At Barabor, Sauk Co., eight or ten families had recently turned to keep the Sabbath, through similar influences, we suppose. The missionary visited these people, and found them earnest in the cause of the Redeemer.

The Board cherished an undiminished sense of the importance of the West, and the wish that it might be occupied by well qualified laborers of our own denomination.

CANADA MISSION.

Rev. Wm. M. Jones went to Canada on a tour of observation, visiting several points, one

some interest, but much opposition on the part of French Roman Catholics. Though ism, Mr. Jones considered it a vast and needy field, and believed that by the combined efforts of the missionary and the school-teacher, good could be accomplished.

THE CHINA MISSION.

had been healthy activity. A commodious chapel had been completed at a cost, including the ground, of \$2,424 49. Mr. Carpenter gave his attention assiduously to the business, sometimes working till ten o'clock at night. The building was 36x39 ft., with and shall convey the truth in a manner to be three stories. The chapel room occupied appreciated by the educated and influential. the first floor, having a baptistry near one | Schools are to be a mighty agency in the end. On the second floor were six rooms, including a hall; and on the third floor was a room 15 feet square. The "Chapel Fund" of \$3,500 had been divided by the missionaries between the city chapel and tenement for Mr. Carpenter, and a lot and residence for Mr. Wardner outside the city. The latter was on the bank of the principal canal. on elevated ground, with a beautiful prospeet. 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 themselves, hired laborers by the day, and had personal oversight of the work. Mr. Wardner was occupying his unfinished house, a one-story building, the estimated cost being studies as can be made practical to the stuless than \$1,000.

enlargement. Mr. Carpenter wrote particularly of the need and probable usefulness of the publication and distribution of tracts; and Mr. Wardner of the importance of establishing schools and preaching stations in some of the many small villages. The fact that there are among the most important subjects connected with our Shanghai misa year. Chinese merchants have given some | sion to-day, show that our missionaries of a quarter of a century ago took a comprehensive view of the nature of their work and the needs of the field.

> A very interesting incident in the mission's experience, during the year, was a visit to Shanghai by two Jews, one a teacher the other a merchant, from the province of Horan, about 900 miles distant. In their native city there were, they stated, upwards of 2, 000 Jews, besides women and children, whose ancestors came to China more than 2,000 years ago. They had copies of the Pentateuch beautifully written on parchment, but 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. They attended some of the meetings at our mission; and the interviews seem to be occasions of great mutual interest.

> The two teachers of our missionaries were believed to be good and faithful helpers, who gave promise of becoming able expounders of the truth.

The tenth annual report closes with an appeal to the churches to awaken to the great work to which they are called by the Master, whom they profess to serve; and with a prayer that God may "speed the time when the Seventh-day Baptists of America shall be known as a people who find their luxury in

THE CHINESE NATIVE MINISTRY.

the Central China Mission of the American expenses of the trip. At seven different Methodist Episcopal Church, the Rev. V. C. towns and villages I preached or lectured Hart said there is no imaginary gulf be- nine times. Returned home, I soon had to tween Christianity and Confucianism, but start off for Charlois, near Rotterdam. A one that is real and wide. The semblance in | brother living thereabout heard a sermon of their ethics is the semblance of life and death. a Dissented Reformed member, subject, There is needed a spritual life, the pure seed | "The Fourth Commandment." That serof the gospel.

rection. In the language, the home, the at present so zealous to spread their doctrine street, the temple, the hall of justice; among in this country, and they heard that the minmale and female, adult and youth, there is ister himself was not infallible, even not on foul pollution. For the purification of this the point in question. Every one who judges life we must seek a wise adjustment of our that his neighbor is erring has to instruct methods to the circumstances of the case. him, etc. But, after all, Sunday was the A hastily trained native ministry cannot do Christian Sabbath. Evidences: Six New Testhe work demanded. The present work of tament texts; the testimony of the Fathers, the foreign missionary, in this regard, is more indirect than direct; it is not so much | through all ages on First-day meetings, etc. to create a native ministry, as to prepare good material, from which the Lord, in his have a meeting in his church, reminding own time, shall call and send forth the true him of his non-infallibility, the obligation to

shall see a spiritual ministry until we have a to hire a meeting-place for the same end, inspiritual church, small assemblages of true, humble, Christ-loving disciples, who know the value of salvation."

It would be well to cease to pay native assured the minister that he respected him of most interesting, in a missionary point of preachers out of foreign funds. Itinerant highly as a brother in Christ, and that he him again the name of our dear Saviour. yiew, being St. Hyacinthe, a village 30 miles preaching should be carried on freely and intended to handle the matter in a true The other day I received a letter from him, from Montreal. He found a few scattered Protestants hungry for the preached word, at least once a month. Nor need all these itinand desirous of non-Catholic schools; and least once a month. Nor need all these itinand desirous of non-Catholic schools; and least once a month. Nor need all these itinand desirous of non-Catholic schools; and least once a month. Nor need all these itinand desirous of non-Catholic schools; and least once a month. Nor need all these itinand desirous of non-Catholic schools; and least once a month. Nor need all these itinand desirous of non-Catholic schools; and least once a month. Nor need all these itinand desirous of non-Catholic schools; and least once a month. Nor need all these itinand desirous of non-Catholic schools; and least once a month. Nor need all these itinand desirous of non-Catholic schools; and least once a month. Nor need all these itinand desirous of non-Catholic schools; and least once a month. Nor need all these itinand desirous of non-Catholic schools; and least once a month. Nor need all these itinand desirous of non-Catholic schools; and least once a month. Nor need all these itinand desirous of non-Catholic schools; and least once a month. Nor need all these itinand desirous of non-Catholic schools; and least once a month desirous desirous of non-Catholic schools; and least once a month desirous de and desirous of non-Catholic schools; and erant preachers be ordained men. And let con- meeting, but a large audience listened. letter runs thus:

verts go along to testify of the great salvation | When the six New Testament texts were read by faith in Jesus Christ. To this, let there Lower Canada was a stronghold of Roman- | be added redoubled energy in behalf of the physical well being of the suffering people.

tion for the special work, and thus make it livelihood. But he intended to invite some scatter everywhere literature of such a character as shall attract, from its appearance, hands of missionaries to advance the time itual calls to the work of the ministry. Around every central station I would district the land, gain admittance to every town and village with a humble Christian school, where the gospel may be preached regularly by the itinerant missionary. At the central stations I would have schools of a high grade, connected with them industrial departments where each boy, unless he pays his own way, shall learn a trade and earn his own livelihood. 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 convinced The interesting correspondence related to that the English language is to be the future vehicle of precise thought."

> ers; but "the church is well able to send calls her to do in China."

> Brethren and sisters, professed friends of Christ and the Lord's Sabbath, is there not some message here for you?

FROM BRO. VELTHUYSEN.

MARCH 24, 1887.

to write you in December last, about the the cause in Holland, we have had three baptisms. The first was on Sabbath, 22d of received into the church. And February 12th, a brother, living at VI ordingen, a town in South Holland, was ban ized. His wife followed him two days afterwards. She intended to be baptized at the same time with her husband, 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, the struggle ended soon, and she joined our

Dear Brother, -Since I had the pleasure

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 Sabbath. 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 April next, if he does not reject the Sabbath. He is a laborer in the service of the town. We trust 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 Church had gathered some \$16 in In an address before the annual meeting of | behalf of the labor, and I myself paid the

mon said much truth and some untruth too. Sickening corruption spreads in every di- People were told about "Sabbatists" who are particularly of Irenæus; the rich blessings

Our dear brother asked the minister to instruct those who err, etc. But he got no "I cannot believe," says Mr. Hart, "we answer. Then he told him that he intended viting the pastor to be there, and to hear the doubts and objections against Sunday-keep-

and bespoken, every one that did not agree. was given liberty to speak. But all kept silence. Now the people were told that the "We have the press," again says the testimonies by Church History, etc., could not speaker, "that miracle of power, which is be treated by him who now presided over the destined in the immediate future to shake meeting, because he was well acquainted with this empire more powerfully than it has in the Word of God, but not with other books,

If nothing stirring had taken place, there any other land. The best talent of the Chris- he being a man who, as every one of his feltian Church should be brought into requisi- low-citizens knew, had to work hard for his an auxiliary of power for the truth. Let us | body else for that end; and so he asked me and I consented to do so Monday next.

About three hundred persons were listening then. I, too, invited them who did not consent to give their reasons. Only two took the word, but they did not determine themselves by the question, as they themwhen men shall receive intelligent and spir- selves felt and consented. At the end I announced a third meeting in the following week, D. V. Subject: "God's witnesses for his holy Sabbath through all ages," and so

But my intention to give the third lecture was not fulfilled. The owner of the meetingplace wrote, after four days, a letter to me, telling that people were so angry against the "Sabbatists," that they had threatened him with the destruction of his windows, chairs, etc., if he permitted anew such a lecture. And although he could ask the protection of every day and every hour I feel myself more police, he would not risk the danger and the and more confirmed in faith and love to my difficulty, so he would not let again his hall, and 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 enabled to do my usual labors in the church Such a course calls for many more labor- at Rotterdam, and by the press, as well as by many letters in private as I find time to post. them, when she wakes up to the task God | I suppose some free, fully free, time would do me very much good; but I don't see the way to | desire more faith in the Lord. To morrow have it.

> Wishing you strength, corporal and mental, to all your labors, I ask the blessing of our Heavenly Father for the glory of his name, on all efforts for the spreading of truth everywhere, and by our denomination too.

> > Yours in our Saviour, G. VELTHUYSEN.

COBRESPONDENCE.

January, when a brother of Amsterdam was | Providence Seventh-day Baptist Church, Texas County, Mo.

> APRIL 10, 1887. Dear Brother,—After a long time, we deem it necessary to write to you by way of encouragement, and let you know the prospects of success 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 Hurley to the Seventh-day Baptist ministry. We rejoice and praise the good Lord that the prospects for our success in the Sabbath cause is very favorable, and gradually increasing all the while. We have had considerable opposition, and have yet, to some extent; but it is subsiding. Elder Rutledge has not been able to do as much as we could desire; but we think he has done as much as surrounding circumstances would allow. By his labors a great many persons have been forced to an earnest investigation of Bible truth on the Sabbath question. Several have become thoroughly convinced, and have declared they will keep the true Sabbath, while many more are investigating, and say they will honor the Sabbath as sure as they are convinced. From the best evidences, we believe the time not far distant when a church will be organized on Roubidoux, one at Raymondville, and one near Summerville. The cause is rapidly gaining in the vicinity of Providence Church. Those who ica, to Scotland, to Ireland, to England, to have most strongly opposed our cause have made us friends. Also on Piney River, about six miles from Houston, are flattering prospects for a church. Taking all together, the prospects are deepening and widening, which inspires us with the hope of an early harvest which will yield an hundred fold increase of the seed sown.

In conclusion, we, whose names are hereto assigned, enter into covenant with each other and with the good Lord, to exert all our feeble efforts with Brother Rutledge to advance the cause of truth in this part of God's vineyard.

> Respectfully yours in Christ, T. G. HELM, GILBERT HURLEY.

ALFRED CENTRE, N. Y., April 10, 1887. "A good report makes the bones fat." Prov. 15:30.

I am very glad of having opportunity of writing to you again. Following your ading, particularly on Scriptural ground. He | vice about corresponding with my relations, I have written to my brother, declaring to

" My Dear Brother, -Your letter came to hand and was read with more interest than the previous ones. It seems to me now you are right, and I feel now a desire to hear more about Christianity. Now I am really sorry that you were compelled to leave your home, I hope you will forgive if I have done any wrong to you, and that now and then you will let me hear about you and your

I answered him as Joseph said to his brothers: "'Now, therefore, be not grieved nor angry with yourself, for God did send me to preserve life'—in the first place my own spiritual life; for who knows if I would not be overwhelmed from the temptations that were around me there, and would have turned me back from the truth and light of the gospel? I am rather glad to be here, I feel to give thanks unto the Lord, for he has brought me here. Here, I realize the very truth of that beautiful passage, 'When my father and mother have forsaken me, the Lord will take me up.' I see here such a love and kindness as I never saw in Israel. I have been in New Market two months, and all the time I was with one family, Mr. Abram Dunham's, and I was to them as their own child. Now I have been in Alfred since April 1st, and I am by every one accepted with love and real kindness. With Lord and Redeemer. So far about myself; in the second place I hope to preserve your spiritual life and that of other friends too." . . .

The first of April I came here and the Sabbaths were a real joy to me, I have seen so many who have given themselves to the Saviour, and heard so many who wish and I hope to start for Nortonville, to spend the summer there, in order to restore my health. I wish, hope and pray to return in the next fall to attend school.

Yours truly in the Saviour, J. P. LANDOW.

CHINESE PROCLAMATIONS.

Of the changed attitude of China and the gntening outlook for Foreign Missions. Mr. Reginald Radcliffe, in The Christian,

"But now tidings have arrived of the marvelous proclamations to the Chinese from their imperial government, explaining that Christian missionaries seek only to make bad men good; that they are to be protected throughout the empire, and in the villages to be looked upon as guests, and that the motives of any Chinaman in embracing Christianity are never to be inquired into; that he does not thereby cease to be a Chinaman, and that all are to continue to live together in peace. When, since the Saviour walked upon the earth, has there been issued such a proclamation, reaching so many hundred millions of the world's population. How incalculably more numerous may the doors be now that this extraordinary procla-

tion is being spread through the land. Yet this is only China. What shall be said for Africa? One of its youngest missionary associations working in the nearest part of it to this country, has just met with such striking encouragement that it is now increasing its workers by a third. South of its mission field lies the vastest untouched missionary area on the globe, with a population of 50 to 100 millions, and without a single Christian worker, though the Mohammedans are hastening to proselytize. Then, what is to be done for the wants of India, Corea, Thibet, Central Asia, Arabia, South America, for European places, and for the scattered Jews? Surely the speedy sending out of this detachment of one hundred, prayed for by Mr. Hudson Taylor, will be an incentive to Amerour colonies, and faithful co workers on the continent of Europe, to make a general forward movement during 1887 upon the whole world.—Missionary Review.

GOOD WORDS.

An excellent brother sends, along with a remittance, the following good words to our Treasurer, A. L. Chester:

Dear Brother,-I herewith remit, for myself and wife, \$5 for the Missionary Society. I would be glad to make it many times that amount were I able. I am really pained to know that the contributions to our benevolent interests are lessening instead of increasing. Surely our people do not know the pleasure of working with the Lord, nor do they recognize, as they might, the lines of work so manifestly open to us, or they would be more than willing, not only to pay to the Lord what is his due, but to make real sac-

rifices for him. I hope and pray that the Board may be sustained in their arduous work, and that the hearts and purses of the people shall be 80 consecrated that the treasury may be furnished, not only to carry on the work already in hand, but to warrant the Board in en-I to us may be entered at once.

Sabbath Beforn

Remember the Sabbath-day, to keep Six days shalt thou labor, and do all thy the seventh day is the Sabbath of the Lord

GRANKINESS, OR CONSCIENCE

BY REV. A. H. LEWIS, D. D. The following item appeared in

York Tribune of Sunday, April 1 The average man has so low a conce what real conscientiousness is, that illustrates the "victory of religious cuniary scruples," is deemed "eccen as lacking "something necessary for God is of little account to an easy-go which measures success, by dollars, dress, easy positions, and earthly enj

"The Departments are, in a mean sylums for the eccentric and the un They form eddies in which all human drift-wood collect. In the master-General's office there is a cle asks to be excused every Saturday. made up his mind, after careful co tion of the subject, that Saturday is Sabbath, and therefore, that it is w work on that day. As he is only en thirty days' leave, with pay, in the brother clerks are interested in the whether he will take leave witho for the remaining Saturdays after-l ty days have been used up. At late tations the pools were selling three on the victory of religious over pe scruples. This recent convert to th of the Seventh-day Baptists, is a mar education and wide information, lacked the something necessary for and drifted into the Department serv has a score of languages at his co and traces his name way back to Ma the chief of a clan who lifted cattle Scottish border in the ninth century

AN OPEN LETTER.

This is the love of God that we keep mandments, and his commandments grievous.—1 John 5:3.

To the Rev. G. S. Reaney:

We reprint the following from the Memorial of nearly one year ago. somewhat lengthy, those who are in in the subject cannot fail to be please it to the end.

Door Sir, Last Piret-day even discourse. I observed the lessons re Holy Scripture on that occasion, vi esis 2:1, 2, 3. Exodus 16, Isaiah Jeremiah 17, bore reference distinction only to the Seventh-day, and not in motest way to the First day.

The Jews, when they broke Go bath, were severely reprehended a ished by him. The chief reason t were exiled from their land, their destroyed, and their city burnt, was they observed not God's Sabbath. I kept it, Jerusalem would have remai this day. See Jer. 17: 20, 27. So gardful and exact was Jehovah in re his commands, that we find the J

jected to seventy years' captivity for ing the land of its Sabbatic yes 26:35, 34, 35, 2 Chron. 36, 21, 9-12 and 26:10. I was surprised to hear you affirm

Seventh-day was the "Jewish" intimating at the same time that t day was the "Christians" Sabbat you be so kind as to consider that enth-day was instituted in Eden to sand three hundred years before was, and that Jesus said, "The Sal made for man"? See the Greek of 27. Is such a conclusion justified premises in your hand? Remer words, "Nor the stranger that is gates" (Ex. 20:10), and others. The universality of the command;

was not required to be circumcise lowed to eat the passover, but he pelled to keep the Sabbath. The of the Sabbath was punishable by d it otherwise now, under the Mes those who break the commandment "The wages of sin is death." Ro James 1:16. Life and death are great alternatives in the gospel They who keep the commandment obtain eternal life; while the lawle dient, and transgressors, are all stroyed, to suffer the second des

I will venture to remind you of sages you omitted in the considerat theme: Isa. 56:6, 7. "Also th the stranger that join themselv Lord," etc., etc., "even them will my Holy Mountain," etc., etc. please note here that the observa-Sabbath is strongly urged upon the accompanied with the gracious

repentance supervene.

presence with the Lord in his glor In Jer. 12: 14-17, the Gentiles ised to be built up if they keep in the midst of his people; but, if obedience, he would destroy the Surely the Sabbath is here include the things enjoined for observan 46: 1, and Isa. 66: 22, teach the p of the Sabbath and the Gentile ob it. In Zech. 14:16, 17, 18, 19, t of the earth are (by their represen worship the Lord and to keep th Tabernacles; failing compliance

My Dear Brother, - Your letter came to and was read with more interest than previous ones. It seems to me now you right, and I feel now a desire to hear ore about Christianity. Now I am really try that you were compelled to leave your me, I hope you will forgive if I have done y wrong to you, and that now and then will let me hear about you and your

I answered him as Joseph said to his others: "'Now, therefore, be not grieved angry with yourself, for God did send e to preserve life'—in the first place my vn spiritual life; for who knows if I would be overwhelmed from the temptations at were around me there, and would have rned me back from the truth and light of e gospel? I am rather glad to be here, I el to give thanks unto the Lord, for he has ought me here. Here, I realize the very nth of that beautiful passage, 'When my ther and mother have forsaken me, the ord will take me up.' I see here such a ve and kindness as I never saw in Israel. have been in New Market two months, and the time I was with one family, Mr. bram Dunham's, and I was to them as eir own child. Now I have been in Alfred nce April 1st, and I am by every one acpted with love and real kindness. With ery day and every hour I feel myself more d more confirmed in faith and love to my ord and Redeemer. So far about myself; the second place I hope to preserve your iritual life and that of other friends

The first of April I came here and the bbaths were a real joy to me, I have seen many who have given themselves to the viour, and heard so many who wish and esire more faith in the Lord. To morrow hope to start for Nortonville, to spend the mmer there, in order to restore my health. wish, hope and pray to return in the next Il to attend school.

> Yours truly in the Saviour, J. P. LANDOW.

CHINESE PROCLAMATIONS.

Of the changed attitude of China and the ightening outlook for Foreign Missions, r. Reginald Radcliffe, in The Christian.

But now tidings have arrived of the arvelous proclamations to the Chinese om their imperial government, explaining at Christian missionaries seek only to make d men good; that they are to be protected goughout the empire, and in the villages be looked upon as guests, and that the otives of any Chinaman in embracing bristianity are never to be inquired into; at he does not thereby cease to be a Chinaan, and that all are to continue to live tother in peace. When, since the Saviour iked upon the earth, has there been issued ch a proclamation, reaching so many huned millions of the world's population. ow incalculably more numerous may the ors be now that this extraordinary proclaon is being spread through the land.

Yet this is only China. What shall be said r Africa? One of its youngest missionary sociations working in the nearest part of it this country, has just met with such strikrencouragement that it is now increasing workers by a third. South of its mission dd lies the vastest untouched missionary es on the globe, with a population of 50 to 0 millions, and without a single Christian orker, though the Mohammedans are histeng to proselytize. Then, what is to be done the wants of India, Corea, Thibet, Cen-Asia, Arabia, South America, for Euroan places, and for the scattered Jews? irely the speedy sending out of this detachent of one hundred, prayed for by Mr. adson Taylor, will be an incentive to Amerto Scotland, to Ireland, to England, to r colonies, and faithful co workers on the ntinent of Europe, to make a general forrd movement during 1887 upon the whole rld.—Missionary Review.

GOOD WORDS.

An excellent brother sends, along with a mittance, the following good words to our casurer, A. L. Chester:

Dear Brother,-I herewith remit, for myf and wife, \$5 for the Missionary Society. rould be glad to make it many times that count were I able. I am really pained to ow that the contributions to our benevoit interests are lessening instead of increas-Surely our people do not know the weure of working with the Lord, nor do recognize, as they might, the lines of the so manifestly open to us, or they would more than willing, not only to pay to the what is his due, but to make real sacfor him.

Lhope and pray that the Board may be susmed in their arduous work, and that the and purses of the people shall be so secrated that the treasury may be furhed, not only to carry on the work already hand, but to warrant the Board in enng their plans, so that the many fields calling for laborers may be supplied, d that each door that may hereafter open me may be entered at once.

Sabbath Beform.

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

CRANKINESS, OR CONSCIENCE!

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

The following item appeared in the New Jork Tribune of Sunday, April 10, 1887. The average man has so low a conception of what real conscientiousness is, that one who illustrates the "victory of religious over pecuniary scruples," is deemed "eccentric," or as lacking "something necessary for success." God is of little account to an easy-going age, which measures success by dollars, fame, dress, easy positions, and earthly enjoyment:

"The Departments are, in a measure, assylums for the eccentric and the unsuccessful. They form eddies in which all sorts of human drift-wood collect. In the Quartermaster-General's office there is a clerk who According to the New Testament he rose at asks to be excused every Saturday. He has made up his mind, after careful consideration of the subject, that Saturday is the true Sabbath, and therefore, that it is wicked to work on that day. As he is only entitled to thirty days' leave, with pay, in the year, his brother clerks are interested in the question whether he will take leave without pay. for the remaining Saturdays after his thirty days have been used up. At latest quotations the pools were selling three to two on the victory of religious over pecuniary scruples. This recent convert to the creed of the Seventh-day Baptists, is a man of fine education and wide information, but he lacked the something necessary for success, and drifted into the Department service. He has a score of languages at his command, and traces his name way back to MacFarlan, the chief of a clan who lifted cattle over the Scottish border in the ninth century."

AN OPEN LETTER.

This is the love of God that we keep his commandments, and his commandments are not grievous.—1 John 5:3.

To the Rev. G. S. Reaney:

We reprint the following from the Sabbath Memorial of nearly one year ago. Though somewhat lengthy, those who are interested in the subject cannot fail to be pleased with

Dear Sir,—Last First-day evening (23 May) I was in Stepney Meeting House, at-Holy Scripture on that occasion, viz., Gen-

The Jews, when they broke God's Sabbath, were severely reprehended and punished by him. The chief reason that they destroyed, and their city burnt, was because this day. See Jer. 17:20, 27. So very re gardful and exact was Jehovah in respect to his commands, that we find the Jews subjected to seventy years' captivity for defrauding the land of its Sabbatic year. Lev. 26:35, 34, 35, 2 Chron. 36, 21, Jer. 25: 9-12 and 26:10.

I was surprised to hear you affirm that the Seventh-day was the "Jewish" Sabbath. intimating at the same time that the Firstday was the "Christians" Sabbath. Will you be so kind as to consider that the Seventh day was instituted in Eden two thousand three hundred years before Abraham was, and that Jesus said, "The Sabbath was made for man"? See the Greek of Mark 2: was not required to be circumcised, nor allowed to eat the passover, but he was comrepentance supervene.

sages you omitted in the consideration of your | Abihu, priests of the Lord, were slain with theme: Isa. 56:6, 7. "Also the sons of fire from the Lord because they presumed to Sabbath is strongly urged upon the Gentiles, authority of Jesus, and take over unto our accompanied with the gracious promise of own selves the direction of our affairs? presence with the Lord in his glory.

divine order they are to be plagued. Ought ity is yet to be superseded, and she herself Now, the day of God—his holy day as the Feast of Tabernacles, is to be retained and the Sabbath of the Seventhday—made for man—for all men—is to be of kings, and Lord of lords. abolished? Impossible! To keep the Seventh-day is not to Judaize. The Sabbath is to be observed now, for God's law and testimony are to stand forever. The Sab-Millenial as also in the everlasting age when removes suffering and disease forever, wipes all tears from every eye, and hurls into the lake of fire the devil and the antichrist, with all their adherents.

You base the observance of Sunday upon three things: 1. You say Jesus rose from the dead on the

First-day. 2. He appeared on five First-days to his

3. The Holy Spirit was poured out at Pentecost on that day. Assertion is not proof. I deny all three. I beg you to be so kind as to prove them. did come to his disciples on some First-days appeared five times to his disciples. But where are the five First-days on which he appeared? One of our Lord's appearances to his disciples was when they were at work fishing; if this was First-day the disciples vine flat must be given to constitute it such. Besides, you seem entirely to overlook the fact that in the New Testament the apostles and the early church, both Jews and Gentiles, kept the Seventh-day, Acts 13: 14, 42, 44; 19:13, 14; 17:1, 2; 18:3, 4. The religious meeting recorded in Acts 20:7, appears to have been a supplementary and valedictory one: Paul preaching, freely conversing, eating, and then resuming his journey

morning. They observed the Sabbath after our Lord's resurrection, as well as rested on the Sabbath, "according to the commandment," while yet he was in the sepulchre. He had taught before, "Pray ye that your flight be not on the Sabbath day," (Matt. 24:20) thus guarding its sacredness, I con-

speaking of the Seventh-day. Your trans- she has come in charact to abandon God's esis 2:1, 2, 3. Exodus 16, Isaiah 58, and Jeremiah 17, bore reference distinctly and only to the Seventh-day, and not in the remotest way to the First day.

The Jews, when they broke God's Sab
speaking of the Seventh-day. Tour transference of the Sabbath from the seventh to the first day of the week is nowhere authorized in the Word of God—our rule of faith. The First-day can never be the Sabbath. It is not a memorial of creation. Jehovah never among other means by her lying document, rested upon, blessed, or consecrated it. To alter his institutions is an act exceedingly ofwere exiled from their land, their temple fensive unto him, as was Jeroboam's, who Museum, in the Manorials of Abbot of Flay, transferred the Feast of Tabernacles from they observed not God's Sabbath. Had they the 15th day of the seventh to the eighth kept it, Jerusalem would have remained unto month. 1 Kings 12:33. Strict adhesion to his institutions is what Jehovah ever enjoins. He said to Moses, "See thou make all things according to the pattern that was shewed thee in the mount." Heb. 8:5. "Add thou not unto his words," etc. Prov. 30:6. "Nothing can be put to it nor taken day, and saints' days. (The Apostle Paul

from it," etc. Eccl. 3:14. "Speak . . . and rejection, if unfaithful.

Jesus came upon earth to teach us to obey, and not to break God's Holy Law. His rul ing principle was obedience :- "Lo, I come 27. Is such a conclusion justified from the to do thy will, O God." "I have kept premises in your hand? Remember the my Father's commandments." John 15, 10 words, "Nor the stranger that is within thy | The Father's love was secured because he gates" (Ex. 20:10), and others. This shows | had kept all his commands. Human inventhe universality of the command; a stranger | tions and assumptions are as obnoxious under Jesus as under Moses, or at any other time. Saul forfeited his throne for disobedience. pelled to keep the Sabbath. The violation and much seeming to justify his acts; Samof the Sabbath was punishable by death. Is uel had not come, the days had expired, it otherwise now, under the Messiah, with the people were scattered, what was he to those who break the commandments of God? do? He must not advance to encounter his "The wages of sin is death." Rom. 6:23, foes without Jehovah. He must therefore James 1:16. Life and death are the two invoke his aid. The best of the Amalekites' great alternatives in the gospel of Jesus. oxen and sheep must be spared for sacrifice. They who keep the commandments of God Saul had apparently consented to the peoobtain eternal life; while the lawless, disobe- ple's choice, and with a religious intention dient, and transgressors, are all to be de- too. But the stern, decisive words of Samstroyed, to suffer the second death, unless | uel should fill with dismay the heart of every transgressor and temporizer. "To obey is the implements of husbandry, and man I will venture to remind you of some pas- better than sacrifice," etc. Nadab and the stranger that join themselves to the act without the divine command. Korah Lord," etc., etc., "even them will I bring to and all his host were engulfed in the wildermy Holy Mountain," etc., etc. You will ness, because they rebelled against the auplease note here that the observance of the thority of Moses. May we rebel against the

We may be ever so spiritual, learned, and In Jer. 12: 14-17, the Gentiles are prom- sagacious; we may see the fittest state for Ecised to be built up if they keep God's ways clesiastical reasons for so doing; consider it in the midst of his people; but, if they refuse essential to success; the people must be saved servance, but everything to the contrary. obedience, he would destroy that nation. any how; they must be moved; expedients are Tabernacles; failing compliance with the Mother of Harlots, whose power and author- and paradise.

the lake of fire, after collision with the King no work," Adam might deem an improve-

him, his instructions are perfect, infallible. final, and authoritative. He is supreme, and | indeed those who know, love and obey. must authorize all our acts. Moses prophebath of the Seventh-day is to exist in the sied concerning him (Deut. 18 and Peter.) quoting that prophecy at Pentecost, urged God makes all things new, destroys death, the people to repent and submit, and threatened that they who would not hear "should be destroyed from among the people."

resurrection, just before he quitted this thus commanded his disciples: "Teach | them to observe all things whatsoever I have commanded you." Will you please furnish me with the passage in the New Testament wherein Jesus requires the observance of the First-day as the Sabbath? If unable, then why, in his name, do you enforce these things? Is not this an imposition? Will the close of Sabbath before sundown. He he justify at the bar of Goo such disobedience and transgression as is involved in the aboliafter his resurrection, and on one First-day tion of the Seventh day? Did he die to deliver as from law? So it is supposed, and often affirmed; but it is written, "He died to deliver us from all lawlessness." Titus 2: 12, 13, 14. Will he advocate the cause of those at the judgment, who, while they be had not then the slightest conception of its lieve in him, yet live in transgression and Sabbatic character. But should all your as- | sin, trampling under foot the law of God, sertions be established they would not con- and appointing First-day instead of Seventh? stitute First-day as the Sabbath. The di- This is contrary to his example and teaching, and the express purpose of his assumption of coming to execute judgment upon them "that know not God and obey not his gospel." And his admonitions addressed to his aged apostle in Patmos, "Behold I come quickly, blessed are they that do his comruptibility, immortal life, and everlasting inat break of day, on our First-day, or Sunday heritance. The promise again and again is "To him that conquers," and "They who would enter life must keep the command-

But what is Sunday? It is now what it ever was, the first day of the week-"the and fraudulent mincles in the year 1202. (The document referred to is in the British a copy of which may be obtained from the Editor of the Sablath Memorial, No. 56, Mildmay Park, N.) A similar document to that of the Abbota and almost verbatim with that original, is in existence, I hear in the archives of Abyssinia. Britain in an evil hour listened to the temptress, who fast ened upon her the dominical day, or Firstwould say to all such, "You observe days, I all the words . . . diminish not a word," was am afraid of you.") She lies in the guilt of the requirement given to Jeremiah when sent | transgression and disobedience, fast conformupon his arduous and discouraging task; he ling to the doctrines and practices of that was urged to fidelity, and promised divine body who styleth herself the mother and succor, but warned of degradation, failure mistress of all churches. Once, at the Reformation, Britain shook off her arrogrant assumptions and claimed the supremacy of Christ and the anthority of the written Word, but retained the vital errors and elements of that incorporation, in the doctrine of sacramental grace and corrupted episcopal authority; and now, strange to say, she is ready to receive back the evil spirit, with seven other spirits more wicked than herself, the last state being "worse than the first." "So shall it be with this wicked and adulterous generation." Such is the inevitable issue of all imperfect and spurious reformations. The kingdom of Britain is one of the toes of Daniel's image, of the ten kingdoms of divided imperial Rome, in its last phase, and, it is prophesied, will meet destruction when Christ's kingdom is set up by the "Ancient Days," Dan. 2:3, 4-46. Then shall righteousness, peace and purity prevail, the law of God being written upon all hearts, the implements of war turned into learning the art of war no more, confidence

> righteousness. You say "you accept First-day as the Sabbath," and for the reasons supplied, you are indifferent as to days; "one day is as good as another;" and you treat with contempt the argument of those who insist upon the Seventh-day, and affirm that First-day begins to get his education, it is commonly is no Sabbath. Strange to say, you do re- believed, when he begins to go to school gard a day, and that the First-day, without the shadow of a divine command for its ob-

and love prevailing with universal peace and

Please call to mind that the First-day has Surely the Sabbath is here included as one of resorted to, to captivate them by sense—lonly been called the Sabbath for three the things enjoined for observance. Ezek. music, banners; adopt, as is conceived, their hundred years, and was never so named an-46: 1, and Isa. 66: 22, teach the permanence harmless customs; take the heathen day of terior to that period. The indifference system. of the Sabbath and the Gentile observance of the sun, and make it easier to win them for about days now reminds one of Adam's

ment as men now do deem First day an im-Speaking of Jesus, Jehovah says, "Hear provement! but that cannot be. "Blessed are they who do his commandments." Happy

All God's treatment of unrepenting sinners hitherto throughout the Bible, as well as what is reserved for them in the future, should act as a deterrent to us, a solemn warning to which we should give the most earnest heed, filling us with the gravest ap-Upon a mountain, in Galilee, after his prehensions; and with the additional offers of his grace and mercy through Jesus earth, enwrapped in the glory of heaven, to Christ, should fill us with energy and un-well as an accumulation of facts, the method sit at the Father's right hand, to await there | quenchable desire to be relieved from all | being of first importance and antecedent to his investure, with universal dominion, he guilt—to please our Father—to be perfect the learning of the facts; and both method in righteousness—found doing his will— and facts should be those directly of use in suffering for his kingdom, and regarded actual life, and not aim to teach one to do worthy of that kingdom which shall never this well. Chinese like, by committing to end, over which Jesus is supreme, until he memory pages of "classic" authors. resigns all into his Father's hands.

With respect, I remain yours truly, HENRY BOOTH VANE.

Temperance.

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

A WORD TO THE BOYS.

If we are to have drunkards in the future, | dred times a day. "Why?" pleads the some of them are to come from the boys to child. "Because," replies the mother with our nature, obedience and sacrifice. He is whom I am writing; and I ask you again if | unanswerable logic, "because you mustn't," you want to be one of them? No! of course or, "because I say so." The child, more you don't.

sure to save you from such a fate as the sun | not know much about the conduct of affairs, quickly, blessed are they that do his com- is to rise to-morrow morning. It never and cannot help but regard her as tyrannical. mandments," remain still in force for all to failed; it never will fail; and I think it worth No doubt parents are tormented by the hear and observe, who desire to gain incor- knowing. Never touch liquor in any form. endless questions that children ask at what That is the plan, and it is not only worth ought to be called the age of inquiry, but knowing, but it is worth putting in practice. I that is really the beginning of a very impres-

to you as if you never would. But your temptation will come, and it probably will come in this way: You will find yourself, parent to lay the foundation of the very some time, with a number of companions, venerable day of the sun." 'Tis indeed and they will have a bottle of wine on the very ancient in its days. I learn of it in table. They will drink and offer it to you. ceive. Their flight was undertaken some great and glorious Babylon of old, reverenced They will regard it as a manly practice, and is when he is a boy, under the watchful care thirty year or more after his ascension to the and observed as a day dedicated to the sun. | very likely they will look upon you as a and influence of parents. Then is the time right hand of his Father. This is absolute It was a day adopted and instituted by the milksop if you don't indulge with them. to teach him the relation between weakening that he never contemplated any change of the | Emperor Constantine in his dominions while | Then what will you do? Eh, what will you to the temptation, and its consequences. He existing law, which "it is easier for heaven yet a heathen. A day accepted by the Church do? Will you say; "No, no! none of that will then go out into the world, knowing and earth to pass away than for one tittle of of Rome, and by her patronized and exalted, stuff for me! I know a trick worth half a what dissipation leads to, while the goody, the law to fail." . Yet, in addition, the until by legislation, unremitting effort, and dozen of that!" or will you take the glass goody boy, with the goody, goody mother, is "writer of the Hebrews" saith, "There re- bitter persecution, it superseded the Seventh- with your own common sense protesting and likely to wallow in the mire. tending your service and listening to your maineth now a Sabbath-keeping for the peo-discourse. I observed the lessons read from ple of God," and here, most certainly, he is yourself, and then go on with a hot head and many get little or none at all. The and a skulking soul that at once begins to parents who understand what this education make apologies for itself and will keep do- should be, and how to give it, are in a situaing so during all its life? Boys, do not become drunkards.—Dr. Holland.

MAKING AN EXPERIMENT.

Let us make an experiment: Here is boy ten years old who has never used tobac

"Charley, will you help us to make an experiment? "I will, sir."

"Here is a piece of plug tobacco as large as a pea. Put it into your mouth; chew it Don't let one drop go down your throat, but spit every drop of juice into that spittoon. Keep on chewing, spitting, chewing, spit-

Before he is done with that little piece of tobacco, simply squeezing the juice out of it. without swallowing a drop, he will lie here on the platform in a cold, death-like perspiration. Put your finger upon his wrist. There is no pulse. He will seem for two or three hours to be dying.

Again, steep a plug of tobacco in a quart of water, and bathe the neck and back of a calf troubled with vermin. You will kill the vermin, and if not very careful, you will kill the calf too. These experiments show that tobacco, in its ordinary state, is an extremely powerful poison.

Go to the drug store; begin with the upper shelves and take down every bottle. Then open every drawer, you cannot find a single poison (except some very rare ones) which, taken into the mouth of that tenyear-old boy, and not swallowed, will produce such deadly effects.—Dio Lewis.

Education.

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

HOME EDUCATION.

When education is spoken of, few people include within the meaning of the term anything more than school education. A child and it ends when he leaves school. It is to be expected that people who take this view of education, should themselves take no pains to train their children, but should let them pick up their information, and form their mental habits by chance and without

Indeed, it may be questioned whether the of the conservatory of music, and the ad-In Zech. 14: 16, 17, 18, 19, the nations God; compromise truth after truth, until fatal indifference in Eden, respecting the fatherly care that the state assumes over the mission of ladies to the class-rooms and to of the earth are (by their representatives) to heathenism and corrupted Christianity com- tree of knowledge, of good and evil! He education of the young does not prevent the the lectures of the college professors, will worship the Lord and to keep the Feast of bine to produce the Church of Rome, the proceeded to take and eat, and lost both life awakening in parents of an interest in home attract many who are now studying in other awakening in parents of an interest in home attract many who are now studying in other awakening in parents of an interest in home attract many who are now studying in other awakening in parents of an interest in home attract many who are now studying in other awakening in parents of an interest in home attract many who are now studying in other awakening in parents of an interest in home attract many who are now studying in other awakening in parents of an interest in home attract many who are now studying in other awakening in parents of an interest in home attract many who are now studying in other awakening in parents of an interest in home attract many who are now studying in other awakening in parents of an interest in home attract many who are now studying in other awakening in parents of an interest in home attract many who are now studying in other awakening in parents of an interest in home attract many who are now studying in other awakening in parents of an interest in home attract many who are now studying in other awakening in parents of an interest in home attract many who are now studying in other awakening in parents of an interest in home attract many who are now studying in other awakening in parents of an interest in home attract many who are now studying in other awakening in parents of an interest in home attract many who are now studying in other awakening in parents of an interest in home attract many who are now studying in other awakening in parents of an interest in home attract many who are now studying in other awakening in parents of an interest in home attract many who are now studying in other awakening in parents of a studying in other awakening in parents of a studying in other awakening in the studying in other awakening in the studying in other awakening in the stu

of the education of the child, is the common it to be imagined that there is an exception stripped raked and burnt with fire by the appropriated to secular pursuits, and another feeling on the part of parents, and hence the to the Saboath, whilst a feast purely Jewish, antichrist who shall yet appear, who is des- day given to him, when he requires "Re- school is looked upon as the sole means of tined, with all his adherents, to be cast into member the Seventh-day, in it thou shalt do giving education. However the case may be, parents make a great error in this matter, and their children have to suffer for it. It is a relic of the old union of church and state, when the school was an ecclesiastical institution, that education should still be looked upon as largely derivable only from schools; and schools, too, that make a specialty of mathematics and other languages and literatures than English.

But this state of things is happily fading away. Education is now coming to be understood as an equipment for making life capable and efficient; a training in method, as

There is a home education that should precede and accompany that of the school. and covers a department that school takes no account of. An important item of this is the teaching of a child the relation between an act and its effect. How few parents do this! If a child, left to himself, does not come to the conclusion in after life that misfortunes have no causes, unless providential, and that horsehairs turn into snakes, he gets a better idea of cause and effect, but in a way that brings upon himself unnecessary pain.

Many a mother gives her child a most senseless negative training in this respect. "You mustn't do that," she forbids a hunintelligent than such a mother, soon comes Well, I have a plan for you that is just as to the reasonable conclusion that she does

I know you don't drink now, and it seems | sionable period of youth, which is the very best period for forming habits of thought and action. This is the opportunity of the highest education, with home training, conducted rationally and patiently.

The time for a person to face temptation

tion to develop in their children an important preparation for success in their undertakings in after life; for ease and smoothness in the life of labor; and for resistance to temptations by the way.—Good Housekeep-

CLIPPINGS

The principals of the public schools of Chicago, at a recent meeting, unanimously recommended the passage of the Streator bill, the object of which is to prevent the sale of tobacco to minors.

Eben S. Stearns, chancellor of the University of Tennessee and president of the Tennessee State Normal College, died April 11th. Dr. Stearns was president of the first normal school established in Massachusetts over forty years ago.

William Bucknell, Esq., of Philadelphia, has just celebrated his seventy-sixth birthday by giving to Bucknell University, at Lewisburg, Pa., \$50,000, to be used by the trustees for improvements to the University. This gift makes a total of \$142,000 given by Mr. Bucknell to this University within the last four years. Of this sum \$10,000 is being used for the construction of an observatory.

On April 1st a number of boys of William Jewell College respectfully presented a paper bearing their compliments to the faculty and granting that honorable body a vacation for the day. Whereupon Prof. Emerson delivered his "Annual Lecture on Fools." After due consideration, the faculty tok the hint implied in the paper, returned their compliments and gave the boys the day.

The historical library of the late Professor Von Ranke has been purchased for the Syracuse (N. Y.) University. The purchase was made by Professor Bennett, of the Evanston (Ill.) Institute, he having formerly been connected with the Syracuse University, and having begun the negotiations when connected with it.

THE theological department of Augustana College (Swedish), under the instruction of Rev. Dr. Hasselquist and Professors Olsen and Wiedner, now numbers 47 students, and the college has upwards of 160 students. The Rev. Prof. Olsen has been elected vice-president of the college, and in view of his new duties, has resigned the charge of his congregation in Davenport. A second son Rev. Lars P. Esbjorn, the first professor of the seminary, who has been studying in Europe, has been called to a professorship in the college. The addition education. The public school will take care institutions not of their own church:

Alfred Centre, N. Y., Fifth-day, April 28, 1887.

REV. L. A. PLATTS, D. D., Editor. REV. E. P. SAUNDERS, Business Manager. REV. A. E. MAIN, D. D., Sisco, Fla., Missionary

Communications designed for the Missionary Department should be addressed to REV. A. E MAIN, D. D., Sisco, Putnam Co., Fla.

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

TERMS: \$2 per year in advance. Drafts, Checks and Money Orders should be

made payable to E. P. SAUNDERS, AGENT.

"Nothing small! No lily-muffed hum of a summer bee, But finds some coupling with the shining stars; No pebble at your feet but proves a sphere; No chaffinch but implies the cherubim. Earth's crammed with heaven, And every common bush afire with God."

Two good rules for the accomplishment of any undertaking are given by a contemporary as "Plan your work" and "Work your plan." A man of almost incessant, sewere mental labor, after rehearsing some of of during the past fifty years, or that what the different things he had in progress at the time, said, "It is not the amount of work careful reading of Dr. Williams' sketch of which men do that kills them, but the way they do it." After all, it is a good deal easier to lay down rules for others, than to observe them one's self.

THE change in tarriff rates, caused by the operation of the Inter-State Commerce Law, is said to have raised the expense of sending | these very labors and sacrifices have set be-California wines to New York from 60 cents to nearly \$4 per one hundred pounds. A delegation from San Francisco is now in to our present work, and look for greater Washington for the purpose of asking relief, enlargements in the very near future. It is in some way, from this heavy tax. They no dishonof to have been a Seventh-day say that unless this is granted them, the Baptist in the times that are past; it is a grape growing, wine producing industry of California will be destroyed. They will ! probably get it.

A COWARD can fight a battle when he sure of winning, but it takes a hero to fight | bility. a battle when all the chances are against him. This is as true of moral conflicts as of those that are settled with musket and bayonet. When one takes a stand on the side of his conscience, and the great world opposes, scoffs and sneers, there is a moral dignity in | will probably be surprised at the statement the act that angels might covet. But if the of the magnitude of that field. Statistics of conscience has been well formed, and has more than a year ago gave the Scandinavian brought its possessor into harmony with population of this country at about 940,000. God's truth, he stands not as the defender | The average yearly increase by immigration of a hopeless cause, for, in the end, God is always victor. Two things are of impor- 53,000. At that rate of increase it would be tance to us, then, first that we be sure of our standing with God, and second that we have grace to stand in our lot and place to to the end.

of faith. "What doth it profit, my brethren, city of Chicago, while Iowa and Dakota though a man say he hath faith, and hath stand next to the states just named in the not works? Can faith save him?" Faith numbers of these people inhabiting their is the seed and works, obedience is the territory. So that, starting out from Chicafruit. If our faith does not bear fruit, it is go and traveling north and west but a few because there is no life in it. If we say we hours, the remotest home of the greater part believe the law of God, and do not obey it, of this great foreign population could be do not even try to obey it, we do not believe easily reached. it. If we say that we believe in Jesus, and do not his will, we do not believe in him. I this field is inviting. As a general rule, the What we really and sincerely believe molds | Scandinavians are an industrious, frugal our thoughts and lives. On the other hand, and, therefore, thrifty people. But by birth our real and true faith is never any larger and early education, they are foreigners, than that which we are willing, in the Lord's | and as they increase in numbers, accumulate name and by his help, to do. "Show me | wealth and become citizens of our country, thy faith without thy works, and I will show it is of vast importance that they become thee my faith by my works."

precepts which declare the necessity of confessing Christ before men, in order to salvation. The confession of Christ and its chances of political strifes and to such other over a trough and a steam pipe inserted. consequent blessing is not so much in the influences as may happen to come in the The melted tallow runs out into a vat, whence nature of a good deed, paid for in some other commodity of equal value, as it is of the mature of character making which is a fit- the Word of life, the only true and safe ting of the soul for the possession of heaven. No man can go to heaven who is not fitted for heaven; no man can be fitted for heaven except he lives a life which leads to heaven; no man can lead such a life who does not somewhere, somehow accept Jesus as his are in a state of revolt against the Lutheran Saviour and begin, definitely and positively. Church, which is the state church in their that life; the confession of Jesus, in the country, and have not found anchorage in finers, where it is converted into the clear spot, or zone, you may know that it is Saviour for a life service; and so jealously Scriptural use of that term, is the accepting any other form of religious life and worship; and useful fluid well known in the pharmacy of Jesus and the committing of one's self to some still cling to the forms and creeds of and on the toilet table, while the fatty acids the life leading to heaven. We can under- that church, which are about as unamerican, are further treated and purified in steamstand, then, the true meaning of Jesus' about as much opposed to the spirit of per- heated tanks, after which it is cooled in flat by the different molecular arrangement at joy of a newly found Saviour was so keen shall confess me before men, him will I tices of the Roman Catholic Church; while ful hydraulic presses, the more liquid stearic A high price is no evidence of superior among his associates, and told the "old, heaven, but whosoever shall deny me before doctrine of the Bible and the Bible only as mixed with soda lye, and the solid, crystaline and the best are good enough for a European were induced to surrender to the Prince of which is in heaven;" and those of Paul to ing this ground, this class has largely become So far we have been going through room wholesale for not over seventy-five cents for Greene compared his zeal and warm hearted

the Romans, "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

OUR regular Washington correspondent says that since the Inter-State Commerce Law went into effect the number of personal applications for appointments under the Administration at Washington has diminished very materially. The canceling of free passes has caused a marked falling off in the number of callers at the Government Departments from the various states and territories, and it will pretty effectually stop the coming of delegations and individuals to urge appointments and press their claims. Heretofore a day never passed without 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 pettiest office. It is an ill wind that blows nobody some good. The Departments, at

Ir any one has been disposed to think that we, as a people, have done nothing to speak we have done has not amounted to much, our home missionary work, in this issue of this paper will, we think, correct that mode of looking at it. This whole series of sketches, hurried and incomplete as they are, shows that we have been a busy and a selfsacrificing people. But when we turn the picture around and see the open doors which ore us, we ought devoutly to thank God for the past and seek the spirit of consecration responsible privilege to be one now, and the years that are just before us will greatly increase both the privilege and the responsibility. May we all have hearts to appreciate the privilege and to be true to the responsi-

OUB SCANDINAVIAN WORK.

Persons who have not given the subject of our Scandinavian missions much thought, between the years 1880 and 1885 was over safe to place the present Scandinavian population in the United States at a round million. More than four-fifths of these are in the states of Illinois, Wisconsin and Minnesota. The greater number of those in OBEDIENCE is the true test and evidence Illinois are in Cook county, including the

In other respects than favorable location, familiar with our governmental methods, our systems of education and the best features of THERE is a divine philosophy in those our social life. In a word, it is important that they become really as well as legally first time being when the grease is melted by naturalized. Shall we leave this work to the the steam. Barrels of solid tallow are rolled growth of the country? Or shall we take among these people the gospel of Jesus and influence in the formation of character and life in the individual, the state and the high pressure steam, which separates the

It is true that, in matters of religion, these people are not heathen. But many of them words when he said, "Whosoever therefore sonal freedom as are the creeds and prac- cakes. These, in turn, are pressed in powerconfess also before my Father which is in some have taken root in the old protestant acid passing off to the soap kettles, where it is men, him will I also deny before my Father the Christian's rule of faith and life. Tak- portion is left to be made into candles.

Baptists. The same mode of Scripture interpretation which has made them Baptists, when applied to the study of the Sabbath truth, would make them Seventh-day Bap-

Into this formative and forming mass of future citizens of our country, it is our priva ilege to cast a few grains of the golden seed 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 hundred Sabbath-keepers, including four or five ordained ministers of the gospel, and with a monthly paper and tracts printed in one of the Scandinavian languages, we ought to be pushing 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 countrymen all the time; our monthly ought to be enlarged and its circulation greatly in creased; tracts on vital points of the religious least, should give Congress a vote of thanks. life, and tracts setting forth briefly our history and doctrine should be printed, and together with our Sabbath tracts, should be sent out by the hundreds and thousands. With respect to this people in our country, this is the spring time. Summer is hasten ing, and then comes the harvest. Shall w share in its golden ingatherings? "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."

Communications.

FLITTING SUNWARD.

NUMBER III

SOAP.

The last day of February, in Louisville, was quite like a day in early spring. An overcoat was not to be rudely discarded, but one did not feel the need of it very much. The sun shone bright, and hyacinths and snow-drops were to be seen in places. Such weather suggests spring cleanings, and spring cleanings suggest soap. It was not, however, because of this obvious connection of the subject with the weather, that we came to visit a soap factory; but rather because our old friends, the "Cheeryble Brothers"—only in this city their name is usually pronounced Cornwall-gav Lis a cordial invitation to visit their establishment. So the young folks, which includes El Bah, La Senorita, La Belle, and the Scribe, being of a curious and investigating spirit, accepted the invitation and went.

Soap has been said to be a means of civilization, but if that is not so, it is certainly a product and an evidence of that condition in man. It may also be said to be a source of religious culture, if the proverb be true that "Cleanliness is next to Godliness," and it must even have some occult relation to knowledge, for when a Frenchman would say "we know," he always says nous savons, "we soap." It may be objected that to soap is not an active verb in France, at least when applied to the personal pronoun, but we cannot undertake to reconcile facts with the vernacular, and only remark that folks say a good many things in French which they do not mean!

With such reflections passing through our minds, our guide takes us by a detour to the beginning of things in this soap worldwhich proves to be a boiler house with Babcock & Wilcox boilers, and a store-house of grease. Do not jump at the conclusion that the grease is used under or in the boilers. their relations are not so intimate as that. The boilers make steam, and the grease makes soap and candles. The two come in contact several times during the process, the it is pumped into a tall tank and subjected to acids which remove the animal matter. leaving it as black as tar. This is put into the digestors, where it is subjected to very glycerine from the fatty acids, at the same time destroying all possible traces of germ

of anything but sweetness, is sent to the re-

after room, in which the dirt and stench are a dozen cakes, generally less. What is more beyond description. That the ladies of the party were quite unused to such experiences. could be seen by their little exclamations of "Oh!" "Horrid!" etc., as they, with gath- any other country on the face of the globe, ered skirts and dainty steps, picked their way which curious fact is by no means confined along the slippery passages and stairways, meanwhile, quite resolved in absorbing all the information which the guide had to im- on is a great contrast to those we passed part. El Bah remarked that if the Parson through at first. It is light and clean, and had been along, he might have improved the the atmosphere is laden with the most preoccasion by a discourse on the ways through cious perfumes of "Araby the blessed." which the Holy Spirit brings out of the depths | A peep into the chemists room shows rows of sin and degradation, that which is to be- of foreign-looking cans, filled with almost come a means of light and purity to the

cend into the department where the candles are produced. The beautiful white "stearine" is here melted, a little blueing added "to improve the color," after which it is ordering an assortment sent home for trial, stirred to break up the crystals until almost ready to set, when it is poured into the ville, in the mild spring air. molds. These are much like the candle molds our mothers used to make tallow candles in, but there are a hundred 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 pull up the wicks for the next set. It is nearly that if, taking her subject from the Bible. all done by machinery, and occupies little she would compose a riddle which he could time. The candles are next put into water to harden, after which they are sawed off to a proper length to give the desired weight. Here comes in a curious circumstance, which is one of "the things in heaven and earth not dreamt of in our philosophy." The candles cast in the same mold, out of the same material, and in every way as like as possible in the manufacture, will be of different densities in different parts of the same day, so that candles made in the forenoon, for instance, will have to be longer than those cast in the afternoon, or visa versa, in order to weigh the same. This difference is sometimes as great as an inch or more in the length of a candle, and is supposed to be the effect of difference in its crystaline structure. After sawing to weight the candles are polished by reciprocating rubbers, and then packed in boxes

But we must return to our soap. This is compounded and boiled in great kettles thirty feet deep, and cast in great blocks the size of dry-goods boxes, which are afterwards cut up into bars by wires stretched on frames and forced through the block. The tallow which we have followed through the process makes a pure white soap. Yellow laundry soaps are generally made of inferior grease, but in this factory principally from what is known as "cotton seed oil foots," a tarry substance obtained in the purification of cotton seed oil. It is, itself, purified from the tar, and makes a bright yellow soap of excellent quality. For "German Laundry Soap," and other cheap styles, it is largely adulterated with powdered tale, or "soap stone," which adds weight, without adding value. For cakes the bar soap is pressed in molds by machinery. Much cheap toilet soap is made in the same way, but all nice toilet soap has to pass through another process, known as "milling."

are hard and brittle, for good toilet soap 73d year of his age. His father was a native must have no uncombined moisture in it. of Hopkinton, R. I., and was a Sabbath-These dry bars are then cut into shavings by a sort of planing machine, and these shavings are put into another machine where they are crushed and worked between rollers, the desired coloring matter and perfumery being added meanwhile, until, by the working and the heat generated thereby, the mass, in the form of thin sheets, is rendered plastic. It is then put into another machine, tious boy in a marked degree, having a keen something like a saussage stuffer, which sense of right and wrong, and very careful forces it out in a continuous round bar. This, in turn, while it remains warm, is put also very studious, showing a thirst for through a stamping press which cuts it up, knowledge from an early date. He attended and from each piece produces a cake with its the schools that were accessible to him, appropriate name and device, as well as the which were good for the age in which he name of the maker stamped upon it, sharp lived; and made the most of his instruction, and clear as a piece of coin fresh from the which were rudimentary in character, but mint. If allowed to get cold before stamping, it will crumble and be worthless. These cakes are then wrapped in papers by the deft fingers of pretty girls, and put up in was converted under the labors of Rev. Joel The crude glycerine, which is suggestive here is a secret! When you pick up a cake was so thorough, and his sense of honesty of toilet soap, and see at either end a dark so great, that he consecrated himself to his "milled," and if it also has on it the name of a manufacturer of repute, you may buy it that he afterward avoided the society of the with confidence. This dark zone is caused young, fearing he might be led astray. The the centre of the bar or rod. Another secret! that he immediately became a missionary value. The very best toilet soaps made— old story" in so winning a way that scores

than that counts for profit to middlemen and retailers. Nevertheless good soaps are sold for less money at retail in this, than in

The room in which all this has been going priceless oils and extracts, from which the different perfumes are compounded. Having now seen all, and knowing more about Leaving the dirt and stench behind, we assoap than ever before, the ladies are each presented with a sample box of the finest "exquisite bouquet," toilet soap, and after we leave for a drive about the city of Louis-

AN OLD RIDDLE.

It is related that many years ago a prominent merchant in Taunton, Mass., promised an eccentric old woman, named Lucy King. not guess, he would give her a certain prim. The riddle is given below. Who can

> Adam. God made out of the dust, But thought it best to make me first. So I was made before the man To answer his most holy plan. My body he did make complete But without arms, or legs, or feet, My ways and acts he did control, But to my body gave no soul. A living being I became, And Adam gave to me a name; I from his presence then withdrew, And more of Adam never knew. I did my Maker's law obey, Nor from it ever went astray; Thousands of miles I go in fear, But seldom on the earth appear. For purpose wise which God did see. He put a living soul in me,
> A soul from me my God did claim, And took from me the soul again. And when from me the soul had fled, I was the same as when first made: And without hands or feet or soul, I travel on from pole to pole. I labor hard by day and night, To fallen man I give great light, Thousands of people, young and old, Do by my death great light behold. No right or wrong can I conceive, The Scriptures I cannot believe; Although my name therein is found They are to me but empty sound. No fear of death doth trouble me, Real happiness I ne'er shall see; To heaven I shall never go Nor to the grave, nor hell below. Now when these lines you closly read, Go search your Bible with all speed, For that my name's recorded there I honestly to you declare. W. H. L.

IN MEMORIAM.

Time, in its ceaseless roll, has again visited our church, society and Sabbath-school, and taken, without warning, one of our most 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 The pure white bars are dried until they | Friendship, N. Y., March 8, 1887, in the keeper. His mother was reared in Stoning-

ton, Conn. While Brayton was a lad, his parents moved to Scott, N. Y., where his mother soon embraced the Sabbath and joined the Seventh-day Baptist Church of that place. She was formerly a member of the Methodist Church. Young Brayton was a consciento do the right as best he could. He was gave him a thirst for a deeper draught from the unfathomed depths of the spring of knowledge. At fourteen years of age he fancy boxes ready for the market. Now, Greene, and the work of grace in his heart did he guard the "pearl of great price," Empress or an American lady—are sold at peace. His brother says of him that Eld.

ness to a "barrelful of live coals" down hill, with both ends removed, ing light and heat in all directions. first study, after his conversion, Bible. Then the question of life we soon to be settled. The preaching gospel had charms for him, and a friend already in the ministry was con but he finally decided upon the inju in the Bible, "Know thyself," and, age of twenty-three, commenced the of the anatomy of the human system the art of healing its ills, which he p with increasing interest, often return the fountains for fresh draughts to pace with the times. He said he "st go to the bottom." Soon after completing his college

he married a most estimable lady, a moved to Friendship, N. Y., where he the remainder of his days, with the tion of some temporary removals. united with the Seventh day Baptist (in Nile, Oct. 10, 1846, of which he ret a faithful member till his departure mansions prepared for him, and through life, he had been laying treasures.

In the practice of medicine he was successful, having a conscientious regu his patients and honor for his prof He also had the respect and esteem medical fraternity, and was, for years, surgeon for one of the leadin roads of our land. In acts of beneve he was ever prompt to respond. He said the first twenty-five dollars h earned and got together, he gave to t Ruyter Institute, where he afterward I a pupil, there laying foundations bro deep to the promise, "he that soweth tifully shall reap also bountifully. though not a man of large wealth, hi and purse were ever open to relie wants of the needy, often to an exten seemed beyond his means, and when jary means failed, he has taken the gent to his own home, where the kindly cared for in their declining da laid to rest as tenderly as if they w kindred. Will not such deeds appear crown when the King shall say, "Co blessed of my Father; . . . inasmuch have done it unto one of the least of my brethren, ye have done it unto me his younger days he was, for a time, intendent of a Sunday-school in Sp N. Y., and only a few months since so interested in the children living from churches and Bible instruction he organized a Sunday-school, tho such failing health it was necessary for one to accompany him, fearing his d any time by apoplexy. Dr. Babcock was a man of strong

He was always found in the front all reforms, which often brought h antagonistic relations with aiders and of those who would enslave, deba defame his fellow-man, for which often calumniated and vilified. strictly honest, even if it brought r upon himself. He had no sympat shams; was intensely real in all the of life. He was scholarly and deep ested in the advancement of scient the young man or woman struggling

tions, with the courage to defend

the hill of science, or to promote the enment of the heathen, had his sympathy and helpfulness. Into his domestic life we would

measured step, in which relation his greatest solace and enjoyment to him was a haven of rest. His and entertaining doors were more t they extended welcoming hands t tured, the friendly, and even to hi his masterful soul would lead the diviner life that enabled him to sa ter, forgive them." His sun of never shone brighter than when s by all the members of his family, one they had gone from the hon but one remains; but he was comi the assurance that all of them h a saving knowledge which is Jesus. But into this home wal sidious disease, and as the mas that had adorned the earthly yielded, inch by inch, to the ov foe, the peace that passeth all ing came like an anchor to his Bible was his theme and study, his bodily powers failed and h habits had to be relinquished, h the living waters increased, and wife would read by the hour searchable riches which are in st who love God. And from th this bappy home the relent snatched him to the mansions the Father's house.

in cakes, generally less. What is more shat counts for profit to middlemen setailers. Nevertheless good scaps are for less money at retail in this, than in sther country on the face of the globe. ich curious fact is by no means confined

The room in which all this has been going is a great contrast to those we passed ough at first. It is light and clean, and atmosphere is laden with the most preperfumes of "Araby the blessed," seep into the chemists room shows rows foreign-looking cans, filled with almost seless oils and extracts, from which the erent perfumes are compounded. Havnow seep all, and knowing more about than ever before, the ladies are each mented with a sample box of the finest equisite bouquet," toilet soap, and after sring an assortment sent home for trial, eave for a drive about the city of Louis-, in the mild spring air.

AN OLD BIDDLE.

is related that many years ago a promimerchant in Taunton, Mass., promised ccentric old woman, named Lucy King. if, taking her subject from the Bible, would compose a riddle which he could guess, he would give her a certain prim. riddle is given below. Who can an-

Adam, God made out of the dust, But thought it best to make me first, So I was made before the man To answer his most holy plan.

My body he did make complete But without arms, or legs, or feet, My ways and acts he did control, But to my body gave no soul.

A living being I became, And Adam gave to me a name I from his presence then withdrew, And more of Adam never knew.

I did my Maker's law obey. Nor from it ever went astray: Thousands of miles I go in fear, But seldom on the earth appear.

For purpose wise which God did see. He put a living soul in me, A soul from me my God did claim. And took from me the soul again.

And when from me the soul had fled. I was the same as when first made; And without hands or feet or soul, I travel on from pole to pole.

I labor hard by day and night, To fallen man I give great light, Thousands of people, young and old, Do by my death great light behold.

The Scriptures I cannot believe; Although my name therein is found. They are to me but empty sound. No fear of death doth trouble me,

Real happiness 1 ne'er shall see; To heaven I shall never go Nor to the grave, nor hell below.

Now when these lines you closly read, Go search your Bible with all speed, For that my name's recorded there I honestly to you declare.

W. H. I.

IN MEMORIAM.

me, in its ceaseless roll, has again visitrchurch, society and Sabbath-school, taken, without warning, one of our honored members.

Brayton Babcock, son of Luke and Babcock, was born in Leydon, Mass., 81, 1814, and died in his home in dship, N. Y., March 8, 1887, in the car of his age. His father was a native pkinton, R. I., and was a Sabbath-His mother was reared in Stoning-

ile Brayton was a lad, his parents to Scott, N. Y., where his mother imbraced the Sabbath and joined the th-day Baptist Church of that place. formerly a member of the Methodurch. Young Brayton was a conscienoy in a marked degree, having a keen of right and wrong, and very careful the right as best he could. He was bry studious, showing a thirst for adge from an early date. He attended shools that were accessible to him, were good for the age in which he and made the most of his instruction, were rudimentary in character, but im a thirst for a deeper draught from misthomed depths of the spring of idge. At fourteen years of age he nverted under the labors of Rev. Joel and the work of grace in his heart thorough, and his sense of honesty that he consecrated himself to his for a life service; and so jealously guard the "pearl of great price," afterward avoided the society of the fearing he might be led astray. The newly found Saviour was so keen immediately became a missionary his associates, and told the "old, in so winning a way that scores duced to surrender to the Prince of His brother says of him that Eld. compared his zeal and warm heartedness to a "barrelful of live coals rolling held March 26th, adopted the following resolutions:

down hill, with both ends removed, scattering light and heat in all directions." His WHEREAS, God, in great wisdom, has removed by death Dr. Daniel B. Babcock, our brother, friend first study, after his conversion, was the and co-worker; therefore. Bible. Then the question of life work was

Resolved, That in the hand that has robbed us we soon to be settled. The preaching of the recognize the loving hand of him who declares My thoughts are not your thoughts neither are my gospel had charms for him, and a young ways your ways, Resolved, That his long life, devoted to the service our Heavenly Master, is a richer legacy to h but he finally decided upon the injunction

friend already in the ministry was consulted,

in the Bible, "Know thyself," and, at the

of the anatomy of the human system, and

the art of healing its ills, which he pursued

with increasing interest, often returning to

the fountains for fresh draughts to keep

Soon after completing his college course,

he married a most estimable lady, and re-

moved to Friendship, N. Y., where he spent

the remainder of his days, with the excep-

tion of some temporary removals. He

united with the Seventh day Baptist Church

in Nile, Oct. 10, 1846, of which he remained

s faithful member till his departure to the

mansions prepared for him, and where.

through life, he had been laying up his

his patients and honor for his profession.

He also had the respect and esteem of the

medical fraternity, and was, for several

roads of our land. In acts of benevolence.

deep to the promise, "he that soweth boun-

jary means failed, he has taken the indi-

gent to his own home, where they were

kindly cared for in their declining days, and

ested in the advancement of science; and ner.

to him was a haven of rest. His hospitable

and entertaining doors were more than open;

they extended welcoming hands to the cul-

tured, the friendly, and even to his foes, for

his masterful soul would lead them to that

diviner life that enabled him to say, "Mas-

ter, forgive them." His sun of happiness

never shone brighter than when surrounded

by all the members of his family, for one by

one they had gone from the home-nest till

but one remains; but he was comforted with

the assurance that all of them had come to

a saving knowledge which is in Christ

Jesus. But into this home walked an in-

sidious disease, and as the masterly mind

that had adorned the earthly tabernacle

yielded, inch by inch, to the overwhelming

foe, the peace that passeth all understand-

ing came like an anchor to his soul. The

Bible was his theme and study, and while

his bodily powers failed and his studious

habits had to be relinquished, his thirst for

the living waters increased, and his devoted

wife would read by the hour of the un-

searchable riches which are in store for those

who love God. And from the portals of

this happy home the relentless disease

snatched him to the mansions prepared in

the Father's house.

any time by apoplexy.

sympathy and helpfulness.

go to the bottom."

Resolved, That, while the cloud and darkness over whelm us, we remember that it is God's darkness age of twenty-three, commenced the study for he made darkness his secret place—his pavilion round about him were dark waters and thick clouds Resolved, That the abundant promises of our

family and to us than money or renown.

Heavenly Father are our only comfort, that the cross of our Lord is our refuge and victory. Resolved, That in this, their great affliction, we expace with the times. He said he "strove to tend our heart felt sympathy to our dearly beloved sister Babcock, and to the dear children, of whom i can truly be said, that as early as they can remem ber, their father sought to lead them to their Saviour MR. AND MRS. L. H. KENYOR, Com.

ELD. BLIHH 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 Hannah Greene, the daughter of a Freewill In the practice of medicine he was most Baptist minister, of Newport, N. Y., who successful, having a conscientious regard for survives him, they having lived together nearly fifty-seven years. Their children were as follows: Francis M., deceased: Horace P., Martha A., wife of Rev. Thomas R. Reed, and Julia M., wife of A. R. Hall.

years, surgeon for one of the leading rail-Elder Robinson, as he was familiarly called by every one far and near, experi he was ever prompt to respond. He often enced religion when about twenty years of said the first twenty-five dollars he ever earned and got together, he gave to the Deage. He was led to this change by the Ruyter Institute, where he afterward became singing of one of Zion's songs by his wife a pupil, there laying foundations broad and after he had passed through six weeks of Eld. Knapp's meetings unmoved. His attention tifully shall reap also bountifully." Alwas early called to the seventh day Sabbath though not a man of large wealth, his hand and, after careful investigation, he embraced it, and joined the Newport (N. Y.) Church and purse were ever open to relieve the wants of the needy, often to an extent that From that church he received a license to seemed beyond his means, and when pecunpreach, which was granted in 1838, and this church soon after asked the Association to ordain him. He served the church for a time as pastor, but in 1842, he moved to the vicinity of the Second Verona Church, and laid to rest as tenderly as if they were his was a member of that church while he lived kindred. Will not such deeds appear in his crown when the King shall say, "Come ye in Verona. There he did a good work; and blessed of my Father; . . . inasmuch as ye many were converted on Wood Creek, and But it was evident that the spring had not are constrained to say, "'Tis the hand of God upon have done it unto one of the least of these in other parts of Verona where he held remy brethren, ye have done it unto me"? In | vival meetings. It was apparent that God his younger days he was, for a time, super- had given the seal of his approval to his intendent of a Sunday-school in Spafford, ministry. In the year of 1843, he again N. Y., and only a few months since he was moved to Watson, N. Y., and for a time was a member of the Watson Church, preaching so interested in the children living remote from churches and Bible instruction, that for them, and holding meetings in different neighborhoods with much success, being he organized a Sunday-school, though in respected by all as a man of God.

such failing health it was necessary for some one to accompany him, fearing his death at Elder Robinson was a man of a large sympathetic nature, especially towards the poor, Dr. Babcock was a man of strong convic- and never was known to turn any one away tions, with the courage to defend them. who asked him for help, signing notes, and He was always found in the front ranks of rendering help in every possible way, even to all reforms, which often brought him into the robbing of himself. He took much inantagonistic relations with aiders and abettors | terest in his political party, which, from of those who would enslave, debauch or Fremont's campaign, was the Republican defame his fellow-man, for which he was party. He was a decided temperance man, often calumniated and vilified. He was as well as an anti-slavery advocate. The strictly honest, even if it brought reflection | honors of the town and county were conapon himself. He had no sympathy with ferred upon him, he having held the offices shams; was intensely real in all the activities of town superintendent of school, justice of of life. He was scholarly and deeply inter- the peace, commissioner of roads, and coro-

the young man or woman struggling to climb the hill of science, or to promote the enlight- and as the time of his departure drew near, enment of the heathen, had his warmest it was evident that God was preparing him for the change. He only waited for the sun to set on Sabbath-day, April 2d, and as it Into his domestic life we would walk with measured step, in which relation he found returned to God who gave it to him, who his greatest solace and enjoyment. Home will give to every man according as his work THOMAS R. REED.

Home Hews.

Illinois.

FARINA. of last week, as printed in the SABBATH RECORDER, which I wish to correct for the sake of accuracy; for inaccuracy of statement disturbs me, especially if it purports to come from myself. Last Sabbath was the 21st, and not the 20th, anniversary of the organization of the Farina Church. The 20th anniversary was celebrated last year by the reading of several papers, reviewing the history of the church during the twenty 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 remarks and testimonies as each member present chooses to offer, and this takes the blace of the usual covenant-meeting, and is followed by the celebration of the Lord's Supper. The anniversary is held on the Sabbath nearest to the 14th of April, the able date than 1889. date of the organization. The custom orig-The Sabbath-school at Nile, at a session up from year to year.

Minnesota. DODGE CENTRE.

The new pastor arrived on Fourth-day, April 6, 1887. Sabbath, April 9th, was a fair day, and a good congragation listened to a sermon. The communion, having been deferred one week, was then attended to with solomn interest. Then followed the Sabbath-school, giving its valuable instruction to both old and young. In the afternoon an interesting teachers' meeting was held to look over the lesson for the next Sabbath. At night came a reception at the house of worship for the pastor and family. The house was well filled, and the time occupied with prayer, singing, words of encouragement one to another, general handshaking, and good cheer. Thus passed our first Sabbath with this band of God's people. The week following was a busy one-unpacking, arranging and trying to make ourselves comfortable in our new home.

The second Sabbath passed very much as the one previous, but at night we were the victims of a well prepared plot. As the sun sank beneath the horizon, we accepted an invitation to ride out. When we returned, behold our house was being rapidly filled with a promiscuous company of old and young. Well, it was the modern pounding party. The pounders were too cheerful, too vigorous and too numerous 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 commodities, and then explained that this was not the donation, but only an expression of goodwill to start us out in house-keeping. The burden of our thought was that these friends should never be sorry for treating us thus kindly. May the Lord enable us so to conduct ourselves, and to be of so much service in his cause, that both the church and the pastor may ever thank God that this new relationship was formed.

On our way we stopped in Iowa to visit friends, so that eight days passed between our departure from Nortonville, Kansas, and our arrival at Dodge Centre, Minnesota We found the Minnesota weather quite as warm as the Kansas weather was when we left.

It is quite a change and breaking up for us, after a residence of eighteen and a half years in the same community in Kansas. And while with sadness we think of the separation from the long list of friends of so many years standing, yet we are cheerful with the thought that this is God's appointed S. R. WHEELER.

April 19, 1887.

Condensed Aews.

James Russell Lowell has sailed from Boston for Europe. He declines to be a candidate for overseer of Harvard Univer-

It is expected that another call for three per cent bonds will be made in a few days Chere are now outstanding \$19,824,600 in three per cents.

Alexander Mittchell, President of the Chicago, Milwaukee & St. Paul Railroad died April 19th, at the Hoffman House in His health had been failing for some time, New York, where he has been stoping for the last two weeks.

The Pennsylvania, Slatington & New England Railway has been sold at auction for \$50,000 to W. W. Gibbs of Philadelphia. faded out of sight, at that moment the spirit It is said the purchase was in the interest of the Standard Oil Company.

> The Iowa Barbed Wire Manufacturing Company, of Marshalltown, has begun suit in the federal court against Washburn & Moen for \$1,250,000 damages for infringement of patents used in their business.

Residents of the village of Piscataway in in New Jersey say they experienced an earthquake April 20th. The walls of a number I discover a mistake in my communication of houses were cracked. The shock was not noticed at New Brunswick, two miles away.

It is said that the western railways have decided to place tickets in the hands of the Ticket Brokers' Association, otherwise known as the scalpers, and in a few days they will begin the war on the central traffic territory.

The Delaware House, by a vote of 15 to 6, has passed a high license bill grading liquor licenses from \$400 for Wilmington down to \$200 for village and country taverns, and limiting druggists to the sale of liquor on 2.30 P. M. physicians' prescriptions only, and to one sale on each prescription.

The Lord Mayor of Dublin has called a meeting for the purpose of taking steps toward the erection of a national memorial to Mr. Gladstone.

The manufacturers of France are joining in a petition to the government to postpone the international exhibition to a more favor-

C. A. B. visiting southern Russia.

Primrose Day, April 19th, the anniversary of the death of Lord Beaconsfield, was generally observed by the London conservatives. The statue of Lord Beaconsfield was handsomely desorated.

A dispatch from Vienna says the Queen of of Robert Williams, in the care of F. C. Dunn. Servia has separated from her husband, King Milan, and returned to her family in Russia. Political and domestic differences are the grounds given for the separation.

The bill for the total prohibition of the liquor traffic in the colony of New Foundland has been defeated in the Assembly by the casting of a vote by the speaker. It will certainly be carried at the next session.

In the British House of Commons, Mr. Caldwell, liberal unionist, has given notice that he will move for the appointment of First-day morning, 10.80, preaching by a select committee to investigate the charges made by the Times against Parnell and other Irish leaders in connection with crime in

Marshal Bazaine was recently assaulted by Frenchman who attacked him with a poinard, exclaiming, "Jai venge ma patrie," tions, as to time, place, and preacher of Introductory The marshal was dangerously wounded about the head. His assailant is believed be a correspondent for the Paris

A peculiar phenomenon has occurred at San Anafree. Immense quantities of submarine vegetation have been thrown on the beach, covering it for sixteen miles. There are also large numbers of dead fish of every kind, including whales, sharks and sea turtles. One whale measures fifty-five feet, and a turtle ten feet. It is believed a Randolph. submarine eruption has thrown up the

A CARD OF THANKS.—Such are the conditions of our natures, that we cannot always be just as independent as we feel disposed to be. "Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground; yet is man born unto trouble, as the sparks fly upward." I ask place here for some expression of gratitude for myself and family to the dear ones who have so lovingly and tenderly cared for us in the midst of past afflictions, and to say that, though troubles have come, we most surely feel that with them our loving Saviour has given us, in the person of these friends, such an evidence of his providential care—though our trials have been sharp—that our faith in, and love for, God has been not only kept, but strength ened. The words we use in this expression but faintly set forth our real feelings toward these, our benefactors. The comforts, in every conceivable way, by word and deed, unlooked for and unthought of, like gentle showers, have fallen about us, till we our wall." But what has been of more support to our troubled hearts than all else, is that oft-repeat-"May the Lord bless you, and give you strength," that has come through tears that spoke louder than the words. Now, dear friends, to say less than the above, we cannot; to express all we feel we cannot: so accept our thanks, while we mingle 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 C. W. THRELKELD AND FAMILY.

BEQUESTS TO TRACT SOCIETY.

The generous purpose of some persons to aid in the work of this Society, by gifts of money or other property, after their death, is sometimes defeated by some technical defect in the instrument by which the gift is intended to be made. It is necessary for this purpose that both the Society and the property, if other than cash, shall be accurately described. A will made in the state of New York less than sixty days before the death of the testator is void as to societies formed under New York laws, For the convenience of any who may desire a form for this purpose, the following is suggested:

FORM OF BEQUEST.

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

SPECIAL NOTICES.

ELD. J. W. MORTON requests his correspond ents to address him at 456 Ogden Avenue, Chicago Ill., instead of at 489, as heretofore.

THE next Quarterly Meeting of the Seventh-day Baptist churches of Rhode Island and Connecticu will be held with the Pawcatuck Church, Westerly R. I., commencing Sabbath morning, May 14, 1887 with the following programme:

Sabbath.

10.30 A. M. Preaching by Joshua Clarke. Sabbath school service, conducted by the Superintendent of the Pawcatuck Sabbath school. Prayer-meeting of the Young People's

Society of Christian Endeavor. 7.30 P. M. Preaching by L. F. Randolph.

9.45 A. M. Paper, "Materialism," by H. Stillman 10.30 A. M. Preaching by E. Darrow. (1) Paper, "Systematic Giving," by O. D. Sherman. (2) Essay, by Mrs. E. Darrow. (3) Paper. "The Young People's Society of Christian Endeavor," by W. R. Clarke. Discussion of the paper presented.

7.80. P. M. Preaching by I. L. Cottrell. All are cordially invited to come.

O. U. WHITFORD, Clerk of Committee.

THE Hornellsville Seventh day Baptist Church holds regular services at the Hall of the McDougal Protective Association, on Broad St., every Sabhath, at 2 o'clock P. M. The Sabbath school fol-The police at Kieff and Odessa have dis- lows the preaching service. Sabbath-keepers spend inated with Eld. C. M. Lewis, the founder covered plots to kill the Czar by blowing up ing the Sabbath in Hornellsville are especially in. and first pastor of the church, and is kept the imperial train in the event of the Czar's vited to attend. All strangers will be most cordially welcomed.

Persons in Milton, Wis., and vicinity, who may wish to procure copies of the new book. Sahbath and Sunday, by Dr. Lewis, or numbers of the Seventh day Baptist Quarterly, and other Tract Seciety publications, will find them on sale at the stone

THE Quarterly Meeting, composed of the Otselic, Lincklaen, Cuyler Hill, Scott, and DeRuyter Churches, is appointed to be held with the De-Ruyter Church, the last Sabbath in April, with the following order of exercises:

Sabbath evening, April 29th, preaching by
Miss P. F. Randolph. Sabbath morning, 10.80. a short discourse by the pastor, followed by covenant-meeting and communion, and then the Bible school, Evening after the Sabbath, preaching by

F. O. Burdick. First-day night, preaching by F. O. Burdick. May the Holy Spirit be present to revive and

THE ASSOCIATIONS.—The following are the appointments for the coming sessions of the Associa-Sermon, so far as shown by the Minutes of last year SOUTH-EASTERN ASSOCIATION.

Meets with the Ritchie Church, at Berea, W. Va., May 26-29, 1887. Preacher of the Introductory Sermon, S. D. Davis.

EASTERN ASSOCIATION. With the First Hopkinton Church, at Ashaway, R. I., June 2-5.

CENTRAL ASSOCIATION. With the Scott Church, at Scott, N. Y., June 9-12. Preacher of the Introductory Sermon, Perie F.

WESTERN ASSOCIATION. With the Church at Richburg, N. Y., June 16-19.

Preacher of Introductory Sermon, George W. Bur-NORTH-WESTERN ASSOCIATION. With the Church at Dodge Centre, Minn., June

23-26. Preacher of Introductory Sermon, G. J. THE next covenant meeting and communica season of the West Genesee Church will occur on

Sabbath day, April 30th. As there are many of the members of this church living at remote distances. from whom no word of communication has been had in a long time, the pastor would take this opportunity to invite them to send letters to be read at the communion season noticed above. Let those who can do so, come and gather with us about the table of the Lord. Brethren, let us prepare for a feast of E. A. WITTER.

THE Ministerial Conference of the Western Association will convene with the Church at Nile, N. Y., on the 2d Monday in May, 1887, with the following programme: Introductory Sermon, Geo. W. Hills.

What attitude should the assume toward secret organizations? Jared Kenyon.

Relation of Revelation to Human Reason

The Scripture Doctrine of the Trinity, T. R. Williams. Exegesis, Rom. 8: 18-25. C. A. Burdick. The Kingdom of God in the Old and New Testa-

Ought Theological Schools to hold graduation in some college course a prerequisite to graduation in Theology, L. E. Livermore.

The Scriptural and Theological Training of Candi-Geo. W. Burdick. dates for the ministry, GEO. W. BURDICK, Moderator.

G. H. F. RANDOLPH, Secretary. THE Committee appointed by the General Conference to correspond with interested persons in reference to the Sabbath question, and with reference to our work as Sabbath reformers, is as fol-

O. U. Whitford, Westerly, R. I. Perie F. Randolph, Lincklaen Centre, N. Y. L. A. Platts, Alfred Centre, N. Y. E. M. Dunn, Milton, Wis.

Preston F. Randolph, Salem, W. Va. It will be seen that this committee is made up of one member for each of the five Associations. Now, if our people who know of any who are interested. will send the names and address of such person or persons, either to the chairman of the committee, or to the member of the committee in whose Association such person or persons would most naturally belong, they will greatly aid the committee, and the cause of truth.

The names of all persons who would wish to correspond in the Swedish language, should be sent to L. A. Platts, Alfred Centre, N. Y.

O. U. WHITFORD, Chairman.

THE New York Seventh-day Baptist Church holds regular Sabbath services in Room No. 8, Y. M. C. A. Building, corner 4th Avenue and 23d St.; entrance on 23d St. (Take elevator.) Divine service at 11 A. M., Sabbath school at 10.15 A. M. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service.

CHICAGO MISSION,—Mission Bible-school at the Pacific Garden Mission Rooms, corner of Van Buren St. and 4th Avenue, every Sabbath afternoon at 2 o'clock. Preaching at 8 o'clock. All siabhathkeepers in the city, over the Sabbath, are cordially invited to attend.

PLEDGE CARDS and printed envelopes for all who will use them in making systematic contributions to either the Tract Society or Missionary 80ciety, or both, will be furnished, free of charge, on application to the SABBATH RECORDER, Alfred Contre, N. Y.

THE GREAT AMERICAN

Pianist, MR. WM. H. SHERWOOD, WILL GIVE A CONCERT

AT ALFRED UNIVERSITY. WEDNESDAY EVENING, MAY 4th.

SALARY & expenses to men and women ag'ts. J. E. Whitney, Nurseryman, Rochester, N. Y.

Sermons and Essays.

THE SECOND COMING OF CHBIST.

BY JOS. W. MORTON.

An essay read before the North-Western Association at Garwin, Ia., June 24-27, 1886, and published by request of the Association.

In the discussion of this subject the first question that arises is: Do the Scriptures warrant the expectation that Christ should return to the earth after his ascension to heaven? In giving a general answer to this question, all that seems necessary is simply 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 Jesus to his disciples a short time before his betrayal and erucifixion. The "Son of man" is Christ himself. Therefore, the passage is a positive prediction of Christ's second coming. The same prediction, substantially, is found in the parallel passages, Mark 13:26, Luke 21:27.

John 14: 2-3. "In my Father's house are many mansions, if it were not so I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and will receive you unto myself, that where I am ye may be also." These words were spoken by Jesus to his disciples in the same night in which he was betrayed, and are part of his last them before his death.

Acts 1:11. "Ye men of Galilee, why stand ye looking into heaven? This Jesus. which was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven." These words were spoken to the eleven apostles by "two men" who stood by them in white apparel, immediately after they had witnessed the glorious ascension of their Lord and Master from the Mount of Olives. These were undoubtedly heavenly messengers, sent by the Father for the express purpose of comforting

of the Lord, shall in no wise precede them that are fallen asleep. For the Lord himshall rise first." These words were written heaven.

fore the close of the first century.

face of God for us." Verse 24.

his power in flaming fire, rendering vengeance | again. to them that know not God, and to them that obey not the gospel of our Lord Jesus, who shall suffer punishment, even eternal destruction from the face of the Lord and judge the world.

be most direct and universal in their ap- Jesus had a literal and material body while the end of the world. 2. By alleging that forth from the east, and is seen even unto about to be accomplished?" Mark.] That plicetion to this subject to the sub plication to this subject. I need hardly add he went from village to village teaching and "this generation" means, that generation the west; so shall be the coming of the Son is, when shall this beautiful temple be determined by the services of the servi

pectation that Christ should return to the earth after his ascension.

The next question that claims our attention is: In what sense, and in what manner. was Christ to come a second time to the earth? Was his second coming to be a literal, entation?

Allow me to invite attention to the two following important rules of interpretation:

1. Every statement of fact should be interpreted literally, unless some good reason can be given for interpreting it otherwise. For example, when we are told that Jesus was "transfigured" before Peter, James and John, and that "his face did shine as the sun, and his garments became white as the light," we are bound to take the words in their literal meaning, unless we can show that such interpretation is impossible, or that a figurative meaning is intimated, either in the words themselves or in the context.

2. When there are several passages bearing upon the same subject, some or which are expressed in indefinite or ambiguous words or phrases, while others are couched 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 he sent "two of his disciples" on this errand. In this case we have no right to assume that Peter and John were not sent, be cause a majority of the narrators do not mention either of them by name. On the private and confidential conversation with contrary, Luke's explicit statement serves to explain the indefinite statements of the other two. Both of these rules of interpretation are, I believe, founded on common sense, and are quite as applicable to the writings of uninspired men as to the sacred Scriptures. There may be passages in which the future coming of the Lord is predicted. that might bear, and possibly should receive a figurative interpretation; but there are others that will not bear to be interpreted otherwise than literally. Let us now examine a few of the latter passages.

Acts 1:11. "This Jesus which was rethe disciples and confirming their faith by ceived up from you into heaven, shall so personal and in the flesh. the announcement of Christ's second coming. | come in like manner as ye beheld him going | 1 Thess. 4:15. 16. "For this we say into heaven." The ascension of Christ was unto you by the word of the Lord, that we a literal ascension, not a mere deceptive apthat are alive, that are left unto the coming | pearance. He had arisen from the dead literally, about forty days before. The literal, material body, which had been crucified self shall descend from heaven with a shout, | and buried, was raised the third day without with the voice of the archangel, and with seeing corruption. Without doubt it was the trump of God, and the dead in Christ | changed, purified, spiritualized, and, in a measure glorified; but it was still material, by the Apostle Paul, in reference to the composed of "flesh and bones," as the disscenes attending the "first resurrection." | ciples were convinced (Luke 24:39); it could They are in striking and beautiful harmony | be handled, it was visible and palpable, and with what the Holy Spirit had uttered by the Lord himself declared that it was not a the mouth of David in reference to the as- | phantom, but a reality. "And he led them cension. "God is gone up with a shout, the out until they were over against Bethany, Lord with the sound of a trumpet." Psa. and he lifted up his hands"—those real, 47:5. Thus we have, in these words of the | material hands, in which were the prints of apostle, a strong confirmation of the pre- | the nails-"and blessed them. And it came diction already quoted, that Jesus shall "so to pass, while he blessed them, he parted come in like manner" as he ascended to from them and was carried up into heaven." Or, as it is expressed in another place, "As Rev. 1. 7. "Behold, he cometh with the they were looking he was taken up, and a clouds; and every eye shall see him, and they cloud received him out of their sight." which pierced him; and all the tribes of the Luke 24:50, 51; Acts 1:9. What "was earth shall mourn over him." These words | taken up"? The Son of man—the man are a part of the Lord's message, through | Christ Jesus. What did the cloud receive | the more plausible objections to the interpre-John, to the seven churches of Asia, and are out of their sight? Not his spirit, for that tations thus far advanced. believed to have been written not long be was not in their sight. Not his inanimate body, but the reunited soul and body, even Heb. 9:28. "So Christ also, having been the perfect humanity of the Lord Jesus. I once offered to bear the sins of many, shall am thus particular in pointing out the litappear a second time, apart from sin, to them | eral character of the resurrection and of the that wait for him unto salvation." These ascension, because, just as literal as was the words were written long after the ascension resurrection, so literal was the ascension; of Christ, even after he had entered into and just as literal as was the ascension, so heaven itself, "now to appear before the literal will be the second coming; for "this 2 Thess. 1:7-10. "And to you that are soul-"shall so come in like manner as ye "The end of all things is at hand." How, afflicted rest with us, at the revelation of the | beheld him going into heaven." The same | then, could an event, that was to take place | in those days! And pray ye that your flight Lord Jesus from heaven, with the angels of perfect humanity that ascended shall come

eral, about either the resurrection or the must be admitted that it has caused no little flesh would have been saved; but for the ascension of Christ, that both were mere ap- embarassment to those interpreters who have from the glory of his might, when he shall pearances. As many have adopted this felt themselves compelled to believe in a come to be glorified in his saints, and to be theory, in whole, or in part, it seems proper literal and personal second coming of Christ. maryeled at in all them that believed (be- that it should be noticed, though I can Two methods have been adopted for the pur- not. For there shall arise false christs and cause our testimony unto you was believed) hardly hope to convince those who, having pose of repelling or evading its force. 1. in that day." This passage can refer to read the gospel, remain unsatisfied on these By alleging that the Greek word γενεά nothing else than the coming of the Lord to points. I wish, however, to propose a few (genea), here rendered generation, may I might quote other passages to the same acter of these events. Does any one who to say that the Jewish race should not be- forth; behold, he is in the inner chambers, effect, but I have given those that seem to believes the gospel doubt that the Lord that these passages, singly and collectively, answer the question before us in the affirmation answer that shall be alive when the signs of the last will the eagles be gathered together."

| Wheresoever the carcase is, there working miracles, and while he taught the that shall be alive when the signs of the last will the eagles be gathered together." answer the question before us in the affirma- people in the temple? Does any Christian days shall begin to be revealed. I cannot Verses 23:28. tive. The Scriptures do authorize the ex-doubt that that material body was nailed to recommend either of these interpretations, But immediately, after the tribulation of and by what sign, or signs, may we know

the cross, and was afterward buried in the which I consider equally improbable and fartomb of Joseph? Now, if Christ's material fetched. Still, it would be far safer to body was laid in that tomb and did not adopt either of them than to admit that literally rise therefrom, what became of it? Did it turn to dust and "see corruption," after the manner of human flesh? Peter destruction of Jerusalem, his own coming personal and physical appearance? or, was it positively declares (Acts 2:31) that it did and the end of the world—should take place to be only figurative, spiritual, or by repre- | not. Did his disciples come by night and steal it away, and bury it elsewhere? Such | generation then present. We might admit a false report was, indeed, put into the that in some mysterious, spiritual or figuramouths of the soldiers by the chief priests, tive sense. Christ came to earth again in that but what sensible person ever believed it? | age—we shall admit this presently—yet we Again, if we are compelled by the logic of are fully assured, both from history and facts to admit that Christ's resurrection was literal, if that body in which he showed himself alive to his disciples after his passion was real and material, having "flesh and bones," and if that material body did not ascend to heaven from the Mount of Olives, then what became of it? Did it die again and return to dust? or, is it still living, and, like the "Wandering Jew," roaming over the earth?

be answered in consistency with the theory we are combating. I conclude, therefore, that the passage under consideration unequivocally 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 earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory." 1 Thess. 4:16. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." Rev. 1:7. "Behold, he cometh with the clouds, and every eye shall see him." I do not see how not deny that either of them may contain words or phrases used figuratively; but the general fact asserted in each of them is a literal fact. "The trump of God" may be a figurative expression, but it is literally true that "the Lord himself—not the Holy Spirit, or some angelic messenger, as his representative-"shall descend from heaven. I conclude, therefore, that the second coming of the Son of man was to be literal,

The next question before us is, Have these predictions already been fulfilled and become a part of history? or are they yet portions of unfulfilled prophecy? Has "this Jesus," clothed in a body composed of "flesh and bones." already so come in like manner as the apostles saw him going into heaven? Have all the tribes of the earth, or even one 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, with the voice of the archangel, and with the trump of God? Have the dead in Christ already risen? To all these questions but one answer is possible, and that is an emphatic "No!" Had any such appearance of Christ ever taken place, it must have been recorded by the pen of the historian; but on this point history is silent. As was predicted, "false christs" have arisen and deceived many; but the true Messiah is still retained in the heavens, awaiting "the restitution of all things." Acts 3:21.

it seems proper to consider at least two of shall be multiplied, the love of the many

First, it is said, that both Jesus and his should take place within a very short time. Jesus himself, it is alleged, said, in speaking of his coming and the end of the world, "This generation shall not pass away till all these things be accomplished." Matt. 24: 34. Paul said (Phil. 4:5), "The Lord is let him that is on the housetop not go down at hand," and (1 Cor. 16: 22, marg.), "Our Jesus"—with a true body and reasonable Lord cometh," and Peter says (1 Pet. 4:7), within the first century of the Christian era, be postponed for eighteen hundred years or At this point we encounter the strange more? This objection, at first sight, appears theory that there was nothing real, or lit- plausible and of considerable weight, and it question to those who deny the literal char- mean race or family, and that Jesus meant come extinct before his second coming and believe it not. For as the lightning cometh | shall be the sign when these things are all

Jesus meant to say that all those things about which the disciples had inquired—the or be accomplished within the lifetime of the and from our own consciousness, that "the end of the world," which was one of the things inquired about, did not take place at that time, but is even now a future event. I meet this objection, therefore, by the flat denial that Jesus had any reference whatever to his second coming, or to the end of the world when he said, "This generation shall not pass away till all these things be accomplished." Perhaps I cannot find a The above questions can never, I think, better way of presenting the proofs of the above statement than by giving a short exegesis of the passages in which this prediction is found. Three of the Evangelists-Matthew. Mark and Luke—have recorded this incident, and, as is often the case, they have done so with different degrees of minuteness. In all such cases it is best to make that record which is most full and minute the basis of the investigation, using the others as aids in so far as they shed additional light upon the subject. In the present instance, Matthew's narrative is, of the three, the most full and explicit, while Luke's is the least so. I have, therefore, chosen Matthew's account as the basis of my exegesis. I shall first quote the narrative in Matthew, 24th chapter, or so much of it as is important to it would be possible to interpret either of the the present issue, after stating the connecabove passages in a figurative sense. I do | tion between this incident and the attending

circumstances. Not long before his apprehension and crucifixion. Jesus was departing from the temple where he had been teaching the people. Some of the disciples called his attention to the buildings of the temple. "Master," said one of them, "Behold what manner of stones and what manner of buildings!" Mark 13:1. He then informed them that there was a time coming when not one of these stones should be left upon another. That beautiful temple the joy and pride of the Jewish nation, with all the buildings connected therewith, and all its ornamental appendages, should be completely overthrown and become a heap of promiscuous ruins. Then follows the communication to which our attention is now especially called:

"And as he sat on the Mount of Olives the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming and of the end of the world? Jesus answered and said unto them. Take heed that no man lead you astray. And ye shall hear of wars and rumors of wars, see that ye be not troubled; for these things must needs come to pass; but the end is not yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be famines and earthquakes in divers places. But all these things are the beginning of travail. Then shal they deliver you up unto tribulation and shall kill you, and ye shall be hated of all sage, it is absolutely necessary that we keep the nations for my name's sake. And then the two principal questions distinctly in shall many stumble and shall deliver up one another, and shall hate one another. And many false prophets shall arise and shall Before proceeding with this investigation, lead many astray. And because iniquity shall wax cold; but he that endureth to the end, the same shall be saved; and this gospel of the kingdom shall be preached in the whole world for a testimony unto all the apostles predicted that his second coming nations; and then thall the end come."

Verses 3-14. "When therefore ye see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place (let him that readeth understand), then let them that are in Judea flee unto the mountains. to take out the things that are in his house, and let him that is in the field not return back to take his cloke. But woe unto them that are with child and them that give such be not in the winter, neither on a Sabbath, for there shall be great tribulation, such as hath not been from the beginning of the world until now, no. nor ever shall be. And except those days had been shortened, no elect's sake those days shall be shortened." Verses 15-22.

"Then if any man shall say unto you Lo, here is the Christ, or, here, believe false prophets, and shall show great signs and wonders, so as to lead astray, if possible, even hand. If, therefore, they shall say unto you, behold, he is in the wilderness, go not

those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken and then shall appear the sign of the Son of man in heaven and then shall all 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. And he shall send forth his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Verses 29-31.

"Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh, even so ye also, when ye see all these things, know ye that it is nigh, even at the doors. Verily, I say unto you This generation shall not pass away till all these things be accomplished. Heaven and earth shall pass away, but my word shall not pass away." Verses 32-35.

"But of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only. And as were the days of Noah, so shall be the coming of the Son of man. For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and they knew not until the flood came and took them all away, so shall be the coming of the Son of man." Verses **36–39.**

The remainder of the passage need not be quoted at length, as it consists of additional illustrations of the suddenness of the com. ing of the Son of man.

The first part of this remarkable passage that claims our attention is the question, or rather the questions proposed to our Saviour by the disciples, who, according to Mark. were "Peter and James and John and Andrew." "Tell us, when shall these things be? and what shall be the sign of thy com. ing and of the end of the world?" Verse 3. Here are two distinct questions, referring to as many different events. The first refers solely to the things that Jesus had spoken a short time before, when viewing the buildings of the temple; namely, the destruction of that temple and of the holy city. The question asks for the time when this destruction should take place. From Mark and Luke we learn further that they also desired to know what would be the sign of this destruction. "And what shall be the sign when these things are all about to be accomplished?" Mark 13:4. Mark and Luke omit the question about his second coming and the end of the world. Jesus, in his answer, not only gives an intimation of the time, or age, in which these things should take place, but also specifies the principal signs that should precede their fulfillment.

Verse 15, and Luke 21:16. Now, though Mark and Luke make no mention of the second question in Matthew-"And what shall be the sign of thy coming and of the end of the world?"—they, equally with Matthew, have recorded the answer to it-iust as Matthew has recorded the answer to the question about the sign of the destruction of the temple, though he omits the question itself. Thus, by combining the narratives of these three Evangelists, we bring the whole subject before our minds. If we would understand this interesting pasview. In no other way can we explain the Saviour's answers in consistency with themselves and with the undoubted facts of subsequent history. The reply to these two interrogations, or at least that portion of it that I have quoted, naturally divides itself into five paragraphs, each of which should receive a separate consideration.

The first paragraph, comprising verses 3-14, contains a general answer to both questions, covering the entire field from the time then present to the end of the world. It contains a solemn warning against false teachers and false christs; a prediction of wars and political commotions, of famines, and pestilences, and earthquakes, as the beginning of sorrows, of persecutions, and afflictions, and the hatred of all mations for his name's sake; also, of treachery, lukewarmness and apostasy on the part of his professed friends, with an assurance that those that endure to the end shall be saved. It also predicts that the gospel shall be proclaimed 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 is concerned, are altogether indefinite.

The second paragraph, comprising verses the elect. Behold, I have told you before- 15-22, contains a direct and specific, though but a partial, answer to the first question-"When shall these things be" [and "what

that this destruction is imminent? present paragraph, no intimation is given the time when; but two distinct sign mentioned, by which the near approach the event might be infallibly known these two signs, one, and only one, is tioned by Matthew and Mark, while other, and only the other, is mentione Luke. The former is "the abomination destruction, spoken of by Daniel the pro standing in the holy place;" the late "Jerusalem compassed with armies." 21: 20. Having given these signs, he all those who should observe them to f the mountains, and to pray that their might not be in the winter, nor on the bath; predicting such distress as had vet been witnessed, nor should ever be rienced again, and declaring that, those days should be shortened, there s no flesh be saved, but that for the sake they should be shortened; as, in they had been shortened in the plan purpose of the Father. See Mark, in In addition to the destruction of the ter specially referred to in Matthew and Luke records a prediction of the overt of the city of Jerusalem, which was "trodden down of the Gentiles unti times of the Gentiles be fulfilled." Ch 24. In this entire paragraph, as well the parallel passages in Mark and Lui maintain that there is not one certain even probable, reference to the second ing of Christ, or to the end of the w The language points only to the destruction of the temple and of Jerusalem. The third paragraph, comprising 23-31, relates specifically to the se

question-"And what shall be the sig thy coming, and of the end of the wor The first six verses of the paragraph, ever (23-28), are somewhat general in character, and seem to refer to that period of time that was to elapse betwee destruction of Jerusalem and "the days," in which the signs of Christ's se coming should begin to be revealed. six verses contain a repetition of the fo caution against false christs and false phets, some of whom should show great and cunning, so as to deceive, if that possible, the very elect. In addition, G people are warned not to go after them pay any heed to them; not to go into desert, by their invitation, or into the chambers to look for Christ, whose con should rather be as a flash of lightning heralded, and to the great majority pected. In the remaining verses of paragraph (29-31), we have an enumer of those signs and wonders that shall in diately precede the second comingdarkening of the sun and moon, the fe of the stars, the shaking of the powe heaven, followed by the sign of the Science man, whom all the mourning tribes of earth shall see coming on the cloud heaven with power and great glory; wh shall send his angels far and near to ass his saints, both living and dead; and as Paul says. "We that are alive, the left, shall together with them be caugh in the clouds to meet the Lord in th and so shall we ever be with the I 1 Thess. 4: 17. Most beautifully doe passage harmonize with the sublime de tion of the same event, in the 50th 1 "Our God shall come, and shall no silence: a fire shall devour before him, shall be very tempestuous round abou He shall call to the heavens above, & the earth, that he may judge his gather my saints together unto me; that have made a covenant with me by fice. And the heavens shall decl righteousness; for God is judge hi Psa. 50:3-6. Such are at least some signs that shall precede the coming Son of man and the end of the world not one of them, so far as we know, panied the destruction of Jerusalem. The fourth paragraph, comprising

32-35, like the second, refers exclusi the destruction of Jerusalem. In the paragraph, he had mentioned the sig should precede and herald that eve no intimation of the time was then In this, that omission is supplied, as was thought best. He first teaches Ciples, through the similitude of the and the other trees of the field (Luke that, by close observation, they ma ascertain the near approach of that lamity. Then, as a further guide, quicken them in their observations sures them that "this generation Pass away, till all these things be plished." There were persons the who should still be alive when the armies should compass Jerusalem, t Pie should be razed to its foundation walls of the city should be leveled lices days, the sun shall be darkened, and he moon shall not give her light, and the the heavens shall be shaken and then shall spear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of man soming on the clouds of heaven with power and great glory. And he shall send forth angels with a great sound of a trumpet. and they shall gather together his elect from the four winds, from one end of heaven to the other." Verses 29-31.

"Now from the fig tree learn her parable: then her branch is now become tender, and putteth forth its leaves, ye know that the ummer is nigh, even so ye also, when ye see Il these things, know ye that it is nigh. ven at the doors. Verily, I say unto you. This generation shall not pass away till all hese things be accomplished. Heaven and arth shall pass away, but my word shall not Mass away." Verses 32-35.

"But of that day and hour knoweth one, not even the angels of heaven. either the Son, but the Father only. And were the days of Noah, so shall be the oming of the Son of man. For as in those lays which were before the flood they were ating and drinking, marrying and giving in parriage, until the day that Noah entered nto the ark, and they knew not until the lood came and took them all away, so shall e the coming of the Son of man." Verses

The remainder of the passage need not be uoted at length, as it consists of additional lustrations of the suddenness of the comof the Son of man.

The first part of this remarkable passage hat claims our attention is the question, or ther the questions proposed to our Saviour the disciples, who, according to Mark, ers "Peter and James and John and Anrew." "Tell us, when shall these things e? and what shall be the sign of thy comg and of the end of the world?" Verse 3. lere are two distinct questions, referring to many different events. The first refers blely to the things that Jesus had spoken short time before, when viewing the buildgs of the temple; namely, the destruction that temple and of the holy city. The nestion asks for the time when this deruction should take place. From Mark d Luke we learn further that they also dered to know what would be the sign of this estruction. "And what shall be the sign nen these things are all about to be accomished?" Mark 13:4. Mark and Luke nit the question about his second coming d the end of the world. Jesus, in his lawer, not only gives an intimation of the me, or age, in which these things should ke place, but also specifies the principal gas that should precede their fulfillment. erse 15, and Luke 21: 16.

Now, though Mark and Luke make no ention of the second question in Matthew— And what shall be the sign of thy coming id of the end of the world? "-they, equally ith Matthew, have recorded the answer to just as Matthew has recorded the answer the question about the sign of the destrucon of the temple, though he omits the iestion itself. Thus, by combining the gratives of these three Evangelists, we ing the whole subject before our minds. we would understand this interesting pasge, it is absolutely necessary that we keep e two principal questions distinctly in ew. In no other way can we explain the viour's answers in consistency with themives and with the undoubted facts of subquent history. The reply to these two terrogations, or at least that portion of it at I have quoted, naturally divides itself to five paragraphs, each of which should ceive a separate consideration. The first paragraph, comprising verses 3-

contains a general answer to both quesons, covering the entire field from the time on present to the end of the world. It ntains a solemn warning against false chers and false christs; a prediction of irs and political commotions, of famines, d pestilences, and earthquakes, as the benning of sorrows, of persecutions, and ictions, and the hatred of all mations for name's sake; also, of treachery, lukermness and apostasy on the part of his ofessed friends, with an assurance that cee that endure to the end shall be saved. also predicts that the gospel shall be proimed for a witness to all the nations; "and an shall the end come." These predictions, Lineve said, relate in general to both estions, and, so far as the question of time concerned, are altogether indefinite.

The second paragraph, comprising verses 22, contains a direct and specific, though s partial, answer to the first question— When shall these things be " [and "what le be the sign when these things are all out to be accomplished?" Mark.] That when shall this beautiful temple be deoyed, so that not one stone shall be left on another that shall not be thrown down? by what sign, or signs, may we know

that this destruction is imminent? In the ground, and Jerusalem should be trodden present paragraph, no intimation is given of down by the Gentiles. Heaven and earth the time when; but two distinct signs are might pass away, but this word of his should mentioned, by which the near approach of certainly be fulfilled. This is as near as it the event might be infallibly known. Of was then proper for him to come to revealthese two signs, one, and only one, is men. ing the precise date of the fall of Jerusalem.

tioned by Matthew and Mark, while the other, and only the other, is mentioned by verses 36-39, like the third, refers alone to Luke. The former is "the abomination of the second coming of Christ and the end of destruction, spoken of by Daniel the prophet, the world. In the former paragraph, as we standing in the holy place;" the latter is have seen, Jesus had freely mentioned the "Jerusalem compassed with armies." Luke signs of his second coming, but he had 21: 20. Having given these signs, he warns given no hint as to the time when it should all those who should observe them to flee to take place. True, the disciples do not seem the mountains, and to pray that their flight to have asked for such information, but the might not be in the winter, nor on the Sab- Saviour knew full well how earnestly they bath; predicting such distress as had never desired to lift the veil and look into this vet been witnessed, nor should ever be expe- future mystery. Before leaving the subject, rienced again, and declaring that, except therefore, as if to quiet their minds and those days should be shortened, there should relieve their suspense, he assures them that no flesh be saved, but that for the elect's for the present at least, no definite information can be given them on this point. It is they had been shortened in the plan and as if he had said: "I have freely told you purpose of the Father. See Mark, in loco. almost the precise time when you may in addition to the destruction of the temple, expect the destruction of the Jewish capital; specially referred to in Matthew and Mark, but of the day of my glorious appearing, and Luke records a prediction of the overthrow of the hour that shall witness the dissolution of the city of Jerusalem, which was to be of this present world—of that day, and of "trodden down of the Gentiles until the that hour, knoweth no man, no, nor the times of the Gentiles be fulfilled." Ch. 21: angels of heaven, neither the Son himself, 4. In this entire paragraph, as well as in by my Father only.

sake they should be shortened; as, indeed.

of the temple and of Jerusalem.

33-31, relates specifically to the second

onestion-"And what shall be the sign of

thy coming, and of the end of the world?"

The first six verses of the paragraph, how-

ever (23-28), are somewhat general in their

character, and seem to refer to that long

reriod of time that was to elapse between the

destruction of Jerusalem and "the last

days," in which the signs of Christ's second

coming should begin to be revealed. These

six verses contain a repetition of the former

caution against false christs and false pro-

phets, some of whom should show great skill

d cunning, so as to deceive, if that were

possible, the very elect. In addition, God's

people are warned not to go after them, or

pay any heed to them; not to go into the

desert, by their invitation, or into the secret

chambers to look for Christ, whose coming

should rather be as a flash of lightning, un-

heralded, and to the great majority unex-

pected. In the remaining verses of this

paragraph (29-31), we have an enumeration

of those signs and wonders that shall imme-

diately precede the second coming—the

darkening of the sun and moon, the falling

of the stars, the shaking of the powers of

heaven, followed by the sign of the Son of

man, whom all the mourning tribes of the

earth shall see coming on the clouds of

heaven with power and great glory; when he

shall send his angels far and near to assemble

his saints, both living and dead; and when,

as Paul says, "We that are alive, that are

left, shall together with them be caught up

in the clouds to meet the Lord in the air:

and so shall we ever be with the Lord."

1 Thess. 4:17. Most beautifully does this

passage harmonize with the sublime descrip-

tion 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 round about him.

the earth, that he may judge his people:

gather my saints together unto me; those

that have made a covenant with me by sacri-

panied the destruction of Jerusalem.

and the other trees of the field (Luke 21:29),

quicken them in their observations, he as-

sures them that "this generation shall not

the parallel passages in Mark and Luke, I From the above examination of this pasmaintain that there is not one certain, or sage, I conclude that the destruction of Jeeven probable, reference to the second com- rusalem, and not the second coming of of Christ, or to the end of the world. Christ, was the event that Jesus and his The language points only to the destruction apostles expected to transpire in the apostolic age; and that their expectation was real-The third paragraph, comprising verses

(Concluded next week).

Miscellany.

"HE KNOWETH ALL."

The twilight falls, the night is near. I fold my work away, And kneel to one who bends to hear The story of the day.

The old, old story; yet I kneel To tell it at thy call; And cares grow lighter as I feel That Jesus knows them all.

Yes, all the morning and the night, he joy, the grief, the los The roughened path, the sunbeam bright,

Thou knowest all. I lean my head, My weary eyelids close, Content and glad awhile to tread This path since Jesus knows.

And he has loved me! all my heart With answering love is stirred, And every anguish, pain and smart Finds healing in the word.

So here I lay me down to rest, As mighty shadows fall, And lean confiding on his breast Who knows an pities all.

NO, WITH A WILL.

When Balaam said "No" to Balak, he did so in such a half-hearted way as to reveal that he would much rather have said "Yes;" and, therefore, when the application was renewed, he went on in that way which finally ended in destruction. Now, there must be no such half-heartedness with us. 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, like those whose minds have been made up to the course to which they mean to adhere; and if the application be repeated, let us repeat our refusal, if possible, more emphatically than ever. When Nehemiah was assailed by his adversaries, who sought to beguile him into the plain of Ono, that they might there assassinate him, he replied: "! am doing a great work, and I cannot come He shall call to the heavens above, and to down. Why should the work cease while I leave it and come down to you?" And when they sent to him four times after this sort he answered them as many times after the same manner. So let it be with us fice. And the heavens shall declare his Let our "nay" here be unmistakable, withrighteousness; for God is judge himself." out any qualification, reservation or apology; Psa. 50: 3-6. Such are at least some of the and then, if after all it is not understood signs that shall precede the coming of the we should have to leave our raiment behind Son of man and the end of the world. But us, believing, as Matthew Henry quaintly says, that "it is better to lose a good coat than a good conscience."

The fourth paragraph, comprising verses court temptation, heedless of the command 32-35, like the second, refers exclusively to of Christ. "Watch and pray, lest ye enter the destruction of Jerusalem. In the former into temptation;" they deliberately put paragraph, he had mentioned the signs that themselves in its way, and of course they should precede and herald that event, but fall before it. That result is just about as certain as it is that there will be an explono intimation of the time was then given. sion if, with an open barrel of gunpowder In this, that omission is supplied, as far as in your arms, you go into a smithy where was thought best. He first teaches the dis- the sparks are flying all around. "Can a ciples, through the similitude of the fig tree man take fire into his bosom, and his clothes not be burned?" No more can you put yourself in the way of temptation without that, by close observation, they may easily injuring your souls. It would be perilous ascertain the near approach of that dire ca- to do so, even if you were innocent and lamity. Then, as a further guide, and to holy; how much more so, considering the inherent depravity by which we are all char-

pass away, till all these things be accom- near the edge of a precipice; it is dangerous plished." There were persons then living to bring gunpowder near the fire; it is danwho should still be alive when the Roman gerous to come near an adder's fangs; and it Vol. 1.—Biblical Teachines concerning the Sabbath and armies should compass Jerusalem, the temple should be razed to its foundations, the walls of the city should be leveled with the should be should compass Jerusalem, the temple should be should compass Jerusalem, the temple should compass Jerusalem, the temple should be should compass Jerusalem, the temple should be razed to its foundations, the should be razed to its foundations, the should be razed to its foundations, the should be leveled with the sequally so with these fallen natures of ours to approach temptation. Therefore, avoid it, pass not by or near it, turn from it and pass away."—W. M. Taylor, D. D.

Popular Science.

Ir the condensed breath collected on the cool window-panes of a room where a number of persons have been assembled be The fifth and last paragraph, comprising burned, a smell of singed hair will show the 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 animalcula. It is the inhalation of air containing such putrescent matter which causes half the sick headaches which might be avoided by a circulation of fresh air.-Philadelphia Bulletin.

> HEIGHT AND WEIGHT.—Taken in connection with Dr. Mason's questions in "Children's Hour" of this number of The Swiss Cross, the following results of researches made by Wagner have special interest: On the average, he finds a child from six months to eight years grows in height about six per cent each year. The weight of the body goes on increasing to the eight year, rising in boys to fifty pounds and in girls to fortyseven and one half. From the eight year until puberty, boys increase in height fiftyfive per cent each year; they gain about five pounds in weight per year, and girls a little more, so that in the twelfth year children of both sexes weigh, on the average, about seventy-five pounds. From thirteen to twenty years youths grow some thirty per cent, and girls twenty. The increase of weight is even more rapid than before, reaching 145 pounds in boys eighteen years old, and girls of the same age about seventeen pounds less. In his fortieth year man attains his maximum weight, say 159 pounds, and then begins to lose flesh, but women continue to grow heavier, reaching about nineteen pounds less at the fortieth year, but more than men at the fiftieth. Between fortyfive and sixty, men become corpulent and women rapidly grow older.—From the March Swiss Cross.

THE DREAMS OF THE BLIND .- A paper read before the biological section of the American Association for the Advancement of Science was on "The Dreams of the Blind," by Dr. Joseph Jastrow. The object of the paper was to determine the extreme age at which a child may become blind and yet lose all memory of the visible world, so that it no longer sees in its dreams. Almost 50 all dreams of normal persons are sight 100 " dreams, and a dream is often spoken of as a vision. The blind are deprived of this most important sense; but if they have not been born blind, they may remember enough of what they have seen to enable them to imagine how things look, and when the imagination has full play in sleep, to picture themselves as in full possession of all their senses. Physiologists would explain this by saying that during the years in which they saw, a certain part of the brain has become educated to receive and interpret all these messages which the eye sends, and that when this part of the brain acts spontaneously in sleep, the person dreams of seeing. Such a portion of the brain would be called the sight center. If now we find out the latest age at which blindness may set in and yet the person keep on dreaming of seeing; we shall find out the time it takes for this sight center to develop. For this purpose about two hundred blind persons of both sexes were questioned at the institutions for the blind in Philadelphia and Baltimore, and it was found that those who became blind before their fifth year never dreamed of seeing; of those whose sight was lost between the fifth and seventh year, some did and some did not see in their dreams; while all whose eyesight was destroyed after the seventh year had quite as vivid dream visions as seeing people. The fifth to the seventh year is thus shown to be the critical period. This period corresponds with the age which authorities fix as the limit at which a child becoming deaf will also become dumb. and also with the age of one's earliest continuous memory of one's self. It is interesting to note that blind persons dream quite as frequently as normal people, and that with those who do not see in their dreams, hearing plays the principal part. When dreaming of home, for instance, they will hear their father's voice or their sister singing, and perhaps they will feel the familiar objects in the room, and thus know they Ah! how many are there who go out to are at home. We in such a case, would see it all.—Baptist Weekly.

ATALOGUE OF BOOKS AND TRACTS

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

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

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

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

cents. 166 pages.

Vol. II.—A CRITICAL HISTORY OF THE SABBATH AND THE SUNDAY IN THE CHRISTIAN CHURCH. Price, in fine muslin, \$1 25. Twenty-five per cent discount to clergymen. 583 pages. (Volume Three not yet ready.)

THOUGHTS SUGGESTED BY THE PERUSAL OF GILFILLAN AND OTHER AUTHORS ON THE SABBATH. By the late Rev. Thos. B. Brown, Pastor of the Seventh-day Baptist Church at Little Genesee, N. Y. Second Edition, 125 pp. Fine Cloth,

This book is a careful review of the arguments in favor of Sunday, and especially of the work of James Gilfillan, of Scotland, which has been widely circulated among the

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

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

COMMUNION, OR LORD'S SUPPER. A Sermon delivered at Milton Junction, Wis., June 15, 1878. By Rev. N. Wardner, D. D. 20 pp.

THE SABBATH QUESTION CONSIDERED. A review of a series of articles in the *American Baptist Flag*. By Rev. S. R. Wheeler, A. M., Missionary for Kansas, Nebraska, and Missouri. 32 pp. 7 cents.

A PASTOR'S LETTER TO AN ABSENT MEMBER, on the Abrogation of the Moral Law. By Rev. Nathan Wardner, D. 8 pp. 2 cents.

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

Religious Liberty Endangered by Legislative Enactments.

An Appeal for the Restoration of the Bible Sabbath,

The Sabbath and its Lord. 28 pp.

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

Topical Series.—By Rev. James Bailey.—No. 1, My Holy TOPICAL SERIES.—By Rev. James Balley.—No. 1, My Holy Day, 28 pp.; No. 2, The Moral Law, 28 pp.; No. 3, The Sabbath under Christ, 16 pp.; No. 4, The Sabbath under the Apostles, 12 pp.; No. 5, Time of Commencing the Sabbath, 4 pp.; No. 6, The Sanctification of the Sabbath, 20 pp.; No. 7, The Day of the Sabbath, 24 pp.
FOUR-PAGE SERIES.—By Rev. N. Wardner, D. D.—The Sabbath: A Seventh Day or The Seventh Day; Which?
The Lord's-day, or Christian Sabbath.
Did Christ or his Apostles Change the Sabbath from the Seventh Day to the First Day of the Week?
Constantine and the Sunday.

Constantine and the Sunday.

The New Testament Sabbath,

Did Christ Abolish the Sabbath of the Decalogue?

Are the Ten Commandments binding alike upon Jew and

Which Day of the Week did Christians Keep as the Sab bath during 300 years after Christ? This four-page series is also published in the German lan-

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

Apostolic Example. By C. D. Potter, M. D., 4 pp. Tracts are sent by mail postpaid at the rate of 800 pages for \$1. Annual members of the Tract Society are entitled to tracts equal in value to one-half the amount of their annual contributions to the Society. Life Members are entitled to 1,000 pages annually. Sample packages will be sent, on application, to all who wish to investigate the subject. Address all communications to the SABBATH RECORDER,

Alfred Centre, N. Y. JAN. 1, 1887.

HE LIGHT OF HOME. AN EIGHT PAGE MONTHLY FOR THE FAMILY.

Single copies ...

Published by the AMERICAN SABBATH TRACT SOCIE TY, Alfred Centre, N. Y. A. H. Lewis, D. D., Editor, Plainfield, N. J. C. D. Potter, M. D., Associate Editor, Adams Centre, N. Y.

Business letters should be addressed to the publishers.

UTLOOK AND SABBATH QUARTERLY. A THIRTY-TWO PAGE RELIGIOUS QUARTERLY.

Published by the AMERICAN SABBATH TRACT SOCIE-TY, Alfred Centre, N. Y. A. H. Lewis, D. D., Editor, Plainfield, N. J. C. D. Potter, M. D., Associate Editor, Adams Centre, N. Y.

Business letters should be addressed to the publishers, as above.

Communications regarding literary matter should be addressed to the Editor, as above.

BIBLE SCHOOL WORK.

A 32-page quarterly, containing carefully prepared helps on the International Lessons. Conducted by L. A. Platts. Published at the RECORDER office. Price 25 cents a copy per year; 7 cents a quarter. Address all orders to the AMERICAN SABBATH TRACT SOCIETY, Alfred Centre, N. Y.

Is Published Weekly at

ALFRED CENTRE, N. Y. Single Copies, per year..... 60 cents Ten Copies and upwards, per copy............... 50 cents.

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

E BOODSCHAPPER,

HOLLAND LANGUAGE.

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

C. DE VOS,

No. 1419 Commerce Street, Dallas, Texas.

THE SECOND COMING OF CHRIST AT HAND.—We live in those days wherein the Lord will gather His Israel out of both Jew and Christian Churches, that their spirit, soul and body may be preserved blameless to receive the Lord at his coming. Rom. ix. 4; Isa. xl. 11, 12; Rev. vii. 4; Rom. viii. 29; Rev. xiv. 1; 1 Thess. v. 20, 21, 23; 1 Cor. xv. 52, 53; Phi. iii. 21; Mark xiii. 20; Math. xxiv. 14; Rom. viii. 11, 22, 23; Rev. xxi. 1, 4, 5; John xiv. 16, 17, 26. Further information can be obtained in two different books at 12c. each. Mention this paper. Address: each. Mention this paper. Address:

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



TAVANGELII HAROLD

A FOUR-PAGE RELIGIOUS MONTHLY

SWEDES OF AMERICA.

Published by the AMERICAN SABBATH TRACT SOCIE-LY, Alfred Centre, N. Y. L. A. Platts, Editor.

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

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

SITUATIONS FREE.

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

OHICAGO CORRESPONDENCE UNIVERSITY

An institution furnishing instruction to "any per-

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

ers free. Address THE CORRESPONDENCE UNIVERSITY JOURNAL

N. B.—Schools and families supplied with teach-

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

BOOK BINDING.

In any Style - of -

CLOTH OR LEATHER,

DONE AT THE

RECORDER OFFICE.

ALFRED CENTRE, N. Y., at the following prices:

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

Leslie's and Demorest's Magazines, Appleton's Journal, and books of same size, helf sheep, paper sides \$1: half roan, cloth sides, \$1 25: half imitation morocco, cloth sides, \$1 50.

Harper's Weekly, Leslie's Newspaper, Graphic, and papers of same size, half sheep, paper sides, \$1 50; half ruan, cloth sides, \$1 75; half imitation morocco, cloth sides, \$2. Newspaper Files, half sheep, paper sides, \$2; half roan, cloth sides, \$2 50; half imitation morocco, cloth sides, \$8. Special prices for special jobs. Postage or expressage extra. Several books can be sent at a less rate proportionately than one book. Club togeth-

at a less rate proportionat er and send in your work. People having magazines will do well, before any numbers are lost, to have them neatly bound.

* Quarterlies furnished for \$2 additiona

GRATEFUL—COMFORTING.

EPPS'S COCOA. BREAKFAST.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctor's bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a operly nourished frame."-Civil Service Gazette.

Made simply with boiling water or milk. Sold only n half-pound tins, by Grocers, labelled thus: JAMES Erps & Co., Homeopathic Chemists, London, England.



For circular, advice, terms and references to actual clients in your own State, County, City or







June 25. Review.

The Sabbath School.

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

INTERNATIONAL LESSONS, 1887.

SECOND QUARTER.

April 2. Joseph sold into Egypt. Gen. 37: 23-36. April 9. Joseph Exalted. Gen. 41: 88-48. April 18. Joseph Makes Himself Known. Gen. 45: 1-15. April 23. Joseph and his Father. Gen. 47: 1-12. April 30. Israel in Egypt. Exod. 1: 6-14. May 7. The Child Moses Exod. 2: 1-10. May 14. The Call of Moses. Exod. 8. 1-19. May 21. The Passover. Exod. 12: 1-14. May 28. The Red Sea. Exod. 14: 19-31. June 4. The Marna. Exod. 16: 4-12. June 11. The Commandments, Exod. 20: 1-11. June 18. The Commandments. Exod. 20: 12-21.

LESSON VI.—THE CHILD MOSES.

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

For Sabbath-day, May 7th.

SCRIPTURE LESSON .- Exodus 2: 1-10.

1. And there went a man of the house of Levi, and took 2. And the woman conceived and bare a son: and when the saw him that he was a goodly child, she hid him three

3. And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink.

4. And his sister stood afar off, to wit what would be done to him. And the daughter of Pharaoh came down to wash her-

elf at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she ent her maid to fetch it.

6. And when she had opened it, she saw the child: and behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children.

7. Then said his sister to Pharaoh's daughter, Shall I go, and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

8. And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother.

9. And Pharaoh's daughter said unto her, Take this child away and nurse it for me and I will give thee thy wages. ent her maid to fetch it. away and nurse it for me and I will give thee thy wages.

And the woman took the child and nursed it.

10. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of

GOLDEN TEXT .- The Lord is thy keeper.

BIBLE READINGS.

Sunday. Exod. 2:6-10. A deliverer born. Monday. Luke 2: 1-20. The great deliverer born. Tuesday. Matt. 2: 1-23. The great deliverer hid-

Wednesday. Luke 1: 21-35. The great deliverer welcomed.

Thursday. Luke 2: 36-52. The great deliverer's growth.

Friday. Psa. 46: 1-11. Divine deliverance. Sabbath day. 1 Cor. 15: 35-57. Deliverance completed.

TIME.—About 1575 B. C. PLACE.—The land of Goshen, in Lower Egypt. PERSONS.—Amram, grandson of Levi The child Moses; Miriam, sister of Moses. CENTRAL TRUTH.—Care of God for his own.

OUTLINE.

I. The child hidden. v. 1-4. II. The child discovered. v. 5, 6. HI. The child nourished. v. 7-10.

INTRODUCTION.

In the last lesson we had an account of the rapid increase of the children of Israel; of the fear and hatred excited by this fact in the mind of the king; reduce their numbers and break their power. Finding that hard service made them the more numerous and powerful, he was driven to resort to some other destroy their nationality, and this he hoped to do by destroying all their male children and preserving the it is also plain that the oppression to which the chil girls, to become the wives of the native Egyptians. The Hebrews would not, themselves, execute this cruel mandate, and the king then ordered Egyptian spies to destroy the male children wherever they to leave Egypt, to undergo the hardships and stern could find them. The presence of these spies everywhere in Goshen made it very difficult to conceal quer a victory in Canaan. In all these varying for- Mrs. M. St. John, the birth of children from them. "In this darkest tunes through this long series of years they were hour came the providence of God to their aid, like taught to depend upon a leadership and a teacher the first faint rays of the dawn, unseen by those who were looking only at their earthly toil. but visible to the eyes of faith."

EXPLANATORY NOTES.

V. 1. And there went a man of the house of Levi. "House" is used here in the sense of family or descendants of Levi. The name of Moses' father is understood in the sense of his line of descent, for ers for 50 cents. careful study of many passages makes it plain that 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 relation, 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 ancestor, Amram. Of the immediate father of Moses, all that is said is that he was "a man of the house of Levi." And took to wife a daughter of Levi. Moses' mother was a daughter of Levi, as the woman who Jesus healed of her infirmity (Luke 13: 16) was a daughter of Abraham.

V. 2. And the woman conceived and bare a son. Some have supposed that this son was the first-born child, but this is shown to be an error by the context. It merely affirms the birth of a son and that, saw him that he was a goodly child, she hid him three months. This indicates that he was distinguished in who seemed, indeed, Christ-like, and was respected The concealing of the child was rendered necessary that they have met with a loss in the death of this by the cruel edict. Exod. 1: 22. This attempt to brother.

V. 3. She took for him an ark of bulrushes, and daubed it with slime and with pitch. This describes the receptacle in which the infant Moses was placed. The "bulrushes" mean the papyrus of which the sides of the ark were constructed. The ark thus constructed was cemented both on the inside and out, with a substance something of the nature of pitch, and was thus made water-tight. And she laid it in the flags by the river's brink. She carefully deposited her darling treasure among the reeds or rushes which bordered the stream, that it might not be carried away by the current. This was a great exposure of her child, both to the crocodiles that infest those shores, and yet to more merciless men. Yet she must do something with the child, solicitous for its safety, and this was all she could do, and the best. We may well suppose that she left it with earnest prayers committing it to God's care.

V. 4. She did not abandon the child, but stationed his sister at a distance from the ark in full view of it to watch the results.

V. 5. And the daughter of Pharaoh came down to wash herself at the river. It is very probable that this visitation of the daughter of Pharaoh to the river side was anticipated by the child's mother; this was a sacred stream, and it was customary to perform religious ablutions in its waters at stated times. She sent the maid to fetch it. The word "maid," in this connection, denotes the one who attended upon the royal princess in person.

V. 6. She saw the child: and behold, the babe wept. She understood at once why this child should be concealed in this way. It was a male child; it was a Hebrew child; it was doomed to death by the decree of her father; it was a beautiful child; it was a helpless child; and so far as she could see it was an abandoned child; and thus weeping, it appealed to her protecting care. No other person in all Egypt could save that child from the decree of death.

V. 7. But what shall she do with the child. It might not be wise to take the child to the palace immediately, in direct violation of the king's mandate. Just at this point, the sister of the child, who had been observing from a distance, approaches, as if accidentally, and becomes a spectator of the new discovery, and offers her services to engage a nurse from among the Hebrew women. This suggestion pleased the king's daughter, for it seemed to be the best disposition to make of the child at first.

V. 8. Of course the sister was not long in bring ing the child's mother. For the maid was directed at once to the house where the mother was in wait ing to be called.

V. 9. Though the child was now adopted into the royal family, the king's daughter directed this woman to take the child and to care for it as if it were her own, with a pledge that she should receive for her services ample reward.

cared for the child as only a mother knows how to do. When his infancy was passed, she brought him to the palace, where every advantage was secured to him by virtue of his adoption into the Royal family. The Hebrew mother had the first training of the child's mind. The deeper lessons that were to guide his life were thus fixed even in the earliest days of his childhood; now it would be safe to place him under the instruction to be received in the king's courts. Thus he receives a double training, which was very essential for the high destiny of his life. He was to be commissioned of the Lord to lead a great nation out of Egypt. For this his native and earliest culture was very important, and it was also important that this culture should come before any other. He was also to act as a national ruler; he was to represent the rights and demands of his peo ple before the court of the Egyptian king. For this of the severe measures which the king adopted to antagonism of the two nationalities he needed a training that would fit him for the most trying responsibilities; such a training as could be obtained only in the king's courts. Thus it is plain that the measure to effect his object. He now determines to training of Moses from his birth was under the prov-

idential direction of God. And in this connection dren of Israel were subjected in Egypt was preparatory to the deliverance. If no oppression had ever H. F. Burdick, come to them, they never would have been prepared | T. T. Burdick, South Brookfield, discipline of the wilderness life, and finally to con E. D. Comstock, Leonardsville, sent of God to lead and to teach them.

Books and Magazines.

THE Boston Monday Lectures, of Joseph Cook, ten in number, have been issued. this year, by Rand, Avery & Co., in pamphlet form. Each pamphlet Avery & Co., in pamphlet form. Each pamphlet Mrs. G. B. Leach, Findlay, O., contains a lecture, prelude. etc., and is complete in Mrs. R. W. Crumb, Belvidere, Ill., not mentioned here. His genealogy is given more itself. They can thus be easily preserved as they fully in Exodus 6: 16-20. There it seems that the are, or they can be readily bound in a permanent volname of Moses' father was Amram; but this is to be ume. The whole set may be bought of the publish-

EDWIN G. BURDICK, son of Jeremiah and Susan Burdick, was born in Rhode Island, March 23, 1814. He came to Alfred with his parents when but a child. He was married in 1835 to Miss Roxana Osborn, who died in 1857. In 1859; Mr. Burdick was married to Mrs. Rebecca Cronk. He died very suddenly, of heart disease, on his farm in the town of Hornells ville, April 10, 1887.

At Evan's Mill, Jefferson Co., N. Y., April 17, 1887, NANCY BERRY, widow of the late Bowen Root, aged 83 years, 1 month and 17 days.

At West Edmeston, N. Y., April 8, 1887, of injury from a fall. WILLIAM YARRINGTON, aged 74 years. The deceased was not a member of any church, but before his death he professed faith in Jesus, and a belief in his Word.

In West Edmeston, N. Y., March 14, 1887, Sam-UEL DRESSER, aged about 84 years. Bro. Dresser professed Christ a number of years ago, in meetings held by First day Baptists, but had never united the son afterwards known as Moses. And when she with any church until he settled in West Edmeston. some nine years ago, when he chose fellowship with the Seventh day Baptists. Bro. Dresser was a man his earliest childhood for beauty of form and features. by every one. Both church and community feel

conceal the child expressed faith on the part of its mother, that he was a child of some noble destiny.

The mother was probably acting under the guidance

The mother was probably acting under the guidance was probably acting the following the fo

of God, and took these measures, trusting the issue | 95 Joralemon St., Brooklyn, on Thursday morning, April 14th, at 10 30 o'clock, and at the Seventh day Baptist Church, in Plainfield, N. J., at 2.45 in the afternoon Interment at Plainfield. Mrs. Harris will be remembered by many readers of the RECORD ER as the wife of Alfred Stillman, to whom she was married in 1830, and whose death occurred in 1850. Abundant in all good works, especially as a widowed mother in caring for her children, she leaves a bright and blessed memory, as a rich legacy to those who mourn her loss. She united with the Seventh day Baptist Church of New York City in early life, and remained faithful in that relation un til summoned to the church above. Stricken with paralysis, she passed to rest without a struggle. "Blessed are the dead who die in the Lord."

> Mrs. Anna Maria Davis, wife of the late John T. Davis, died at Shiloh, N. J., March 12, 1887, in the 82d year of her age. She had been a great sufferer for a number of weeks, having been taken sick some time before the death of her husband, who was taken home only nineteen days before her. 'From her sick bed, she saw her husband's grandsons bear his remains out to burial, being unable to attend his funeral. She bore her grief and suffering with a wonderful grace. Her hope was bright, and her trust complete. Many were the good words she left for her loved ones to cherish, by which they are assured that it was well with her. She was anxious to depart and be with Christ, and often asked her pastor to repeat to her His precious words of promise, upon which she loved to feast her soul. T. L. G.

In Plainfield, N. J., April 15, 1887, MARY MAX-SON WELLS, wife of Dr. F. S. Wells, and daughter of the late Wm. B. Maxson, D. D., in the 46th year

In Beres, Ritchie Co., W. Va, April 13, 1887, of consumption. SEDELIA, daughter of Eld. Ezekiel Bee, aged 34 years, 9 months and 11 days. She made a profession of religion when about 20 years old, and joined the old Pine Grove Church. She expressed strong faith and hope in Christ to the writer of this, when too weak to voice her feelings, only doing it by the motion of her head.

In Niantic, R. I., April 20, 1887, HENRY E., son of John J. and Sarah E. Gardiner, aged 10 months. "The flower fadeth."

In Kingston, Wis., April 8, 1887, Mrs. ELECTA Noble, aged 87 years, 8 months and 26 days. Sis ter Noble was born in Plainfield, Mass., July 12, 1799. She was the daughter of Galen and Sarah Richmond. Her parents moved to Lowville Lewis Co., N. Y., when she was five years old. In 1823 she was united in marriage to Hezekiah Nobie. They had nine children born to them, only two of whom are now living. She gave her heart to Jesus when she was nineteen years of age, and with her husband united with the Baptist Church. They removed to Marquette, Wis., in June, 1847. She embraced the Sabbath truth about twenty five years ago, and has lived in widowhood nineteen years. She was a woman greatly beloved for motherly kindness and Christian integrity. She died, as she lived, with an unwavering trust in Jesus.

Near Humboldt, Neb., after a brief illness, Mrs. LYDIA FURROW AYRES, widow of Dea. Dennis Ayres, in the 64th year of her age. Early in life she made a public profession of faith in Christ, and united with the Northampton Church in Clark county, Ohio. Subsequently she held membership in the Port Jefferson Church, Ohio, and in the West Hal-V. 10. The child's natural mother nourished and lock or Farmington Church, Illinois. She was among the early settlers in the neighborhood of the Long Branch Church, Nebraska, where she at once identified herself with that church, of which she remained an earnest, faithful and efficient member till death. _ D. K. D.

LETTERS.

A. McLearn, S. R. Wheeler, T. B. Collins, D. K. Davis. Mrs. Geo. B. Leach, Mrs. H. R. Jaques, R K. McMurray, V. A. Willard 2, R. P. Hartsough O. D. Vanhorn, E. B. Shaw, Steele & Avery, Marvin Oil Co., Albert Ling, Mrs. S. C. Stevens, J. T. Morgan, O. D. Sherman, R. W. Crumb, Mrs. C. M. Dunn, C. S. Toothaker, J. B. Clarke 2, H. Linden meyr, Mrs. A. F. Randolph, Gee. H. Babcock 2, Mrs. S. E. Pierce, A. H. Lewis 2, M. A. Burdick, A. G. Crofoot, Walter G. Dunn, Mrs. David R. Monifort, O. U. Whitford, D. H. Davis, C. N. Maxson, J. W. Morton, P. M. Green.

RECEIPTS.

All payments for the SABBATH RECORDER are acknowledged from week to week in the paper. Persons sending money, the receipt of which is not duly acknowledged, should give us early notice of the Pavs to Vol. No

F. E. Dresser, West Edmeston, NY., \$4 00 43 52 H. H. Williams, 4 00 43 J. S. Coon, Miss C. Champlin, 2 00 43 A. B. Felton, 4 00 43 2 00 44 14 52 2 00 43 2 00 43 Mrs. N. R. Sprague, ' G. T. Brown. Bridgewater. 2 00 43 432 00 43 2 00 44 Mrs. John R. Searle, Mrs. R. E. Brand, 1 00 43 5 50 43 13 H. W. North, Emma J. Worden, Utica, 1 00 43 26Geo. C. Gibbs, Sag Harbor, 2 00 43 Mrs. J. F. Morgan, Akron, 2 00 44 Mrs. H. L. Herrington, Alfred Centre, 1 00 44 26 Mrs. V. A. Willard, Belmont, 50 43 21 Mrs. W. W. Jaques, Little Genesee, 2 00 44 11 2 00 43 2 00 44 Mrs. S. C. Stevens, Clifford, Pa., 26 2 00 44 13 G. W. Potter, Albion, Wis., 4 00 43 52 W. Clarke, Milton, 8 00 43 D. K. Davis, Humboldt, Neb. 52 52 2 00 43 R. P. Hartshough, Harvard, O. D. Vanhorn, North Loup, J. L. Hull, DeWitt, Ark., 2 00 43 2 00 44 2 00 40 HELPING HAND.

J. L. Huffman, Lost Creek, W. Va., W. D. L. Burdick, Milton, Wis., D. K. Davis, Humboldt, Neb.,

BEAUTIFULLY ILLUSTRATED. This Magazine portrays American thought and life from ocean to ocean, is filled with pure high-class literature, and can be safely welcomed in any family circle.

PRICE 25c. OR \$3 A YEAR BY MAIL. Sample Copy of current number mailed upon receipt of 25 cts.; back numbers, 15 cts.

R. T. BUSH & SON, Publishers. 130 & 132 Pearl St., N. Y.

Premium List with either.

OFTUDOLUGE

Clarence A. Farnum, Surrogate of the County of Allegany, notice is hereby given to all persons having claims against Milo Sweet, late of the town of Almond, in said county, deceased, that they are required to present the same, with the vouchers thereof, to the undersigned, at his residence in the town of Alfred, on or before the 25th day of August, 1887.

D. R. STILLMAN, Administrator. ALFRED CENTRE, Feb. 21, 1887.



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

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

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

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

LISHED. I have a lot of Anthem Treasures, which I will sell for \$7 20 per dozen. Cannot be had from the publishers for less than \$12 00 per dozen. Sample copy sent for 60 cents, and 12 cents to pay postage. J. M. STILLMAN. Milton, Rock Co., Wis.

THE CHEAPEST AND BEST ANTHEM BOOK PUB

FOR SALE. I will sell my manufacturing and job tre, N. Y. The goods are in good demand, with fair profits. TRADE WELL ESTABLISHED.

Reason for selling: I have business in Richburg that requires all my time and attention. This is a grand chance for a live man. For further particulars, address, E. S. BLISS, Richburg, N. Y.

Business Directory.

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

Alfred Centre, N. Y.

A LFRED UNIVERSITY. ALFRED CENTRE, N. Y. Equal privileges for Gentlemen and Ladies. Spring Term opens March 30, 1887. REV. J. ALLEN, D. D., LL.D., PH. D., PRESIDENT

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

I NIVERSITY BANK, ALFRED CENTRE, N. Y. E. S. BLISS, President, WILL. H. CRANDALL, Vice President, E. E. HAMILTON, Cashier.

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

DENTIST. HORNELLSVILLE AND ALFRED CENTRE, N. Y. At Alfred Centre Mondays.

BOURDON COTTRELL,

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

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

M. HUFF, PIANO TUNER, will be in concern three months. Charges reasonable.

Leave orders at Shaw's.

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

TO USINESS DEPARTMENT, ALFRED UNIVER-B SITY. A thorough Business Course for Ladies and Gentlemen. For circular, address T. M. Davis

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

SEVENTH-DAY BAPTIST EDUCATION SO-CIETY. E. P. LARKIN, President, Alfred Centre, N. Y. D. E. MAXSON, Corresponding Secretary, Alfred Centre, N. Y. L. E. LIVERMORE, Recording Secretary, Alfred Centre, N. Y. W. C. BURDICK, Freasurer, Alfred Centre, N. Y.

SABBATH-ECHOOL BOARD OF GENERAL CONFERENCE.
H. C. Coon, President, Alfred Centre, N. Y. T. R. WILLIAMS, Cor. Sec., Alfred Centre, N. Y. E. S. Bliss, Treasurer, Richburg, N. Y.

Alfred, N. Y.

J. C. BURDICK. WATCHMAKER and ENGRAVER. AURORA WATCHES A SPECIALTY.

Sisco, Florida.

SISCO FLORIDA.—For information concerning land in this part of Fruitland Peninsula, Put. nam county, good for Florida homes, groves and gardens, address Pine Ridge Company, Sisco, Fla.

Andover, N. Y.

B. WOODARD, DENTIST, IS MARING A. Rubber Plates by a new process. His own invention. The best thing out. Send for circular A. COTTRELL, Breeder of Percheron R. A. COTTRELL, Breeder of Percheron Horses. Six State Fair premiums out of

Berlin, N. Y.

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

New York City.

THE BABCOCK & WILCOX CO. Patent Water-tube Steam Boilers. GEO. H. BABCOUK, Pres. 30 Cortlandt 8t

R. M. TITS WORTH, MANUFACTURER OF FINE CLOTHING. Custom Work a Specialty.

A. L. TITSWORTH. 300 Canal St.

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

Leonardsville, N. Y. A RMSTRONG HEATER, LIME EXTRACTOR, and

CONDENSER for Steam Engines. ARMSTRONG HEATER Co., Leonardsville, N. V. Plainfield, N. J.

MERICAN SABBATH TRACT SOCIETY EXECUTIVE BOARD. C. POTTER, JR., Pres., J. F. HUBBARD, Tress D. E. TITSWOTRH, Sec., G. H. BABCOCK, Cor. Sec. Plainfield, N. J. Plainfield, N. J. Regular meeting of the Board, at Plainfield, N. , the second First-day of each month, at 2 P. M

THE SEVENTH-DAY BAPTIST MEMORIAL BOARD. CHAS. POTTER, JR., President, Plainfield, N. J., E. R. Pope, Treasurer, Plainfield, N. J., J. F. Hubbard, Secretary, Plainfield, N. J. Gifts for all Denominational Interests solicited.

Prompt payment of all obligations requested. **DOTTER PRESS WORKS.** Builders of Printing Presses. C. POTTER, JR., - - - Proprietor.

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

Westerly, R. I.

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

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

MANUFACTURERS OF STILLMAN'S AXLE OIL. The only axls oil made which is ENTIRELY FREE from gumming substances. DHŒNIX MUTUAL LIFE INSURANCE CO.

OF HARTFORD, CONN. WM. C. STANTON, General Agent, 5 Custom House St., Providence, R. I.

Correspondence with Seventh day Baptist young men with a view to establishing agencies solicited Policies written on reasonable terms. All correspondence respecting agencies or policies receive prompt attention. Address at Westerly, or Providence, as above.

THE SEVENTH-DAY BAPTIST MISSION ARY SOCIETY GEORGE GREENMAN, President, Mystic Bridge, Ct. O. U. WHITFORD, Recording Secretary, Westerly,

A. E. MAIN, Corresponding Secretary, Sisco, Fla. ALBERT L. CHESTER, Treasurer, Westerly, R. I.

Chicago, Ill.

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

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

B. COTTRELL & SONS, CYLINDER PRINTING PRESSES, for Hand and Steam Power. Factory at Westerly, R. I. 112 Monroe St.

Milton, Wis.

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

W. P. CLARKE,

REGISTERED PHARMACIST,

Post-Office Building,

Milton,

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

Milton Junction, Wis.

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

The Sabbath Recorder, PUBLISHED WEEKLY

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

TERMS OF SUBSCRIPTION. Per year, in advance

Papers to foreign countries will be charged 50 cents ad-No paper discontinued until arrearages are paid, except at the option of the publisher. ADVERTISING DEPARTMENT.

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

Legal advertisements inserted at legal rates.

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

No advertisements of objectionable character will be admitted.

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

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

PUBLISHED BY THE AMERICAN SABBA

VOL. XLIII.-NO. 18:

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

CONTENTS.

Editorial Paragraphs.

Jewish Mission Work of Episcopalians.

From S. W. Rutledge.

From S. D. Davis.

From J. F. Shaw.

Our Opportunity and Our Risk.

SABBATH REFORM.

EDUCATION. Centennial of Columbia College Education....

TEMPERANCE. The Curse of Curses.....Five Saloons for each Church.....

EDITORIALS.

COMMUNICATIONS.

Essay, "The Second Coming of Christ," by W. Morton....

Among the Clouds—Poetry
The Story of the Mill.
That Brilliant Preacher. "Save Him First"...
How a Partridge "Drums'...
Cheerfulness—Poetry...
Called as a Policeman...

For the SARBATH RECORDER. SILVER, OR GOLD?

BY MRS. M. A. DEANE.

A king who dwelt in some far country older A curious trophy set, in a broad plain; It bore a shield, one side of which was gold The other, silver, of the finest grain. It chanced one time—as told in ancient story Two noble knights, in shining armor clad Ensamples bright of all the martial glory.

That, in their time, the crown of kni Were riding, on a lovely autumn morning, Across this open plain, from opposite way As they approached this shield, their path a

They each were moved to words of praise. This golden shield is one of wondrous sp Began the one; while. "Hold!" the other Hast thou no eyes, or are they weak and Canst thou not see 'tis silver, purified?"

And hotter grew the war of words, and str Until their blind defiance grew to rage; Each "knew" that he was right, and che

longer,
The wish in mortal combat to engage:
And so they fought, till each his lance had to the standard engage. To splinters, on the other's faithful shield And from the shock, so wonderfully delive Their horses passed, but in a moment, wl Each, in the other's place. What strange i Is this that meets their eyes? Each, no

As erst, the other saw. And naught conce Each, of the other, sought forgiveness fr Oh! pardon thou my humor rash, my bro The shield of silver is, as thou didst say, Cried out the first; and quick replied the o "And pardon mine, this side is gold, I so

May God forgive us both, that knights so Sworn to redress all wrongs and right de Should yield to petty strife, and hate ignob Till each had wished the other's life to e And so these valiant knights clasped hands, Of their true brotherhood, and went the Nor ever was their holy compact broken By word or deed, that might its truth be

What need we more? Are not our hearts With eager wish, our sins and wrongs to Are not the cruel shafts we've sent, reboun And slaying all the hatred we have show The love of God in us, is it not stronger. Than hatred, planted by a single word? Have we not known his grace and patience

That it should route the striving, hordes? And let us step into our brothers' places, Our long distorted vision, it may clear; To see with others' eyes, is oft the best of And next, is hearing, with another's ear Oh! let us bravely, firmly set our faces, To attain to perfect love, that casts out. The love that all surrounds, and all embra

And brings his sweet and heavenly pres CHRISTIAN THEOLOGY.

BY REV. THOS. R. WILLIAMS, I

What is Christian theology as a It is the unfolding and exposition facts of the divine revelation. It d realities as directly as does natural science. It is true that its ultimat is above and beyond mere physical is supernatural; but it is plainly m in an historical and recorded r The light of the supernatural has b

on our earth, irradiating with beau

Alfred, N. Y.

VATORWARER and ENGRAVER MATCHES A SPECIALTY.

Andover, N. Y.

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

Berlin, N. Y.

REEN & SON. ALERS IN GENERAL MERCHANDING Drugs and Paints.

New York City.

COCR & WILCOX CO. Water-tube Steam Boilers. 30 Cortlandt St

TSWORTH, MANUFACTURER OF OLOTHING. Custom Work a Specialty
WORTH. 300 Canal St.

Bu, Jr. & Co. INTING PRESSES. 19 & 14 Spruce St. H. W. FISH. JOS. M. TITSWORTE.

Lconardsville, N. Y. ONG HEATER, LIME EXTRACTOR, and

ONDENSER for Steam Engines. G HEATER Co., Leonardsville, N. Y.

Plainfield, N. J. SABBATH TRACT SOCIETY. EXECUTIVE BOARD.

J. F. HUBBARD, Treas OTRH, Sec., G. H. BABCOCK, Cor. Sec. ld, N. J. Plainfield. N. J. eeting of the Board, at Plainfield, N d First-day of each month, at 2 P. M ENTH-DAY BAPTIST MEMORIAL

BOARD. JR., President, Plainfield, N. J., Treasurer, Plainfield, N. J. BD, Secretary, Plainfield, N. J. Il Denominational Interests solicited. ent of all obligations requested.

Builders of Printing Presses Proprietor. TILLMAN.

PRESS WORKS.

substances.

ATTORNEY AT LAW. e Court Commissioner, etc. Westerly, R. I.

RBOUR & CO., UGGISTS AND PHARMACISTA No. 1, Bridge Block. MISON & CO., JEWEL

LABLE GOODS AT FAIR PRICES iring Solicited. MAN & SON. PACTURERS OF STILLMAN'S AXLE OIL. de oil made which is ENTIRELY FREE

MUTUAL LIFE INSURANCE CO. OF HARTFORD, CONN. STANTON, General Agent,
5 Custom House St., Providence, R. I.

ace with Seventh day Baptist young w to establishing agencies solicited. on reasonable terms. All correpecting agencies or policies receive on. Address at Westerly, or Provi-

ENTH-DAY BAPTIST MISSION. ARY SOCIETY DEAN, President, Mystic Bridge, Ct. ORD, Recording Secretary, Westerly,

OFFER, Treasurer, Westerly, R. I.

CHANT TAILORS.

Chicago, Ill.

205 West Madison St. BOGERS, M. D. ICIAN AND PHARMACIST.

drie av. Store, 2406 Cottage Grove av RELL & SONS, CYLINDER PRINTING for Hand and Steam Power. 112 Monroe St.

Milton, Wis.

OLLEGE, Milton, Wis. all Term opens Aug. 31, 1887. C. WHITFORD, D. D., President.

LARKE, DEALER IN BOOKS, HOLIDAY GOODS. Milton, Wis.

GISTERED PHARMACIST, Milton, Wis

lilton Junction, Wis.

Addis, Conseyancer, and Town Clerk. abbath Becorder,

PUBLISHED WEEKLY SY THE - AT -

CENTRE, ALLEGANY CO., N. Y. TERMS OF SUBSCRIPTION.

countries will be charged 50 cents addinned until arrearages are paid, except TRING DEPARTMENT. ints will be inserted for 75 cents an

mertion: subsequent insertions in suc-per inch. Special contracts made with catenatyely, or for long terms. The inserted at legal rates. of objectionable character will be ad-

stated with a supply of jobbing material.

Middled as the business may demand, so

Middles can be executed with neatness

Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

TERMS-82 A YEAR, IN ADVANCE

WHOLE NO. 2224.

Sabbath Becorder.

VOL. XLIII.-NO. 39.

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

CONTENTS.

From Mrs. Perie Randolph Burdick.....

Temperance Work in Shanghai....

Nebraska Letter

The School of Sorr w.-Poetry....

FLITTING SUNWARD.

NUMBER XXV.

HAVANA. We had scarcely anchored in Havana harbor, before the small harbor boats began to gather around us, and the runners for the different hotels to canvass for customers. One hotel, the "Telegrafo," had been sufficiently enterprising to send a represen tative to Key West, who boarded our steamer there, and during the voyage he had booked as many as possible for his hotel As for our party we were quite indifferent, because though we had no knowledge of what hotel we should go to, yet we knew we were already booked at the best, and that al arrangements were made for us by our friend Don Alberto, a Spanish gentleman long resident in Cuba, with whom the Scribe has business relations, as well as a long asquaintance. We shall call him thus, rather than by his surname, both because it is more respectful here to use the given name, and because his Spanish surname is somewhat difficult of mastery. The young ladies tried it for a time, but rang so many amusing changes upon it that he goodnaturedly offered to answer to any name they might agree on,

In Spanish countries a man has no less than three forms of designation. In social eircles he is known by his given name, with "Don," which is equivalent to our Sir, as Don Jose. In business he is known by his surname with "Senior," equivalent to mister, as Senior Valasques, or Senior Jose Velasques. But in law neither of these is suffi cient. Here he has to add also the name of his mother, as Senior Jose Velasques de Alvarez. And it is also said that a Spanish gentleman's signature is not legal unless it has a more or less elaborate flourish beneath. If this be true, it is a relic of the days when few men could write and the "mark" was his legal signature. But I digress.

No one can leave the ship until the Custom House officials have taken her papers, and the "doctor" has passed upon her health. Soon two small steam yachts, resplendent with brass, and shaded by awnings, were seen making their way towards the ship. One is the doctor's boat, and in the other We spy the welcome, face of Don Alberto. So we are not to land in the little harbor boats, but are to have our own private yacht! These harbor boats, by the way, are a novelty. They are samll, but broader than a snip's yawl, and have a striped canvas cover etretched on hoops like the "prairie schoon-

pantomine, hoping to secure patronage, or with a hotel runner shouting the name of his hotel, with offer of free passage, they serve to amuse us while we wait for the formalities which precede our landing. Hand-bags and small things are passed by an obliging official on board, but trunks and values have to go to the Custom House, and unless one has a friend who "knows the ropes," as w have, he has to go with them. But the thoughtfulness of Don Alberto has saved us many of these troubles. Climbing down the side ladder and stepping into our yacht, with our hand baggage and wraps-the latter we stand in no need of here,—we bid the Whitney adieu, while the other passengers watch us with envious looks.

"But why does not the ship go to the wharf, as in New York, and land us without all this fuss?" asked La Belle.

"Because, Senorita," said Don Alberto, "no vessel, unless she sail under the Spanish flag, is allowed to touch the wharves of Havana. All others must anchor in the harbor, and in fact, many of the Spanish ships prefer to do so."

brought us to the Custom House wharf, where all passengers have to land. Here, without waiting for any further formalities, waiting, and sent to our hotel, the Pasajepronounced pah sah he—where we found our carriages, which are all "victorias," Don Alberto handed us some paper currency, with directions to pay each driver forty cents, which s the regular fare for two passengers within the city limits. The paper currency here. of our money. We do not recollect in any of our travels to have found carriage-riding so cheap as in Havana, except in Dublin, where the regular fare for a jaunting car, holding four, is six-pence (twenty-five cents) within the two mile limit. There is nothing but cheap fares, however, in common between them. The Irish jaunting car is a rollicsome vehicle, moddled after a pair of saddle their legs hanging over the two wheels, while the jolly son of Erin, who navigates the craft, is perched up in front with his feet almost touching his small pony, his tongue keeping pace with the rattle of the car.

The victoria of Havana is, on the contrary, an exotic, which has displaced the queer native volante. It is always oneseated, with the top leaning far forward, front. The sides are cut away to the floor, which is low down between the wheels, and wide wings on either side cover the wheels and preserve the occupants from mud. Sometimes a little seat is hinged in front, but it is fit for a child only. These carriages are to be seen at nearly every turn, in all stages of dilapidation, hitched to the most sorry looking horses, gaunt, weakkneed and apparently in the last stages of their natural life; while the driver sits and sleeps on his box until disturbed by some one wanting a carriage. In driving he never speaks unless spoken to, and unless you can talk Spanish it is of no use to speak to him. To call him by a movement of the hand, or giving him his fee. He never makes the air vocal with "Have a hack," like a New York hackman, but, if awake, and he thinks you may want his services, he simply holds his whip out towards you. He does not drive very fast, but then nobody is in a hurry in Cuba, and you do not need to be long in

Havana, to fall into the same easy ways. We did not notice all this on our way to the hotel that afternoon, but it soon came to be an accepted state of affairs, for by the constant streams of victorias going in every direction. Our trunks followed us quickly to the hotel, without being opened, thanks again to Don Alberto, who is so well known by the officials, that his word was unquestioned. We had had nothing to eat mast and sprit-sail send them rapidly over period, and so were only too glad to test the ties. the water. As these "wagon-covered boats" virtues of Cuban cookery, which we protheir navigators making frantic signs in selves away to rest.

ALFRED CENTRE, N. Y., FIFTH-DAY, SEPTEMBER 29, 1887.

BY REV. W. H. ERNST.

PUBLICATION OF TYNDALE'S TRANSLATION.

In the previous article I have showed that Tyndale had a fair prospect of having his manuscript published and carried to England. But sometimes our prospects are not realized as facts. In much of our experience we are doomed to disappointment: in some cases, to our great gain in various ways. Such disappointment was realized by Tyndale in his work of publication.

The "Bible haters" were not all dead, They were diligent in ferreting out any signs of the existence or production of English Bibles. One, who was excessively virulent, came in contact with Tyndale in his work of publication. So vindictive was he, that he was obliged to leave his native town, where Protestant principles prevailed, and find a to their friends, but about ten members of more congenial clime. He was no more fortunate in his next place of residence, for neither was he tolerated there. But his third | repository for salt fish. Three of them died location happened to be the same place A short run up the beautiful harbor where Tyndale was having his New Testament published. Apparently a more unfortunate circumstance could not happened to the reformer. He had a work which we were put into carriages, which were in he wished to have published, but most of the publishers were afraid to try it. Finally, however, the same firm engaged to of heresy by this time. One of them. a room in readiness. As we stepped into the publish it that was already publishing the young man of rare genius and attainments. work of Tyndale. This certainly was very unfortunate for him. Unwittingly, one of the printers, when somewhat intoxicated. little by little let the secret of Tyndale's Doubtless, Tyndale would not have had this translation be known to this John Cochlaens, which reminded us of our own wartime the most unfortunate man in all the realm tion. "shin-plasters," is very much debased, so to find it. He immediately communicated Cambridge, the other University, lay that forty cents in it is only eighteen cents | the fact to those high in authority, including | der still stronger suspicion of heresy, and the king. Tyndale did not wait to see what with good reason. Several had been turned would be the result, but immediately fled to to Protestant principles by the study of Worms, the place of Luther's great conflict Erasmus's Greek Testament. A powerful with the Romish powers, taking with him influence was thus set on foot as early as his manuscripts and sheets as far as printed. Here he was more safe on account of the in- should be attended to, but for some reason, fluence of Luther's reformation.

bags. The passengers sit back to back with of the edition which he had begun would be longer they were unmolested. They grew known to the enemies of his work. It was in quarto form, with explanatory notes and informed of this, so that it would be immethat it could not be identified by this de His popularity may have urged him on to say scription. He intended that this should and almost touching the driver's box high in | precede the other long enough for the excitement to die out of Cochlaen's information of the form of the book. Contrary to his expectations, both editions reached England about the same time, toward the close of December, 1525. While the large edition was discovered in less than a month after its work for nearly three-quarters of a year be fore the Bible-haters discovered its existence. Its discovery furnishes a lively picture.

Apparently a very small affair hastened on the excitement that must inevitably come sooner or later. A lawyer was obliged to flee from his native country for taking part in a play which reflected severely upon Cardinal Wolsey. While in exile, he composed a prod of your umbralla, you dismiss him by a tract addressed to the king, entitled, "The ed for his course. For a time he held out Supplication of Beggars," which set forth the danger to the nation from the grasping but when the final alternative was put to avarice of the clergy. He claimed that this him, "Abjure or burn," his faith proved inwas the reason why they were opposed to the translation of the New Testament. ${f This}$ was scattered far and wide throughout Eng- | fense, which was done with great pomp. He land. It made the great Cardinal tremble, and five crimimals (?) like him guilty of clothed as he was with almost regal and pontifical power. Yet it was not without reason that he was thus agitated, for the into England, were seated at the feet of the expression of truth always carries power with great Cardinal, attired in the greatest regal nobody walks in Havana except very short it, and alarm to men in error. Such was his splendor, with his pomp and colleagues distances, and the streets are rendered lively terror, that on his own authority, he issued around him, and evidences of guilt within better acquainted with each other, we may a secret search after Lutheran books. He the rails, "great baskets full of books," proceeded to carry out this act into instant in part, the New Testaments of Tyndale's. execution. On this account, the New Testaments were thus early discovered. This After a sermon against Luther and Barnes, was apparently another unfortunate circumstance. This search was to be made simulthe North-west, in former days. A since morning, some of us for a longer taneously in London and in both University which were designed to humiliate the crimitation of the communion with the Second Westerly taneously in London and in both University which were designed to humiliate the crimitation of the communion with the Second Westerly

G. H. B. | London. He was found to have gone to Ox. | was remanded back to the prison.

ford with a quantity of these books with the determination to burn both him and his books, so firm was their anger. But receiving a friendly warning, he fled for his safety. This, indeed, was a trying time to those pious ones who were being so mercilessly persecuted as is seen by their reading this same Testament, and calling upon God for his protection. Soon, however, poor Garrett fell into the hands of his enemies. He and several other convicted students were marched to a bonfire and compelled to cast one of the condemned books apiece into the flames. Near the close of the year Garrett was tried and condemned, which resulted in his martyrdom. All this was because he was a colporteur.

Cardinal College, at Oxford, was deeply affected with the dreaded poison. The books were detected under the floors and other secret places. Wolsev's anger was intense. Some of the suspected ones escaped the college and as many others were arrested and incarcerated in a deep cellar used as a within a week, under the effects of a putrid atmosphere and unwholesome food, and the fourth followed soon. The rest, after lying from March to August in this loathsome dungeon with nothing but the salt rish to eat, were made prisoners at large. He probably thought that the lads were well cured escaped to the continent and joined his spiritual father and best friend, Tyndale, and became his assistant in translating the Bible. assistant, had it not been for this persecu-

1523. so that certain bishops thought it he paid no attention to it, perhaps because Although Tyndale was personally safe here, the most valuable part of the school was on vet he found another difficulty. The form | this side of the controversy. Three years more bold and earnest. There were several who preached with great vehemence against glosses, and a long prologue at the begin- the clergy and their evils. The popular The English authorities would be tide ran high in favor of the Reformation. One Barnes exceeded the rest. He even diately siezed by them and destroyed. He held up the Cardinal himself, by wit and sardecided to change it in all these features, so casm, to public view in an unenviable light. more than his better judgment would have dictated. The University was divided. One part was urging him on, while the other was bent on his destruction. Discussions and disputations were common.

Wolsey, having heard of Barnes' work, sent emissaries of the secret search, who had a double commission. The apprehension of dom. arrival, the small one had been doing its | Barnes, and siezure of heretical books, and those who had them in their possession, was their mission there. Not less than thirty such persons, with an accurate description of | for the Scriptures grew and prevailed mightthem, were on their list, but information | ilv during all this experience. The church, having been sent on before, they were pre- however, could not read the signs of the pared for them. No translations or hereti- times. They still continued to fight against cal books were found, and only Barnes was arrested and taken back. The next day he was brought before the Cardinal, and derid- the hearts of all the demon-possessed inhabbravely both against threats and persuasions, sufficient for the trial. The next Sunday was appointed as the time to expiate his ofheresy, merchants, honorable in their life. but who had assisted in bringing these books which they had found in their secret search. these books were cast in the bonfire, and Suspicion was fastened upon one Thomas dulgence were publicly proclaimed.

Such was the greeting which the New Testament received at the hands of the priesthood at its first arrival in England, in the 16th century. It was just as they had treated Wickliffe's 140 years before. The spirit of the Romish church remained unchanged. Thus far, the king had not been enlisted

in the work of persecution, but a train of circumstances resulted in making him a vigorous assistant in carrying out these measures. He won the title in which he so much gloried, of "Defender of the Faith." This attitude of the king was brought about by some unwise attacks of Luther upon him. Tyndale's New Testament was anonymous, and the king did not know who wrote it, but suspected that it was the work of Luther, so he felt especially opposed to it. He commanded all who had these pernicious books to destroy them. His subjects were not inclined to obey his mandates on this subject. The idea that no power in church or state can lawfully shut up the Word of God, had taken deep root in the Engish mind. It had been gathering power ever since the time of Wickliffe. Unremitted inquisition was made for the sacred book, and many were found, so that "during the year Bibles were burned daily." So great did the demand and supply exceed the activity of the clergy, that the country was filled with the Testaments. Renewed effort was made by the clergy. The Bishop of London had been made virtually Pope of England. He knew that something must be done. He made a decree that a very diligent search must be made. He required his officials to use every endeavor to destroy this terrible New Testament. So great was the demand for them. that a printer of Antwerp had taken up their publication as a profitable business investment, and without the knowledge of Tvndale, had already brought out a third edition of his translation. This, with the former editions, were flowing into England. It was evident to all that it would be a fruitless war unless the supply could be cut off. Vigorous attempts were made to do this, but they were not very successful.

It was manifest that the terrible book could not be suppressed by fear. The prelates thought of a new plan for the accomplishment of their object, viz., to buy up the books from the printers and dealers, and so keep them out of the hands of the common people. They spent about \$5,000 in this way. At the same time efforts were made to search for copies in England, but with the same

About this time two men were condemned for heresy, but both abjured. One was never heard from afterward; but the other was so tormented by his conscience, that God finally gave him strength to declare the new gospel, and distribute the Testaments. This timid, but loving, disciple was permitted to go to heaven in a chariot of fire, through martyr-

Prohibitions, deerees, mandates, secret inquisitions, foreign diplomacy and persecution had all been tried, but in vain. The demand God. When God's time comes to work, all the hosts of the underworld, martialed in itants of the earth, cannot block the wheels of progress, when God says "go forward." What a lesson to us as a denomination is contained in this history! Would that God might help us to improve by its instruction!

FROM E. A. WITTER.

I have reached my new field of labor, and, judging from the Sabbath passed with them. the churches seem to be in readiness for work, and anxious that a good work shall be done. We are hoping that as we become together build for the Master.

This seems to be a good field for mission work, and we desire to be blessed with that Spirit of the Lord which shall lead through consecrated work into the strengthening of certain other ceremonies were performed, Zion. Sabbath-day, Oct. 1st, is the time for nals. Then certain days for pardon and in- | Church. We would ask all the membership, The both resident and non-resident, to bear the cluster under the quarter of the steamer, nounced to be splendid, and then lay our- Garrett, who was searched for in vain about abjuring heretic, instead of being released, time in mind, and report at the covenant their projections are the steamer, nounced to be splendid, and then lay our- Garrett, who was searched for in vain about abjuring heretic, instead of being released, most in a sither in person or by letter. meeting, either in person or by letter.

Missions.

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

The Corresponding Secretary having temporarily changed his place of residence, all com munications not designed for the Treasurer should be addressed, until further notice, A. E. Main Sisco, Putnam Co., Fla. Regular quarterly meet ings of the Board are held on the second Wednesday in December, March. June and September; and ample time should be allowed for business matters to reach the Board through the Secretary.

"THE Gospel in all Lands for Septem ber contains a great amount of information concerning the countries, governments, re ligions, peoples, and missions of Asia.

W. H. ERNST, missionary pastor at Trenton and Alden, Minn., reports, for the quarter, 13 weeks of labor; 16 sermons; congregations from 10 to 45; and about 25 visits and calls.

L. A. PLATTS, missionary pastor at Hornellsville, N. Y., reports, for the quarter, 13 weeks of labor; 14 sermons (3 at other places), congregations of 28; 10 other religious meetings; and 17 visits and calls.

S. W. RUTLEDGE, Elk Creek, Texas Co. Mo., reports, for the quarter, 7 weeks of labor; 16 sermons; 15 prayer-meetings; 38 religious visits; 2 additions by experience; 3 lectures; and one Bible-school organized; 2,100 pages of tracts distributed; and \$2 received on the

MRS. PERIE RANDOLPH BURDICK, missionary pastor at Lincklean and Otselic, N. Y., reports, for the quarter, 13 weeks of labor; one other preaching place; 41 sermons; congregations of 53, 24, and 75; 18 other religious meetings; 70 visits and calls; and 4 additions, 2 being by baptism.

A. G. CROFOOT, missionary pastor at New Auburn, Minn., reports, for the quarter, 13 weeks of labor; 27 sermons and addresses; cangregations of 50 in the morning and 25 in the evening; 19 other religious meetings; 21 visits and calls; 3 additions, 2 being by baptism; and assisted in the organization of Baptist Bible-school.

REV. J. F. SHAW, of Texarkana, reports for the quarter, 13 weeks of labor with the churches of Texarkana, Ark., and Eagle Lake, Texas, and at four other points; 52 sermons; congregations of 70; 19 other meetings; 44 visits and calls; 140 tracts distributed; 7 additions, 4 by baptism, and on shurch organized.

THE baptism of six members of the Bible school, better attendance at church service, the purchase of an organ by the church and Bible-school, the securing of a deed of meeting-house and lot, preparations for kalsomining, painting, etc., and for dedication at the coming Semi-annual Meeting of the Minnesota churches, are among the signs of progress and encouragement reported by Bro. Crofoot from New Auburn, Minn. We would add that it is another testimony to the value—the necessity to growth—of regular preaching, and good pastoral leadership.

FROM J. F. SHAW.

TEXARKANA, Ark. Sept., 1, 1887. Dear Brother,—I was detained at home until the middle of June, having unfortutures on the great issue.

ileges of their own faith, they have organized | Chas. H. Tyler, "for denying the correctness | and help them, over at Jim Town, Texas. | thority. It is thought he will turn, and their own family, consisting of seven, into a of the 15th Article (New Hampshire Confes-Sabbath-school. The time I spent in this sion) of Faith, and rejecting the same." come. I will go in October if the Lord is household school was among the most pleas- This was not the confession of faith adopted | willing. ant of my experiences. Bro. Snell and wife by the church. The brethren were refused almost complained of their lonliness in an appeal to their own confession or even to isolation, but will they not be rewarded make a defense of their views from the Scriptyet? Has not God, by the mouth of his ures, and, on vote, were excluded from prophet, said he would exalt them? Isa. 58: fellowship and membership in the church. 14. I believe now, if time only could be A Bro. Glass announced to the church that given that field by an earnest, faithful min | if they were to be keepers of his conscience | field for labor is here in Texas! Thousands istry, that an ingathering would be the result. I that he desired to be excluded also, although and multiplied thousands that have never Mr. Damron, who, with his wife, are about he had not embraced the Seventh-day docconvinced on the Sabbath question, spent trine. The members endeavored to pacify most of that Sabbath with us. While he him, but he declared that under the circumhas not made an open confession of faith in stances he could do no good in the church, prayer of your brother and fellow-laborer in below we have a complaint from a Baptist Christ, yet he told us that he was made to and demanded to be taken from the roll of realize such importance in the Christian membership, which they at length granted. religion as never before. May the Lord give him courage.

I left Lovelady on June 27th for Eagle Lake, in Colorado county, seventy miles west of Houston. I reached there in the night, but found that Bro. Wilson had directed the agent, who was also hotel keeper. to take care of me until he sent in for me. Next morning Bro. Snell came for me and took me to his home, four or five miles out west. On the evening of the 29th, I preached at Bro. Wilson's house. Preached there again the next day. At evening, for the convenience of the numbers who came, the preaching place was removed to Ramsey's Point, two miles north, where I preached twice each day until the following Secondday evening. On Sabbath-day I took pleas ure in burying in baptism a Brother Graves. and two daughters of Bro. Wilson, Miss Estella and Miss Lola. The baptism was performed in the Colorado [in Spanish, Red] River of Texas, classic in the history of the state. On July 5th the brethren and sisters met at Bro. Smith's home, and proceeded to perfect the organization of the church which had been partially organized before I went

there. The membership consists of Bro. L. H. Smith and wife and daughter Annie, Bro. F. J. Wilson and wife and daughters, Estella and Lola, and Bro. Graves, eight in all. Bro. Smith was asked by vote of the church to supply them with preaching. Bro. F. J. Wilson was elected to the deaconship, and was examined and set apart to the work by prayer and laying on of hands. Sister . Estella Wilson was elected to serve as clerk 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 admitted to fraternity in the Arkansas and Texas Seventh-day Baptist Annual Meeting. The work of the brethren here has not been confined to the white population. About a dozen colored people have embraced the Sabbath, and are keeping it. The leader among them is Eld. Jackson Powell, of the Baptist church. Several colored people attended from time to time during the meetings, and on the last night, by request, preached to a colored congregation on Old

On the 8th, I left the brethren and sisters here, being carried to the depot by Bro. Smith and son in law, Mr. Grigoon. I reached Temple, Bell county, the same day, where, on alighting from the train, I met Bro. A. F. Belo, M. D., of Rupee, ready to the good Lord that the prospects for our carry me to Rupee. Bro. Belo is a retired success in the Sabbath cause is still very physician, and a brother of A. H. Belo, of favorable. A great number on my field are the Galveston News and Dallas News, the two asking their preachers to "prove up" or leading dailies of the state. He embraced | "shut up," and we thank God for it. I the Sabbath on my first visit. We spent the went to Hickory Creek July 7th. This place nately become witness to a shooting affray, | night at the Jones Hotel, and, next morning, | is nineteen miles from here; I had to walk, being subprenaed to attend our circuit court seated in the doctor's buggy, we sailed across and it made me sick. But I thank God that the second week of the month. At the the beautiful prairies of that country, and I did go there. I found a large congregaearliest opportunity I left for Southern Tex- reached Rupee, twenty miles, early in the tion waiting for me who had never heard our as, stopping for the first place at Lovelady. afternoon. I preached each night until people, and wanted to know why we kept the I spent nearly a week with Bro. Snell and Sabbath evening, July 15th, when, it seventh day instead of the first day; also his precious family. I preached most of being the stated meeting of the Baptists, I two Campbellite preachers waiting for us to the nights at the Baptist church. The con- | yielded. The pastor, Eld. Hensler, had, | state a proposition to discuss the Sabbath gregations were small. The country being under pressure, preached a sermon on the question. They came forward and asked if distracted over the approaching election on Sabbath question since my former visit, in I would discuss the Sabbath with their prohibition, contributed much, no doubt, to which he assumed the abrogation theory. preachers, and if so, to state a proposition. keep the people away; and almost every It did not satisfy the membership in general, I asked them if a supplied word was essential sermon from whatever preacher, was in some and I, through the deep respect I have for to salvation. They said not. Then I asked way a prohibition lecture, a fact which I the Baptists, in a sermon vindicated the them to show me in the New Testament the and have not visited Barry county or Wright believe had a very great deal to do with de- denomination from the reputation of hold- word "first day," that was not supplied. feating prohibition in the state. I was ing such a theory, and adduced the 12th | This ended the matter before a large con- from either place. I would be glad if you could requested to lecture on prohibition, but Article of the New Hampshire Confession gregation, to their own mortification. They get some brother to labor on the field, for declined by stating that I was not a citizen of Faith, and also the Scriptures used in left, and we had a good meeting. Four you cannot depend on me. on account of my of the state, and my mission was particularly support of the 15th Article, to show that promised to keep the Sabbath. I promised health. I verily believe that if I could have and emphatically to preach "Jesus Christ such was not their position. The crisis to hold a two-days' meeting for them in Sepand him crucified," a Saviour of sinners, and came on Sabbath, the 15th. The pastor had tember, or as soon as I returned from the and energy, that I could have organized a that I did not doubt that Texas had able come into the neighborhood the day preced. Annual Meeting. On the 10th of August I church at each place. men sufficient to meet the demands for lec- ing, and by conversing with the unaffected went to Texarkana; Bro. B. F. Granbury Bro. Snell and his family are a model of a all arranged. After a rather vindictive ser- After the Annual Meeting closed I went out once a month, and has ceased having Sablone Sabbath-keeping family. But few fam- mon, in which he advised the amputation of to Richmond school-house, two and one-half bath-schools. If I was able to assist Bro. ilies under like circumstances would maintain such a consistent, course of Sebbeth the character of the character of Sebbeth the character of the character tain such a consistent course of Sabbath- the church, and suspending the regular Two united with the church. Bro. Shaw might result in additions to the church. As an enthusiasm of words."—The Bishop of Sabbath-

surrounded. Cut off from all church priv- deacons of the church, and M. W. Mear and to find two calls to new places to come bath yet, but is still advocating its Bible au. Immediately following the above transactions, Sisters L. A. Mears, J. J. Belo, M. J. Hodges, Bettie Jordan and Sallie McCrary asked for letters of dismission. They were granted, and before the close of conference, on motion, they were all excluded from the membership of the church. It was a stormy day for that church, the most of the leading membership being cast out for daring to interpret the Bible for themselves. The act of the church was condemned by the community generally, as tryannical and unjust, yet it has all been in favor of the truth. The pastor was not present on Sunday, but his place was supplied by Eld. J. R. M. Touchstone, who preached a sermon on love, designed to be pacificatory. It was an able sermon, but the state of feeling was such that we fear it was not much appreciated,

though much needed. We left Second-day morning, with the understanding that I would return in September and aid in organizing them into a church. I should have mentioned that those excluded represented those who had furnished about half the means for building the meeting house, and feeling that they had not been treated justly, they demanded a settlement of their claims on the building. This is pending, but how it will be settled I do not know.

I left for home on July 17th, and reached there the next day, accompanied by Eld. M. F. Whatley.

Bro. Whatley preached repeatedly for the church at Texarkana, before the time of the Annual Meeting, which came on the 11th of August. As the secretary 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, and the acquaintance formed and friendship established will no doubt lend strength and energy for our future work.

Bro. Mayes remained over a week and preached at Rice's school-house north of the city. The result was one addition from the Adventists, and one by baptism on profession

While many things are not what we would wish them, yet we are gratified with the progress of the cause in the last three years. and hope it will continue to grow in the fut

FROM F. M. MAYES.

Housley, Texas, Aug. 31, 1887.

Dear Brother,—We still rejoice and praise members, had the buisness of the next day | paid my fare, or I could not have gone. | building up, only holding a two-days meeting keeping in the midst of such bitter opposi- order of buisness, a charge was preferred was with me part of the time. I preached to Bro. Buckner, of Ash Grove, Green Co., Rochester, in a sermon at St. Paul's Cathe-

They promised to pay the fare if I would

I shall have to lay aside the gospel work at present, for my means are exhausted, and can do no more only with the home church. I must have something to live on at the present; but I will do all I can for my Master's cause as long as I live. What a vast heard the gospel as it is in Christ.

Pray for me here in this field. May the Lord bless his people everywhere, is the

FROM H. B. LEWIS.

BEREA, W. Va., Aug. 21, 1887. Agreeable to your request in the RECORDER of Aug. 18th, I forward my quarterly report one week in advance.

I have preached to this church on the Sab bath through the quarter with one or two exceptions. I was invited to hold the Quarterly Meeting of the Greenbrier Church in June, which I did, preaching three times there, and once at Middle Island on First day afternoon on my return.

The congregation at home has been large, the people generally attending, the attention and interest being good. Prayer-meeting, Sabbath afternoon, generally well attended, and a goodly number ready to take a part in the same. I was invited in July to go to Bone Creek, a distance of eight miles, a 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-day and baptized one who joined this church.

I have baptized one candidate here, who, with one other previously baptized, joined this church. Thus God has blessed us and we have been enabled to feel that our work is not altogether in vain.

The Sabbath-school is doing good work, being largely attended by old and young, of a very uncertain sort, with strange views of with good interest and an unusually large Scripture doctrine was taken over by the number of small children in the two primary clssses, some thirty or more. There are about 110 in all the school.

I have spent much time in calling on the people, both outside and in the church, urging the claims of religion, and especially the necessity of unity of effort with God's people, this being called out by the fact that there is a variety of ideas in this community. A number of the old Pine Grove Church who were not living here at the time of the consolidation of that church with ours, have returned, and with a few here who never entered into that arrangement are holding a small Sabbath-school in the old church with gun last winter continues. It is a source of an occasional service of song and conference. Sometimes a few of those who came in to our church, after attending our preaching has steadily cone forward; not as rapidly as service in the forenoon, and our Sabbathschool, go in with them in the afternoon. ly prayer meeting is well attended, and there There seems to be a little dissatisfaction with is a good degree of interest. We have been 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 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 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 of Ministers and Deacons of that place last week, to reply to points of doctrine taken by some of the speakers, and which will necessarily ventilate the Sabbath question. All engage the Chinese Government to respect were invited to take part, which we did; but the religious opinions of native Christians. time forbade a reply to the last points and a Missionary operations it is impossible to church was offered for another time to re-

-13 weeks of labor, calls and visits 72, sermons 14, preaching places 6.

FROM W. K. JOHNSON.

BILLINGS, Mo., Aug. 28, 1887. In the past quarter, I have only spent one week in missionary work, owing to bad health: county in this quarter, neither have I heard visited those two points and spent the time

Delaware Church is not doing much toward tion as that with which they have been against Dr. H. E. Whatley, M. N. Vaughn, 14 sermons in Texarkana. I returned home Mo., he has not commenced to keep the Sab | dral.

others also.

May God bless the Missionary Board, and its employees and donors.

"MISSIONARY COMITY."

Much is being written now a-days in regard to missionary comity, on both home and foreign fields. Some Congregationalists have written very severly against the multiplication of churches in new and small West. ern towns, evidently, and very naturally preferring that there should be, instead, one large and strong Congregational church; and point of view. It seems to us that true comity is to recognize the right of every denomination to teach the truth as it believes Jesus to have revealed it, whenever opportunity offers, the spirit and methods of the great Master always to furnish or suggest the pattern of ways and means.

"The Baptists are being crowded in every part of the mission field to which they have gone. In upper Burma the Society for the Propagation of the Gospel and the Wesleyan Methodists are moving side by side with our own missionaries; on the Congo, the Methodist Episcopal, under the guidance of the American Bishop Taylor, are lining the banks of the river with their mission stations, while the Primitive Methodists of England have recently decided to open stations on the Congo; in India the Lutheran missions are pressing into stations in the Telugu field; in Swaton the English Presbyterians have the largest hospital in all China, extended very greatly within a few years; in Japan the Congregationalists and the German Reformed missionaries are spreading their stations in the northern section; in Sendai especially is the denomination that censured American Baptists for sending the Armenians back to Turkey, hearing a "Macedonian Cry," for help. One may search the Missionary Herald of the Congregationalists in vain for an allusion to Baptist mission work in Sendai; yet we have two missionaries and their sives there, with a church of nearly 200 members. It would be thought that here was a good chance to show "missionary comity." The work of Dr. Palm, formerly of the Edinburgh Medical Missionary Society, a Baptist Congregationalists some time ago. One of his stations was Sendai; this is the nominal reason for their entry into the field.—The

FROM MRS. PERIE RANDOLPH BURDICK.

LINCKLAEN CENTRE N. Y., Sept. 4, 1887. The past quarter has been full of hard work. Preaching three times every week with several funerals, and other extra work, has filled my time full.

We have visited the baptismal waters twice during this quarter, and four have been added to the church. Thus the good work begratitude that instead of any reaction, which sometimes follows extra meetings, the work we hoped, but still it continues. The weekfavored at Lincklaen by a visit from Rev. H. P. Burdick, who preached a practical sermon, and delivered one of his stirring, forcible temperance lectures. It is very encouraging to have such visits and help from our ministerial friends.

A "RESIDENT OF PEKIN" writes to an English magazine to suggest the political utility of missions. He says: "It is well for China, a power embracing many religions and nationalities, that the treaties have been made on a liberal basis, and that they repress, and the popular ignorance of China shows the paramount need of teaching the simple truths of science in that country. This is done to no small extent in the schools and publications of the missions. In this way China is greatly benefited, and in course of time, as the spread of knowledge loosens the hold of superstition on the people, they will, it is to be hoped, be cured of this tenders the hold of superstition on the people, they will, it is to be hoped, be cured of this tenders the hoped of the standard of the superstitution of t dency to burn and destroy on a sudden impulse. The task of governing them will then become easier, and the advantage accruing to the governing classes by the operations of the missionary societies will be recognized just as fully as it is at the present time in India."

"No DOUBT we have our heathen at home; who denies it? And they need the gospel; who refuses it? But the shameful neglect of a past duty is no excuse for the cheap evasion of a present one. When the three men besought St. Peter at Joppa to open the door of faith to the Gentiles, all the Jewish people had not received the Word of God. The enthusiasm for home missions, which

Sabbath Beform.

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

OUTLOOK CORRESPONDENCE.

The following letters are other brigh evidences that the Outlook is constantly find ing men who love truth above all else. Such hearts become the nuclei of reform in al time and on all questions. We welcome al such to the ranks of those with whom th Word of God is supreme authority, and wh account "obedience better than sacrifice." LAMBERTON, Redwood Co., Minn., Sept. 4, 1887.

To the Editor of the Outlook: I beg to return you my very sincere thank for your paper, which comes to my table from time to time, and for the light which it afford on subjects of material interest, and I full endorse your sentiments, not that my view are at all changed, but they are confirmed and strengthened. I never could find any thing in God's Word to sustain the substitu tion of Sunday for the Sabbath of the Lord any more than I could find infant baptisn (sprinkling) taught either by precept or ex

I have been interested in the subject of the time of the resurrection, and never could reconcile the day of crucifixion and rising, a taught by the professed orthodoxy, as being in keeping with the Saviour's own prophecy

The Creator called the darkness night, and the light day, both periods constituting on day. Gen. 1:5. So I believe the Lord mean by being three days and three nights in the heart of the earth, he would remain in th tomb three times twenty-four hours. I thin this is also shown in Matt. 27: 63, and con firmed in Mark 8: 31; nor do I see anything in Mr. Tyler's argument to show the con trary. There is no doubt but that the res urrection took place at the same time on th third day as the burial took place on the firs day, just before the setting of the sun, s that those who visited the sepulcher, read to embalm the body, as soon as the Sabbat was actually past, found an empty tomb, a declared by the angel who preceded them The whole matter as arranged and adopted is of popish origin, or at least of human in vention, and the commandments of men ar substituted for the doctrine of Christ, and God's commands made void thereby. May the time soon come when the pure and simpl gospel shall be shorn of all corruptions de rived from pagan and Romish sources.

GEO. HOLDEN. LAMBERTON, Sept. 4, 1887. Dear Outlook,- Happening to be in a neigh 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 there (at least I gathered from his remark he was from that college). It was what termed "Children's day." His remarks were based on Hannah's gift of Samuel, and the theory propounded was that children inher ited the piety of their parents; that believer children were naturally born with pious di positions, and were better than children unbelievers. Precisely the same line of a gument adopted and used for the support infant baptism and confining its believer children to the exclusion of the rest. Th we find a diversity on this point, some foun ing their doctrine and practice on the groun of inherent depravity; others on the groun of federal's holiness; some on the ground Jewish circumcision; others on the ground

Christ's commission; some on the ground parental faith; others on the ground of spo sorial faith; some on the ground of the co enant of grace; others on the ground of infa salvation, here they all disagree and cont dict each other. I believe you will agr with me that personal and individual pic is essential to salvation as the natural bir 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 necessarily teaches the false principle of he ness; hence, one advocate of the practice fers to 1 Cor. 7: 14, "Else were your child unclean, but now are they holy." Paul sp here of legitimacy, he never meant they w morally or spiritually holy. Such a doctr is injurious; the notion of being born he and, therefore, needing not the holiness the gospel, is a fatal error, and has slain thousands. "Say not we have Abrahan our father," was the lesson taught the J by Christ. Thus this practice defeats design of Christian baptism; baptizes world instead of the church. It sanct and promotes a merely nominal religion, neutralizes some of the most important trines and obligations of the gospel,

GEO. HOLDE AFTER everything was made, God said all the people must always keep the sev day holy by resting from their work study and play. If we love him as we o to do we will never forget to keep the

hence makes a gospel ministry appear in

sistent, and weakens its force, and is ca

lated to deceive precious souls on the

Yours truly in the Gospel.

mentous concerns of eternity.

bath day holy.

You keep the Sabbath in imitation God's rest. Do by all manner of mean you like; and keep also the rest of the in imitation of God's work.—Johnson.

God bless the Missionary Board, and lovees and donors.

"MISSIONARY COMITY,"

is being written now a-days in remissionary comity, on both home eign fields. Some Congregationalists itten very severly against the multin of churches in new and small West. rns, evidently, and very naturally ng that there should be, instead, one d strong Congregational church; and ve have a complaint from a Baptist view. It seems to us that true comrecognize the right of every denom. to teach the truth as it believes Jesus revealed it, whenever opportunity he spirit and methods of the great always 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 tion of the Gospel and the Wesleyan sts are moving side by side with our sionaries; on the Congo, the Methiscopal, under the guidance of the n Bishop Taylor, are lining the the river with their mission stations, Primitive Methodists of England ently decided to open stations on the n India the Lutheran missions are into stations in the Telugu field; on the English Presbyterians have est hospital in all China, extended atly within a few years; in Japan the stionalists and the German Reformed ries are spreading their stations orthern section; in Sendai especially nomination that censured american for sending the Armenians back to hearing a "Macedonian Cry," for ne may search the Missionary Here Congregationalists in vain for an Baptist mission work in Sendai; eve two missionaries and their vives th a church of nearly 200 members. be thought that here was a good show "missionary comity." The Dr. Palm, formerly of the Edinedical Missionary Society, a Baptist uncertain sort, with strange views of doctrine was taken over by the tionalists some time ago. One of ns was Sendai; this is the nominal their entry into the field.—The

MRS. PERIE RANDOLPH BURDICK.

KLAEN CENTRE N. Y., Sept. 4, 1887. st quarter has been full of hard reaching three times every week ral funerals, and other extra work. my time full.

e visited the baptismal waters twice is quarter, and four have been addchurch. Thus the good work bevinter continues. It is a source of that instead of any reaction, which follows extra meetings, the work ly cone forward; not as rapidly as but still it continues. The weekmeeting is well attended, and there degree of interest. We have been Lincklaen by a visit from Rev. H. k, who preached a practical serdelivered one of his stirring, forcirance lectures. It is very encourave such visits and help from our friends.

SIDENT OF PEKIN" writes to an lagazine 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 ations of the missions. In this is greatly benefited, and in course the spread of knowledge loosens superstition on the people, they be hoped, be cured of this tenburn 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

JBT we have our heathen at home; it? And they need the gospel; it? But the shameful neglect uty is no excuse for the cheap present one. When the three ht St. Peter at Joppa to open the h to the Gentiles, all the Jewish not received the Word of God. manifests itself in protesting t foreign missions, is usually m of words."—The Bishop of a sermon at St. Paul's Cathe-

Sabbath Beform.

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

OUTLOOK CORRESPONDENCE.

The following letters are other bright evidences that the Outlook is constantly finding men who love truth above all else. Such hearts become the nuclei of reform in all time and on all questions. We welcome all such to the ranks of those with whom the Word of God is supreme authority, and who account "obedience better than sacrifice."

LAMBERTON, Redwood Co., Minn., Sept. 4, 1887.

I beg to return you my very sincere thanks time to time, and for the light which it affords on subjects of material interest, and I fully endorse your sentiments, not that my views are at all changed, but they are confirmed and strengthened. I never could find anything in God's Word to sustain the substitution of Sunday for the Sabbath of the Lord, any more than I could find infant baptism (sprinkling) taught either by precept or example.

I have been interested in the subject of the time of the resurrection, and never could reconcile the day of crucifixion and rising, as taught by the professed orthodoxy, as being in keeping with the Saviour's own prophecy. The Creator called the darkness night, and

by being three days and three nights in the heart of the earth, he would remain in the tomb three times twenty-four hours. I think this is also shown in Matt. 27: 63, and conin Mr. Tyler's argument to show the con-There is no doubt but that the resurrection took place at the same time on the to embalm the body, as soon as the Sabbath was actually past, found an empty tomb, as declared by the angel who preceded them. The whole matter as arranged and adopted is of popish origin, or at least of human insubstituted for the doctrine of Christ, and God's commands made void thereby. May the time soon come when the pure and simple rived from pagan and Romish sources. Yours fraternally,

GEO. HOLDEN.

LAMBERTON, Sept. 4, 1887.

Dear Outlook .- Happening to be in a neighboring village to preach in the afternoon, three weeks ago, I took occasion to attend the Congregational services in the morning. he was from that college). It was what is termed "Children's day." His remarks were based on Hannah's gift of Samuel, and the theory propounded was that children inherchildren were naturally born with pious dispositions, and were better than children of unbelievers. Precisely the same line of archildren to the exclusion of the rest. Thus we find a diversity on this point, some founding their doctrine and practice on the ground of inherent depravity; others on the ground of federal's holiness; some on the ground of Jewish circumcision; others on the ground of complished the work she came to do. Uhrist's commission; some on the ground of parental faith; others on the ground of sponsorial faith; some on the ground of the covenant of grace; others on the ground of infant salvation, here they all disagree and contradict each other. I believe you will agree with me that personal and individual piety is essential to salvation as the natural birth and natural life are personal and individual.
So are the spiritual birth and life. Holiness necessarily teaches the false principle of holi ness; hence, one advocate of the practice refers to 1 Cor. 7: 14, "Else were your children unclean, but now are they holy." Paul spoke here of legitimacy, he never meant they were is injurious; the notion of being born holy, and, therefore, needing not the holiness of the gospel, is a fatal error, and has slain its by Christ. Thus this practice defeats the design of Christian baptism; baptizes the world instead of the church. It sanctions and promotes a merely nominal religion, and neutralizes some of the most important doctrines and obligations of the gospel, and hence makes a gospel ministry appear inconsistent, and weakens its force, and is calculated to deceive precious souls on the momentous concerns of eternity.

Yours truly in the Gospel. GEO. HOLDEN.

AFTER everything was made, God said that all the people must always keep the seventh day holy by resting from their work and study and play. If we love him as we ought to do we will never forget to keep the Sabbath day holy.

in imitation of God's work.—Johnson.

Cemperance.

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

TEMPERANCE WORK IN SHANGHAI.

BY MRS. LIZZIE NELSON FRYER.

It is a long time since I have been thinking to write some items for the RECORDER, concerning the visit of Mrs. Mary Clement Leavitt to these shores. I feel sure that any news about the great struggle between fallen humanity and the sweet spirit of Christian temperance and purity, will be welcome to all who are living to make the world better, for your paper, which comes to my table from first of all in behalf of the Woman's Christian Temperance Union of Shanghai, and I doubt not, of every temperance believer in this Empire. I want to thank the ladies of the W. C. T. U. of America for sending out the brave, noble woman-Mrs. Mary Clement Leavitt-to these "ends of the earth."

Previous to her coming I do not think any one would have believed that a woman could have gained access to the different platforms which she occupied while here. But with her presence among us the way seemed to open of itself, or rather ought it not to be said that it was the "Lord's doing, the light day, both periods constituting one and not our own?" Doors were thrown day. Gen. 1: 5. So I believe the Lord meant open and invitations came for her to speak, in such a manner as the most sanguine had not dared to expect, or even hope for. She was with us a little less than three weeks, firmed in Mark 8: 31; nor do I see anything but long enough to set hundreds of people to thinking on subjects to which, hitherto, they had given little or no attention. She third day as the burial took place on the first | held several drawing-room meetings for laday, just before the setting of the sun, so dies who came by invitation, addressed the that those who visited the sepulcher, ready Union Church Sunday-school, and sailors' meetings, and spoke before the Y. M. C. A., the Literary and Debating Society, and the monthly Missionary Conference. Most of her meetings, however, were held in the vention, and the commandments of men are Union church, where for two successive Sunday evenings she preached stirring sermons to large audiences, on subjects closely gospel shall be shorn of all corruptions de- connected with temperance. Besides all this, on that subject. she addressed the native Christians through an interpreter, at several of the different missions, and did much individual work.

Never before in the history of Shanghai had a woman addressed an audience from a pulpit, so of course there was no little prejudice among the best of people at such an and heard one of Oberlin's students located innovation. Some were shocked by it, and there (at least I gathered from his remarks others expressed fears lest by her example, woman would be led to lose sight of her "rightful sphere," and come to usurp man's supreme authority to preach the gospel of ited the piety of their parents; that believers' redemption to a fallen world! Some good people were conspicuous by their absence from her meetings, while others went away gument adopted and used for the support of from some of them, shocked and disgusted infant baptism and confining its believers' at the horrible disclosures that only the Spirit of God could have given her courage to relate. But nothing daunted, Mrs. Leavitt went on in her own modest, motherly way, and said the things she came to say, and ac-

> I think I may safely say, that as an outcome of her meetings, there were hundreds who, for the first time in their lives, began to realize something of the fearful havoc which intemperance and impurity are making among the nations of the earth.

While here, Mrs. Leavitt organized a W. C. T. U., which has since grown to number in the parent will not save children; all must nearly fifty members. The meetings are be born again of the Spirit. Infant baptism | held monthly, with an open one each quarter for "honorary members," or any other gentlemen who may be interested to attend. Thus far, these meetings have proved very interesting and profitable. A deeper sense morally or spiritually holy. Such a doctrine of the needs of the work, and of the demands upon each individual member seems to be steadily growing upon us. The manner thousands. "Say not we have Abraham to of dealing directly with the external encourour father," was the lesson taught the Jews agements to intemperance here differs so greatly from the way such work is accomplished in the home lands, that there will be need for much thought, study and prayer before we shall have wisdom to attack the enemy in his political strongholds.

The Chinese branch of the work is also slowly moving onward under the direction of Mrs. Dr. Farnham. Month by month she has been able to report some new names that have been added to the list of those who have signed the pledge, which includes opium, as well as the other intoxicants. A tract on the subject of Alcohol and Opium has been published in Chinese, and is being largely circulated among the native Christians and others.

Mrs. Dr. Dulick has charge of the Band of God's rest. Do by all manner of means, if you like; and keep also the rest of the week in imitation of God's work.—Ichnson

Hope work, and has over one hundred names of still brighter days to come; its latter periods and malcontent know how erect a college for women for that University, advisible a better cause. There must be a determined, in imitation of God's work.—Ichnson Shanghai shall grow up to shun the evils for | more dismal future.

which this "model settlement" has so long been noted.

From almost the first, the subject of every alternate meeting has been that of Social Purity. A few months since it was decided to hold special meetings on this subject, and as there were so many who seemed willing to enter upon this branch of the work, but who did not feel free to sign the temperance pledge of the W. C. T. U., a White Shield Union has been organized, with a membership of nearly fifty. Little by little our members are learning that this subject enters deeply into the very shrine of our home life -that if the fountain-head is cleansed of all impurity, the streams that issue therefrom will be more likely to partake of its nature than otherwise. We rejoice, sisters of America, to join hand and heart with you and the thousands in other lands, who are laboring to help uplifted and purified humanity claim our Saviour's promise to the 'pure in heart."

I have not yet mentioned the White Cross Union for the men. This society was organized in the winter, and now numbers over one hundred members. They are working nobly to circulate books and leaflets on the subject of purity in the home and public life. With these two societies working with the same object in view, it is hoped to arouse a healthy public sentiment which shall ultimately put an end to some of the most atrocious evils that can be imagined to go on under the sanction of a civilized and Christian government. For be it known that the settlements of Shanghai are under foreign and not Chinese jurisdiction.

At first we found ourselves sadly in need of temperance literature, but the fire did not die out in three months, for want of fuel, and at present the deficiency is well supplied. Kind friends at home have remembered our needs. The orders sent out have been filled, and books and papers have been returned in due time. In the winter I clipped all the temperance items from the RECORDER for the past seven years, and made a scrap book which has been very useful. Without seeing it altogether, one could scarcely realize how much has been published from time to time

As Corresponding Secretary of the Shanghai W. C. T. U., I would like to ask those who have had experience in the work to write me about it. Such letters would prove the greatest encouragement to us who are so isolated and unacquainted with the best methods for carrying forward this great

SHANGHAI, China, Aug. 18, 1887.

THE BEGINNING AND THE END

What harm can there be in a social, moderate glass of wine? This is a question young men often ask.

Remember, that "at last it biteth like a serpent, and stingeth like an adder." Not at the first; if it bit at the first, who would tamper with it? If the sting came at the beginning of the indulgence, few would be led astray. But the pleasure comes at the first, and the sting at the last; and herein lies the danger of drinking wine or strong

At first, it sparkles and cheers; at last it poisons and maddens. At first, it excites mirth and song; at last,

it produces sorrow and curses. At first, it is an affair of good feeling and fellowship; at last, it is an affair of feuds, fighting and murder.

At first, it may kindle up the countenance to a more animated expression; at last, it gives redness of eyes, and bloat and deformity to the visage.

At first, it may quicken the intellect to unwonted activity, and impart a captivating brilliancy to the conversation; at last, it emasculates the mind of every element of strength, and degrades the conversation to the merest stammering or idiotic gibbering. At first, it may stimulate the body to un-

natural vigor; at last, it breaks down the strongest frame, and sends weakness into limbs and trembling into the flesh. At first, there may be health enough to

resist the pernicious tendency of intoxication, so that with all the pleasures there are few of the pains of indulgence; at last, drinkers become victims of manifold inveterate, loathsome and distressing diseases. In the beginning, they count themselves

of all men most happy; in the ending, they confess themselves of all men the most mis-In the beginning, we have a company of fine young gentlemen; in the ending, we

have a group of dilapidated and vulgar, old At the commencement of their career, they have access to respectable society; at its close, few are willing to be seen in their

At first, they have no small pride of character; at last, all regard for reputation is overwhelmed in the lust for drink.

At first, it is a cup of exhibitantion in the

offended God." indignation, which shall devour the adver-

At first, it is the wine of pleasant fellowship; at last it is the "wine of the wrath of the Almighty God, poured out without mix-

At first, it is the agreeable excitement of an evening; at last, it is the long-drawn agony of perdition.—Silver Star Catechism.

TEMPERANCE IN POLITICS.

The St. Louis Globe-Democrat has declared against the domination of the saloon. It says: "There was a time when it seemed best in every respect to keep the temperance question out of politics; but the liquor power has changed the situation by its insolent and persistent and too often successful efforts to control conventions and elections. So long as it refrained from organized participation in our political affairs, the people were content to resist its influence by moral and social means alone; but now that it has arrayed itself as a solid political force, seeks to dictate the selection of public officers and the shaping of general legislation in its own interest, it must expect to meet hostility of sented the proportion of reading from the another description. The people will not college library in mental and moral science. submit to a domination which aims to pervert | The manly and timely studies of political and degrade the ballot box to the use of the and social science engaged the attention of dram shops and the demagogues who thrive by their favor. We have reached a point where the obligations of honor no less than the promptings of common sense require all good citizens to use their votes as well as their prayers and persuasions on the side of temperance. The country cannot afford to let itself be ruled by the saloons in count for this. As Commencement apany degree, or under any pretext. It has proaches each year, some such topic is asthe power to defend its integrity and its signed to debaters chosen by the graduating safety against such a conspiracy, and that power will be applied in a resolute and conclusive wav."

Education.

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

A DANGEROUS EDUCATION.

The wisest statesmen properly regard ilknowledge, is far more influential and power- clearly than the present. To this end we ful than the illiterate one. If he is bent on | urge that the father should not hesitate to evil. he is capable of a far greater injury to make any reasonable sacrifice in order that the peace of society. He may become a most | his son should have a good English educaartful and skillful stirrer up of sedition. He | tion, and at this time we shall call attention may head great combinations for wicked to but one element in attaining this object, ends. In the Old World this class are awed | namely, the advantage of having the boy in by military force. Here the same class is school the first morning of the fall term, and offered free schooling and a common educa- of having him give regular and prompt religion or utterly "colorless" as to any re-ligious belief. The Bible is not suffered in necessarily made upon the boy's time and the public school. Following the exclusion attention in connection with the fall work; of the Bible all sound principles of morality but we know, too, that many a boy attends are rapidly departing. The new race is grow- the same school year after year with but proper religious or moral balance-wheel.

military force, to restrain combinations of that he cannot overtake them-so loses his

large bodies of malcontents.

Richard H. Dana, Jr., more than forty years | school.—Stockman and Farmer. ago, penned this memorable sentence in a narrative that has become a classic in American literature: "With a sailor, as with all other men in fact, the cultivation of the intellect and the spread of what is commonly called useful knowledge, while religious instruction is neglected, is little else than changing an ignorant sinner into an intelli-Payson that adding secular knowledge to a | June. vicious person was like putting a sword into the hands of a mad giant. President Nott was accustomed to say to college students, with his persausive eloquence, "Young gentlemen, it is the knowledge of God which alone gives value and character to all our other knowledge."

That then becomes a dangerous education which simply increases a bad man's power for evil. When we see the vast crowds of immigrants that pour into this country and push their way to new states, where the secular school and schoolmaster are freely provided, but where it is practically for bidden to introduce the Bible in the school must we not perceive how rapidly this process of itself is changing "ignorant sinners into intelligent and powerful ones?"

Then follows speedily the corrupting lit-The early stages of their dissipation were erature. Tons of it are reported as poured cheered by temporal prosperity, and the hope out from one publishing house in a day! vigorous, united effort by all Christians and college building in the state of New York.

At first, they are sustained by a fine flow true lovers of their country to supplement of spirits; at last, they sink in the slough of this secular education by a thoroughly redespondence, and perhaps of mental horror. Iligious one. Give every new settlement and "outlying district" a live Bible school; fill hands of thoughtless youth; at last, it is a the community with "tons" of good litera-"cup of fearful trembling in the hand of an ture, having the savor of the gospel. Carry it to the door of the farmer, the cabin of the At first, there is a joyful anticipation of settler, of the miner and of the mountaineer. good times to come; at last, there is a "fear- | Put the attractive, healthy, breezy narrative ful looking for of judgment and of fiery of heroic lives and of religious truth and fervor into their hands as they pass along the road; give it to their children to carry to the home, and by the blessing of God, religion, the love of God and of man, will triumph in their lives.—S. S. World.

COLLEGE VOLUNTARY READING.

In a recent Congregationalist statements were made respecting the voluntary reading of students at Dartmouth, as including a little fiction and much that was useful. A careful observation of like particulars has long been made at Princeton, and with gratifying results. A tabular view of student reading there, taken in 1878, gave thirty-two percent for literature (including poetry, drama and criticism), against twenty per cent of fiction. A like conspectus in 1887 gives twenty-eight per cent for literature (including the same), and seventeen per cent of fiction.

When it is considered that, in most popular libraries, the proportion of fiction is as great as two-thrds or three-quarters of the whole loan, a favorable feeling must arise respecting the effect of college education. Six per cent, in each of the years referred to, repre-Princeton students to the extent of eight per cent in 1878, and of eleven per cent in 1887. In no college, perhaps, so much as there, do these inquiries awaken so much interest. The existence there of prizes given for success in extemporary speaking, on topics of present public discussion, may seem to acclass. Each contestant is obliged to study it impartially, without knowing on which side of it he may be required to speak. Till so many hours before the debate, no man can learn which view of the question he may be called upon to defend. It is the most interesting occasion of each Commencement. It is the most manly competition I know of. It is better fitted than any other to show what college life has done for a man.

THE FARM BOY AND THE SCHOOL.

We have heretofore taken occasion to speak literacy as a menace and a foe to all free of the earnest interest that the farmer should government. But it is not the most danger- | take in the education of his children, believous foe. The educated sinner, who is master | ing that the future will show the advantage of the arts and the possessor of a varied intelligence has over ignorance, even more tion which, however, is either leaning to ir- attendance throughout the session. We are ing up in the schools of the state with no little advancement, because his former classmates get the start of him during the early We have no standing army, no powerful months, and he finds himself so far behind position in his grade. Thus if the school be Moreover, the immigrant in this land of a graded one the boy loses a half year's adthe free is not merely subject, but soon citi- vancement on account of what was supposed zen. He is not only of the governed, but a to be an unimportant delay. The cost of an governor. He has a vote. He may shape extra hand for a few weeks in a case of this our laws and their execution in the interest kind is a good investment. See to it, of his nihilistic and communistic views. In fathers, that your boys start the first day and this light, education makes him more dan- attend school regularly. The teacher's gerous, unless the Bible-school and a religible duty is to render the greatest good to the ious literature shall supplement the secular | greatest number, and no one has a right to training and the evil reading. This was demand that he do extra work to bring up long since seen by keen-sighted patriots. | those pupils who have been kept out of

CLIPPINGS.

Mr. W. A. Bayden left Harvard \$230,000. A Chinaman has taken the prize for English composition at Yale University.

The University of Michigan, at Ann gent and powerful one." It was a remark of Arbor, celebrated its fiftieth anniversary in

It is stated that Superintendent Riley of the government Indian schools was given no authority by the law which created the office. Mrs. Stephenson, widow of the late Dr.

Fleming Stephenson, has presented to the Assembly College at Belfast, Dr. Stephenson's library, consisting of 6,000 volumes. The University of the City of New York

has established a chair in "comparative religion," especially as it is "related to Christian missions." The missionary spirit is in that movement.

Prof. Park tells us of Dr. Emmons that he seldom began to write a sermon before Friday, made few corrections, and wrote more than fifty hundred sermons. The professor also states that Dr. Griffin preached one of his sermons ninety times.

Chancellor Sims, of Syracuse University, authorizes the announcement that Mr. John

The Zabbath Recorder.

Alfred Centre, N. Y., Fifth-day, Sept. 29, 1887.

REV. L. A. PLATTS, D. D., Editor. REV. E. P. SAUNDERS, Business Manager. REV. A. E. MAIN, D. D., Sisco, Fla., Missionary

Communications designed for the Missionary Department should be addressed to Rev. A. E. MAIN. D. D., Sisco, Putnam Co., Fla.

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

TERMS: \$2 per year in advance. Prafts, Checks and Money Orders should be maile payable to E. P. SAUNDERS, AGENT.

THE Seventh-day Baptist General Conference convened for its seventy-third annual session with the church in Shiloh, N. J. on the 21st of September, according to adjournment of last year. The attendance of delegates was not as large as in some former years, especially from the North-west, the Eastern and Central churches being generally well represented.

THE greeting of the pastor and the people of Shiloh, to those coming up to this annual gathering, has been characteristic of this warm-hearted people. While we counsel together for the promotion of our common cause, many will not forget to ask a special blessing from the all-bountiful Father upon this dear people.

IT was an occasion of no little regret on the part of many, that the president elect of one year ago, President J. Allen, of Alfred University, was unavoidably absent from the meeting. In his absence, the president's chair is occupied by Rev. A. B. Prentice, the first vice president. In his opening address, President Prentice said he had not expected to perform this duty, and therefore he had prepared no address in the proper sense of that word. He said that the Conference is the only strictly representative body of our people. In it, every church, great or small, has two delegates and adresentation still more representative. This \$35 was included in the gift after shipping may be done by taking more care in the charges were paid. Readers of the RECORDchoice of delegates, and by making delegates responsible for carrying the spirit of the box was peculiarly pleasing to our missionameetings home to the churches, that those who stay at home may share more largely in the inspirations of the annual gatherings. Above all, we should do all in the name and for the sake of Christ. We are not too denominational, but we need to be more conall Christian people.

THE afternoon of the first day's session was occupied mainly with the annual reports and the transaction of routine business. In our next issue we will give some of the more interesting points of these reports.

THE evening session was occupied with the report of the Woman's Executive Board, and the presentation of papers prepared by various ladies upon topics suggested by the report. In this connection, we give the report in full, and the papers in part.

Report of Corresponding Secretary of Woman's Board, to the Genaral Gonference.

Your Secretary for the Woman's Board brings you a little "thank offering." Little, because the Board is only three years old: little, because its business methods are still in the initiative stage; little, because its fiwhat they are going to be in the years to consecration to the work of the organization, as such, is not all that the women of our churches upon sober, second thought can count it their full privilege to possess. We know that it should be greater.

But it is a thank-offering. We bring it to you with gladness of heart, knowing that | together. between the lines there is, with the women of our churches, a spirit of cheerful sacrifice, loyalty to the cause of the Master, and a determined will to grow and prosper.

in the bonds of special obligation to the claims to Milton, yet being changed, we at once reresolve not to be discouraged. We set our faces force, and though there have been tempta-

all that we have earnestly desired that they should be, but they might have been less than they are. The work has been one of growth from the first. Therefore we are thankful. We are also prospectively thank- nished, have been distributed among the work. The church at Hornellsville is the experience of other denominations with ful, for the report one year from now will be better than this one.

good methods.

circulated, perhaps one may say freely, conspirit of the Pentecost, and they have gone put new life and activity into the workers in retary. This number is exclusive of the thing be done for our young men, quite as out with our prayers that our sisters might his vineyard. Great wisdom and care are Rhode Island W. C. T. U. names, of which much as for our young women. A boy can. read them and be, thereby, enabled to speak needed to properly direct the work. Many there are 798, and also of the Wisconsin W. not expect to skip or skim the drill of a with new tongues of the love of the Redeemer for a world of sinners.

Correspondence has been conducted with women officially related to these Boards, visits to their missionary rooms have been made for you, as well as for ourselves. The societies in Southern Wisconsin have been visited, and your Secretary attended the Association in Minnesota, hoping to carry an influence for good upon the work. Much very efficient 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 since the first of the year.

The missionary correspondence, still conducted, 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 the writers of the letters. When the eight members have written, each in her own appointed month, the remaining months of the year have been taken by ladies request-

The Christmas box sent to China contained books, pictures, scrap-books, Christmas cards, dolls, toys, tidies, towels, quilts, dried fruits, various articles of clothing, and many other ER have learned that the reception of this ries, giving them many first evidences of the remembrance of friends in the home-land, and seemed quite like the hand pressure from some loved one in the home centers. The sending of-this box also quickened much interest on the part of the contributors, and secrated to the one central aim and work of has created a desire with many to send such a box yearly. The work of collecting, packing and shipping was done by the Eastern Association Secretary, Mrs. O. U. Whitford, 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 of the sending of this box. She has also furnished 798 names of Rhode Island W. C. T. U. members for the Light of Home list.

W. C. T. U. names, by our ladies in various sented at our Association. The societies, localities, to the "free list." This list too, have all been asked to express themselves is regularly sorted and written by the Secre- on this subject in connection with their tary of the Western Assiciation, Mrs. E. T. Platts. The President of the Board, Mrs. S. J. Clark, has furnished 2,212 names of Wisconsin W. C. T. U. members.

An appeal has been made to the women of nancial successes are small compared with our people, through us, for a teacher to assist Mrs. Davis. The private and published come; and once more, little, because the letters of Mrs. Davis and of Dr. Swinney ought to be sufficient, of themselves, to search out and find her whom the Lord would delight to honor in this work.

The present condition of the Board is such as to require in its report a combination of forces, money and measures running along

EASTERN ASSOCIATION.

Of her work, the Secretary of the Eastern Association says: Another year has completed its cycle, one more year of seed-sowing and When, one year ago, we found ourselves in fruit-gathering. Were all the seed sown annuals, and the fruitage to be gathered in of the Woman's Board work, although we had one year or be lost forever, we might truly be almost stubbornly opposed the whispered | sad and discouraged harvesters. But as in suggestions that the Board should be moved | nature, some seeds wait for years for proper conditions of soil and temperature to spring | work, in relieving Alfred University of debt, forth into life and beauty, so we trust it is our sum total would be many times multialmost as steel against this demoralizing with our work, that it will yet yield a boun- plied. Notwithstanding the lessened total tiful harvest. Perhaps some truth, some tions of this sort, yet we have not one to re- thought or principle scattered by our feeble the Board is steadily winning its way into port to you. For every one of these that we effort may be watched over by the great Au- the confidence and hearty support of our can bear, we have gained a victory. There- thor of all things; may be watered and ladies, as its spirit and purpose become betfore, it was not by heedlessness that we have | tended by infinite care, and in his own time | ter known.

ing. The results of the year are not nearly workers together with him." What infinite be made for the Missionary and Tract Socomfort in that thought! We are to faith- cieties, in the circular letter of January, fully, humbly, prayerfully do our part. He was discussed by the ladies at their Associawill never fail in his.

churches, and many more in addition to only one which reports its full accomplish- whom the movement in many places is even these, together with missionary papers and A circular letter was issued in January, annual reports of Woman's Missionary which sought to make us feel more like one Boards. To what extent they have been for our China mission has not appealed in their moneys are to be kept separate. The body of workers, and to establish the work in | read, of course, cannot be known, but I have grave fears, not as I had hoped. They may The leaflet literature of the Woman's yet bear fruit. There seems to be great dif- helper fund. Some have stated in connec Missionary Societies of other denominations, | ference in the various fields under my care. | tion with their pledges, that when a suitatogether with their monthly papers and pe- | Some soils are well-worked and mellow, | ble person should be ready to go, they would riodicals, and their annual reports, have been | ready for the seed, and these bring forth im- | do more. mediate harvests; others seem sward bound, sidering that the Board has no pocket-book, so hard for seed to penetrate. There seems because we are confident that they are full of to be great need for the work of the Holy is sent free, now numbers 1,200, and is as ent session of the Conference. The life life giving force. They have in them the Spirit to break up the fallow ground, and sorted and written each month by your sec- of our denomination demands that some. are self confident, satisfied with the old C. T. U. names, of which there now are 2,212. graded school, and be competent to take acmethods, distrustful of the new, fearful of To these, will be sent, as soon as it can be ademic or collegiate work. No more need innovations, and very slow to take sugges- | mailed, copies of the extra edition of the tions. If one could only get the masses to | March issue, now ready, containing the read on the great questions which concern reply to Mrs. Bateman, and the names may our very life, not only as a denomination, be added to the free list at the option of the but as Christian people, the whole point Tract Board. would be gained, and there would not be be abundant harvests for the Master.

> greater number of reports from the church- tional enterprises. es. Only 6 of the 16 have sent in a report. Six, at least, of these churches have no Ladies' Society, but individual members from some of them have reported to me.

Many of these churches are doing good work in this line, and individuals, if not societies, are deeply interested in all our efforts, giving us their prayers, sympathy and co-

The Plainfield Ladies' Benevolent Society reports increasing interest, saying that a greater number are coming to be interested in outside missionary work. Its Auxiliary Tract Society reports an effort as being made | Suppose it has been because of a feeling that to awaken greater interest among our people on the important subject of the Sabbath. ditional delegates in proportion to actual things, besides personal gifts; \$125 was the They have lost during the year one of their membership. We ought to make this rep. estimated value of the contents of this box; most faithful members, Mrs. Frank Wells, whose consistent example and untiring efforts in the promotion of Sabbath truth made her a most worthy friend of the cause. In accordance with the request of the Corresponding Secretary of the Tract Board. for the names of members of W. C. T. U., have secured, with the kind assistance of the Ashaway Union, the names from 27 un ions in Rhode Island, of 798 members, being something over one half the number reported by the Corresponding Secretary of the State Union for 1886. Some of the larger unions say it is impossible to furnish lists of names and residences without a great deal of troubwho says of it that she never did anything | le, and some did not know of any way to which gave her more genuine pleasure. A get the residences. Most of those observing second box has just been sent, with the hope | the seventh day as the Sabbath are not re

CENTRAL ASSOCIATION.

The Secretary of the Central Association, Mrs. Perie Randolph Burdick, reports there is more harmony in feeling and action with the Board than one year ago. The subject 1,200 names have been added, exclusive of of sending a helper to Mrs. Davis was preyearly reports. Nearly all of them are in favor of sending out such a helper. We have not done all we hoped to do in this Association, but in interest and union we have gained considerable.

WESTERN ASSOCIATION.

tion, Mrs. E. T. Platts, would respectfully To meet the demands of a work bound to previously announced that you have some report: That no marked change has taken place in our Association during the year. the old organizations there is a general shap- | the years, ought to come to us. (The women | of the kind to relate; they are patiently and year being made to coincide with the sionaries in the field, and hold about \$400,000 more help, trusting in God, self-sacrificing, conference year, materially simplifying the making up of statistics.

The total amount of contributions reported for the year, falls behind that of last vear. In some societies, there is a natural reaction from heavy 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 donations made by ladies to our educational for the year, we can say with assurance that

tional gathering, and in some churches com-All the tracts and leaflets, so kindly fur- mittees of ladies were appointed for that both men and women. Profiting by the

The imparative need of immediate help gentlemen, should work together, except that vain to our ladies, as will be seen by the work of the societies should be reported amount pledged and already raised for the through the Woman's Board except the

The list of names furnished by the step to the front, and help to initiate this Woman's Board, to whom the Light of Home movement before the close of the pres.

such a dearth and famine, where there might | increase continually in spiritual and material power, and that it may become an ac-Again, I am disappointed in not securing | knowledged helper in all of our denomina-

NORTH WESTERN ASSOCIATION.

The Secretary of the North-Western Association reports an increased interest in the work of the Woman's Board. Only one society fails to express a sympathy in the work of re enforcing the China field. Many express a regret in not having been able to do more during the year. The pressure of hard times has, without doubt, affected the contributions of some of the societies. Three locals report for the first time, one of which says, "Do not know of any good reason why we have not reported before. we need all our funds at home. But we are alive and expect to work."

THE OUTLOOK.

The leaflet literature of the Woman's Mis sionary Board should become familiar to our women. The Missionary and Sabbath Re form departments in the RECORDER should be carefully read by the women of our churches, and, together with the leaflets manifest this desire at all. Yet there are published by our sisters of other churches, should be within the reach and within the dren in our denominational enterprises. consideration of the meetings of our local societies. Our women who are life-members | place which we now fill. 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 are individu ally entitled to. A leaflet literature of our own should be started, and established as fast as a judicious management of such a movement can be made.

The missionary correspondence now so simple in its proportions should be made a matter of growth, while we may, like our First day 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 these reasons if not for others: that our children may learn the joy of dividing at Christmas time with the poor from whom they sionary adventure to arouse their sympathy, cannot expect a return, and as an introduct to open their purses? Would that lead tion to Chinese children for whom they them to give for Christ's sake, or out of must hereafter work. A home mission box should also be given at some time during the | would such enthusiasm last? Until the next Your Secretary for the Western Associa- year to needy parts of the home mission field. missionary concert; and unless you have grow, we should look forward to an incor- new story to tell still more exciting, they poration, that we may be able to conduct all | will stay away. These things ought not so No new societies have been formed, but in the departments of work which, with the to be. Many of our workers have nothing ing of plans toward the Board; the working of other denominations have nearly 500 mis- quietly at work, hoping and waiting for worth of real estate.) By means of all this enduring hardship. Take interest in mirthey are working good for the Master. We sions for Christ's sake, love them for should not be discouraged, but incited to Christ's sake, go to the monthly conwork in like channels.

this to a speedy completion. The helper coming of his kingdom. Such meetings, must be furnished for the sake of all that such enthusiasm will be not merely a source lies couched in the necessity of the case of blessing to the heathen, but of rich bless across the water, and quite as much, also, ing to your own souls as well." for the safety of our own condition in the sight of him who has bought us all with a the past is very evident. I find in the Mission. price. This question should also be one of ary Reporter for December, 1883, "an appeal growth. Dr. Swinney is now in need of help. to friends of missions," "a call for more Teachers may reach the Chinese children; laborers in China." In November, 1883, but the women must be reached by the lady | " a call for a young man to aid Mr. Davis, a physician, if ever any considerable number of | man and his wife to take charge of the them now living are to be reached by human school work. Unless some one comes soon I hands, and handed over to the Saviour of the | shall be greatly discouraged." Have these said to you that we bring you a thank-offer. he may gather the increase. "We are The dollar collection which was asked to world. Possibly the greatest need of the helpers been sent? "A recommend that

Woman's Board, beginning now, is the help of our young women and of our young men. These will push to a quicker flow the life currents in the work of all our elderly people, very popular, the young people, ladies and money raised by the young men, which should be reported directly to our men's Boards.

Some young woman and some young man, in this audience to-night, should be ready to our boys nor our young men expect to be efficient workers in our denominational boards without something of the culturing process which young people's missionary and tract societies should be sure to give them. But We pray that this Woman's Board may for the ticking of the clock and the onward movement of the hands—two monitors, the vocal and the silent-you could not, without starting up something quite akin to impatience, ask that we say nothing more of this; for upon this question we are in deep earnest. It means living or dying, for our young people, this having or being without the culture of responsible, intelligent relations to our work. It is, therefore, a question of time, life or death to our people, and in a special sense to that special privilege which the God of the Sabbath grants to us in the holding for him of his Sabbath truth. May God bless and direct it all.

Respectfully submitted, in behalf of the Woman's Board.

M. F. BAILEY, Cor. Sec'y.

An address was made by Mrs. W. C. Daland, on the question, "How shall we best interest our children in our Denominational ing is an outline:

The question presupposes that we do care to interest them, but observation declares that in the majority of cases, parents do not two reasons why we should interest our chil-

1. Because they must one day occupy the

2. From motives of self-protection as a denomination, to prevent our young people from leaving the Sabbath.

How shall we interest them best?

1. By the example and precent of the parents in the home.

2. By teaching them to give of their small

3. By the help of Mission Bands.

A PAPER on "Missionary Enthusiasm," prepared by Mrs. Wm. A. Rogers, of Waterville, Me., was read by Mrs. L. A. Platts, which is given below:

Dr. Ashmore, of Swatow, China, in reply to letters asking for help to create enthusiasm in the churches for mission work, says: "What are the motives to missionary effort? Must we have some thrilling story of miscompassion for the heathen? How long cert for his sake. Become interested in It is to be hoped that the workers will push | everything that concerns his work and the

That we have lacked this enthusiasm in

one tenth of our income be given; that each church member contribute \$1 a year for missions; systematic benevolence." Did we meet this call? Each year they have been repeated until in 1887 they come louder than ever; our faithful workers on the field have hoped and prayed and waited until the word comes, We must have help now. Are we ready to listen and hear now? Can we afford to let other denominations go in and occupy, and reap the harvest we have already found ready for the sickle? Some of us heard in 1883. Can one of that number rise up and say to-night, he—she—has not been blessed, doubly blessed in basket and in store and in spiritual growth? In July, 1884, Dr. Swinney asks for a medical building, "calls on her sisters, the women of our denomination, those who have so often asked her what they could do, they were so anxious to work for Christ; can they not give only a portion of their abundance with which God has blessed them?" Because we listened to her call then, have we done all that is required of us? The importance of the work for our heathen sisters constantly grows. Do we realize they can only be reached through our efforts? Their needs, their influence in the future, demand all we can do and give. Do we realize that they are our special trust? Our opportunity is passing with our years; another generation will take up the work and our chance will be gone; it will be too late to help those who are stretching out appealing hands to us today; how much depends on what we do just now! We stand to day on the "Mount of privilege;" in that last day, others will stand with us around the great white throne-Africa, India, China and the islands of the sea will be there. Shall we hear the Mas ter's voice saying, "Inasmuch as ye have done it?" etc. Can we, dear sisters, hear the special call

just now and neglect or refuse to listen? What will we give in addition to our yearly pledges to meet this need? What will we sacrifice of personal comfort? Shall we repeat our gifts of last year and add to them the "might have dones of the past?" If we did all we could last year, let us exercise a little more self-denial now, and receive a richer blessing. With King David we ask, "Who is willing to consecrate her service this day unto the Lord" afresh? Never so much as now does the work demand it; never were there more wide-open doors. Have we been indifferent and half-hearted? Let us carefully consider if we have not a duty to help in this work. Are any of us poor in this world's goods, (I trust we are rich in faith) remember the "widow's mite,"—the cost of only one luxury among the many some of us enjoy. Can we give that extra? When each of us shall see our duty, and seeing it shall perform it faithfully, our hearts will be warmed and strengthened for our Master's work.

We are God's stewards. Let us offer willingly of our substance to the Lord, for all things come from God, and of his own do we give. "Shall we rob God?" Let us have a "Christ fund," a portion sacredly reserved for the Master's use; would there not be a joy in having something to answer to his call? "The question with Mary Legar was not, What shall I give to the Lord, but, How much may I take for myself? And she oftener gave half than one-tenth of her income. "Let us have a mind to work." Hath not the Lord chosen us, dear sisters, to spread his truth in Shanghai? Let us be strong and do it. 1 Chron. 28:10. "God's willingness, his waiting to bless, is in vain without our willing hearts."

"This is the day of missions. The advantages of the time demand corresponding results. What we need to be anxious about now is to do the work of the hour."

Shall we not with united heart and voice ask earnestly, "Lord, what wilt thou have us to do?" Is not the lack of prayer the weak point with us? If we have not yet received this spirit of earnest supplication in answer to which such large gifts have been promised, let us bow low before the mercy-seat, beseeching God to "teach u how to pray." What wait we for but the power of the Holy Spirit? Let us pray and work for this most earnestly.

Shall we not cast about for broader plain and new fields for work? Let us remembe that "work is ever ready for those with open eyes, and willing hearts, and that n work in his name fails of blessing and o fruit." Let us thank God for the past, for the future take courage. "Ask great things Attempt great things! Expect great thing in Christ's name, and for his name's sake."

AN interesting letter from a visitor North Loup, Nebraska, will be found at th head of our sixth page this week. We sha Board, beginning now, is the help ing women and of our young men. Il push to a quicker flow the life n the work of all our elderly people, and women. Profiting by the of other denominations with movement in many places is even lar, the young people, ladies and , should work together, except that exsare to be kept separate. The the societies should be reported he Woman's Board except the sed by the young men, which should d directly to our men's Boards.

oung woman and some young man. dience to night, should be ready to front, and help to initiate this before the close of the presn of the Conference. The life enomination demands that some. ione for our young men, quite as or our young women. A boy cant to skip or skim the drill of a icol, and be competent to take accollegiate work. No more need or our young men expect to be efficers in our denominational boards mething of the culturing process ing people's missionary and tract hould be sure to give them. But king of the clock and the onward of the hands—two monitors, the he silent-you could not, without p something quite akin to impa. that we say nothing more of this; his question we are in deep eareans living or dying, for our young shaving or being without the cultonsible, intelligent relations to our is, therefore, a question of time, th to our people, and in a special at special privilege which the God bath grants to us in the holding his Sabbath truth. May God irect it all.

ally submitted, in behalf of the

M. F. BAILEY, Cor. Sec'y.

ess was made by Mrs. W. C. Dahe question, "How shall we best children in our Denominational e?" Of this address the follow-

stion presupposes that we do care them, but observation declares majority of cases, parents do not nis desire at all. Yet there are why we should interest our childenominational enterprises.

se they must one day occupy the we now fill.

motives of self-protection as a on, to prevent our young people g the Sabbath. I we interest them best?

example and precept of the par-

ching them to give of their small

help of Mission Bands.

on "Missionary Enthusiasm," Mrs. Wm. A. Rogers, of Waterwas read by Mrs. L. A. Platts, en below:

ore, of Swatow, China, in reply king for help to create enthusichurches for mission work, says: the motives to missionary effort? ve some thrilling story of misenture to arouse their sympathy, eir purses? Would that lead for Christ's sake, or out of for the heathen? How long enthusiasm last? Until the next concert; and unless you have nnounced that you have some to tell still more exciting, they These things ought not so y of our workers have nothing to relate; they are patiently and fork, hoping and waiting for trusting in God, self-sacrificing, rdship. Take interest in mis-**Thrist's** sake, love them for ke, go to the monthly corsake. Become interested in hat concerns his work and the

his kingdom. Such meetings, issm will be not merely a source o the heathen, but of rich blessown souls as well."

ave lacked this enthusiasm in ry evident. I find in the Missionfor December, 1883, "an appeal of missions," "a call for more China." In November, 1883, young man to aid Mr. Davis, a wife to take charge of the Unless some one comes soon 1 tly discouraged." Have these sent? "A recommend that

missions; systematic benevolence." Did we from time to time. meet this call? Each year they have been repeated until in 1887 they come louder Lommanications. than ever; our faithful workers on the field have hoped and prayed and waited until the

word comes, We must have help now. Are

we ready to listen and hear now? Can we

afford to let other denominations go in and

occupy, and reap the harvest we have already

found ready for the sickle? Some of us

heard in 1883. Can one of that number rise

up and say to-night, he—she—has not been

blessed, doubly blessed in basket and in

store and in spiritual growth? In July,

1884, Dr. Swinney asks for a medical build-

ing, "calls on her sisters, the women of our

denomination, those who have so often asked

her what they could do, they were so anx-

God has blessed them?" Because we listened

to her call then, have we done all that is

required of us? The importance of the

work for our heathen sisters constantly

orows. Do we realize they can only be

reached through our efforts? Their needs,

their influence in the future, demand all we

can do and give. Do we realize that they

are our special trust? Our opportunity is

passing with our years; another generation

will take up the work and our chance will be

gone; it will be too late to help those who

are stretching out appealing hands to us to-

day; how much depends on what we do just

now! We stand to day on the "Mount of

privilege;" in that last day, others will stand

with us around the great white throne-

Africa, India, China and the islands of the

sea will be there. Shall we hear the Mas

ter's voice saying, "Inasmuch as ye have

Can we, dear sisters, hear the special cal

just now and neglect or refuse to listen?

pledges to meet this need? What will we

sacrifice of personal comfort? Shall we

the "might have dones of the past?" If we

did all we could last year, let us exercise a

little more self-denial now, and receive a

richer blessing. With King David we ask,

"Who is willing to consecrate her service

this day unto the Lord " afresh? Never so

much as now does the work demand it; never

were there more wide-open doors. Have we

been indifferent and half-hearted? Let us

carefully consider if we have not a duty to

help in this work. Are any of us poor in-

this world's goods, (I trust we are rich in

faith) remember the "widow's mite,"—the

cost of only one luxury among the many

some of us enjoy. Can we give that extra?

When each of us shall see our duty, and see-

ing it shall perform it faithfully, our hearts

will be warmed and strengthened for our

We are God's stewards. Let us offer will

ingly of our substance to the Lord, for al

things come from God, and of his own do we

give. "Shall we rob God?" Let us have a

"Christ fund," a portion sacredly reserved

for the Master's use; would there not be a

joy in having something to answer to his

call? "The question with Mary Legar was

not, What shall I give to the Lord, but,

How much may I take for myself? And she

oftener gave half than one-tenth of her in-

come. "Let us have a mind to work."

Hath not the Lord chosen us, dear sisters,

to spread his truth in Shanghai? Let us be

strong and do it. 1 Chron. 28:10. "God's

willingness, his waiting to bless, is in vain

"This is the day of missions. The ad-

vantages of the time demand corresponding

results. What we need to be anxious about

Shall we not with united heart and voice

ask earnestly, "Lord, what wilt thou have

us to do?" Is not the lack of prayer the

weak point with us? If we have not yet

received this spirit of earnest supplication,

in answer to which such large gifts have

been promised, let us bow low before the

mercy seat, beseeching God to "teach us

how to pray." What wait we for but the

Power of the Holy Spirit? Let us pray and

Shall we not cast about for broader plains

and new fields for work? Let us remember

that "work is ever ready for those with

open eyes, and willing hearts, and that no

Work in his name fails of blessing and of

fruit." Let us thank God for the past, for

the future take courage. "Ask great things!

Attempt great things! Expect great things

in Christ's name, and for his name's sake."

work for this most earnestly.

without our willing hearts."

now is to do the work of the hour."

done it?" etc.

Master's work.

An adjourned meeting of the Executive Board of the American Sabbath Tract Societv was held in the Seventh day Baptist

APJOURNED TRACT BOARD MEETING.

2 P. M. President, Chas. Potter, in the chair. Prayer by A. H. Lewis. Present, 11 members and one visitor.

church, Plainfield, N. J., Sept. 18, 1887, at

Minutes of last meeting read. The Committee on Programme presented the following programme for the Annual Meeting of the Society, subject to such ious to work for Christ; can they not give minor changes as circumstances may de-

only a portion of their abundance with which | mand: 10 A. M. Call to order.

10-10 30. Prayer, and opening remarks by Presdent and others. 10.30-10.45. Appointment of Standing Commit-10.45. Annual Sermon, Rev. W. C. Daland, fol owed by collection.

AFTERNOON SESSION.

12 M. Adjournment

2 P. M. Society convenes. (a) Prayer. (b) Treasurer's report. (c) corresponding Secretary's report, followed by discussion. 5 P. M. Adjournment.

EVENING SESSION.

7 P. M. Call to order. (a) Report of Committee on Nominations. (b) Report of Committee on Resolutions, followed by discussion. (c) Miscellaneous business. (d) Adjournment.

The request of Mrs. Bliss, of Milton Junction, which was laid over for disposition at this meeting, was taken up, and as the impression seemed to prevail that the publication of an abstract of Dr. Lewis's sermon on W. C. T. U. day, referred to in the request in the Light of Home, would secure for it a much larger circulation than it would attain in tract form, it was decided to publish same What will we give in addition to our yearly in the Light of Home.

The Treasurer presented his fourth quarterly and annual reports, which were repeat our gifts of last year and add to them

The Corresponding Secretary's report was then presented and adopted as the report of the Board.

The following preamble and resolution was adopted:

WHEREAS, this Board has heard with sincere reret of the broken health of Eld. G. Velthuysen;

Resolved. That we unite our prayers to the Great Physician that, if it accord with his will and purpose, our brother may be speedily restored to health and to his field of usefulness and that we convey to Bro. Velthuysen an expression of our heartfelt sympathy with him and his family in this hour of trial, and our hopes that the cloud now resting upon him and them may soon give place to the sunshine of God's gracious presence and smiles, and that we commend to them the comfort of the Scriptures as found in Numbers 6: 24-26.

The Board was then led in united prayer by J. B. Clarke, that Bro. V.'s health and strength be restored.

On motion, voted to extend to the Treas urer, Corresponding and Recording Secre taries the thanks of the Board, and their appreciation of the manner in which they have performed the duties of their respective offices, during the past year.

Minutes read and approved. Adjourned.

RECORDING SECRETARY.

Home Mews.

New York.

LINCKLAEN CENTRE.

SEPT. 16, 1887. Last Sabbath was one of the days long to be remembered by those present. The audience was no larger than usual, because on the previous Sabbath it was not known that there would be any extra services. Brother Moses Rogers made his request for baptism and membership with us, which was greeted with thanksgiving, and heartily granted. Bro. Rogers thinks that God forgave his sins some four years ago, but the Sunday minister who was conducting the meetings proved to be a wolf in sheep's clothing. This checked his religious zeal. He began to neglect duties, and soon backslid. He was raised in Sunday-observance, and continued thus till last winter, when he confessed his sins and zealously began the Christian life. He at once began the observance of the Seventhday Sabbath, which was a great comfort to his wife, who for nearly thirty five years has kept the Sabbath alone, except with her daughter Celia. The family altar was erected, and he faithfully discharged both private and public duties. He had come to believe that baptism was not only non-essential, but wicked. He at once began prayerfully to search the Bible in regard to this As interesting letter from a visitor to again and again compared every passage on duty. During the last six months he has North Loup, Nebraska, will be found at the this subject and the baptism of the Holy head of our sixth page this week. We shall Spirit, and has come out clear in his belief

one tenth of our income be given; that each be glad to place similar correspondence on in favor of baptism. Rev. F. O. Burdick. M church member contribute \$1 a year for this page from other parts of the country one of his boyhood friends, according to his request, administered this ordinance to him on last Sabbath. It was an event over which many thank God.

The friends of Willie and Emily Wells H met at their home in Lincklaen on Septem- | T ber 15, 1887, to celebrate the fifth aniversary of their wedded life. There were sixty one present. A very pleasant time was enjoyed. The table entertainment was bountiful and | M delicious. The various useful articles, from extension table and parior chairs to smaller C ones, amounting to over \$20, were left the happy couple as tokens of friendship. May C God's blessing rest upon them, and they be guided in his service.

PERIE RANDOLPH BURDICK.

Condensed Aews.

The total amount of gold coin and bullion in the treasury, on September 10th, was | C \$286,137,197 as against \$282,039,532 on the corresponding day of last year.

The 275th anniversary of the settlement of Boston, and the centennial anniversary of the M close of the Revolutionary War were appro priately observed at Boston, Saturday, Sept.

King William opened the parliament of Holland, Sept. 19th. He thanked the people of the kingdom for the evidences of national loyalty and devotion to the throne which they manifested so conspicuously dur- | S ing the recent celebration of his seventieth birth-day.

The jury in the Haddock case of the state J of Iowa against Fred Munchrath, Jr., has C brought in a verdict of guilty of man-slaugh The extreme penalty for man slaughter in Iowa is eight years in the penitentiary. The judge announced that sentence would w be pronounced on September 26th. The D prisoner received the verdict calmly.

Killing frosts have occurred during the past week in the larger portions of Dakota and Minnesota, northern portions of Wisconsin and Michigar, north-east portion of New York and northern Vermont, and light frosts in Wyoming, southern Dakota, northern Nebraska, southern Michigan, central M New York and the greater part of Maine.

TRACT SOCIETY.

Receipts from August 1st to September 7th.

C. Latham Stillman, Westerly, R. I., Light

Sabbath school.

J. M Titsworth, Plainfield, N. J........ \$275 00 B

I	of Trans	1
ı	of Home	1 00
ı	Orrin vincent, Milton, Wis	10 00
١	LEGUICS DIESTORATV MOCIETY NORTONVIlla Kan	5 00
I	Church, Leonardsville, N. Y	7 06
ı	Bequest, Mrs. M. J. L. Benjamin. Church, Alfred. N. Y	20 00
ı	Church Alfred N V	
ı	Isaac Clawson, Farina, Ill	10 40
ĺ	Mas T 611 //	2 00
١	Mrs. Isaac Clawson,"	1 00
١	Mr. and Mrs. Stephen Babcock, New York.	25 00
١	Hannah A. Babceck, "	5 00
١	Phebe J. B. Wait,	10 00
ł	L. Adell Rogers,	5 00
1	Cosh	7 7 7 1
ı		5 00
ł	Mr. and Mrs. Thomas S. Rogers, "	10 00
ı	BILL D. I DUITICE,	5 00
į	Sabbath school collection.	16 39
١	Dividend City National Bank	17 50
1	Rent of House, Little Genesee. Bequest, John T. Davis, Mrs. S. H. Farnum, Wickford, R. I.	10 00
Ì	Bequest John T Davie	250 00
١	Mrs S H Farnum Wickford D I	
ł	Mate Seciety Humalland M. T. T.	5 00
	Bille Society, Hornensville, N. Y	17 00
1	Mrs. H W. Stillman, Edgerton, Wis	2 50
1	Sabbath-school, Walworth	4 83
	Thomas Vars, West Halleck, Ill., on L. M	10 00
	Southampton Church,"	10 00
	Ladies' Aid Society, Hartsville, N. Y	11 00
	Mrs. Truman Saunders, Milton, Wis	
-		1 00
-	Mrs. Ezekiel Rogers,	1 00
- }	Weman's Guild, Milton Junction,	2 50
-	Mrs. Stillman Burdick, Milton	1 00
	Mrs. E. M. Dunn, "	1 00
	Mrs. Ezra Crandall, "	1 00
ļ	Mrs. E. M. Dunn, " Mrs. Ezra Crandall, " Mrs. Vine Clarke, " A Friend "	1 00
	A Friend, "	5 00
ļ	A Third.	
	A Prieud,	50
	Mrs. H B. Stillman, Cartwright, Wis	2 00
	Mrs. Sherrill J. Clarke, Milton, Wis	1 00
1	Sherrill J. Clarke, "	1 00
1	M. B. York, Farina, Ill., Light of Home	5 00
1	Sabbath-school, Hornellsville, N. Y	3 12
1	B. D. Randolph, Dunellen, N. J	5 00
	Ladies' Benevolent Society, Milton	15 00
	C. B. Cottrell & Sons, Westerly, R. I	100 00
:	Geo. Greenman, Greenmanville, Conn	25 00
	Income Memorial Fund E D Done Trees	
	Income, Memorial Fund, E. R. Pope, Treas.	55 00
	Esther Williams, West Edmeston, N. Y	1 00
1	O. Champlin, "	
	o, camping,	1 50
	A. M. Nichols, "	1 50 1 50
	A. M. Nichols, "	1 50
	A. M. Nichols, "	1 50 1 50
	A. M. Nichols, " Mrs. Mary Avery, " Mrs. N. R. Sprague, "	1 50 1 50 1 00
	A. M. Nichols, " Mrs. Mary Avery, " Mrs. N. R. Sprague, " R. T. Stillman, "	1 50 1 50 1 00 1 00 1 50
	A. M. Nichols, Mrs. Mary Avery, Mrs. N. R. Sprague, R. T. Stillman, Hattie Stillman,	1 50 1 50 1 00 1 00 1 50 1 00
	A. M. Nichols, Mrs. Mary Avery, Mrs. N. R. Sprague, R. T. Stillman, Hattie Stillman, Lizzie Stillman, """""""""""""""""""""""""""""""""""	1 50 1 50 1 00 1 00 1 50 1 00 50
	A. M. Nichols, Mrs. Mary Avery, Mrs. N. R. Sprague, R. T. Stillman, Hattie Stillman, Lizzie Stillman, Mr. L. R. Maxson, "	1 50 1 50 1 00 1 00 1 50 1 00 50 1 00
	A. M. Nichols, Mrs. Mary Avery, Mrs. N. R. Sprague, R. T. Stillman, Hattie Stillman, Lizzie Stillman, Mr. L. R. Maxson, Mrs. L. R. Maxson, """ """ """ """ """ """ """	1 50 1 50 1 00 1 00 1 00 1 50 1 00 50 1 00 1 0
	A. M. Nichols, Mrs. Mary Avery, Mrs. N. R. Sprague, R. T. Stillman, Hattie Stillman, Lizzie Stillman, Mr. L. R. Maxson, Mrs. L. R. Maxson, F. E. Dresser,	1 50 1 50 1 00 1 00 1 50 1 00 50 1 00 1 0
	A. M. Nichols, Mrs. Mary Avery, Mrs. N. R. Sprague, R. T. Stillman, Hattie Stillman, Lizzie Stillman, Mr. L. R. Maxson, Mrs. L. R. Maxson, F. E Dresser, Mrs. Alice A. Post,	1 50 1 50 1 00 1 00 1 50 1 00 50 1 00 2 00 1 00
	A. M. Nichols, Mrs. Mary Avery, Mrs. N. R. Sprague, R. T. Stillman, Hattie Stillman, Lizzie Stillman, Mr. L. R. Maxson, Mrs. L. R. Maxson, F. E Dresser, Mrs. Alice A. Post, Church,	1 50 1 50 1 00 1 00 1 50 1 00 50 1 00 1 0
	A. M. Nichols, Mrs. Mary Avery, Mrs. N. R. Sprague, R. T. Stillman, Hattie Stillman, Lizzie Stillman, Mr. L. R. Maxson, Mrs. L. R. Maxson, F. E Dresser, Mrs. Alice A. Post, Church,	1 50 1 50 1 00 1 00 1 50 1 00 50 1 00 2 00 1 00
	A. M. Nichols, Mrs. Mary Avery, Mrs. N. R. Sprague, R. T. Stillman, Hattie Stillman, Lizzie Stillman, Mr. L. R. Maxson, Mrs. L. R. Maxson, F. E Dresser, Mrs. Alice A. Post, Church, Mrs. Wm. Wilson, Norwich, N. Y., Light of	1 50 1 50 1 00 1 00 1 50 1 00 50 1 00 2 00 1 00
	A. M. Nichols, Mrs. Mary Avery, Mrs. N. R. Sprague, R. T. Stillman, Hattie Stillman, Lizzie Stillman, Mr. L. R. Maxson, Mrs. L. R. Maxson, F. E. Dresser, Mrs. Alice A. Post, Church, Mrs. Wm. Wilson, Norwich, N. Y., Light of Home.	1 50 1 50 1 00 1 00 1 00 1 50 1 00 50 1 00 2 00 1 00 8 10
	A. M. Nichols, Mrs. Mary Avery, Mrs. N. R. Sprague, R. T. Stillman, Hattie Stillman, Lizzie Stillman, Mr. L. R. Maxson, Mrs. L. R. Maxson, F. E Dresser, Mrs. Alice A. Post, Church, Mrs. Wm. Wilson, Norwich, N. Y., Light of Home. A. F. Barber, Norwich, Light of Home.	1 50 1 50 1 00 1 00 1 00 1 50 1 00 50 1 00 2 00 1 00 8 10 1 00 1 00
	A. M. Nichols, Mrs. Mary Avery, Mrs. N. R. Sprague, R. T. Stillman, Hattie Stillman, Lizzie Stillman, Mr. L. R. Maxson, Mrs. L. R. Maxson, F. E. Dresser, Mrs. Alice A. Post, Church, Mrs. Wm. Wilson, Norwich, N. Y., Light of Home. A. F. Barber, Norwich, Light of Home. A. F. Barber, G. F.	1 50 1 50 1 00 1 00 1 00 1 50 1 00 50 1 00 2 00 1 00 8 10 1 00 2 00 1 00 2 00
	A. M. Nichols, Mrs. Mary Avery, Mrs. N. R. Sprague, R. T. Stillman, Hattie Stillman, Lizzie Stillman, Mr. L. R. Maxson, Mrs. L. R. Maxson, F. E Dresser, Mrs. Alice A. Post, Church, Mrs. Wm. Wilson, Norwich, N. Y., Light of Home. A. F. Barber, Norwich, Light of Home. A. F. Barber, Sabbath school, New Market, N. J., \$10,\$10	1 50 1 50 1 00 1 00 1 00 1 50 1 00 50 1 00 2 00 1 00 8 10 1 00 2 00 2 00 2 00 2 00 2 00 2 00 2
	A. M. Nichols, Mrs. Mary Avery, Mrs. N. R. Sprague, R. T. Stillman, Hattie Stillman, Lizzie Stillman, Mr. L. R. Maxson, Mrs. L. R. Maxson, F. E. Dresser, Mrs. Alice A. Post, Church, Mrs. Wm. Wilson, Norwich, N. Y., Light of Home. A. F. Barber, Norwich, Light of Home. A. F. Barber, Sabbath school, New Market, N. J., \$10, \$10 Ira B. Crandall. Alfred Centre.	1 50 1 50 1 00 1 00 1 00 1 50 1 00 50 1 00 2 00 1 00 8 10 1 00 2 00 2 00 2 00 2 00 2 00 2 00 2
	A. M. Nichols, Mrs. Mary Avery, Mrs. N. R. Sprague, R. T. Stillman, Hattie Stillman, Lizzie Stillman, Mr. L. R. Maxson, Mrs. L. R. Maxson, F. E. Dresser, Mrs. Alice A. Post, Church, Mrs. Wm. Wilson, Norwich, N. Y., Light of Home. A. F. Barber, Norwich, Light of Home. A. F. Barber, Sabbath school, New Market, N. J., \$10, \$10 Ira B. Crandall. Alfred Centre.	1 50 1 50 1 00 1 00 1 00 1 50 1 00 50 1 00 2 00 1 00 8 10 1 00 2 00 2 00 2 00 2 00 2 00 2 00 2
	A. M. Nichols, Mrs. Mary Avery, Mrs. N. R. Sprague, R. T. Stillman, Hattie Stillman, Lizzie Stillman, Mr. L. R. Maxson, Mrs. L. R. Maxson, F. E. Dresser, Mrs. Alice A. Post, Church, Mrs. Wm. Wilson, Norwich, N. Y., Light of Home. A. F. Barber, Norwich, Light of Home. A. F. Barber, Sabbath school, New Market, N. J., \$10, \$10 Ira B. Crandall. Alfred Centre.	1 50 1 50 1 00 1 00 1 00 1 50 1 00 2 00 1 00 2 00 1 00 8 10 1 00 2 00 2 00 2 00 2 00 2 00 2 00 2
	A. M. Nichols, Mrs. Mary Avery, Mrs. N. R. Sprague, R. T. Stillman, Lizzie Stillman, Mr. L. R. Maxson, Mrs. L. R. Maxson, F. E Dresser, Mrs. Alice A. Post, Church, Mrs. Wm. Wilson, Norwich, N. Y., Light of Home. A. F. Barber, Norwich, Light of Home. A. F. Barber, Sabbath school, New Market, N. J., \$10,\$10 Ira B. Crandall, Alfred Centre. Mrs. F. M. Marvin, L. A. Platts, Evangelii Harold.	1 50 1 50 1 00 1 00 1 00 1 50 1 00 50 1 00 2 00 1 00 8 10 1 00 2 00 2 00 2 00 2 00 2 00 2 00 2
	A. M. Nichols, Mrs. Mary Avery, Mrs. N. R. Sprague, R. T. Stillman, Lizzie Stillman, Mr. L. R. Maxson, Mrs. L. R. Maxson, F. E Dresser, Mrs. Alice A. Post, Church, Mrs. Wm. Wilson, Norwich, N. Y., Light of Home. A. F. Barber, Norwich, Light of Home. A. F. Barber, Sabbath school, New Market, N. J., \$10,\$10 Ira B. Crandall, Alfred Centre. Mrs. F. M. Marvin, L. A. Platts, Evangelii Harold.	1 50 1 50 1 00 1 00 1 00 1 50 1 00 2 00 1 00 2 00 1 00 8 10 1 00 2 00 2 00 2 00 2 00 2 00 2 00 2
	A. M. Nichols, Mrs. Mary Avery, Mrs. N. R. Sprague, R. T. Stillman, Hattie Stillman, Lizzie Stillman, Mr. L. R. Maxson, Mrs. L. R. Maxson, F. E Dresser, Mrs. Alice A. Post, Church, Mrs. Wm. Wilson, Norwich, N. Y., Light of Home. A. F. Barber, Norwich, Light of Home. A. F. Barber, Sabbath school, New Market, N. J., \$10,\$10 Ira B. Crandall, Alfred Centre. Mrs. F. M. Marvin, L. A. Platts, old. F. S. Place, Alfred Centre.	1 50 1 50 1 00 1 00 1 00 1 50 1 00 2 00 1 00 2 00 1 00 8 10 1 00 2 00 2 00 2 00 2 00 2 00 5 00 5 00 5
	A. M. Nichols, Mrs. Mary Avery, Mrs. N. R. Sprague, R. T. Stillman, Hattie Stillman, Lizzie Stillman, Mr. L. R. Maxson, Mrs. L. R. Maxson, F. E. Dresser, Mrs. Alice A. Post, Church, Mrs. Wm. Wilson, Norwich, N. Y., Light of Home. A. F. Barber, Norwich, Light of Home. A. F. Barber, Sabbath school, New Market, N. J., \$10,\$10 Ira B. Crandall, Alfred Centre. Mrs. F. M. Marvin, L. A. Platts, old. F. S. Place, Alfred Centre. Mrs. H. P. Burdick, Alfred, N. Y.	1 50 1 50 1 00 1 00 1 00 1 50 1 00 2 00 1 00 2 00 1 00 2 00 2 00 2 0
	A. M. Nichols, Mrs. Mary Avery, Mrs. N. R. Sprague, R. T. Stillman, Hattie Stillman, Lizzie Stillman, Mr. L. R. Maxson, Mrs. L. R. Maxson, F. E. Dresser, Mrs. Alice A. Post, Church, Mrs. Wm. Wilson, Norwich, N. Y., Light of Home. A. F. Barber, Norwich, Light of Home. A. F. Barber, Sabbath school, New Market, N. J., \$10,\$10 Ira B. Crandall, Alfred Centre. Mrs. F. M. Marvin, L. A. Platts, old. F. S. Place, Alfred Centre. Mrs. H. P. Burdick, Alfred, N. Y.	1 50 1 50 1 00 1 00 1 00 1 50 1 00 2 00 1 00 2 00 1 00 2 00 2 00 2 0
	A. M. Nichols, Mrs. Mary Avery, Mrs. N. R. Sprague, R. T. Stillman, Hattie Stillman, Lizzie Stillman, Mr. L. R. Maxson, Mrs. L. R. Maxson, F. E. Dresser, Mrs. Alice A. Post, Church, Mrs. Wm. Wilson, Norwich, N. Y., Light of Home. A. F. Barber, Norwich, Light of Home. A. F. Barber, Sabbath school, New Market, N. J., \$10,\$10 Ira B. Crandall, Alfred Centre. Mrs. F. M. Marvin, L. A. Platts, old. F. S. Place, Alfred Centre. Mrs. H. P. Burdick, Alfred, N. Y. Church, West Genesee, N. Y. Church, Maine Settlement, N. Y.	1 50 1 50 1 00 1 00 1 00 1 50 1 00 2 00 1 00 2 00 1 00 2 00 2 00 2 0
	A. M. Nichols, Mrs. Mary Avery, Mrs. N. R. Sprague, R. T. Stillman, Lizzie Stillman, Mr. L. R. Maxson, Mrs. L. R. Maxson, F. E Dresser, Mrs. Alice A. Post, Church, Mrs. Wm. Wilson, Norwich, N. Y., Light of Home. A. F. Barber, Norwich, Light of Home. A. F. Barber, Sabbath school, New Market, N. J., \$10,\$10 Ira B. Crandall, Alfred Centre. Mrs. F. M. Marvin, L. A. Platts, old. F. S. Place, Alfred Centre. Mrs. H. P. Burdick, Alfred, N. Y. Church, West Genesee, N. Y. Church, Waine Settlement, N. Y. Elias Ayers, St. Andrews Bay, Fla, Light	1 50 1 50 1 00 1 00 1 00 1 50 1 00 2 00 1 00 2 00 1 00 2 00 2 00 2 0
	A. M. Nichols, Mrs. Mary Avery, Mrs. N. R. Sprague, R. T. Stillman, Lizzie Stillman, Mr. L. R. Maxson, Mrs. L. R. Maxson, F. E Dresser, Mrs. Alice A. Post, Church, Mrs. Wm. Wilson, Norwich, N. Y., Light of Home. A. F. Barber, Norwich, Light of Home. A. F. Barber, Sabbath school, New Market, N. J., \$10,\$10 Ira B. Crandall, Alfred Centre. Mrs. F. M. Marvin, L. A. Platts, old. F. S. Place, Alfred Centre. Mrs. H. P. Burdick, Alfred, N. Y. Church, West Genesee, N. Y. Church, Waine Settlement, N. Y. Elias Ayers, St. Andrews Bay, Fla, Light	1 50 1 50 1 00 1 00 1 00 1 50 1 00 2 00 1 00 2 00 1 00 2 00 2 00 2 0
	A. M. Nichols, Mrs. Mary Avery, Mrs. N. R. Sprague, R. T. Stillman, Lizzie Stillman, Mr. L. R. Maxson, Mrs. L. R. Maxson, Mrs. L. R. Maxson, F. E. Dresser, Mrs. Alice A. Post, Church, Mrs. Wm. Wilson, Norwich, N. Y., Light of Home. A. F. Barber, Norwich, Light of Home. A. F. Barber, Sabbath school, New Market, N. J., \$10,\$10 Ira B. Crandall, Alfred Centre. Mrs. F. M. Marvin, L. A. Platts, old. F. S. Place, Alfred Centre. Mrs. H. P. Burdick, Alfred, N. Y. Church, West Genesee, N. Y. Church, West Genesee, N. Y. Church, Maine Settlement, N. Y. Elias Ayers, St. Andrews Bay, Fla, Light of Home. Preston F. Randolph, Salem, W. Va., Light	1 50 1 50 1 00 1 00 1 00 1 50 1 00 2 00 1 00 2 00 1 00 2 00 2 00 2 0
	A. M. Nichols, Mrs. Mary Avery, Mrs. N. R. Sprague, R. T. Stillman, Lizzie Stillman, Mr. L. R. Maxson, Mrs. L. R. Maxson, Mrs. L. R. Maxson, F. E. Dresser, Mrs. Alice A. Post, Church, Mrs. Wm. Wilson, Norwich, N. Y., Light of Home. A. F. Barber, Norwich, Light of Home. A. F. Barber, Sabbath school, New Market, N. J., \$10,\$10 Ira B. Crandall, Alfred Centre. Mrs. F. M. Marvin, L. A. Platts, old. F. S. Place, Alfred Centre. Mrs. H. P. Burdick, Alfred, N. Y. Church, West Genesee, N. Y. Church, West Genesee, N. Y. Church, Maine Settlement, N. Y. Elias Ayers, St. Andrews Bay, Fla, Light of Home. Preston F. Randolph, Salem, W. Va., Light	1 50 1 50 1 00 1 00 1 00 1 50 1 00 2 00 1 00 2 00 1 00 2 00 2 00 2 0
	A. M. Nichols, Mrs. Mary Avery, Mrs. N. R. Sprague, R. T. Stillman, Lizzie Stillman, Mr. L. R. Maxson, Mrs. L. R. Maxson, Mrs. L. R. Maxson, F. E. Dresser, Mrs. Alice A. Post, Church, Mrs. Wm. Wilson, Norwich, N. Y., Light of Home. A. F. Barber, Norwich, Light of Home. A. F. Barber, Sabbath school, New Market, N. J., \$10,\$10 Ira B. Crandall, Alfred Centre. Mrs. F. M. Marvin, L. A. Platts, old. F. S. Place, Alfred Centre. Mrs. H. P. Burdick, Alfred, N. Y. Church, West Genesee, N. Y. Church, West Genesee, N. Y. Church, Maine Settlement, N. Y. Elias Ayers, St. Andrews Bay, Fla, Light of Home. Preston F. Randolph, Salem, W. Va., Light	1 50 1 50 1 00 1 00 1 00 1 50 1 00 2 00 1 00 2 00 1 00 2 00 2 00 2 0
	A. M. Nichols, Mrs. Mary Avery, Mrs. N. R. Sprague, R. T. Stillman, Lizzie Stillman, Mr. L. R. Maxson, Mrs. L. R. Maxson, F. E. Dresser, Mrs. Alice A. Post, Church, Mrs. Wm. Wilson, Norwich, N. Y., Light of Home. A. F. Barber, Norwich, Light of Home. A. F. Barber, Sabbath school, New Market, N. J., \$10, \$10 Ira B. Crandall, Alfred Centre. Mrs. F. M. Marvin, L. A. Platts, old. F. S. Place, Alfred Centre. Mrs. H. P. Burdick, Alfred, N. Y. Church, West Genesee, N. Y. Church, West Genesee, N. Y. Church, Maine Settlement, N. Y. Elias Ayers, St. Andrews Bay, Fla, Light of Home. Preston F. Randolph, Salem, W. Va., Light of Home. Ladies' Aid Society, Brookfield, N. Y.	1 50 1 50 1 00 1 00 1 00 1 50 1 00 2 00 1 00 2 00 1 00 2 00 2 00 2 0
	A. M. Nichols, Mrs. Mary Avery, Mrs. N. R. Sprague, R. T. Stillman, Lizzie Stillman, Mr. L. R. Maxson, Mrs. L. R. Maxson, F. E. Dresser, Mrs. Alice A. Post, Church, Mrs. Wm. Wilson, Norwich, N. Y., Light of Home. A. F. Barber, Norwich, Light of Home. A. F. Barber, Sabbath school, New Market, N. J., \$10, \$10 Ira B. Crandall, Alfred Centre. Mrs. F. M. Marvin, L. A. Platts, old. F. S. Place, Alfred Centre. Mrs. H. P. Burdick, Alfred, N. Y. Church, West Genesee, N. Y. Church, West Genesee, N. Y. Church, Maine Settlement, N. Y. Elias Ayers, St. Andrews Bay, Fla, Light of Home. Preston F. Randolph, Salem, W. Va., Light of Home. Ladies' Aid Society, Brookfield, N. Y.	1 50 1 50 1 00 1 00 1 00 1 50 1 00 2 00 1 00 2 00 1 00 2 00 2 00 2 0
	A. M. Nichols, Mrs. Mary Avery, Mrs. N. R. Sprague, R. T. Stillman, Lizzie Stillman, Mr. L. R. Maxson, Mrs. L. R. Maxson, Mrs. L. R. Maxson, F. E. Dresser, Mrs. Alice A. Post, Church, Mrs. Wm. Wilson, Norwich, N. Y., Light of Home. A. F. Barber, Norwich, Light of Home. A. F. Barber, Sabbath school, New Market, N. J., \$10,\$10 Ira B. Crandall, Alfred Centre. Mrs. F. M. Marvin, L. A. Platts, old. F. S. Place, Alfred Centre. Mrs. H. P. Burdick, Alfred, N. Y. Church, West Genesee, N. Y. Church, West Genesee, N. Y. Church, Maine Settlement, N. Y. Elias Ayers, St. Andrews Bay, Fla, Light of Home. Preston F. Randolph, Salem, W. Va., Light of Home. Ladies' Aid Society, Brookfield, N. Y. Church, Lorenda Crandall, ""	1 50 1 50 1 00 1 00 1 00 1 50 1 00 2 00 1 00 2 00 1 00 2 00 2 00 2 0
	A. M. Nichols, Mrs. Mary Avery, Mrs. N. R. Sprague, R. T. Stillman, Lizzie Stillman, Mr. L. R. Maxson, Mrs. L. R. Maxson, Mrs. Alice A. Post, Church, Mrs. Wm. Wilson, Norwich, N. Y., Light of Home. A. F. Barber, Norwich, Light of Home. A. F. Barber, Sabbath school, New Market, N. J., \$10,\$10 Ira B. Crandall, Alfred Centre. Mrs. F. M. Marvin, L. A. Platts, old. F. S. Place, Alfred Centre. Mrs. H. P. Burdick, Alfred, N. Y. Church, West Genesee, N. Y. Church, West Genesee, N. Y. Church, West Genesee, N. Y. Church, Maine Settlement, N. Y. Elias Ayers, St. Andrews Bay, Fla, Light of Home. Preston F. Randolph, Salem, W. Va., Light of Home. Ladies' Aid Society, Brookfield, N. Y. Church, Lorenda Crandall, Ozella Crandall, "	1 50 1 50 1 00 1 00 1 00 1 50 1 00 2 00 1 00 2 00 1 00 2 00 2 00 2 0
	A. M. Nichols, Mrs. Mary Avery, Mrs. N. R. Sprague, R. T. Stillman, Lizzie Stillman, Mr. L. R. Maxson, Mrs. L. R. Maxson, F. E. Dresser, Mrs. Alice A. Post, Church, Mrs. Wm. Wilson, Norwich, N. Y., Light of Home. A. F. Barber, Norwich, Light of Home. A. F. Barber, Sabbath school, New Market, N. J., \$10,\$10 Ira B. Crandall, Alfred Centre. Mrs. F. M. Marvin, L. A. Platts, old. F. S. Place, Alfred Centre. Mrs. H. P. Burdick, Alfred, N. Y. Church, West Genesee, N. Y. Church, West Genesee, N. Y. Church, Maine Settlement, N. Y. Elias Ayers, St. Andrews Bay, Fla, Light of Home. Preston F. Randolph, Salem, W. Va., Light of Home. Ladies' Aid Society, Brookfield, N. Y. Church, Lorenda Crandall, Ozella Crandall, Mite Society, Shiloh, N. J.	1 50 1 50 1 00 1 00 1 00 1 50 1 00 2 00 1 00 2 00 1 00 2 00 2 00 2 0
	A. M. Nichols, Mrs. Mary Avery, Mrs. N. R. Sprague, R. T. Stillman, Lizzie Stillman, Mr. L. R. Maxson, Mrs. L. R. Maxson, Mrs. L. R. Maxson, F. E. Dresser, Mrs. Alice A. Post, Church, Mrs. Wm. Wilson, Norwich, N. Y., Light of Home. A. F. Barber, Norwich, Light of Home. A. F. Barber, Sabbath school, New Market, N. J., \$10,\$10 Ira B. Crandall, Alfred Centre. Mrs. F. M. Marvin, L. A. Platts, old. F. S. Place, Alfred Centre. Mrs. H. P. Burdick, Alfred, N. Y. Church, West Genesee, N. Y. Church, West Genesee, N. Y. Church, Maine Settlement, N. Y. Elias Ayers, St. Andrews Bay, Fla, Light of Home. Preston F. Randolph, Salem, W. Va., Light of Home. Ladies' Aid Society, Brookfield, N. Y. Church, Lorenda Crandall, Ozella Crandall, Mite Society, Shiloh, N. J. Church, Lorench, Lorench,	1 50 1 50 1 00 1 00 1 00 1 50 1 00 2 00 1 00 2 00 1 00 2 00 2 00 2 0
	A. M. Nichols, Mrs. Mary Avery, Mrs. N. R. Sprague, R. T. Stillman, Lizzie Stillman, Mr. L. R. Maxson, Mrs. L. R. Maxson, F. E. Dresser, Mrs. Alice A. Post, Church, Mrs. Wm. Wilson, Norwich, N. Y., Light of Home A. F. Barber, Norwich, Light of Home. A. F. Barber, Sabbath school, New Market, N. J., \$10,\$10 Ira B. Crandall, Alfred Centre. Mrs. F. M. Marvin, L. A. Platts, Church, West Genesee, N. Y. Church, West Genesee, N. Y. Church, West Genesee, N. Y. Church, Maine Settlement, N. Y. Elias Ayers, St. Andrews Bay, Fla, Light of Home. Preston F. Randolph, Salem, W. Va., Light of Home. Preston F. Randolph, Salem, W. Va., Light of Home. Ladies' Aid Society, Brookfield, N. Y. Church, Lorenda Crandall, Ozella Crandall, Ozella Crandall, Ozella Crandall, Ozella Crandall, Mite Society, Shiloh, N. J. Church, R. J. Bonham.	1 50 1 50 1 00 1 00 1 00 1 50 1 00 2 00 1 00 2 00 1 00 2 00 2 00 2 0
	A. M. Nichols, Mrs. Mary Avery, Mrs. N. R. Sprague, R. T. Stillman, Hattie Stillman, Lizzie Stillman, Mr. L. R. Maxson, Mrs. L. R. Maxson, F. E. Dresser, Mrs. Alice A. Post, Church, Mrs. Wm. Wilson, Norwich, N. Y., Light of Home A. F. Barber, Norwich, Light of Home A. F. Barber, Sabbath school, New Market, N. J., \$10,\$10 Ira B. Crandall, Alfred Centre. Mrs. F. M. Marvin, L. A. Platts, Church, West Genesee, N. Y. Church, West Genesee, N. Y. Church, West Genesee, N. Y. Church, Maine Settlement, N. Y. Elias Ayers, St. Andrews Bay, Fla, Light of Home. Preston F. Randolph, Salem, W. Va., Light of Home. Ladies' Aid Society, Brookfield, N. Y. Church, Lorenda Crandall, Ozella Crandall, Ozella Crandall, Mite Society, Shiloh, N. J. Church, R. J. Bonham, R. J. Bonham, A. B. Davis,	1 50 1 50 1 00 1 00 1 00 1 50 1 00 2 00 1 00 2 00 1 00 2 00 2 00 2 0
	A. M. Nichols, Mrs. Mary Avery, Mrs. N. R. Sprague, R. T. Stillman, Hattie Stillman, Lizzie Stillman, Mr. L. R. Maxson, Mrs. L. R. Maxson, Mrs. Alice A. Post, Church, Mrs. Wm. Wilson, Norwich, N. Y., Light of Home. A. F. Barber, Norwich, Light of Home. A. F. Barber, G. F. Sabbath school, New Market, N. J., \$10, \$10 Ira B. Crandall, Alfred Centre. Mrs. F. M. Marvin, L. A. Platts, Church, West Genesee, N. Y. Church, West Genesee, N. Y. Church, Maine Settlement, N. Y. Elias Ayers, St. Andrews Bay, Fla., Light of Home. Preston F. Randolph, Salem, W. Va., Light of Home. Ladies' Aid Society, Brookfield, N. Y. Church, Lorenda Crandall, Mite Society, Shiloh, N. J. Church, R. J. Bonham, A. B. Davis, Y. P. S. C. E. Ashaway, R. I.	1 50 1 50 1 00 1 00 1 00 1 50 1 00 2 00 1 00 2 00 1 00 2 00 2 00 2 0
	A. M. Nichols, Mrs. Mary Avery, Mrs. N. R. Sprague, R. T. Stillman, Hattie Stillman, Lizzie Stillman, Mr. L. R. Maxson, Mrs. L. R. Maxson, F. E. Dresser, Mrs. Alice A. Post, Church, Mrs. Wm. Wilson, Norwich, N. Y., Light of Home. A. F. Barber, Norwich, Light of Home. A. F. Barber, G. F. Sabbath school, New Market, N. J., \$10, \$10 Ira B. Crandall, Alfred Centre. Mrs. F. M. Marvin, L. A. Platts, Church, West Genesee, N. Y. Church, West Genesee, N. Y. Church, Maine Settlement, N. Y. Elias Ayers, St. Andrews Bay, Fla, Light of Home. Preston F. Randolph, Salem, W. Va., Light of Home. Preston F. Randolph, Salem, W. Va., Light of Home. Church, Lorenda Crandall, Ozella Crandall, Ozella Crandall, Ozella Crandall, Church, Lorenda Crandall, Mite Society, Shiloh, N. J. Church, R. J. Bonham, A. B. Davis, Y. P. S. C. E., Ashaway, R. I.	1 50 1 50 1 00 1 00 1 00 1 50 1 00 2 00 1 00 2 00 1 00 2 00 2 00 2 0
	A. M. Nichols, Mrs. Mary Avery, Mrs. N. R. Sprague, R. T. Stillman, Hattie Stillman, Lizzie Stillman, Mr. L. R. Maxson, Mrs. L. R. Maxson, Mrs. L. R. Maxson, F. E. Dresser, Mrs. Alice A. Post, Church, Mrs. Wm. Wilson, Norwich, N. Y., Light of Home. A. F. Barber, Norwich, Light of Home. A. F. Barber, G. F. Sabbath school, New Market, N. J., \$10, \$10 Ira B. Crandall, Alfred Centre. Mrs. F. M. Marvin, L. A. Platts, Church, West Genesee, N. Y. Church, West Genesee, N. Y. Church, Maine Settlement, N. Y. Elias Ayers, St. Andrews Bay, Fla, Light of Home. Preston F. Randolph, Salem, W. Va., Light of Home Preston F. Randolph, Salem, W. Va., Light of Home Ladies' Aid Society, Brookfield, N. Y. Church, Lorenda Crandall, Ozella Crandall, Ozella Crandall, Ozella Crandall, Mite Society, Shiloh, N. J. Church, Church, Church, R. J. Bonham, A. B. Davis, Y. P. S. C. E., Ashaway, R. I.	1 50 1 50 1 00 1 00 1 00 1 50 1 00 2 00 1 00 2 00 1 00 2 00 2 00 2 0
	A. M. Nichols, Mrs. Mary Avery, Mrs. N. R. Sprague, R. T. Stillman, Hattie Stillman, Lizzie Stillman, Mr. L. R. Maxson, Mrs. L. R. Maxson, F. E. Dresser, Mrs. Alice A. Post, Church, Mrs. Wm. Wilson, Norwich, N. Y., Light of Home. A. F. Barber, Norwich, Light of Home. A. F. Barber, G. F. Sabbath school, New Market, N. J., \$10, \$10 Ira B. Crandall, Alfred Centre. Mrs. F. M. Marvin, L. A. Platts, Church, West Genesee, N. Y. Church, West Genesee, N. Y. Church, Maine Settlement, N. Y. Elias Ayers, St. Andrews Bay, Fla, Light of Home. Preston F. Randolph, Salem, W. Va., Light of Home. Preston F. Randolph, Salem, W. Va., Light of Home. Church, Lorenda Crandall, Ozella Crandall, Ozella Crandall, Ozella Crandall, Church, Lorenda Crandall, Mite Society, Shiloh, N. J. Church, R. J. Bonham, A. B. Davis, Y. P. S. C. E., Ashaway, R. I.	1 50 1 50 1 00 1 00 1 00 1 50 1 00 2 00 1 00 2 00 1 00 2 00 2 00 2 0
	A. M. Nichols, Mrs. Mary Avery, Mrs. N. R. Sprague, R. T. Stillman, Hattie Stillman, Lizzie Stillman, Mr. L. R. Maxson, Mrs. L. R. Maxson, F. E. Dresser, Mrs. Alice A. Post, Church, Mrs. Wm. Wilson, Norwich, N. Y., Light of Home. A. F. Barber, Norwich, Light of Home. A. F. Barber, G. F. Sabbath school, New Market, N. J., \$10, \$10 Ira B. Crandall, Alfred Centre. Mrs. F. M. Marvin, L. A. Platts, Church, West Genesee, N. Y. Church, West Genesee, N. Y. Church, Maine Settlement, N. Y. Elias Ayers, St. Andrews Bay, Fla, Light of Home. Preston F. Randolph, Salem, W. Va., Light of Home. Preston F. Randolph, Salem, W. Va., Light of Home. Church, Lorenda Crandall, Ozella Crandall, Ozella Crandall, Ozella Crandall, Church, Lorenda Crandall, Mite Society, Shiloh, N. J. Church, R. J. Bonham, A. B. Davis, Y. P. S. C. E., Ashaway, R. I.	1 50 1 50 1 00 1 00 1 00 1 50 1 00 2 00 1 00 2 00 1 00 2 00 2 00 2 0

N. H. Landphere,

H. Landphere,

B Kenyon, A. A. Crandall,

Mrs. H. W. Palmiter,"

A. Crandall, Rockville, R. I.....

.

.

.

Mrs. B. A. Barber, Portville, N. Y	1 00	
Mrs. Lorilla Saunders, Middle Grove, Ill Light	1 00	E. E. Kenyon, " 50 Charles C. Crandall, " 25
Mrs. Dea. Saunders, Milton, Wis., Light of	10	Phebe C. Crandall, " 50 C. Matteson, " 25
Home	10	S. C. Saunders, " 1 00 Susan Church, " 1 00
H. P. Saunders, M. D., Alfred Centre, N. Y.	10 5 00	Mrs. Jared Barber, " 25 Mrs. C. J. Burdick, " 25
Tract and Missionary Society, Nile, N. Y. making Mrs. Flora Cartwright L. M	20 00	C. N. Chester, " 1 00 Benjamin W. Crandall, " 1 00
Mr. and Mrs. David Langworthy, Green- manville, Conn.	3 00	J. E. S. Crandall, " 1 00 O. G. Woodhouse, " 25
Mrs. Lon Weston, Greenmanville, Conn Wm. E. Maxson, "	50 50	L. C. Burdick, " 1 00
Miss E. Maxson.	1 20 50	George E. Greene, " 1 00
Miss Delia Gately, "Mrs. S. F. Darrach, "Church, "	50	Benjamin F. Crandall, " 50
Mrs. Emeline Crandall, Westerly, R. I	2 09 3 00	A Friend, " 25
Cash,	10 00 2 00	Mary E. Buffington, Hopkinton City, R. I 5 00 George A. Kenyon, " 1 00 Wm. Buffington " 1 00
I. B. Crandall. S. A. Champlin,	5 00 2 00	Wm. Buffington, " 1 00 (The above \$7, from 2d Hopkinton, together
Asher M. Babcock, A. R. Stillman,	17 50 1 00	with \$14, contributed in August to make Rev. Lewis F. Randolph L. M.)
Franklin Clarke, J. R. Champlin, " "	2 00 5 00	Mr and Mrs R F (!randall Wasterly P I 9 00
A. R. Champlin, Orson Rogers.	2 00 1 00	Wm. F. Saunders, " 1 00 G. F. Collins, " 1 00
N. H. Langworthy, "George P. Barber,"	5 00 2 00	Cash, "1 25
J. M. Clarke, C. S. Chapman,	3 00	Mrs. Abby Langworthy, "
B. W. Bentley, J. Maxson,	1 00 5 00	H. D. Babcock, Leonardsville, N. Y., making Fred. H. Babcock and J. Rob. Bab-
J. I. Maxson, Wm. Maxson,	5 (0	cock L M
C. H. Stanton,	3 00 5 00	Mrs. C. M. Satterlee, " 50 Mrs. L. F. Clarke, " 50
Mrs. John Hiscox,	1 00 1 00	Silas Whitford, " 1 00 Wm. C Burch, " 1 00
Fanny Hiscox, "Mrs Kate Randall,"	1 00 1 00	Rev. L. M. Cottrell, Alfred Centre, N. Y
Mrs. Kate Borham, Sarah A. Saunders, Ashaway, R. I	2 00 1 00	E. E. Hamilton, " 2 00 Ladies'Evangelical Society," 21 46
Mrs. M. R. Berry, " Mary Saunders, "	5 00 50	Reuben Ayars, Leonardsville, N. Y. 2 50 R. Ryno, Alfred Centre, N. Y. 2 00
Minnie S. Potter. " Julia A. Higgins, "	5 00 50	Outlook subscriptions 5 50 C. Potter, Jr., Plainfield, N. J. 500 00
Sarah A. Crandall, "Eliza A. Laugworthy, "	50 1 00	Book sales, 6 "S. and S.," Vol. 1
P. M. Burber, 2d, ". W. B. Babcock, "	1 00 1 00	" 136 "Hand Books," cloth 34 00
J. F. Stillman, "Cash,"	1 00 2 00	" 8 "Quarterlies," 4 00
Cash, Thomas A. Barber,	1 00 3 00	" 4 Outlooks, bound
S. F. Babcock, "Mr. and Mrs. F. Hill, "	1 00 1 00	George Greenman, Greenmanville, Conn 50 00 Thomas S. Greenman, " 50 00 Mrs. Mary S. Stillman, Plainfield, N. J 5 00
Wm. Crandall, Celila Kenyon,	1 00	Mrs. Mary S. Stillman, Plainfield, N. J 5 00 Anonymous
O. I. Wells, " Henry Barber, "	50 1 00	\$2,523 07
C. C. Lewis, "	1 CO 3 00	HEBREW PAPER FUND. Mr. and Mrs. D. C. Burdick, Nortonville,
S C. Carr, "	1 00	Kan\$100 00 Mr. and Mrs. D. C. Burdick, Nortonville,
Ahava F. Randolph, Second Hopkinton	2 00 50	Kan
Curtis F. Randolph " Mr. and Mrs. L. F. Randolph,"	50 1 00	Mrs. W. W. Kingsbury, Rushford. 1 00 Edwin S. Maxson, Syracuse, N. Y. 10 00
Mrs. Fanny Clarke, " Mrs. I Gotos "	1 00	\$262 00
Mr. and Mrs. H. G. Kenyon,"	25 2 00	E. & O. E. J. F. Hubbard, Treasurer.
Eden Burdick, "	2 00 50	PLAINFIELD, N. J., Sept. 7, 1887.
G. S. Chester,	1 00	Fourth Quarterly Report of Treasurer.
Betsy Davis,	1 00	GENERAL FUND.
Mary A. Bentley, "	1 00	
Henry R. Brown,	75	Dr.
Henry R. Brown, John A. Slocum, Alex. C. Kenyon, "	75 50 75	Dr. To balance from last quarterly report \$ 329 46
Henry R. Brown, John A. Slocum, Alex. C. Kenyon, George W. Palmer, Mrs. A. G. Vars, Niantic, R. I.	75 50 75 50 1 00	To balance from last quarterly report
Henry R. Brown, John A. Slocum, Alex. C. Kenyon, George W. Palmer, Mrs. A. G. Vars, Niantic, R. I. Mrs. E. W. Ennis, Charles Vars, Parry C. Pelmor, ""	75 50 75 50 1 00 50 1 00	To balance from last quarterly report
Henry R. Brown, John A. Slocum, Alex. C. Kenyon, George W. Palmer, Mrs. A. G. Vars, Niantic, R. I. Mrs. E. W. Ennis, Charles Vars, Perry G. Palmer, Mr. and Mrs. J. R. Irish, Rockville, R. I.	75 50 75 50 1 00 50 1 00 1 00 1 50	To balance from last quarterly report
Henry R. Brown, John A. Slocum, Alex. C. Kenyon, George W. Palmer, Mrs. A. G. Vars, Niantic, R. I. Mrs. E. W. Ennis, Charles Vars, Perry G. Palmer. Mr. and Mrs. J. R. Irish, Rockville, R. I. Alanson Crandall, Merton Collins,	75 50 75 50 1 00 50 1 00 1 50 1 00 40	To balance from last quarterly report
Henry R. Brown, John A. Slocum, Alex. C. Kenyon, George W. Palmer, Mrs. A. G. Vars, Niantic, R. I. Mrs. E. W. Ennis, Charles Vars, Perry G. Palmer. Mr. and Mrs. J. R. Irish, Rockville, R. I. Alanson Crandall, Merton Collins, L. E. Edwards, A. S. Babcock,	75 50 75 50 1 00 50 1 00 1 50 1 00 40 25 5 00	To balance from last quarterly report
Henry R. Brown, John A. Slocum, Alex. C. Kenyon, George W. Palmer, Mrs. A. G. Vars, Niantic, R. I. Mrs. E. W. Ennis, Charles Vars, Perry G. Palmer. Mr. and Mrs. J. R. Irish, Rockville, R. I. Alanson Crandall, Merton Collins, L. E. Edwards, A. S. Babcock, G. F. Collins, Woodville, R. I. Mrs. Mary Collins,	75 50 75 50 1 00 50 1 00 1 50 1 00 25 5 00 1 0;	To balance from last quarterly report
Henry R. Brown, John A. Slocum, Alex. C. Kenyon, George W. Palmer, Mrs. A. G. Vars, Niantic, R. I. Mrs. E. W. Ennis, Charles Vars, Perry G. Palmer, Mr. and Mrs. J. R. Irish, Rockville, R. I. Alanson Crandall, Merton Collins, L. E. Edwards, A. S. Babcock, G. F. Collins, Woodville, R. I. Mrs. Mary Collins, Louisa Canfield, Scio, N. Y. H. J. Hull,	75 50 75 50 1 00 1 00 1 50 1 00 25 5 00 1 0;	To balance from last quarterly report
Henry R. Brown, John A. Slocum, Alex. C. Kenyon, George W. Palmer, Mrs. A. G. Vars, Niantic, R. I. Mrs. E. W. Ennis, Charles Vars, Perry G. Palmer, Mr. and Mrs. J. R. Irish, Rockville, R. I. Alanson Crandall, Merton Collins, L. E. Edwards, A. S. Babcock, G. F. Collins, Woodville, R. I. Mrs. Mary Collins, Louisa Canfield, Scio, N. Y. H. J. Hull, C. E. Hull, George W. Gardner, Adams Centre, com-	75 50 75 50 1 00 1 00 1 50 1 00 25 5 00 1 0 1 25 5 50 50	To balance from last quarterly report
Henry R. Brown, John A. Slocum, Alex. C. Kenyon, George W. Palmer, Mrs. A. G. Vars, Niantic, R. I. Mrs. E. W. Ennis, Charles Vars, Perry G. Palmer, Mr. and Mrs. J. R. Irish, Rockville, R. I. Alanson Crandall, Merton Collins, L. E. Edwards, A. S. Babcock, G. F. Collins, Woodville, R. I. Mrs. Mary Collins, Louisa Canfield, Scio, N. Y. H. J. Hull, C. E. Hull, George W. Gardner, Adams Centre, completing L. M. of Eld. Mayes. I. A. Crandall, Leonardsville, N. Y., to com-	75 50 75 50 1 00 1 00 1 50 1 00 25 5 00 1 0 1 25 50 50 50	To balance from last quarterly report
Henry R. Brown, John A. Slocum, Alex. C. Kenyon, George W. Palmer, Mrs. A. G. Vars, Niantic, R. I. Mrs. E. W. Ennis, Charles Vars, Perry G. Palmer, Mr. and Mrs. J. R. Irish, Rockville, R. I. Alanson Crandall, Merton Collins, L. E. Edwards, A. S. Babcock, G. F. Collins, Woodville, R. I. Mrs. Mary Collins, Louisa Canfield, Scio, N. Y. H. J. Hull, C. E. Hull, George W. Gardner, Adams Centre, completing L. M. of Eld. Mayes. I. A. Crandall, Leonardsville, N. Y., to complete L. M. of self. De Valoise St. John, Leonardsville, N. Y.	75 50 75 50 1 00 1 00 1 50 1 00 25 5 00 1 0 1 25 50 50 50 50 50 50 50	To balance from last quarterly report
Henry R. Brown, John A. Slocum, Alex. C. Kenyon, George W. Palmer, Mrs. A. G. Vars, Niantic, R. I. Mrs. E. W. Ennis, Charles Vars, Perry G. Palmer, Mr. and Mrs. J. R. Irish, Rockville, R. I. Alanson Crandall, Merton Collins, L. E. Edwards, A. S. Babcock, G. F. Collins, Woodville, R. I. Mrs. Mary Collins, Louisa Canfield, Scio, N. Y. H. J. Hull, C. E. Hull, George W. Gardner, Adams Centre, completing L. M. of Eld. Mayes. I. A. Crandall, Leonardsville, N. Y., to complete L. M. of self. De Valoise St. John, Leonardsville, N. Y. R. P. Dowse, C. H. Burch,	75 50 75 50 1 00 1 00 1 50 1 00 25 5 00 1 0 0 5 00 5 00 5 00 1 0	To balance from last quarterly report
Henry R. Brown, John A. Slocum, Alex. C. Kenyon, George W. Palmer, Mrs. A. G. Vars, Niantic, R. I. Mrs. E. W. Ennis, Charles Vars, Perry G. Palmer, Mr. and Mrs. J. R. Irish, Rockville, R. I. Alanson Crandall, Merton Collins, L. E. Edwards, A. S. Babcock, G. F. Collins, Woodville, R. I. Mrs. Mary Collins, Louisa Canfield, Scio, N. Y. H. J. Hull, C. E. Hull, George W. Gardner, Adams Centre, completing L. M. of Eld. Mayes. I. A. Crandall, Leonardsville, N. Y., to complete L. M. of self. De Valoise St. John, Leonardsville, N. Y. R. P. Dowse, C. H. Burch, Riley Clarke, Wm. J. Bass,	75 50 75 50 1 00 1 00 1 50 1 00 1 50 1 00 25 50 50 50 50 50 50 50 1 00 1 00	To balance from last quarterly report
Henry R. Brown, John A. Slocum, Alex. C. Kenyon, George W. Palmer, Mrs. A. G. Vars, Niantic, R. I. Mrs. E. W. Ennis, Charles Vars, Perry G. Palmer, Mr. and Mrs. J. R. Irish, Rockville, R. I. Alanson Crandall, Merton Collins, L. E. Edwards, A. S. Babcock, G. F. Collins, Woodville, R. I. Mrs. Mary Collins, Louisa Canfield, Scio, N. Y. H. J. Hull, C. E. Hull, George W. Gardner, Adams Centre, completing L. M. of Eld. Mayes. I. A. Crandall, Leonardsville, N. Y., to complete L. M. of self. De Valoise St. John, Leonardsville, N. Y. R. P. Dowse, C. H. Burch, Riley Clarke, Wm. J. Bass, A. W. Crandall. Albert Whitford,	75 50 75 50 1 00 1 00 1 50 1 00 1 50 1 00 25 50 50 50 50 50 50 1 00 1 00	To balance from last quarterly report
Henry R. Brown, John A. Slocum, Alex. C. Kenyon, George W. Palmer, Mrs. A. G. Vars, Niantic, R. I. Mrs. E. W. Ennis, Charles Vars, Perry G. Palmer, Mr. and Mrs. J. R. Irish, Rockville, R. I. Alanson Crandall, Merton Collins, L. E. Edwards, A. S. Babcock, G. F. Collins, Woodville, R. I. Mrs. Mary Collins, Louisa Canfield, Scio, N. Y. H. J. Hull, C. E. Hull, George W. Gardner, Adams Centre, completing L. M. of Eld. Mayes. I. A. Crandall, Leonardsville, N. Y., to complete L. M. of self. De Valoise St. John, Leonardsville, N. Y. R. P. Dowse, C. H. Burch, Riley Clarke, Wm. J. Bass, A. W. Crandall. Albert Whitford, Wm. A. Babcock, J. D. Rogers,	75 50 75 50 1 00 1 00 1 50 1 00 1 50 1 00 25 50 50 50 50 50 50 1 00 1 00	To balance from last quarterly report
Henry R. Brown, John A. Slocum, Alex. C. Kenyon, George W. Palmer, Mrs. A. G. Vars, Niantic, R. I. Mrs. E. W. Ennis, Charles Vars, Perry G. Palmer, Mr. and Mrs. J. R. Irish, Rockville, R. I. Alanson Crandall, Merton Collins, L. E. Edwards, A. S. Babcock, G. F. Collins, Woodville, R. I. Mrs. Mary Collins, Louisa Canfield, Scio, N. Y. H. J. Hull, C. E. Hull, George W. Gardner, Adams Centre, completing L. M. of Eld. Mayes. I. A. Crandall, Leonardsville, N. Y., to complete L. M. of self. De Valoise St. John, Leonardsville, N. Y. R. P. Dowse, C. H. Burch, Riley Clarke, Wm. J. Bass, A. W. Crandall. Albert Whitford, Wm. A. Babcock, J. D. Rogers, G. G. Williams, Edgar Maxson, "	75 50 75 50 1 00 1 00 1 50 1 00 1 50 1 00 25 50 50 50 50 50 50 1 00 1 00	To balance from last quarterly report
Henry R. Brown, John A. Slocum, Alex. C. Kenyon, George W. Palmer, Mrs. A. G. Vars, Niantic, R. I. Mrs. E. W. Ennis, Charles Vars, Perry G. Palmer, Mr. and Mrs. J. R. Irish, Rockville, R. I. Alanson Crandall, Merton Collins, L. E. Edwards, A. S. Babcock, G. F. Collins, Woodville, R. I. Mrs. Mary Collins, Louisa Canfield, Scio, N. Y. H. J. Hull, C. E. Hull, George W. Gardner, Adams Centre, completing L. M. of Eld. Mayes. I. A. Crandall, Leonardsville, N. Y., to complete L. M. of self. De Valoise St. John, Leonardsville, N. Y. R. P. Dowse, C. H. Burch, Riley Clarke, Wm. J. Bass, A. W. Crandall. Albert Whitford, Wm. A. Babcock, J. D. Rogers, G. G. Williams, Edgar Maxson, E. C msteck, C. N. Burch, "	75 50 75 50 1 00 1 00 1 00 1 50 1 00 1 50 5 00 5 00 5 00 1	To balance from last quarterly report
Henry R. Brown, John A. Slocum, Alex. C. Kenyon, George W. Palmer, Mrs. A. G. Vars, Niantic, R. I. Mrs. E. W. Ennis, Charles Vars, Perry G. Palmer, Mr. and Mrs. J. R. Irish, Rockville, R. I. Alanson Crandall, Merton Collins, L. E. Edwards, A. S. Babcock, G. F. Collins, Woodville, R. I. Mrs. Mary Collins, Louisa Canfield, Scio, N. Y. H. J. Hull, C. E. Hull, George W. Gardner, Adams Centre, completing L. M. of Eld. Mayes. I. A. Crandall, Leonardsville, N. Y., to complete L. M. of self. De Valoise St. John, Leonardsville, N. Y. R. P. Dowse, C. H. Burch, Riley Clarke, Wm. J. Bass, A. W. Crandall. Albert Whitford, Wm. A. Babcock, J. D. Rogers, G. G. Williams, Edgar Maxson, E. C msteck, C. N. Burch, Mrs. Annette Bass, "	75 50 75 50 1 00 1 00 1 50 1 00 1 50 1 00 1 50 5 00 5 00 5 00 1	To balance from last quarterly report
Henry R. Brown, John A. Slocum, Alex. C. Kenyon, George W. Palmer, Mrs. A. G. Vars, Niantic, R. I. Mrs. E. W. Ennis, Charles Vars, Perry G. Palmer, Mr. and Mrs. J. R. Irish, Rockville, R. I. Alanson Crandall, Merton Collins, L. E. Edwards, A. S. Babcock, G. F. Collins, Woodville, R. I. Mrs. Mary Collins, Louisa Canfield, Scio, N. Y. H. J. Hull, C. E. Hull, George W. Gardner, Adams Centre, completing L. M. of Eld. Mayes. I. A. Crandall, Leonardsville, N. Y., to complete L. M. of self. De Valoise St. John, Leonardsville, N. Y., R. P. Dowse, C. H. Burch, Riley Clarke, Wm. J. Bass, A. W. Crandall. Albert Whitford, Wm. A. Babcock, J. D. Rogers, G. G. Williams, Edgar Maxson, E. C msteck, C. N Burch, Mrs. Annette Bass, Mrs. Sarah V. Saunders, Mrs. Ella Whitford, Mrs. L. J. Worden,	75 50 75 50 1 00 1 00 1 00 1 50 1 00 1 50 1 00 1 00 5 00 5 00 1	To balance from last quarterly report
Henry R. Brown, John A. Slocum, Alex. C. Kenyon, George W. Palmer, Mrs. A. G. Vars, Niantic, R. I. Mrs. E. W. Ennis, Charles Vars, Perry G. Palmer, Mr. and Mrs. J. R. Irish, Rockville, R. I. Alanson Crandall, Merton Collins, L. E. Edwards, A. S. Babcock, G. F. Collins, Woodville, R. I. Mrs. Mary Collins, Louisa Canfield, Scio, N. Y. H. J. Hull, C. E. Hull, George W. Gardner, Adams Centre, completing L. M. of Eld. Mayes. I. A. Crandall, Leonardsville, N. Y., to complete L. M. of self. De Valoise St. John, Leonardsville, N. Y. R. P. Dowse, C. H. Burch, Riley Clarke, Wm. J. Bass, A. W. Crandall. Albert Whitford, Wm. A. Babcock, J. D. Rogers, G. G. Williams, Edgar Maxson, E. C. msteck, C. N. Burch, Mrs. Annette Bass, Mrs. Sarah V. Saunders, Mrs. Ella Whitford, Mrs. L. J. Worden, Mrs. G. H. Babcock, ""	75 50 75 50 1 00 1 00 1 00 1 50 1 00 1 50 1 00 1 00 5 00 5 00 1	To balance from last quarterly report
Henry R. Brown, John A. Slocum, Alex. C. Kenyon, George W. Palmer, Mrs. A. G. Vars, Niantic, R. I. Mrs. E. W. Ennis, Charles Vars, Perry G. Palmer, Mr. and Mrs. J. R. Irish, Rockville, R. I. Alanson Crandall, Merton Collins, L. E. Edwards, A. S. Babcock, G. F. Collins, Woodville, R. I. Mrs. Mary Collins, Louisa Canfield, Scio, N. Y. H. J. Hull, C. E. Hull, George W. Gardner, Adams Centre, completing L. M. of Eld. Mayes. I. A. Crandell, Leonardsville, N. Y., to complete L. M. of self. De Valoise St. John, Leonardsville, N. Y. R. P. Dowse, C. H. Burch, Riley Clarke, Wm. J. Bass, A. W. Crandall. Albert Whitford, Wm. A. Babcock, J. D. Rogers, G. G. Williams, Edgar Maxson, E. C mstock, C. N Burch, Mrs. Annette Bass, Mrs. Sarah V. Saunders, Mrs. Ella Whitford, Mrs. L. J. Worden, Mrs. G. H. Babcock, Mrs. R. E. H. Wheeler, Mrs. Anna J. Stilson, Julia Stillman, "	75 50 75 50 1 00 1 00 1 50 1 00 1 50 1 00 1 50 5 00 5 00 1	To balance from last quarterly report
Henry R. Brown, John A., Slocum, George W. Palmer, Mrs. A. G. Vars, Niantic, R. I. Mrs. E. W. Ennis, Charles Vars, Perry G. Palmer, Mr. and Mrs. J. R. Irish, Rockville, R. I. Alanson Crandall, Merton Collins, L. E. Edwards, A. S. Babcock, G. F. Collins, Woodville, R. I. Mrs. Mary Collins, Louisa Canfield, Scio, N. Y. H. J. Hull, C. E. Hull, George W. Gardner, Adams Centre, completing L. M. of Eld. Mayes. I. A. Crandall, Leonardsville, N. Y., to complete L. M. of self. De Valoise St. John, Leonardsville, N. Y. R. P. Dowse, C. H. Burch, Riley Clarke, Wm. J. Bass, A. W. Crandall. Albert Whitford, Wm. A. Babcock, J. D. Rogers, G. G. Williams, Edgar Maxson, E. C msteck, C. N Burch, Mrs. Annette Bass, Mrs. Sarah V. Saunders, Mrs. Ella Whitford, Mrs. L. J. Worden, Mrs. G. H. Babcock, Mrs. R. E. H. Wheeler, Mrs. Anna J. Stilson, Julia Stillman, E. L. Burdick, Misses P. E. & P. Witter, Misses P. E.	75 50 75 50 1 00 1 00 1 00 1 50 1 00 1	To balance from last quarterly report
Henry R. Brown, John A. Slocum, George W. Palmer, Mrs. A. G. Vars, Niantic, R. I. Mrs. E. W. Ennis, Charles Vars, Petry G. Palmer, Mr. and Mrs. J. R. Irish, Rockville, R. I. Alanson Crandall, Merton Collins, L. E. Edwards, A. S. Babcock, G. F. Collins, Woodville, R. I. Mrs. Mary Collins, Louisa Canfield, Scio, N. Y. H. J. Hull, C. E. Hull, George W. Gardner, Adams Centre, completing L. M. of Eld. Mayes. I. A. Crandall, Leonardsville, N. Y., to complete L. M. of self. De Valoise St. John, Leonardsville, N. Y. R. P. Dowse, C. H. Burch, Riley Clarke, Wm. J. Bass, A. W. Crandall. Albert Whitford, Wm. A. Babcock, J. D. Rogers, G. G. Williams, Edgar Maxson, E. C mstock, C. N. Burch, Mrs. Annette Bass, Mrs. Sarah V. Saunders, Mrs. Ella Whitford, Mrs. L. J. Worden, Mrs. G. H. Babcock, Mrs. R. E. H. Wheeler, Mrs. R. E. H. Wheeler, Mrs. R. E. H. Wheeler, Mrs. Anna J. Stilson, Julia Stillman, E. L. Buddick, Misses P. E. & P. Witter, Church, New Auburn, Minn.	75 50 75 50 1 00 1 00 1 50 1 00 1 50 1 00 1	To balance from last quarterly report
Henry R. Brown, John A. Slocum, Alex. C. Kenyon, George W. Palmer, Mrs. A. G. Vars, Niantic, R. I. Mrs. E. W. Ennis, Charles Vars, Perry G. Palmer, Mr. and Mrs. J. R. Irish, Rockville, R. I. Alanson Crandall, Merton Collins, L. E. Edwards, A. S. Babcock, G. F. Collins, Woodville, R. I. Mrs. Mary Collins, Louisa Canfield, Scio, N. Y. H. J. Hull, C. E. Hull, George W. Gardner, Adams Centre, completing L. M. of Eld. Mayes. I. A. Crandall, Leonardsville, N. Y., to complete L. M. of self. De Valoise St. John, Leonardsville, N. Y. R. P. Dowse, C. H. Burch, Riley Clarke, Wm. J. Bass, A. W. Crandall. Albert Whitford, Wm. A. Babcock, J. D. Rogers, G. G. Williams, Edgar Maxson, E. C mstock, C. N. Burch, Mrs. Annette Bass, Mrs. Sarah V. Saunders, Mrs. Ella Whitford, Mrs. L. J. Worden, Mrs. G. H. Babcock, Mrs. R. E. H. Wheeler, Mrs. Anna J. Stilson, Julia Stillman, E. L. Burdick, Misses P. E. & P. Witter, Church, New Auburn, Minn. Church, Nile, N. Y. Church, North Loup, Neb.	75 50 75 50 1 00 1	To balance from last quarterly report
Henry R. Brown, John A. Slocum, Alex. C. Kenyon, George W. Palmer, Mrs. A. G. Vars, Niantic, R. I. Mrs. E. W. Ennis, Charles Vars, Perry G. Palmer. Mr. and Mrs. J. R. Irish, Rockville, R. I. Alanson Crandall, Merton Collins, L. E. Edwards, A. S. Babcock, G. F. Collins, Woodville, R. I. Mrs. Mary Collins, L. Louisa Canfield, Scio, N. Y. H. J. Hull, C. E. Hull, George W. Gardner, Adams Centre, completing L. M. of Eld. Mayes. I. A. Crandell, Leonardsville, N. Y., to complete L. M. of self. De Valoise St. John, Leonardsville, N. Y. R. P. Dowse, C. H. Burch, Riley Clarke, Wm. J. Bass, A. W. Crandall. Albert Whitford, Wm. A. Babcock, J. D. Rogers, G. G. Williams, Edgar Maxson, E. C msteck, C. N Burch, Mrs. Annette Bass, Mrs. Sarah V. Saunders, Mrs. Ella Whitford, Mrs. L. J. Worden, Mrs. G. H. Babcock, Mrs. R. E. H. Wheeler, Mrs. Anna J. Stilson, Julia Stillman, E. L. Burdick, Misses P. E. & P. Witter, Church, New Auburn, Minn. Church, Nile. N. Y. Church, North Loup, Neb. Y. P. S. C. E., Westerly, R. I. John Williams, Adams Centre, N. Y.	75 50 75 50 75 50 100 100 100 100 100 100 100	To balance from last quarterly report
Henry R. Brown, John A. Slocum, Alex. C. Kenyon, George W. Palmer, Mrs. A. G. Vars, Niantic, R. I. Mrs. E. W. Ennis, Charles Vars, Perry G. Palmer. Mr. and Mrs. J. R. Irish, Rockville, R. I. Alanson Crandall, Merton Collins, L. E. Edwards, A. S. Babcock, G. F. Collins, Woodville, R. I. Mrs. Mary Collins, L. L. Hull, C. E. Hull, George W. Gardner, Adams Centre, completing L. M. of Eld. Mayes. I. A. Crandell, Leonardsville, N. Y., to complete L. M. of self. De Valoise St. John, Leonardsville, N. Y. R. P. Dowse, C. H. Burch, Riley Clarke, Wm. J. Bass, A. W. Crandall. Albert Whitford, Wm. A. Babcock, J. D. Rogers, G. G. Williams, Edgar Maxson, E. C msteck, C. N. Burch, Mrs. Annette Bass, Mrs. Sarah V. Saunders, Mrs. Sarah V. Saunders, Mrs. C. H. Babcock, Mrs. C. H. Wheeler, Mrs. Anna J. Stilson, Julia Stillman, E. L. Burdick, Misses P. E. & P. Witter, Church, New Auburn, Minn. Church, Nile. N. Y. Church, North Loup, Neb. Y. P. S. C. E., Westerly, R. I. John Williams, Adams Centre, N. Y.	75 50 75 50 75 50 10 10 10 10 10 10 10 10 10 1	To balance from last quarterly report
Henry R. Brown, John A. Slocum, Alex. C. Kenyon, George W. Palmer, Mrs. A. G. Vars, Niantic, R. I. Mrs. E. W. Ennis, Charles Vars, Perry G. Palmer, Mr. and Mrs. J. R. Irish, Rockville, R. I. Alanson Crandall, Merton Collins, L. E. Edwards, A. S. Babcock, G. F. Collins, Woodville, R. I. Mrs. Mary Collins, Louisa Canfield, Scio, N. Y. H. J. Hull, C. E. Hull, George W. Gardner, Adams Centre, completing L. M. of Eld. Mayes. I. A. Crandell, Leonardsville, N. Y., to completing L. M. of self. De Valoise St. John, Leonardsville, N. Y. R. P. Dowse, C. H. Burch, Riley Clarke, Wm. J. Bass, A. W. Crandall. Albert Whitford, Wm. A. Babcock, J. D. Rogers, G. G. Williams, Edgar Maxson, E. C. msteck, C. N. Burch, Mrs. Annette Bass, Mrs. Sarah V. Saunders, Mrs. Ella Whitford, Mrs. L. J. Worden, Mrs. G. H. Babcock, Mrs. R. E. H. Wheeler, Mrs. Anna J. Stilson, Julia Stillman, E. L. Burdick, Mrs. Anna J. Stilson, Julia Stillman, E. L. Burdi	75 50 75 50 75 50 100 100 100 100 100 100 100	To balance from last quarterly report
Henry R. Brown, John A. Slocum, Alex. C. Kenyon, George W. Palmer, Mrs. A. G. Vars, Niantic, R. I. Mrs. E. W. Ennis, Charles Vars, Perry G. Palmer, Mr. and Mrs. J. R. Irish, Rockville, R. I. Alanson Crandall, Merton Collins, L. E. Edwards, A. S. Babcock, G. F. Collins, Woodville, R. I. Mrs. Mary Collins, Louisa Canfield, Scio, N. Y. H. J. Hull, C. E. Hull, George W. Gardner, Adams Centre, completing L. M. of Eld. Mayes. I. A. Crandell, Leonardsville, N. Y., to complete L. M. of self. De Valoise St. John, Leonardsville, N. Y. R. P. Dowse, C. H. Burch, Riley Clarke, Wm. J. Bass, A. W. Crandall. Albert Whitford, Wm. A. Babcock, J. D. Rogers, G. G. Williams, Edgar Maxson, E. C. mstock, C. N. Burch, Mrs. Annette Bass, Mrs. Sarah V. Saunders, Mrs. Ella Whitford, Mrs. A. J. Worden, Mrs. Annette Bass, Mrs. R. E. H. Wheeler, Mrs. Annette Bass, Mrs. R. E. H. Wheeler, Mrs. Annette Bass, Mrs. Sarah V. Saunders, Mrs. Annette Bass, Mrs. Ella Whitford, Mrs. Annette Bass, Mrs. Ella Whitford, Mrs. Annette Bass, Mrs. Sarah V. Saunders, Mrs. R. E. H. Wheeler, Mrs. Annette Bass, Mrs. Sarah V. Saunders, Mrs. R. E. H. Wheeler, Mrs. Annette Bass, Mrs. Sarah V. Saunders, Mrs. R. E. H. Wheeler, Mrs. Annette Bass, Mrs. Sarah V. Saunders, Mrs. R. E. H. Wheeler, Mrs. Annette Bass, Mrs. Sarah V. Saunders, Mrs. Annete Bass, Mrs. Sarah	75 50 75 50 75 50 10 10 10 10 10 10 10 10 10 1	To balance from last quarterly report
Henry R. Brown, John A. Slocum, Alex. C. Kenyon, George W. Palmer, Mrs. A. G. Vars, Niantic, R. I. Mrs. E. W. Ennis, Charles Vars, Perry G. Palmer, Mr. and Mrs. J. R. Irish, Rockville, R. I. Alanson Crandall, Merton Collins, L. E. Edwards, A. S. Babcock, G. F. Collins, Woodville, R. I. Mrs. Mary Collins, L. L. Hull, C. E. Hull, George W. Gardner, Adams Centre, completing L. M. of Eld. Mayes. I. A. Crandell, Leonardsville, N. Y., to complete L. M. of self. De Valoise St. John, Leonardsville, N. Y. R. P. Dowse, C. H. Burch, Riley Clarke, Wm. J. Bass, A. W. Crandall. Albert Whitford, Wm. A. Babcock, J. D. Rogers, G. G. Williams, Edgar Maxson, E. C msteck, C. N. Burch, Mrs. Annette Bass, Mrs. Sarah V. Saunders, Mrs. Ella Whitford, Mrs. A. D. Worden, Mrs. A. Babcock, Mrs. E. H. Wheeler, Mrs. A. Burden, Mrs. Anna J. Stilson, Julia Stillman, E. L. Burdick, Mrs. Anna J. Stilson, Julia Stillman, E. L. Burdick, Mrs. Anna J. Stilson, Julia Stillman, E. L. Burdick, Mrs. Anna J. Stilson, Julia Stillman, E. L. Burdick, Mrs. Anna J. Stilson, Julia Stillman, E. L. Burdick, Mrs. Anna J. Stilson, Julia Stillman, E. L. Burdick, Mrs. Anna J. Stilson, Julia Stillman, E. L. Burdick, Mrs. Anna J. Stilson, Julia Stillman, E. L. Burdick, Mrs. Anna J. Stilson, Julia Stillman, E. L. Burdick, Mrs. Anna J. Stilson, Julia Stillman, E. L. Burdick, Mrs. Anna J. Stilson, Julia Stillman, E. L. Burdick, Misses P. E. & P. Witter, Church, North Loup, Neb. Y. P. S. C. E., Westerly, R. I. John Williams, Adams Centre, N. Y. M. E. Maltby, F. M. Dealing, A Friend, John Langworthy, Sabbath school, Ladies' Aid Society, Church, Pearly Hurley, Welton, Ia. Church, W"	75 50 75 50 75 50 75 50 10 10 10 10 10 10 10 10 10 1	To balance from last quarterly report
Henry R. Brown, John A. Slocum, George W. Palmer, Mrs. A. G. Vars, Niantic, R. I. Mrs. E. W. Ennis, Charles Vars, Perry G. Palmer, Mr. and Mrs. J. R. Irish, Rockville, R. I. Alanson Crandall, Merton Collins, L. E. Edwards, A. S. Babcock, G. F. Collins, Woodville, R. I. Mrs. Mary Collins, Louisa Canfield, Scio, N. Y. H. J. Hull, C. E. Hull, George W. Gardner, Adams Centre, completing L. M. of Eld. Mayes. I. A. Crandell, Leonardsville, N. Y., to complete L. M. of self. De Valoise St. John, Leonardsville, N. Y. R. P. Dowse, C. H. Burch, Riley Clarke, Wm. J. Bass, A. W. Crandall. Albert Whitford, Wm. A. Babcock, J. D. Rogers, G. G. Williams, Edgar Maxson, E. C msteck, C. N. Burch, Mrs. Annette Bass, Mrs. Sarah V. Saunders, Mrs. Ella Whitford, Mrs. L. J. Worden, Mrs. G. H. Babcock, Mrs. G. H. Babcock, Mrs. R. E. H. Wheeler, Mrs. G. H. Babcock, Mrs. R. E. H. Wheeler, Mrs. Annette Dass, Mrs. Sarah V. Saunders, Mrs. G. H. Babcock, Mrs. R. E. H. Wheeler, Mrs. Annette Dass, Mrs. Sarah V. Saunders, Mrs. Church, New Auburn, Minn. Church, Nie, N. Y. Church, New Auburn, Minn. Church, New Auburn, Mrs. Annette Bash Maltby, F. M. Dealling, A Friend, John Langworthy, Sabbath school, Ladies' Aid Society, Church, Pearly Hurley, Welton, Ia.	75 50 75 50 75 50 75 50 75 50 10 10 10 10 10 10 10 10 10 1	To balance from last quarterly report
Henry R. Brown, John A. Slocum, Alex. C. Kenyon, George W. Palrner, Mrs. A. G. Vars, Niantic, R. I. Mrs. E. W. Ennis, Charles Vars, Perry G. Palmer, Mr. and Mrs. J. R. Irish, Rockville, R. I. Alanson Crandall, Merton Collins, L. E. Edwards, A. S. Babcock, G. F. Collins, Woodville, R. I. Mrs. Mary Collins, L. E. Hull, George W. Gardner, Adams Centre, completing L. M. of Eld. Mayes. I. A. Crandell, Leonardsville, N. Y., to complete L. M. of self. De Valoise St. John, Leonardsville, N. Y. R. P. Dowse, C. H. Burch, Riley Clarke, Wm. J. Bass, A. W. Crandall. Albert Whitford, Wm. A. Babcock, J. D. Rogers, G. G. Williams, Edgar Maxson, E. C mstock, C. N. Burch, Mrs. Annette Bass, Mrs. Sarah V. Saunders, Mrs. Ella Whitford, Mrs. A. L. J. Worden, Mrs. A. E. H. Wheeler, Mrs. A. L. J. Worden, Mrs. A. E. H. Wheeler, Mrs. A. L. J. Worden, Mrs. R. E. H. Wheeler, Mrs. A. L. J. Worden, Mrs. R. E. H. Wheeler, Mrs. A. L. J. Worden, Mrs. R. E. H. Wheeler, Mrs. A. L. J. Worden, Mrs. R. E. H. Wheeler, Mrs. A. L. J. Worden, Mrs. R. E. H. Wheeler, Mrs. A. L. J. Worden, Mrs. A. L. J. Worden, Mrs. R. E. H. Wheeler, Mrs. A. L. J. Worden, Mrs. R. E. H. Wheeler, Mrs. A. L. J. Worden, Mrs. A. L. L.	75 50 75 50 75 50 75 50 75 50 75 50 75 50 75 50 75 50 75 50 75 50 75 50 75 75 75 75 75 75 75 75 75 75	To balance from last quarterly report
Henry R. Brown, John A. Slocum, Alex. C. Kenyon, George W. Palmer, Mrs. A. G. Vars, Niantic, R. I. Mrs. E. W. Ennis, Charles Vars, Perry G. Palmer, Mr. and Mrs. J. R. Irish, Rockville, R. I. Alanson Crandall, Merton Collins, L. E. Edwards, A. S. Babcock, G. F. Collins, Woodville, R. I. Mrs. Mary Collins, L. E. Hull, C. E. Hull, George W. Gardner, Adams Centre, completing L. M. of Eld. Mayes. I. A. Crandall, Leonardsville, N. Y., to complete L. M. of self. De Valoise St. John, Leonardsville, N. Y. R. P. Dowse, C. H. Burch, Riley Clarke, Wm. J. Bass, A. W. Crandall. Albert Whitford, Wm. A. Babcock, J. D. Rogers, G. G. Williams, Edgar Maxson, Edgar Maxson, E. C. mstock, C. N. Burch, Mrs. Annette Bass, Mrs. Sarah V. Saunders, Mrs. Ella Whitford, Mrs. L. J. Worden, Mrs. G. H. Babcock, Mrs. R. E. H. Wheeler, Mrs. R. E. H. Wheeler, Church, New Auburn, Minn. Church, Nie, N. Y. Church, North Loup, Neb. Y. P. S. C. E., Westerly, R. I. John Williams, Adams Centre, N. Y. M. E. Maltby, F. M. Dealing, A. Friend, John Langworthy, Sabbath school, Ladies' Aid Society, Church, Pearly Hurley, Welton, Ia. Church, Mrs. J. F. Hubbard, Plainfield, N. J. W. S. Burdick, Little Genesee, N. Y. D. W. H. lett. Mr. and Mrs. N. R. Crandall, Independence. Will R. Crandall, Mrs. Anned Mrs. N. R. Crandall, Independence. Will R. Crandall, Mrs. Anned Mrs. N. R. Crandall, Independence. Will R. Crandall, Mrs. Anned Mrs. N. R. Crandall, Independence. Will R. Crandall, Mrs. Anned Mrs. N. R. Crandall, Independence. Will R. Crandall, Mrs. Anned Mrs. N. R. Crandall, Independence. Will R. Crandall, Mrs. Anned Mrs. N. R. Crandall, Independence. Will R. Crandall, Mrs. Mrs. E. H. Wheeler, Mrs. Anned Mrs. N. R. Crandall, Mrs. G. Readall	75 50 75 50 75 50 75 50 75 50 75 50 75 50 75 50 75 50 75 50 75 50 75 50 75 75 75 75 75 75 75 75 75 75	To balance from last quarterly report
Henry R. Brown, John A. Slocum, Alex. C. Kenyon, George W. Palmer, Mrs. A. G. Vars, Niantic, R. I. Mrs. E. W. Ennis, Charles Vars, Perry G. Palmer, Mr. and Mrs. J. R. Irish, Rockville, R. I. Alanson Crandall, Merton Collins, L. E. Edwards, A. S. Babcock, G. F. Collins, Woodville, R. I. Mrs. Mary Collins, L. E. Hull, C. E. Hull, George W. Gardner, Adams Centre, completing L. M. of Eld. Mayes. I. A. Crandall, Econardsville, N. Y., to complete L. M. of self. De Valoise St. John, Leonardsville, N. Y. R. P. Dowse, C. H. Burch, Riley Clarke, Wm. J. Bass, A. W. Crandall. Albert Whitford, Wm. A. Babcock, J. D. Rogers, G. G. Williams, Edgar Maxson, E. C msteck, C. N. Burch, Mrs. Annette Bass, Mrs. Sarah V. Saunders, Mrs. Ella Whitford, Mrs. A. Babcock, Mrs. Ella Whitford, Mrs. A. Babcock, Mrs. Ella Whitford, Mrs. Annette Bass, Mrs. Sarah V. Saunders, Mrs. Ella Whitford, Mrs. C. N. Burch, Mrs. Annette Bass, Mrs. Sarah V. Saunders, Mrs. C. H. Babcock, Mrs. C. N. Burch, Mrs. A. E. H. Wheeler, Mrs. A. N. B. C. Westerly, R. I. John Williams, Adams Centre, N. Y. M. E. Maltby, F. M. Dealing, A. Friend, John Langworthy, Sabbath school, Ladies' Aid Society, Church, Mrs. J. F. Hubbard, Plainfield, N. J. W. S. Burdick, Little Genesee, N. Y. D. W. H. lett, Mrs. And Mrs. N. R. Crandall, Independence. Will R. Crandall, Mrs. Crandall, Mrs. Crandall,	75 50 75 50 75 50 75 50 75 50 75 50 75 50 75 50 75 50 75 50 75 50 75 75 75 75 75 75 75 75 75 75	To balance from last quarterly report
Henry R. Brown, John A. Slocum, Alex. C. Kenyon, George W. Palmer, Mrs. A. G. Vars, Niantic, R. I. Mrs. E. W. Ennis, Charles Vars, Perry G. Palmer, Mr. and Mrs. J. R. Irish, Rockville, R. I. Alanson Crandall, Merton Collins, L. E. Edwards, A. S. Babcock, G. F. Collins, Woodville, R. I. Mrs. Mary Collins, C. E. Hull, C. E. Hull, George W. Gardner, Adams Centre, completing L. M. of Eld. Mayes. I. A. Crandall, Leonardsville, N. Y., to complete L. M. of self. De Valoise St. John, Leonardsville, N. Y., to complete L. M. of self. Wm. J. Bass, A. W. Crandall Albert Whitford, Wm. A. Babcock, J. D. Rogers, G. G. Williams, Edgar Maxson, E. C. mstock, C. N. Burch, Mrs. Annette Bass, Mrs. Sarah V. Saunders, Mrs. Annette Bass, Mrs. C. H. Babcock, Mrs. A. Babcock, Mrs. A. E. H. Wheeler, Mrs. A. L. J. Worden, Mrs. A. E. H. Wheeler, Mrs. Anna J. Stilson, Julia Stillman, E. L. Burdick, Mrs. Anna J. Stilson, Julia Stillman, E. L. Burdick, Mrs. Anna J. Stilson, Julia Stillman, E. L. Burdick, Mrs. Anna J. Stilson, Julia Stillman, E. L. Burdick, Mrs. Anna J. Stilson, Julia Stillman, E. L. Burdick, Mrs. Anna J. Stilson, Julia Stillman, E. L. Burdick, Mrs. A. Friend, John Williams, Adams Centre, N. Y. M. E. Maltby, F. M. Dealing, A Friend, John Langworthy, Sabbath school, Ladies' Aid Society, Church, Pearly Hurley, Welton, Ia. Church, Pearly Hurle	75 50 75 50 75 50 75 50 75 50 75 50 75 50 75 50 75 50 75 50 75 75 75 75 75 75 75 75 75 75	To balance from last quarterly report
Henry R. Brown, John A. Slocum, Alex. C. Kenyon, George W. Palmer, Mrs. A. G. Vars, Niantic, R. I. Mrs. E. W. Ennis, Charles Vars, Perry G. Palmer, Mr. and Mrs. J. R. Irish, Rockville, R. I. Alanson Crandall, Merton Collins, L. E. Edwards, A. S. Babcock, G. F. Collins, Woodville, R. I. Mrs. Mary Collins, L. E. Edwards, A. S. Babcock, G. F. Collins, Woodville, R. I. Mrs. Mary Collins, L. E. Edwards, A. S. Babcock, G. F. Collins, Woodville, R. I. Mrs. Mary Collins, J. Hull, George W. Gardner, Adams Centre, completing L. M. of Eld. Mayes. I. A. Crandall, Leonardsville, N. Y., to complete L. M. of self. De Valoise St. John, Leonardsville, N. Y. R. P. Dowse, C. H. Burch, Riley Clarke, Wm. J. Bass, A. W. Crandall. Albert Whitford, Wm. A. Babcock, J. D. Rogers, G. G. Williams, Edgar Maxson, Edgar Maxson, Edgar Maxson, Edgar Maxson, Wrs. Annette Bass, Mrs. Annette Bass, Mrs. Sarah V. Saunders, Mrs. Ella Whitford, Mrs. L. J. Worden, Mrs. Annette Bass, Mrs. Annette Bass, Mrs. Sarah V. Saunders, Mrs. Ella Whitford, Mrs. R. E. H. Wheeler, Mrs. G. H. Babcock, Mrs. R. E. H. Wheeler, Mrs. Anna J. Stilson, Julia Stillman, E. L. Burdick, Misses P. E. & P. Witter, Church, New Auburn, Minn, Church, Nie, N. Y. Church, Mrs. J. F. Hubbard, Plainfield, N. J. W. S. Burdick, Little Genesee, N. Y. D. W. H. dett, Mr. and Mrs. N. R. Crandall, Independence, Will R. Crandall, Wm. B. Greene, Garoline Greene, Mrs. J. M. Greene, Mrs. J. M. Greene, Mrs. J. M. Greene, Mrs. Selucia Livermore,	75 50 75 50 75 50 75 50 75 50 75 50 75 50 75 50 75 50 75 50 75 50 75 75 75 75 75 75 75 75 75 75	To balance from last quarterly report
Henry R. Brown, John A. Slocum, Alex. C. Kenyon, George W. Palmer, Mrs. A. G. Vars, Niantic, R. I. Mrs. E. W. Ennis, "Charles Vars, Perry G. Palmer, Mr. and Mrs. J. R. Irish, Rockville, R. I. Alanson Crandall, Merton Collins, L. E. Edwards, A. S. Babcock, G. F. Collins, Woodville, R. I. Louisa Canfield, Scio, N. Y. H. J. Hull, C. E. Hull, George W. Gardner, Adams Centre, completing L. M. of Eld. Mayes. I. A. Crandall, Leonardsville, N. Y., to complete L. M. of self. De Valoise St. John, Leonardsville, N. Y. R. P. Dowse, C. H. Burch, Riley Clarke, Wm. J. Bass, A. W. Crandall Albert Whitford, Wm. A. Babcock, J. D. Rogers, G. G. Williams, E. G. G. Williams, E. C. M. G. C. M. G. C. M. E. C. M. Surch, Mrs. Annette Bass, Mrs. Sarah V. Saunders, Mrs. Ella Whitford, Mrs. L. J. Worden, Mrs. C. H. Babcock, Mrs. R. E. H. Wheeler, Mrs. G. H. Babcock, Mrs. R. E. H. Wheeler, Mrs. Anna J. Stilson, Julia Stillman, E. L. Burdick, Misses P. E. & P. Witter, Church, Nie. N. Y. Church, North Loup, Neb. Y. P. S. C. E., Westerly, R. I. John Williams, Adams Centre, N. Y. M. E. Maltby, F. M. Dealing, A Friend, John Langworthy, Sabbath school, Ladies' Aid Society, Church, Pearly Hurley, Welton, Ia. Church, Mrs. J. F. Hubbard, Plainfield, N. J. W. S. Burdick, Little Genesee, Mr. and Mrs. N. R. Crandall, Independence. Will R. Crandall, Anna Crandall, Anna Crandall, Anna Crandall, Anna Crandall, Anna Crandall, Anna Creene, Mr. and Mrs. D. E. Livermore, Mr. and Mrs. D. E. Livermore, Mr. and Mrs. D. E. Livermore,	75 50 75 50 75 50 75 50 75 50 75 50 75 50 75 50 75 75 75 75 75 75 75 75 75 75	To balance from last quarterly report
Henry R. Brown, John A. Slocum, Alex. C. Kenyon, George W. Palmer, Mrs. A. G. Vars, Niantic, R. I. Mrs. E. W. Ennis, Charles Vars, Perry G. Palmer, Mr. and Mrs. J. R. Irish, Rockville, R. I. Alanson Crandall, Merton Collins, L. E. Edwards, A. S. Babcock, G. F. Collins, Woodville, R. I. Mrs. Mary Collins, L. E. Edwards, A. S. Babcock, G. F. Collins, Woodville, R. I. Mrs. Mary Collins, Louisa Canfield, Scio, N. Y. H. J. Hull, George W. Gardner, Adams Centre, completing L. M. of Eld. Mayes. I. A. Crandall, Leonardsville, N. Y., to complete L. M. of self. De Valoise St. John, Leonardsville, N. Y. R. P. Dowse, C. H. Burch, Riley Clarke, Wm. J. Bass, A. W. Crandall. Albert Whitford, Wm. A. Babcock, J. D. Rogers, G. G. Williams, Edgar Maxson, E. C. mstock, C. N. Burch, Mrs. Annette Bass, Mrs. Sarah V. Saunders, Mrs. Ella Whitford, Mrs. A. Babcock, Mrs. R. E. H. Wheeler, Mrs. G. H. Babcock, Mrs. R. E. H. Wheeler, Mrs. A. Dan J. Stilson, Julia Stillman, E. L. Burdick, Mrs. A. Dan J. Stilson, Julia Stillman, E. L. Burdick, Mrs. Anna J. Stilson, Julia Stillman, E. L. Burdick, Mrs. Anna J. Stilson, Julia Stillman, E. L. Burdick, Mrs. A. P. S. C. E., Westerly, R. I. John Williams, Adams Centre, N. Y. M. E. Maltby, F. M. Dealing, A Friend, John Langworthy, Sabbath school, Ladies' Aid Society, Church, Pearly Hurley, Welton, Ia. Church, Nile. N. P. Church, New Adams Centre, N. Y. M. E. Maltby, F. M. Dealing, A Friend, John Langworthy, Sabbath school, Ladies' Aid Society, Church, Pearly Hurley, Welton, Ia. Church, New Adams Centre, Mrs. B. Greene, Mr. and Mrs. D. E. Livermore, Mrs. J. M. Greene, Mr. and Mrs. D. E. Livermore, Mrs. Selucia Livermore, E. D. Potter, Mary E. Clarke, Mrs. G. D. Rosebush, Mrs. G. D. Rosebush, Mrs. G. Craudall, Mrs. G. D. Rosebush, Mrs. G. D. Rosebush, Mrs. G. D. Rosebush, Mrs. A. G. D. Rosebush, Mrs. A. G. D. Rosebush, Mrs. A. G. D. Rosebush, Mrs.	75 50 75 50 75 50 75 50 75 50 75 50 75 50 75 50 75 75 75 75 75 75 75 75 75 75	To balance from last quarterly report
Henry R. Brown, John A. Slocum, Alex. C. Kenyon, George W. Palmer, Mrs. A. G. Vars, Niantic, R. I. Mrs. E. W. Ennis, Charles Vars, Perry G. Palmer, Mr. and Mrs. J. R. Irish, Rockville, R. I. Alanson Crandall, Merton Collins, L. E. Edwards, A. S. Babcock, G. F. Collins, Woodville, R. I. Mrs. Mary Collins, L. H. J. Hull, C. E. Hull, George W. Gardner, Adams Centre, completing L. M. of Eld. Mayes. I. A. Crandall, Leonardsville, N. Y., to complete L. M. of self. De Valoise St. John, Leonardsville, N. Y. R. P. Dowse, C. H. Burch, Riley Clarke, Wm. J. Bass, A. W. Crandall Albert Whitford, Wm. A. Babcock, J. D. Rogers, G. G. Williams, Edgar Maxson, E. C. msteck, C. N. Burch, Mrs. Annette Bass, Mrs. Sarah V. Saunders, Mrs. Ella Whitford, Mrs. L. J. Worden, Mrs. R. E. H. Wheeler, Mrs. G. H. Babcock, Mrs. R. E. H. Wheeler, Mrs. Anna J. Stilson, Julia Stillman, E. L. Budick, Misses P. E. & P. Witter, Church, New Auburn, Minn. Church, Nie. N. Y. Church, New Auburn, Minn. Church, North Loup, Neb. Y. P. S. C. E., Westerly, R. I. John Williams, Adams Centre, N. Y. M. E. Maltby, Mrs. M. P. Hubbard, Plainfield, N. J. W. S. Burdick, Little Genesee, N. Y. D. W. H. Jett. W. S. Burdick, Little Genesee, N. Y. D. W. H. Jett. Wr. B. Greene, Mrs. All Mrs. Crandall, Independence. Mrs. G. D. R. sebush, Mrs. G. Craudall, Anna Crandall, Anna Crandall, Wm. B. Greene, Mrs. All Mrs. C. Livermore, Mrs. Selucia Livermore, Mrs. Selucia Livermore, Mrs. G. D. R. sebush, Mrs. G. Craudall, Rennie Crandall, Mennie Crandall,	75 50 75 50 75 50 75 50 75 50 75 50 75 50 75 75 75 75 75 75 75 75 75 75	To balance from last quarterly report
Henry R. Brown, John A. Slocum, Alex. C. Kenyon, George W. Palmer, Mrs. A. G. Vars, Niantic, R. I. Mrs. E. W. Ennis, Charles Vars, Perry G. Palmer, Mr. and Mrs. J. R. Irish, Rockville, R. I. Alanson Crandall, Merton Collins, L. E. Edwards, A. S. Babcock, G. F. Collins, Woodville, R. I. Mrs. Mary Collins, Louisa Canfield, Scio, N. Y. H. J. Hull, C. E. Hull, George W. Gardner, Adams Centre, completing L. M. of Eld. Mayes. I. A. Crandall, Leonardsville, N. Y., to complete L. M. of self. De Valoise St. John, Leonardsville, N. Y. R. P. Dowse, C. H. Burca, Riley Clarke, Wm. J. Bass, A. W. Crandall Albert Whitford, Wm. A. Babcock, J. D. Rogers, G. G. Williams, Edgar Maxson, E. C. msteck, C. N. Burch, Mrs. Annette Bass, Mrs. Sarah V. Saunders, Mrs. Ella Whitford, Mrs. L. J. Worden, Mrs. A. B. H. Wheeler, Mrs. A. E. H. Wheeler, Mrs. A. E. H. Wheeler, Mrs. R. E. H. Wheeler, Mrs. R. E. H. Wheeler, Mrs. R. E. H. Wheeler, Mrs. A. Dealing, A. Friend, John Langworthy, Sabbath school, Ladies' Aid Society, Church, New Auburn, Minn. Church, Nile, N. Y. Church, Dealing, A. Friend, John Langworthy, Sabbath school, Ladies' Aid Society, Church, Mrs. J. F. Hubbard, Plainfield, N. J. W. S. Burdick, Little Genesee, N. Y. D. W. H. lett, Mrs. Selucia Litvermore, Mrs. J. F. Hubbard, Plainfield, N. J. W. S. Burdick, Little Genesee, N. Y. D. W. H. lett, Mrs. G. Da Resbush, Mrs. Mrs. Candall, Mrs. Da Lett. Mrs. G. Da Resbush, Mrs. G.	75 50 75 50 75 50 75 50 75 50 75 50 75 50 75 50 75 75 75 75 75 75 75 75 75 75	To balance from last quarterly report

1 00	A. C. Crandall, Rockville, R. I 100	
1 00	E. E. Kenyon, " 50 Charles C. Crandall, " 25	
10	Phebe C. Crandall, " 50	
10	S. C. Saunders, " 1 00	
10	Mrs. Jared Barber. " 25	
5 00	Mrs. C. J. Burdick, " 25 C. N. Chester, " 1 00	
0 00	Benjamin W. Crandall, '' 1 00 . J. E. S. Crandall, '' 1 00	
3 00 50	O. G. Woodhouse, " 25 L. C. Burdick, " 1 00	
50 1 20	Mr. and Mrs. A. B. Kenyon, 1 50	
50	J. H. Crandall, " 1 00	
50 2 09	C. H. Chipman, " 100	
3 00 3 00	A Friend, " 25 Mary E. Buffington, Hopkinton City, R. I 5 00	
00 S	George A. Kenyon, " 1 00 Wm. Buffington, " 1 00	
2 00 7 50	(The above \$7, from 2d Hopkinton, together with \$14, contributed in August to make	
3 00 S	Rev. Lewis F. Randolph L. M.)	
5 00	Mrs. Abby Langworthy, " 10 00	
00	G. F. Collins, " 1 00	
5 00 2 00	Cash, " 1 25 Mrs. A. B. Burdick, " on L. M. 5 00	
3 00 1 00	Church, New Market, N. J	
5 00 5 CO	ing Fred. H. Babcock and J. Rob. Bab- cock L M	
1 00 3 00	Mrs. G. W. Stillman, Brookfield, N. Y 1 00	
5 00	Mrs. L. F. Clarke, 50	
1 00 1 00	Wm. C. Burch " 1 00	
1 00 1 00	Mrs. J. S. Main, Portville, N. Y	
2 00 1 00	E. E. Hamilton, " 2 00 Ladies'Evangelical Society." 21 46	
5 00 50	Reuben Ayars, Leonardsville, N. Y. 250 R. Ryno, Alfred Centre, N. Y. 200	
5 00 50	Outlook subscriptions 5 50 C. Potter, Jr., Plainfield, N. J. 500 00	
50	book sales, o "S. and S.," vol. 1 3 60	
1 00	" 136 "Hand Books," cloth 34 00	
1 00	" 8 "Quarterlies," 4 00	
2 00	" 4 Outlooks, bound 3 00	
3 00 1 00	l George Greenman Greenmanville Conn 50 00	
1 00	Thomas S. Greenman, " 50 00 Mrs. Mary S. Stillman, Plainfield, N. J. 5 00 Anonymous 9 50	
50 1 00	• •	
1 CO 3 OO	\$2,523 07 HEBREW PAPER FUND.	
1 00	Mr. and Mrs. D. C. Burdick, Nortonville,	
1 00 2 00	Kan\$100 00 Mr. and Mrs. D. C. Burdick, Nortonville,	
50 50	Kan. 150 00 Mrs. F. A. Lewis, Norwich, N. Y. 1 00 Mrs. W. W. Kingsbury, Rushford. 1 00 Edwin S. Marrow Street N. W.	
1 00 50	Edwin S. Maxson, Syracuse, N. Y 100	
1 00 25	\$262 00	
00 S	E. & O. E. J. F. Hubbard, Treasurer.	
50 1 00	PLAINFIELD, N. J., Sept. 7, 1887.	
50	Fourth Quarterly Report of Treasurer.	
50 1 00	GENERAL FUND.	
1 00 75	Dr.	
	To balance from last quarterly	
75 50 75 50	To balance from last quarterly report. \$329 46 Cash received since as follows:	
75 50 75 50 1 00 50	To balance from last quarterly report	
75 50 75 50 1 00 1 00 1 00	To balance from last quarterly report	
75 50 75 50 1 00 1 00 1 00 1 00 1 00	To balance from last quarterly report. \$ 329 46 Cash received since as follows: Received in June, published. \$ 589 94 '' July, '' 756 79 '' from Aug. 1st, to Sept. 7th 2.523 07— 3 869 80	
75 50 75 50 1 00 1 00 1 50 1 50 1 40 25	To balance from last quarterly report. \$ 329 46 Cash received since as follows: Received in June, published. \$ 589 94 '' July, '' 756 79 '' from Aug. 1st, to Sept. 7th 2.523 07— 3 869 80 \$4,199 26 Cr.	
75 50 75 50 1 00 1 00 1 50 1 00 25 5 00 1 0 0	To balance from last quarterly report	
75 50 75 50 1 00 1 00 1 50 1 00 1 50 1 00 25 5 00 1 0 25 5 00	To balance from last quarterly report. \$ 329 46 Cash received since as follows: Received in June, published. \$ 589 94 '' July, '' 756 79 '' from Aug. 1st, to Sept. 7th 2.523 07— 3 869 80 CR. By cash paid: Rev G. Velthuysen, Holland, \$50.\$50, \$5, \$50, \$50. \$205 00 Exchange. 2 20	
75 50 75 50 1 00 1 00 1 50 1 00 25 5 00 1 0 25	To balance from last quarterly report	
75 50 75 50 1 00 1 00 1 50 1 00 1 50 1 00 1 50 1 00 25 50 50 50	To balance from last quarterly report. \$329 46 Cash received since as follows: Received in June, published. \$589 94 '' July, '' 756 79 '' from Aug. 1st, to Sept. 7th 2.523 07— 3 869 80 CR. By cash paid: Rev G. Velthuysen, Holland, \$50.\$50, \$5, \$50, \$50. \$205 00 Exchange. 2 20 E. P. Saunders, Agt., Outlook account, \$228 66, \$186 62, \$378 48 793 76 E. P. Saunders, Agt., Light of	
75 50 75 50 1 00 1 00 1 50 1 00 25 5 00 1 02 5 00 5 00	To balance from last quarterly report	
75 50 75 50 1 00 1 00 1 50 1 00 1 50 1 00 1 50 1 00 1 25 50 50 50 50 50 50 50 50 60 60 60 60 60 60 60 60 60 60 60 60 60	To balance from last quarterly report	
75 50 75 50 1 00 1 00 1 50 1 00 1 50 1 00 1 50 1 00 1 25 50 50 50 50 50 50 50 50 50 50 60 60 60 60 60 60 60 60 60 60 60 60 60	To balance from last quarterly report. \$329 46 Cash received since as follows: Received in June, published. \$589 94 '' July, '' 756 79 '' from Aug. 1st, to Sept. 7th 2.523 07— 3 869 80 CR. By cash paid: Rev G. Velthuysen, Holland, \$50.\$50, \$5, \$50, \$50 \$205 00 Exchange 2 20 E. P. Saunders, Agt., Outlook account, \$228 66, \$186 62, \$378 48 793 76 E. P. Saunders, Agt., Light of Home account, \$45 86, \$22 50, \$77 20 145 56 E P. Saunders, Agt., Evangelii Harold account, \$36 09, \$23 73, \$36 18, \$32 96 128 90	
75 50 75 50 1 00 1 00 1 50 1 00 1 50 1 00 1 25 50 50 50 50 60 60 60 60 60 60 60 60 60 60 60 60 60	To balance from last quarterly report. \$329 46 Cash received since as follows: Received in June, published. \$589 94 '' July, '' 756 79 '' from Aug. 1st, to Sept. 7th 2.523 07— 3 869 80 CR. By cash paid: Rev G. Velthuysen, Holland, \$50.\$50, \$5, \$50, \$50 \$205 00 Exchange 2 20 E. P. Saunders, Agt., Outlook account, \$228 66, \$186 62, \$378 48 793 76 E. P. Saunders, Agt., Light of Home account, \$45 86, \$22 50, \$77 20 145 56 E P. Saunders, Agt., Evangelii Harold account, \$36 09, \$23 73, \$36 18, \$32 96 128 90 E. P. Saunders, Agt., Tract Depository account, \$18 72,	
75 50 75 50 1 00 1	To balance from last quarterly report	
75 50 75 50 1 00 1	To balance from last quarterly report	
75 50 75 50 75 50 1 00 1 00	To balance from last quarterly report	
75 50 75 50 75 50 1 00 1 00	To balance from last quarterly report	
75 50 75 50 75 50 1 00 1 00	To balance from last quarterly report	
75 50 75 50 75 50 1 00 1 00	To balance from last quarterly report	
75 50 75 50 75 50 1 00 1 00	To balance from last quarterly report	
75 50 75 50 75 50 1 00 1 00	To balance from last quarterly report	
75 50 75 50 75 50 100 100 100 100 100 100 100	To balance from last quarterly report	
75 50 75 50 75 50 60 60 60 60 60 60 60 60 60 6	To balance from last quarterly report	
75 50 75 50 75 50 60 60 60 60 60 60 60 60 60 6	To balance from last quarterly report	
750 750 750 750 750 750 750 750 750 750	To balance from last quarterly report	
750 750 750 750 750 750 750 750 750 750	To balance from last quarterly report	
750 750 750 750 750 750 750 750 750 750	To balance from last quarterly report	
750 750 750 750 750 750 750 750 750 750	To balance from last quarterly report	
750 750 750 750 750 750 750 750 750 750	To balance from last quarterly report	
750 750 750 750 750 750 750 750 750 750	To balance from last quarterly report	
750 750 750 750 750 750 750 750 750 750	To balance from last quarterly report	
750 750 750 750 750 750 750 750 750 750	To balance from last quarterly report	
750 750 750 750 750 750 750 750 750 750	To balance from last quarterly report	
750 750 750 750 750 750 750 750 750 750	To balance from last quarterly report	
750 750 000 000 000 000 000 000 000 000	To balance from last quarterly report	
750 750 750 750 750 750 750 750 750 750	To balance from last quarterly report	
750 750 750 750 750 750 750 750 750 750	To balance from last quarterly report	
750 750 000 000 000 000 000 000 000 000	To balance from last quarterly report	
750 750 00 00 00 00 00 00 00 00 00 00 00 00 0	To balance from last quarterly report	
750 750 750 750 750 750 750 750 750 750	To balance from last quarterly report	
750 750 000 000 000 000 000 000 000 000	To balance from last quarterly report	

1 00 ated two miles north of Nortonville, opposite the Seventh day Baptist church; the same being under good cultivation with pleasant residence, grounds and shrubbery: a fine 1 00 | with pleasant residence, grounds and shruodery; a nne 2 00 | orchard of 145 trees, 3 acres of raspberries, and some other 1 40 | small fruit. Terms: \$4,000; one-half down, balance on time. 2 00 | Seventh-day Baptist preferred. Possession given this fall. DELOS BABCOCK. 2 00 1 SEPT. 9, 1887.

Correspondence.

NEBRASKA LETTER.

NORTH LOUP, Neb., Aug. 21, 1887. To the Edtior of the RECORDER:

I am just at the close of a very pleasant

before them.

are becoming things of the past. Good and worked for, have been given them, and both temporal and spiritual.

taken crops from some pieces of land for a of the upland zephyrs. dozen years in succession, there seems to be no loss of fertility. This fact has led to season, and the crops are much below the what seems to one from an older state a average, still there will be something to spare foolish practice, that of either allowing after the people are well fed. The princigreat heaps of manure to accumulate around | pal drawback here is the low price paid for the barns, or of hauling it into some out-of- produce consequent upon the high freight the way ravine, to be sure that it does not interfere with the original resources of the tween projected lines of railroad must in

fields and gardens. apt to strike Eastern people favorably. We springing up here and there will do still do not generally set a very high value on that of which we have a great plenty; and so, quence—hardly worth while to replant it— They have done both. North Loup has a then, if every rod is not made to support its communities prefer some other than the The middle ground is the right one, with a

fact, this country is destined to be rich in affairs of the church, particularly in the all that a fertile soil can give.

subject to cyclones—not so much so, in fact, and days when a prudent man will hold his asked what the girls do. Well, they genervisit with my friends in this community. | hat on. One from a less windy country may | ally outdo the boys, by some hook or crook. Through them I had heard much of the not much enjoy this constant vigilance; yet, For instance, they are now getting up a place and its advantages, and so had natur- if he will but reflect, he must see that the unique sort of entertainment to be given by ally become greatly interested in everything same breeze that would blow away his hat, the immortal "Peake Sisters." If I mistake concerning our Sabbath-keeping society and fill his eyes with dust, is also carrying not, they will take in as the proceeds no less off every impurity of the atmosphere. Though I expected to find a prosperous | There can be no malaria here, and if it were | boys will clear from their missionary crop. church and well-ordered Sabbath-school, I here it could not stay. There are no stagmust confess that a happy surprise was in nant pools, and I have heard of but one and it is plain to be seen that this work and store for me. The good-sized meeting-house marshy place in all this region. The banks talk are doing much to stimulate the growth is scarcely sufficient to hold the large con- of the Loup are dry; the waters hurry along of a missionary spirit in them. These boys gregations that come every Sabbath morning | as swiftly as the winds above them, and the | and girls, at least the most of them, have their to hear the excellent sermons of the worthy | bed of the stream is everywhere clean sand. | earliest recollections in connection with early pastor, Rev. George J. Crandall; and the I have never seen a more delightful place for | pioneer life on these broad prairies. Very Sabbath-school, superintended by Eld. Oscar | bathing, the water is so clean and sweet, | many first saw the light of day through the Babcock, is one of the best I ever attended. and the sandy bottom is such a contrast to one little front window of a dug-out. When Sixteen years ago this summer there was not | the mud of most streams. But, whatever | they began to venture forth on their own a settler on all this broad expanse of prairie. | may be said in favor of the river, the so- little feet there was no front yards to hem But that summer a committee came from | called "creeks" are a fraud. There should | them in. As they grew older they did not Dakota, Wisconsin, to "spy out the land." be a new name given them that has never | think a mile amounted to much; there was They carried back a good report, and many been applied to anything else. They are in a great out-of-doors before them, and no Sabbath-keepers prepared to move here. many cases very narrow, crooked ravines, fences to speak of. Neighborhoods reached The next spring there came, one by one, a with very steep sides, and very dry at the miles away. Everybody knew everybody few covered wagons over the chalk bluffs bottom. A part of them have a little water else; and as they, in their social intercourse, down by the river, bringing into this beauti- in them, and in a few of them a current may ful valley all the earthly possessions of about be observed, if the weeds do not hide the their prairie horizon, they expanded in heart a score of little families from Wisconsin and water. They are but a few feet wide. But and mind, and thus it is that they are be-Iowa. They were, most of them, boys and this is a very dry season, and I am told that come great-big-hearted people. Folks reared girls just married, and their noble object they do not show off to visitors as well as was to found good Christian homes, and to usual. I am also told that I would not dare form themselves into a society that should speak slightingly of them, if I should be hold the church and school more sacred living in a dug-out in the bank of Mira still get a great deal of what they call "fun, than hoarded dollars and cents. Here they Creek, and there should come a very heavy out of life as they go along. The horses stopped their teams after a long and toil- shower. These "creeks" are, in general, cannot go too fast for them, neither can the some journey, and unloaded their goods; sluices through which the surface water gets distance out to a proposed party be too great and here, like Abraham of old, they from the bluffs to the river. But the water for them; and I find that no moonlight "builded an altar unto the Lord." They be- that is in them at this time of year is whole- night is too long for them. I speak this of gan to work to get themselves under some some, and in some cases, ample for large the young people, but it will also apply sort of shelter, but they also began at once herds of stock that are pastured along their pretty well to their fathers and mothers. to meet in this or that little "dug-out" on banks. The land in the Loup Valley is near- They are a famous people for picnics, and the Sabbath for worship, where they sang | ly as level as a floor, but in the Mira Creek and prayed, and listened to the earnest Valley, which opens into that of the Loup preaching of Eld. Oscar Babcock, who was just at the village, it is gently undulating. one of the first to come. Though this band In the bluffs bordering these valleys, much of early settlers met with many discourage- of the land is so cut up by deep, rugged ments, with perils of wind and flood and canyons that it is of little use excepting for fire, others with kindred purposes joined pasturage. The grasses growing in those them, and all went bravely about the work | rough places are abundant and nutricious, and support large herds of cattle and horses. Now the old-time dug-out and sod-house The elevation is, in general, more than two thousand feet above sea level, and the homes, and such a society as they prayed for | breathing of the fresh air on the bluffs has something of that exhibarating effect spoken they are entering upon an era of prosperity, of by travelers in mountain regions. I have more than once been possessed with a desire Others have written to the readers of the to go to the top of some one of the highest RECORDER about the soil and climate, and I | bluffs to sleep some night. Yet the music of need only say that both are excellent. I the yelping, snarling coyote might go far tohave heard farmers say that after having ward counteracting the beneficient influences

There has been very little rain here this rates to Eastern markets. Competition betime afford partial relief, while an increas-I notice another thing that would not be ing demand for food in the many new cities

more by bringing the markets to the people. I have been particularly interested in the because the soil here is so rich, and every people here, for any country comes to be man has so much of it, some farms have just what the people have a mind to make much the appearance of being skimmed over. it. I have said that the pioneer of this If there are patches in the corn-field where community came not only to establish the seed did not grow, it is of little conse- homes, but to build up schools and churches. there is ever so much of it left, anyhow. If most excellent public school of four departa bundle or two of grain happens to slip off ments. The school-house is a model of conthe load while stacking, it is hardly worth | venience and good taste. Though just comwhile to go back after it very far, there is so pleted, the people see that the crowded much grain, and then when it is threshed condition of the departments calls for still and brought to market it does not bring more room, and they will heed the demand. very much. It is no matter if a few calves | There are two church buildings, Seventhand pigs do roam around, at will, among the day Baptist and Methodist; and the Presbygrowing crops, for corn, after it it harvested, | terians are soon to have a house of worship. is not generally worth more than fifteen or Our own people are beginning to find themtwenty cents per bushel. A prudent East- selves crowded in their church home. Their ern farmer would have no difficulty what- habit of all going to meeting and taking ever in getting hay for his cow by raking | their children is what is bringing about this over the broad acres when the Nebraskan state of affairs. Still, good Bro. Crandall has put up fifteen or twenty tons in a day. does not complain. As nearly as I can find I do not mean to say there are no good out, almost all belong to the church, particfarmers here, for I have seen many great ularly the young people. The pastor has fields that show the best of care, still there great influence over the young men and is, on the whole, an evident lack of anxious women. They know he has a genuine inthought about the minor details of farming terest in their spiritual welfare, and are that is truly refreshing. But all this is easily led by him into the fold of Christ. incident to a new country of fertility. One is struck on going to meeting here by There will come a time when North Loup the great number of children and young precinct will be crowded with people, and people, a class of folks that in too many tempting them to help in their advancement. His will be done."

cause of missions. Each year they plant a This is a land of breezes, both gentle and field of corn or oats, or other grain, and this otherwise, still I do not think it particularly | they call "missionary corn." The boys attend to the crop, and then put the proas Southern Wisconsin. But there are days | ceeds into their mission fund. It may be than \$40; and that will be more than the They like to talk of their work in this line, reached out to take in everybody this side under such circumstances are not apt to be

> While they are "meeting-folks," they they keep well posted concerning the wedding anniversaries of their friends, and their birthdays, so that they can have full and free excuse for "coming down on them, in force now and then, with baskets of eatables and all sorts of tokens of good-will, the working man say on one of these occasions, wife. A boy and a girl, his children, sat as he picked the bones of a chicken, "We folks can put off haying, and harvesting and stacking, but we cannot afford to put off a picnic." I suppose he meant that such days, had suddenly grown worse, and now gatherings unite the people into one heart and mind, that in union there is strength, and that it takes just such strength to build up a good and permanent Christian society. I wish everybody would talk and act as reasonably. How many societies build upon these principles, as they begin to grow older, stratify, grow individually selfish, and then disintegrate.

And now, Mr. Editor, a thought comes to me concerning the fresh and free life about me. These noble young men and women need as much as possible of the culture of the schools, grafted upon their sturdy natures. It is a long way to go to attend our already established schools. Some have gone and others will go to them, but still others are longing for a training they cannot get. Why should not there be a school established here, when it will do for these young people just what they need? I have heard some talk on the subject among our people here, and they think that with a proper effort an academy may be built up here to fit their boys and girls for college, and to give a normal training to such as desire to teach. I sincerely hope that those of our denomination who are especially in- sullen boom fell heavily on his ear, and the recollections of North Loup. It is a good place on account of its rich soil, its healthpeople, whose hospitality knows no bounds, that love directed, he was yet mysteriously Sabbath-school. If our Sabbath-keepers from the sea. In this moment of his indestick to their places and hold out as they cision he suddenly raised his heart in silent have begun, and succeed in getting a de- prayer to God. It was the wisest thing he nominational school established, North Loup | could have done. As if by an invisible hand will some day become as much of a denomi. his doubts and struggles all were brushed national center as Alfred and Milton now aside. Yet he would not act without his are. Whether it does this or not must wife's approval. He went back and found depend in a great measure on the spirit of her strangely excited. She too had heard Canon Farrar in his hospital sermon at the our people here. H. W. Rood.

GREAT harm comes to the church and public morality when preachers and other teachers hide themselves away from sight, become, in other words, recluses. But harm almost as great arises from their too prominent identification with affairs that do not properly belong to them. The latter difficulty is, perhaps, the present one, the many reforms and goodish movements of the period healeth thee, will not forsake me, Philip. silk and clay, can there be by comparison

Miscellany.

THE DARK.

Where do the chickens run When they are afraid? Out of the light, out of the sun. Into the dark, into the shade, Under their mother's downy wing, No longer afraid of anything.

Dear little girl, dear little boy, Afraid of the dark!

Bid your good by to the daylight with joy, Be glad of the night, for hark! The darkness no danger at all can bring; It is the shadow of God's wing.

Where do the little violets creep In the time of snow? Into the dark to rest and sleep, And to wait for the spring, they go Under the ground where no storm can reach, And God takes tenderest care of each.

Are you afraid, little girl or boy, Of the dark of death? Jesus will carry you full of joy,
To the world of light, he saith: Under the ground where the violets sleep, Your little body the Lord will keep.

—The Mother at Home.

PHILIP LENDRUM.

BY I. E. DIEKENGA.

A dark night and a stormy sea; the wild wind rushing shoreward, flying furiously at every object on land or water; the great Atlantic billows sweeping inward like the moving columns of an army, and dashing on the treacherous rocks into a mass of angry foam, with noise like thunder; above, real thunder growling, crashing, rolling, and now and then a zigzag flash, whose blinding light but made the fearful light more terrible. A bad night, truly, to be out on any business whatsoever on the land. An awful night to be near land upon the sea!

Well did the members of the life boat service know it-none better than Philip Lendrum, one of the bravest of their number. But now, upon this stormy night, when every sail that was not furled was like a swollen hand to push the good ship on the rocks, and when the tempest seemed to clutch the very mast to drag the vessels to destruction, when every comrade of his dangerous calling was at his post, waiting for signals of distress -Philup Lendrum was not there. And his companions wondered at his absence, and asked each other, "Where is Philip?" and then looked dubiously toward a little light that flickered through the darkness, and shook their heads.

The little light shone from the window of Philip Lendrum's cottage. And there was eatables in particular. I heard a hard- he by the bedside of his sick and sinking before the fireplace in another room, listening to the moaning wind and casting tearful glances at the bedroom door.

The mother, slightly ailing for several was ill nigh unto death. And Philip felt that something must be done at once. But what? He could not even tell the nature of her illness-much less help her. A physician was imperatively needed. But the nearest one lived at a distance of ten miles. However, he must be called. And with Philip, to think was to act. Hastily passing into the other room, he said: "Children, take care of mother, I'm going for the

The boy said: "All right, papa," but his lip quivered. The girl was crying.

Philip Lendrum strode to the door and opened it. But, hark! what sound was that which stopped him even on the threshold? The wind howled dismally—but it was not the the wind. The breakers roared, as with voice of hungry lions—but it was not these. Th thunder growled and crashed—but it was no the thunder. A sound, less mighty and ter rific, but far more ominous; less frequent but far more touching; less deafening, but far more solemn, thrilling and appalling. It was the sound of a cannon. It was the signal of a vessel in distress.

What should he do? Behind him a sick wife, whose every breath grew feebler as he waited; a life more precious to him than all the world beside. The thought that she might die if help came not his mighty love urging him to seek that help at any hazard now, while ever and anon the terested in educational matters may give this | thought that other lives, perhaps, depended subject serious thought. As I go back to on his help as certainly as did the life he my home I shall carry with me very pleasant loved upon the distant doctor's aid, kept him irresolute. For the first time in his experience love and duty fought each other in his ful climate, its generous-hearted Christian heart. Irresistibly impelled to take the path its working church and large and lively held from following it by the appealing voices the signals.

you are very sick—what shall I do?

her momentary strength, and she spoke with dessert service, £1,200 for two flower pots, sudden force—"do not mind me. Help £3,000 for a chimney ornament, £10,000 them, poor people, if you can, and God be for two rose colored vases, £300 for a single with you."

"But Margaret, without a doctor, and you "He who has said I am the Lord that a Pactolus of wealth for these gew-gaws of

word went forth to do his duty.

When he reached the beach he found the life-boat ready and his comrades standing on

"Where is the ship?" asked Philip. "On Brinley Ledge," replied an old sailor "an' how we're goin' to get to her through all them rocks, in such a sea, is more nor I can tell."

"Come, come!" said Philip, cheerily "never say fail. We must get there. Come, mates, who'll go with me?

His manner was an inspiration. All the brave men needed was a leader, and soon the boat was plunging through the breakers. At last they came to Brinley Ledge. But, alas! there was no passage through the ledge and the doomed vessel lay a hundred yards he yond upon a sunken rock. How could they reach her? While they were debating, Philip Lendrum tied one end of a small rope around his body and arose. They divined his purpose in an instant. .

"Man!" exclaimed the old sailor, "you can't live in sech a sea! You'll be beat into a jelley."

"Hold fast to the rope!" cried Philip. and he stepped upon the ledge.

"Come back, Phil!" they shouted. "It's sure death!"

"Hold fast to the rope!" he cried again, and plunged into the sea.

If at any time Philip Lendrum's life had been in danger, it was now. The mighty wind, the angry sea, the hidden rocks, the awful darkness were all against him; but he struggled manfully, bravely, persistently, until at last he reached the ship, clambered up an anchor chain and stood upon the deck, The rest was easier. A strong rope was stretched from the ship to Brinley Ledge, and this, suspended in a basket, one by one the shipwrecked crew were carried to the lifeboat and thus to land. When Philip, the last to leave it as he had been the first to enter, stepped upon the beach, his hand was seized by a white-haired gentleman, who exclaimed, with deep emotion:

"My friend-I do not know your namebut I do know that you have rescued us from a most terrible death. We never can repay you or your brave comrades for the service you have rendered us."

"We have only done our duty," said Philip, simply, and tried to pass on. "Nay," said the stranger, "do not leave

me so abruptly. I see you are as modest as you are brave. At least, let me know your "My name is Philip Lendrum," answered

"Excuse my haste. My wife is very "What! your wife sick! Stop a moment, friend. Have you a doctor in this lonely

"Ten miles away-and I must fetch him, if—if she is still alive."

"Then, my friend, perhaps the Lord will let me prove my gratitude. I am a doctor-I have saved my medicine case. May I try to help you?"

Philip Lendrum's heart beat wildly. "Oh, sir!" he said, "if you are a doctor, come with me and try to save her. Perhaps we are not too late.'

They found her very low indeed. With the readiness of long experience and accurate knowledge, the physician prepared the needed medicine and administered it with his own hand. All day he watched and tended her with more than professional zeal and interest. All day Philip Lendrum was her faithful nurse. All day the children waited, wondering, hoping, fearing. At last, when evening came, the doctor put his hand on Philip's shoulder, and said, "My dear friend, it gives me unspeakable joy to inform you that the danger is passed. Your wife

It is needless to relate how great was the rejoicing in that humble home at these words. The kind doctor remained several days longer, until she was able to leave her bed for a few moments, and recovery was assured. Then they parted with mutual expressions of regret

"Margaret!" said Philip, when they were

"Yes, Philip," answered she. "That man saved your life."

"As truly, Philip, as that you saved his." "I dread to think what might have happened if he had not come. He told me that your trouble was hard to understand and harder still to cure. It has been his life study, and the other doctor, whom he knows, has studied it but little. His help, in your condition, would not have saved you."

"Ah, Philip!" said his wife, earnestly, while her cheeks glowed and her eyes sparkled, "is it not always best to do one's duty, and let God take care of all the rest? 'The Lord is good, a stronghold in the day of trouble; and he knoweth them that trust

"Amen!" said Philip Lendrum.—New

A WORD TO THE RICH.

"What shall I say of the rich?" observed Abbey. "I say there are scores of men in "Margaret, there's a ship in danger—but | London who could save our hospitals from anxiety almost without feeling it. Look at "Oh, Philip!" her great excitement gave the very recent art sales—£2,000, for one lady's dress, £1,000 for the flowers of a single ball. I do not criticise this expenditure. I only say if there be in London such man, it is certain that the acres will be made house of God. And these young people are heavy leaning to the side of the gospel as a he. Then he kissed her, and without another the runnel of charity dribble on as it does the company of salvation. while the full tide of luxury is still at flood?"

THE SCHOOL OF SORROW.

I sat in the school of sorrow: The Master was teaching there; But my eyes were dim with weeping, And my heart was full of care.

Instead of looking upward, And seeing his face divine, So full of the tenderest pity For weary hearts like mine,

I only thought of the burden; The cross before me lay, So hard, and so heavy to carry That it darkened the light of day.

At last in my beavy sorrow, I looked from the cross above, And I saw the Master watching With a glance of tender love. He turned to the cross before me,

And I thought I heard him say, "My child, thou must bear thy burden, And learn thy task to day.

So I stoop'd to that weary sorrow: One look at that face divine Had given me power to trust him, And say, "Thy will, not mine!"

LEAVING THE FARM.

"I am sick and tired of farming," said John King, as he came into the house with a dejected attitude, and dropped wearily into a chair, and after a short pause added. "I will sell out the first good chance I get and quit the business." His wife, a bright, energetic-looking little

woman, looked up with an expression in which both surprise and trouble were mingled, and said, "What is the matter, John; has anything gone wrong?"

"Anything gone wrong!" answered John in a tone of irony; "you would better ask if anything has gone right."

The troubled look on Mrs. King's face

deepened, but like a wise woman, she re-

mained quiet. "Mary," said John, resuming, "I am thoroughly in earnest in this matter. It is

now fifteen years since we bought this farm and began married life, and I gave myself eight years to pay for it in; then in the next five years I was to build a new house and barn, and by this time we were to have been out of debt, with good buildings and able to travel some each year, and have a good library, and had planned so many things that I was sure we could afford; and now fifteen years have passed, and we are still in the old house and barn. I owe nearly \$1,000 yet on the farm, and last year I had hard work to meet expenses and pay the interest, without reducing the debt at all."

"Well, John," said Mrs. King, "I am willing to go with you anywhere, but we want to know what we can do, and be sure it will be something better than farming before you sell out. Now, what do you pro-

"My plans are not very clear as yet," said John: "but I want to put the money at interest, so we can have some income, and then go to work at something."

"How much money will you have?" asked "About \$4,000 after our debts are paid,"

'And this," said his wife, at six per cent interest would give you \$240 a year, out of which you must pay house rent, and, in addition fuel, breadstuff, milk, butter and eggs, all of which the farm now furnishes

"But we must keep our own cows," said John. "The children can never get along with a quart of blue milk a day, and I have eaten 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

"All true," answered his wife; "but you will find to keep a cow in town and buy all her feed will cost about one dollar a week on an average, and all our interest money will be used up and a good slice of your wages gone to furnish these things which scarcely cost anything here."

"I shall want to pay a good visit to t mother before we move, for I shall have no chance to ride after the horses are sold," said

"Yes, you will," answered John. "For I shall keep a horse and buggy, and you will have more spare time than now."

"But remember," said Mrs. King, "you will have no pasture to turn your horse in, no meadow for hay, or field of corn to gather, and a horse will be one of the luxuries we must learn to do without. Besides, you will be working for others, and will have no time to ride, or even to take proper care of a c horse. When you leave the farm, every day | 80 you are idle the income will stop, and you m cannot spend a half-day once or twice in the n week, resting, as you now do, for there will | c be nothing made except when you are at le Work. Why, now John, you have almost a g vacation, for three months in the winter; 3 but when you get to town it must be work

John made no reply, and his wife con-

best, husband; but when you talk about selling the farm, and going to town to make a living as a wage worker, I think you had b 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 a on the farm, and may be considered a fairly re prosperous man, and it's foolish to be discouraged because your success has not kept it up with your imagination. You are \$200 p ahead in debts paid for each year you have B teen on the farm, and at the same rate, five en Jears more will see you out of debt; but even h if you hold your own, you and your children a

he reached the beach he found the ready and his comrades standing on

ere is the ship?" asked Philip. Brinley Ledge," replied an old sailor. we're goin' to get to her through rocks, in such a sea, is more nor I

ne, come!" said Philip, cheerily. say fail. We must get there. Come. who'll go with me? nanner was an inspiration. All the

en needed was a leader, and soon the plunging through the breakers. At came to Brinley Ledge. But, alas! no passage through the ledge and med vessel lay a hundred yards be. on a sunken rock. How could they While they were debating, Philip n tied one end of a small rope around and arose. They divined his pur-

!" exclaimed the old sailor, "you e in sech a sea! You'll be beat into

in instant. .

fast to the rope!" cried Philip. tepped upon the ledge. e back, Phil!" they shouted. "It's

fast to the rope!" he cried again.

ged into the sea. ny time Philip Lendrum's life had danger, it was now. The mighty e angry sea, the hidden rocks, the rkness were all against him; but he manfully, bravely, persistently, last he reached the ship, clambered chor chain and stood upon the deck.

was easier. A strong rope was from the ship to Brinley Ledge, suspended in a basket, one by one recked crew were carried to the lifethus to land. When Philip, the ave it as he had been the first to pped upon the beach, his hand was a white-haired gentleman, who ex-

with deep emotion: riend-I do not know your nameknow that you have rescued us from rrible death. We never can repay our brave comrades for the service rendered us."

have only done our duty," said mply, and tried to pass on. said the stranger, "do not leave ruptly. I see you are as modest as rave. At least, let me know your

ame is Philip Lendrum," answered xcuse my haste. My wife is very

! your wife sick! Stop a moment, Have you a doctor in this lonely

miles away—and I must fetch him, is still alive." , my friend, perhaps the Lord will ove my gratitude. I am a doctorved my medicine case. May I try

Lendrum's heart beat wildly. ir!" he said, "if you are a doctor, me and try to save her. Perhaps

less of long experience and accurate

e, the physician prepared the needed

and administered it with his own

Il day he watched and tended her

than professional zeal and inter-

day Philip Lendrum was her faith-

, hoping, fearing. At last, when

ame, the doctor put his hand on

shoulder, and said, "My dear

gives me unspeakable joy to inform

he danger is passed. Your wife

edless to relate how great was the

n that humble home at these words.

loctor remained several days longer,

was able to leave her bed for a few

and recovery was assured. Then

d with mutual expressions of regret

ret!" said Philip, when they were

lly, Philip, as that you saved his."

d to think what might have hap-

e had not come. He told me that

ble was hard to understand and

ll to cure. It has been his life

the other doctor, whom he knows,

d it but little. His help, in your

Philip!" said his wife, earnestly,

cheeks glowed and her eyes spark-

not always best to do one's duty,

d take care of all the rest? 'The

ood, a stronghold in the day of

nd he knoweth them that trust

" said Philip Lendrum.—New

would not have saved you."

Philip," answered she.

man saved your life.'

All day the children waited,

t too late."

and her very low indeed. With

"About \$4,000 after our debts are paid," replied John. "And this," said his wife, at six per cen

THE SCHOOL OF SORROW.

The Master was teaching there;

And my heart was full of care.

But my eyes were dim with weeping,

I sat in the school of sorrow;

Instead of looking upward,

So full of the tenderest pity

And seeing his face divine,

For weary hearts like mine,

I only thought of the burden:

So hard, and so heavy to carry

That it darkened the light of day.

I looked from the cross above,

With a glance of tender love.

He turned to the cross before me,

And learn thy task to day.

And I thought I heard him say,

So I stoop'd to that weary sorrow:

Had given me power to trust him,

And say, "Thy will, not mine!

LEAVING THE FARM.

"I am sick and tired of farming," said

John King, as he came into the house with

a dejected attitude, and dropped wearily in-

to a chair, and after a short pause added,

"I will sell out the first good chance I get

His wife, a bright, energetic-looking little

woman, looked up with an expression in

which both surprise and trouble were min-

gled, and said, "What is the matter, John;

"Anything gone wrong!" answered John

The troubled look on Mrs. King's face

deepened, but like a wise woman, she re-

"Mary," said John, resuming, "I am thoroughly in earnest in this matter. It is

now fifteen years since we bought this farm

and began married life, and I gave myself

eight years to pay for it in; then in the next

five years I was to build a new house and

barn, and by this time we were to have been

travel some each year, and have a good

library, and had planned so many things that

I was sure we could afford; and now fifteen

vears have passed, and we are still in the old

house and barn. I owe nearly \$1,000 yet on

"Well, John," said Mrs. King, "I am

willing to go with you anywhere, but we

want 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-

"My plans are not very clear as yet," said

John; "but I want to put the money at in-

terest, so we can have some income, and then

"How much money will you have?" asked

in a tone of irony; "you would better ask if

and quit the business."

has anything gone wrong?"

anything has gone right."

reducing the debt at all."

go to work at something.'

mained quiet.

()ne look at that face divine

"My child, thou must bear thy burden,

And I saw the Master watching

The cross before me lay,

At last in my heavy sorrow,

interest would give you \$240 a year, out of which you must pay house rent, and, in ad dition fuel, breadstuff, milk, butter and eggs, all of which the farm now furnishes

"But we must keep our own cows," said John. "The children can never get along with a quart of blue milk a day, and I have eaten 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 new experience, told of a dying Saviour's

"All true," answered his wife; "but you will find to keep a cow in town and buy all an average, and all our interest money will be used up and a good slice of your wages cost anything here."

"I shall want to pay a good visit to mother before we move, for I shall have no

"Yes, you will," answered John. "For I shall keep a horse and buggy, and you will have more spare time than now."

"But remember," said Mrs. King, "you will have no pasture to turn your horse in, no meadow for hay, or field of corn to gather, and a horse will be one of the luxuries we must learn to do without. Besides, you will be working for others, and will have no time to ride, or even to take proper care of a horse. When you leave the farm, every day you are idle the income will stop, and you Vacation, for three months in the winter; Ery.—Morning Star. but when you get to town it must be work

John made no reply, and his wife con-

"I want you to do just what will be the best, husband; but when you talk about selling the farm, and going to town to make a living 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.

to the farm."

John went out to his work quite thoughtful that afternoon, and that night just before | Phasmidæ, but surely nowhere else in nature although it may be a slow one, and I am goand look on the bright side."-Indiana

PERSONAL RELIGIOUS INFLUENCE.

It was in a Western college some years ago that the following incident took place: A young man, one of the best students in his class had been thinking, long and seriously, about his own personal salvation. But he seemed to make no progress. It was all dark to him. The more he thought of his sins, the blacker they appeared to him; and the more he thought of God, the farther off he seemed. He wanted to get rid of his sins, but they grew heavier every day. He was in an agony over his unregenerate condition. The more he wanted to become a Christian. the more utterly impossible it seemed to be.

What should he do? The Spirit of God was drawing near to the community. Revival meetings were being held, and souls were being born into the kingdom. This young man attended all the meetings, but no help came. The light which shone into other hearts was as darkness to him. When they told of their own joyous experiences, he felt a sense of gladness for them, but there was an aching void in his own heart. He tried to pray, but the words seldom came, and if they did, they did not seem to rise heavenward. They brought no answer, no relief from the deep, dark sense of guilt. His soul was tortured by questionings and doubts. No voice of Jesus broke the gloom. He began almost to cut of debt, with good buildings and able to despair. Was he grieving away the Spirit?

he had sinned away the day of grace, and the farm, and last year I had hard work to was even now a lost soul. meet expenses and pay the interest, without

the words which burned their way into | thority. 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 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 spoken peace to his soul. He loved his fellow-men. His heart was light. His earnest desire was that every soul should be saved. Prayer had a new meaning and potency. No words were so sweet as those with which they who had entered into this

He gathered strength to confess Christ publicly, to pray in public, and to ask others her feed will cost about one dollar a week on to come and taste of a Saviour's love. He tried to live right, and do God's bidding. It was not always easy. He made many misgone to furnish these things which scarcely 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 chance to ride after the horses are sold," said forward and was fitted for his life-work. Then he joined the church. It was a blessed day, a day never to be forgotten. God and Christian brethren seemed very near to him. And now the battle of life began, and went forward. There was often a warring If the same patient had been sick of dyspepwithin his members. Often, when he sought 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 lessons, and his frequent falls taught him humility, and led him to struggle more earcannot spend a half-day once or twice in the nestly to fight a good fight, and to come off week, resting, as you now do, for there will conquerer through Christ. And thus, with be nothing made except when you are at less confidence in self, and more in Jesus, he work. Why, now John, you have almost a goes on his way towards the heavenly coun-

A CHIROMBO.

ahead in debts paid for each year you have ten on the farm, and at the same rate, five for hold your own, you and your children if you hold your own, you and your children is your own, you and your own, y

will be safer and happier on the farm than was no more like an insect than my aneroid anywhere else. Wheat won't fall often, as it barometer. I had mentally resolved never did last year; prices will not continue low, to be taken in by any of these mimetic frauds; as they now are; there will be just as good I was incredulous enough to suspect that the times for farmers in the future as there have | descriptions of Wallace and the others were been in the past, and I am sure that you will somewhat highly colored, but I confess to be not only happier, but richer, if you stick having been completely stultified and beaten by the first mimetic form I met.

It was one of that remarkable family, the going to bed he said to his wife, "Mary, you could there be such another creature. Take are right, as usual. I have been thinking two inches of dried yellow grass stalk, such over the chances of success and failure in the as one might pluck to run through the stem future, and have concluded that the sure of a pipe; then take six other pieces nearly road to success for me is to stick to the farm, as long, and a quarter as thick; bend each in the middle at any angle you like, stick them ing to take all the pleasure out of it I can, in three opposite pairs and again at any angle you like, upon the first grass stalk, and you have my chirombo. When you catch him his limbs are twisted about at every angle as if the whole were made of one long stalk of the most delicate grass hinged in a dozen places and then gently crushed up into a edition of this work is nearly exhausted; but is being redisheveled heap. Having once assumed a position by a wonderful instinct he never moves or varies one of his many angles by a half degree. The way this insect keeps up this delusion is indeed almost as wonderful as the mimicry itself; you may turn him about and over and over, but he is mere dried grass and nothing will induce him to acknowledge the animal kingdom by the faintest suspicion of movement. All the members of his family have this power of shamming death; but how such emaciated and juiceless skeletons should ever presume to be alive scotland, which has been widely circulated among the is the real mystery. These Phasmidæ look | clergymen of America more like ghosts than living creatures, and so slim are they that in trying to kill them for the collecting-box the strongest squeese between finger and thumb makes no more impression on them than it would upon fine steel wire, and one has to half guillotine them against some hard substance before any little life they have is sacrificed to science.—Prof. Henry Drummond, on "Tropical Africa."

Hoyular Science.

HYDROPHOBIA INOCULATION IN NEW YORK.—Dr. Sommer, an Hungarian physi-Had the divine Spirit already left him? His cian, obtained the consent of the mayor and sins pressed so heavily upon him, that he president of the Board of Health of New had about come to the sad conclusion that York to conduct experiments with the virus of hydrophobia upon the dogs collected by the dog gatherers and taken to the pound. One day, when he was settling into this The Society for the Prevention of Cruelty to frame of mind, a classmate, who had recent- Animals have, however, interfered, and rely come to Christ, and whose heart was warm | quire the doctor to obtain the authority of with the first love, met him walking alone some medical college or university in the near the college building, and throwing his state, before they will permit him to conduct arm around his friend, in a quick, impulsive his investigations. We should think that an warm-hearted way, said, "I wish you were a application, properly made, to any of the Chiristian. Won't you come?" Perhaps medical institutions of the city, would be he said more, perhaps not; but these were followed by the granting of the requisite au-

WHEN copper is to be soldered, and the solder is to be colored like the surrounding the Bible and think and pray. And as he copper, the Jeweler's Journal says: This can prayed, the light broke in. God met him. be done by moistening the solder with a saturated solution of vitriol of copper, and then touching the solder with an iron or steel wire. A thin skin of copper is precipitated, which can be thickened by repeating the process several times. If a brass color is desired, a saturated solution of one part of vitriol of copper is used on the previously tled to 1,000 pages annually. Sample packages will be sent, coppered solder, and the latter rubbed with on application, to all who wish to investigate the subject. a zinc wire. To gild the soldered spot, it is first coated with copper in the manner indicated above, and then with a gum or isinglass, and powdered with bronze powder. The surface is thus obtained, which, after drying, can be very brightly polished.

> A CASE OF MIND KILL.—There are plenty of cases on record in which death has been produced through the influence of the mind. In England a case recently occurred in which a young woman took a quantity of insect powder for the purpose of committing suiwas undoubtedly the patient's imagination. sia, or a nervous cough, or chronic inactivity, and had been cured by a mind-cure doctor, the recovery would have been attributed to some occult force, whereas the only force which needs to be considered in a case of this sort, is the patient's own imagination. If the imagination will kill, why will it not cure as well?

HEATING BY ELECTRICITY.—Though it is claimed as one of the advantages of electricity that it does not raise the temperature of the atmosphere when used for lighting, it is nevertheless, says La Nature, capable, under certain conditions, of evolving heat, This property is about to be turned to profit-I had stopped one day among some tall able account by the Societe des Usines Elecdry grass to mark a reading of the aneroid, triques of Berlin, who have announced that, when one of my men suddenly shouted, in future, in addition to light, they will be "Chirombo!" Chirombo means an inedible prepared to furnish a supply of electricity beast of any kind, and I turned around to for heating purposes. The appliances which see what the creature was. The native the society offer their customers have been pointed straight at myself. I could see constructed in view of the use to which they nothing, but he approached and pointing to are to be put. For instance, for boiling "The fact is, John, you have done well a wisp of hay which had fallen upon my coat, water, they have contrived a vessel having on the farm, and may be considered a fairly repeated "Chirombo." Believing that it two cases, between which is placed a resistprosperous man, and it's foolish to be dismust be some insect among the hay I took ance coil. It is stated that with this appliup with your imagination. You are \$200 pointedly there was no "chirombo" there. boiling point with 4 amperes 100 volts. In

OSCAR BABCOCK, Notary Public, Real Estate, Insurance, Farm Loans.

LAW, LOAN, REAL ESTATE, COLLECTION AND INSURANCE AGENCY Taxes paid, Titles examined and Abstracts furni-hed. Money loaned and Investments made for Eastern parties.

Best valley farms, 1 to 3 miles from town, improved, \$20 to \$25; unimproved, \$15 to \$20. 3 to 10 miles from town, improved, \$15 to \$20; unimproved, \$10 to \$15; rolling land, ½ less; rough grazing land, \$3 to \$8 per acre. Money loaned, endorsed and secured by First Real Estate, Coupon Bond and Mortgage; amount never to exceed one-third appraised value of land. Will net Eastern investors from 6½@8 per cent per annum. Correspondence solicited.

Address, E. J. BABCOCK, North Loup, Neb.

ATALOGUE OF

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY ALFRED CENTRE, N. Y.

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

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

This volume is an earnest and able presentation of the Sabbath question, argumentatively and historically. This vised by the author, and enlarged, and will be published in

Vol. 1.—Biblical Teachings concerning the Sabbath and the Sunday. Price, in fine muslin, 60 cents. Paper, 30 cents. 166 pages.

Vol. II.—A CRITICAL HISTORY OF THE SABBATH AND THE SUNDAY IN THE CHRISTIAN CHURCH. Price, in fine muslin, \$1 25. Twenty-five per cent discount to clergymen. 583 pages. (Volume Three not yet ready.)

THOUGHTS SUGGESTED BY THE PERUSAL OF GILFILLAN AND OTHER AUTHORS ON THE SABBATH. By the late Rev. Thos. B. Brown, Pastor of the Seventh-day Baptist Church at Little Genesee, N. Y. Second Edition, 125 pp. Fine Cloth, 35 cents. Paper, 10 cents.

This book is a careful review of the arguments in favor of Sunday, and especially of the work of James Gilfillan, of

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

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

COMMUNION, OR LORD'S SUPPER. A Sermon delivered at Milton Junction, Wis., June 15, 1878. By Rev. N. Wardner, D. D. 20 pp. THE SABBATH QUESTION CONSIDERED. A review of a series of articles in the American Baptist Flag. By Rev. S. R. Wheeler, A. M., Missionary for Kansas, Nebraska, and

Missouri. 32 pp. 7 cents. A Pastor's Letter to an Absent Member, on the Abrogation of the Moral Law. By Rev. Nathan Wardner, D. D. 8 pp. 2 cents. SUNDAY: IS IT God's SABBATH OR MAN'S! A letter addressed to Chicago Ministers. By Rev. E. Ronayne. 13 pp.

Moral Nature and Scriptural Observance of the Sabbath. Religious Liberty Endangered by Legislative Enactments.

An Appeal for the Restoration of the Bible Sabbath,

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

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

FOUR-PAGE SERIES. By Rev. N. Wardner, D. D.—The Sabbath: A Seventh Day or The Seventh Day; Which? The Lord's-day, or Christian Sabbath.

Did Christ or his Apostles Change the Sabbath from the Seventh Day to the First Day of the Week?

The New Testament Sabbath Did Christ Abolish the Sabbath of the Decalogue?

Are the Ten Commandments binding alike upon Jew and Which Day of the Week did Christians Keep as the Sab oath during 300 years after Christ? This four-page series is also published in the German lan-

Why Sunday is observed as the Sabbath. By C. D. Potter, M. D., 4 pp. Apostolic Example. By C. D. Potter, M. D., 4 pp. Tracts are sent by mail postpaid at the rate of 800 pages for \$1. Annual members of the Tract Society are entitled to tracts equal in value to one-half the amount of their annual contributions to the Society. Life Members are enti-Address all communications to the SABBATH RECORDER. Alfred Centre, N. Y.

TELPING HAND BIBLE SCHOOL WORK.

A 32-page quarterly, containing carefully prepared helps on the International Lessons. Conducted by L. A. Platts. Published at the RECORDER office. Price 25 cents a copy per year; 7 cents a quarter. Address all orders to the AMERICAN SABBATH TRACT SOCIETY, Alfred Centre, N. Y.

HE LIGHT OF HOME. AN EIGHT PAGE MONTHLY FOR THE FAMILY.

powder for the purpose of committing suicide. The powder was carefully examined by an expert chemist, and found to be perfectly harmless, so the cause of the death

Published by the AMERICAN SABBATH TRACT SOCIE TY, Alfred Centre, N. Y.
A. H. Lewis, D. D., Editor, Plainfield, N. J.
C. D. Potter, M. D., Associate Editor, Adams Centre, N. Y.

Business letters should be addressed to the publishers. Communications regarding literary matter should be addressed to the Editor.

UTLOOK AND SABBATH QUARTERLY. A THIRTY-TWO PAGE RELIGIOUS QUARTERLY.

Published by the AMERICAN SABBATH TRACT SOCIE-A. H. Lewis, D. D., Editor, Plainfield, N. J. C. D. Potter, M. D., Associate Editor, Adams Centre, N. Y.

Business letters should be addressed to the publishers, a Communications regarding literary matter should be ad dressed to the Editor, as above.

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

Single Copies, per year..... 60 cents Ten Copies and upwards, per copy.... 50 cents. CORRESPONDENCE.

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

THE SECOND COMING OF CHRIST AT HAND .- We live in those days wherein the Lord will gather His Israel out of both Jew and Christian Churches, that their spirit, soul and body may be preserved blameless to receive the Lord at his coming. Rom. ix. 4; Isa. xi. 11, 12; Rev. vii. 4; Rom. viii. 29; Rev. xiv. 1; 1 Thess. v. 20, 21, 23; 1 Cor. xv. 52, 53; Phi. iii. 21; Mark xiii. 20; Math. xxiv. 14; Rom. viii. 11, 22, 23; Rev. xxi. 1, 4, 5; John xiv. 16, 17, 26. Further information can be obtained in two different books at 12c. each. Mention this paper. Address: each. Mention this paper. Address:
J. WIELE, 143 N. Sixth St., Brooklyn, N. Y.

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

E BOODSCHAPPER, A SIXTEEN-PAGE RELIGIOUS MONTHLY

> -IN THE-HOLLAND LANGUAGE.

PUBLISHED BY

HAARLEM, HOLLAND

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

C. DE VOS,

Battle Creek, Mich.

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

SALARY & expenses to men and women ag'ts. J. E. Whitney, Nurseryman, Rochester, N. Y

VANGELII HAROLD A FOUR-PAGE RELIGIOUS MONTHLY

SWEDES OF AMERICA.

Published by the AMERICAN SABBATH TRACT SOCIETY, Alfred Centre, N. Y. L. A. Platts, Editor.

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

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

SITUATIONS FREE.

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

CHICAGO CORRESPONDENCE UNIVERSITY An institution furnishing instruction to "any person in any study."

THROUGH DIRECT CORRESPONDENCE

WITH EMINENT SPECIALISTS (College Pro-

fessors). To learn of present courses of study and vacancies to teach, send 10 cents for sample copy of our first-class Literary and Educational Journal. N. B.—Schools and families supplied with teach-

THE CORRESPONDENCE UNIVERSITY JOURNAL (AGENTS WANTED.) 162 La Salle St., Chicago

ANTED.—Agents for "The Child's Bible." Introduction by Dr. J. H. VINCENT. Over 400 engravings. One gent has lately sold 150 in a town of 2,138 people; one 78 in a village of 674 THE BEST SELLING BOOK IN THIS COUNTRY. CASSEL & CO., Limited, 40 Dearborn St., Chicago

POR SALE.—The Executive Committee of the Trustees of Alfred University offer for sale the building which was formerly the Boarding Hall, known also as Middle Hall. For particulars, address W. H. Crandall, Treasurer of Alfred University, or J. Allen, the present occupant.

ALFRED CENTRE, N. Y., July 22, 1887.



tain Patents in less time than those remote from WASHINGTON. Send MODEL, DRAWING of PHOTO of invention. We advise as to patent ability free of charge and we make NO CHARGE For circular, advice, terms and references to actual clients in your own State, County, City or Town, write to C.A. SNOW&CO

McShane Bell Foundry Finest Crade of Bells, HIMES AND PRAIS for CHURCHES, &c. end for Price and Catalogue. Address H. McSHANE & CO., fentien this paper. Baltimere, Md.



BEAUTIFULLY ILLUSTRATED. This Magazine portrays American thought and life from ocean to ocean, is filled with pure high-class literature, and can be safely welcomed in any family circle.

PRICE 25c. OR \$3 A YEAR BY MAIL. Sample Copy of current number mailed upon receipt of 25 cts.; back numbers, 15 cts.

Premium List with either. R. T. BUSH & SON, Publishers. 130 & 132 Pearl St., N. Y.





A WORD TO THE RICH. shall I say of the rich?" observed rar in his hospital sermon at the

Lasy there are scores of men in to could save our hospitals from nost without feeling it. Look at cent art sales—£2,000, for one vice, £1,200 for two flower pots, a chimney ornament, £10,000 colored vases, £300 for a single £1,000 for the flowers of a I do not criticise this expendily say if there be in London such of wealth for these gew-gaws of y can there be by comparison or two to heal the bodies, to the souls of men? Why should of charity dribble on as it does

all tide of luxury is still at flood?"

The Sabbath School.

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

INTERNATIONAL LESSONS, 1887

FOURTH QUARTER.

Oct. 1. The Centurion's Faith Matt. 8: 5-13. Oct. 8. The Tempest Stilled. Matt. 8: 18-27. Oct. 15. Power to Forgive Sins. Matt. 9: 1-8. Oct. 22. Three Miracles. Matt. 9: 18-31. Oct. 29. The Harvest and the Laborers. Matt. 9: 35 38

and 10: 1-8. Nov. 5. Confessing Christ. Matt. 10: 32-42. Nov. 12. Christ's Witness to John. Matt. 11: 2-15. Nov. 19. Judgment and Mercy. Matt. 11: 20-30. Nov. 26. Jesus and the Sabbath. Matt. 12: 1-14. Dec. 3. Parable of the Sower. Matt. 13: 1-9. Dec. 10. Parable of the Tares. Matt. 13: 24-30. Dec. 17. Other Parables. Matt. 13: 31-33, and 44-52. Dec. 24. Review

LESSON II.—THE TEMPEST STILLED.

For Sabbath-day, October 8, 1887.

SCRIPTURE LESSON.—MATTHEW 8: 18-27. 18. Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

19. And a certain scribe came, and said unto him, Master. 20. And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.

21. And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

22. But Jesus said unto him, Follow me; and let the dead bury their dead. 23. And when he was entered into a ship, his disciples fol-24. And behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.

25. And his disciples came to him, and awoke him, saying, Lord, save us: we perish.

26. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm. 27. But the men marveled, saying, What manner of man is this, that even the winds and the sea obey him?

GOLDEN TEXT.-Why are ye fearful, 0 ye of

Time.—A. D. 28. Some time, probably a few weeks, had elapsed since the events of the last lesson. Read Luke, 7th and 8th chapters, to the 25th

Place.—Sea of Galilee, or Lake Genesareth On its shores Jesus spent the most of his public life.

OUTLINE.

I. Testing disciples. v. 18-28. II. Jesus leading, and the disciples following.

III. Jesus in the storm, a. Proof of humanity. v. 25, 26.

b. Proof of divinity. v. 26. IV. Wonder of the men. v. 27.

INTRODUCTION.

his ministry had become widely published, so that a In August, 1884, she was married to Geo. W. Mcgreat multitude were attracted, some, probably, to Carty, of DeWitt, Ark. After her marriage she be healed, some to hear his teaching, some to behold his miracles, and doubtless many came through curiosity to see the man himself. Such things would so much improved that she thought she could perhaps naturally bring a crowd together in our time.

EXPLANATORY NOTES.

V. 18. Gave commandment to depart. The purpose of this command seems to have been to test the readiness of the disciples to follow him. Unto the other side. Of the Sea of Galilee.

V. 19. A certain scribe. In the original, one scribe, by which it is probable that he was the only one of all the scribes that made any sort of proposition to follow Jesus. Master. Meaning teacher, on the style of the cognomen "Professor" or "Doctor" among us. Follow . . . whithersoever thou goest. Said without a proper conception of discipleship. "A man who is not illumined by the Spirit of God. thinks himself capable of anything; he alone who is divinely taught knows he can do nothing but through Christ strengthening him."—Clark.

V. 20. The fon of man. This appellation was used by our Saviour of himself-a term expressive of humiliation. Daniel (7:9) used it as an official title of the Messiah. Its use is a declaration of the incirnation—a fact upon which atonement for sin depended. The miracles were proof of his divinity, but he was careful no less to declare his humanity. Not where to lay his head. "He could promise noth ing alluring as to this world; but that his followers must hold themselves prepared for all sorts and degrees of self-denial. The scribe, probably, indulged the common opinion that the Messiah was to acquire great glory, and to distribute great rewards among his followers on earth."—Ripley.

V. 21. Another of his disciples. Not one of the twelve. Disciple denoted all who believed on Jesus. John 6:66. Bury my father. It was a maxim that if a man had any duty to perform to the dead, he was free from any other duty for the time. When the Saviour called him (Luke 9:69), he used an argument that seemed to justify him from not answering the call at that time.

V. 22. Follow me. Immediate obedience is due. Nothing must be allowed to interfere with obedience to the call of Jesus. Let the dead bury their dead. Natural death is separation of body and spirit; but spirit. To reject the call and claim of Jesus would in market. be to leave one's self without vital union with God; so spiritual death is a worse state than natural death. Jesus did not disregard the claims of filial duty, but rebuked the man's spirit of delay, teaching the danger of regarding other things more binding than duty to Christ.

V. 23. When he was entered into a ship. Though he commands to depart, yet Jesus takes the lead. He never requires an act of us he does not first perform. We only follow him in every act of obedience. His disciples followed him. They followed the Master's example, not knowing the great trial of faith | convenience of any who may desire a form for this coming upon them.

V. 24. Behold. Calling attention to the trial they were just entering. Arose a great tempest in the sea.

V. 25. His disciples . . . awoke him. For his sake they were in peril; it was natural they appeal to him, as well as to awake him for his own safety. Lord, save us; we perish. Had Jesus not been asleep, followed, showed him to be the Saviour.

V. 26. Why are ye fearful, O ye of little faith? "When faith fails in temptation, there is the utmost danger of shipwreck."-Clark. He arose and rebuked the winds and the sea. Christ's humanity was first manifested, then his divinity appeared. Tempests and raging waves were never subject to human will or agency, but they instantly heed the Jivine voice finding utterance from the human lips of Jesus. There was a great calm. Christ the Creator spake and creation heeded; so Christ the Saviour speaks and salvation comes to the conscience tossed in the unrest of sin, and gives a calm and peace to the troubled and disconsolate soul.

V. 27. The men marveled. Were astonished. What manner of man? etc. Before their eves God was fully manifest; in the flesh were the hidings of his power.

MARRIED.

At the residence of the bride's father, Mr. Ellis Davis, in Shiloh, N. J., Sept. 21, 1887, by Rev. Geo W. Burdick, Mr. MARCELLUS O. BURDICK, of Little Genesee, N. Y., and Miss Fannie E. Davis.

In Milton, Wis., Sept. 21, 1887, by Eld. J. C. Rog ers, Mr. Frank L. Miles and Miss Cora M. Balon

DIED

In Alfred, N. Y., Sept. 18, 1887, SAMUEL S. THOMAS, in the 83d year of his age. He was taken some weeks since with what seemed a blister on one of his feet, but soon developed into a serious trouble, causing intense suffering, and thus ending his life. He was born in Petersburgh, N. Y., and moved to Alfred in 1846. It did us good when they told us that Bro. Maxson Stillman visited him in his sickness and talked with him about his future prospects; in their youth they were neighbors. Bro. Stillman and wife were at his funeral. He has left five chil-

In Albion, Wis., Sept. 9, 1887, Louis Carl, twin son of James M. and Josie Dates, aged 3 months

In Allegany Township, Pa., near Andrus Settlement, Sept 18, 1887, of typhoid fever, WILLIAM ARTHUR, son of Pardon C. and Mary M. Reynolds. aged 22 years lacking two days. This young man came from Austin on Thursday, where he had been at work since last spring, but was not feeling well, and died on Sunday morning. His funeral and burial took plate at Andrus Settlement on Monday, a large congregation being present, who expressed their love for him in more ways than one, for he was highly esteemed by all who knew him.

In Utica, Wis., Sept. 7, 1887, NETTIE E. KNAPP. wife of Geo. W. McCarty. She was born in De-Ruyter, Madison Co., N. Y., Oct. 2, 1859, being the youngest daughter of A. M. and A. J. Knapp, wh The miracles of Jesus and the peculiar manner of brought her to Wisconsin when about a year old. lived in Arkansas about a year and a half, and, her health failing, she came back to Wisconsin, hoping to recover again. After a year's stay here she had live in the South, and so returned to Arkan as, lo cating at Texarkana. The change did not agree with her and she returned to her father's in Utica. greatly reduced in health, only too late to secure her recovery. By her death two children, one by her husband's former marriage and one of her own, a e deprived of a mother's care. Concerning her char acter it may be said, she leaves a clear evidence of Christian life, which fact is a great consolation to her bereaved husband and friends. Iu 1874 she put on Christ by a public profession and united with the Seventh-day Baptist Churah at Utica, of which she remained a member until March 5, 1884 when she changed her membership to the Seventh day Baptist Church at DeWitt, Ark., of which she was a member at the time of her death. She took great interest in the missionary work of our people, especially in the Southwest, which was manifest by her energetic efforts to live there, and build up the interests of God's Sabbath keeping people. Early in her life she has gone to receive her reward, but her life will doubtless be an inspiration to others to

> ARINO ISABELLE KENNEDY, daughter of J. Smalley and Sarah Babcock, was born Feb. 21, 1864, and died at Oursler, Kan., Sept. 12, 1887, of malarial fever, and was brought to Long Branch, Neb., for burial. She was sick only a few days. She gave herself to Christ at the early age of ten years, was baptized by Eld. H. P. Burdick and united with the Long Branch Church, of which she remained a consistent member, always faithful in the discharge of duty until called away by death. Her death, though sudden did not surprise her. She was ready. She died in a tranquil, happy state of mind. All things were well with her, for she trusted n the Lord Jesus Christ. She leaves a companion and chi d about six months old, parents, brothers and sisters, and many other relatives and friends to mourn her departure. "Be ye also ready," was the text for the funeral services.

S. L. M.

take up the work and press forward.

Books and Magazines.

D. LOTHROP & Co. continue to delight the eyes and hearts of the little people, by the monthly visits of their magazines for these miniature men and women. The October number of Our Little Men and Women, now before us, is teeming with life and pleasure.

On the 8th page, this week, will be found a striking and instructive illustration of the comparative spiritual death is the separation of God from the worth of the various kinds of baking powders now

BEQUESTS TO TRACT SOCIETY.

The generous purpose of some persons to aid in the work of this Society, by gifts of money or other property, after their death, is sometimes defeated y some technical defect in the instrument by which the gift is intended to be made. It is necessary for this purpose that both the Society and the property, if other than cash, shall be accurately described. A will made in the state of New York less than sixty days before the death of the testator is void as to societies formed under New York laws For the purpose, the following is suggested:

FORM OF BEQUEST.

I give, devise and bequeath to the American Sab-If the devil raised the storm, as some suggested, he bath Tract Society, a body corporate and politic unonly contributed to prove Christ God of nature as der the general laws of the state of New York, the well as God of salvation. Covered with the waves. sum of.........dollars, (or the following de-Shows how great was the danger. He was asleep. scribed property to wit..... to be This was a proof of humanity, for that needs rest in applied to the uses and purposes of said Society, fore. and under its direction and control forever.

SPECIAL NOTICES.

THE Seventh-day Baptist Missionary Society of Dakota will assemble for its Annual Session with awakened and appealed to, his power would not the Big Sioux Church, five miles north of Dell Rap have been so manifest. But these things, with what | ids, Moody Co., the 14th, 15th and 16th of October. Persons coming on the train will inform N. P. Nielson, Box 252, Dell Rapids, Minnehaha Co., D. T., who will meet them at the depot of Dell Rapids. A cordial invitation is extended to all, especially to the brethren at Flandreau. C. SWENDSEN, Sec.

> THE next Semi-annual Meeting of the Seventh day Baptist Churches of Minnesota, will be held with the church at New Aubu n, commencing on GILLET'S.... Sixth-day, Oct. 7th, at 2 o'clock P. M. Introductory Sermon by W. H. Ernst. In connection with this meeting it is expected that the New Auburn church | RUMFORD'S, (when not fresh). (house) will be dedicated, and that Bro. J. W. Crosby will be ordained to the office of deacon. A. G. C. NEW AUBURN, Sept. 15, 1887.

THE Annual Meeting of the Seventh-day Baptist Churches of Iowa, will convene with the Church of Carlton, at Garwin, Iowa, on Sixth day before the first Sabbath in October, 1887, at 2 o'clock P. M. Eld. S. H. Babcock, of Albion, Wis., was appointed to preach the Introductory Sermon. Dr. R. A. Rogers, Bertha Babcock and Maleta Hurley, of Wel ton, and Julia Knight and Nettie Brinkerhoff, of Garwin, were appointed to present essays at that session. The brethren and sisters of Garwin will gladly welcome all who can attend.

JACOB BABCOCK, Sec.

THE regular Covenant Meeting of the Seventh-day Baptist Church at Richburg, will be held on Sixth day afternoon, at 2 P. M., Oct. 7th. Com munion the next day. It is the desire of the church that all its members be present, as far as possible, and all that cannot be present are requested to write, that we may hear from them. Any members of sister churches are also invited to meet with us and enjoy the privilege of the meeting. In behalf of the church,

J. P. DYE, Clerk.

PROGRAMME of the South-Western Yearly Meeting, commencing Sixth day, Oct. 21, 1887: 10 A. M. Introductory Sermon, by G. J. Crandall, followed by a business session. 2 P. M. Business. 7.30 P. M. Prayer and conference, led by G. M.

SABBATH-DAY. 10 A. M. Sabbath school, by Superintendent of Long Branch Sabbath school, D. K. Davis.

11 A. M. Sermon by G. M. Cottrell, followed by communion, administered by the pastor
7.30 P. M. Praise Meeting, led by D. K. Davis.
8 P. M. Sermon, by G. J. Crandall. FIRST-DAY.

9.30 A M. Business. 11 A. M. Sermon, G. J. Crandall, followed by collection for Missionary and Tract Societies. 7 30 P. M. Essay, Mrs. U. M. Babcock; preaching,

Those coming will please report to committee. Those coming by railroad any other days than 5th or 6th, please notify Train Committee, J. S. Babcock.

D. K. DAVIS. J. B. BABCOCK, Com. U. M. BABCOCK,

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

Legal.

THE PEOPLE OF THE STATE OF NEW YORK, BY THE GRACE OF GOD FREE AND INDEPENDENT.—To Perry Sweet, Joseph G. Sweet, Nathaniel Sweet, Ralph Sweet, Samantha Potter, Delia Estee, Cornelia P. Nye, Lucy Barber, Lydia Kenyon, Laura Rounds, Marcelia Collins, Vienna Collins, Ira C. Pierce, Dudley T. Sweet, Gertrude Sweet, Romain Shaw, Phineas A. Sh. w., Milo Shaw, Emily Davis. Otelia Merkt, Hannah R. Jaques, Idelle Hood and Charles Langley, heirs at law and next of kin of Milo Sweet, late of the town of Almond in Allegany county, N. Y., deceased, greeting:

You, and each of you, are hereby cited and required personaly to be and appear before our Surrogate of Allegany county, at his office in Wellsville, New York, in said county, on the 25th day of November, 1887, at ten o'clock on the forenoon of that day, to show cause why the accounts

on the forenoon of that day, to show cause why the accounts of David R. Stillman, as Administrator of the estate of Milo Sweet, deceased, should not be finally settled; and In testimony whereof, we have caused the seal of office

Witness, Clarence A. Farnum, Surrogate of said county, at Wellsville, New York, the 23d day of September, in the year of our Lord one thousand eight hundred and eighty-

CLARENCE A. FARNUM, Surrogate.

NOTICE TO CREDITORS.—Pursuant to an order of Clarence A. Farnum, Surrogate of the County of Allegany, notice is hereby given to all persons having claims against Erastus B. Stillman, deceaased, late of the town of Altred, in said county, that they are required to present the same, with vouchers thereof, to the undersigned, at the residence of David R. Stillman, in the town of Alfred, on or before the 28th day of January, 1888.

JULIA A. STILLMAN, Administratrix, DATED, July 26, 1887.

OTICE TO CREDITORS.—In pursuance of an order made by Hon. Clarence A. Farnum, Allegany County Judge, on the 5th day of August, 1887, notice is hereby given to all creditors and persons having claims against Geo. C. Sherman, lately doing business in the town of Alfred, Allegany county, N. Y., that they are required to present their claims, with the vouchers therefor, duly verified, to the subscriber the assignee of said George C. Sherman, for the subscriber, the assignee of said George C. Sherman, for the benefit of creditors, at his residence, in the town and village of Alfred, N. Y., on or before the 8th day of November, 1887. DANIEL A. SMITH, Assignee.

BEMIS & ORCUTT, Att'ys for Assignee. DATED, Alfred, N. Y., Aug. 15, 1887.

LOW COST HOUSES AND HOW TO BUILD THEM 30 cuts with specifications, estimates, and full description

30 cuts with specifications, estimates, and full description of desirable **modern** houses, from 4 rooms up, costing from 400 to 5,000, profusely illustrating every detail and many original ideas in regard to decorating. Homes adapted to all climates and all classes of people. The latest, best and only cheap work of the kind published in the world. Sent by mail, post-paid upon receipt of 25 cts. Stamps taken. Address BRO JKLYN BUILDING ASSOCIATION, Brooklyn, N. Y.

THE NEWS OF THE

DISASTROUS FIRE!

of July the 5th, at Alfred Centre, reached certain Jobbers, Manufacturers and Wholesale Dealers, and they, in their kindness, are now furnishing A. A. Shaw goods in certain lines, at prices much below regular rates, thereby enabling him to offer goods at prices that will surely interest close buyers.

COMPLETE STOCK OF GOODS PRICES WAY DOWN.

Goods sent by mail or express on orders as hereto A. A. SHAW, JEWELER.

ALFRED CENTRE, N. Y.

COMPARATIVE WORTH OF BAKING POWDERS.

ROYAL (Absolutely Pure)..... GRANT'S (Alum Powder.)*..... RUMFORD'S, (when fresh).... HANFORD'S, (when fresh)..... REDHEAD'S CHARM (Alum Powder)*.... AMAZON (Alum Powder)*..... CLEVELAND'S (Short wt. 1 oz) PIONEER (San Francisco)..... DR. PRICE'S. SNOW FLAKE (Groff's)..... LEWIS'...
PEARL (Andrews & Co)... HECKER'S.... ANDREWS & Co "REGAL"* Milwaukee, (Contains Alum) BULK (Powder sold loose).....

REPORTS OF GOVERNMENT CHEMISTS As to Purity and Wholesomeness of the Royal Baking Powder.

"I have tested a package of Royal Baking Powder, which I purchased in the open market, and find it composed of pure and wholesome ingredients. It is a cream of tartar powder of a high degree of mer it, and does not contain either alum or phosphates, or other injurious substances. E. G. Love, Ph. D."

"It is a scientific fact that the Royal Baking Powder is absolutely pure. H A. Mott, Ph. D."

"I have examined a package of Royal Baking Powder, purchased by myself in the market. I find it entirely free from alum, terra alba, or any other injurious substance. Henry Morton, Ph. D. President of Stevens Institute of Technology. "I have analyzed a package of Royal Baking Powder. The materials of which it is composed S. Dana Hayes, State Assayer, Mass.

The Royal Baking Powder received the highest award over all competitors at the Vienna World's Exposition, 1873; at the Centennial, Philadelphia, 1876; at the American Institute, New York, and at State Fairs throughout the country. No other article of human food has ever received such high, emphatic, and universal endorsement from eminent chemists, physicians, scientists, and Boards of Health all over the world.

Note —The above Diagram illustrates the comparative worth of various Baking Powders, as shown by Chemical analysis and experiments made by Prof. Schedler. A pound can of each powder was taken, the total leavening power or volume in each can calculated, the result being as indicated. This practical test for worth by Prof. Schedler only proves what every observant consumer of the Royal Baking Powder knows by practical experience, that, while it costs a few cents per pound more than or dinary kinds, it is far more economical, and, besides, affords the advantage of better work A single trial of the Royal Baking Powder will convince any fair minded person of these facts

*While the diagram shows some of the alum powders to be of a higher degree of strength than other powders ranked below them, it is not to be taken as indicating that they have any value. All alum powders, no matter how high their strength, are to be avoided as dangerous.

Business Directory.

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

Alfred Centre, N. Y. A LFRED UNIVERSITY, ALFRED CENTRE, N. Y. Equal privileges for Gentlemen and Ladies. Fall Term begins Wednesday, Aug. 31, 1887. REV. J. ALLEN, D. D., LL.D., Ph. D.,

PRESIDENT. CEVENTH-DAY BAPTIST EDUCATION SO-CIETY. D. E. MAXSON, Corresponding Secretary, Alfred

Centre, N. Y. E. LIVERMORE, Recording Secretary, Alfred Cen-W. C. BURDICK, Treasurer, Alfred Centre, N. Y

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

E. S. BLISS, President. WILL. H. CRANDALL, Vice President, E. E. HAMILTON, Cashier. This Institution offers to the public absolute secur

ity, is prepared to do a general banking business, and invites accounts from all desiring such accommo dations. New York correspondent, Importers and Traders National Bank. HERBERT ROGERS, PRACTICAL MACHINIST.

Models and Experimental Machinery.
Alfred Centre, N. Y. W. COON, D. D. S., ALFRED CENTRE, DENTIS C. Office Hours. -8 A. M. to 12 M.; 1 to 5 P. M. BOURDON COTTRELL,

Hornellsville and Alfred Centre, N. Y. At Alfred Centre Mondays. SILAS C. BURDICK,

Books, Stationery, Drugs, Groceries, etc. Canned MAPLE SYRUP a Specialty. A. SHAW, JEWELER. AND DEALER IN

WATCHES, SILVER WARE, JEWELRY, &c M. HUFF, PIANO TUNER, will be in town • once in three months. Charges reasonable. Satisfaction guaranteed. Leave orders at Shaw's. URDICK AND GREEN, Manufacturers of D'Tinware, and Dealers in Stoves, Agricultural Implements, and Hardware.

BUSINESS DEPARTMENT, ALFRED UNIVERSITY. A thorough Business Course for Ladies and Gentlemen For circular. address T M Davis THE SEVENTH-DAY BAPTIST QUARTER LY. A Repository of Biography, History, Literature, and Doctrine. \$2 per year. Alfred Centre, N. Y. ABBATH-BUHOOL BOARD OF GENERAL CONFERENCE. H. C. Coon, President, Alfred Centre, N. Y. T. R. WILLIAMS, Cor. Sec., Alfred Centre, N. Y. E. S. Bliss. Treasurer. Richburg. N. Y.

Alfred, N. Y. C. BURDICK WATCHMAKER and ENGRAVER. AURORA WATCHES A SPECIALTY.

Andover, N. Y.

B. WOODARD, DENTIST, IS MAKING A. Rubber Plates by a new process. His own invention. The best thing out. Send for circular R. A. COTTRELL, Breeder of Percheron Horses. Six State Fair premiums out of eight exhibits. Berlin, N. Y.

R. GREEN & SON. DEALERS IN GENERAL MERCHANDISB New York City.

THE BABCOCK & WILCOX CO. Patent Water-tube Steam Boilers. GEO. H. BABCOUR, Pres. 30 Cortlandt 81 R. M. TITS WORTH, MAINUF ACTOR M. TITS WORTH, MANUFACTURER OF

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

Plainfield, N. J.

A MERICAN SABBATH TRACT SOCIETY. EXECUTIVE BOARD. C. Potter, Jr., Pres., D. E. Titswotrh, Sec., Plainfield, N. J.

J. F. Hubbard, Treas G. H. Babcock, Cor. Sec. Plainfield, N. J. Regular meeting of the Board, at Plainfield, N J., the second First-day of each month, at 2 P. M. THE SEVENTH-DAY BAPTIST MEMORIAL BOARD.

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

Builders of Printing Presses. C. Potter, Jr., Proprietor M. STILLMAN, ATTORNEY AT LAW.

Supreme Court Commissioner, etc Westerly, R. I. L. BARBOUR & CO., DRUGGISTS AND PHARMACISTS.

No. 1, Bridge Block. E. N. DENISON & CO., JEWELERS.
RELIABLE GOODS AT FAIR PRICES Finest Repairing Solicited.

F STILLMAN & SON, MANUFACTURERS OF STILLMAN'S AXLE OIL The only axle oil made which is ENTIRELY FREE from gumming substances. DHŒNIX MUTUAL LIFE INSURANCE CO.

OF HARTFORD, CONN. WM. C. STANTON, General Agent, 5 Custom House St., Providence, R. I. Correspondence with Seventh day Baptist young men with a view to establishing agencies solicited

Policies written on reasonable terms. All correspondence respecting agencies or policies receive prompt attention Address at Westerly, or Providence, as above. THE SEVENTH-DAY BAPTIST MISSION ARY SOCIETY

GEORGE GREENMAN, President, Mystic Bridge, Ct. O. U. WHITFORD, Recording Secretary, Westerly A. E. MAIN, Corresponding Secretary, Sisco, Fla. ALBERT L. CHESTER, Treasurer, Westerly, R. I. Chicago, Ill.

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

RED. D. ROGERS, M. D., PHYSICIAN AND PHARMACIST. Office, 2334 Prairie av. Store, 2406 Cottage Grove av B. COTTRELL & SONS, CYLINDER PRINTING Presses, for Hand and Steam Power. Factory at Westerly, R. I. 112 Monroe St.

Milton, Wis.

MILTON COLLEGE, Milton, Wis. The Fall Term opens Aug. 31, 1887. REV. W. C. WHITFORD, D. D., President. W. CLARKE, DEALER IN BOOKS Stationery, Jewelry, Musical Instruments.
FANCY AND HOLIDAY GOODS. Milton, Wis. P. CLARKE, REGISTERED PHARMACIST,

Milton Junction, Wis. T. ROGERS,

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

Post-Office Building,

The Sabbath Recorder, PUBLISHED WEEKLY

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

TERMS OF SUBSCRIPTION. Papers to foreign countries will be charged 50 cents ad-

ditional, on account of postage. No paper discontinued until arrearages are paid, except at the option of the publisher. ADVERTISING DEPARTMENT. Transient advertisements will be inserted for 75 cents an

inch for the first insertion; subsequent insertions in succession, 30 cents per inch. Special contracts made with parties advertising extensively, or for long terms.

Legal advertisements inserted at legal rates.

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

No advertisements of objectionable character will be admitted.

ARMSTRONG HEATER, LIME EXTRACTOR, and CONDENSER for Steam Engines.

ARMSTRONG HEATER Co., Leonardsville, N. Y

PUBLISHED BY THE AMERICAN SABBATH

VOL. XLIII.-NO. 40.

The Sabbath Becorde

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

CONTENTS.

ing..... SABBATH REFORM.

The Schools of the World......Industrial Education.....

COMMUNICATIONS.

The Brick Church..... Letter from Bro. F. J. Bakker..... Milton, Wis.
Stone Fort, Ill.

How Gloves are Made.
The See e at Lincoln's Nomination.
How to Make Yourself Agreeable.

Little Things in Life..... Saving his own Boy..... Christian Living..... THE SABBATH-SCHOOL.....

MARRIAGES AND DEATHS.....

NUMBER XXVI.

FLITTING SUNWARD.

HOTEL LIFE IN CUBA. Life at a hotel in Cuba is not like that any other country. The hotels are all u stairs, and very long stairs at that, but t Hotel Pasaje is peculiar in this, that it h the office and dining room on the ground floor. The sleeping rooms are large and air The windows are large, and closed by shi ters and Venetian blinds. Glass windo are almost unknown in Cuba. The clima is such that they are not only not needed,-b they would interfere with the free venti tion necessary for comfort. The Veneti blinds are used except in storms, when shy ters are closed. It is customary to place single pane of glass in the latter, so that t

room will not be entirely dark when they s

closed. The floors are marble, the beds

piece of canvass stretched in a frame, to

beds to every room, for in this hot clims two persons rarely sleep in the same bed Two meals a day are the rule. Nativ rise early so as to have the benefit of the co morning, taking a cup of coffee only. Wh work has to be done is done before breakfa If you are going on a journey, either by r or horseback, you go before breakfast. The comes at ten or eleven, and is a substant meal, after which you take your ease.] one goes out or attends to buisness in t middle of the day unless some necessity con pels it. Shopping may be done after thr o'clock, or in the evening. The true Cub Senora shops in her carriage, the mercha bringing the goods to her while she sits her ease. About five o'clock comes dinne after which social visiting, driving, or wal ing in the parks is in order, until time i the opera or theater, for the Havanese s great theater goers.

During our first evening in Cuba we r ceived calls from some of our old Rho Island friends, among whom was the bear ing face of one Rhode Island delights honor, Senator C.; as well as from Don A berto and his good Senora, whom some of had met in New York. We also found co siderable mail awaiting us, for we were seven days later than our schedule. He wi would know the value of letters from hom or the full joy of meeting old friends, mu experience the sight of them in a foreign land. We are not told that Solomon w much of a tourist, in fact few kings ar but he must have experienced something the kind when he wrote the proverb: