Alfred, N. $\mathbf{I}$.



| Berlin, N. Y. |
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##   <br>  Leonardsville, N. Y.  Plainfield, N. <br> Fixizw ivimw   <br> -

Westerly, R.
$\square$


 BEVEKNTH-DAY BAPTIST MISSION

 Chicago, Il






Iilton Junction, Wis.


THE SABBATH RHOORDER，SHPTHMIBER 15， 1887
 Territory，having 973 scholars and 6，931

A Conareantional home missionary and pastor，of five churches and ten congrega ions in a section of country extending fifty Missionaries of the Presbyterian and Re－ formed Churches，in Japan，unite in saying
that that country is now in the midst of a great crisis in her history；and everything ously receptive mood．

Tre nephew of a Roman Catholic convert， in India，was asked by a missionary to repeat the request，he omilted the second，changed
the fourth into＂Thou shalt hear mass on Sundays，＂and divided the tenth into

S．D．DAvis reports for the quarter end ing September 1，1887， 4 weeks of labor a
Salemville，Pa．，and at 5 points in West Vir inia； 20 sermons；congregations of 100 ； other religious meetingz， 50 visits and calle
6 additions after baptism and the laying o f hands；and $\$ 3190$ received for missions

From the United States Legation at Pe wes Cohristian missionaries a vast debt．They have been the educators，physicians，and hem for dictionaries，histories andebted lions of Chinese works．As self－sacrificing Bible，and established schools，colleges and commerce and civilization．

Rev．Threleeld writes from Carrsville， Ky．：＂I am now on my way to Soathern
Illinois to begin the fall work there．The ork in Kentucky has been a profitable and ncouraging term．You see most each Stone Fort day after to－morrow，and will then make out and send on reports．I
was so anxious to go to General Conference， My health is improving．＂
He also writes：＂My son is blind！＂May
ther，son，and all the afficted father，son，and all the afficted family be
graciously sustained，comforted and kept．

The Church at Home and Abroad， Angust，contains a full account of the life
and labor of Rey．Timothy Hill，D．D．，re ently deceased．Born and educated New England，his intention and hope we go to India；but circumstances prevent
ing this，he went West，traveling by rail canal，and steamer．He has been prominent ly connected with Presbyterian Home Mis Missouri，Kansas，and Indian Territory． the winter of $1885-86$ we had the pleasure of his company and that of his pleasant wife， ng with them mission schools and charches． Not long age he wrote：＂Foreign missions man can tell where the one ende and the other begins；and no man who is not cordially in－ terested in both has any true conception of
the spirit of the gospel．＂

ANSTAL REPORT OP S．D．DAVLS．
A．E．Mats，Cor．Sec．：
Dear Brother，－Through the blessing of God，I have been permitted to do the
amount of work assigned me by the Board you have the honor to represent．And as
C expect to go on to fields more remote，if
the Lord will，where communications are no so easily dispatched，nor lines of communi When I sent in my last annual report was engaged in a short series of meeting Salemville，Pa．l continued there until
September 6th，and reached my home on the 7th．On the 8 th I started for Cove Creek，
W．Va．，and on the 9th began a series of meetings near Conings，Where we contin
ued meeting day and $\epsilon$ vening until the 20th that I might go to Conference．On the second day of October I preached at Los
Creek．On the 4th and 5th，visited isolated Sabbath－keepers；6th，preached at Liberty，
on Strait Run；7th，preached at Cove Cree
and baptized three persons，and in the even ing preached again and received to the fel ons．On the 8th went to Berea，where 3ith，when I came to Horn－Oreek；14th reached home；16th，preachede at Lost Creek on Elk Creek．November 5th I went t Roanoke，conducted a quarterly meeting， Seymour Station；10th，visited isolated Sab bath keepers and took part in a Sunday home on the 11th．I was impressed，when congress at Weston，that I ought to atten appointment near Seymour，I decided it wa non（in connection with my visiting）that I so－called congress）not to be what its nam structions in Bible－school work．And I have the glory of God in the advancent was Grecious trath．On the 12th I started fo nine visits，and returned home on the 15th uarterly meeting，and came home on the 22d．November 26th I went to Green continued day and eries of meetings，which December；the 14th I came home．Thi others have been in conversions（six only made pablic profession），yet was，as I be meeting I ever held at that point．：On th arrived on the 24 th．I continned where preaching and visiting until January 25 th I ever held，and we had the mosit remarkebl meetings in some respects I ever witnessed anjwhere．It resulted in sixteen addition
to the church．This charch，with prope care and help，certainly will have a brigh January．The next two days I spent writ which had ran behind in my long absence On home．On the 29th I went to Lo assist me in a series of meetings at Middl Island．Febraary 4th I went to Roanoke on the 7th；9th，I went to Doddrid and on the 10 th preached at Black Lick of two days，and rame a meeting 15th．The 16 th was spent．writing；17th； preached at Beach Lick．At this point and Feb 19th；18th，went to New Milton and Feb，19th commenced a series of meet－
ings at the Middle Island church，which March，when I came hombt until the 7th o added nine members to this charch me tef the church in better condition than it ha started for Salemville，Pa．，to assist Eld Kagatise in holding his first regular quar visiting and preaching，antil the 14th． 0 the evening of the 15 th I preached at Cherr me．March Creek，in consideration of help rendered in ed for Greenbrier，where I 24 th start preaching，and vieiting antil the ，27th；31at

## 

 preached one sermon，and the next day came
home；21st and 22d，visited at Tryconnell two
families，which，through the pressure of min ing life，and fon the want of proper care and They both promised me to return to duty
in this respect soon．On the 23d I preached two sermons at Flemington and one at
Bailey Town，and was impressed more than ever with the necessity of pushing the work
into the regions beyond；24th，came home； 29th，went to Cove Creek，and preached on at Walton and baptized six＂candidates，and Roanoke，conducted a quarterly meeting，and came home the 9th；20th，went for Salem，
conducted a quarterly meeting，and came home on the 23 d ．June 9th started to Sa－ and remained in the vicinity until the 20th and reached home on the 218t；24th，wen and held a social meeting．All the member of the church but one were present and took
part in the speaking．On the 26th preached at Walton two sermons，baptized two per－ Ritchie Church three members，and the home on the 27th．Was detained until went to Greenbrier；spent the 22d visit－ baptized three candidates，and received to the fellowship of the Greenbrier Church
three members．On the $24 t h$ I came home 29th，went to West Union，and continued in
that vicinity until Angast 1st，preaching and visiting，and then returned home；5th，went and returned on the evening of the \％th． Thus closed the work so kindly alloted me r the Society $\$ 5574$ ．Twenty－one dollars
uarter in sums as follows：

| Lewis B．Beek Hamner， Susan Kagarise， <br> Mrs．R．A．Hall，Walton，W．Ya． James Ford，West Union．．．．．．．．． The Sabbath－school，Roanoke，for |
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With thanks to the Board for the work as－ signed me；with growing confidence in the ore thoroughly worked，and with profound ratitude to God for his blessing on the m ，as ever，your loving brother and fel－

$$
\begin{aligned}
& \text { JW-1adorer in the Lord, } \\
& \text { JANE LEW, W. Va., Aug. 10. } 1887 .
\end{aligned}
$$

THE FORTY－FIFTH ANNOLL MEETING


## 


We see this people as existing in our midst at
the present time．I caniot but believe，that
they are reserved for some great and mighty
purpose in the future．
：And what a wonderfal people it is！
was talking to a man the other day，a man
that I happened to come across，，and I made
a remark to him about the tribe of Benjamin
pose he said to me？He said：＂YYes，sir，I
belong to the tribe of Benjamin；I do not
know that I belong to the houise of Sand，for
I have not been abbe to trace my pedigree
back beyond the year 600．＂I saw that man


##          <br> a uall tianGerman protectorate proclaimed over a part of East Africa，and of a white man（Bishop Hannington）on the way to Uganda with a strong escort．Mkasa and Father Loudrel <br> mur been the to a Ohr   attempt the extormination of

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8
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A Good Investment．－I now feel，morecountry，that the Ohinese are a nation well
Forth alt the labor and money spant on themby Christian miasions．The interest on the
capital laid out will one day be found to becapital laid out will one day be found to be
very large．－An English Baptist Mision－
The Hebrew translation of the New Testa．ment made by Professor Delitzsch is agency
plishing wonders as a missionary and
among the Jews．Not less than 30，000 cop．
ies of the work have been sattered among
among the Jews．Not less than
iese of the work have been cattered among
the Jewish people of Siberia，and are readmovement like that in Bessarabia has been
commenced among these Siberian Jews，
are said to be but little acquainted with thecommenced among these Siberian Jews，
are said to be but little acquainted with th
Talm

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Ggalbath

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## the shbbatil of

## Our thanks are due to

 Our thanks are due toghai for the North China
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interesting correspondend interesting corresponer
Croseett，the missionary
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and week，pabished in our lag
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history of my inveatigatio
remembrance in Mongol


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| had heard in converation |
| Bionaries that there were | Bionariee that there were

bath in．Mongolias and th th
fourd many most interes fourd many most interess
garding the beliefo and
day．In trying to draw of corroborations of what I
new facte，Iftailed almost
spoke the Chinese manda ofter complained th
 Mongolian tongae．Still
uted my want of meceessi
the subject to that fact， the subject to that fact，
fact that he wai a oung
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like dress like the Chinese，${ }^{2}{ }^{2}$
ways depart rrom M Mongol me，indeed，of for days in
mere observed with mor
gervice，viz．the first and
 nations）they worship at
the shrine at home．Up
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and last
ious service kept by somé， as the days of the new and
Thase four weekz in
answer the case of at
ate
 my first trip to Mongolia，
to
to inquir of various
Sabaith traditions．Some
 My inquiries sufficed to
teachers
tas either really known weeky sabatin in
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of the time
of mong the Mor of the time among the Moi
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several Chinese traders at $t$ ． Beveral Chinese traders at
staying．I
asked if they ki staying．I asked if they in1
special sanctity amone the
yes，＂）they replied．＂＂ien
Bien yes，＂they replied．＂Bien
jin，
ingenen，＂hich is
trangection of of ecoular buit transeaction of secelar baia
gols neither give oun nor tak
at their houee on that da at their houses on that dz
collece or pay debte neithe
a journey or even minister a joarney or even mimister $t$
return of thie Biemba．＂
had deait with the Mongo
they talked much and tree had deait with the Mongol
they talked much and free
as being one which，in a
b


THESABEATH RFOORIER，SEPTEMMER，15， 1887

Saubath Zuform．

tik sabbatil of tie mongols．
Our thanks are due to some friend in Shan－
glaia for the North China Dail
Janury last，containing the f
interesting correspondence Croselt，the missionary who furnished the







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tgandi

Igr．Livinac，the $\overline{\text { Roman Catholic＂apos }}$ or
ovicar of Lake Nyanza，＂writing to th
 Mwanga，king of O Janda，as follows
$t$ the the of Mesas death，the Cotho
misionenaries were not at the court miseion
anga ark
mine the old


 counselor，made known the plot to him
nga called his prime miniser，who was
hief congirator，and told him that he Tappardoned．Fromister wept，protested， and death to him，for the king mater of de－
ed that he would give his office to Mkass
eevoted Chrigh evoted Chriatian．The ministor grad
If undermined the influenco of the Orris．
no，assuring M ous men，and would be loyal only dan
were few in number；whan they became
they monld
 neat Atrica，and of a white man（Bisho
nnington）on the way to Uganda，with
ng escort．Mkasa and Father Londrel
ted in urging the king to simply refu Mwanga finally aspongted and
termanded the order for the Bishop
dor，but it was too late；the deed had
done．Finall，by mueh pernasion thister prevailed apon th th extermination of
tians．＂，－Missionary Herald．
Good Investment，－I now feel，mor never，as I generally feel after a tivit to thi
ntry，that the Ohinese are a nation wel
that the labor and
Christian min on then tal laid out will one The int be fout ond to th
largo．－An English＂Baptist Mosion

## He Hebrer translation of the Ner Teete

 g the Jew．Not less than 30,000 cop
the work have been cattored amone
Jevish people of Siberia，and are reen
 hear them repeat the names of the days of the
week begining with Sunday－Adeya－and
with the Sabbath－Biemba．
Another astonishing statement made to
by a Mongol teacher，Golmins of En－t ai
ai

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witThe oang ilietenanat tetaod and spoke these



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## 茄曾＂固＂

##  his freedom and placed him in $p$ and wretchedness and disgrace <br>  <br>  <br>  <br>  <br>  <br> 


thun declared to be in bade of erealnens and
shame，crosses the invibible line of modera－


## Cduratian．

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tie punction and condóct of beaminations．

## The profesors of 9 German univerity do



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 ning．orery haur，and then see that tho work
 ifirenco of opinion，and encounter serious
 of the gymanais hien contrinued to the thend



 Cher iis a dimmishing dependeneco apon the














## cuppings．


 dent of Rochester，N．Y． Mrs．Samnel Folsom，of Worthington，Ind．，
has jubt contributed क200 to the De Pauw has just contribated 8200 to the De Pan
University Endowment Fund，in addition to ＊300 previously given．
The alumno of the Uniriersityof Paris num
An Egypyian pipprras forty－two feet long





## The \&abbath Bercrider:

 ultred Contre, I. Y., Fifth-day, Sept. 15, 1887.
## REV. L. A. PLAATTS, D. D.. Editor.

REF. E. P. SAUNDERS, Business Manager Rry.
Edtor.



## Traws: $z^{2}$ per year in adrance


Deacon Amos Crandali died, at the
house of hiś son in Alfred Centre, last Fri day, in the 93 d year of his age. Deacon
Orandall was one of the early settlers in Alfred, and has been greatly loved by all who
knew him. We shall give a more extended notice in a future number

The report of the yearly meeting of the Texas and Arkansas Seventh-day Baptist Ohurches, published in another column, pre sents some interesting points. There were
represented in the meeting, including Tex arkana, at which place the meeting was held five churches, aud oue society not yet organ
ized, with a total membership of over eighty There are, anong these, four or five ordained for the good work. It will be seen that the are discassing the propriety of organizing South-Western Association, and are consider ing other methods of work for the promo be guided by the Holy Spirit in all their our divine Master.

The following interestng little note just received from Bro. J. F. Shaw, of Tex
arkana, Arkansas, to which we cheerfull arkana, $A$
give place.
I wish to acknowledge the receipt of a suit of clothes from some unknown friend
firiend. When I returned from my Texa
tour, I found them here awaiting mea
 traced them to New York City, but I find no
intimation of who the sender is, but I am
thankfal to the kind friends whoever they may be for their thoughtfulness and care fo
a poor missionary. May the Lord abundantl
I. F. Bubdicr, of Hillsborough, New Mex man, of this place. Mr. Burdick was
pleasant caller at this ofter pleasant caller at this office a few days ago.
He says he was familiar with the office of the Protestant Sentinall, at Homer, N. Y., more than fifty years ago, when Deacon John B. Uter was an apprentice. This is his
first visit to our Publishing House since the long ago. Mr. Burdick is the owner of
large mining interestg in New Mexico, which now bring him a comfortable income from
rentals. He hopes, at no distant day', $t$ procure a house for his, only danghter, in
this place, where she may bring up her fami ly under the wholesome influences and in
the enjoyment of the adrantages of this the enjoyment of the advantages of this
college own. There is plenty of room and
a weloome here for just as many of that class as desire to come.

Prof. W. R. Harper, of Yale University, is an enthusiastic Bible student. Probably no one perran in this country has done more
than - he to promote the stady of the old Testament in. the Hebrew, and now he is
presenting, in the old Testament Student presenting, in the old Cestament stuadent, the ordinary college curriculim. His argaliterary or historical text-bbook, furnishes valuable resources for mental discipline as purpose, while in the cellivation of a pure taste the stady of the Scriptures is without a matic intellectual strady of the Bible is essential to the true devotional spirit. A right
understanding of the teaching of the Soriptures is necessary to an intelligent applicathe stadent. Thas the knowledge of the Bible is related to the devotional spirit in a very important manner, and lies very close
to the foundations of Christian manhood. We have never been able to see why the Bible shonld not occapy a prominent place in
the carriculum of every college, and we are
glad to see this good cause championed by
able and so enthusisstic an adrocate as $D$ Harper.
Ir is related that in a certain village on the Welch coast the people draw their water from a certain well. A traveler once asked
a lad if the well was ever dry, and if so what a lad if the well was ever dry, and if so what
they did for water. He was informed that a little way out of the village. "And when the spring dries up," the lad continued,
" then we go to the rock-well on the hill-side yonder. That never dries. In all kinds of is always pure and sweet." Could anything more beautifully lllustrate the experiences or the Christian's life? There are many misomewhere, sometime they lose their power to satisfy our deepest wants; their waters beleave us parched and dying of thirst. Bat
high up the mountain side.there is a fountain opened whose waters never fail and are al ways pure and life-giving, because they flow
from the Rock-well. Traly said Jesus,
's Whe hirst again but whoseever drinketh of the water that I shall give him shall never thirst, at the water that I shall give him shall be in him a well
everlasting life."

## a Final word.

Once more we call attention to the ar rangements for reduced fare to Conference already been said. The following points 1. De
and points east of Chicago and points west of Niagara Falls, Buffalo, Salamanca, Pitts
barg, Wheeling, Bellaire and Parkarsburgh, should buy to Philadelphia (anless, for specia reasons, they wish to go to New York); and obtain their certificates of the ticket agents
of whom they bay their tickets. No con-
cessions west of Chicago can be obtained. 2. Also, delegates east of the points above
amed, in the states of New York, Pennsyl vania and West Virginia, should buy to
Philadelphia (unless, for special reasons, they wish to go to New York), and all per need the certificate furnished by the Secre ary, L. A. Platts. 3. Delegates from New England who use
he round trip tickets from Westerly to New York and return (\$2 50), and all who use
the Pennsylvania Railroad excursion, from New York to Bridgeton and return ( $\$ 5$ 25) will have no occasion to use any certificates, eturn to the starting poin
Those who wish to use the round trip New Jersey Central Roads ( $\$ 4: 34$ ), will to get an order for the same of Geo. H. Bab Persons desiring to buy full fare tickets by hen get getting the certificate of L. A. Platts, as in that one of the excursions be taken from New York.
o buy tickets to Philadelphia will have to repurchase in that city fo and it is doubtful now whether any conces sion can be had on these. But certificate repurchase in Philadelphia, then if there i any concession

## pared for it These st

These statements, together with the specia of far as the Secretary is able to answer them If each one will stady them carefully, an will be ro difficulty about

## THE APPROACHING ANNIVERSARIES

## We have already published a general

 line of the anniversaries as they are to on the successive days of the meeting. It may an wetail that those who go may gomore with some idea of what is to be done, an that those who do not go may the more in the success of the occasion. In the firs place, the General Conference, convening on
Wednesday, Sept. 21st, will devote the da to the hearing of the opening address by th President, which is to give shape and ton officers and execative boards, and to som
necessary routine business. Among th
reports of the officers, that of the Correspon is to embrace the statistics and other reports from the charches, thas giring a practica the year. In our transition from the old church, to the newer method of con densing secretary, we have lost much, not because the old method is better than the new, but retary fall reports in ample time for him get a roport ready for the proper time o at this late hour, to the churches which hase J. G.- Swinney, Shiloh, N. J., the on may complete his report before the session pens. Nothing gives a surer index of what may be depended upon in our general work us have them reported. Following the $r$ come the reports of the Sabbath-school Board and then the report of the Trustees familiar with these matters that we do not need to enlarga upon them here, They are Board of the General Conference is com paratively a new thing and its work has been growing into practical shape during its three other, its work will be of interest and encouragement to our missionary enterprises. duct correspondence with inquirers on the Sabbath question, and to offer encourageidentified with our churches and work. These are some of the points to come befor nual reports', besides the discussions and other business which may grow out of them, tive Committee as the work of the session

Each of the Societies-Misbionary, Education and Trach-wil have its annual report, have its sermon, essays, and discussion of ways and means for the coming year New, and inviting fields for missionary and the West and South-west this year in a ve encouraging way. What shall we do about
this? Shall we go forward and occupy these fields with the gospel message in its fullness? Or shal! we fold our hands in
idle regrets? The practical answer to this question is the amount of money we can
raise for the work. The workmen are on the field. No question of greater practical moment can come before these societies than rom China, and calls for the enlargement of our foreign work are urgent. The Tract
Society is now publishing matter for general Society is now publishing matter for gener
distribution in the English, Swedish and He brew languages, with possibilities of work
limited only by our means to prosecute it. A new impetus has been given to our educa University, and a sad interest will be taken in the session of the Education Society thi year, by reason of the death of Professor
Larkin, its President, whose early labors in he canse of education were bestowed on th field in t
This brief sketch of what is in atore f the coming anniversaries will, it is hoped,
furnish food for prayerful thought and earn urnish food for prayerful thought and earn est resolve, both on the part of those who
go, and on the part of those who stay at gome. May the Lord grant us all wisdom and zeal and

## Qummanicatians.

LET JEbTsaleril cone into yoir mind.


God chose Abraham to be the "father of
the faithful"" and declared that " all nations of the earth shall be blessed in him," because
he knew him, that he would "command his he knew him, that he would "command
In other words, he saw that Abraham would let the cause of God come into mind and actuate him in all his daily instructions of the family and guardianship of the home.
His own household should be constantly
impressed with the fact that he was a loyal
impressed with the fact that he was a loyal
servant of the true God first and last. That
he dare not for a moment compromize this
loyalty for earthly gain. Thus in the first family of God's chosen "cecclesia," did he set his seal upon the home training, as the great principle upon which the success of his cause hould depend. So long as parents in Ierael children in the holy ways of Zion, both by hurch prosper and the nation flourish.

BUT WHEN THE FATHERS GREW CO
house of the Lord, then there began the sad story of downfall and captivity. Therefore When Jehovah established his chosen people "and"appointed a law in Israel"
them known unto their childre
they might set their hope in $G o$ forget the works of God, but keep his com mandments." "And thou shalt teach them diligently unto thy children, and shalt talk
of them when thou sittest in thine house, and when thou walkest in the way, and when hou liest down, and when thou risest up, that your days may be multiplied, and the Lord sware unto your fathers to give it them, st the days of heaven upon the earth.;
God established the first preachers in home. Too many parents in our time, as of ing of their children in spiritual things to the reacher in the pulpit and in the Bible-class o agency on earth can take the place o home culture and gaidance. And the fatar
mach now upon the
oward religious thinge, as it did when usalem of old was the center of worshp in srael. Then, if thé parents forgot Jerusalem, and walked in "the way of the heathen, "He did evil in the sight of the Lord"" "for his mother was his counselor to do wickedAnd again, "He walked in all the sins house of Eli," "because he restrained not is children." He was a trae worshiper God, but failed to recognize this great prin a stream of death to corse the world. On the other hand, Hannah, another godly par ent, says, "for this child I prayed," and fo and carefal guidance, until out from her home went a stream of life to bless the world. And thus every home either of blessing or cursing hamanity.
Therefore I plead that the parents amoing my Therefore I p
and ever have the spiritual welfare children in mind, in all their home conver sation. Remember God's cause when you
select their reading, when you express you opinion regarding the company they shoul choose, when you talk about the church and as to lead them to feel that you prize any inging on earth above the church of the There are too many fathers mal ing the same mistake that Eli made.
I have read of a father who took his little in out for a walk, and whyle he was resting
the shade of a tree with the little on playing about him, he fell asleep. Then the child wandered to the edge of a high -preci
pice, and, falling over the brink, was dashed to death apon the rocks below. No tongue can describe the grief of that father when
he found the mangled form of that dead boy. he found the mangled form of that dead boy.
But I fear that this sad story illustrates vir idly the trath that many a Ohristian paren to-day sleeps away the days and weeks, while the boys are wandering dangerously near th brink of eternal ruin.
Some have already gone gver, and all are rapidly going beyond the reach of paternal gaidance, for the days when you can
mold character and shape destiny for them will soon be gone forever. Yon must help
them now or never. Rev. T. L. Culler says them now or never. Rev. T. L. Cuyler says
that he doubts if ever he would have been drawn to the service of Christ but for the faithfulness of that
HOME PREACHER WHO ROOKED HIS ORADLE What is needed among us to-day, is mor of that home preaching that puts the war
gospel of faith into the hearts and con sciences of the children, before they go on from home into the Bible-class and th
preaching service. This is what gave Sam uel to the service of God, and the lack this gave Eli's two sons to the devil. No one can tell how much the cause of God has
been "advanced by the prayers and home teachings of the grand mother who gave John Wesley to the world.
We who atand as watchmen upon Zion's
unable to reach and nave the children of cer.
tain homes. Our preaching seemg there, while the same amount of effort, fail forth in the same spirit, in other families, forth in the same spirit, in other famil
bring all of the children into the fold. But when facts are obtained, we find that en home preaching in those families is squar those sons and daughters, on the Sabbath and in devotional meetings, and the fer imes we are able to meet them on week days month, the home influence is, month after every good impression made in the charch and Sabbath-school.
the pull of the home downward often too great for the uplifting influene If the professedly Christian father so far orgets spiritual things as to talk and plan nothing but money-getting, then he can't the father is careless about the mibbath. igent about charch duties, forgets to pray ith his family, he cannot expect better of 8 childern. The parent who is absorbed horse racing and gaming, must expect a the natural tendencies. And the parent ho forgets the house on life a failure, and blights the prospects of those whom God has iven him.
Those Seventh-day Baptists who are con naally bemoaning the "up-hill work" heir children have, if they keep the Sabbath, Jerusalem. This they do not mean to do, but such is the whole tendency of all sach talk in the home.
There are families of children who never ear anythitg but discouraging words from cry of "No chance for a Seventh-day boy in the world;" "They have to leave the Sab. bath in order to live," "It's too bad our
boys are obliged to work in such a narrow phere," and all such wails, are especially cal take ta
tHe binc out or the consciences our young people, and make it easy
hem to forsake the trath. Only make you boy feel that he is sabmitting to a hardship that is almost unbearable, in order to keep the Sabbath, and you have made it all bat cer pain that he will forsake it. Oh that the realizing sense of the importance of their home influence and words as powers to shap e fature of our denomination
Your words, make the world in which your children live. Your ideals will b wrought out in their lives. They take their
spiritual tone from you, and you are workin spiritual tone from you, and you are working
now for their eternity! Better "let Jeruasa em come into mind," and with a spirit of oyalty yourself, teach your boys, not that
t is a hardship to obey God, but teach them on glory in the cross for the sake of truth
Make every child of your homes feel b your teaching and of your homes feel by
the noblest and truest thing on earth that obey God at whatever cost, and the commn-
nities around our churches will case to be
Seventh-day Baptist grave-yards. We shall
hold our own children Sild our own children.
S. J., Sept. 7,1887

YEARLI MEETING
of the Texas and Arkansas Seventh-day Baptist Churches.
The Texas and Arkansas Seventh-day Baptist Annual Meeting commenced on the 11th day of August, 188\%, with the charcl
at Texarkana, Ark. The introductory ser at Texarkana, Ark. The introductor Subject, The Ark.
Organized by electing EId. M. F. Whately chairman, and Deacon J. L. Hull, Sec
The following churches reported :1. Bul her, Texas, by Eld. J. S. Powers. He re ports the church as having six members, at their next regalar meeting. 2. De Witt, The church is endeavoring to move formard.
3. Rose Hill, Tex., Eld. F. M. Mayes, re ports ten members in good working coald
tion. 4. Rupee, Tex., Eld. .M. F. Whatel reports the labors of himself and Eld. Sha He said there is no charch organized y bat the prospect is that there will be soon,
with fifteen or more megbers. 5. Eagle Lake, Colorado Co., Texas, Eld. J. bers has been formed there with healthy interest in the community, half of the church. A letter was then real from Sister
The following were enrolled as members


Grapberyy.
Pryyer was offered by Elder Powers, and
the meting adiournea to 2.30 P. M.
the meeting adjourned to 2.30
Met according to adjournment.


A, consisting of Eld. J. F. Shaw,
On montion, a commiitcee was apoinite,
report on the advisbility of forming a
outh-Western Seventh-day Baptist Associainn consisting of Eld. M. F. Whately, Eld
S. Powers, and Deacon J. L. Hull.
The introd notory sermou was then con
sidereed, widh both farorable and adverse crit
icima and endorsed.
icesm, and endorsed.
An essay
mas then read by J. L. Hall,

Povers on the "Relation of the Decalogue
toth Old and New Covenants." This essay
ras a most thorough confutation of the doc-
rine of abrogation, was unanimously ap
proved, and was requested for publication in
rrict form for distribution in the
The meeting adjourned for the afternoon.
Eld J. . . Powers preached an abl
non on Rom. $8: 3,4$, in the evening.
Convened in the morning of the 12 th a
Devotional exercises of 30 minutes were
conducted by Eld. J. F. Shaw.
written by Sister Bettie Wood, of Black Jack
Grove, Tex., Subject, "Systematic Christian Giving," which was a most systematic essay,
setting forth the Bible doctrine on the subject. It met with unanimous approval.
An essay from Sister Jennie Housley, Housley, Tex., was read by Eld. J. F. Sh coordance with a request to the annual meeting contained in the essay, all joined in Housley.
Eld. Shaw reported that through the pressure of his wubies, he had not and
his essay, and was excused.
Tommittee on Resolutions offered a resolution of thanks to the members of the
late Legislature of Arkansas, who so actively interested themselves in procuring redress Arkansas, last year. The resolution was
discussed, and unanimously adopted ; and it was directed that a copy be transmitted
each one named in the resolution.
A letter was then read from Sister Snell, of Lovelady, Tex., saying that Eld. Snell
would not be able to meet us, and much regretted his inability to do so.
An essay was next read by the chairman,
Eld. M. F. Whately. Subject, "Daty of Serenth-day Baptists of Texas and Arkan-
sas." Among the duties that were men sas. Among the dutios important to the de-
tioned as specifc and, inn
nomination in our territory, was that of originating and maintaining a school for the
training of youth ; and also the founding and support of a paper devoted to the inter
est of Seventh-day Baptists of the South west. The essay was approved, and th
matter of inaugurating a paper was taken u matter of inaugurating a paper was taken op
by the meeting, as a committee of the whole.
It was suggested that $\$ 30000$ be raised among our brethren for the purpose of monthly paper. It was suggested that the
amount be divided into shares of $\$ 500$ each that each shareholder become responsible fo raising what he can of the whole in sub once, and Thirty-six shares were secared

## appointed to secure the remainder of the

out said paper. The committee was ap
pointed, consisting of Ell. J. S. Powers,
Eld. J. F. Shaw, and Deacon B. F. Gran

The Texas and Arkansas Seventh-day th day of August, 188\%, with the ohurch on was preached by Elder F. M. Maje Organized by electing Eld. M. F. Whatel? The foll er, Texas, by Eld. J. S. Powers. He re I a prospect of an addition of three mor h, J. L. Hugl, reports thirteen members e charch is endeaaroring to move forvard
Rose Hill, Tex., Eld. F. M. Mayes, ro ten members in good working condi
4. Rupee, Tex., Eld. M. F. Whatell, ports the labors of himself and Eld. Shay thid there is no charch organized ye Co, Tembers, ELI. K. K. I Wlhy inten formed there vith s 5
sister Bettie Wood, of Bladi Jo ove, Texat
The meeting: Bulcher, Tax, widyt it
nd corrected.
The committee on advisability of form-
ng an association in the Southwest reported, ecommending the same-. The subject was carefully discussed, and the reasons for such
a step were carefully summed up. Among these were the following: 1st. Oar remoteness
from the North-Western Association makes it
almost impossible for our charches to be essary to afford a personal acquaintance
among our people. 3d. To develop the working capacity of our people, 4 th. To
develop the needs on our field, and foster
cause, by remaining where we are? Ou
meeting together with feelings of responsi bility will greatly stimulate each other to
more zeal. It was decided to correspond
with the churches on this subject, and Eld.
M. F. Whately, Eld. F. M. Mayes and Eld. ments as may be indicated for the best. sented to the churches, provided they think
 Shaw was requested to correspond with the

## Adjourned; , until after the Sabbath.

On Sabbath eve there were derotional ex
erciges, followed by a sermon from Ela
Mayes. On Sabbath, the Sabbath-schoo 24:46. "Thus it it was written, and thus it
behooved Christ, to suffer and to riso from the dead the third day," This was followed by
the Lord's Supper, administered by Eld. M. F.
Whately. At 4 P, M there was dovotion Whately. At 4 P. M. there was a devotion-
al meeting, and at night Eld. F. M. Mayes
preached in place of Eld. Whately, who was anwell, and had declined on that account.
The secretary was authorized to complete
the minutes and request their publication in the SABBATH RECORDER.
The brethren gave th The brethren gave the parting hand
while singing "Shall we gather at the river,
after which the meeting was adjourned.
church of Ohrist to remember as in their
prayerg;for we have considerable opposition
and very strenuous men to contend with and very strenuous men to contend with,
men that have for years been claiming to be men that have for years been claiming to be
adrocates for Josus, and have been preaching What they call the truth, but they have resorted to falsehood in their eagerness to de-
feat us in our efforts to proclaim the trath,
as itis in Christ Jesus, to the people of this
commanity. May God forgive them is our
pray
yet,
lim
if th
sition
We have not got our charch house built
yet, but we have the larger
lamber lamber on the site where we intend to baild,
if the Lord is willing, in spite of the oppo

the selemth-day baptist quarterly.

## The effort to secure 500 subscribers to this

 periodical, so as to start it up again, ought toreach a decision at the Conference. As yet not half the names needed have been placed
upon the list. Every person who reads- this notice, and wishes to become a subscriber, is
requested to send his name and address at
once to the undersigned at Shiloh, No. J. It is hoped that the next volume may be
illustrated with portraits of Elders Gillette Tomlinson, Lacius Crandall and Varnum Hull, in connection with sketches of their
lives, and this feature in addition to the varied articles of denominational interest will
make it of great value to many. Every one make in no great value to many. Every one
who has not subseribed and wishes the num.
bers for next year shonld heed the request
above without delas.


2uscellany.
he leadeth me.



## He hideth me;



## 




Will lead me to the end;
love him, too, because hel loveth me.

- Baptist Weekly.


## a lay preacier.





























 it's a great deal of pity."
fI I , mat lost very far away from him
fear."
canthen you mast find him, 'aanibe you
 "Satisfed!" repeated the lady bitterly.
"How can T erer be katisfied, when every.
thing I I
 bor; bot attor a few horrs of sufforing, toe
dreadful to remember, thore come a que
five minutes in five minutes in which to say god-bye to
him; only fire minutes to say good-bye for
ever.)


## 

"It is so long to wait."
"But ou m nan't wait," said Greta eager-
ly. "I hope you'll,'scuse me if I made a
sermon 'bout that, 'cause I know I'm only sermon bout that, 'oause I know I'm only
toler'ble big, and you're a whole lady. ButI
didn't make this sermon myself; Sam made
it. Sam's our man. hes a Mon it. Sam's our man; he's a Methodist, and
some of the salt of the earth, papa says. He
was cleaning the brasses one day, and I was
watching him,
$\qquad$

| "cept the love of God?" <br> "Yes, that's a very good sermon |
| :---: |
|  |  |
|  |  |


 rected to Miss Greta Morga
with black eal manked M.
This was what it sid.





 feels beter in her mind, "ouuse her forehead
doesnt wrikle up somuch. She looks lots
more rested, and friends. with everybody
 seen me that we must begin, our acquaint-
anco over, again?",
Oh, noml It's a long time, I know; but
then, I've remembered you very much ever then, Pve remembered you very much erer
since, and we're not abit strangera."
"No, and I Iave remembered your sermon


 added, after a moment "not mine. Don't
forget that. I wound the so mean as to
Font to steal some of his treasure in heaven
for anythin for anything ",
It took Greta that day-of the rows of tell of all sin she she seming
scohool, from those in the firts class, who did school, from those in the first class, who dis
such neat work, down to the least \&killful
all
 big basket from under the Beat, and, fillin
Greats' armm with good things. let her dis.
tribute them at the diforent heds they stopped; and last of all, of the plain
little chapel far down town, where the gos.

 muxh of enjoyment having it, but. remem-
bering itll be better still, conne itll leave.
me much contented thoghts about you.


 it hadn't been for you. That wil be a very
hearenly heaina, and I ive jou a great
many congratulations of it."

## In THE MOUNTAINS.


ha
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as
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$\qquad$
 then being forty years of age. In this year
his first master died, aged abot nixty yarr.
Jim then became the property of " Marse Jim then became the property of "Marre
Henry" (Hearry ames), owning large estates
and about thirty On acoonnt of haring raised "Marse Honry,"
Jim Was appecial farorite with his master
nd was allowed to do as he chose. His sec nd was llowed to do as he chose. His sec-
ond master, Henry, died in 1815 , about fiftyjive years of age, and Jim, now sixty three
 completed, then the longest railroad in the
world, and Jim, with his master, took a trip
$\qquad$

 be free at his death, and in 1858 moved inti
Maxico, zo that they could be free before his
death. James returned to the United States eath. James returned to the United States
and died in Texas, and in 1865, after there
and were no more siaves in the United States,
Uncle Jim's children and grandchild rene
turned to the United States. Five vearn ago, at the age of 130, Jim could do light chores,
but sabsiited mostly by contributions from
the the eitizenn; but for the past two years, not
being able to walk, he remains for the most
part in his little jacal his wants heing sinp part in his hithe jacal, his wants being sap-
pied by his generoun seighbora. The rheu.
matism in his legs prevents him from walking, but yet he has sufficient strength in his $n$ the ontside of his cabin to enable the
cilobe-Democrat correspondent to make his

## MOTHERLESS.

From a far-away conntry town, abox of
wild flowers had come to the " Children's Hospital" in the city of B -. Just at dusk dask
the new nurse stopped in her rounds before
 side so siae. Ever and anon he would start
up, muttering something about " Litle
Jack,"
to then fall bek, whisperıng, " "Too late, too latel" "Base, bad case, nurase; fathen and
sother both died of the same ferer, baby
not
 "To die alone, no mother's liand to wipe
ampay. the gathering dews of death; no moth-
er's arm no er's arm, no mother's kisis!",
She brumbed back the damp, golden curls
from the forehead. The blue eyese opened
 searched her face, then closed wearily. "Oh,
I rant my
moaned. mother; I want my mother!" he moaned.
ar Poor baby!" said the physician, "he will
have his mother soon.". "Rock,
The ohild started up. "Rock me, moth. er," he cried V Very tenderly the moth- doctor
lifted the little figure, and placed it in the
nurse's arms nurs's arms. The weary head dropped puon
her shoulder; the hands,
oliall holding the wiolets, were folded lovingly around her neck,
To and fro she cradled hime The room
rooming dark. A faint streai of light wame Yowing dark. A faint streaik of light came
in at the eastern window, and slipped sottly
acros the ledge.
"Sin "Sing to me," the child whispored. Very
smeetly on the air arose and fell the music of
that old, old hymn-

$$
\begin{aligned}
& \text { "Hide me, ory Sariour, hide, } \text { "ill the storm of life is past." }
\end{aligned}
$$

Nearer and nearer crept the moonlight, till
it touched the swaying figure-
Safe into the haven guide,
receive my soul at last.?

## probably the odebst mar now huif.

## Jamos Jamee, a negro, and oitizen of the Jnitod States, who reeides at Santa Rosa,

 Mexico, is probably the oldeat man on earth.Ho mas born near Dorchester, S. C ., in 1752 , and while an infant was removed to Med way,
River, Ga., in the same year that Franklin
brought down electricity from thunder clouds. In 172 there was quite an immigration int
South Carolna, and his master, James James
(from whom he takes his name) moved near
Charleston, S. C., in company with a num-

## 

Charleston. The citizens had, erected a pal-
metto wood fort on Sullivan's Island, with
twenty-six guns, manned by 500 troops undor
Colonel Moultrie, and on Jane 28 tht the Brit
The gong ceased, "Mother. I'm to tired
to kneel to-night," murmuree the child; then
 eyes closed, tiredly; the arms slipped down,
aill was sithl The moonlight flooded the
room with ind Whit- robed child; it fell apon the goldon
curls and hall-closed lids; and the withered flowers. fallen loosesly now from the the tired
hands. There wai a faint, sweet perfume 0 violets as the trocker brushed to and fro;
nothing sitried in the room save the imaying
fignre The doteor toonched. the nurse, and gently
said, "The child is with its mother!"-Se-

## gambing in muhons.

## Henry S. Ives is spoken of by the New York papers as "the Wall-street enigma."

 York papers as "the Wall-strieet enigma."Therer in in othing enigmatical about Ivee. He
is simply a poker player on a bigantic
TTeale.
 bankers and men of affairs who were imposed
apon by Treas blaft. There has been noth-
ing in the recent history of Wall street more
knew that he was a humbuy, and many
people knew that he was a rascal ; ; and y yet by sheer effrontery he carried everything be.
fore him, and grave bankers and experie beced rore him, and grave bankers and experienced
railrod men opened their vaults to him and
put their businesg in hio han put their business in his hands. Never mas
there a mare astonish ing example of the
power of "cheek.". IVes began operations by getting poseses
sion of $a$ rairroad and issuing bonds to pay
for bis for his puirchase. Then he issued three payd
a half millionso
with wheferred which to buy another to to himelf with whicon to buy preferred sther roirk to himself
on until he had made away witr som, and so
ondre millions of corporate securities, beicides ever
ting into banks and individuals for about five
millions more $A$ nat milions more. A part of the securities will
of course e available in liquidation
is yery hard to estimate their value, bund tit railroads apparently have been very thor-
oughly gutted It is as complete a case of
buccaneering as exer was arries high seas, except that on the seas it it in ot
unaal to invite the e pirate to take comand
and help himselfand help himself:and railroad men learned to recognize eanadad. wrecking, and to keep him in his one hiper
place. Gamblers and gambling always $\begin{aligned} & \text { ail }\end{aligned}$ pxist, and as long as a a mang gambles witit hif
ewn money, he may be left to take his orn risks. It is the introduction of gamblers
into places of trunts, winere they have access
to other peoples, money the stopped, as it it might easily be, if busines
men were not so possessed with the gambling spirit that they are ready to hail every brazen
ad evinurer as a n new " "Napoleon of finance." Iy at his failurere. He Has has lost nothinghang, for he had nothing to loses, and he has ganed
notoriety, which was one of the things h played for. He can afford to smile-ati east
if he can keep out of prison, as probably he
can. The shame belongs to the bel can. The ihame belongs to the hasines
men whose methods make the Ward
Iveeses possible:-Philadelphia Times.

## an Elephants' trich.

The elephant of the Jarrinin des Plantes, at
Patis, used to play his visitors a trick which Pariis, used to play his visitors
could not have been thought anim
open
pha


 he woold soon issane from the house. But,
Fhile theo were gazing about, a copions
sprinkling of water would fall upon them; and ladies and gentlemen, with thenir nae
bonneti and coats, would run for shelter no. bonnets and coats, would run for sbeter an-
der the tree, looking ap at the ciear $k$ gh, and
wondering. whence such a shower could
s.
 In the jourse the trick he had played.
cis amusement be
 appeared exceedingly delighted, getting ap
asp fast as he could to see the bastle he had
caused.
Strange as it may seem, a huge animal Strange as it may seem, a huge animal
itke the elephant has sidicalous fear of er-
tain small objects. The keeper of the Zoi. logical Garden no Philadelephiia says that ho
has seen an elephant nearly scared into a fit at the sight of a mouns. And one warm day,
for the amusement of the spectators, a dozen
for Thfaten the anderala were thrown into the pond
they they were greatly frightened. Then Em.
prese strack at one with her trunk and
when it bounded into the air

of the pond. - Finally, she gently fighed one
of the bladdero out of the water and kicked
at it with her hind feet. No serious rearlts following, the eport was continued unt
Emprosg happened to estep on the blad der. II
exploded with a lond report, and the exploded with a lond rep
phants scampered home.

## the homan rlement.



avoid trashy Avoid all books which t
It is too bad that so mal Wasted to make sin attrac
paint crime, paint it writ make iniquity de
who write them.
The depraved and un
and
and ant amount of ev doing a vast amount of ey
There is many a man who all time by p pic
the aristocracy of the aristocracy of art,
the demporay of
pietures. But what shal titation of this art to mak
They are to be zeenn on er They are to be seen on
One young man may see
one of these pictorials to one of these pictorish
ever. Young man, buyn

al strychnine. A man | pietures he loves to look |
| :--- |
| manis charicter by the | oys at the news stand.

en amato read bad b bet
ines get him to look at a times get him to look at
good books, cherish goo


## D. hircicoci as a

 In the articles that haarious relicious and ace various religious and sec
cenning the late Presiden made of the chief work of testimony has been borne gable researches in hymn and dignity in the worsh
Dr. Hitchcock," in conj Eddy and Schaff, was the anything like a trustw
hymn or tune book. of the authbrs of hymns of tunes were given wit
death dates, and the year Others aldo were laborit
same field, notably Prof
field, and it was by th field, and it was by th
much concerning the hi
bas been saved from obli awakened in in this directi
forth forth such works as
the Charch" and the "
the Rev. S. W. Duffield.
The interest of Dr. H ship of song amounted
Every new book, Ameri
eagerly purchased; and cerrefurly it was revier
taste, his refined judgm




avoid thesir boons


conebring perr.
dr. hitcheoci as a hymoiogiss. In the articles that have appeared in the
rariona religious and eacalar jounnalis oco-
cerning the late President R. D. Hitchicock,THR HUMAN BLEMENT

포 SABBATH RHCORDER, SEPTEMABER, 15, 1887.

Uhe Sabbath sichaul.
 Internátional lessons, 1887.






 | Ifrst call |
| :---: |
| early |
| IV |
| IV |

## Oovinux. . . Perrod of preparation. Lessons $1-5$. Early teachings. Lessons $6-12$. <br> Thi Lesson <br>  <br> Train up a chill in the war he should go. Iraining from birth. Lesson 1. <br>  <br> 



 had his alotted work to do with his naming? What
was to be his work?
Lesson Thought..-Consecrate in infancey, name, and aid, with life purpose in view.
Leeson IIL T" The flight into Egypt. $\because$ Matt. 2
13-23.
Topi..-Rescoung from danger. Reed 14, 22, 28 .
What danger threatened the child? How far did What danger threatened the child How far did
Joseph take the young child and his mother? When
he returned, why did he turn aside? What kind of Mlace was Nazareth to whuch hat hot that the chind
Wasit an honor or reproach to live there? What moral dangers thresten chilahood in our fashionable
places places ? Would you prefer to risk these, or 1 live i
obsurity? Repeat the Golden Text, and tell in Leseson-Thouyhth.-Endure all necessary toll, ob-
scurity and reproach, rather than expose the child.
 What was the Baptist's first instruction? Where did the people go to be baptized? What did they
do at their baptism? What were they to bring forth? Golden Text? What fruits are meet for repentance?
What is the fruito of the Bpirit? Eph. $5: 22$, 23. The fruit of the lips? Heb. $13: 15$.
Lesson Thought - Repen

Toppi.- - Immersion into Christ. Read $13,16$.
What was Jesus first public act preparatory to his life.work? Where did he go for baptism? When are we buried with Chris? Rom. 6.4 . . Whoose
approval did Jesus recire when he went uip out of the water? Golden Text?

## ted for his life work. Leseson. $V$. "The Temptation of Jesus." Matt.

 Jesus in the first temptation? What noble purpose
was preenented in the second? What great success would Jesus appear toattain by y yiedding tothe third?
If theese objects wera good, what would be wrong in obtaining them as proposed? What one reply
did Jesus make to each temptation? Whers it it
"writen?" Atter resisting the temptations, how were Jesus' $\mathbf{y}$ watt supplied? If If great good could be obtained by doling a little wrong, what woold you
do? If you refused, whom might you trust Golden
IT Text?
Leas
withe
written Word, are crowning tests of character. SECOND DIVISION.-Jebus Teaches.

| Teacher's first call. Lesson 6. Exxemplary charactor. Lesson 7. All law to be fulfilled. Lesson 8. |
| :---: |
| Oonsistent piety. Lesson 9. |
| Higheat aim in life. Leeson 10. |
| Ersential rules. Lesson 11. |
| Saving the fevo. Leesoon 12. |
| Leston DI. - "Jeaus in Galilee; Matt. 4: 17-25. |
| 7 Iopic.-Teacher's frrt call. Read 17, 18, 21, 22. |
| What is the theme of Jesus' first preaching? Who |
| else made repontance his ffrst themei Lessons. |
| Whom did Jesus first call? What did he find the |
| ngg? What were Jamies and John doing when |
| Jesus called them? What did all these busy men do |
|  |
| Lemon Thought.-Repentence is the first duty, and |
| the busiest men, are first called: |
| ithon VII. -The Bentitudes," Matt 5 |
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| U Notice.-Owing to the fact that all delegates to Conference will have to be transported by teams from Bridgeton to Shuloh, it is desirable that as many of those who come via Philadelphia or Camden, as can do so conveniently, teke the 3 30P. M. train. The station is at the foot of Market Street. This train reaches Bridgeton at 5 o'clock, thus giving time to get you to your homes before dark. Other trains leave foot of Market Street at 5.20 and 6.30 , but either of these would delay your arrival at Shiloh until far into the night. We prefer to meet the 3.30 train, on the West Jersey Railroad. <br> There is only one train from New York to Bridge- | - ALs who wish to contribute to the Christmas box for our missionaries are kindly requested to for ward to me immediately, as it must be sent not later than the 15th of September to reach them by Dec. 25th. <br> A. E. Whitford. I <br> FRys The Quarterly Meeting, composed of the Hebron, Hebron Centre, and Shingle House Churches, will be held with the Hebron Centre Church, commencing Sabbath-morning, Sept. :10th. Mlnisters have been invited. <br> Brethren and sisters, come and help this feeble church with your presence, your prayers and your words of Christian encouragement. F. M. G. |
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| ton, via New Jersy Southern Railroad, and that does not arrive until dark, so that those coming that way will have a night ride at this end. This can be avoided if you desire, hy takiag the regular excursion tickets on Pennsylvania Railroad, via Philadelphia to Bridgeton and return, for $\$ 5$ 25, good for 30 days, which is very nearly or quite as cheap as the special rates on the New Jersey Southern. <br> Delegates who do come via New Jersey Southern Railroad will please inform us by postal, and we will meet them at Bridgeton. <br> Theo. L. Gardiner. <br> Sншон, N. J., Sept. 7, 1887. |  |
| a新 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 $20^{\prime}$ 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 Nettic Brinkerhoff, of Garwin, were appointed to present essays at that session. The brethren and sisters of Garwin will gladly welcome all whocan attend. <br> Jacob Babcock, Sec. |  |

J. New York City. have been made wint co conterence, at full fare going
eta, to pople going to
and $\ddagger$ fare over the same toute returning: Thopi. - Highest aim in life. Read $24,26,33$. .
What two opposing aims of life are mentioned What in it o serve God To berve mammon
Who feeds the birds and makes the flowers pretty How are we better than they? What should these
things each ust Golden Text? What is wrong in
Seeking food and clothing? What should be out seeking food and clothing? What should be out
frist aim in life? How may we he sure of all w

 What is the divine rule about judging What
does Jesus call him who is most read to see the
faut of of others What is the duty of such How faults of others? What is the duty of such? How
may we obtain help? How willing is our Heacenly
Hel Rule.
Reson Thought-- Hypocrites find fault, it is better
to overcome our own by divine help, and then do goode o otbers. ""Solemn warnings.". Mathew 7
Lesen XIL.-
Topic.- Saving the feen. Read 14, 23, 27, 29.
Where does the narrow way. lead? How many
nind it? And it? Give the Golden Yext. What is the good
fruit men should bring forth? Will few ormany b fruit men should bring forth? Will few or many be
told, "I never bnew you?". In how many lessons
han Lave wenow been hearing "theses sayings" of Jesus?
 do you think of them? Have you heard only, or do
yout try also to do them?

 Giples of Christian life, and presents, in a perrec
manner, complete characters and models for our im
 Studio from Sept. 14th to o20th inclusive.
BEQUESTS TO TRACT SOCIETY.

convenienco of any wior mory Moitire
purpose, the following io suggested
$\qquad$ bath Tract. Society, a body corporate and politic un der the general laws of the state of New York, th
sum of..........dollars, (or the following de
cribed property to wit.... .........) to be scribed property to wit.... ...........) to
applied to the uses and purposes of said Society $\stackrel{\text { and under its direction and control }}{\text { SPECLAL NOTICES. }}$

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 Blanks have been sent to all the churches to be flledand returned to Dr. J. G. Swinney Cor Sec. Coniference, as soon as possible. Church Clerks. will
please remember that it becomes necessary for the please remember that it becomes necessary for th
Corresponding Secretary to have these all in haind
venes.
In the
In the same envelopes with the blanks, we send a letter asking for the "newnes of of this notice, an Conference from your place." Ploesse write all th
names. It is not enough to have the number co ing, put we want their names, in order to provid for entertainment.
Will all our pastors see that these matters are at
C. Garilier if poent

