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Baptist Missionary Society.... The Jews.... The Sabbath of the Mongols..... The Function and Conduct of Examinations..... Paragrap Let Jerusalem Come into Your Mind." -No. 6.. Yearly Meeting of the Texas and Arkansas Sev

enth-day Baptist Churches.....

MISCELLANY He Leadeth Me.—Poetry..... In the Mountains......Probably the Oldest Man Now Living.....

The Human Element.

When All is Said.—Poetry:

Avo'd Trashy Books.

Dr. Hitchcock as a Hymnologist.

For the SABBATH RECORDER. BE NOT DISCOURAGED.

BY ANNIE L. HOLBERTON.

The hands are tired, the feet are weary, The toilsome hours are full of care, Day after day the world grows dreary, Grim shadows fill the dusky air.

Life seems but an unequal contest, Where hopes fall vanquished one by one; Its petty trials hold the conquest Of notle purpose left undone.

Youth's fleeting days are swiftly numbered. Love's fondest vows dissolve in tears; The heart where trust securely slumbered Has learned the world's distrustful fears.

Our brightest dreams are false and fading. The sweetest cups their dregs contain: Death's messenger our homes invading, Dispel our joy and make our pain.

Oh weary workers, prone to sadness
Amid the toil and care of life, Look up, the world is full of gladness The sunbeams smile amid the strife.

Life is an oft-repeated story Of wrong committed, good undone, Yet forms the stepping stone to glory Which faithful souls through grace have won

Though blooming youth is ours no longer, And blasted hopes a pang have cast, Yet will the chastened soul grow stronger, Life's highest purpose is not lost.

If unalloyed were earthly pleasure And all our joys perfected nere, Who then would seek for heaven's treasure While wed to all the heart holds dear?

In kindness, helping one another, Drop with the stricken one a tear, Be glad for a rejoicing brother; Trust him who said, "Be of good cheer."

Despair not though the clouds may lower, Look upward still with purpose true; With courage we may stand the shower While God's bright bow is shining through.

FLITTING SUNWARD.

NUMBER XXIII.

AFLOAT.

that night. A group of darkies, going to tables were mostly deserted, and the Key West, were full of jollity and fun; stewardess, who was a kind motherly quadat once, with gesticulations and shrugging many calls from the ladies for help. Soon shoulders which told as much as words; after eight bells had struck for the meridian, was strutting about among the rest appar- on watch by her side. He was not, however, own greatness; a young couple on their sailor is the smallest man in the world?"

we were waiting for the train, which, as ceeded to tell names and population of the gle question. Thus confusion came into the usual. was late.

called a beam, for it were apparantly solid | numerous poems. He said he made a pracdifficult to believe that it was not nickel-plat- | the purpose of conciliating the drowsy god. mediately became of the most dazzling was hoped that a sermon would be more brightness, like transparent silver. Great likely to put one to sleep than Shakespeare, by the radiance above, and showed remark- | yield the palm to the census tables. able agility and speed as they ran away from the approaching stem of the steamer, or drove his chariot into the water at the west it rushing against them. We stayed on watched the shifting cloud-pictures, like deck a long time watching these things, as silhouettes upon the brilliant sky. First well as the beam of light as it whisked back | there came a monkey scattering flowers, but and forth seeking buoys that marked the channel, and finally as it searched for the

It was nearly twelve before our "feeler," bug, found the Whitney riding in the offing, upon her as we circled round, bringing her out in bright relief against the black backpack of the pirates who, in former years. frequented these seas. But we were not them "cabins" with much more propriety.

"I am cabined, cribbed, confined!" At least those words exactly expressed our

when he wrote the familiar verse:

feelings when we were confined in the cribs called "berths," in our six by six cabin, where we were not even allowed a light by which to undress, but bribed the stewardess to give us the use of her lantern.

sweet influences of Morpheus, when, towards water. At first this only caused us to dream we were being rocked to sleep in the old cradle of childhood's days, but this peaceful dream was ruthlessly disturbed by the slamming of doors, the creaking of timbers, and the smashing of crockery and glass-ware. There was not much more sleep for the timid, and the bright beams of day were welcomed as the coming of a friend. But they disclosed no evidence of storm or danger, only small waves and some white-caps, under maiden in her morning nap. The conclusion was inevitable that the old Whitney could roll and tumble and make herself disagreeable with very small provocation. Before we were through with her we came to think her disagreeable under all circum-

until near noon, in which she was followed There was a motley crowd on the Margeret | by many of the passengers on the ship. loquacious individual, who had registered thing about his own State, which the Scribe came to blows. During this interesting audience, in the busy street or crowded fair, leaving the came to blows. During this interesting audience, in the busy street or crowded fair, leaving the came to blows. During this interesting audience, in the busy street or crowded fair, leaving the came to blows. During this interesting audience, in the busy street or crowded fair, leaving the came to blows. Busy street or crowded fair, leaving the came to blows. Paring the came to blows. Paring the came to blows. The interesting audience, in the busy street or crowded fair, leaving the came to blows. The interesting audience, in the busy street or crowded fair, leaving the came to blows. The interesting audience, in the busy street or crowded fair, leaving the came to blows. The interesting audience, in the busy street or crowded fair, leaving the came to blows. The colloquy, the innocent occasion of the uprear as well as in the orderly congregation, they want to join any local church? H. Hall, the words of life with such unotion were some of the persons we noticed while quired what State that was, and then pro- quietly withdrew, without being asked a min- preached the words of life with such undion

three largest cities; then of all the cities of | camp of the Assyrians. It was ten o'clock before we were fairly over 2,000 inhabitants in the order of their under way down the bay to the ship, and size. He said he could not only do this for evvery dark. The electric search-light on the ery state in the Union, but could give them in bow of our boat sent a stream of light out | the same order for the United States. Then into the darkness which might indeed be he repeated Shakespeare by the yard, and though transparent. When it struck upon a tice of committing things to memory in point the king died, and one of Wickliffe's buoy it made it shire like silver, and it was order that he might have them at night for friends came into rule, and other changes parliament. When the lower house discoved, or at least painted white. But the strangest | We thought he certainly had enough stock | waived. In the meantime Wickliffe had effect was seen when the birds, which seemed | in hand for that purpose, but ha was then to take a pleasure in hovering around its at work on a sermon in verse, stowing it ous argument against the church's encroachbrilliant precincts, flew into it. They im- away in his capacious memory. Probably it ment upon the regal power in draining its fish frisked in the water below, lighted up | but it must be a pretty poor one not to

sprang high in the air with terror as they felt | while Don Carlos and the Scribe sat and directly his head shot off and his form disin a boat, while behind him was a great like the long antennæ of a gigantic water- | boat ready to spring in, but this dissolved before the tragedy was completed, and gave and thence forward it was focussed full place to a tiger ready to spring upon its the slides of this strange exhibition, showed the gangway as we swarmed on board like a changed until he became a great openthe Purser and gave him no quarter until we he stood ready to swallow it with its conwere all settled in our state-rooms. What tents. Ere we had tired watching those disa misnomer to call these miserable little solving views, Key West light came in sight, cubby-holes, with almost no comforts, and we gave our attention to landing at that last sight of our native land until we should Shakespeare had no doubt one in his mind return, should we indeed be so fortunate as to return. G. H. B.

THE ENGLISH TRANSLATION OF THE BIBLE.

BY REV. W. H. ERNST.

WICKLIFFE'S METHODS OF WORK.

It will be naturally inferred that the prin-At first the water was smooth, and we had ciples and position of Wickliffe received all retired and given ourselves up to the some attention by the Catholic Church, which we find to be true. After his return from morning, we suddenly came into rough Bruges, where he went with the royal commission" to meet the churches, as I have before related, there were certain "energetic measures of reform" in the deliberative assemblies, which were apparently induced by his influence.

A few months after his return, the "ec clesiastic parliament" held its session in London, and one of its first items of business was to receive accusations against John Wickliffe "as a person holding and promulgating many erroneous and heretical opinwhich the Gulf was peacefully sleeping, her lions." This was the preparation for the breast heaving gently as the bosom of a oncoming struggle. The day was appointed for the testing time. This was the inaugural address of years of rapine and murder. Wickliffe did not shrink from the conflict. He was on the spot, prepared to use his Scriptural weapon. It was well understood that there would be but little chance to use it and but small effect pro-The Gulf did not put off her night caps | duced by it, so he had some influential friends near to see that justice was done him. These were no less than John, Duke of Lancaster, fourth son of Edward III., and Percy, Earl Marshall of England. Great crowds assemanother group of Spaniards were all talking roon, had all she could do to answer the bled, prelates, priests and citizens, a noisy, turbulent, surging mass, filled the surrounding area. The Bishop of London, surrounded four ladies were traveling "alone," that is, the wind shifted and knocked down the by his dignitaries, smiled in conscious power without escort, and so were levying on whom- waves; but it left a heavy swell, which was even and anticipated triumph. We do not wonder ever they could get to help about their bag- worse to bear, so that the deck was nearly that they queried whether Wickliffe would gage and preliminaries; a pompous party, deserted. The Scribe and La Seniorita alone dare to put in an appearance. What should who, from his air, could be no less a person- remained, she being curled up like a squirrel be their surprise and rage to see him passing a band of young missionaries, filled with the age than a major-general or a drum-major, on a coil of rope, fast asleep, and the Scribe through the dense throng, dressed in his simple college gown, leaning on his peaceful ently fully absorbed in contemplating his exemplifying the old conundrum: "What white staff, between the martial forms of Lancaster and Percy. This was too much bridal trip, she full of solicitude for the for he was not sleeping on his watch. Later for the elated Bishop, and he started angrily baggage, yet not wanting him to leave her the old Professor came out to air his knowl- from his seat and railed at the two noblemen, for a minute, he anxious lest he should lose edge. He immediately challenged the Scribe, which was not received in the spirit of meck- manner, they offered the true gospel in place

"The abomination of desolation" was not to yield the firm conflict in this way. The case was so urgent that the Pope himself must take it in hand. He issued no less than five bulls. All were designed to make sure the destruction of Wickliffe. At this took place, so that the Pope's command was another opportunity of presenting a vigorexchequer. His argument shows that he drinks in the true spirit of the New Testament. He quotes, "The kings of the nations rule over them, but ye shall not do so." The afternoon wore away, and Phoebus | He says, lordship and apostleship are not united in the same person. He emphasizes this thought, "Lordship and rule is forbidden, ministration and service commanded."

The time came when the clergy found an opportunity to execute its designs. The Oxford authorities were required to send Wick solved. Then came a crowned king sitting liffe to St. Paul's to answer the charges, but they were in no haste to do it, but Wickliffe and fierce dragon, with his paws upon the himself obeyed the summons. This time he faced his enemies alone, by a written statement. I have not space to speak of its contents. Doubtless he would have been conprey. Next the magician, who was handling demned and destroyed, if deliverance had so arranged that a one-sided council was to not come from an unlooked for source. His ground of the midnight sky. When at last us a great whale before which was a devotee friends became alarmed for his safety, since we came along side, the electric light lit up kneeling in worship. Gradually the devotee the trial was secret. So the people began to stream in from various directions, and come mouthed dragon, and the whale changed to to the door, and loudly demanded Wickliffe; a Venetian gondola, which was sailing and Sir Lewis Clifford, in the room of the bent on conquest, though we surrounded directly into the mouth of the dragon, while king's mother, forbade every definitive sentence by the court. They became terrified, and pliable as need be, so that instead of being usefulness. So "God maketh the wrath of detained "in custody and sure prison," he was allowed to return peacably to Oxford "state-rooms"! Our English cousins call old and quaint city, which was to be our to write against the sins of popery with more zeal than ever. This is what one man can do when he goes forth fearlessly in the name and service of the Lord. Truly, "one can chase a thousand, and two can put ten thousand to flight." We need such men all over our land to-day, who are not afraid to stand up for truth and righteousness. "whether they will hear, or whether they will forbear."

> The character of the ministry has been the deciding point in the religious condition. of the people in all ages and religions of the world. A true comprehension of this question is of vital importance in the work of any man who deals with the morals or religion of men. It is the preacher who produces the church, perhaps more than all other human instrumentalities combined, so that the aphorism is true which says, "Like priest, like people." That his views were protestant in principle, and not catholic will be evident form the following statement. He believed, (1) that the primitive church recognized no hierarchy with its ascending ranks and orders of spiritual princes; (2) that the priest's office is simply that of the ministry of the Word, and that they do not have the right of legislation, excommunication and absolution which the Roman church claims; (3) that it is the right and duty of all priests, by virtue of their office, to preach the gospel. "The highest service to which man may attain on earth, is to preach the Word of God;" (4) that the ministry is to be supported by the voluntary contributions of the people. Could we, at this enlightened time make any improvement on these principles? And yet he, in the midst of the darkest superstition, formulated a statement that centuries of study would find it difficult to improve. He was truly a man of rare intellect. The next important work of the reformer

was to form such a class of preachers of his Oxford students as I have delineated. His wonderful success in this respect shows how he had imbued them with his spirit. Thus zeal and convictions of their leader, were spreading themselves all over the country. Like the seventy sent out by Christ, they went forth clad in coarse garments, and, if they could get it, had a Latin Bible hid in their gowns. In a quiet and Christian-like her irrevokably in the crowd; and an old declaring that he could tell him some ness by them. From words they almost of the false, and wherever they could find an

that it took effect in the hearts of their hearers. So fast did the believers in the new doctrine increase within four years, that a great convocation was assembled in London for the special purpose of concerting meas. ures to arrest their progress. This shows what a powerful influence they had in the country. The result of this was that by the secret concurrence of the king and lords a decree was formed and surreptitiously inserted in the statute book as a regular act of ered the fraud, they tried to have it changed, but did not succeed. For many years this formed the basis for prosecutions for heresy. Although vigorous measures were used, they effected little, for the people were so enamored with the preachers, that they were protected from harm. Sometimes, when danger was feared, a body guard of gentlemen was seen about the pulpit, ready to defend with their swords the right of Englishmen to speak and hear according to the dictates of their own consciences. The intimidated sheriff, having served a citation on the preacher to appear before the bishop, would retire, and before it could be executed by law, the preacher would be in some far-off hamlet proclaiming the gospel. These ministers of love implanted sentiments in the hearts of the people that neither the stake nor the gallows could destroy, and that lived long after they were dead and gone.

A conflict perhaps no less fierce than any other of his life was on the question of the Eucharist. The reformer repudiated the catholic doctrine of this ordinance in very strong terms, until he challenged the authorities for debate on the question, but it was decide on the discussion, which, of course, resulted in his condemnation and expulsion from the institution. He retired to Lutherworth, and gave himself to writing on living topics. It seems to be the most fortunate thing that ever happened to him. Instead of teaching a select few, as a professor, he wrote for the multitude to read. Almost every time he was pursued by his enemies, they drove him into a field of greater man to praise him."

# WISCONSIN CHURCHES.

The Ministerial Conference of the Seventhday Baptist Churches of Southern Wisconsin met with the church at Utica, as announced. and, with an exception or two, carried out the programme, which furnished a rich treat to those who had the privilege of attending. The quarterly meeting and Sabbath-school institute, which convened on Sabbath-day and continued until the evening after Firstday, were seasons of real profit and spiritual blessings.

At the Sabbath-school institute, which held two sessions on First-day, a paper on "The objects and advantages of Sabbath-schools" was presented by Bro. E. B. Saunders, of Milton, and another on "What is proper attention to Sabbath-school work on the part of church members?" by Bro. B. I. Jeffrey, of Albion. These were very heartily commended in the discussions which followed. Rev. E. M. Dunn gave a brief account of "What he saw and observed" at the recent Monona Lake Assembly. Dea. W. B. West conducted a very interesting Bible-class exercise on the lesson of that week. Several questions on Sabbath-school work, written by members of the congregation on slips of paper distributed for that purpose, were handed in and answered either by the conductor or some one designated by him. The session was an interesting one, and our prayer is that some real good to the Sabbath-school may result from the hints and suggestions The Sabbath-school Board of this Associa-

tion, in their organization for the year, have appointed an executive committee, who are to provide for institute work and to have charge of all other matters of general interest to the Sabbath-schools within the bounds of the Association during the year. Any of of the churches desiring any assistance from the committee are requested to apply to Silas G. Burdick, Chairman of Executive Committee, Milton, Wis., or R. B. Thomas, Secretary of Board, Albion, Wis.

The programme for the next meeting of the Ministerial Conference is the following. Delinquents on the former programme continued. Would it be a benefit to our denomination to esablish and maintain one or more mission training. schools? J. W. Morton.

Give a statement of the views, and the reasons herefore, of those who do not believe in the "premillenial" coming of Christ. E. M. Dunn. Do we receive imperishable or eternal life in regeneration? N. Wardner.
What can be done to save our young men from

The Corresponding Secretary having tem porarily 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.

THERE are now five French Protestan Churches in New England.

THE natives of India have a decided preference for schools conducted by missionaries. over those managed by the government or by themselves.

WALDENSIANS, the Free Church of Italy, American Methodists, Plymouth Brethren, Baptists, and several Bible and Tract Societies, are laboring for the evangelization of Italy.

DURING the eight years ending March 1, 1887, the American Sunday School Union established 173 Sunday-schools in the Indian Territory, having 973 scholars and 6,931 teachers.

A CONGREGATIONAL home missionary and his wife have charge, as pastor and assistant pastor, of five churches and ten congregations in a section of country extending fifty miles one way and seventeen another.

MISSIONARIES of the Presbyterian and Reformed Churches, in Japan, unite in saying ously receptive mood.

the fourth into "Thou shalt hear mass on Sundays," and divided the tenth into two.

S. D. Davis reports for the quarter ending September 1, 1887, 4 weeks of labor at Salemville, Pa., and at 5 points in West Virginia; 20 sermons; congregations of 100; 10 other religious meetings; 50 visits and calls; 6 additions after baptism and the laying on of hands; and \$21 90 received for missions.

From the United States Legation at Peking comes the testimony that civilization owes Christian missionaries a vast debt. They have been the educators, physicians, and almoners of China. We are indebted to them for dictionaries, histories and translations of Chinese works. As self-sacrificing pioneers, they have not only scattered the Bible, and established schools, colleges and hospitals, but have prepared the way for commerce and civilization.

REV. THRELKELD writes from Carrsville, Ky.: "I am now on my way to Southern Illinois to begin the fall work there. The work in Kentucky has been a profitable and encouraging term. You see most of the quarter has been spent in Kentucky. I shall reach Stone Fort day after to-morrow, and will then make out and send on reports. I was so anxious to go to General Conference, but cannot for want of means to travel. My health is improving."

He also writes: "My son is blind!" May father, son, and all the afflicted family be graciously sustained, comforted and kept.

the winter of 1885-86 we had the pleasure | Kagarise in holding his first regular quarof his company and that of his pleasant wife, terly meeting. I remained in this section, at Santa Fe and Albuquerque, N. M., visit- visiting and preaching, until the 14th. On ing with them mission schools and churches. the evening of the 15th I preached at Cherry Not long age he wrote: "Foreign missions | Camp, and on the 16th came home. March and home missions are so blended that no 19th I preached for Eld. Huffman at Lost man can tell where the one ends and the other | Creek, in consideration of help rendered in

ANNUAL REPORT OF S. D. DAVIS.

A. E. MAIN, 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 I expect to go on to fields more remote, if the Lord will, where communications are not so easily dispatched, nor lines of communito make this, my annual report.

cation so direct, I embrace this opportunity When I sent in my last annual report 1 was engaged in a short series of meetings at Salemville, Pa. 1 continued there until September 6th, and reached my home on the 7th. On the 8th I started for Cove Creek, W. Va., and on the 9th began a series of meetings near Conings, where we continued meeting day and evening until the 20th, and then left the work in an unfinished state that I might go to Conference. On the second day of October I preached at Lost Creek. On the 4th and 5th, visited isolated Sabbath-keepers; 6th, preached at Liberty, on Strait Run; 7th, preached at Cove Creek and baptized three persons, and in the evening preached again and received to the fellowship of the Bear Fork Church five persons. On the 8th went to Berea, where I remained preaching and visiting until the 13th, when I came to Horn Creek; 14th visited and came to Troy, and the next day reached home; 16th, preached at Lost Creek 17th, at Broad Run; 18th and 19th, visited on Elk Creek. November 5th I went to Roanoke, conducted a quarterly meeting, and on the 8th attended and took part in a Sunday school congress; 9th, preached near Seymour Station; 10th, visited isolated Sabbath keepers and took part in a Sundayschool congress at Buckhannon, and came home on the 11th. I was impressed, when that that country is now in the midst of a I learned of the so-called Sunday-school great crisis in her history; and everything congress at Weston, that I ought to attend goes to show that the nation is in a marvel- it; and as I had to leave it to go on to my appointment near Seymour, I decided it was best to take in that part of it at Buckhan THE nephew of a Roman Catholic convert, | non (in connection with my visiting) that I in India, was asked by a missionary to repeat | had to lose at Weston. I found it (the the ten commandments. In acceding to so-called congress) not to be what its name the request, he omitted the second, changed | signified; but a very interesting series of instructions in Bible-school work. And I have no doubt that the time thus spent was for the glory of God in the advancement of his precious truth. On the 12th I started for Greenbrier, preached two sermons, made nine visits, and returned home on the 15th. On the 19th went to Salem, conducted a quarterly meeting, and came home on the 22d. November 26th I went to Greenbrier and began a series of meetings, which continued day and evening until the 13th of December; the 14th I came home. This series of meetings, though not so fruitful as others have been in conversions (six only made public profession), yet was, as I believe, as far-reaching in its results as any meeting I ever held at that point. On the 22d I started for Salemville, Pa., where I preaching and visiting until January 25th.

arrived on the 24th. I continued here am, as ever, your loving brother and fel-This series of meetings was the longest one I ever held, and we had the most remarkable meetings in some respects I ever witnessed anywhere. It resulted in sixteen additions to the church. This church, with proper care and help, certainly will have a bright future. I reached my home on the 26th of January. The next two days I spent writing up my missionary correspondence, which had run behind in my long absence from home. On the 29th I went to Lost Creek and arranged with Eld. Huffman to assist me in a series of meetings at Middle Island. February 4th I went to Roanoke, conducted a quarterly meeting, and returned on the 7th; 9th, I went to Doddridge county, and on the 10th preached at Black Lick; 11th, went to Greenbrier, held a meeting of two days, and came home on the 15th. The 16th was spent writing; 17th, I THE Church at Home and Abroad, for preached at Beach Lick. At this point August, contains a full account of the life | there lives a Sabbath keeping family which and labor of Rev. Timothy Hill, D.D., re- is quite isolated; 18th, went to New Milton, cently deceased. Born and educated in and Feb. 19th commenced a series of meet-New England, his intention and hope were ings at the Middle Island church, which to go to India; but circumstances prevent- continued day and night until the 7th of ing this, he went West, traveling by rail, March, when I came home. This meeting canal, and steamer. He has been prominent- added nine members to this church and left ly connected with Presbyterian Home Mis- the church in better condition than it has sions as preacher and superintendent, in been for years. On the 8th of March I Missouri, Kansas, and Indian Territory. In started for Salemville, Pa., to assist Eld.

started for Walton on Horn Creek, in Gilmer. On the second day of April I began a series of meetings at this new point on my field. We had a glorious revival at this place, resulting in forty-two conversions, including persons of all ages, from 8 years to 65 years, among them four converts to the Sabbath. These meetings lasted until the 12th, when I came to Bear Fork and preached one sermon, and the next day came home; 21st and 22d, visited at Tryconnell two families, which, through the pressure of mining life, and for the want of proper care and help, have left off keeping God's Sabbath. 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 the 30th near Conings. May 1st I preached at Walton and baptized six candidates, and on the next day came home; 6th, went to Roanoke, conducted a quarterly meeting, and came home the 9th; 20th, went for Salem, conducted a quarterly meeting, and came home on the 23d. June 9th started to Salemville, Pa., where I arrived on the 10th, and remained in the vicinity until the 20th. and reached home on the 21st; 24th, went to Bear Fork; 25th, preached two sermons and held a social meeting. All the members of the church but one were present and took part in the speaking. On the 26th preached at Walton two sermons, baptized two persons and received to the membership of the Ritchie Church three members, and came home on the 27th. Was detained until July 21st (by measles in my family), when I went to Greenbrier; spent the 22d visiting, and on the 23d preached two sermons; baptized three candidates, and received to the fellowship of the Greenbrier Church three members. On the 24th I came home: 29th, went to West Union, and continued in that vicinity until August 1st, preaching and visiting, and then returned home; 5th, went to Roanoke, conducted a quarterly meeting,

and returned on the evening of the 7th. Thus closed the work so kindly alloted me by the Board. I have received in the year and ninety cents of which was received this quarter in sums as follows:

Tithing money, John Wolfe, Salemville, Pa., \$1 25 Lewis B. Beek Hamner. Susan Kagarise, Esther Negly, Mrs. R. A. Hall, Welton, W. Va..... James Ford, West Union.
The Sabbath-school, Rosnoke, for the China M. M. Hevener, Roanoke.... J. J. Hevener,

With thanks to the Board for the work as signed me; with growing confidence in the field, with deep regrets that it has not been more thoroughly worked, and with profound gratitude to God for his blessing on the agent employed and the work done, ] low-laborer in the Lord,

JANE LEW, W. Va., Aug. 10, 1887.

E. R. Davis.

THE FORTY-FIFTH ANNUAL MEETING the Seventh-day Baptist Missionary Society.

Shiloh, N. J., Sept. 22, 1887

FORENOON SESSION. Missionary prayer-meeting, led by Joshua Clarke. Opening Address, Wm. L. Clarke, Chairman. inual Report of the Board of Managers, presente by Corresponding Secretary and Treasurer.

Appointments of Committees on Nominations and

Resolutions, and other business.

Devotional Exercises. Paper, "The Nature and Relations of Home and Foreign Missions, W. C. Daland.

Paper, "The claim of Missions upon Seventh-day

Woman's Board. Reports of Committees; action thereon, and other

Christian Women," Mary F. Bailey, Secretary o

Missionary praise and prayer service, conducted by Annual Sermon, A. B. Prentice.

THE JEWS.

Extracts, made by Ch. Th. Lucky, from addresses delivered at the first Anniversary of the Church Society for Promoting Christianity among the

The problem of the Jews has been a question for all the Christian ages, and it has not yet ceased to be a quæstio vexata. On the contrary, some of the most intelligent and intrepid men of Christian name and character have faltered before the great issue of duty as touching the church's work among the Jews. I think that all this is very much a matter of mutual ignorance and estrangement, from the beginning even until now.

face of the earth have been, and the enmity engendered in the Jewish heart by the Gentile, has rankled there, and made its manifestation in ten thousand acts of resentment, until the breach seems a gulf impassible. The Jew has only seen—as is stated in the Society's circular—Christianity in the form take his money away from him. Why? Be. assumed by the Romanism of Europe. He has only seen Christianity in practice in the the Jews said: "We had rather be Jews than treatment he has received from so-called Christanized society. He has seen Christian had rather be followers of Moses, and rather government only in the tyranny and perse- look back to David, and rather hope for the cution which it has visited upon him. We Messiah the Son of David, than for the Mes. can easily understand how estrangement and siah the son of Joseph!" I do not wonder hatred have entered into the history of this at that. But what have we done to repair

race down through the ages. Now, what is the moral posture of this What have we as a church done to tell them. people? We find that just as there have that that was all a mistake, and that there been overtures made to them, have they risen is a vast difference between a man's calling from the dust; just as have been their social advantages, has their manhood been redeem- thing? What have you done? Anything? ed; just as business opportunities have been When are you going to do it? It is not presented, have they availed themselves of a missionary saying, "I owe a debt of them in all legitimate and most successful gratitude to the Jew. I owe a debt of repara. methods. Twenty thousand men and women | tion to the Jew," if I do not set about payin all, have been added to the Church of | ing my debt. England during the present century as the effect of Jewish missions. A hundred He- and that is what I called just this moment brew tongues are preaching the gospel of by a slip of the tongue, and now I will speak Jesus Christ to day in the pulpits of that of—a debt of gratitude to the Jew. Did you church. It will not do, in the light of ever take such a passage as the 103d Psalm these facts, to attempt to cast ridicule upon and sing it? "Bless the Lord, O my soul, Jewish mission as it is the fashion of the and forget not all his benefits, who forgiv. press to do. But we can point now to twenty eth all thine iniquities, who healeth all thy thousand Jewish converts in England, and diseases, who redeemeth thy life from desuch a thing as a person going back to Ju- struction, who crowneth thee with loving daism, having once come into the church, is kindness and tender mercies." And can you an almost unknown occurrence in our day. sing that, and think of it, and believe it. They are for the most part staunch Chris- and not remember where you got it? Can tians, some preaching the gospel, others fol- you read such a familiar passage as the 23d lowing Christ with enthusiastic fidelity, and Psalm, and as you feel that sickness is creep. behind them, we believe, are large numbers | ing over you, or old age and possibly death ready to receive our Christian overtures when | are drawing near, and you say with an inwe go out to meet them and invite them to creasing faith and thankfulness, "Yea,

We know that this is a race of splendid endowments, of great possibilities of manhood. We can go back, and taking a long me "-and not feel some gratitude to the naleap from one to the next and then to the tion of the man who wrote it? Can you take third of the three great men of whom the up a poem of Longfellow, or Whittier, or of Jewish race is so proud always to speak in Lowell, and feel glad and ennobled besause their various relations—historic, poetic, dramatic, and otherwise—and mention the first Moses, the son of Amram, and then the tween your hearts and the thought that is next, Moses Maimonides, and then the third expressed in that poem, and deny the same Moses Mendelssohn, and then, if you choose, thing when it is a matter of religion, a matter branching off in other directions, such men in regard to the Jew. as the great Neander, whose sacred learning is unsurpassed in modern times.

The blame of the present estrangement is not wholly upon the Jews. Any one familiar with the treatment of the Jews, from the tolic vicar of Lake Nyanza," writing to the time of the crucifixion of our Lord, down to Missions Catholiques, explains the conduct for the Society \$55 74. Twenty-one dollars the present day, will not wonder that it is a of Mwanga, king of Uganda, as follows: difficult matter to convert them to Christian-

> It has been well said that they may be re- Mwanga urged their return, broke away garded, in some respects, as the most heroic from the old superstitions of his fathers, people that ever existed. I wonder how encouraged his subjects to receive instrucmany people have had their hearts stirred to tion, and appointed the converts to office. the depth by that touching story of David's three mighty men, who, upon the slightest word of desire, dropped from their chief's lips, dared the host of the Philistines, and drew water out of the well at Bethlehem. of the converts, who was the king's friend Where can we find a greater courage than theirs, and a more wonderful spirit than in that same chief who, even then, would not the chief conspirator, and told him that he drink of it, but poured it out as a drink offering to the Lord?

> Our interest in the Greeks and Romans, the Christians more than ever, and set himis an interest because of their great heroism | self to destroy them. It was a matter of and romatic history in the past, and it is the life and death to him, for the king had desame with regard to the children of Israel. But it has this difference. It is altogether, in the case of the Greeks and Romans, an interest that is absorbed by the past. It is not so with Israel. Where are the Romans? Where are the Greeks? Asking the same question, Where are the Jews? Why here. right around about us; cast about in all lands. and preserved for something surely. We do drop the little religion he ever had and grew not dogmatize. We have no right to say suspicious. Just then came the news of the whether they are reserved to be restored to German protectorate proclaimed over a part their own land, or where they are to reside of East Africa, and of a white man (Bishop at present, or where they may reside in the | Hannington) on the way to Uganda with a future. But we do feel intense interest, an strong escort. Mkasa and Father Loudrel interest that has burned in our hearts, when united in urging the king to simply refuse we see this people as existing in our midst at him entrance. Mwanga finally assented and the present time. I cannot but believe, that countermanded the order for the Bishop's they are reserved for some great and mighty murder, but it was too late; the deed had purpose in the future.

And what a wonderful 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 and house of Saul. And what do you suppose he said to me? He said: "Yes, sir, belong to the tribe of Benjamin; I do not know that I belong to the house of Saul, for I have not been able to trace my pedigree back beyond the year 600." I saw that man the other day, here in New York. There is not a man in the whole world, perhaps, except the Jews, that could say he could trace his family history and pedigree from son to father twelve hundred and seventy years. Just think of it! Where were the American people? Where were the English? Why! the monk Augustine had just landed a little after A. D. 600, from Pope Gregory the Great, to see what was the condition of the British Church; to see what improvements he could introduce in her service; and he had to write home to Gregory, and ask what to do in the case of a difference between the Roman use and the British use. It wanted four hundred years to the time of the battle of Hastings. Think of it! And what is the future to be? God only knows.

an interest on account of the past, and on among the Jews. Those who are engaged in It is a very remarkable thing that the aver- account of the possible future. And that is, the work intend to establish a school in Leip-

A man known to be rich in England, or in any country of Europe, as a Jew, was sub. jected to torture, indignity, outrage, imprisonment, anything, in order to get his money out of him. Any one who desired, had a power to use the most horrible brutality to cause he was a Jew. I do not wonder that be Christians. If that is Christianity, we all that? What have we individually done? himself a Christian, and Christianity? Any.

But there is something more than that though I walk through the valley of the shad ow of death, I will fear no evil, for thou art with me. Thy rod and thy staff comfort you belong to the same nation to which those writers belong? You feel a sympathy be-

UGANDA. Mgr. Livinac, the Roman Catholic "apos-"At the time of Mtesa's death, the Catholic missionaries were not at the court. His chiefs, fearing he would himself embrace a religion opposed to their vices, conspired against him. He was to be killed and his young brother made king in his stead. One and counselor, made known the plot to him. Mwanga called his prime minister, who was knew all. The minister wept, protested, and was pardoned. From that time he hated clared that he would give his office to Mkasa, a devoted Christian. The minister gradually undermined the influence of the Christians, assuring Mwanga that they were dangerous men, and would be loval only while they were few in number; when they became strong, they would put one of their own number on his throne. Mwanga began to been done. Finally, by much persuasion, the prime minister prevailed upon the king to attempt the extermination of all the Christians."—Missionary Herald.

A GOOD INVESTMENT.—I now feel, more than ever, as I generally feel after a visit to the country, that the Chinese are a nation well worth all the labor and money spent on them by Christian missions. The interest on the capital laid out will one day be found to be very large. - An English Baptist Mission-

THE Hebrew translation of the New Testament made by Professor Delitzsch is accomplishing wonders as a missionary agency among the Jews. Not less than 30,000 cop. ies of the work have been scattered among the Jewish people of Siberia, and are read with great avidity. It is reported that a movement like that in Bessarabia has been commenced among these Siberian Jews, who are said to be but little acquainted with the Talmud, and hence are more open to the influences of the gospel.

PROFESSOR DELITSOH, of Leipzig, is leading a movement in nine German Universi-But there is something else besides taking ties, having for its object mission work begins; and no man who is not cordially interested in both has any true conception of
the spirit of the gospel."

age Christian mind does not take in the idea that we are bound to take an interest in the zig, in which the missionaries are to be ed that the primitive Christian Church really Jewish people, and their conversion to Christian Church really Jewish people, and their conversion to Christian Church really Jewish people, and their conversion to Christian Church really in that the primitive Christian mind does not take in the idea that we are bound to take an interest in the zig, in which the missionaries are to be ed that the primitive Christian Church really Jewish people, and their conversion to Christian Church really in the work intend to establish a school in zig, in which the missionaries are to be ed that the primitive Christian Church really in the work intend to establish a school in zig, in which the missionaries are to be ed that the primitive Christian Church really in zig, in which the missionaries are to be ed that we are bound to take an interest in the zig, in which the missionaries are to be ed that we are bound to take an interest in the zig, in which the missionaries are to be ed that we are bound to take an interest in the zig, in which the missionaries are to be ed that we are bound to take an interest in the zig, in which the wrong that the work intend to establish a school in zig, in which the work intend to establish a school in zig, in which the work intend to establish a school in zig, in which the work intend to establish a school in zig, in which the work intend to establish a school in zig, in which the zig, in which the

garding the beliefs and day. In trying to draw or corroborations of what I new facts. I failed almost spoke the Chinese manda often complained that h was not sufficient to exp ideas which were plain Mongolian tongue. Still uted my want of success the subject to that fact, fact that he was a young become a Lama until nine and that he was not one an interest in such tradition lived in a part of Mongolia

in a large measure Chines dwell in houses, cultivat dress like the Chinese, ways depart from Mongol me, indeed, of four days in were observed with more service, viz., the first and f days (as with the Chinese nations) they worship at t the shrines at home. Up

Sabbath

"Remember the Sabbath-

Our thanks are due to se

ghai for the North China

January last, containing t

interesting correspondent

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25th December, 1885. D

1882-83 a Mongol Lama

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Ho Kung, a Lamasery in

daily instructor in the M

had heard in conversation

sionaries that there were

bath in Mongolia, and th

found many most interest

THE SABBATH OF T

Six days shalt thou labor, and the seventh day is the Sabbath

and last quarter of the mod ious service kept by some, as the days of the new and These four weeks in answer the case of a re Sabbath, and I felt di failure. But in the summ my first trip to Mongolia, to inquire of various Sabbath traditions. Some M

lived among the Mongols k

twenty-second of the mont

very well. Others had m My inquiries sufficed to teachers was either really known weekly Sabbath in or that he intentionally de it. In the summer of 18 weeks' sojourn on the Mongo some remarkable facts, whi record with some particular of the time among the Monit with both Chinese and M a specimen conversation w several Chinese traders at th staying. I asked if they kn special sanctity among the yes," they replied. "Bien in seven, which is strict transaction of secular busi

gols neither give out nor tak at their houses on that da collect or pay debts, neither a journey or even minister t return of this Biemba." had dealt with the Mongo they talked much and free as being one which, in a baffected them a good deal.

These statements were ve

the answers of "yes" and questions. The remark as to the sick on Biemba was n merchants quite independen ing on our part. The t statements made by a China theory to prove is very stron aside by no negative testimo Others that they never hear I might doubt the testimon like myself, who believes th some of the Lost Ten Trib strued any little circumstan oration of the identity of Isr gol traditions; but to hear s never knew of a Jewish bath, state, without being subject, that Mongols refuse ular employment beyond t nature, and not even to hel day in seven ( agreeing with the fourth commandment) least, almost startling. Ov we asked of Chinese trade men who had constant inte Mongols, if they knew of t week, and almost always "Oh, yes,"—when they won for Saturday, Adeya Sunday of the week, and proceed to luctance of the Mongols to upon Saturday ( or Biembs) had a great interest in n "Juma" or worship-day occ

There were again those amo

who did not seem to know o

of time, but they always pr

comparatively new-comers o

tle to do with the Mongols.

Service that I heard

# Sabbath Beform.

man known to be rich in England, or in

country of Europe, as a Jew, was sub-

ed to torture, indignity, outrage, impris-

nent, anything, in order to get his money

of him. Any one who desired, had a

ver to use the most horrible brutality to

e his money away from him. Why? Be-

se he was a Jew. I do not wonder that

Jews said: "We had rather be Jews than

Christians. If that is Christianity, we

rather be followers of Moses, and rather

back to David, and rather hope for the

saiah the Son of David, than for the Mes.

the son of Joseph!" I do not wonder

hat. But what have we done to repair

that? What have we individually done?

at have we as a church done to tell them.

t that was all a mistake, and that there

vast difference between a man's calling

self a Christian, and Christianity? Any.

ng? What have you done? Anything?

en are you going to do it? It is not

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But there is something more than that,

that is what I called just this moment

a slip of the tongue, and now I will speak

a debt of gratitude to the Jew. Did you

rtake such a passage as the 103d Psalm sing it? "Bless the Lord, O my soul,

forget not all his benefits, who forgiv-

all thine iniquities, who healeth all thy

eases, who redeemeth thy life from de-

ection, who crowneth thee with loving

dness and tender mercies." And can you

that, and think of it, and believe it.

not remember where you got it? Can

read such a familiar passage as the 23d

im, and as you feel that sickness is creep-

over you, or old age and possibly death

drawing near, and you say with an in-

asing faith and thankfulness, "Yea.

ugh I walk through the valley of the shad-

of death, I will fear no evil, for thou art

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"-and not feel some gratitude to the na-

of the man who wrote it? Can you take

poem of Longfellow, or Whittier, or of

rell, and feel glad and ennobled besause

belong to the same nation to which those

ters belong? You feel a sympathy be-

en your hearts and the thought that is

ressed in that poem, and deny the same

ng when it is a matter of religion, a matter

Igr. Livinac, the Roman Catholic "apos-

vicar of Lake Nyanza," writing to the

sions Catholiques, explains the conduct

t the time of Mtesa's death, the Catho-

missionaries were not at the court.

anga urged their return, broke away

n the old superstitions of his fathers.

ouraged his subjects to receive instruc-

, and appointed the converts to office.

chiefs, fearing he would himself embrace

ligion opposed to their vices. conspired

inst him. He was to be killed and his

ng brother made king in his stead. One

he converts, who was the king's friend

counselor, made known the plot to him.

anga called his prime minister, who was

chief conspirator, and told him that he

w all. The minister wept, protested,

was pardoned. From that time he hated

Christians more than ever, and set him-

to destroy them. It was a matter of

and death to him, for the king had de-

ed that he would give his office to Mkasa,

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is, assuring Mwanga that they were dan-

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the little religion he ever had and grew

picious. Just then came the news of the man protectorate proclaimed over a part

Lest Africa, and of a white man (Bishop

nnington) on the way to Uganda with a

ong escort. Mkasa and Father Loudrel

ted in urging the king to simply refuse antentrance. Mwanga finally assented and

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UGANDA.

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"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."

#### THE SABBATH OF THE MONGOLS.

Our thanks are due to some friend in Shan ghai for the North China Daily News, of 7th January last, containing the following deeply interesting correspondence by the Rev. J. Chinese modern names of the days of the week, published in our last issue.

I think your readers may be interested in history of my investigations as to a Sabbatl remembrance in Mongolia up to this date 25th December, 1885. During the winter of 1882-83 a Mongol Lama from Eastern Mon Ho Kung, a Lamasery in Peking, was my daily instructor in the Mongol language. had heard in conversation with different missionaries that there were traditions of a Sabbath in Mongolia, and that Dr. Gulick had found many most interesting particulars regarding the beliefs and observances of the day. In trying to draw out from my teacher corroborations of what I had heard, or any new facts, I failed almost entirely. We both spoke the Chinese mandarin dialect, and he often complained that his knowledge of it was not sufficient to express a great many ideas which were plain enough in his own Mongolian tongue. Still I have not attributed my want of success in pumping him on the subject to that fact, so much as to the fact that he was a young man who did not become a Lama until nineteen years of age and that he was not one of those who too an interest in such traditions. Moreover he lived in a part of Mongolia which has become in a large measure Chinesefied, as the people dress like the Chinese, and in many other ways depart from Mongol customs. He told me, indeed, of four days in the month which were observed with more or less religious service, viz., the first and fifteenth, on which days (as with the Chinese, and many other nations) they worship at the temples and at the shrines at home. Upon the eighth and twenty-second of the month, i. e., at the first to the same import. and last quarter of the moon, there is a religas the days of the new and full moon.

it with both Chinese and Mongols. Here is not the slightest room for doubt: a specimen conversation which I had with transaction of secular business. The Mongols neither give out nor take in any property at their houses on that day. They do not collect or pay debts, neither do they start on a journey or even minister to the sick, on the return of this Biemba." These merchants had dealt with the Mongols for years, and they talked much and freely on the subject, as being one which, in a business way, had affected them a good deal.

These statements were voluntary, and not

to the sick on Biemba was made by one of the merchants quite independent of any questioning on our part. The testimony of such statements made by a Chinaman who had no bath; a very convenient doctrine for no-Sabbathists.

Leo the convenient doctrine for no-Sabbathists.

Leo S. M. aside by no negative testimony on the part of others that they never heard of such a thing. might doubt the testimony of an enthusiast like myself, who believes the Mongols to be some of the Lost Ten Tribes, and so construed any little circumstance to be a corroboration of the identity of Israelitish and Monnever knew of a Jewish or Christian Sabbath, state, without being catechised on the subject, that Mongols refuse to engage in secular employment beyond the necessities of

-Biemba and Adeya-so often, that they became very familiar to me. My testimony agrees with Mr. Gilmour's that we usually hear them repeat the names of the days of the week beginning with Sunday-Adeya-and with the Sabhath—Biemba.

Another astonishing statement made to me by a Mongol teacher, Golmins of En-t' ai, was that the Mongols have a Biemba Year once in a series of seven. He said that its observance differed from that of other years only in a few ceremonies at the New Year. Of course as the Mongols do not cultivate the soil or engage in manufactures, these weekly Crossett, the missionary who furnished the and yearly Sabbaths are not as apparent as they would be in Judea.

At an encampment of Mongols where I stopped for a week, I asked the chief, at whose home I was a guest, to write off for me the names of the days of the week. This he did in Mongol, although he said they were not originally Mongol words. He began with Adeya, the day of the Sun, then Sumeya or golia, but then residing at the famous Yung Moon day, Anggarak or Mars'-day, Bot or Mercury's-day, Barkasuwadi or Jupiter's day, Lugar or Venus's day, and Sanchar or Saturn's-day, which is designated Biemba. At the residence of another official, at a place called Lo-tai, I was shown the Chinese calendar which the Mongols rely upon to determine these days of the week if doubt arises. Those who live in China as missionaries from abroad know the convenience of referring the Chinese to the calendar to find when Sunday or any other day in the week occurs. In a set of twenty-eight different terms there are at their side the names of the seven days of him, and made him less a man. It cursed the week repeated four times the week repeated four times.

The Rev. J. Gilmour, the author of him?" 'Among the Mongols," has given me a testimony relating to this matter which agrees substantially with my observation. As an illustration of the remembrance of the Sabbath, he says that he once wished to obtain him?" some milk, and was willing to do almost anything to get it. An old Mongol had plenty dwell in houses, cultivate the soil, often of it, and wanted some of Mr. Gilmour's rice ( which was the pay he should get), yet he learned on my trip to Mongolia in 1883 that although the people might have an abundance of milk, cheese, or butter, none would be allowed to leave the house on certain days. The testimony of missionaries at Kalgan is the bar of heaven and earth.

lived among the Mongols knew of such a day or be healed on Biemba, or to take things ford, of Detroit. very well. Others had never heard of it. into their houses, but that is easily accounted My inquiries sufficed to prove that my for. You could now, in any Jewish or Christeachers was either really ignorant of a well | tian community, find in each family where known weekly Sabbath in parts of Mongolia, you might be a guest, the greatest possible or that he intentionally declined to speak of differences in keeping the Sabbath or the it. In the summer of 1885, during a six | Lord's-day. In such matters the negative weeks' sojourn on the Mongol plains, I learned | testimony of many failures to find an observsome remarkable facts, which I now wish to ance carried out is no proof at all that others record with some particularity. I lived part | may not have it. I therefore draw the folof the time among the Mongols and part of lowing conclusions, regarding which there is

(1) Mongolia, Manchuria, Tibet, China several Chinese traders at the inn where I was and Corea agree with other countries over the staying. I asked if they knew of any days of | globe in designating our Sunday by characters special sanctity among the Mongols. "Oh or words which mean the Sun's day, Monday yes," they replied. "Biemba is a day once by those which mean Moon's day, Tuesday in seven, which is strictly kept from the and the following days by Mars, Mercury, Jupiter, Venus, and Saturn, in their order.

(2) The Mongolians have remarkable customs in a kind of reverence for Saturn's-day, i, e., the seventh day of the fourth command ment, which the Chinese and Japanese do not have, and which in many particulars coincide with the Jewish superstitions combatted so strenuously by our Lord.

\* Saturn's day was also regarded by the Egyptians the answers of "yes" and "no" to leading questions. The remark as to not ministering folk, but to a much greater extent. Mr. Proctor considers that this was the origin of the Jewish Sab bath—Ed. N. C. D. N.

> From this it would seem that Mr. Proctor does not believe the Bible account of the origin of the Sab-

# ELOQUENT TRIBUTE TO GOD'S LAWS.

Brother R. P. Dowse sends us the following extract from the Gospel Sickle, which he gol traditions; but to hear a Chinaman, who desires to have published in the SABBATH RECORDER. He thinks it as sharp and pointed as a sickle:

Long should pause the erring hand or nature, and not even to help the sick, on one man, before it dare to chip away with the day in seven (agreeing with the Sabbath of chisel of human reasonings, one single word the fourth commandment) was, to say the graven on the enduring tables, by the hand least, almost startling. Over and over again of the infinite God. What is proposed? To we asked of Chinese traders, and laboring make an erasure in a heaven-born code, to men who had constant intercourse with the expunge one article from the recorded will Mongols, if they knew of these days of the of the eternal. Is the eternal tablet of his week, and almost always the reply came, law to be defaced by a creature's hand? "Oh, yes,"—when they would name Biemba | He who proposed such an act should fortify for Saturday, Adeya Sunday, and other days himself by reasons as holy as God, and as of the week, and proceed to speak of the re- mighty as his power. None but consecrated luctance of the Mongols to do certain things | hands could touch the ark of God; thrice upon Saturday (or Biemba). Mohammedans holy should be the hands which would dare had a great interest in noting it, as their alter the testimony which lay within the "Juma" or worship-day occurs every Friday. ark. By the lasting authority of the whole There were again those among the Chinese Decalogue, with which the fourth commandcomparatively new-comers or such as had lit- by the very words used in framing the com-Chinamen the names of Saturday and Sunday | obligation.

# Cemperance.

"Look not thou upon the wine when it is red when it giveth its color in the cup, when it moved itself aright."

"At last it biteth like a serpent, and stingeth like an adder."

#### A JUDGMENT SCENE.

What the Liquor Dealer must Say when Called to give an Account of his Work.

In one of our scriptures a judgment scene is described. When the Judge is seated on his throne and before him the people are gathered, he shall say to those upon his right it will drive the business, like gambling, into

"Come, ye blessed of my Father, inherit the kingdom prepared for you from the our own state, when not a sign inviting the foundation of the earth. For I was hungered, and ye gave me meat; thirsty, and ye to be seen upon our streets. In Portland gave me drink; naked, and ye clothed me; and Bangor, the large cities of Maine, where the examination to which he is subjected sick and in prison, and ye visited me."

How does this apply to the liquor dealer, manufacturer or seller? Let the Judge ask of the liquor man:

"Did ye feed the hungry?"

"No. I made the hungry more hungry and took from him the means by which he might have lived.'

Did ye give unto the least of my brethren drink?

"Yes. I gave him drink, but instead of refreshing him it turned into fire within "Did ye find him naked and clothe

"No. I found him clothed and in his right mind, and I took from him his gar-

ments. "Did ye find him in prison and visit

"No. I found him happy in his liberty with father, mother, sisters and brothers, or

wife and children, active and free and honorable in business, and I lowered him from a dead silence followed his piteous appeal; and wretchedness and disgrace." With shame-facedness, and a newly awak-

upon every interest of life, the liquor traffic drunkard's grave. must plead guilty to this indictment before

We can make no distinction of persons in Mr. Gilmour agrees with me that it is not a business which from first to last is corrupt ious service kept by some, but not as marked a day of special devotion, worship, or sanc- and demoralized, and which, by common tity as far as we can see, but that there exists | consent, begets more misfortunes than all These four weeks in a month did not a superstitious fear of doing something for- other causes combined; it can be improved answer the case of a regular seventh-day bidden by custom to be done on an unlucky only by being abandoned; and while we wish Sabbath, and I felt disappointed at my day. The Chinese, having their lucky and to respect the bonds of our common human-shadow of death—her sole safety is in total allowing a limited election of time. This failure. But in the summer of 1883 I made unlucky days as they [the Mongolians] do, ity, we will respect individual men only abstinence. For pity's sake, do not prescribe means, if a proper regimen is maintained, my first trip to Mongolia, and took occasion when they speak of the Biemba, seem to re- when they shall wash their hands of this treto inquire of various people regarding gard it simply as un unlucky day.\* Mr. | mendous evil and swear by the sanctities of Sabbath traditions. Some Mohammedans who Gilmour has not noticed a reluctance to heal life that they will no more of it.—Dr. Rex-

# MORTALITY INCREASED BY DRINK.

An interesting debate on the death rate of persons abusing alcohol occurred at the meeting of German scientists and physicians in Berlin (September 18 to 24, 1886). Sanitary Counselor, Dr. Baer, introduced the subject by remarking that the fact was well recognized that individuals frequently under the influence of alcoholic drinks, when taken sick, died sooner than persons of moderate habits, not considering at all diseases directly due to the action of alcohol. The well known insurance statistics of John Scott show that of saloon-keepers between 24 and 40 years of age 21 per 1,000 died; of other persons, 10 per 1,000; between 40 and 60 years, 60 per 1,000, while the general death rate of the population at the same age amounted to only 35 per 1,000. Another statistical report, which compares the mortality rate of ministers with that of saloonkeepers (rather an antagonism?) bears this

Ministers. Saloon Keepers. per 1,000, 114 Age 25 to 35, Age 35 to 45, per 1,000, 4 " " 6 " 13 Age 45 to 55,

In England the following figures are used as a basis for all calculations of probability with reference to life insurance. 14 per cent of all deaths are indirectly due to alcohol; 4 figures demonstrate the undeniable fact that the whole mortality rate of the United Kingdom would be 20 per cent less were it not for the abuse of alcohol. These tables are of the more value as they have not been put together by fanatical temperance apostles, but by men who themselves did not object to the moderate use of spirituous drinks, but who well recognized the pernicious influence of the abuse of intoxicating beverages.

Privy Counselor Dr. Spinola reported the mortality rate of the Berlin Charity Hospital with reference to death due to alco hol. From it we notice that the death rate due to this cause has increased 36 per cent. Another fact, mentioned by the same observ er, is also of interest. During the year 1880 exactly 300 persons were treated for delirium tremens; in the year 1885, on the other hand, 671 such persons were treated for the same complaint.

# A GAIN NOT TO BE OVERLOOKED.

When it is said that the prohibitory law is not executed in states where it has been who did not seem to know of such a division ment is inseparably connected, which is the of time, but they always proved to be either embodiment of immutable moral law, and sponding or exulting tone, according to the would not take a pledge of any sort. It is sympathies of the speaker; as if, in reality, tle to do with the Mongols. I give my solemn mand, the Sabbath is shown to be an institu- nothing had been accomplished by this pro- control themselves; but she is thankful to say on the west side. Mr. Gilbert, though asseveration that I heard from the lips of tion of absolute, universal, and unchanging nounced legislation. Of course this is not that this is not her case. fact in any one of the states where a so-

much-to-be-desired consummation has been reached. In them all there are cities where alcholic liquors can be bought, and where a trates. There is, also, more or less difficulty in hastening appealed cases through the courts. But this is equally true of the law against gambling. While the legal disfranchisement of liquor selling will not put an entire end to the illegal traffic in it, an amazing gain is secured by obtaining a prohibit-

Certainly the law will not execute itself, but it will do this: it will make crime seek to hide its face; it will strip the flaunting symbols from the saloon; it will hurry down the enticing signs from a thousand stores; hiding-places and concealed dens. We recollect the time under the prohibitory law in purchase of wines and stronger liquors was uor for a drink can be readily gratified, you may walk for hours through the streets, even in the most uninviting districts, without finding suggestive signs and open advertisements. There are criminal instincts and cunning that enable a law-breaker to find his opportunities, however hidden from the open light of day; but the brand of crime is upon the place, and upon the visitors that frequent it.—Zion's Herald.

#### FOR PITY'S SAKE.

"Aye, for pity's sake, will not one of you stand by a poor fellow, and save him from going to the dogs? I cannot drink moderately. You all know that I cannot stop when I once begin. It must be all or none. with me. If but one of you will drink water with me, I shall have a change."

The young lieutenant stood and spoke these words to his brother officers at the messtable, but no one stirred, no one responded; could not be moved an inch to let the milk his freedom and placed him in prison in shame some doubtless sneered, some probably pitied, but their pity was weaker than their love of difference of opinion, and encounter serious wine. They all drank like men, and he practical difficulties. Here Germany has ened sense of the tremendous wrong inflicted drank, too, and in three months he was in a

> "For pity's sake, doctor, do not order stimulants to this fair girl. You have already, by former prescriptions, taught her to like them. She has struggled desperately with her enemy, and has overcome him. But the fatal appetite which you have created within her can never be eradicated; so long | now very observable in the United States: as she lives, it will dog her footsteps like the alcohol to this dear girl."

Oh, ah, yes—the doctor thinks it very sad; he is really not in the habit of prescribing alcoholic stimulants; but in this particular case there is no other medicine which will touch the disease, and he orders only a teaspoonful of rum in milk in the morning, and a glass of weak claret at dinner.

Years passed away, and that gentle girl is a wife and a mother. She may any day be seen in the street, her cheek flushed, her step of the freedom and enthusiasm of the unsteady, guided home by one of her chil- university is finding its way into the college; dren, with downcast eyes and shame-stricken and there is a manifest slackening of the heart. Her life is blighted; her sons, her high public school tension of a few years daughters, broken-spirited, her husband robbed of all that makes life worth the living.

And this, because the doctor had no pity. "For pity's sake, young lady, become an abstainer. You know not what poor tempted being at your elbow will yield to the enemy, and drink, if you drink. For pity's sake, deny yourself this small indulgence. It could be no real sacrifice to you."

Sacrifice ! oh, certainly not. She is young. She is not much in the habit of talking wine; oh, yes, she could do just as well without it; it is nothing to her one way or another, but it would be singular, and she sees no reason why she should not take a glass when she reteetotaler, and nothing in the world will ever touch wine, but that is no rule for her.

So she drinks her wine at table, and at the railway station she begs the gentleman who has escorted her there, to bring her a glass per cent are directly caused by alcohol. These of sherry before she starts. She has no idea, of course, that he is a reclaimed drunkard Those who have been saved from this degrad ing vice do not carry a badge about them, by which they may be recognized. He brings it to her, and she thanks him, and waves a grateful adieu to him, as the train glides out of the station. And it bears her safely to her | dent of Rochester, N. Y.

> But what of him? The deadly appetite has been roused within him in all its resist less fury; his best resolutions are swept away before it like chaff before the wind; he drinks, and he does not return from the station, . "For pity's sake, dear madam, sign the

> pledge. It will be no trouble to you, for you are already an abstainer, and it may be safety and happiness to your friend, who is now unconsciously over-stepping the dangerously narrow line which separates moderation from excess. Once beyond it, she will be out of your reach. Sign the pledge now, while you may possibly save her."

No; oh, no. She will not listen for a mo ment. It is true, as we say, that it would not be the slightest sacrifice to her; she never takes wine unless ordered to do so. But she will not bind herself. She really sees no nevery well for such as feel that they cannot given a like generous sum, will be situated

And so her friend shrinks from what is attends regularly to his business.

thus declared to be a badge of weakness and shame; crosses the invisible line of moderation, and falls, as only women can fall—be breach of the law is winked at by the magis- cause a Christian had no pity.—Helena Rich

# Education.

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

#### THE FUNCTION AND CONDUCT OF EXAMINATIONS

#### BY B. A. HINSDALE.

The professors of a German university do not assign the student lessons, or require him to hear lectures. When the time comes to grant or refuse him the degree, their sole sources of information as to his fitness to receive it are the thesis that he hands in, and it is affirmed that any one wishing to buy liq- | As respects time, this is a system of unlimit ed election. That it develops splendid qualities in the student; that it is very grateful to young men who love freedom and hate taskwork; and that, together with the other feat ures of the German system, it produces scholars eminent in every branch of scholarship—are well-known facts. In a German university, stated work is at a minimum, and the examination at a maximum, as a test of proficiency.

At the opposite end of the scale are the primary schools, in the strictest sense of that term. Here no election of work or time can be allowed beyond what extra school conditions call for. "Cutting" is absolutely inad missible. The teacher cannot wait until the end of the term or month, or even day, to discover what the pupil knows: he must prescribe work every day, and, at the beginning, every hour, and then see that the work is done. This is a maximum of lesson, and a minimum of examination.

So far, all is plain and easy. But the moment that we enter the grades of school-work lying between these extremes, we meet a wide nothing to teach us. The method of the primary school is then continued to the end of the gymnasium course, when the student plunges at once into the fullest university liberty. The proper end is, rather, progressively to lift the pupil above the task-work level, to give him freedom, and to make him self-reliant. Two opposite tendencies are

1. A considerable number of colleges are less dependence upon the daily recitation, and more dependence upon the examination.

2. In the intermediate public-school grades there is a diminishing dependence upon the examination, and an increasing dependence upon the daily work, particularly when the time comes to make the promotions; in fact, this tendency is declaring itself all along the public-school line.

These tendencies are both good; something ago, that was brought about by the abuse of examinations. Good results may be expected from both these movements.

The adjustment of requirement and election of stated lessons and examinations, above the primary grades and below the college, or possibly the university, is a problem that every teacher and superintendent will be called upon to solve anew. The elements will vary, and no formula can be given. The solution in a given case will depend upon the facts that condition the home, the school, and even the individual pupil. It is often urged against examinations that they promote cramming. Teachers who have to solve this quires it—very rarely, of course. And she problem will do well to remember that they has no influence. No one would be affected also tend to prevent cramming. Pupils cram by her doing so absurd a thing as to turn | for the daily recitation as well as for the examination; and as the daily recitation tends to induce her to do so. No; those who cannot | check cramming for the one purpose, so the exrestrain themselves do quite right never to amination tends to check it for the other purpose.—Science.

# CLIPPINGS.

The poorest education that teaches selfcontrol is better than the best that neglects it.

The Presbyterian College, at Dodge City, Kan., receives a handsome gift of \$50,000 from Hon. A. T. Soule, a millionaire resi-

Mrs. Samuel Folsom, of Worthington, Ind., has just contributed \$200 to the De Pauw University Endowment Fund, in addition to \$300 previously given.

The alumni of the University of Paris num. bered nearly 11,000 last year. Of these, 3,786 were studying theology. The female students numbered 167.

An Egyptian papyrus forty-two feet long and containing all the chapters of the "Book of the Dead," has been received and unrolled at the Sage Library in New Brunswick, N. J. It was secured for the Library by Rev. Dr. Lansing, a well known missionary in Egypt. Experts pronounce it to have been written nearly 3,000 years ago.

The new school building for needy children, for which Hon. W. L. Gilbert, of Winsted, has given \$400,000, is already eighty-one years of age, is still vigorous, and

having for its object mission work ong the Jews. Those who are engaged in work intend to establish a school as Leip.

# The Sabbath Becorder.

Alfred Centre, N. Y., Fifth-day, Sept. 15, 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. I 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 county, N. Y.

#### TERMS: \$2 per year in advance.

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DEACON AMOS CRANDALL died at th house of his son in Alfred Centre, last Fri day, in the 93d year of his age. Deacon Crandall 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 Churches, published in another column, presents some interesting points. There were represented in the meeting, including Texfive churches, and one society not yet organized, with a total membership of over eighty. There are, among these, four or five ordained ministers of the gospel, and all seem zealous for the good work. It will be seen that they are discussing the propriety of organizing a South-Western Association, and are consider ing other methods of work for the promo tion of our cause. We pray that they may be guided by the Holy Spirit in all their plannings, and in all their earnest work for our divine Master.

THE following interesting little note is just received from Bro. J. F. Shaw, of Texarkana, Arkansas, to which we cheerfully give place.

I wish to acknowledge the receipt of a suit of clothes from some unknown friend or When I returned from my Texas tour, I found them here awaiting me at No note or letter accompanied them to give me a clue as to where they came from, save the mark of the American Express | they wish to go to New York), and all per-Company on the package. I went to the sons buying tickets within these limits will Southern Express Company's office here through which they were delivered, and traced them to New York City, but I find no intimation of who the sender is, but I am thankful to the kind friends whoever they may be for their thoughtfulness and care for York and return (\$2.50), and all who use a poor missionary. May the Lord abundantly the Pennsylvania Railroad excursion, from bless the donors.

I. F. BURDICK, of Hillsborough, New Mexico, is visiting his sister, Mrs. N. R. Truman, of this place. Mr. Burdick was a pleasant caller at this office a few days ago. He says he was familiar with the office of the Protestant Sentinal, at Homer, N. Y., more than fifty years ago, when Deacon John Maxson was editor and proprietor, and Geo. B. Utter was an apprentice. This is his first visit to our Publishing House since the long ago. Mr. Burdick is the owner of large mining interests in New Mexico, which now bring him a comfortable income from rentals. He hopes, at no distant day, to procure a house for his only daughter, in this place, where she may bring up her family under the wholesome influences and in the enjoyment of the advantages of this college town. There is plenty of room and a welcome 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 pared for it. no one person in this country has done more than he to promote the study of the Old Testament in the Hebrew, and now he is presenting, in the Old Testament Student, the claims of the English Bible to a place in the ordinary college curriculum. His argument is that the Bible, considered simply as a literary or historical text-book, furnishes as ample a field for historical research and as valuable resources for mental discipline as any of the studies now pursued for such purposes, while in the cultivation of a pure taste the study of the Scriptures is without a rival. To the Christian student, the systematic intellectual study of the Bible is essential to the true devotional spirit. A right understanding of the teachings of the Scriptures is necessary to an intelligent application of the truths to the spiritual condition of the student. Thus 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 should not occupy a prominent place in the curriculum of every college, and we are necessary routine business. Among the servant of the true God first and last. That towers, often wonder why it is that we are of the meeting: Bulcher, Tex., Eld. J. S.

glad to see this good cause championed by so able and so enthusiastic an advocate as Dr.

It is related that in a certain village on the Welch coast the people draw their water from a certain well. A traveler once asked the spring dries up," the lad continued, "then we go to the rock-well on the hill-side vonder. That never dries. In all kinds of weather its flow of water never varies and it is always pure and sweet." Could anything more beautifully illustrate the experiences of the Christian's life? There are many misomewhere, sometime they lose their power to satisfy our deepest wants; their waters become turbid, or, ceasing entirely to flow, leave us parched and dying of thirst. But high up the mountain side there is a fountain opened whose waters never fail and are always pure and life-giving, because they flow from the Rock-well. Truly said Jesus, "Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be arkana, at which place the meeting was held, in him a well of water springing up into everlasting life."

#### A FINAL WORD.

Once more we call attention to the arrangements for reduced fare to Conference. But little remains to be said that has not already been said. The following points should be carefully observed:

1. Delegates buying tickets at Chicago and points east of Chicago and points west of Niagara Falls, Buffalo, Salamanca, Pitts burg, Wheeling, Bellaire and Parkersburgh should buy to Philadelphia (unless, for special reasons, they wish to go to New York), and obtain their certificates of the ticket agents of whom they buy their tickets. No concessions west of Chicago can be obtained.

2. Also, delegates east of the points above named, in the states of New York, Pennsyl vania and West Virginia, should buy to Philadelphia (unless, for special reasons, need the certificate furnished by the Secretarv. L. A. Platts.

3. Delegates from New England who use the round trip tickets from Westerly to New New York to Bridgeton and return (\$5 25). will have no occasion to use any certificates, the round trip ticket being good for passage from the place of purchase to destination and return to the starting point.

Those who wish to use the round trip ticket from New York to Bridgeton, via the New Jersey Central Roads (\$4 34), will need to get an order for the same of Geo. H. Babcock, 30 Cortlandt Street, New York.

Persons desiring to buy full fare tickets by the Pennsylvania route to Bridgeton, and then get one-third fare back, can do so by getting the certificate of L. A. Platts, as in "2" above. It is recommended, however, that one of the excursions be taken from New York.

4. All who buy tickets to Philadelphia will have to repurchase in that city for Bridgeton. The fare is one dollar one way, and it is doubtful now whether any concession can be had on these. But certificates will be sent to those who will be obliged to repurchase in Philadelphia, then if there is any concession to be had, they will be pre-

These statements, together with the special notice announcements, answer all inquiries, so far as the Secretary is able to answer them. If each one will study them carefully, and then decide what route he will take, there will be no difficulty about all necessary arrangements.

# THE APPROACHING ANNIVERSABIES.

We have already published a general outline of the anniversaries as they are to occur on the successive days of the meeting. It may be well to speak of some things a little more in detail that those who go may go with some idea of what is to be done, and that those who do not go may the more intelligently and the more earnestly pray for the success of the occasion. In the first children and his household after him," place, the General Conference, convening on Wednesday, Sept. 21st, will devote the day President, which is to give shape and tone to the work of the session; to the reports of officers and executive boards, and to some impressed with the fact that he was a loyal

reports of the officers, that of the Corresponding Secretary is of great importance, as it is to embrace the statistics and other reports from the churches, thus giving a practical | his seal upon the home training, as the great summary of the work of the churches for the year. In our transition from the old method of reading an entire letter from each a lad if the well was ever dry, and if so what | church, to the newer method of condensing they did for water. He was informed that these letters into a juicy, meaty report of a it often failed and that they went to a spring | secretary, we have lost much, not because a little way out of the village. "And when I the old method is better than the new, but because we have failed to appreciate the necessity of giving our Corresponding Secretary full reports in ample time for him to get a roport ready for the proper time of presenting it. We venture one more appeal, at this late hour, to the churches which have not already done so, to send reports at once nor sources of Christian comfort and joy, but to J. G. Swinney, Shiloh, N. J., that he may complete his report before the session opens. Nothing gives a surer index of what may be depended upon in our general work than the work done in the churches. Let us have them reported. Following the rereport of the Corresponding Secretary will come the reports of the Sabbath-school Board and then the report of the Trustees of the Memorial Fund. We have become so familiar with these matters that we do not need to enlarge upon them here. They are vital interests. The Woman's Executive Board of the General Conference is comparatively a new thing and its work has been growing into practical shape during its three years of existence; this year, more than any other, its work will be of interest and encouragement to our missionary enterprises. A committee was appointed last year to conduct correspondence with inquirers on the Sabbath question, and to offer encouragement to new Sabbath-keepers to become identified with our churches and work.

> These are some of the points to come before the General Conference in the shape of annual reports, besides the discussions and other business which may grow out of them, and which may be presented by the Executive Committee as the work of the session proceeds.

> Each of the Societies—Missionary, Education and Tract-will have its annual report, covering the work of the year; and each will have its sermon, essays, and discussion of ways and means for the coming year. Sabbath-reform work have opened to us in the West and South-west this year in a very encouraging way. What shall we do about this? Shall we go forward and occupy these fields with the gospel message in all its fullness? Or shall 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 this question of money. Good news comes from China, and calls for the enlargement of our foreign work are urgent. The Tract Society is now publishing matter for general distribution in the English, Swedish and Hebrew languages, with possibilities of work limited only by our means to prosecute it. A new impetus has been given to our educational work so far as represented in Alfred University, and a sad interest will be taken in the session of the Education Society this year, by reason of the death of Professor Larkin, its President, whose early labors in the cause of education were bestowed on the field in the midst of which the session is to

> be held. This brief sketch of what is in store for the coming anniversaries will, it is hoped furnish food for prayerful thought and earnest resolve, both on the part of those who go, and on the part of those who stay at home. May the Lord grant us all wisdom and zeal and consecration according to our opportunities.

# Communications.

LET JEBUSALEM COME INTO YOUR MIND.

NUMBER VI.

BY REV. THEO. L. GARDINER.

"Remember the Lord afar off, and let Jerusalem ome into your mind." Jer. 51: 50.

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

In other words, he saw that Abraham would let the cause of God come into mind to the hearing of the opening address by the and actuate him in all his daily instructions of the family and guardianship of the home.

His own household should be constantly

he dare not for a moment compromise this loyalty for earthly gain. Thus in the first family of God's chosen "ecclesia," did he set | there, while the same amount of effort, put principle upon which the success of his cause should depend. So long as parents in Israel kept Jerusalem in mind, and instructed the the home preaching in those families is squarechildren in the holy ways of Zion, both by ly opposed to ours. We do our best to win church prosper and the nation flourish.

BUT WHEN THE FATHERS GREW COLD and indifferent toward the interests of the 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," he "commanded our fathers that they should make them known unto their children . . . that they might set their hope in God, and not forget the works of God, but keep his commandments." "And thou shalt teach them diligently unto thy children, and shalt talk expect his sons to be spiritually minded. If of them when thou sittest in thine house, and when thou walkest in the way, and when ligent about church duties, forgets to pray thou liest down, and when thou risest up, that your days may be multiplied, and the his childern. The parent who is absorbed days of your children, in the land which the in horse racing and gaming, must expect a Lord sware unto your fathers to give it them, crop of jockeys from his home. These are as the days of heaven upon the earth."

home. Too many parents in our time, as of old, forget this, and leave all of the teach- | blights the prospects of those whom God has ing of their children in spiritual things to the preacher in the pulpit and in the Bible-class. The result is as disastrous to-day as of old. No agency on earth can take the place of home culture and guidance. And the future of our own beloved churches depends as much now upon the

. ATTITUDE OF THE PARENTS toward religious things, as it did when Jerusalem of old was the center of worship in Israel. Then, if the parents forgot Jerusalem, and walked in the way of the heathen, cry of "No chance for a Seventh day boy in this sad record was made of the children: the world," "They have to leave the Sab-"He did evil in the sight of the Lord," "for | bath in order to live," "It's too bad our his mother was his counselor to do wicked- boys are obliged to work in such a narrow ly." And again, "He walked in all the sins | sphere," and all such wails, are especially calof his father." The curse rested upon the house of Eli, "because he restrained not his children." He was a true worshiper of of our young people, and make it easy for God, but failed to recognize this great prin- them to forsake the truth. Only make your ciple, and out from a Christian home went boy feel that he is submitting to a hardship a stream of death to curse the world. On that is almost unbearable, in order to keep the New and inviting fields for missionary and the other hand, Hannah, another godly par- Sabbath, and you have made it all but cerent, says, "for this child I prayed," and fol- tain that he will forsake it. Oh that the lowed her prayers with religious instruction, parents in our own Israel would awake to a and careful guidance, until out from her realizing sense of the importance of their

And thus every home sends out a stream the future of our denomination! either of blessing or cursing humanity. Therefore I plead that the parents among my your children live. Your ideals will be people shall

AWAKE TO THIS GREAT TRUTH,

and ever have the spiritual welfare of the children in mind, in all their home conversation. Remember God's cause when you select their reading, when you express your opinion regarding the company they should choose, when you talk about the church and church work. And never so speak or act as to lead them to feel that you prize anything on earth above the church of the living God. There are too many fathers making the same mistake that Eli made.

I have read of a father who took his little son out for a walk, and while he was resting in the shade of a tree with the little one playing about him, he fell asleep. Then the child wandered to the edge of a high -precipice, and, falling over the brink, was dashed to death upon the rocks below. No tongue can describe the grief of that father when he found the mangled form of that dead boy. But I fear that this sad story illustrates vividly the truth that many a Christian parent to-day sleeps away the days and weeks, while the boys are wandering dangerously near the brink of eternal ruin.

Some have already gone over, and all are rapidly going beyond the reach of paternal guidance, for the days when you can ports the church as having six members, mold character and shape destiny for them and a prospect of an addition of three more will soon be gone forever. You must help at their next regular meeting. 2. De Witt, them now or never. Rev. T. L. Cuyler says | Ark., J. L. Hull, reports thirteen members. that he doubts if ever he would have been The church is endeavoring to move forward. drawn to the service of Christ but for the 3. Rose Hill, Tex., Eld. F. M. Mayes, 19faithfulness of that

of that home preaching that puts the warm | He said there is no church organized yet,

gospel of faith into the hearts and con- but the prospect is that there will be soon, sciences of the children, before they go out with fifteen or more members. 5. Eagle from home into the Bible-class and the Lake, Colorado Co., Texas, Eld. J. F. preaching service. This is what gave Sam- | Shaw, reports that a church of eight mem uel to the service of God, and the lack of bers has been formed there with a good this gave Eli's two sons to the devil. No healthy interest in the community; a letter one can tell how much the cause of God has was also read from Bro. T. J. Wilson, in bebeen advanced by the prayers and home half of the church. A letter was then read teachings of the grand mother who gave from Sister Bettie Wood, of Black Jack John Wesley to the world.

We who stand as watchmen upon Zion's The following were enrolled as members

unable to reach and save the children of certain homes. Our preaching seems to fail forth in the same spirit, in other families. bring all of the children into the fold.

But when facts are obtained, we find that precept and example, just so long did the those sons and daughters, on the Sabbath. and in devotional meetings, and the few times we are able to meet them on week days: but through the whole week, month after month, the home influence is wearing away every good impression made in the church and Sabbath-school.

> THE PULL OF THE HOME DOWNWARD is often too great for the uplifting influence of the pulpit.

If the professedly Christian father so far forgets spiritual things as to talk and plan of nothing but money-getting, then he can't the father is careless about the Sabbath, neg. with his family, he cannot expect better of the natural tendencies. And the parent God established the first preachers in the who forgets the house of God, in rearing his family, makes his own life a failure, and given him.

Those Seventh-day Baptists who are continually bemoaning the "up-hill work" their children have, if they keep the Sabbath. are working squarely against the welfare of Jerusalem. This they do not mean to do. but such is the whole tendency of all such talk in the home.

There are families of children who never hear anything but discouraging words from the parents upon this point. The common culated to TAKE THE RING OUT OF THE CONSCIENCES

home went a stream of life to bless the world. I home influence and words as powers to shape Your words, make the world in which

wrought out in their lives. They take their spiritual tone from you, and you are working now for their eternity! Better "let Jerusalem come into mind," and with a spirit of loyalty yourself, teach your boys, not that it is a hardship to obey God, but teach them to glory in the cross for the sake of truth. Make every child of your homes feel by your teaching and by your example that the noblest and truest thing on earth is to obey God at whatever cost, and the communities around our churches will cease to be Seventh-day Baptist grave-yards. We shall hold our own children.

SHILOH, N. J., Sept. 7, 1887.

#### YEARLY 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, 1887, with the church at Texarkana, Ark. The introductory sermon was preached by Elder F. M. Mayes. Subject, The Ark.

Organized by electing Eld. M. F. Whately as chairman, and Deacon J. L. Hull, Secretary.

The following churches reported: 1. Bulcher, Texas, by Eld. J. S. Powers. He reports ten members in good working condi-HOME PREACHER WHO ROCKED HIS CRADLE. | tion. 4. Rupee, Tex., Eld. M. F. Whately, What is needed among us to-day, is more reports the labors of himself and Eld. Shaw. Grove, Texas.

Powers; De Witt, Ark., Hill. Tex., Rid. F. M. Allen; Rupee, Tex., Eld. Texarkana, Ark., Eld. J. Descon B. F. Granberry Miller, Miss Ada V. Sh and wife, E. F. Cumming Rose Cummings, Mrs. M. Irby, J. N. Box and wife, M. Melton, Deacon C. G T. B. DeVore and wife, Johnson.

A committee was appoi exercises consisting of Ele B. DeVore, D. R. Miller Granberry.

Prayer was offered by ] the meeting adjourned to

Met according to adjou A committee was apr programme for next year. J. S. Powers, Eld. F. M. Allen. A committee on resolu

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each one named in the A letter was then read of Lovelady, Tex., say would not be able to me gretted his inability to An essay was next rea

Eld. M. F. Whately. Seventh-day Baptists of sas." Among the du tioned as specific and, nomination in our ter originating and maintain training of youth; an and support of a paper est of Seventh-day Ba west. The essay was matter of inaugurating by the meeting, as a co It was suggested that amonk our brethren monthly paper. It was amount be divided into that each shareholder b the amount of his share raising what he can scriptions. Thirty-six once, and a Committe appointed to secure t

Adjourned until 2.30

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нцон, N. J., Sept. 7, 1887.

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Sabbath-school.

Prayer was offered by Elder Powers, and the meeting adjourned to 2.30 P. M. the professedly Christian father so far AFTERNOON. ets spiritual things as to talk and plan

Granberry.

Met according to adjournment.

A committee was appointed to arrange programme for next year, consisting of Eld J. S. Powers, Eld. F. M. Mayes, and D. S.

Powers; De Witt, Ark., J. L. Hull; Rose

Hill, Tex., Eld. F. M. Mayes, and D. S.

Allen; Rupee, Tex., Eld. M. F. Whately;

Texarkana, Ark., Eld. J. F. Shaw and wife-

Deacon B. F. Granberry and wife, D. R.

Miller, Miss Ada V. Shaw, O. A. Wilbur

and wife, E. F. Cummings and wife, Miss

Rose Cummings, Mrs. M. Irby, Miss Minnie

Irby, J. N. Box and wife, Mrs. Boggs, Mrs.

M. Melton, Deacon C. G. Beard and wife,

T. B. DeVore and wife, and Mrs. Mariah

A committee was appointed on devotional

exercises consisting of Eld. J. F. Shaw, T.

B. DeVore, D. R. Miller and Descon B. F.

A committee on resolutions was appoint ed, consisting of Eld. J. F. Shaw, Eld. J. S Powers, and Deacon J. L. Hull.

On montion, a committee was appointed to report on the advisability of forming South-Western Seventh-day Baptist Association, consisting of Eld. M. F. Whately, Eld. J. S. Powers, and Deacon J. L. Hull.

The introductory sermon was then con sidered, with both favorable and adverse criticism, and endorsed.

An essay was then read by J. L. Hull, or the subject, "Can a church be kept alive and vigorous without a pastor?" The doctrine of the essay was approved.

An essay was then read by Rev. J. S Powers on the "Relation of the Decalogue to the Old and New Covenants." This essay was a most thorough confutation of the doctrine of abrogation, was unanimously ap proved, and was requested for publication in tract form for distribution in the Southwest. The meeting adjourned for the afternoon.

Eld. J. S. Powers preached an able ser mon on Rom. 8:3, 4, in the evening.

MORNING.

Convened in the morning of the 12th at

Devotional exercises of 30 minutes were conducted by Eld. J. F. Shaw.

An essay was read by Eld. J. F. Shaw. written by Sister Bettie Wood, of Black Jack Giving," which was a most systematic essay, setting forth the Bible doctrine on the subject. It met with unanimous approval.

Housley, Tex., was read by Eld. J. F. Shaw. Subject, "Aims of a Christian Life." In accordance with a request to the annual meeting contained in the essay, all joined in prayer with Eld. Shaw, in behalf of Sister unwell, and had declined on that account. Housley.

Eld. Shaw reported that through the pressure of his duties, he had not prepared his essay, and was excused.

The Committee on Resolutions offered a resolution of thanks to the members of the late Legislature of Arkansas, who so actively interested themselves in procuring redress from the oppression against our people in Arkansas, last year. The resolution was discussed, and unanimously adopted; and it was directed that a copy be transmitted to 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, "Duty of Seventh-day Baptists of Texas and Arkansas." Among the duties that were mentioned as specific and, important to the denomination in our territory, was that of training of youth; and also the founding and support of a paper devoted to the interest of Seventh-day Baptists of the Southwest. The essay was approved, and the matter of inaugurating a paper was taken up by the meeting, as a committee of the whole. It was suggested that \$300 00 be raised among our brethren for the purpose of a monthly paper. It was suggested that the amount be divided into shares of \$5 00 each, that each shareholder become responsible for the amount of his shares, with the privilege of raising what he can of the whole in subscriptions. Thirty-six shares were secured at once, and a Committee of Publication was appointed to secure the remainder of the shares, and to make all arrangements to get out said paper. The committee was ap- cute in return. I trust that I and all the pointed, consisting of Eld. J. S. Powers, other members of the Waldensia Seventh-Eld. J. F. Shaw, and Deacon B. F. Gran-

Adjourned until 2.30 P. M.

AFTERNOON.

In the afternoon, the minutes were read and corrected.

The committee on advisability of form-

ing an association in the Southwest reported, recommending the same. The subject was carefully discussed, and the reasons for such a step were carefully summed up. Among these were the following: 1st. Our remoteness from the North-Western Association makes it almost impossible for our churches to be prayer in their behalf. represented, except by proxy. 2d. It is necessary to afford a personal acquaintance | yet, but we have the larger portion of the among our people. 3d. To develop the working capacity of our people. 4th. To if the Lord is willing, in spite of the oppodevelop the needs on our field, and foster sition we meet, knowing, as we do, that the work incumbent upon us as our natural responsibilities. The fewness of our numbers and the financial weakness of our churches appear as obstacles to the formation of an association, but will we do more or less, in trying to further the Master's and will send means, either to myself or cause, by remaining where we are? Our meeting together with feelings of responsibility 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. J. F. Shaw were appointed a committee for this purpose, and to make such arrangements as may be indicated for the best. A form of constitution was proposed, to be presented to the churches, provided they think the formation of the association advisable.

The Committee on Programme were empowered to arrange time and place for the next annual meeting. Eld. J. S. Powers was appointed to preach the next introductory sermon, with Eld. M. F. Whately. alternate.

unanimous vote:

Resolved, That we, the Texas and Arkansas Sev enth-day Baptists, appreciate the labors of Eld. J. I Shaw, as evangelist, in our states, and return our hearty thanks to the Board of the Seventh-day Baptists Missionary Society for putting him in the field, and hope they will continue him in the work another year; and we pledge ourselves to render all the assistance we can to sustain him for his whole time

Elder Powers was requested to prepare his essay for publication, and Eld. J. F Shaw was requested to correspond with the American Sabbath Tract Society with reference to doing the printing, the probable cost of the work, etc.

Adjourned, until after the Sabbath. On Sabbath eve there were devotional ex ercises, followed by a sermon from Eld. Grove, Tex., Subject. "Systematic Christian | Mayes. On Sabbath, the Sabbath-school was held at ten o'clock, in which all took part. At 11.30 A. M., Eld. J. S. Powers preached a most edifying sermon from Luke 24:46. "Thus it was written, and thus it An essay from Sister Jennie Housley, of behooved Christ, to suffer and to rise from the dead the thirdday," This was followed by the Lord's Supper, administered by Eld. M. F. Whately. At 4 P. M. there was a devotion-

The secretary was authorized to complete the minutes and request their publication in the Sabbath Recorder.

The brethren gave the parting hand, while singing "Shall we gather at the river," after which the meeting was adjourned.

M. F. WHATELY, Moderatar. J. L. HULL, Clerk.

THE SEVENTH-DAY BAPTIST QUARTERLY

upon the list. Every person who reads this requested to send his name and address at once to the undersigned at Shiloh, N. J.

illustrated with portraits of Elders Gillette, Tomlinson, Lucius Crandall and Varnum Hull, in connection with sketches of their lives, and this feature in addition to the vaoriginating and maintaining a school for the make it of great value to many. Every one who has not subscribed and wishes the numbers for next year should heed the request J. B. CLARKE. above without delay.

# CORRESPONDENCE

Dear Brother in Christ,-After about eighteen months I write to thank you for the tracts which you sent to me, which were carefully read and duly considered, and the Bible consulted on the Sabbath question; and I have taken up the cross that is given me to bear, and am bearing as patiently as possible the persecutions of the Sunday-keepers. But all who are trying to obey the commandments of God have the truth from Jesus of Nazareth that they must bear persecutions here in this world. But we must not perse day Baptist Church may, although few in number, hold out faithful to the end. We repeated. ask the brothers and sisters throughout the | SEPT. 5, 1887.

church of Christ to remember us in their prayers; for we have considerable opposition and very strenuous men to contend with, men that have for years been claiming to be advocates for Jesus, and have been preaching what they call the truth; but they have resorted to falsehood in their eagerness to defeat us in our efforts to proclaim the truth. as it is in Christ Jesus, to the people of this community. May God forgive them is our

We have not got our church house buil

lumber on the site where we intend to build, truth will prevail in the end. We, as a church, are in very poor circumstances to build a house at present, for there are only five members in our church, two men and three women, and we are poor in this world's goods. If any wish to aid us in building Rev. A. J. Barton, it will be thankfully received. We also tender our thanks to those who have already sent us aid. I do not know just how much has been received, as it has all been sent to Bro. Barton; the last time he said anything to me on the subjuct, he had received between twenty and thirty dollars, and had purchased nails sufficient, he thought, to build. I have timber suitable for making lumber, and there is a saw-mill near us. We are cutting our timber and taking it to the mill, and will get our lumber to the place where we intend to build for about \$3 per thousand feet, above our own labor. But as we are neither of us carpenters, it will cost something to have the house built after the material is on the ground, nothwithstanding two carpenters have promised some assistance.

We meet on the first Sabbath and Sunday in each month. We ask all the brothers and sisters to remember us in their prayers at The following resolution was presented by that time, that this community may be and forbidding the making of cider within Eld. M. F. Whately, and was carried by a brought to the knowledge of the truth insomuch that they will at least go and listen to the preaching of the gospel of Christ, whether they will heed the warning and accept the truth or not. This community have been so misled and are so prejudiced that they will not even attend our meetings. There is one man here, at present the leader of the First-day portion of the community who will not allow our tracts to stay in h house, for fear some of his children will heed the doctrine advocated in them. May God bless the truth, and pardon those in error.

> J. W. McKee. SUMMERVILLE, Texas Co., Mo., Aug. 21, 1887.

> > Home Rews.

Rhode Island.

ROCKVILLE.

The work of enlargement and repairs on our church, which were in progress at my last writing, are now nearly completed. The addition of 10 feet in length makes the church 55x34 feet. Upon the addition is al meeting, and at night Eld. F. M. Mayes finished a strong and beautiful belfry, in preached in place of Eld. Whately, who was which now hangs a bell with mountings, weighing 1,400 pounds. This bell, in sweetness, richness and depth of tone, is good, and highly complimentary to the Cincinnati Bell Foundry Co., of Cincinnati, Ohio, of which it was purchased. It was bought by the Ladie's Benevolent Society, who have also tastefully refitted and repainted the audience room, which has been enlarged by taking in the old vestibule. A nice place is arranged for the choir at the right of the pulpit. The The effort to secure 500 subscribers to this old gallery, with the addition, are finished, periodical, so as to start it up again, ought to | and make a neat and commodious vestry, reach a decision at the Conference. As yet 34x16 feet. This is the much-needed room not half the names needed have been placed | for business and prayer-meetings, and for the purposes of the Ladie's Benevolent Society. notice, and wishes to become a subscriber, is | The chimneys have been re-laid and the roof re-covored, and the platform and steps in front are new and substantial, and all at a cost It is hoped that the next volume may be of about \$1,000, which has been raised upon the immediate field, except less than \$20. And besides, there has been a considerable amount of gratuitous labor contributed, not only by the board and committees, but by ried articles of denominational interest will many interested members of the church and society. It has been gratifying to see how such a general interest will unify a church. The number is very small who have not helped carry heroically the burden of this work, and these, we expect, will soon redeem themselves by generous doing. The last Sabbath in August, Eld. J. B. Clark, Agent of the American Sabbath Tract

Society, preached a good sermon in this church, after which the congregation repaired to our place for baptism, where two promising young persons witnessed a good profession of their faith in Christ Jesus in this beautiful Christian ordinance. And then the candidates and administrator, kneeling together upon a plat of ground carpeted with green grass, observed the rite of laying on of hands, and a solemn prayer, which was followed by giving the right hand of fellowship to the candidates by the pastor. The day was beautiful, the music delightful, and a large congregation in attendance, together with the blessing of God, made the whole service impressive and memorable. May all pray that this vision so divine may be oft J. CLARKE.

Illinois. FARINA.

The annual convention of the Sunday school organization of this town (Laclede) was held last Sunday, in our church, in this village. It bears the name of Sunday-school Convention, but our Sabbath-school works with it. The president of the county organization was in attendance, and gave us the statistics of the last year's work in the state, the number of schools, scholars, officers and teachers, the money raised and expended, etc. I did not take down the figures, but they indicated that the state must be pretty thoroughly worked up.

Bro. B. F. Titsworth was chosen presi dent of the town organization for the ensuing year. The county convention is to be held on Monday and Tuesday of next week, in Vandalia. The names of two members of our church are on the programme.

The W. C. T. U., of Farina, Mrs B. F. Titsworth, president, has been stiring up things pretty lively this summer. Three public discources have been delivered in their interest, two in the churches and one in a public hall. There is a cider mill across the street from the school-house in this village. The W. C. T. U. appointed a committee who visited the proprietors and requested them to move it. Then they canvassed the village with a petition requesting the village authorities to suppress it. They also prosecuted a saloon-keeper for selling spirituous liquors; but the management of the case failed to prove that he sold anything besides cider, and the prosecution failed. But the village board have since passed ordinances forbidding the selling of any drinks containing alcohol, including cider by name, forty rods of any public building within the corporation.

The W. C. T. U. gave an ice cream festival on Monday evening of this week, which netted them about \$17. A strong Young Woman's Christian Temperance Union has been organized this summer, with Miss Hattie Glaspey as president. It embraces quite a number of young men as honary members. They gave a successful literary and musical entertainment a short time since.

The season has been very hot and drv. A temperature of 100° in the shade came to be recognized as rather moderate, inasmuch as the mercury rose as high as 106° in the enerally very light

Condensed Aews.

Thomas Kelly, Michael Cowe and another man named Walters have been buried alive in the new aqueduct at North Yonkers.

ed that sixty thousand dollars will not cover the loss to crops throughout Orleans county. caused by the high winds of Wednesday of a better resurrection. He leaves a daughter to night, Sept. 7th.

While ascending a flight of stairs in a hotel at Hurricane. W. Va., the Rev. William Tolly slipped and fell and was fatally shot by the discharge of a pistol which he had in He moved to Potter Co., Pa., at the age of fifteen. Tolly slipped and fell and was fatally shot his coat pocket.

The corner stone of the Consolidated Stock and Petroleum Exchange, whose new building will be at Broadway, Exchange Place and New Street, New York., was laid, Sept. 8th, with appropriate ceremonies.

California has an enormous crop of fruit the present season, especially of pears, plums, | married to Sarah Brock at the age of 31 years, who. peaches and grapes; and her showy fruits is in nearly every market. The fruit orchards of the state are of more value than its mines.

While boring at Kilmaster, Alcona county. country. The flames go a hundred feet above

Election contests of local option were held In Westerly, R. I., Sept. 1, 1887, of uremic poisonin nine counties of Missouri on Wednesday, ing, Edith A. Saunders, daughter of John Davis and Sept. 7th, seven of which voted in favor of Sept. 7th, seven of which voted in lavor of the seven of which voted in lavor of the late had been out of health for over a seven of the late had been feeling better, and her in the state, and eighteen others will vote on friends thought she was improving. On Sabbath

near Urbana, O., was swindled out of \$2,200 by sharpers last week on the gold-brick game. The men escaped and wrote Kenton from she died, early Thursday morning, from uremic convulsions. Thus suddenly and unexpectedly has dollars and they were sorry for him.

The steamer Wisconsin arrived in New York, Sept. 7th, under President Hart, with 400 Mormon passengers. He has brought over three parties before this one. During to live an active Christian life, Edith was ready the past eighteen months he has baptized 250 into the Mormon faith in England. The There are a deeply stricken father and mother, sister present party have embraced the faith. There are among them 151 English, 195 Scandinavians, and the rest are Germans.

Foreign.

The Paris Petit Journal and the Warsaw Gazette have been forbidden entrance into Alsace-Lorraine.

tween Costa Rica and Nicaragua, over proposed canal, has at last been settled.

Reports have been received from Chili to the effect that the cholera is spreading rapidly in that country.

The statement that Turkey had consented to the principle of Russian intervention

in Bulgaria is officially denied. A new superintendent of finances, with experienced customs officials, has started for

Cuba to reform the Cuban administration. An extensive anarchist plot has been discovered, and several of the plotters have been arrested in Madrid, Salamanca and

It is semi-officially stated in St. Petersburg that Russia has decided, unless Prince Ferdinand departs from Bulgaria, to declare the Berlin treaty void.

Greenway, Smith & Greenway's bank at Warwick, Eng., has failed. The bank has been established for a century, and had the highest reputation for soundness. It is feared the failure will cause widespread

Heavy rain and hail storms have done much damage in Scotland and the north of England. Standing crops have been destroyed, rivers have overflowed their banks and a portion of the Highland Railway has been washed away.

The residence of Cardinal Gibbons was robbed Sunday, Sept. 4th, of two valuable rings, one of which was a present from Pope Leo. They were stolen from a drawer in the library, the lock of which the thief cut out. No clue to the thief has been obtained.

It is reported that Prince Ferdinand will shortly make a visit of several weeks' duration to his estate in Hungary. The report is received with much surprise, as it was thought it was all arranged that the Princess Clementine, mother of Prince Ferdinand, would go to Sofia, where a brilliant court would be established.

The Trades Union Congress at London has passed a resolution pledging the various unions to begin an agitation in favor of reducing the hours of labor to eight hours per day, and to make every Saturday a full holiday. It was contended by the delegates that the 700,000 men out of work would be able to get employment if this rule were put in

#### MARRIED.

In Alfred Centre, N. Y., Sept. 10, 1887, by Rev. W. C. Titsworth, Charles U. Austin and Minnie M, MOLAND.

DIED.

In Alfred Centre, N. Y., Sept. 9, 1887, Dea. Amos CRANDALL, aged 92 years, 5 months and 3 days.

At Adams Centre, N. Y., Sept. 4, 1887, LENA J., youngest child of Henry (deceased) and Juliette Crosby, aged 11 years, 1 month and 26 days. She had been sick for about ten days, with that terrible disease, diphtheria, and was thought to be improving, when she was taken suddenly worse, and, unexpectedly to us all, was called from earth to the heavenly home, She was a bright, intelligent little girl, shade quite a number of days. Crops are of a sweet and happy disposition. It was a sad providence that snatched this dear child from the loving embrace of a widowed mother and of an only sister. Among her school mates, and in the Sabbath-school, she will be greatly missed. But we believe that Jesus has taken her to his arms to be blessed forevermore.

In Petersburg, N. Y., Aug. 16, 1887, of a linger ing disease. Mr. Daniel Lee Wells, in the 75th year of his age. He had been in poor health for a long time, but since his wife died in April last, he sank rapidly down until death came to his relief. He was converted to Christ in early manhood, and A Medina, N. Y., special says it is estimat- united with the Seventh day Baptist Church at Petersburg, and held an official position therein at its disorganization. But throughout these years he maintained a Christian walk, and died in the hope trend her lonely way the remainder of life's journey.

> At his home in Eulalia, Pa., Sept. 1, 1887, SIMEON His parents were Presbyterians, and he was converted to Christ at the age of twenty, embracing the Sabbath of the fourth commandment. During these later years he has suffered with poor health. His life has been patient, very quiet, yet always sympathizing with religious enterprises when brought before his mind. His last days were peaceful, though suffering much. The funeral was held at the Hydorn school house, in Hebron, Sept. 2d. He was with three children and a large circle of relatives.

At Ellisburg, Pa., Sept. 1, 1887, of bilious colic, SHERMAN DEROCK, aged 32 years. Also at the same place, Sept. 2, 1887, of liver disease, Susan A., the Michigan, Sept. 3d, a gas well was struck | mother of Sherman, and wife of James F. DeRock, dewhich is claimed to be the largest in the ceased, aged 62 years. Seven children are left. Their funeral was held on Sabbath-day, a very large and country. The flames go a hundred feet above the derrick, and the roar is heard for three lowed them to their resting place. Who also followed them to their resting place. Was a member of the M. E. Church.

J. K.

Sarah Frances Saunders, aged 19 years, 4months and morning Edith was at church, in her class at the Sab-Harvey Kenton, a wealthy farmer living bath school, and in the afternoon attended the Young Peoples' prayer meeting. On the following Monday she was not feeling as well, on Tuesday was taken worse, became unconscious, and remained so until death taken the first one of our young people from our church, the Sabbath school and the Young Pecples' Society of Christian Endeavor, since our pastorate here. She was among the first whom we had the pleasure to baptize into Christ, which occurred in February, 1885. Loving her Saviour and striving to meet her Lord and dwell with him forever. and brother, and many relatives who mourn her departure. We all do and shall feel our loss. On Sabbath afternoon, which was very pleasant and peaceful, her funeral services were held, and from the words, "Therefore, be ye also ready; for in such an hour as ve think not the Son of man cometh," her pastor attempted to admonish the living and comfort the bereaved.

In Shiloh, N. J., Sept. 3, 1887, of cholera infan-fantum, Velma W. Smalley, infant daughter of Morgan and Tabitha Smalley, aged 7 months. T. L. G. At West Hallock, Ill., Aug. 13, 1887, FRANK-GLASPEY, infant son of Hugh C. and Alice Stewart, aged 7 months.

So life but opens now, and now decays, The cradle and the tomb, alas! so nigh,"

# Miscellany.

#### HE LEADETH ME.

BY MRS. T. B. BURROWS.

He leadeth me, Although I cannot see One step before my face, The way I cannot trace,-My sight is dim, and so he leadeth me.

He holdeth me; Because I cannot be Left to my failing strength. For I should fall at length, I am so weak; and so he holdeth me.

He teacheth me; He giveth liberally His wisdom for my aid, Nor doth he me upbraid Because I lack, but kindly teacheth me.

He comforts me; He speaks so tenderly To cheer me on my way, And always bids me lay My cares on him; and thus he comforts me.

He loveth me; Ah! well I know that he, My best, my loving friend. Will lead me to the end; I love him, too, because he loveth me. -Baptist Weekly.

#### A LAY PREACHER.

BY SALLY CAMPBELL.

"Growing up," said Greta Morgan to her self and to her doll, Miss United-States-of America Morgan, as they sat together on the lowest step of the cottage piazza, "growing up is a thing that it takes an awful long time to do. I'm most worn out with it. I've been doing it ever since I can remember, and people don't show me any more regards now than they used to. I don't care you to-morrow morning early, if you please. for that so much," she went on, adjusting United's bonnet, and starting slowly down the board walk, "'cept that I do want to be full of good works, like that lady was in the Bible, and I don't believe children can be. I s'pose hunting grandpa's spectacles, and for having pleasure about it. Of course the teaching Nat his Golden Text, and keeping | biggest one is that Mrs. Morris doesn't seem out of a temper, are good works. But I mean I'd like to do a real go-to heaven work for somebody, so that if the Lord was to send the diphtheria or anything to our family, and I was to die of it, all the gospel little-girl letters very much." that's been teached to me wouldn't be buried | Promptly the next morning Mrs. Morris

of her walk, which was a certain pile of "Yes," she said to herself, giving Unitedshe found her cozy nook already occupied. It's very happy." A lady dressed in black was in her seat, "You are very quiet, little lady," said leaning up against the old boat, with her Mrs. Morris. "Is it so long since you have eyes fixed on the ocean. Looking up just as Greta was about to slip quietly away, she said abruptly, "Don't go, child. Its lonely

She shivered a little, and drew her light wrap closer, adding, as if to herself, "But it's that everywhere.

Greta sat down on the sand near by. She was a little shy of strangers, and would much rather have gone off and found a perch face, she forgot her own reluctance.

"Poor thing!" she said to herself.
"I've got just lots of happiness; I wish I could make some for her. I wonder whether she'd think it was a p'liteness or a 'sturbance if I was to talk a little to her. This is very lovely weather, ma'am, don't you think it is?" she added aloud, slipping nearer as she

me, each as long and cold and sunless as the

sand, and creeping close up to the stranger, laid her hand softly on her black dress, and said, "Poor lady, I'm 'fraid you've had a Greta's arms with good things, let her disgreat many sorrows. I wish I could think tribute them at the different beds where of some cheerful thoughts for you, only I'm they stopped; and last of all, of the plain not very much 'quainted with you yet, and I guess maybe, anyway, I couldn't be a very pel was soon to be preached to the poor. good sympathizer, 'cause I haven't ever had much affliction, only uncomf'tables. But then, you know there's our Father-he knows every single thing about griefs and 'stresses, and he would say, 'Let not your heart be troubled, to you, if you asked him. I'm sure he would; he's so comforting."

The lady's face softened, and stroking back the child's fair hair, she said, "Your Father, little one—not mine."

"No, everybody's Father," answered Greta, positively—" everybody's. Only they don't all 'preciate it, and so they get lost it's a great deal of pity."

"Then you must find him, cause you alist. can't be sat'sfied any other way. And he's sure to let people find him if they really want to, and don't get d'scouraged. That's one of the certain and surest things in the Bible."

"Satisfied!" repeated the lady bitterly. "How can I ever be satisfied, when everything I loved has been taken away from me? five minutes in which to say good-bye to cence, and in numberless ways suggests and him; only five minutes to say good-bye for- enforces lessons of truth and duty.

"Oh, no, not that," said Greta, her eyes full of tears. "It was only five minutes to

Only there won't be any anxiousness about much that is awe-inspiring. He has peopled this ends Jim's military career. asking it, 'cause everybody there'll be very them with beings of superior rank, to whom well, thank you, all the time. Won't you he has attributed the terrific storms and the throughout the country, in consequence of fore him, and grave bankers and experienced ask our Father to make a place ready for strange phenomena of these regions. The Washington's election to the Presidency, he railroad men opened their vaults to him and

"It is so long to wait." "But you musn't wait," said Greta eager-

"I hope you'll 'scuse me if I made a sermon 'bout that, 'cause I know I'm only toler'ble big, and you're a whole lady. But I didn't make this sermon myself; Sam made 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, and he told it to me then. He said there were heaps of people that seemed to be waiting to go to heaven, just as if this world was a big depot, and all they'd from whose summit the currents of human completed, then the longest railroad in the is very hard to estimate their value, and the got to do was to sit swinging their feet and life were to flow into the valley and to the reading the papers till the whistle sounded, ends of the earth. From Sinai he gave the over the road, and was shown special fevers oughly gutted. and the conductor said, All aboard. Sam said he didn't b'lieve in so much waiting; he b'lieved in going forth to meet the Bridegroom—that they ought to have so much of pretty nice sermon for a colored man to make, that says he hasn't any education 'cept the love of God?"

"Yes, that's a very good sermon indeed for anybody to make, and I am much obliged to you for it."

A few days after this, Greta's new friend. Mrs. Morris, went away from the sea-shore, and the little girl saw no more of her for almost a year. At the end of that time the postman brought a letter one morning directed to Miss Greta Morgan, and sealed with a black seal marked M.

This was what it said:

My Dear Little Friend —I want to have the pleasure of showing your mother and you how I have tried to put into effect the lesson which you taught me by the sea so many months ago. I shall call for ESTHER MORRIS. Sincerely yours,

This note gave Greta much delight.

"You see," she said to United-States-of-America, after having read it to her some dozen times, "I have a great many reasons to feel so much unhappiness now; that's a very thankful blessing. And then I do love the words in my letters to be fashionable and young-lady-like, like this. I don't like

up just with one single, solitary child. came for them, and Greta, sitting opposite 'Twould be too bad to be so 'stravagant of it." I to her in the carriage, subjected her to a Greta by this time had reached the end | long scrutiny.

on each other, an occupation of which the doesn't wrinkle up so much. She looks lots little maid was very fond. To-day, however, more rested, and friends with everybody.

> seen me that we must begin our acquaintance over again?"

> Oh, no'm! It's a long time, I know; but then, I've remembered you very much ever since, and we're not a bit strangers."

"No. and I have remembered your sermon ever since, and I hope I am busy now with the Master's work."

"Are you," said Greta eagerly. "Then I'm glad. And we won't trouble about you somewhere else; but, looking into the lady's any more, mamma and me and United; 'cause our Father don't 'low them that work for him to have too much grief and lonesomeness. Only 'twas Sam's sermon," she added, after a moment "not mine. Don't forget that. I wouldn't be so mean as to want to steal some of his treasure in heaven for anything!'

It took Greta weeks to tell of all she saw that day-of the rows of girls in the sewing "I suppose so. The days are all alike to school, from those in the first class, who did such neat work, down to the least skillful of hospital, where Mrs. Morris brought out a Judge of all," and "Jesus the Mediator." big basket from under the seat, and, filling little chapel far down town, where the gos-

When it was all over, and Greta was once more at her own home, as she kissed Mrs. Morris good-bye, she said, "Thank you'm for a beautiful time to-day. It's been very much of enjoyment having it, but remembering it'll be better still, 'cause it'll leave me such contented thoughts about you. 'Cause when you've done being busy for God on earth, and he tells you 'That's a plenty, you can stop now,' why, then, I know it'll be so very lovely to show your little boy all made invitations to go to heaven to. Mayaway from him, like Charlie Ross; and then be their souls would have been forgotten, if when twenty-four years of age, a large British | figure in the moonlight. I am lost very far away from him I heavenly heaven, and I give you a great | Charleston. The citizens had erected a pal- said, "The child is with its mother!"—Semany congratulations of it."—Congregation-

# IN THE MOUNTAINS.

dreadful to remember, there came a quiet furnishes proof of God's power and benefi-

Mountains have always impressed men.

"The poor Indian, whose untutored mind

except one powwow and his wife, who, liv- On account of having raised "Marse Henry,"

grandest displays to men, and the theaters years of age, became the property of James ting into banks and individuals for about five of the most important events of our world's James, Henry's second son. In 1833 the millions more. A part of the securities will history He landed Noah upon Mt. Ararat, railroad from Charleston to Savannah was ends of the earth. From Sinai he gave the over the road, and was shown special favors oughly gutted. It is as complete a case of law. At Horeb he appeared to Elijah. Our on account of his age, now eighty-one. Lord "went up into a mountain" to deliver James James was ten years of age at his fa- high seas, except that on the seas it is not that sermon of all sermons. He died upon ther's death, and when he became of age usual to invite the pirate to take command a mountain, and from another ascended to inherited large estates, slaves, etc., among and help himself. his work to do that they wouldn't be all the the Father. Who that has ever stood upon time wondering when the Lord was going to the summit of one of God's mountains, has send for 'em. Don't you think that's a not felt that he was nearer God and heaven, and felt the inspiration to there erect his altar? Satan has not been slow to seize upon the "high places" for his altars, per- Mexico, so that they could be free before his exist, and as long as a man gambles with his verting the inspiration of such heights to death. James returned to the United States own money, he may be left to take his own idolatry and every vice.

are suggestive of human character and spir-itual conditions. The pure air of the mount-turned to the United States. Five years ago, stopped, as it might easily be, if business ain heights suggest to sickly Christians to at the age of 130, Jim could do light chores, men were not so possessed with the gambling climb up and out of the miasma of the sin but subsisted mostly by contributions from spirit that they are ready to hail every brazen ful world. There are grand heights to be the citizens; but for the past two years, not adventurer as a new "Napoleon of finance." attained. The many stop short of them. being able to walk, he remains for the most It is no wonder that Ives smiles triumphant-But the extreme, barren, cold, narrow sumisfied sanctificationist, who boasts of his matism in his legs prevents him from walkheight, forgetful of the fact that fruitfulness ing, but yet he has sufficient strength in his is found in the lower zones, where each ob- arms to drag himself a short distance—fifty warmth of the source of all fruitfulness and

It is not strange that mountains have been made to represent men who have been elevated above the common level of society. So we have Mt. Washington, Mt. Jefferson, Mt. Adams, Mt. Franklin, Mt. Agassiz, Mt. Lincoln, Mt. Garfield, etc. But these mountains stand up, each in his own majesty and dignity, with no envy of the other. equal participation in their benefactions. Truly, great men are characteristically unambitious and generous. The little foot-

driftwood near the shore, where she could States a gratified hug, "I'm just sure she back to us from many directions, the good sit and watch the waves come tumbling in feels better in her mind, 'cause her forehead and the evil slike. The "nools" worn and the evil alike. The "pools," worn many feet deep in solid rocks, and the "flume," with its perpendicular walls of found dead, and this boy will go soon;" and stone of many feet, are examples of what the old doctor shook his head gravely. constancy can do. Continual dropping will these stones, doing their work slowly, but er's arm, no mother's kiss!" surely, giving astonishing proof of their immense power.

attractive, are mere "basal wrecks" of peaks | The nurse bent pityingly over him; his eyes once larger, but much worn down through searched her face, then closed wearily. "Oh, the ages, by the grinding of the glacial I want my mother; I want my mother!" he period, and the constantly active elements moaned. of heat and cold, of snow and rain. So men, the greatest, no less than the least, have his mother soon." must be brought down by the leveling process of disease and death. Washington, er," he cried. Very tenderly the doctor Jefferson, Madison, Lincoln, Garfield,- lifted the little figure, and placed it in the where are they? The years are telling upon | nurse's arms. The weary head dropped upon us all. In a little time, where shall we be her shoulder; the hands, still holding the vi- $-\mathbf{W}$ here?

But there are "delectable mountains, the very sight of which, by faith, captivated the soul of Bunyan,-"everlasting hills," "Mount Zion," where is the "City of the across the ledge. living God, the heavenly Jerusalem," where "Sing to me," all, whose stitches, Greta said, looked as if are angels and "the general assembly and Greta put United carefully down on the they were playing tag; of their visit to the the church of the first-born?" "God the "Lord, who shall abide in thy tabernacle? Who shall dwell in thy Holy Hill."—Morning Star.

# PROBABLY THE OLDEST MAN NOW LIVING.

and while an infant was removed to Medway, brought down electricity from thunder clouds. ber of his neighbors. On June 4, 1776, it hadn't been for you. That will be a very fleet, under Sir Peter Parker, arrived off metto wood fort on Sullivan's Island, with lected. twenty-six guns, manned by 500 troops under Colonel Moultrie, and on June 28th the British made an attack by land and water, and were compelled to withdraw after a ten hour's conflict. It was during this fight that Sergeant Jasper distinguished himself by replacing the flag, which had been shot away

be forever an' ever to say how d'y do in. has not been slow to see in the mountains February 12, 1780, to the British forces, and

He remembers the rejoicing, in 1792,

summits he has not dared to approach. then being forty years of age. In this year These he has assigned to the gods. Strange his first master died, aged about sixty years. enough, these early inhabitants had tradi- Jim then became the property of "Marse power of "cheek." tions of a great flood which overspread the Henry" (Henry James), owning large estates earth, and extinguished the race of man, and about thirty slaves, near Charleston. sion of a railroad and issuing bonds to pay ing in the White Mountains, climbed to the Jim was a special favorite with his master a half millions of preferred stock to himself highest peak, and so saved their lives and and was allowed to do as he chose. His secbecame the Adam and Eve of the new race. ond master, Henry, died in 1815, about fifty-God has made mountains the places of his five years of age, and Jim, now sixty three millions of corporate securities, besides get. whom were "old Uncle Jim" and his family. James James lived in South Carolina until and railroad men learned to recognize an ad-1855, when he moved to Texas with all his venturer like Ives before he has done his slaves. James desired that his slaves should wrecking, and to keep him in his proper be free at his death, and in 1858 moved into place. Gamblers and gambling always will and died in Texas, and in 1865, after there risks. It is the introduction of gamblers Many things in these mountain regions were no more slaves in the United States, into places of trust, where they have access part in his little jacal, his wants being sup- ly at his failure. He has lost nothing, for mits remind us of the cold, solitary, self-sat- plied by his generous neighbors. The rheu- he had nothing to lose, and he has gained ject reflects upon every other the light and yards or more—and readily took a position on the outside of his cabin to enable the men whose methods make the Wards and Globe-Democrat correspondent to make his | Iveses possible:—Philadelphia Times. photograph.—Laredo, Tex., letter to the St. Louis Globe-Democrat.

#### MOTHERLESS.

From a far-away country town, abox of wild flowers had come to the "Children's and all inviting all parties to common and Hospital" in the city of B-. Just at dusk the new nurse stopped in her rounds before one cot, where a poor little sufferer lay, clasping in his thin hands a bunch of violets. hills change with every rainfall or change of | The little fellow tossed and turned from side to side. Ever and anon he would start The echo of the mountains may well re- up, muttering something about "Little ble around the enclosure, and, not seeing mind us that what we say and do may come Jack," then fall back, whispering, "Too late,

"Bad case; bad case, nurse; father and mother both died of the same fever, baby

"Poor little fellow!" murmured the nurse. wear a stone, and through the ages-how | "To die alone; no mother's hand to wipe many? The waters have wrought upon away the gathering dews of death; no moth-

She brushed back the damp, golden curls from the forehead. The blue eyes opened These mountains, so admirable and wide, and a faint voice whispered, "Mother!"

"Poor baby!" said the physician, "he will

The child started up. "Rock me, motholets, were folded lovingly around her neck. To and fro she cradled him. The room was growing dark. A faint streak of light came in at the eastern window, and slipped softly

"Sing to me," the child whispered. Very sweetly on the air arose and fell the music of that old, old hymn—

"Hide me, O my Saviour, hide, Till the storm of life is past."

Nearer and nearer crept the moonlight, till t touched the swaying figure—

"Safe into the haven guide, Oh, receive my soul at last."

The song ceased. "Mother, I'm too tired James James, a negro, and citizen of the to kneel to night," murmured the child; then United States, who resides at Santa Rosa, softly added, "Now-I-lay-me-down-Mexico, is probably the oldest man on earth. to—sleep,—I"-with a long sigh the blue He was born near Dorchester, S. C., in 1752, eyes closed, tiredly; the arms slipped down, all was still. The moonlight flooded the River, Ga., in the same year that Franklin room with silver, it lingered about the little white-robed child; it fell upon the golden In 1772 there was quite an immigration into curls and half-closed lids; and the withered South Carolina, and his master, James James | flowers fallen loosely now from the tired (from whom he takes his name) moved near hands. There was a faint, sweet perfume of these poor, sorrowful people that you've Charleston, S. C., in company with a num- violets as the rocker brushed to and fro; nothing stirred in the room save the swaying

The doctor touched the nurse, and gently

# GAMBLING IN MILLIONS.

Henry S. Ives is spoken of by the New York papers as "the Wall-street enigma." There is nothing enigmatical about Ives. He divine influence could, under these circum-These huge piles of stone and earth upon the bastion, on a new staff. His mas- is simply a poker player on a gigantic scale. stances, have kept them natural in thought are suggestive. The Creator meant they ter, James James, manned one of the guns | The enigma is the conduct of the respectable | and style! They needed to be inspired in A year ago I had one treasure left, my baby should be. As "the heavens declare the in this fight, and Jim, the subject of this bankers and men of affairs who were imposed this work, in order to be themselves! Withboy; but after a few hours of suffering, too glory of God," so the earth, in every part, sketch, and four other slaves were employed upon by Ives' bluff. There has been noth- out prayer for preservation from every form around the fort as general laborers. Jim ing in the recent history of Wall street more of error, and without the pledge that no followed his master throughout the war, and extraordinary than the career of this young word of theirs should be anyway misleading was with General Moultrie at Port Royal, S. | man, who, with no reputation and no capi- surely, as they were human, the pen must C., February 3, 1779, when Moultrie defeated tal but impudence, contrived, in a few have fallen from their unnerved, trembling the combined British forces of Prevost and | months, to wreck two or three railroads, and | fingers, and the Scriptures remained un-Campbell. His master was surrendered by as many banking houses, and to accumulate written forever.

knew that he was a humbug, and many people knew that he was a rascal; and yet, by sheer effrontery he carried everything be. put their business in his hands. Never was there a more astonishing example of the

Ives began operations by getting posses. for his purchase. Then he issued three and with which to buy another railroad, and so on until he had made away with some twelve of course be available in liquidation, but it buccaneering as ever was carried out on the

It is about time that bankers and brokers notoriety, which was one of the things he played for. He can afford to smile-at least if he can keep out of prison, as probably he can. The shame belongs to the business

#### AN ELEPHANT'S TRICK.

The elephant of the Jardin des Plantes, at Paris, used to play his visitors a trick which could not have been thought of but by an animal of much intelligence. His house opened upon an enclosure called the elephant's park, containing a pond, in which he would lay himself under the water, concealing every part of him except the very end of his trunk—a mere speck that would hardly be noticed by a stranger to the anihim in it, would watch in expectation that he would soon issue from the house. But, while they were gazing about, a copious sprinkling of water would fall upon them; and ladies and gentlemen, with their fine bonnets and coats, would run for shelter under the tree, looking up at the clear sky, and wondering. whence such a shower could come. Immediately afterward, however, they would see the elephant rising slowly from his bath, evincing, as it seemed, an awkward joy at the trick he had played.

In the course of time his amusement became generally known, and the moment the water began to rise from his trunk, the spectators would take flight, at which he appeared exceedingly delighted, getting up as fast as he could to see the bustle he had

Strange as it may seem, a huge animal like the elephant has a ridiculous fear of certain small objects. The keeper of the Zoölogical Garden in Philadelphia says that he has seen an elephant nearly scared into a fit at the sight of a mouse. And one warm day, for the amusement of the spectators, a dozen inflated bladders were thrown into the pond when the animals went in to swim. At first they were greatly frightened. Then Empress struck at one with her trunk, and when it bounded into the air, both she and her companion trumpeted and scrambled out of the pond. - Finally, she gently fished one of the bladders out of the water and kicked at it with her hind feet. No serious results following, the sport was continued until Empress happened to step on the bladder. It exploded with a loud report, and the elephants scampered home.

# THE HUMAN ELEMENT.

Men object to the plenary inspiration of the Scriptures, on the ground that inspiration of this kind is inconsistent with the peculiarities of thought and style which the sacred writers preserve throughout. We reply, that this very preservation of personnal peculiarities is a fruit, and therefore a proof of plenary inspiration. It requires but few words to show this. As every one who recognizes any kind of inspiration must admit, the sacred writers were called to speak, not for themselves simply, but for God-to speak as well with his authority as with their own—to speak for God with this authority to all the nations through all the ages. The consciousness of a mission so singular, 80 high, so momentous, so difficult, might well have embarrassed and overwhelmed them; and nothing but a constantly controlling

distinctly what you call th them, with other wri age or of the next-writing fessedly there is no elemen In the light of such compa difficult, if not impossible, viction that inspiration he one case in its hand no les correction than of support the other. - Christian Indi

# WHEN ALL IS

When all is said-when al Of love and pleasure, or Have taken wing and flow That seek the southern

Naught shall be changed. Of April dusks, the rapt The glowing hight of gold Shall all go on, and on.

The birds shall thrill the With ecstacy of spring And in the meadows, then The grass shall crowd a There shall be flowers and

Along the paths where

Or where the feasters, sing And wreaths to deck th And, not the less, cool stre Through secret haunts of And I shall smile, as smile

On cradle and on tomb. When all is said, soul of n Could all be said of love Twixt thee and me, thoug Beyond earth's day and -Julie K. Wethe

#### AVOID TRASHY

Avoid all books which t It is too bad that so mu wasted to make sin attrac paint crime, paint it writ of the hospital. Cursed make iniquity decent, cur who write them. The depraved and un

doing a vast amount of ev There is many a man who all time by a picture. Pa the aristocracy of art; en the democracy of art. G pictures. But what shal titution of this art to maki They are to be seen on ev One young man may see one of these pictorials to ever. Young man, buy n al strychnine. A man's pictures he loves to look man's character by the buys at the news stand. get a man to read a bad b times get him to look at a good books, cherish goo column in a good newspa soul; a paragraph in a ba forever.—Dr. Talmage.

# DR. HITCHCOCK AS A

In the articles that has various religious and sec cerning the late Presiden D. D., while appropriate made of the chief work of testimony has been borne him by the church at larg gable researches in hymn to elevate the service of so and dignity in the worsh Dr. Hitchcock, in conj Eddy and Schaff, was the anything like a trustwe hymn or tune book. "Hymns and Songs of of the authors of hymns of tunes were given wit death dates, and the year Others also were laborit same field, notably Prof field, and it was by th much concerning the hi has been saved from obli awakened in this directi forth such works as Dr. the Church" and the " the Rev. S. W. Duffield.

The interest of Dr. H ship of song amounted Every new book, America eagerly purchased, and cil marks throughout carefully it was review taste, his refined judgm that which was worship more marked in his sec in this direction, the "C This work, being a sele compilation, discovers marks of his hand. C necessary to the labors Eddy and Mudge, in can easily read the tend geous heart and the str were so conspicious in teachings of Dr. Hitche quent insertion of trans ical hymns of the chur fluence of his studies in chair he so long and ab Theogical Seminary. When a man so prom

circles as Dr. Hitchcock reward, nothing short o do justice either to the it is safe to say that no familiar with his loves: of his leisure hours du twenty years of his life, notice of that life con emphasize those labors the pervice and was i w that he was a humbug, and many ple knew that he was a rascal; and ret. sheer effrontery he carried everything behim, and grave bankers and experienced road men opened their vaults to him and their business in his hands. Never was re a more astonishing example of the ver of "cheek."

ves began operations by getting posses. of a railroad and issuing bonds to pay his purchase. Then he issued three and alf millions of preferred stock to himself h which to buy another railroad, and so until he had made away with some twelve lions of corporate securities, besides getr into banks and individuals for about five lions more. A part of the securities will course be available in liquidation, but it ery hard to estimate their value, and the roads apparently have been very thorhly gutted. It is as complete a case of caneering as ever was carried out on the h seas, except that on the seas it is not

al to invite the pirate to take command help himself. t is about time that bankers and brokers railroad men learned to recognize an adturer like Ives before he has done his cking, and to keep him in his proper e. Gamblers and gambling always will t, and as long as a man gambles with his money, he may be left to take his own s. It is the introduction of gamblers

places of trust, where they have access other peoples' money that needs to be ped, as it might easily be, if business were not so possessed with the gambling it that they are ready to hail every brazen enturer as a new "Napoleon of finance." no wonder that Ives smiles triumphantt his failure. He has lost nothing, for ad nothing to lose, and he has gained riety, which was one of the things he ed for. He can afford to smile at least e can keep out of prison, as probably he The shame belongs to the business whose methods make the Wards and

### AN ELEPHANT'S TRICK.

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distinctly what you call the human element in them, with other writings of their own age or of the next—writings in which confessedly there is no element but the human. In the light of such comparison, it will be difficult, if not impossible, to resist the conviction that inspiration held this element in one case in its hand no less of guidance and correction than of support, as it did not in the other.—Christian Index.

#### WHEN ALL IS SAID.

When all is said—when all our words Of love and pleasure, one by one, Have taken wing and flown like birds That seek the southern sun,-

Naught shall be changed. The sweet delay Of April dusks, the rapturous dawn, The glowing hight of golden day, Shall all go on, and on.

The birds shall thrill the rosy bough With ecstacy of spring tide song; And in the meadows, then as now. The grass shall crowd and throng.

There shall be flowers and flowers!—to waste Along the paths where victors trod. Or where the feasters, singing, haste; And wreaths to deck the dead.

And, not the less, cool streams shall run Through secret haunts of woodland gloom; And I shall smile, as smiles the sun On cradle and on tomb.

When all is said, soul of my soul! Could all be said of love's delight 'Twixt thee and me, though time should roll Beyond earth's day and night?

—Julie K. Wetherill, in the Atlantic.

#### AVOID TRASHY BOOKS

Avoid all books which try to excuse crime. It is too bad that so much fine binding is wasted to make sin attractive. When you paint crime, paint it writhing in the pains of the hospital. Cursed be the books that make iniquity decent, cursed be the authors should slip before he could get to him and who write them.

The depraved and unclean literature is doing a vast amount of evil. I like pictures. There is many a man who has been blest for all time by a picture. Paintings belong to the aristocracy of art; engravings belong to the democracy of art. God speed the good pictures. But what shall I say of the prostitution of this art to making unclean prints? They are to be seen on every street corner. one of these pictorials to blast his soul forever. Young man, buy none of this pictorial strychnine. A man's no better than the pictures he loves to look at. You can tell a man's character by the pictorial prints he buys at the news stand. When Satan can't get a man to read a bad book, he can sometimes get him to look at a bad picture. Aid good books, cherish good newspapers. A column in a good newspaper may save your soul; a paragraph in a bad one may blast it forever.—Dr. Talmage.

# DR. HITCHCOCK AS A HYMNOLOGIST.

D. D., while appropriate mention has been human animal. In our supposed progenitestimony has been borne to the debt due to as even, though erroreously, to receive the field, and it was by their joint labors that unknown. much concerning the history of hymnology has been saved from oblivion, and an interest awakened in this direction which has called forth such works as Dr. Hatfield's "Poets of and would appear, with certain exceptions, the Rev. S. W. Duffield.

that which was worshipful and hopeful is more marked in his second and latest work in this direction, the "Carmina Sanctorum." quent insertion of translations of the historical hymns of the church we see also the influence of his studies in connection with the chair he so long and ably filled in the Union Theogical Seminary.

When a man so prominent in ecclesiastical circles as Dr. Hitchcock is called to his last reward, nothing short of a full biography can do justice either to the man or his work; but it is safe to say that no one who was at all familiar with his loves or the employments of his leisure hours during at least the last twenty years of his life, would consider any notice of that life complete which did not emphasize those labors in which he did valuable service and was so much in sympathy with, the great communion of saints of all ages and nations.

#### FAILURE OF HEATHENISM.

We are thankful to see indication of the light which is given to all—when the cry of any human heart seeks its lost Father, to see the Spirit working. We believe that the death of the Lord Jesus Christ has not only a moral influence, but that it has changed the relation of the human race to God. The old belief held by our fathers has not to be modified, that, apart from the Christian is claimed will remain tight three months or gospel, men do not find God. But those who plead for heathen religions do so in two | nary pressure of the tongs, whereas, the red ways: they defend them by saying either that there is so much truth in these religions that the heathen are led to be moral, or tongs. The graphite should be pure and of that, as their darkness is so great in this the right grade of fineness. world, the heathen will have another chance in the next and that they are not responsible for their vices. Both of these pleas cannot be true. Both may be false. What do we find? Heathen converts to Christianity condemn themselves for their old heathen vices, for conscience is not destroyed among them, excepting, as among ourselves, by the constant practice of that which they condemn. All converts look back to their previous life as hopeless and wicked. No plea comes to us from heathen men that they were guiltless before the gospel reached them .-Dr. Hale.

#### TAKE THE SAFEST PATH.

A father tells us how he once started alone to climb a steep and perilous hill, purposely choosing a time when his children were at play, and when he thought they would not notice his absence. He was climbing a precipitous path, when he was startled by hearing a little voice shout, "Father, take the safest path, for I am following you." On looking down he saw that his little boy had followed him, and was already in danger, and he trembled lest the child's feet grasp his warm little hand. "Years have passed since then," he writes, "but, though the danger has passed, the little fellow's cr has never left me. It taught me a lesson the full force of which I had never known before. It shows us the power of our unconscious influence, and I saw the terrible possibility of our leading those around us to ruin without intending or knowing it; and the lesson I learned that morning I am anxious One young man may see enough iniquity in to impress upon all to whom my words may come."—Farrar.

#### CONCERNING FEET.

prince's daughter!" sang Solomon nearly in the feet of the princess after she has tor. case raised up at one end, which we miscall In the articles that have appeared in the shoes. The foot has struggled bravely to various religious and secular journals con- become something more than a mere base cerning the late President R. D. Hitchcock, of support, and often a painful one, for the made of the chief work of his life, no adequate | tors it was so flexible and handy a member

The size of the foot varies in individuals within wide limits, but the average length among different people is pretty constant, the Church" and the "English Hymns," by to be an indication of the degree of civilization to which the community had attained. The interest of Dr. Hitchcock in the wor- Thus, according to a series of measurements ship of song amounted almost to a passion. | collected from various sources by M. Topi-Every new book, American and foreign, was nard, we find the proportionate length of eagerly purchased, and his red and blue pen- the foot to the height of the individual, cil marks throughout the work show how represented by 100, to be as follows: Parisan, carefully it was reviewed. His exquisite 14.8; Russians, 15.5; Hungarians, 15.4; taste, his refined judgment and his love for Chinese, 15.1; Australian aborigines, 15.1; Algerians, 14.8.

The shoes worn by the majority of civilized men are an abomination. They are This work, being a selection rather than a wrongly constructed, and are the cause of compilation, discovers more frequently the most of the acquired deformities of the marks of his hand. Conceding all that is foot. The axis of the sole of the shoe necessary to the labors of his associates, Drs. | should not be a straight line, but should be Eddy and Mudge, in the hymnology, one a curve, following the natural curve of the can easily read the tender spirit, the coura- foot, with convexity looking outward. The geous heart and the strong orthodoxy which | sole should be of moderate thickness and were so conspicious in the character and | flexible, and the uppers should fit snugly, teachings of Dr. Hitchcock, while in the fre- but not so as to cramp the foot in any part. -Medical Record.

# Hoyular Science. .

THE scientific importance of exploring the accessible regions about the South Pole is urged by Sir Erasmus Ommany, of the British navy, who remarks that no man has over wintered in Antarctic Zone.

ARTILLERY men who are in charge of long that the rotundity of the earth troubles them in taking aim. We shall probably soon hear of Sunday, and especially of the work of James Glifilian, of price. Address, SARBATH RECORDER, Alfred Centre, N. Y.

of some sort of a balloon attachment with electrical devices by means of which the aim can be regulated.

THE American Artisan says that graphite is an excellent substitute for red lead in making joints and connections in steam and gas fittings. The graphite mixed with the best boiled oil makes a much better joint, and it three years, and will then yield to the ordilead once set, it is next to impossible to open THE ROYAL LAW CONTENDED FOR. By Edward Stennet. First printed in London, in 1658. 64 pp. Paper, 10 cents. the joint without damage to the pipe or

Too DAZZLING A SIGHT.—A Persian priest was asked by one of his pupils in a tone that savored of vexation: "Why can we not see God?" The venerable priest took the young student outside the tent in which they were accustomed to study, and, pointing to the sun, said: "Could you gaze steadfastly on that orb of light for one hour?" The pupil confessed that his vision was too weak for such a task; then the priest replied: "If one of God's works dazzles you to blindness, how can you expect to look on God?"-The Friend.

Use of Opium.—Dr. Boynton is authority for the statement that Woodstock, Vt., consumes a large quantity of opium. There are four druggists in the town, and they report that their sales of opium, in a single year, are sufficient to make one hundred gallons of laudanum, equivalent to one hundred and sixty-seven ounces of morphine. Of this only five per cent is sold to physicians. It can hardly be possible that there is any greater demand for opium in Woodstock than in other towns of the same size, and yet we can hardly believe that this represents the true condition of things in our New England towns. If so, the thought is a startling one, and should receive more than a passing notice.—Science.

A GARDEN BAROMETER.—One of the simplest of barometers is a spider's web. When there is a prospect of rain or wind, the spider shortens the filaments from which its web is suspended and leaves things in this state as long as the weather is variable. If the insect elongates its threads, it is a sign of fine, calm weather, the duration of which may be judged of by the length to which the threads "How beautiful are thy feet in shoes, O are let out. If the spider remains inactive, A 32-page quarterly, containing carefully prepared helps prince's daughter!" sang Solomon nearly it is a sign of rain; but if, on the contrary, prince's daughter!" sang Solomon nearly it is a sign of rain; but if, on the contrary, published at the Recorder office. Price 25 cents a copy per it keeps at work during a rain, the latter will year: 7 cents a quarter. Address all orders to the AMERICAN SABBATH TRACT SOCIETY, Alfred Centre, N. Y. changes, and we fear the wise king could not last long, and will be followed by fine not repeat his compliment were he living in weather. Other observations have taught the midst of us now without doing violence that the spider makes changes in its web to his conscience. There is no beauty left every twenty-four hours, and that if such changes are made in the evening, just before tured them for years in the narrow leather sunset, the night will be clear and beautiful. Single copies to one address. —La Nature.

THE ENTIRE MOTIVE FORCE OF THE World.--From a note published by the Bureau of Statistics in Berlin the following very interesting figures are taken. Fourhim by the church at large for his indefati- designation of hand, and the apes were fifths of the engines now working in the gable researches in hymnology and his labors | called by Cuvier, quadrumani. Even in | world have been constructed during the last to elevate the service of song to its true place | some of the human races of the present day | five lustra (25 years). France has actually and dignity in the worship of the sanctuary. | the foot is almost as useful for prehension as | 49,590 stationary or locomotive boilers, Dr. Hitchcock, in conjunction with Drs. is the hand. Thus the Now Caledonians 7,000 locomotives, and 1,850 boats' boilers; Eddy and Schaff, was the first one to attempt | are said to run up trees with the agility of a | Germany has 59,000 boilers, 10,000 locomoanything like a trustworthy editing of a cat by grasping the trunks and boughs with tives, and 1,700 ships' boilers; Austria, 12,hymn or tune book. In their excellent the feet and hands alternately, using the 000 boilers and 2,800 locomotives. The "Hymns and Songs of Praise," the names two with equal facility. And the instances force equivalent to the working steam enof the authors of hymns and the composers of individuals, born without arms or having gines represents in the United States 7,500,of tunes were given with their birth and lost these members in early life, who have 000 horse power, in England, 7,000,000 horse death dates, and the year of first publication. been able to write, paint and perform other power; in Germany, 4,500,000; in France, Others also were laboring diligently in the tasks requiring precision and accuracy of 3,000,000; in Austria, 1,500,000. In these same field, notably Prof. Bird and Dr. Hat- touch by means of their feet alone, are not the motive power of the locomotives is not included, whose number in all the world amounts to 105,000, and represents a total of 3,000,000 horse-power. Adding this amount to the other figures, we obtain the total of 46,000,000 horse power. A steam horse-power is equal to three actual horses' power; a living horse is equal to seven men. The steam engines to-day represent in the world approximately the work of a thousand millions of men, or more than double the working population of the earth, whose total population amounts to 1,455,923,000 inhabitants. Steam, therefore, has trebled man's working power, enabling him to economize his physical strength while attending to his intellectual development.—Scientific Ameri-

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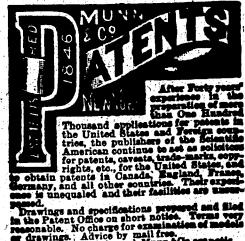


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### INTERNATIONAL LESSONS, 1887.

THIRD QUARTER.

July 2. The Infant Jesus. Matt. 2: 1-12. July 9 The Flight into Egypt. Matt. 2: 13-23. July 16. John the Baptist. Matt. 3: 1-12. July 23. The Baptism of Jesus. Matt. 3: 13-17. July 80. The Temptation of Jesus. Matt. 4: 1-11. Aug. 6. Jesus in Galilee. Matt. 4: 17-25. Aug. 13. The Beatitudes. Matt. 5: 1-16. Aug. 20. Jesus and the Law Matt. 5: 17-26.

Aug. 27. Piety Without Display. Matt. 6: 1-15. Sept. 3. Trust in our Heavenly Father. Matt. 6: 24-34. Sept. 10. Golden Precepts. Matt 7: 1-12. Sept. 17. Solemn Warnings. Matt. 7: 13-29.

LESSON XILI.—REVEIW SERVICE.

For Sabbath-day, September 24th.

CHRIST OUR PATTERN; HIS PREPARATION AND TEACHING.

GOLDEN TEXT.—Leaving us an example that ye should follow his steps. 1 Peter 2: 21.

I. Introduction.—Drill upon the Titles and Golden Texts of the quarter. II. GEOGRAPHY.—Show (1) the route of the flight from Bethlehem, and the return to Nazareth, (2) the

Jordan, (3) Mount of Beatitudes. III. BIOGRAPHY.—Give the life of the Baptist, and narrate the important part taken by the disciples first called, especially Peter, James and John, in the early history of the church.

IV. OUTLINE.

Sept. 24. Review.

1. Period of preparation. Lessons 1-5. 2. Early teachings. Lessons 6-12. V. THE LESSONS.

FIRST DIVISION.—PREPARATION. Train up a child in the way he should go. Training from birth. Lesson 1. Rescuing from danger. Lesson 2,

Awakening to repentance. Lesson 3. Immersion into Christ. Lesson 4. Necessary tests. Lesson 5.

Lesson I.—"The Infant Jesus." Matt. 2: 1-12. Topic.—Training from birth. Read 2: 11.

Who inquired for the child? When the wise men found the child, what did they present unto him? first aim in life? How may we be sure of all we What was to be his name? Golden Text? What | need? had his alotted work to do with his naming? What was to be his work?

Lesson Thought.—Consecrate in infancy, name, and aid, with life purpose in view.

Lesson II.—" The flight into Egypt. Matt. 2:

Topic.—Rescuing from danger. Read 14, 22, 23. 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 place was Nazareth to which he took the child? Was it an honor or a reproach to live there? What moral dangers threaten childhood in our fashionable places? Would you prefer to risk these, or live in obscurity? Repeat the Golden Text, and tell in 13-29. whom God delights.

Lesson Thought.—Endure all necessary toil, obscurity and reproach, rather than expose the child. Lesson III.—"John the Baptist." Matt. 3: 1-12. Topic.—Awakening to repentance. Read 1, 2, 5, 6.

did the people go to be baptized? What did they | Unto what two kinds of men does he liken his hear do at their baptism? What were they to bring forth? Golden Text? What fruits are meet for repentance? | were the multitudes affected by his teachings? What What is the fruit of the Spirit? Eph. 5: 22, 23. The fruit of the lips? Heb. 13: 15.

Lesson Thought.—Repentance precedes, confession accompanies, and good works should follow baptism.

Topic.—Immersion into Christ. Read 13, 16.

life work? Where did he go for baptism? When itation. he was baptized, what did he straightway do? How are we buried with Christ? Rom. 6: 4. Whose approval did Jesus receive when he went up out of the water? Golden Text?

Lesson Thought.—Without baptism, no one is fitted for his life work. Lesson V.—"The Temptation of Jesus." Matt.

4: 1-11.

Topic.—Necessary tests. Read 1, 10, 11. What great need did Satan propose to supply Jesus in the first temptation? What noble purpose was presented in the second? What great success would Jesus appear to attain by yielding to the third? If these objects were good, what would be wrong in obtaining them as proposed? What one reply did Jesus make to each temptation? Where is it "written?" After resisting the temptations, how were Jesus' wants supplied? If great good could be obtained by doing a little wrong, what would you do? If you refused, whom might you trust? Golden

Lesson Thought .- Trials, and skill in the use of the written Word, are crowning tests of character.

> SECOND DIVISION.—JESUS TEACHES. Teacher's first call. Lesson 6. Exemplary character. Lesson 7. All law to be fulfilled. Lesson 8. Consistent piety. Lesson 9. Highest aim in life. Lesson 10.

Essential rules. Lesson 11. Saving the few. Lesson 12. Lesson VI.—"Jeaus in Galilee." Matt. 4: 17-25. Topic. - Teacher's first call. Read 17, 18, 21, 22.

What is the theme of Jesus' first preaching? Who else made repentance his first theme? Lesson 8. Whom did Jesus first call? What did he find them doing? What were James and John doing when Jesus called them? What did all these busy men do. when they were called?

the busiest men, are first called.

character, and have each promise differing from the rest? Seven being used in Scripture to denote perfection, completeness, what kind of character is here portrayed? Do mourning, hungering, and purity of heart, refer to inner condition, or to treatment of others? To which do meekness, merciful ness and peace-making refer? Show that spiritual mourning leads to meekness, that hungering for righteousness makes one merciful, and that the pure in heart will be peace-makers. What influence does the perfect character exert in the world, as shown in verses 13 and 14?

Lesson Thought.—Each Christian faith manifests corresponding good works, and has its special re-

Lesson VIII,—"Jesus and the law." Matt. 5:

Topic.—All law to be fulfilled. Read 24. 25. 26. Give the Golden Text. What does this teach concerning the Sabbath law? What part of that law now taught by many to be changed? Repeat verse 18, and show that no part of the fourth commandment can be changed. Before religious services, what is our duty to an offended brother? How should we treat our adversary? What is taught about the payment of debts?

Lesson Thought.-God's law is unchanged, and requires reconciliation, concession and obligations

Lesson IX.—"Piety without display." Matt. 6:

Topic.—Consistent piety. Read 1, 6, 12.

What wrong motive may there be in giving for a good purpose? How should alms be given? In praying, what motives are hypocritical? Where should each one go to pray? Of the seven petitions of the perfect prayer, which allude to the glory of God? Of those of our wants, how many are for self alone? What is the special condition of forgiveness? Who may, and who cannot be deceived by professions of piety? Golden Text?

Lesson Thought.—True piety excludes all selfish display, and asks first the glory of God and then good to others as well as to self.

Lesson X.—"Trusting in our Heavenly Father." Matt. 6: 24-34.

Topic.—Highest aim in life. Read 24, 26, 33. What two opposing aims of life are mentioned? What is it to serve God? To serve mammon? Who feeds the birds and makes the flowers pretty? How are we better than they? What should these things teach us? Golden Text? What is wrong in seeking food and clothing? What should be our

Lesson Thought.—Seeking eternal interests secures the temporal; by seeking the temporal we lose both. Lesson XI.—"Golden precepts." Matt. 7: 1-12.

Topic.—Essential rules. Read 1, 5, 7. What is the divine rule about judging? What does Jesus call him who is most ready to see the faults of others? What is the duty of such? How may we obtain help? How willing is our Heavenly Father to aid those who ask him? Give the Golden

Lesson Thought.—Hypocrites find fault; it is better to overcome our own by divine help, and then do good to others.

Lesson XII.—"Solemn warnings." Matthew 7:

Topic.—Saving the few. Read 14, 23, 27, 29. Where does the narrow way lead? How many find it? Give the Golden Yext. What is the good fruit men should bring forth? Will few or many be told, "I never knew you?" In how many lessons What was the Baptist's first instruction? Where have we now been hearing "these sayings" of Jesus? ers? What is the distinction between them? How do you think of them? Have you heard only, or do

> you try also to do them? Lesson Thought.—Few are saved though many are

astonished at the solemn warnings of the Saviour. VI. Doctrines.—Following the divine example Lesson IV .- "The baptism of Jesus:" Matt. 3: | and instruction, we may Train the child with assurance and success. Jesus Teaches the unerring principles of Christian life, and presents, in a perfect What was Jesus' first public act preparatory to his | manner, complete characters and models for our im-

> IRVING SAUNDERS expects to be at his Friendship Studio from Sept. 14th to 20th inclusive.

# 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 under the general laws of the state of New York, the sum of......dollars, (or the following described property to wit.... to be applied to the uses and purposes of said Society, and under its direction and control forever.

# SPECIAL NOTICES.

TO THE CLERKS AND PASTORS OF CHURCHES. Blanks have been sent to all the churches to be filled and returned to Dr. J. G. Swinney, Cor. Sec. of Conference, as soon as possible. Church Clerks will please remember that it becomes necessary for the Corresponding Secretary to have these all in hand, in time to prepare his report before Conference con-

In the same envelopes with the blanks, we send postal cards, directed to the writer of this notice, and a letter asking for the "names of all who are coming to Conference from your place." Please write all the names. It is not enough to have the number com- tion such person for persons would most naturally ing, but we want their names, in order to provide | belong, they will greatly aid the committee, and the for entertainment.

The names of all persons who would wish to correspond in the Swedish language, should be sent to Leave VII.—"The Beatitudes." Matt. 5: 1-16.

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.

Typic.—Exemplery character. Read 2, 8, 16...

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Show many of the blacktudes allude to features of Santon. N. J. Aug. 22, 1867.

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H. C. Coon, President, Alfred Centre, N. Y.

T. R. WILLIAMS, Cor. Sec., Alfred Centre, N. Y.

Show many of the blacktudes allude to features of Santon. N. J. Aug. 22, 1867.

CONFERENCE

H. C. Coon, President, Alfred Centre, N. Y.

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Notice.—Owing to the fact that all delegates to Conference will have to be transported by teams from Bridgeton to Shiloh, it is desirable that as many of those who come via Philadelphia or Camden, as can do so conveniently, take the 3 30 P. 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 6.80, 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.

There is only one train from New York to Bridgeton, 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, by taking 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.

Delegates who do come via New Jersey Southern Railroad will please inform us by postal, and we will meet them at Bridgeton. THEO. L. GARDINER.

Shilon, N. J., Sept. 7, 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 Welton, 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.

FARE TO CONFERENCE.—1, Arrangements have been made with the following lines to sell tickets, to people going to Conference, at full fare going and 1 fare over the same route returning:

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and New York.) Philadelphia & Erie.
Philadelphia & Reading (except locally between

Philadelphia and New York.) Philadelphia, Wilmington & Baltimore.

Rome, Watertown & Ogdensburg. Shenandoah Valley. West Jersey. West Shore.

In order to avail themselves of this reduction. delegates must be provided with certificates of the fact that they have paid full fare going. Blanks for these certificates, together with circulars explaining the method of using them, will be sent on application to the Secretary, L. A. Platts, Alfred Cen tre, N. Y.

This instruction relates to all points east of Buffalo, Niagara Falls, Salamanca, Pittsburgh, Bel-

laire, Wheeling and Parkersburg. 2. The Central Traffic Association embracing points between Chicago and Niagara Falls, etc., will sell tickets at the same rates except that the blanks for certificates will be furnished by the ticket agent of whom the going ticket is purchased. Persons buying tickets within these limits, will, therefore, ask their ticket agent for the certificate; only the letter of instruction will be furnished by the Secretary, L. A. Platts. They also say, "Tickets for return journey will be furnished only on certificates procured not more than three days before the meeting assembles." All certificates must be presented for return tickets within three days after the date of the adjournment of Conference; and no stop over

will be granted on tickets sold at less than full fare. 3. Concessions west of Chicago have been asked, but answer to the application has not yet been re-

4. Delegates from Rhode Island can procure tickets from Westerly to New York and return for \$2 50, good from Sept. 15th to Oct. 5th. From New York, excursion tickets, good for thirty days, to Bridgeton via Pennsylvania Railroad, by Philadelphia or Camden, and return, cost \$5 25.

On all lines of the Central Railroad of New Jersey tickets, good from Sept. 10th to Oct. 10th, can be had for four cents per mile for round trip. For the latter, orders must be procured from Geo. H. Bab cock, 30 Cortlandt Street, New York.

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, Linckleen 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 Associa-

(or entertainment.

Will all our pastors see that these matters are at.

The names of all persons who would wish to cor-

ALL 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. A. E. WHITFORD.

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. Ministers have been invited.

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#### Legal.

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 Exastus B. Stillman, deceased, late of the town of Alfred, 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.

NOTICE 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 iven to all creditors and persons hav 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 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, Assignes. BEMIS & OROUTT, Att'ye for Assignes. DATED, Alfred, N. Y., Aug. 15, 1887.

FOR 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.

# Business Directory.

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BUSINESS DIRECTORY..... FLITTING SUN

NUMBER X KEY WES After watching Key W time, the lights of Key I selves out of the sea. smoother within the bay. been sea-sick took on ne approaching land. Our in, but passed the wharf took a large circle aroun proaches a candle, and for reasons. The wind was bl

the west, and tended to di wharf with more force the sirable. At first the ca would come to anchor in transfer everything by boat first thoughts were best. B prevailed, and we came gently as possible, thoug force enough to smash the a man overboard. There bling to get him out, which because of the darkness. long to land the passenger when we were ready to impossible to get away fr was not because of any the wharf and the steam tergo in the form of the which held us as in a vise dock, and all our efforts t vain. They tried to con that the Morgan line st dock only that morning, imprisonment from the sa got away then by securing steamer which chanced t All night long we lay the mering and sawing of ca damages as a soothing see nothing of the town,

ure the sights and inciden Key West is not named a key to anything, or he specifically west position fact a corruption from th reef or inlet, and Huss name means simply "bor not without its peculiar pe It is the southernmost po States, and one of its chie

little to be seen after the

had nearly wiped it out.

ever, the Sunday we had

the fire, and remembered

To the visitor the m about it is the color of waters. One seems to be liquid turquoise fleshin