

# The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

TERMS—\$3 A YEAR, IN ADVANCE

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### FLITTING SUNWARD.

NUMBER XXVI.

#### HOTEL LIFE IN CUBA.

Life at a hotel in Cuba is not like that of any other country. The hotels are all upstairs, and very long stairs at that, but the Hotel Pasaje is peculiar in this, that it has the office and dining room on the ground floor. The sleeping rooms are large and airy. The windows are large, and closed by shutters and Venetian blinds. Glass windows are almost unknown in Cuba. The climate is such that they are not only not needed, but they would interfere with the free ventilation necessary for comfort. The Venetian blinds are used except in storms, when shutters are closed. It is customary to place a single pane of glass in the latter, so that the room will not be entirely dark when they are closed. The floors are marble, the beds a piece of canvass stretched in a frame, two beds to every room, for in this hot climate two persons rarely sleep in the same bed.

Two meals a day are the rule. Natives rise early so as to have the benefit of the cool morning, taking a cup of coffee only. What work has to be done is done before breakfast. If you are going on a journey, either by rail or horseback, you go before breakfast. This comes at ten or eleven, and is a substantial meal, after which you take your ease. No one goes out or attends to business in the middle of the day unless some necessity compels it. Shopping may be done after three o'clock, or in the evening. The true Cuban Senora shops in her carriage, the merchant bringing the goods to her while she sits at her ease. About five o'clock comes dinner, after which social visiting, driving, or walking in the parks is in order, until time for the opera or theater, for the Havana are great theater goers.

During our first evening in Cuba we received calls from some of our old Rhode Island friends, among whom was the beaming face of one Rhode Island delights to honor, Senator C.; as well as from Don Alberto and his good Senora, whom some of us had met in New York. We also found considerable mail awaiting us, for we were several days later than our schedule. He who would know the value of letters from home, or the full joy of meeting old friends, must experience the sight of them in a foreign land. We are not told that Solomon was much of a tourist, in fact few kings are, but he must have experienced something of the kind when he wrote the proverb:

"As cold waters to a thirsty soul,  
So is good news from a far country!"

And speaking of cold water reminds me of the difficulty El Bah experienced in getting her morning drink of hot water the first time we were in Cuba. A ring at the bell brought a colored maid, who was told we wanted some "hot water to drink."

"No understand Engleesh!" said she. We understood no Spanish, so resorted to pantomime, with the result of giving almost every idea except the right one. Finally a bright thought seemed to strike her.

"Parley vous Francais?"

Now we did know enough French to say "eau" for water, which she understood, and pointed to the washstand, at which we shook our heads and said, "chaud" for hot.

"Oui, oui," said she with animation, and pointed to the foot-bath-tub, jabbering more French than we could comprehend. Again we shook our heads, and made the motion of drinking.

"Glacee?"

"Yes we want two glasse; and we want them hot, hot."

"Oui, oui," said she, as she disappeared. Presently she returned with a salver on which were two very tall glasses, regular "schooners," filled with ice water! and a satisfied air, as if she had succeeded in filling the order to the minutest particular. Our laughter undecieved her, however, and again she disappeared. Now we remembered that "glacee" in French meant ice, but we were sometime guessing why she brought such peculiarly deep glasses, though finally we decided that our "hot" was to her ears "Naute," or high, tall, deep!

Soon she came again with a sheet of paper and a pencil, and written on top of the sheet in good American, was "Please write out your orders in English," which we proceeded to do, when she brought the hot water, and pointing to it said, "agua caliente," by which name we afterwards ordered it without difficulty. This was four years ago. At the present time, the travel from the United States has become so great, that all the hotels now have at least some English-speaking servants. There was a notable difference in the number of Americans seen on the streets and at the hotels, compared to the same season only four years since.

Our dining room was on the first floor next the street, and the only division between it and the sidewalk was the iron railing which spanned the windows. At one corner there was generally several boys and girls, of the usual street variety, standing, leaning, or hanging on this railing with a hungry look, as we were eating, and if we gave them any attention they would by signs or otherwise ask for food. We soon found that our best plan was not to see them, though it seemed hard to turn away from such pleading eyes, and forlorn looks, which of themselves were mutely appealing for their owners. Then others would come and try to sell us some trifle through the window.

Smoking is common in the dining-rooms and at the tables. It is considered no breach of etiquette for a gentleman, while at the table with ladies, to take out a cigar, light it, and puff away between the courses. In fact, no place is sacred against tobacco-smoke in Cuba.

There are no elevators in the hotels, and the stairs are very long. The first story of most of the buildings is rarely less than twenty feet. In the Pasaje there are just sixty-five steps between the dining-room and the parlor floor, and these had to be traversed every time we went in or out of the hotel, or went to our meals.

The hotel register is curious to American eyes. Besides your name and residence, the date and room, which is common to the species, they have columns for nationality, age, state, profession, and destination, the latter probably not intended to be final, but only where you are going next. Then against each name is affixed a five cent stamp, for guests are no exception here to the rule, that everything must have a government stamp attached.

P. S.—I notice in the last "Flitting," the types made me say an English six-pence was twenty-five cents. Now that is non-cents, and if I so wrote it, it must have been during a fit of temporary insanity. I meant to write twelve, instead of twenty-five, and it is probable I did, but in such hieroglyphics that the printer had to guess at the meaning

as he has in other cases. As this is a case of magnitude, I venture to disclaim the inaccuracy. Again, dear reader, in the same article the printer ventured to change you to lo. Had it been to two I should not have been surprised, because I wot you are not very numerous. Please read instead of "To call him . . . you dismiss him," "You call him . . . you dismiss him," etc. The former you might find somewhat inconvenient, if put in practice. G. H. B.

### THE ENGLISH TRANSLATION OF THE BIBLE.

BY REV. W. H. ERNST.

#### TYNDALE'S WRITINGS.

It seemed necessary for the reformer to follow his translation with reformatory writings, illustrating the ideas which the translation would seem to teach. It was not enough to put the New Testament into the hands of the people, and trust to their forming correct ideas, after having been misled by wrong teaching for so many centuries. The opposition that was manifested to the vernacular Bible, doubtless came from the conviction, on the part of the clergy themselves, that their practices were not found supported by the Word of God. If in any way they could make the people believe that the wording of the Bible taught or admitted of their doctrines, there would be no necessity of opposing the translation. The feeling of opposition on their part was conclusive evidence of their knowledge of their corrupt practices. They were more afraid of the light than anything else in the world. It was therefore necessary that the reformer should step into the front rank and advocate reform measures, in order that the reformation might not be destroyed. This he did without fear or favor.

It is thought worthy of comment and remembrance that very little if any progress was made in the nation in any respect, except in so far as the influence of the Bible had extended. This amount's almost to a demonstration. A century and a half before, Wickliffe had furnished the people with the Bible, and soon it was nearly, if not entirely, crowded out, and afterward came Tyndale's Bible. Under these circumstances, even a casual observer ought to recognize the power of the Word of God to transform society.

My space will not allow me to make any extracts from his writings, but only brief descriptions of them. He did not sign his name to his translation, thinking that it would be carrying out the spirit of Christ "to do their good works secretly, and to be content with the conscience of well doing." Others had written in a spirit of bitterness against the Roman church, and it had been attributed to him. He disowned these writings, and afterwards signed his name to his writings, that the same might not occur again.

He wrote treatises immediately after his translation. They carried such weight as to mark him out as the standard-bearer in the cause of the Bible and the people against the Pope and the priesthood. The first one was entitled "The Parable of the Wicked Mammon." It is a discussion of the relation between faith and works in our salvation, and strikes at the root of popish trust in mere outward forms and ceremonies. It showed much knowledge of Scripture, and a rich Christian experience. It is a stroke of a master's hand. The other work, "The Obedience of a Christian Man," refers to the social duties of a man in all the relations of life. It was intended as a defense of the Bible against the charge that its circulation among the laity tends to confusion, and insubordination in society. He shows that the clergy, by their false doctrines, would pervert society, but that its use by the people would strip them of their ill-gotten gains. In the first part of the treatise, he mentions the different classes of society, and shows their respective duties as taught in the Bible, or as plainly deducible from the great law of love. In this delineation, he was no less faithful to the king than to the subject. The second part was a searching exposure of the abuses practiced on the people by the priesthood, their corruption of Christian doctrines, the "feigned ordinances" by which they rule so cruelly over the consciences of men, and wring from them their worldly goods, their usurpation of the civil power,

and the consequent impoverishment, internal confusion and foreign wars in which their insatiable ambition and avarice has plunged the realm. He is certainly treating the disease with radical remedies. His strokes are made by a master's hand. I would be glad to give more space to his writings, but I must abridge.

The power and influence of the reformer are seen by the fact that the Roman power in England was shaken to its foundation. Cardinal Wolsey felt that something must be done to silence a man who was laying open the treachery and oppression of the Roman hierarchy in plain English, before the common people. He therefore proceeded to use means to secure his arrest. There were two men besides Tyndale whom they were anxious to secure. One was a wealthy merchant who assisted in transporting books to England. They succeeded in arresting him and his wife. How they were to get him from his own country to England, was a question which it was difficult to solve. First they accused him of heresy, but this did not succeed very well, and then they tried to make out that he was a traitor. Neither was this project more successful, but in turn, when he was released, he sued the dignitaries of England for damages. Though he did not receive any money, his persecutors were quite willing to be found absent in that section of the country. The one whom they most desired, however, they could not find. This plan proved an entire failure. Tyndale was in Marbury, where he was using the only press in publishing his works, which still continued to flow into England.

By this time an important epoch had been reached. The church had become satisfied that the dreaded writings of the reformer could not be excluded by authority and force alone. The public mind was deeply infected by the new opinions, and the more they strove against the influence, the more it grew. They were obliged to yield one point, at least, and come down from their throne of dignity and authority to that of reason and discussion, and meet the reformation on its own ground, and use its own implements of war. Hence they must find a Goliath who could resist the sling of the godly David. It was admitted that the man who could measure arm with Tyndale must not be any common man, but one well fitted to such a task. Where will such a man be found, was a very practical question to the church. They selected the choicest man in all England for this work. He had gained such a reputation for public speaking that he was called "The English Demosthenes," and in every other way he was a highly accomplished man. To his remarkable abilities he added a spotless character. Tyndale must have been a remarkable antagonist to require such a man as this to meet him on his own ground. It was therefore a source of joy to the bishops that Sir Thomas More consented to become their champion in this contest of theories. The friends of the reformation had reason to expect leniency from his hands, as he had been favorably disposed to their principles in his early days. His connection with Erasmus had seemed to modify his views, and his honesty and integrity, it was supposed, would make him fair, at least.

About this time More surprised the literary world by his philosophical romance, Utopia. It was a splendid exhibition of genius and culture, but derives its chief importance from its relation to religion, especially religious toleration and rights of conscience. The citizens of this happy republic would recognize God as Father, and contain many beliefs, but each man can live according to his own religion, and that no violence be used to convert him to another faith. "All instruction is given in the mother tongue." Many other statements were made in this work, which conform as much as these to the ideas of the reformation. It is no wonder, then, that they expected a favorable hearing and consideration from him. Although a reformer in theory, he was changed to one of the most conservative of men by the force of circumstances. Like Erasmus, he believed in the reformatory ideas. Like him, he wished the church reformed by gentle and quiet means. But when they saw what a revolution it was likely to produce, in almost every department of thought, they both preferred the good old way. They forgot that Christ said, "Think not that I

am come to send peace on earth, I am not come to send peace, but a sword." It is not so much of a wonder that various circumstances should conduce to make Sir Thomas More a radical defender of the Roman church. Perhaps the most important consideration that induced him to take this step, was his decided aversion to the central doctrine of the reformation, "justification by faith alone." He was too proud of his own integrity and ceremonial religion, to admit that they were inadequate to secure salvation. So completely did he enter into this work with heart and hand, that it is said of him, "Of all those who pursued, to prison and to death, the flock of Christ in the 16th century, Sir Thomas More must be allowed the first place in cruel and unrelenting intolerance." In his writing, he lowered himself to any means which he thought would gain the people. It is next to impossible to conceive that he could have been honest in his course. Sometimes men seem to be forced to take positions and do things which they would detest in others. In remarkable contrast stand the noble spirit of Tyndale and his elevated style of writing.

In March, 1528, the Bishop gave More license to read the books of Tyndale, in order to refute them. Think of such an age as that in which the brightest light in England had to ask the Bishop for the privilege of reading a book after he had been appointed to review it. We certainly have made some progress in that direction if in no other. The first division of his work did not appear till the following year. The object of his writing was to influence the popular mind so as to contradict the influence of Tyndale's writings. His central and fundamental thought was, "The most holy Catholic church cannot err." This he endeavored to prove in various ways, enlarging especially upon the alleged miracles of the Catholic church. He brings in tradition, and the right to appoint holy days, and especially the Sunday. (I can only make a very brief reference to this discussion.)

"Shall the people have the Bible?" was perhaps the most central thought in the discussion. In his earlier life, Mr. More had expressed himself radically in favor of this doctrine, but what a change will be apparent when we see his acts. He claimed that there were many inaccuracies in Tyndale's translation, but when he came to specify, it seemed that he had reference to certain terms which contained more of payal assumption than others, "juggling terms," as Tyndale called them, such as "congregation" for "church," "favor" for "grace," "repentance" for "penance," "knowledging" for "confessing," etc. More admitted that it might be well enough for some people to have the Bible, but only at the discretion of the priests, and such a translation as was proper. If the right person could make the right translation, it might be well enough. But it was not proper to receive it from the hands of a heretic. Such a one must be destroyed at all hazards. No means should be spared to accomplish this result. He says, in speaking of the burning of a heretic, that "it is lawful, necessary and well done." This was not a mere theory with him, as you will see in our next. Some men would shrink from carrying such a plan into execution, but that was not the case with Mr. More. "It is food for his mirth to recall the sufferings of those godly men, who had perished at the stake for nothing else than their love to God and his truth, against whom he could allege nothing but their rejection of the dogmas of his church." What a heart this man must have! All this was because men wanted to read the Bible, and understand its teaching, in their own language. I wonder how many of us would run the risk of being burned at the stake, merely to have the privilege of reading the Word of God. Can it be possible that there are some who do not care to read it? W. H. E.

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"Parley vous Francois?"

Now we did know enough French to say "eau" for water, which she understood, and pointed to the washstand, at which we shook our heads and said, "chaud" for hot.

"Oui, oui," said she with animation, and pointed to the foot-bath-tub, jabbering more French than we could comprehend. Again we shook our heads, and made the motion of drinking.

"Glance?"

"Yes we want two glasses, and we want them hot, hot."

"Oui, oui," said she, as she disappeared.

Presently she returned with a salver on which were two very tall glasses, regular "schooners," filled with ice water! and a satisfied air, as if she had succeeded in filling the order to the minutest particular. Our laughter undeceived her, however, and again she disappeared. Now we remembered that "glance" in French meant ice, but we were sometime guessing why she brought such peculiarly deep glasses, though finally we decided that our "hot" was to her ears "Naute," or high, tall, deep!

Soon she came again with a sheet of paper and a pencil, and written on top of the sheet in good American, was "Please write out your orders in English," which we proceeded to do, when she brought the hot water, and pointing to it said, "agua caliente," by which name we afterwards ordered it without difficulty. This was four years ago. At the present time, the travel from the United States has become so great, that all the hotels now have at least some English-speaking servants. There was a notable difference in the number of Americans seen on the streets and at the hotels, compared to the same season only four years since.

Our dining room was on the first floor next the street, and the only division between it and the sidewalk was the iron railing which spanned the windows. At one corner there was generally several boys and girls, of the usual street variety, standing, leaning, or hanging on this railing with a hungry look, as we were eating, and if we gave them any attention they would by signs or otherwise ask for food. We soon found that our best plan was not to see them, though it seemed hard to turn away from such pleading eyes, and forlorn looks, which of themselves were mutely appealing for their owners. Then others would come and try to sell us some trifle through the window.

Smoking is common in the dining-rooms and at the tables. It is considered no breach of etiquette for a gentleman, while at the table with ladies, to take out a cigar, light it, and puff away between the courses. In fact, no place is sacred against tobacco-smoke in Cuba.

There are no elevators in the hotels, and the stairs are very long. The first story of most of the buildings is rarely less than twenty feet. In the Pasaje there are just sixty-five steps between the dining-room and the parlor floor, and these had to be traversed every time we went in or out of the hotel, or went to our meals.

The hotel register is curious to American eyes. Besides your name and residence, the date and room, which is common to the species, they have columns for nationality, age, state, profession, and destination, the latter probably not intended to be final, but only where you are going next. Then against each name is affixed a five cent stamp, for guests are no exception here to the rule, that everything must have a government stamp attached.

as he has in other cases. As this is a case of magnitude, I venture to disclaim the inaccuracy. Again, dear reader, in the same article the printer ventured to change you to to. Had it been *tu* I should not have been surprised, because I wot you are not very numerous. Please read instead of "To call him . . . you dismiss him," "You call him . . . you dismiss him," etc. The former you might find somewhat inconvenient, if put in practice. G. H. B.

### THE ENGLISH TRANSLATION OF THE BIBLE.

BY REV. W. H. ERNST.

TYNDALE'S WRITINGS.

It seemed necessary for the reformer to follow his translation with reformatory writings, illustrating the ideas which the translation would seem to teach. It was not enough to put the New Testament into the hands of the people, and trust to their forming correct ideas, after having been misled by wrong teaching for so many centuries. The opposition that was manifested to the vernacular Bible, doubtless came from the conviction, on the part of the clergy themselves, that their practices were not found supported by the Word of God. If in any way they could make the people believe that the wording of the Bible taught or admitted of their doctrines, there would be no necessity of opposing the translation. The feeling of opposition on their part was conclusive evidence of their knowledge of their corrupt practices. They were more afraid of the light than anything else in the world. It was therefore necessary that the reformer should step into the front rank and advocate reform measures, in order that the reformation might not be destroyed. This he did without fear or favor.

It is thought worthy of comment and remembrance that very little if any progress was made in the nation in any respect, except in so far as the influence of the Bible had extended. This amount's almost to a demonstration. A century and a half before, Wickliffe had furnished the people with the Bible, and soon it was nearly, if not entirely, crowded out, and afterward came Tyndale's Bible. Under these circumstances, even a casual observer ought to recognize the power of the Word of God to transform society.

My space will not allow me to make any extracts from his writings, but only brief descriptions of them. He did not sign his name to his translation, thinking that it would be carrying out the spirit of Christ "to do their good works secretly, and to be content with the conscience of well doing." Others had written in a spirit of bitterness against the Roman church, and it had been attributed to him. He disowned these writings, and afterwards signed his name to his writings, that the same might not occur again.

He wrote treatises immediately after his translation. They carried such weight as to mark him out as the standard-bearer in the cause of the Bible and the people against the Pope and the priesthood. The first one was entitled "The Parable of the Wicked Mammon." It is a discussion of the relation between faith and works in our salvation, and strikes at the root of popish trust in mere outward forms and ceremonies. It showed much knowledge of Scripture, and a rich Christian experience. It is a stroke of a master's hand. The other work, "The Obedience of a Christian Man," refers to the social duties of a man in all the relations of life. It was intended as a defense of the Bible against the charge that its circulation among the laity tends to confusion, and insubordination in society. He shows that the clergy, by their false doctrines, would pervert society, but that its use by the people would strip them of their ill-gotten gains. In the first part of the treatise, he mentions the different classes of society, and shows their respective duties as taught in the Bible, or as plainly deducible from the great law of love. In this delineation, he was no less faithful to the king than to the subject. The second part was a searching exposure of the abuses practiced on the people by the priesthood, their corruption of Christian doctrine, the "feigned ordinances" by which they rule so cruelly over the consciences of men, and wring from them their worldly goods, their usurpation of the civil power,

and the consequent impoverishment, internal confusion and foreign wars in which their insatiable ambition and avarice has plunged the realm. He is certainly treating the disease with radical remedies. His strokes are made by a master's hand. I would be glad to give more space to his writings, but I must abridge.

The power and influence of the reformer are seen by the fact that the Roman power in England was shaken to its foundation. Cardinal Wolsey felt that something must be done to silence a man who was laying open the treachery and oppression of the Roman hierarchy in plain English, before the common people. He therefore proceeded to use means to secure his arrest. There were two men besides Tyndale whom they were anxious to secure. One was a wealthy merchant who assisted in transporting books to England. They succeeded in arresting him and his wife. How they were to get him from his own country to England, was a question which it was difficult to solve. First they accused him of heresy, but this did not succeed very well, and then they tried to make out that he was a traitor. Neither was this project more successful, but in turn, when he was released, he sued the dignitaries of England for damages. Though he did not receive any money, his persecutors were quite willing to be found absent in that section of the country. The one whom they most desired, however, they could not find. This plan proved an entire failure. Tyndale was in Marburg, where he was using the only press in publishing his works, which still continued to flow into England.

By this time an important epoch had been reached. The church had become satisfied that the dreaded writings of the reformer could not be excluded by authority and force alone. The public mind was deeply infected by the new opinions, and the more they strove against the influence, the more it grew. They were obliged to yield one point, at least, and come down from their throne of dignity and authority to that of reason and discussion, and meet the reformation on its own ground, and use its own implements of war. Hence they must find a Goliath who could resist the sling of the godly David. It was admitted that the man who could measure arm with Tyndale must not be any common man, but one well fitted to such a task. Where will such a man be found, was a very practical question to the church. They selected the choicest man in all England for this work. He had gained such a reputation for public speaking that he was called "The English Demosthenes," and in every other way he was a highly accomplished man. To his remarkable abilities he added a spotless character. Tyndale must have been a remarkable antagonist to require such a man as this to meet him on his own ground. It was therefore a source of joy to the bishops that Sir Thomas More consented to become their champion in this contest of theories. The friends of the reformation had reason to expect leniency from his hands, as he had been favorably disposed to their principles in his early days. His connection with Erasmus had seemed to modify his views, and his honesty and integrity, it was supposed, would make him fair, at least.

About this time More surprised the literary world by his philosophical romance, Utopia. It was a splendid exhibition of genius and culture, but derives its chief importance from its relation to religion, especially religious toleration and rights of conscience. The citizens of this happy republic would recognize God as Father, and contain many beliefs, but each man can live according to his own religion, and that no violence be used to convert him to another faith. "All instruction is given in the mother tongue." Many other statements were made in this work, which conform as much as these to the ideas of the reformation. It is no wonder, then, that they expected a favorable hearing and consideration from him. Although a reformer in theory, he was changed to one of the most conservative of men by the force of circumstances. Like Erasmus, he believed in the reformatory ideas. Like him, he wished the church reformed by gentle and quiet means. But when they saw what a revolution it was likely to produce, in almost every department of thought they both preferred the good old way. They forgot that Christ said, "Think not that I

am come to send peace on earth, I am not come to send peace, but a sword." It is not so much of a wonder that various circumstances should conduce to make Sir Thomas More a radical defender of the Roman church. Perhaps the most important consideration that induced him to take this step, was his decided aversion to the central doctrine of the reformation, "justification by faith alone." He was too proud of his own integrity and ceremonial religion, to admit that they were inadequate to secure salvation. So completely did he enter into this work with heart and hand, that it is said of him, "Of all those who pursued, to prison and to death, the flock of Christ in the 16th century, Sir Thomas More must be allowed the first place in cruel and unrelenting intolerance." In his writing, he lowered himself to any means which he thought would gain the people. It is next to impossible to conceive that he could have been honest in his course. Sometimes men seem to be forced to take positions and do things which they would detest in others. In remarkable contrast stand the noble spirit of Tyndale and his elevated style of writing.

In March, 1528, the Bishop gave More license to read the books of Tyndale, in order to refute them. Think of such an age as that in which the brightest light in England had to ask the Bishop for the privilege of reading a book after he had been appointed to review it. We certainly have made some progress in that direction if in no other. The first division of his work did not appear till the following year. The object of his writing was to influence the popular mind so as to contradict the influence of Tyndale's writings. His central and fundamental thought was, "The most holy Catholic church cannot err." This he endeavored to prove in various ways, enlarging especially upon the alleged miracles of the Catholic church. He brings in tradition, and the right to appoint holy days, and especially the Sunday. (I can only make a very brief reference to this discussion.)

"Shall the people have the Bible?" was perhaps the most central thought in the discussion. In his earlier life, Mr. More had expressed himself radically in favor of this doctrine, but what a change will be apparent when we see his acts. He claimed that there were many inaccuracies in Tyndale's translation, but when he came to specify, it seemed that he had reference to certain terms which contained more of papal assumption than others, "juggling terms," as Tyndale called them, such as "congregation" for "church," "favor" for "grace," "repentance" for "penance," "knowledging" for "confessing," etc. More admitted that it might be well enough for some people to have the Bible, but only at the discretion of the priests, and such a translation as was proper. If the right person could make the right translation, it might be well enough. But it was not proper to receive it from the hands of a heretic. Such a one must be destroyed at all hazards. No means should be spared to accomplish this result. He says, in speaking of the burning of a heretic, that "it is lawful, necessary and well done." This was not a mere theory with him, as you will see in our next. Some men would shrink from carrying such a plan into execution, but that was not the case with Mr. More. "It is food for his mirth to recall the sufferings of those godly men, who had perished at the stake for nothing else than their love to God and his truth, against whom he could allege nothing but their rejection of the dogmas of his church." What a heart this man must have! All this was because men wanted to read the Bible, and understand its teaching, in their own language. I wonder how many of us would run the risk of being burned at the stake, merely to have the privilege of reading the Word of God. Can it be possible that there are some who do not care to read it? W. H. E.

MISS FRANCES E. WILLARD, president of the W. C. T. U., has sometimes ten secretaries at work. Some years she has traveled 30,000 miles, writing on the cars nearly all her speeches and articles for the press. She has visited every town in the United States of 10,000 population, and many with only 5,000, organizing branches of the W. C. T. U. For ten years she has delivered on an average a speech a day.

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Missions.

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

The Corresponding Secretary having temporarily changed his place of residence, all communications not designed for the Treasurer should be addressed, until further notice, A. E. Main, Sisco, Putnam Co., Fla. Regular quarterly meetings 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 said to be 2,700 converts from heathenism, working as evangelists among their own countrymen, 2,500 being ordained.

The Church of Scotland Home and Foreign Mission Record speaks very hopefully of the prospects of their Jewish mission work, provided the needed funds can be supplied.

A BAPTIST colporteur says that he has baptized more than five hundred persons that were led to the Saviour through the influences of the Bible and Sunday-school work of the American Baptist Publication Society.

The British and Foreign Bible Society, the Scottish and the American Bible Societies, "have agents in Asia, and under them a large number of colporteurs who are selling and distributing Bibles and Testaments in every country in Asia, and exerting a very important evangelizing influence."

The account of a new organization by Christian women for the raising of mission funds, furnished by Bro. Ernst, of Minnesota, will be read with interest. Such movements are both the effect and the cause of a growth among us in the spirit and work of missions.

SECRETARY C. C. McCABE, D. D., of the Missionary Society of the Methodist Episcopal church, is our authority for the following statements as to the history of every dollar received into its treasury: 92 cents and 7 mills go directly to missions; 2 cents and 3 mills go into a Contingent Fund, to be drawn from in such emergencies as sickness, or great losses in a missionary family; 2 cents and 7 mills and four-tenths are for incidental expenses, such as traveling expenses of Bishops and the General Councillor, insurance, freight, and so on; 1 cent and 3/4 mills are for office expenses; and 9 mills and one-tenth are to spread missionary literature. Of course the management of our missionary operations costs more, in proportion, because we are doing mission business on a much smaller scale. But the statements some men make, or their insinuations, as to the cost of missions, are real falsehoods.

A REMARKABLE BOOK.

This book discusses, with great power some of the most vital and far-reaching subjects of the present time, such as the importance of the closing year of this century; our national resources; the supremacy of the West; the perils of immigration, of Romanism, of Mormonism, of intemperance, of Socialism, of wealth and of the city; the influence of early settlers, the exhaustion of the public lands; the Anglo Saxon and the world's future; and the relation of money to the kingdom of God.

The array of facts that show our perils, is well-nigh alarming; the setting forth of our opportunities and possibilities, is inspiring.

\*Our Country: Its Possible Future and Its Present Crisis. By Rev. Josiah Strong, D. D. Published for the American Home Missionary Society, by The Baker & Taylor Co., 9 Bond St., New York. Cloth 50c. Paper 25c.

FROM W. H. ERNST.

ALDEN, Minn., Sept. 13, 1887.

Dear Brother,—I thought I would tell you some time about what we have been doing in our effort to raise money systematically, for the Missionary Society. Perhaps I should have said something about it in my report, but it was not completed then as an organization.

It is designed to fill a need which is seen among scattered Sabbath keepers, where they cannot meet to raise money.

The inspiration which was the first cause of its formation, was the missionary talk at the Association, especially the paper of Miss Mary Bailey. When we came home, a Sister Green suggested to my mother that something be done by which we might be helping in this work, even if we could not meet. Mother spoke to me about it several times, and after some thought, I wrote out what is now, with some alterations, the Constitution and By-Laws.

The name is quite significant of its character. It is called "The Ladies' Corresponding Auxiliary Missionary Society of Minnesota." I have not space or time to write it all, but will only give some of the most important particulars. Any one can become a member by signing the constitution. The gentlemen are regarded as honorary members, who are expected to pay but not vote. All adult members are to pay a monthly tax of at least 10 cents, and children under fifteen years, five cents. This tax must be paid as often as once a quarter, to the treasurer, and one month after that, she is to send it to the Treasurer of the Missionary Society. There is a President and Secretary. The former is to have a general oversight, while the latter is to collect the dues and forward them to the Treasurer. I think this will give you quite an idea of the intended working of the society.

The officers have been elected. Mrs. Carrie Green is the president, and Mrs. H. L. Ernst is treasurer. The membership is small yet. It remains to be seen what we can do in the way of increasing it now.

It seems to me that something like this society might be of use in such localities where there are scattered Sabbath keepers.

FROM C. J. SINDALL.

MINNEAPOLIS, MINN., Aug. 30, 1887.

Dear Brother,—I must say that I am not very happy to give report of my mission work in the past quarter; for it seems to me that everything has been against me. I have had, so far, since I came to Minneapolis, very small opportunity for holding meetings. It is hard to find a place open for meetings; and when I have meetings, very few will come. At first the Baptists invited me to preach for them, but as soon as they discovered that I was a Seventh-day Sabbath-keeper, they took me for an Adventist. But I will let them know that I don't belong to that church. The Adventists were the first Sabbath-keepers here in Minneapolis, and they have been for several years well organized for church and mission work. When we try to do mission work here for Sabbath reform, the people think we are Adventists. There are some of their leading members here in the city that have become dissatisfied with their doctrines and church covenant. Among them are Mr. H. Reiersen and wife. He received ordination as a minister of the Advents in Chicago. He moved to Minneapolis, I think, ten or eleven years ago, and was one of the first Sabbath-keepers in Minneapolis. He has also been a minister in the church here, but left the church last year. We have known him from Chicago. He is a very good spiritual Christian. Has been sick three months and not been able to meet with us more than three or four times. There is also a Swede, Mr. John Northstrom; he has been a minister among them, but has also left them. Another whose name is Sjolring; but I don't know what has become of him. In regard to union and work with them, I do not know what to say. It looks to me, that the Sabbath-keepers who come from the Adventists are like some other Sabbath-keepers—afraid to unite with any other church. There is a tendency to stand aloof from any denomination, and also from a real church organization. There are other Scandinavian Sabbath-keepers of young people, but three or four of them have gone from Minneapolis. There are also two girls here, who came from Sweden some years ago, and went to Forest City, Iowa. They were there when I was there in missionary work.

Some of our Sabbath-meetings have been held in Dr. M. C. Keith's hospital, and we had some very interesting meetings there among the sick. But the hot weather came on, and the doctor could not have the sick in his hospital. One Sabbath when we came there, we found no people to hold meeting for, and we have not had any meetings there since; but I think that we can start meetings again. We have had one Sabbath-meeting in the Advent church, and last Sabbath I was invited to preach in their meeting. The other meetings have been held in a store, in the house where we live. I think that some good work has been done in the houses and on the streets, by visiting and distributing papers and tracts. I have distributed a good many, and I have had good opportunities to talk with a great many people.

We have made a trip to Dodge county, to meet with the North-Western Association. It seemed good to us to get home to the church at Dodge Centre. We would liked to have stopped there, but we had to go back to Minneapolis. I have made one trip to Burnett county, Wis., and held two meetings with the church there.

I remember that I wrote something in my last report about my afflicting and sorrowful times in that quarter. You may not understand that, but there is more and more of it. I am sorry to say, that I have found that there are so many of our Sabbath-keepers which have no spiritual life, and are not more than half Sabbath keepers. "They have the name that they are alive, and art dead." They stand as stumbling-blocks to the truth and the kingdom of God. We need a great awakening in our church.

Minneapolis, the great growing city, has now a population of 175,000. Of that, 60,000 are Scandinavians. There is no reason why the present rate of increase should not grow until Minneapolis takes rank among the largest cities in America. Minneapolis has the name of being the best-built city of its size in the country. In 1885 there were a value of buildings erected of \$9,715,010. Value of public school buildings and grounds in the same year, \$1,023,538. Cost of school, running expenses for 1885, \$338,828. The greatest hotel is the West, a magnificent structure eight stories high, built of Joliet marble, red pressed brick and terra cotta; is elaborately finished and decorated throughout, and in elegance, convenience and completeness is unsurpassed on the continent. Minneapolis is a great summer resort, with the many beautiful lakes. Among them are Lake Calhoun and Harriet, embraced within the city limits. These are both small but beautiful pieces of water, less than a mile apart. Lake Minnetonka lies fifteen miles out. Its length is eighteen miles. White Bear Lake, situated on the line of the St. Paul and Duluth Railway, about twelve miles from Minneapolis, is a miniature of Lake Minnetonka. It is improved, principally, by citizens of St. Paul, who have surrounded it with handsome cottages. Minnehaha Falls are situated about six miles from the City Hall. They are supplied by Minnehaha Creek, the outlet of Minnetonka. Fort Snelling lies a short distance to the south of the Minnehaha Falls, on the Chicago, Milwaukee and St. Paul Railroad. The Fort is built upon a rocky bluff, on the banks of the Mississippi river, overlooking the valleys of the Minnesota and Mississippi rivers. The view from this bluff is said to be the finest in the Northwest.

This last part may not belong to the report, but it may be of interest to many of the readers of the Recorder. It will cost us more to live here than in the places where we have been before; and if I shall do good missionary work it will still cost more; for if we shall have meetings in the week days, we must have a place for meetings. We must have headquarters in the city for missions; else we cannot do much. But I will take a trip out in the country till I hear again from the Board.

—Bro. Sindall reports for the past quarter 12 weeks of labor; 3 preaching places; 15 sermons, congregations from 4 to 30; 23 other meetings; 50 visits and calls; and 1,153 pages of tracts and 174 papers distributed.

PROTESTANT MISSIONS IN ASIA.

The following is condensed from the "Gospel in All Lands."

There are no Protestant missions in Beluchistan, Afghanistan, the French possessions in Anam and Tonquin, or in Siberia and the adjoining countries under Russian rule.

The Moravians, as long ago as 1765, the Scottish Missionary Society, the London Missionary Society, and a German Missionary Society, have all had laborers in the Russian Possessions, but for many years the Government has prevented Protestant missionaries from preaching the gospel to millions under its rule in Asia.

In South Arabia the Free Church of Scotland and the English Church Missionary Society are at work with much hope of the future.

In Asia Minor and Mesopotamia the English Church Missionary Society, the Church of Scotland, the American Reformed Presbyterian Church, the Foreign Christian Missionary Society of the United States, the American Baptists, and the American Board have mission stations. The latter reports 16 stations among the Armenians; 267 outposts; 43 ordained missionaries aided by 93 physicians, wives and single women; 613 native laborers; 8,328 members, and 397 schools with 15,784 pupils.

In Syria and Palestine the following societies, institutions and individuals are at work: The Edinburgh Medical Missionary Society; the Free Church of Scotland; the St. Chrischona Missionary Society of Basle, Switzerland; the Berlin Missionary Society; the Moravians; the Friends; the Presbyterian Church of Ireland; the American Reformed

Presbyterian Church; the London Missionary Society for the Jews; the Committee of the Lebanon Schools; the British Syrian Schools; Misses Hay and Arnott at Jaffa; Rev. El Karley and wife at Nablous (Shechem); the American Presbyterian Church; and the English Church Missionary Society. The Syrian Protestant College, at Beirut, is an important and successful evangelizing agency. There is opposition from the Turkish Government, and one Mohammedan father was thrown into prison for sending his child to a Church Missionary Society School.

In Persia, the English Church Missionary Society and the American Presbyterians are at work. The latter report 45 missionaries (10 ordained); 187 native workers (32 ordained); 30 churches with 2,052 communicants; 115 schools with 2,731 pupils, and general encouragement over all the field.

The Baptists and Presbyterians of America have missions in Siam. The latter report 31 missionaries (11 ordained); 27 native missionaries; 10 churches with 676 communicants; and 14 schools with 380 pupils. The country is said to stand with doors open for missionary workers.

In Korea are the missions of the American Presbyterians and Methodists. In Burma are to be found the American Baptists and Methodists; the Society for the Propagation of the Gospel; and the Leipzig, the Wesleyan and a Lutheran Society. This has long been an important and prosperous field of the Baptist Missionary Union.

The American Board, the Society for the Propagation of the Gospel, the Wesleyans, the English Baptists, and the English Church Missionary Society, are laboring in Ceylon.

In India, mission work is carried on by 36 missionary societies and several private missions; in Japan by 24; and in China by 38. From Japan are reported 16,000 members; 193 churches; 256 pastors and evangelists, and 169 preparing for the ministry. In this country Christianity is rapidly becoming a felt and acknowledged power; while in China there is real and steady, though not rapid progress.

CORRESPONDENCE.

JANE LEW, W. Va., Sept. 8, 1887.

Being at home to-day, and having a little leisure, I thought I would write you of my visit to Webster county. I left my home early in the morning of the 10th of August, and after two and one-half days' ride on horseback at the rate of forty miles a day, I landed in Addison, about four miles north-east of our people who are situated on the Gauly river in a fine timbered country. Brother Zebulon Bee settled here some years ago in the woods, hoping to soon form a Sabbath keeping society, having, as he says, encouragement from a number of his friends that they would soon follow him. He has an intelligent Christian lady who has never united with our people, but desires to do so as a church can be organized there. This they are hoping will be done in the near future.

Brother Bee has also two daughters, both of whom have been educated for school-teachers. One of them is conceded to be the best in the county; and the other, was about as good, but has lost her health and has been an invalid for two years. She is one of the most patient, devoted and happy Christian women I ever met, and is doing an excellent work for God. Though confined to her room, she had a little keep-sake given to her by her Christian mother who has gone on to the better land, which she dedicated with tears to the China mission; though it was but one dime, it was truly "all her living."

There are now three Sabbath-keeping families in that neighborhood, twenty persons in all, nine of them baptized believers, and only three of these members of a church.

We met Sabbath morning, Aug. 13th, and began a series of meetings in a little school-house in the woods near Sand Run, and I was astonished to meet such a large concourse of people in such an isolated place. They were very respectful and attentive; and at the close of the first service we repaired to the river and administered the ordinance of baptism to Miss Hattie Ehret who had been anxiously awaiting the opportunity for more than six months. It was to her and her friends a very happy occasion. Our meetings lasted nine days, in which we held seventeen meetings. We met at 10 A. M. and 4 P. M. There were nine persons that came to the Saviour in these meetings. Five of these were heads of families and eight of them came by way of the anxious seat. They were all adult persons. We labored to great disadvantage on account of the smallness of the house which was always well filled, and sometimes nearly half of those that came could not get in. The various subjects that distinguish us as a people were treated, not in a controversial way, as though they were open questions, but as facts settled by Jehovah himself. The meetings grew in interest from the beginning, and I had some misgivings about closing when I did; but those that had come forward for prayer and had continued to come were all converted,

and there were none who arose that day for prayer; and the coming in of those who were from a distance was making their entertainment quite a burden to those new settlers who lived nearest the place of meeting; and everything considered, we decided to close. The speedy conversion of those that came forward for prayer was to many persons quite a marvel. One dear man said to his wife, "I never saw people converted so easy in my life." It is astonishing how long the descendants of the "mother of harlots" holds to the paying of penance; though they claim to be Protestants. One gentleman who was with us in the beginning of the series of meetings, and was at the meeting the last afternoon, but could not get inside the building, but stood at a window outside and witnessed the service to the close, beckoned me to the window after the congregation was dismissed, and said, "Don't break up this meeting yet, it is getting better and better."

Our people on Gauly Run live in a good section of country where land is cheap. The last one of our brethren who settled there, bought one hundred acres, with a cheap house and quite a variety of fruit trees and vines on it beginning to bear fruit, and from three to four acres cleared, all for three hundred dollars.

I deeply regret that there should be anything in the way of organizing a Seventh-day Baptist church there; and do pray and hope that they may have a spiritual home there for themselves and their children soon. They are a liberal-hearted people, and did well for the support of the cause, considering their circumstances. Oh, that the way may soon open whereby they may have the gospel preached to them at periods not so remote from each other.

Yours in Christian love,  
S. D. DAVIS.

THE PLACE OF THE THANK-OFFERING IN SYSTEMATIC GIVING.

Organization and system are foundation factors in all our work. Systematic giving is an important part of systematic living. Probably there is no planning in which we so need God's help as in regard to our money, so elusive in the going, so engrossing in the keeping. Certainly, realizing the eye of a just God upon us as stewards, we each one need to put the question, How much do I owe my Lord? What we owe will be in proportion to what we have received. A tenth of our income, the just proportion to some, a half more for others. The rich young man whom our Lord loved, but could not accept, should be a warning; he was to sell all that he had; devotion and obedience in every other line, did not, and will not take the place of this. On our knees with the searching Word open before us let us plan faithfully for the coming year in our "least" or "much." Our inquiring, however, presupposes that we are systematic givers, that we have laid by week by week as the Lord has prospered us, but there is nothing left for an extra contribution. Are we to change our plan? It is like the questioning of some as to whether our prayers will change God's plan. No, verily, but the prayers are in the plan. So we want to put our thank-offering into our plan, have it permeate it all through to make it doubly effective.

First, let us provide two places of deposit. One the larger of the many with boxes or jugs, for family use. Let this stand in some convenient place known to all the members. Shall we put on it "Man's chief end is to glorify God." "He that offereth praise glorifieth God." At the Sabbath evening devotion let this praise box be passed by one of the lambs of the fold, and each one as he is moved, by the mercies, joys, deliverances of the week, drop in his offering and recite his appropriate text. At every birthday gathering as we bestow gifts gladly on our loved ones, let us remember the practical thanksgiving to him who has given and spared. Most of all on his birthday who has made the world most glad for us, let our box have the highest place on Christmas tree or table, and the gift to the Christ-child be the first planned for by every giver. So we can go through the year. The New Year with its new resolutions and new beginnings we surely shall not neglect. On Good Friday shall not some cross of self-denial enable us to show faintly that we are following our self-denying suffering Lord. And on the bright Easter morning shall we not bring a memorial to him who is risen, which shall be like Cornelius' garnered in heaven? At Thanksgiving time, what so appropriate as when we gather round the well-spread table, our first thought and offering should be to him who has blessed our basket and our store. In short, with this object lesson before us, as a family, shall we not learn Thanksgiving? More than this, let us have in our top drawer beside the account book, purse, glove box, etc., our holy of holies of giving. How lonely the most befriended of us are in our deepest needs, aside from God. Let this incense holder testify to thanks for growth in grace, help in trial, faults overcome by ourselves and others, "heroic refusals of self-indulgence," prayers answered, gracious communings and revelations with, and from the Infinite One be a thermometer rising, as it were, continually with the warmth of our spiritual life. Think you we shall lack thank offerings at our next feast of in-gathering? Our spiritual life needs this expression, and it will be a treasure yielding interest an hundred fold through all eternity. What so fitting as that our offering should be expended for those who know not that there is a Father to be thankful to, a Son to be thankful for, a Holy Spirit to comfort, guide and lead them.—Mission Studies.

Sabbath

"Remember the Sabbath six days shalt thou labor, and the seventh day is the Sabbath."

SELF-DESTRUCTION

BY A. H. LEW

"It has a very suspicious camp-meeting association Sabbath and advertises days, 35 cents; Sunday That is the day when thousands of people, and five ner on that day runs up \$200. Whatever may be priety of keeping open attempt to make it pay smacks of 'the wisdom from above.'"

Such are the words of cate, Methodist, of New criticism of Sunday camp. The Advocate is one of organs which dare to con- eney and evil that attack meetings. To the unpr- plainly apparent, that system of the Methodists promote disregard for Su- case of self-destruction. of our exchanges, exhibi- obry against the Outlook the responsibility for the for Sunday, as do the M- of the smaller pattern.

the Outlook is sedulously- tian circles, because its vital reform among Ch- by accident that its pages the eye of the masses. camp-meeting, with its "and "Sunday dinners," tation to Christian and to make a gala-day of Su- ences are direct feeders giving a Parisian Sunday ization to all our leading.

In the same column w- Advocate says:

"Pearl of Days, the Jersey Sabbath Association merchant, distinguished in and piety, as saying, 'T- tered, there is no resistin- bid fair to have a Parisia- fore long, unless Christia- to deny themselves and may give their neighbor- ing another step.' We true as anything in th- And if we have a Parisia- have Parisian dissipation, ness, and in time, Paris- the riotous Jacobins wh- government, and rejoic- blood."

True. And since Ch- the promoters of many of "Sunday desecration" camp-meetings are a Ch- isian Sundayism; since Christians are quick to h- bathism as the only cov- face of the demands of the church thus puts wea- of its enemies, we raise t- the church, and demand of God, which will beget- to kill "Sunday camp- like, by creating reveren-

SIMPKINS BECOMES

BY REV. T. J. SIMP-

"It all came from the look that way."

As to Simpkins we rep- ing astonished everybod church-goer, he was eve- himself when from revilin- began to "indulge a ho- be one of them. He now a home among the Lord's. Naturally, he inclined t- and she quite as naturally church in which she had as the twig is bent," y- they went, therefore, at t- It so happened on that- the minister had a- tism. When they got th- the Bible and ran prett- Old Testament to find s- baptism of infants.

"Wife, wife," he said, the Bible does it tell ab- She did not just rem- and verse, but "it mu- what the minister always it now. Don't you reme- words of our Saviour, children to come unto me- not, for of such is the kir- "But I don't see what infant baptism." "Well, come to thin- though I always suppos- must be something more Judge of their surpris-

**Sabbath Reform.**

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

**SELF-DESTRUCTION.**

BY A. H. LEWIS, D. D.

"It has a very suspicious look when a camp-meeting association holds over the Sabbath and advertises 'Dinner on ordinary days, 35 cents; Sunday dinner, 40 cents.' That is the day when they get many thousands of people, and five cents extra for dinner on that day runs up, on 4,000 people, \$200. Whatever may be said about the propriety of keeping open on the Sabbath, the attempt to make it pay by an extra charge, smacks of the wisdom that cometh not from above."

Such are the words of the *Christian Advocate*, Methodist, of New York, in a most just criticism of Sunday camp meeting methods. The *Advocate* is one of the few Methodist organs which dare to condemn the inconsistency and evil that attends Sunday camp-meetings. To the unprejudiced mind, it is plainly apparent, that the camp-meeting system of the Methodists has done much to promote disregard for Sunday. It is a clear case of self destruction. And yet few, if any of our exchanges, exhibit such virulent bigotry against the *Outlook*, charging upon it the responsibility for the growing disregard for Sunday, as do the Methodist periodicals of the smaller pattern. The circulation of the *Outlook* is sedulously confined to *Christian circles*, because its aim is to promote vital reform among Christians. It is only by accident that its pages ever come before the eye of the masses. But every Sunday camp-meeting, with its "cheap excursions," and "Sunday dinners," is a standing invitation to Christian and non-Christian alike, to make a gala-day of Sunday. These influences are direct feeders of the tide which is giving a Parisian Sunday and Parisian civilization to all our leading cities.

In the same column with the above, the *Advocate* says: "*Pearl of Days*, the organ of the New Jersey Sabbath Association, quotes a Boston merchant, distinguished both for intelligence and piety, as saying, 'The wedge once entered, there is no resisting the progress. We bid fair to have a Parisian Sabbath here before long, unless Christian people are willing to deny themselves and do nothing which may give their neighbor an excuse for taking another step.' We think that to be as true as anything in the New Testament. And if we have a Parisian Sabbath, we shall have Parisian dissipation, Parisian licentiousness, and in time, Parisian *sans culottes*—the riotous Jacobins who deny God, hate government, and rejoice in rapine and blood."

True. And since *Christians* are among the promoters of many of the later forms of "Sunday desecration" in Boston; since camp-meetings are a Christian form of Parisian Sundayism; since the majority of Christians are quick to hide behind no-Sabbathism as the only covert for Sunday in face of the demands of the Sabbath; since the church thus puts weapons in the hands of its enemies, we raise the warning *within the church*, and demand a return to the law of God, which will beget conscience enough to kill "Sunday camp-meetings" and the like, by creating reverence for the Sabbath.

**SIMPKINS BECOMES A BAPTIST.**

BY REV. T. J. SHEPHERD.

"It all came from the baptism of that baby," so Mrs. Simpkins says, and it does look that way. As to Simpkins we report progress. Having astonished everybody by becoming a church-goer, he was even more astonished himself when from reviling "the saints" he began to "indulge a hope" that he might be one of them. He now determined to seek a home among the Lord's people. Naturally he inclined to go with his wife, and she quite as naturally leaned toward the church in which she had grown up. "Just as the twig is bent," you know. Thither they went, therefore, at the first opportunity. It so happened on that particular Sunday that the minister had a case of infant baptism. When they got home Simpkins got the Bible and ran pretty much through the Old Testament to find something about the baptism of infants.

"Wife, wife," he said, at last, "where in the Bible does it tell about infant baptism?" She did not just remember the chapter and verse, but "it must be there; that's what the minister always said. Oh, I have it now. Don't you remember he quoted the words of our Saviour, 'Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven?'" "But I don't see what that has to do with infant baptism."

"Well, come to think, I don't either, though I always supposed it had. There must be something more to it." Judge of their surprise on looking up the

passage to find in it no more allusion to infant baptism than to "the civil service." "I'll tell you where it is," said Mrs. Simpkins, with a look of triumph, as she found the story of the baptism of the jailor and his family. "Here is the baptism of a household and of course there were infants there." "Looks probable," said Simpkins. But, as they studied the passage carefully, the hallelujah look of Mrs. Simpkins' countenance perceptibly faded.

"What's the matter?" said Simpkins. "Matter enough," said she. "Don't say there were infants in that family?" said he. "It says there were not," said she. "How so?"

"Why, don't you see that it says the same thing exactly about the family that it says about the jailor? 'They spake unto him the word of the Lord and to all that were in his house. He was baptized and all his. He rejoiced, believing in God, with all his house.'"

"Then they were all believers; sure as preaching," said Simpkins. Well, to make a long story short, from that day they have searched the Scriptures, and the result is that last Sunday they were baptized. The two oldest children have also "related their experience," and expect soon to follow their Saviour and their parents. Simpkins says that their train has "orders" to run on "the river-road."

The neighbors are in a state of mind; all surprised, some displeased and others "searching the Scriptures to see whether these things are so." One good brother, an elder in one of the churches, says he saw plainly, when Simpkins began to insist on having Scripture for everything, where he would bring up. "Go and do thou likewise."—*Standard*.

**SABBATH OBSERVANCE AND CHRISTIAN COMITY.**

BY AUSTIN PHELPS, D. D.

In Christian ethics, the law of fellowship is as imperative as the law of liberty. It creates rights and duties which are reciprocal. The right is not right if it ignores the duty which is twin to it.

Paul clearly exalts this principle to supremacy over certain diversities of Christian judgment. His reasoning has an immense range in its application to perplexing cases of conscience. He lays down the law imperatively, that in conscientious differences of opinion respecting Christian morals, the duty of concession and of self-denial is on the side of the larger liberty. "Take heed lest this liberty of yours become a stumbling block." The Christian liberty must bow to the Christian scruple. The more restrictive conscience must take precedence of the more liberal ones. The tendency to strictness must have the right of way rather than the tendency to laxness. Christian usage should lean to the safer side. Even if the scruple be a needless one, strength must defer to weakness.

This principle applied to the observance of the Lord's-day would rectify certain evils growing out of diversities of conscience among good men. Several classes of Christians have a right, in Christian comity, to a more fraternal observance of the day by some of their brethren.

One of these classes consists of Christian parents, who tremble at the peril of the "larger liberty" to the habits and character of their children. The decline of religion in the family commonly begins with a relaxation of the Sabbath law. The junior members plead for greater freedom. They profess more liberal opinions than those of their fathers; often at an age when they have no right to any opinions. Miscellaneous reading, absence from public worship, indulgence in secular recreations, license in traveling on the Lord's-day, are justified on the ground of changes in the times, in which the habits of many Christians participate. Ancient ways are stigmatized as narrow ways. Christian example is adduced to support anti-Christian innovation.

The plea is plausible. It is easy to talk on the side of liberty in anything. Christian fathers and mothers often seem to be worsted in the argument with their elder children, through this seductiveness of demoralized example. Children on the verge of manhood and womanhood are enticed by it into dangerous relaxation in other things. To one who has been trained in the ancient ways, when the Sabbath is lost, everything is lost. That spring to the larger liberty is revolutionary. Often it is convulsive. It shocks the whole character. Conscience is crippled, and goes on crutches forever after.

**Education.**

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

**THE SCHOOLS OF THE WORLD.**

A glance at the educational statistics of the world will convince one that if systems are not entirely faultless, intentions are admirable in the matter of teaching young ideas how to shoot. The humblest countries make rich provisions for school purposes, and in many places where we would not naturally expect a high order of educational enterprise, government expenditures in that direction are surprisingly large. The figures from a few countries—latest official reports—to be taken in comparison with the work in the United States will make the facts clear,

and furnish data not easily accessible to every one.

In Austria-Hungary there are 36,259 schools of all classes, and 4,784,523 pupils and students. In Austria the educational expenditures are 1,598,638 florins annually, and in Hungary about 6,579,718 florins, including the appropriation for public worship. In Belgium the school allotment for 1887 was: Superior education, £65,176; middle-class schools, £152,909; primary education, £412,022. In Denmark, where elementary education under the compulsory system is widely diffused, and in the parochial schools, there are 231,935 pupils in addition to the 1,261 students at the University of Copenhagen. The annual expenditure for education and public worship is 1,941,820 kroner. In France 131,734,827 francs are expended on public instruction, and 12,936,655 on the fine arts, a branch of education too commonly neglected. There is an elementary school for every 472 inhabitants, and a primary attendance of 3,888,086. Of the entire appropriation this year 81,460,000 francs were set down for primary education.

In Germany, where education is general and compulsory, there are in addition to the regular schools, twenty-one universities, and in the elementary schools there are 157 pupils to every 1,000 inhabitants, the largest proportion of any country except Switzerland, which has the same. The expenditure for public worship and instruction is 55,852,894 marks. In Great Britain there are nine universities and sixty-nine colleges, with a teaching staff of 1,059 and 23,852 students. There are other schools to the number of 29,861, with an average attendance of 4,329,434. The grants for primary schools in 1885 were £4,589,199. The expenditures last year for education, science and art were £5,442,352. In Greece there are 2,699 schools of all sorts and 143,278 pupils, with an annual expenditure for worship and instruction of 2,829,716 drachmas.

Italy has 42,390 primary public day schools, in which are about 1,873,723 pupils. There are also 7,129 primary private schools, with 163,102 pupils, and 2,035 public and private infant schools. The expenditure for public instruction is 34,736,882 lire. Portugal has 3,567 public primary schools, with 177,685 pupils; 1,749 private primary schools, with 58,231 pupils; 171 night-schools, with 5,722 pupils, besides 21 lycées, numerous private middle class schools, and six polytechnic, industrial and medical colleges, and the university of Coimbra. The school expenditure is 921,877 milreis.

In Russia, besides numerous industrial, agricultural, mining and other special schools, there are 35,470 primary schools with 1,924,181 pupils. There are 39,507,846 roubles set down for public instruction. In Spain last year the total sum set apart for education was only £308,772, and it is no wonder that the last census gives 60 per cent of the adult population as being unable to read or write. Sweden has two universities and 9,925 elementary schools and 697,792 pupils, about 94 per cent of all the children between the ages of eight and fifteen. The expenditure on education is 11,020,641 kroner for the year. Norway has 6,617 elementary schools and 270,668 pupils, the amount expended £239,388. Switzerland has 4,799 elementary schools with 454,211 pupils, 413 secondary schools with 20,131 pupils, 102 middle-class schools with 11,585 pupils, besides four universities with 1,513 pupils. There are also five academies and high schools and a polytechnic institute. Mexico has 8,986 public elementary schools, with 500,000 pupils, and 138 schools for superior education with 17,200 pupils. The last appropriation for education and justice was \$1,431,081. It is presumed every one knows something of the educational facilities of the United States, with their innumerable private, public and high schools, colleges, seminaries, universities, and industrial schools. In 1884-85 the total amount expended for common school purposes (11,169,923 pupils enrolled in the public schools) was \$110,384,655, which will give a fair idea of what the country is doing for education. —*Chicago Inter-Ocean*.

**INDUSTRIAL EDUCATION.**

There is a new kind of school and there are new lessons and new teachers coming. Books we must have. To learn, we must read. But we may read all about boats, and yet we can never learn to sail a boat till we take the tiller in hand and trim the sail before the breeze. The book will help wonderfully in telling us the names of things in the boat, and, if we have read about sailing, we shall more quickly learn to sail; but we certainly never shall learn till we are in a real boat. We can read in a book how to turn a heel in knitting, and many commit to memory whole rules about "throwing off two and purl four," and all the rest; yet where is the girl who can learn to knit without having the needles in her hands?

This then is the idea of the new school—to use the hands as well as the eyes. Boys and girls who go to the ordinary schools, where only books are used, will graduate knowing a great deal; but a boy who goes to one of these new schools, where, besides the books, there are pencils and tools, work-benches as well as writing-books, will know more. The other boys and girls may forget more than half they read, but he will remember everything he learned at the drawing-table or at the work-bench as long as he lives. He will also remember more of that which he reads because his work with his hands helps him to understand what he reads.

I remember long ago a tear-stained book of tables of weights and measures, and a

teacher's impatience with a stupid child who could not master the "tables." And I have seen a school where the tables were written on a blackboard—thus: "Two pints are equal to one quart," and on a stand in the school-room was a tin pint measure and a tin quart measure, and a box of dry sand. Every happy youngster had a chance to fill that pint with sand and pour the sand in the quart measure. Two pints filled it. He knew it. Did he not see it, did not every boy try it? Ah! now they knew what it all meant. It was as plain as day that two pints of sand were equal to one quart of sand; and with merry smiles those six-year-old philosophers learned the tables of measures, and they will never forget them. This is, in brief, what is meant by industrial education. To learn by using the hands—to study from things as well as from books. This is the new school, these are the new lessons. The children who can sew, or design, or draw, or carve wood, or do joinery work, or cast metals, or work in clay and brass, are the best educated children, because they use their hands as well as their eyes and their brains.

You may say that in such schools all the boys will become mechanics, and all the girls become dressmakers. Some may, many will not; and yet whatever they do, be it preaching, keeping a store, or singing in concerts, they will do their work better than those who only read in books.—*Charles Barnard*.

**FELLOWSHIPS.**

The question has been raised, what is the meaning of this word when used with reference to education. *The Nation* for Aug. 18th, contained the following item of interest:

"Funds have been provided for the establishment of four or five fellowships at Princeton College for the year 1887-88, the amount of each fellowship being \$400 or \$500. Applications for these may be made by graduates (A. B. or B. S.) of Princeton College of not more than five years' standing. *The Fellows must reside in Princeton during the entire academic year, and engage exclusively in the studies of the departments selected.*"

The italics are our own. It is quite plain in what sense the words "Fellows" and "fellowships" are used at Princeton. In this sense, and in this only, I have hitherto seen and heard the word used both in this country and in England. I may perhaps be pardoned for having understood the word only in this sense, and for having used it thus in some articles which I have written on the subject of our educational wants.

**Temperance.**

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

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

**THE LITTLE CARD.**

"Oh, Tony, just see!" exclaimed a ragged, barefooted girl to her brother, as she brushed the dirt from a card she had found in the dust-heap. "It's most as nice as new; and there's a verse on it, and some flowers. I'm glad I found it."

"So am I," answered Tony. "There's so many, I suppose somebody didn't want this one. We hain't found only ever so few rags; but I'd rather have the card."

"So had I, though I'm pretty hungry. Seems as though folks was getting awful saying of their rags."

"I guess they be, Dolly; and when I grow up I mean to be saving of everything, so I shan't be so dreadfully poor. Good many folks always have all they want to eat. Mother says she used to, before father—"

It was not necessary to finish this sentence; and, putting the soiled card in his pocket for safe keeping, Tony was again exploring the dust-heap. A penny was all they earned that day, and but for the card they would have been quite discouraged. It was a pitiful way of living; but they were too small to work, and this seemed their only resource.

Fortunately, they had gained the good-will of the baker, who sold them bits of broken bread, and who gave them according to their need, rather than their ability to pay.

"Such a lot," whispered Dolly; and, hastening home, they divided the bread with their mother, who explained to them the message of the card.

"Temperance makes home happy." That means that when there don't anybody drink any wicked stuff, everybody is happy; but if there's a drunkard in the family it makes trouble," said Tony, with a shake of his head, adding, after a pause, "We know all about that, don't we?"

"I guess we do," replied Dolly. "Let us pin the card up by the window, where father can't help seeing it." The father saw it and read it, then sat down, sullenly, as usual; but it was not long before he again turned to the card, which he was about to tear down and destroy, when Tony exclaimed: "Don't father, don't burn it up. Dolly and I want it to look at when we are cold and hungry. It will help us forget."

for rags to sell, so as to get some money to buy bread with."

No more was said; but, when the children were asleep on their miserable bed, the father sat, with the card in his hand, reading the simple words over again.

The next morning he went out early, not returning again until evening, when he came bringing so many bundles that the family were really startled.

"Something to eat," he said. "Something for you all. I earned it, and—"

"Oh, I know," cried Tony. "Temperance has come."

"Oh, I do believe it has come, really and truly," chimed in Dolly. And the children were right.

The little card had done its work. Another year, many beautiful cards adorned the walls of the happy home which sheltered Dolly and Tony; but, of them all, no other was so highly prized as that which had been rescued from the dust-heap—soiled and stained yet precious for its message of wisdom.—*Exchange*.

**GENTLEMEN, EXCUSE ME.**

A public dinner had been given General Harrison on one occasion. At the close of the dinner one of the gentlemen drank his health. The General pledged his toast by drinking water. Another gentleman offered a toast, and said: "General will you not favor me by drinking a glass of wine?" The General, in a very gentlemanly way, begged to be excused. He was again urged to join in a glass of wine. This was too much. He rose from his seat and said in the most dignified manner:

"Gentlemen, I have twice refused to partake of the wine cup. I hope that will be sufficient. Though you press the matter ever so much, not a drop shall pass my lips. I made a resolve when I started in life that I would avoid strong drink. That vow I have never broken. I am one of a class of seventeen young men who graduated at college together. The other sixteen members of my class now fill drunkards' graves, and all from the pernicious habit of wine drinking. I owe all my health, my happiness and prosperity to that resolution. Would you urge me to break it now?"—*Youth's World*.

**WHAT A BARTENDER SAID.**

One day a lad of sixteen came in for liquor. I remember what I had been at sixteen, and how liquor had been my ruin, and I said, "Out of this! We're not allowed to sell to minors."

The owner of the saloon swore at me and said, "Give the fellow his drink; his money is as good as if he was forty."

I poured it out mechanically, but as I handed it over I caught the boy's eye. I could not do it. I said, "Boy, that accursed stuff has ruined me. It has destroyed my health, my honor, eaten up my little property, broken my sister's heart, disgraced my dead mother. It will sink your soul to hell. Never touch a drop of it, so help you God."

With that the boss flew at me with a great oath, and ordered me to leave; so I picked up my *portmanteau* and two dollars that were due me, and the boy and I went out together.—*From "Roland's Daughter."*

**HAS IT?**

Has the liquor traffic ever built a church, asylum, or endowed a college?

Has it ever set a standard of business character which is recognized in banks and counting-rooms?

Has it ever given society a single great-brained and great-hearted man?

Has it ever made a wife happier than she would be with a sober husband?

Has it ever led a youth up into noble manhood?

Has it ever paid its own way as a revenue returner?

Has it ever lessened crime and criminals?—*The Issue*.

Do not let yourself, involuntarily or unconsciously, be drawn into the spirit of the oft-heard cry, "Prohibition does not prohibit." If there were any true principle in it, it would hold equally against nearly all of the ten commandments of God, and nearly all the penal laws of men. Every law that forbids is prohibitory; and such laws are not nugatory because of this form. Is it any argument against the prohibition of murder, theft, counterfeiting, etc., that murders and robberies and counterfeiting, etc., are still known and reported and sometimes punished and sometimes not? Prohibition does prohibit, and can prohibit, and will prohibit; and all that is required of you in the premises is to do your duty. Or are you of the Cainites, saying, "Am I my brother's keeper?"—*Augsburg Teacher*.

ARCHDEACON FARRAR'S declaration that England found India sober, and has made it drunken, has been called in question; but the preacher's assailant would have been more comfortable if he had kept still, for Dr. Farrar has proven beyond question that what he said was true. Mr. Barton of Madras declares that among the Hindoos "the vice of drunkenness had disappeared, till re-introduced under British rule." The curse of the civilized world is strong drink.—*Exchange*.



that he is in all respects a Baptist, but who keep the Sabbath of Jehovah. It has been recommended to become a member of one of the Scandinavian Seventh-day Baptist churches in this country among which he has some personal friends.

The correspondence we have thus reported embraces, directly and indirectly, about one hundred or more persons interested in the Sabbath question, most of whom are Sabbath-keepers. Though we cannot report any additions made to our membership through this correspondence the past year, yet we have learned of open doors which we trust have been entered and the ground gained and added to our cause. We are sure some important interests have been fostered by it, and some have become deeply interested in Sabbath truth. While the work of this committee the past year has been largely initiated, we believe it will grow upon its hands and become a work very important to the church which we hold and to us as a people. We trust our people will wake up to their interest in this direction and gather to their fellowship the hundreds and perhaps thousands of Sabbath inquirers and keepers in our land who are now unknown to us.

Respectfully submitted, in behalf of the committee,  
O. U. WHITFORD, Chairman.

NEAR the close of the business of the Conference, the Executive Committee presented, for discussion, a series of topics designed to stress and emphasize the work of the Conference as the representative body of all the people. The discussion of these topics occupied a portion of the afternoon, and all of the evening sessions, and was an interesting feature of the occasion. The following is an outline as presented by the Executive Committee:

THE CONFERENCE AND THE PEOPLE.  
The Conference a bond of unity; or the chief element. Discussion led by L. R. Swinney.

The Conference an inspiration to all the people. The duty of the delegates at home. By W. C. Daland.

The Conference a promoter of doctrinal truth. Led by Joshua Clarke.

II. WAYS OF WORKING.  
Our young people—how train them in religious and denominational work? Led by J. Whitford.

Systematic contributions for church benevolent work—how promote them? by J. G. Burdick.

How can the Conference promote the Sabbath-school work of the churches? Led by E. R. Williams.

THE CONFERENCE AND THE SOCIETIES.  
The Conference and the Education Society. W. C. Whitford.

The Conference and Missionary. L. C. Rogers.

The Conference and the Tract Society. H. Lewis.

LOSING WORDS. By the President.

THE discussion of the foregoing topics was conducted according to the plan of the Conference, and some volunteer addresses were made.

THE CONFERENCE AND THE PEOPLE.  
Speaking of the Conference as a bond of unity, L. R. Swinney said, it was God's plan, originally, that his people should come together once a year and commune at the one table where the tabernacle was pitched. So we meet once a year, not always in the same place, nor yet going into all the places where our people dwell; but wherever we go as individual members of the people. We come together as members of the same family, children of one common Father, and are all united in our one Elder Brother. Continuing the discussion, L. A. Williams said, It is one of the features of strength in a General Conference that, throughout its borders, we know each other, and know one another. H. B. Lewis said that the experience of many years of separation at these gatherings, strengthens the conviction that this is an important element in the Conference work. O. U. Whitford said, in respect of hands of loved ones, the tale of woe told, and the word of condolence and encouragement spoken as we come together to these social relations, is a source of blessing to all concerned.

W. C. Daland opened the discussion of the second topic. He said the work of the Conference is not done when the adjournment takes place. We who are here must do the work of the sessions home with us. We must give information of what is done and we must carry with us the enthusiasm of the occasion. A. S. Titworth said, we must look carrying with us the blessing of that

which we have received here. L. C. Rogers thought this gathering socially religious. This social religious character is peculiarly Seventh-day Baptist. The question on arrival home will be, What of the meetings? Was the Spirit of God with you? And in our answers to these questions we shall make the Conference a blessing to those who stay at home.

3. The Conference a promoter of Unity of Doctrine was opened by Elder Joshua Clarke. Faith or doctrine is the base of action. If we are substantially one in doctrine, we are, of necessity, one in action. The General Conference is an expression of our unity. Socially, we love each other by knowing each other, so, coming together, thinking along the same lines, working together for the same ends, as we do in Conference, keeps us one in faith.

II. WAYS OF WORKING.  
1. O. U. Whitford opened the discussion on how to interest our young people. The work which we are doing now must soon be done, if done at all, by our children. The Catholics, it is said, do their work with their children, and thus hold them in after years. We may train our children in church and denominational work in the home. If the parents are active in church work, as a rule, the children will be so. By word, by example and by our spirit, we instruct our children. The attendance of young people at this Conference is a cause of encouragement. In the church, set the young people at work. The Young People's Society of Christian Endeavor is the outgrowth of the efforts of one pastor near Boston, to get his young people at work; and great good is coming to many churches as the result of that endeavor.

2. J. G. Burdick, on systematic benevolence, said: It is necessary that the ministry believe and practice the systematic giving. Our pocket-books should be baptized with us. Giving regularly and often in small sums is easier than giving a large sum all at once. Give what you have. Abound in this grace also. Open a book account with the Lord.

3. On the subject of Sabbath-schools, T. R. Williams said: Since the school is a part of the church, we may promote the work of the school by taking the oversight of its instruction. We take this oversight in our day schools, why not in Sabbath-schools? How much more should the church take this oversight, since the truth taught is of eternal moment to those receiving the instruction? The church would promote the interests of the school by expecting reports from the school; also by promoting general Biblical study in the family and in our public schools.

III. THE CONFERENCE AND THE SOCIETIES.  
1. W. C. Whitford spoke in behalf of the work of education. By the Education Society we may understand the institutions which report to the Society, their buildings, grounds, libraries, apparatus, students, reputations, etc. By Conference we may mean all the people, or what our fathers called the "Connection." In this sense our schools had their birth in the Conference, and are morally amenable to the people. Directly, the Conference is doing a good work for our schools, in that the representatives of the schools come to its sessions and are welcomed with the same cordiality which pastors and other Christian workers receive. The students of our schools come to prominent places in the "Connection," and, by their faithful and efficient labors, promote the work in which we are engaged. The relation is thus a mutual one. The Conference, representing the people, gave birth to our schools; the schools contribute directly to the support of the Conference in this its representative character.

2. L. C. Rogers lead the discussion upon the Conference and the Missionary Society. They are not the same organization; and yet they are not independent of each other.

1st. The relation is that of proximity. Their anniversaries come together. 2d. They have common interests. In the figure of Paul, one member cannot say, "I have no need of thee." So with the Conference and the Missionary Society. 3d. They are parent and child. The Conference is seventy-five years old, while the Missionary Society is only forty-five years of age having been born of the Conference. 4th. Their relation is that of reciprocity. We have many small churches the fruit of the Missionary Society, the outgrowth of its work. At the same time the churches are the support of the Society. The churches gave us the Society, and the Society gives us churches.

3. Speaking of the Tract Society, A. H. Lewis said, History and experience show that a specific work keeps men from growing rusty. This the Tract Society does in large

measure for us. 1st. It is a pioneer corps. It feels out into the new fields, opens new doors and sets people at work in new places. 2d. It is largely the agency for keeping our people at home loyal to the truth. We are compelled to study it in all its phases. The demands of the Society upon us in carrying forward our peculiar work, make us denominationally loyal, according as we respond to these demands.

## Communications.

### THE BRICK CHURCH.

Just at sunset last Sabbath evening at the General Conference, a telegram was received with the startling news, "Brick church at Lost Creek burned to-day."

The telegram was read at the close of the evening session of the Education Society, and Bro. George H. Babcock offered the following resolution, which was adopted by the large congregation as representatives of the Seventh-day Baptist churches:

Resolved, That we hear with sorrow the deep affliction of the Lost Creek Church in the burning of their church edifice, and that we not only offer them our sincere sympathy but such assistance as may be necessary to help them rebuild their church.

Further particulars will doubtless be given in the RECORDER by the brethren at Lost Creek, and their desires and plans in regard to rebuilding, and then it is proposed on a given day to take up collections in all our churches to help them.

In regard to the beautiful and substantial brick building thus burnt, I might add that it was an honor to all that section, and seemingly a necessity to our people and the community. Half a century ago, when all denominations worshiped in log houses, the Seventh-day Baptists planned and built a frame church, and as long as it stood it was known by way of prominence as "The Frame Meeting-house." When that grew too small, and other denominations had frame meeting-houses, our people, with the same noble spirit and heroic sacrifice, erected a brick meeting house; and all through that section that new building was known, *par excellence*, as "The Brick Church." In this large and beautifully situated brick church all the great gatherings were held, and here the precious revivals experienced; but now only the burned and blackened walls mark the hallowed spot.

May God help our dear brethren there to rise up and build, and all our people to assist.  
L. R. S.

### LETTER FROM BRO. F. J. BAKKER.

VRIESCHELOO, Holland, Sept. 11, 1887.

To the Editor of the SABBATH RECORDER:  
Dear Bro.,—Through the kindness of Bro. Brown, one of the deacons of the Milton Junction (Wis.) Church, I received, since several weeks ago, the RECORDER. I am not ashamed, but rather pleased, to say, I am very thankful for this kindness. The RECORDER, even as the *Outlook*, brings me good and happy news, learning and confidence in the work we have before us. I mean in the cause of the *real* truth, viz., "the commandments of God, and the faith of Jesus." Many branches of the so-called Christian church have tried, many centuries ago, to put asunder what God hath joined together; they will have a gospel without the practical observance of all the commandments. I dare say that in the few weeks in which I received the RECORDER, it did quicken my spirit and refresh my mind. And how true it is, that "the Word of the Lord abideth forever," and his promises cannot fail, but shall be fulfilled at his time, according to the experience of Israel. There failed not aught of any good thing which the Lord had spoken unto the house of Israel; "all came to pass." Joshua 21: 45. I mean to say that the Word of God is my only guide, truth, light, and leadstar in dark nights. I am very glad when I hear brethren and sisters talk, or when I read of their straightway pointing to the Word and promise of God. I do feel agreement in their sayings, just if it is spoken out of my heart, that if I should have said some about the matter, I would use the same words; then my heart rejoices for gladness not only, but it also makes me strong and able in my way to cling to the true sayings of the steadfast Word of God! Now to come to my point; such a balm for my heart and power for my spirit, I found in the speech of Sister Mary F. Bailey, which I found in the RECORDERS of Aug. 4th and 11th, lately read at the North-Western Association. It was especially the latter part which I do agree with with my whole heart. It is of no use to repeat again what our sister spoke; but a few short fragments I cannot forbear to cite: "The command is from Christ, the obedience is

for us. . . . The reward for service is not the conversion of men, it is this: 'Lo, I am with you always, even to the end of the world.' The results are God's, not ours. Love the Lord as you have full occasion to, get into your hearts the Christ love for the unsaved, and, loving your dollars right and not wrong, put your hands deep down in your pockets, and you will. . . . If the Heavenly Father will not supply us with means to carry out his work when such a command is given to all and for all, please take away from me my Bible—take it away with all of its light and its life—and I will deliberately choose the Buddhist's great Nirvana. Such extinction, or absorption, were better than an unjust Saviour." When I read this, dear brethren, I cannot tell you how much my heart did sympathize in those words. Of course, Sister Bailey, when the God of the Bible is the very true, living and Almighty God, then his promises, his sayings, yea, every Word of his, must come to pass. And, perhaps, when we, like the servant of Elisha (2 Kings 6: 15), can only see the enemy and not the helping hand, of the mighty God, we sometimes may cry like he did, "Alas, my Master! how shall we do?" Our God, very soon and very easy too, without much doings, can open our eyes, and smite the enemy with blindness. And then our Master speaks to us again: "Ye of little faith," etc.

May the powerful God gird our loins with strength, every one of us, so that we can hold up the banner of the truth steady upon high, yea, even like a city on a hill which cannot be hid.

With many Christian greetings from your brother in the Lord.

P. S.—I should have written to Sister Mary F. Bailey this letter in private, but because I did not know her address I am obliged to do it in this way. I hope this simple word will reach her.

## Home News.

### New York.

#### HARTSVILLE.

Early on the evening of September 12th, friends commenced coming to our house with baskets, pails and packages, and kept it up until, as nearly everybody as one could reasonably expect, and their neighbors, were there. This surprise, which was so planned and carried out as to make it a complete surprise, resulted in great good to us socially, financially, and we hope spiritually, for which we tender our warmest thanks.

MR. AND MRS. H. P. BURDICK.

#### INDEPENDENCE.

The quarterly review in our Sabbath school, Sept. 24th, seemed to be a service well appreciated, though, owing to considerable sickness in the society, only eighty-two were present.

The following was the programme:  
Singing, "We are children of a King."  
Responsive Reading, selections from the Psalms, Prayer, Eld. Jared Kenyon.  
Singing, "Worthy the Lamb."  
Review of first six lessons of the quarter, in a paper entitled, "From Bethlehem to Galilee," read by Miss Anna Crandall.  
Singing, "Look up! Behold, the fields are white."  
Review of last six lessons, in a paper entitled, "The Sermon on the Mount," read by Mrs. H. D. Clarke.

During the reading of these papers, the Golden Texts were recited by the school. Pictorial symbols for each lesson, in a blackboard exercise, by the Superintendent. Recitation, "Take up the Cross," Ella May Crandall.  
Secretary's Report.  
Singing, "Gather them in."

Our next communion season will occur the 15th of October. Preaching Sabbath evening, the 14th, followed by covenant meeting. We hope to hear from all our members either by attendance or letter.

It does seem as though all non residents, if they read Bro. Gardiner's articles, "Let Jerusalem come into your mind," would remember their solemn obligations to the church. And this, too, not only by frequent letter, but in financial support. It is a too common thought that absence from one's church and society is excuse for non-payment of just dues.

May the Lord help Seventh-day Baptists to be more devoted to the interests of Zion.  
H. D. C.

### New Jersey.

#### NEW MARKET.

Perhaps an item or two from this place will not be altogether void of interest. During the present week, our pastor, Rev. J. G. Burdick, leaves us to assume his new field of labor with the New York Church. In the three years of his pastorate among us, our church, through his earnest and successful labors, has grown spiritually strong. His untiring interest in behalf of the young people, and his efforts to bring them into the work of the church, has made him very

dear to them. Though we feel sad to have his labors among us cease, yet we feel that God has called him to a greater field of labor and usefulness, which we believe he is well qualified to fill. Truly, "one sows while another reaps," and we are confident that the seeds of truth which have been implanted into the hearts of the young will be nourished, and spring up into a harvest of good, and mature fruit to the glory and honor of God.

Increasing interest has attended our Friday evening prayer-meetings and Sabbath-day services; the average attendance at prayer-meeting has been about twenty-five, while nearly twice that number has been our average attendance at Sabbath-school.

On the evening of Wednesday last, about sixty persons assembled at the parsonage to give a farewell surprise to the Elder and his wife. The attempt proved very successful, and much credit was due to some members of the H. H. Society, under whose auspices the surprise was gotten up, for their success in making the evening much more pleasant, by their ample supply of refreshments. Mr. and Mrs. Burdick received presents from the society, as tokens of respect and esteem, after which their many friends parted not to soon forget their visit at the parsonage.  
J. A. M.

### West Virginia.

#### LOST CREEK.

I have just returned from a two weeks' visit to Salemville, Pa. I find the little church there in a hopeful condition. They have a very interesting Sabbath-school, I think equal to, if not in advance of, some of our older churches.

Our people here were greatly interested in reading the Treasurer's report of the Missionary Society, to find the Society out of debt.

The Ladies' Society of the Lost Creek Church voted in a late meeting to give twenty dollars a year toward supporting new workers on the China field.

Last Sabbath, during the session of the Sabbath-school, the church house took fire from sparks falling on the roof, and in a very few minutes, the entire woodwork of the church was in ashes. By quick and faithful labor, nearly all the furniture, including seats, the doors and some of the windows, were saved. The zeal of our brethren was not all abated, and even before the house was done burning, a special meeting was called for the next day. The walls not being injured, it was decided to repair at once. About one thousand dollars has been signed at this writing. Although the church has lifted heavily in supporting a pastor, and in buying and furnishing a parsonage of late, and suffering from light crops, they say we must go forward, and are showing their love for the cause of the Master by giving so liberally to rebuild.

As God loves a cheerful giver, we expect spiritual good will come to us for this increased devotion.  
J. L. H.

### Wisconsin.

#### MILTON.

FRIDAY, Sept. 16, 1887.

Rev. M. A. Gault, agent of the National Reform Association (God-in-the-Constitution Association) addressed the students and afterwards the Seventh-day Baptist prayer-meeting. With the students he pointed out the similarity between our government and that of the Jews, etc. At the prayer-meeting he spent considerable time to tell us that in all battles on Sunday the attacking party was defeated, and (probably) all banks that fail are those that do not keep Sunday. Although he used the word Sabbath instead of Sunday, his remarks were a little amusing to a Seventh-day Baptist. At the Junction, Dr. Gardner and Eld. Hull got after him and made it somewhat interesting for him, and he showed a little anxiety here lest he fall into trouble on his Sabbath claims. He promised to *indulge* Seventh-day Baptists, I think. He probably had the same idea of indulgence that Dr. Stearns, President of Amherst, had. He wrote to a Seventh-day Baptist young man that he presumed the faculty would *indulge* Seventh-day Baptist students, *provided they faithfully kept Sunday!*

Last Sabbath, Sept. 24th, Mrs. Almira Klince came near burning out. A barrel of kindling caught fire and set the entire inside of the room in a blaze. It was ceiled throughout with pine. Two beds in the room burned, making so dense a smoke that the people could not tell how extensive the fire was, and some damage was done in clearing the house, cutting holes through the roof, sides, etc. It was a close call, though the fire was soon put out.

The Wisconsin Christian Association—anti-secret society—is holding a convention

here in the interest of its work, organizing societies with exercises of a varied character. The convention continues for two days and evenings.

President Whitford is away on his Conference trip; the rest of the teaching force are at their posts.  
W. F. R.

### Illinois.

#### STONE FORT.

We are still continuing the work in this community with interest, each day developing some new point of prejudice and misconception of Bible truth to be overcome, in order to a more complete victory for truth. Some have so far failed to unite with our people, on account of outside pressure, who at heart are longing to do what they confess to be duty, and we can see no way of overcoming only by continuing in untiring and unceasing effort, praying, preaching and reasoning with the people, on the great issues and questions so much needed to be understood and acted upon; but, alas! how slow the masses are to abandon the old ruts, and take the simple truths of God's Word, and make effort to abide the same, with a disposition to trust God for *any* thing. Sometimes I fear our own little band are not as hopeful and trustful as we should be, but amid our labors are too much disposed to want to pluck ripe fruit amid seed-sowing. The fields all along my acquaintance demand earnest, determined workers. My quarterly report will show something of Kentucky's needs, and those of Illinois are no less. May God send us more workers.  
C. W. T.

### Nebraska.

#### HUMBOLDT.

My last note to the SABBATH RECORDER was concerning the action of the Daytona Church. Having received a call from the Long Branch Church, that call was accepted and we came, arriving at Humboldt July 3d. Fourteen years ago, on the 31st of last March, we left this place for Alfred Centre, to attend school. The people were glad to see us. Neither Mrs. Babcock nor myself were very well, having contracted the malaria while in Florida. But as I was just able to preach on the Sabbath, I held no other meetings. The young people held their prayer-meeting night after the Sabbath. Having learned that there were a number of unconverted, I began to invite them to Christ at our Sabbath services. The result was as stated in Bro. Mann's report. Five joined the church on Sabbath, Aug. 20th, two by letter, and three by testimony, and two of these had never belonged to any church since embracing the Sabbath, coming from the Baptists. The other was a lady 84 years old, who had been outside the church for 21 years.

On August 7th, fifteen were baptized, and received into the church, by laying on of hands and the right hand of fellowship. September 10th, seven more were ready, but it rained all day. September 17th, six of these were baptized and received into the church in the same way, but the seventh was unwell. So on the 24th, she was baptized, and received into the church, making, altogether, 27 added to the Long Branch Church. "Praise God from whom all blessings flow." September 21st there was a quilting and "smarting up" bee at the parsonage, and at night they came and pounded us with the usual result.  
U. M. B.

### SUNLIGHT.

No article of furniture that will not stand a sunlight should be put in a room; for every room in a dwelling should have the windows so arranged that some time during the day the sunlight may enter freely into the apartments. The importance of admitting the light of the sun freely to all parts of our dwellings cannot be too highly estimated. Indeed, perfect health is nearly as dependent on pure sunlight as it is on pure air. Sunlight should never be excluded, except when so bright as to be uncomfortable to the eyes. And walking should be in bright sunlight. A sun-bath is of more importance in preserving a healthy condition of the body than is generally understood. It is a well-established fact, that people who live much in the sun are generally stronger and more healthy than those whose occupation deprives them of sunlight.—*Herald of Health.*

THE Faith Missionary, published at Oberlin, does not regard the making of appeals for aid as in anywise vitiating a work of faith. In an editorial article in the April number, reply is made to a suggestion that it is inconsistent to apply for aid in the Lord's work. The editor well says: "But suppose we do make appeals to the public for aid in our Christian work. We do not find one word in the Bible that forbids our doing so. Let us not be wise above what is written. When we are engaged in a great work for the Master, and find ourselves in need of the assistance of our brethren, what wrong can there be in asking them to lend a helping hand?"

Miscellany.

THE CHRISTIAN VOYAGER.

BY REV. ANDREW J. REYNOLDS.

Adown life's stream my boat shall glide,
Freighted with hopes that God hath given,
Touching a while on either side,
Until I reach the port of heaven.

I will not sigh for bliss that's past,
Nor drop a tear as one forlorn;
I nail Christ's banner to the mast,
Which from his crimson cross was torn.

Gently the gales celestial blow,
Before me lies the Golden Gate,
Where, in the dazzling sunset's glow,
Cohorts of saints and angels wait.

Cohorts of saints and angels too,
But, best of all, my Saviour friend;
My voyage done, my trials through,
My songs of joy shall never end.

FORBEARING ONE ANOTHER IN LOVE.

BY SIDNEY DAYRE.

Alice entered her room with a scowl on
her face and petulantly threw her books on
the bed. It was very easy for her room-mate,
who was busily engaged with her studies,
to see that she was unusually annoyed and
out of temper.

With quick, impatient movements she
searched about the room.
"Seems to me your things take up a wonder-
ful amount of room, Ruth," she said,
crossly.

"Do they," said Ruth, very pleasantly.
"Well, I don't mean to take more than my
share. I'll settle them back into closer
quarters when I've done this lesson."

"You promised me you'd water my ivy
this morning when I was so busy," said
Alice, in a voice which showed it a comfort
to have something to find fault with. It's
all drying up."

"O, I forgot it. I'll do it this moment,
Alice. I was thinking that I'd wash the
leaves off, too, they always seem to me to
shine out a thanksgiving for it. I'm sorry I
didn't do it before, but I don't believe its dry
enough to hurt it."

"I wonder where my pencil is," said Alice,
still continuing her hunt about the room. I
believe you have it, Ruth. That one looks
exactly like mine."

"No, it isn't, dear, but I'll help you look
for yours."

She got up and searched industriously
until Alice exclaimed:

"O! I believe I lent it to Janet Ware in
the class room. How I wish people would
return things they borrow."

"Never mind," said Ruth, "I'll be done
with my examples in a few minutes and then
you can have mine."

"I wonder if you want the whole window,"
growled Alice, with an injured tone joining
the cross one.

"Excuse me," cried Ruth, "what a rude
thing I am to take it all! Come Alice, there's
plenty of room for both of us, I'm sure."

Alice fussed restlessly about for a few
minutes longer and then seated herself near
Ruth, looking so fixedly at her as to cause
her presently to raise her eyes inquiringly.

"Are you always this kind of a girl?"
asked Alice in answer to her look.

"What kind of a girl?"

"This kind. I came into the room fifteen
or twenty minutes ago cross enough to drive
anybody away from me. I've done nothing
but snap at you and snarl at you and disturb
and annoy you ever since I came. The girl
I roomed with last would have gathered up
her books with an air of high dignity and
with a 'When you are less disagreeable,
Miss Garland, I will return,' would have
swept majestically out of the room. And
the girl before that would have given me
snap for snap and snarl for snarl, until we
should have got into a first-rate quarrel
and not spoken for days. But you have given
me a pleasant word for every crabbed one
and a smile for every scowl. Why don't you
give me as good as I send?"

Ruth laughed at the rattling speech, but a
sober look took the place of the merriment
as she said affectionately:

"Why, dear, I don't want to give the
devil a stronger hold on you than he has
already."

"What?"

"Yes, I mean it," said Ruth, unable to
repress a smile at her room-mate's look of
half-horror, half amazement. "It sounds
dreadfully, I know; but I learned it from
one of the dearest old Christians I have ever
seen, and she wouldn't say it if it wasn't
so."

"What did she mean? And was it she
that taught you to stand my ill-temper like
an angel?"

"O, I fancy it would take more even than
dear Aunt Faith's teaching to make me
angelic," said Ruth, laughing. "But I will
try to tell you how she used to talk, dear,
and then you will understand what I mean."

"My mother died when I was a very little
girl, and left me, with my two brothers and
two sisters, with no one but servants to
look after us for several years. It is no use
for me to tell you what a quarrelsome little
set we grew to be. I don't know whatever
would have become of us if Aunt Faith
hadn't come to take a little pity on us."

"I remember that one of the first things
she tried to teach us was the beauty of lov-
ing and trying to be kind to each other,
and she always made a special point of our
being forbearing with any one who was out
of temper."

"Don't sin against each other by making
a bad matter worse, dears," she would say.

"When we poor mortals give way to these

evil tempers of ours,—the dear soul always
said 'we' in talking to us; just as if she
knew what it was to be in a bad temper!—
'the devil gets a very strong hold on us.
Do not let us, by word or deed, help him to
make that hold stronger. What can be
sweeter or more Christ-like than for us by
our patience and forbearance to hold out a
helping hand to those we love. Must not
the devil rejoice when we, by irritating
words, add fuel to the flame of anger burn-
ing in a poor heart?'"

"Yes, indeed; she used very strong words,
and she meant them," went on Ruth. "And
I am sure they did us good. The time had
been when a cross word from one of us would
have set all the others on edge, and how we
would sting and irritate each other!—we who
ought to have loved each other all the more
tenderly for being left motherless. But
Aunt Faith impressed it upon us that the
Lord would hold us accountable for the sin
which we made darker in the hearts of
others, when we might, instead, help them
over a rough place by a few gentle, patient
words."

"It is a hard thing to do, though," said
Alice; "but it's a pity that more of us girls
don't think as you do about it, Ruth. Time
and again I've got into such a temper that
—well, it's just as you say. It seemed as if
the devil had me right in his grasp; as though
I hadn't a bit of power except to say angry
words. And then some one would sneer at
me, and some one would tease me until I
felt full of hate and bitterness and said the
very worst things I could."

"Poor girl!" said Ruth, caressingly.
"O, I don't deserve your pity," said
Alice, "for I've done the same by others
often, and when I came in just now after
being kept in for failing in my Latin, it would
have been just so with me except for your
blessed patience."

"Then let us try the better plan, dear,"
said Ruth affectionately. "When we see
people weak and ready to fall do not let us
lay a stumbling-block in their way. Let us
try what a kindly hand-grasp will do, and a
word of good cheer to stir up the good in
their hearts, and to help them trample down
the evil, for the sake of the Master who
bears so much from us."

MRS. GREY'S SACRIFICE.

Mrs. Grey drew a little breath of pure con-
tent as she stood by the cheerful grate fire in
her cozy little library. She had just finished
her morning's work of putting the parlors to
rights.

"I believe," she said softly to herself,
"that I am just as near being perfectly happy
as it is possible for any one to be. And I
ought to be content, certainly, with such a
dear, good husband and pleasant home."

Then, having assured herself that every-
thing was in good order for the day, she ran
upstairs to her own room and took up her
Bible for her morning chapter. It was in
Malachi. She wished, as she opened to her
place, that it was one of the Gospels or Epis-
tles. Those were written for everybody as
long as the world should last, but she never
thought of finding any special work for her
own life in the Old Testament. She read it
because it was a part of the Bible, and she
thought she must.

So now this morning, as she read, her
thoughts were not on her reading, but down
stairs, wondering what kind of a spread
would be prettiest for the little stand in the
back parlor, and if the new statuette would
not look better between the two front win-
dows.

Suddenly she stopped. What was that
she had just read?

"And if ye offer the blind for sacrifice, is
it not evil? and if ye offer the lame and sick,
is it not evil? Offer it now unto thy gov-
ernor, will he be pleased with thee, or accept
thy person? saith the Lord of hosts."

Her Bible slipped from her hands as she
sat gazing into the fire.

What kind of sacrifices and offerings had
she brought to God? Gifts to her had been
rich and plentiful; what had she offered unto
him?

"The more John does for me, the more I
want to do for him," she thought with
crimsoning cheeks. I just try to think of
things to please him, and to do for him, but
I am afraid it isn't so about God. I don't
see as I've given anything but old clothes
that we could spare as well as not, and the
regular contributions, but then I spend twice
as much for things I do not really need."

"I gave myself to God, of course, a long
time ago, but I am afraid that has been any-
thing but a perfect offering. And I do be-
lieve," she exclaimed in her earnestness,
"that imperfect as I am, instead of giving
the best of myself to God, I have given it to
John, to society and to my own pleasures."

"I never would have gone into any even-
ing company as tired and worn out as I went
to last Thursday evening's meeting."

"O, dear! if the Lord was displeased with
his people in those days, what must he be
with me?"

It was with a very penitent, humble heart
that Mrs. Grey knelt to plead for the future.

She had an errand down town that morn-
ing. On the way home she met Dr. Rogers.
She knew him slightly; he was a member of
the church they attended, but she was not
prepared for his bright smile of greeting and
outstretched hand.

"I believe the Lord sent you to me," he
said. "I was just asking him to show me
some one for a teacher in the Poultry Mis-
sion School. Won't you and your husband
each take a class? I was almost in despair,
for we are so short of workers just now; but
I could not make up my mind to give up the
field, for the harvest is plenteous."

Mrs. Grey was on the point of refusing,

decidedly, when her morning's reading
flashed into her mind.

Here was a chance for a genuine sacrifice,
for the mission school held its session Sab-
bath afternoon, the only afternoon when
John was home, and they did enjoy it so!
To be sure, it would not take all the after-
noon, but it would spoil it.

"It wasn't," she pleaded with herself, "as
though they spent the time as some did,
riding, paying or receiving visits. To think
of giving up those nice long talks and hours
of Bible study together for teaching those
rough foundry boys and girls! No, she
could not," she decided, as she hurried
along. She wanted to get as far away from
that troublesome doctor as possible.

And yet should she always offer unto the
Lord that which cost her nothing, that which
was cast off—like her last winter's cloak,
that she gave to a poor woman last week—
that which was left over from everything
else?

A sudden sense of bitter shame at her own
ingratitude swept over Mrs. Grey. He, the
Lord of hosts, had redeemed her, he had
filled her cup of blessings full and running
over. Could she refuse anything?

The hot tears sprang to her eyes, and
turning, she rapidly retraced her steps to Dr.
Rogers' office, to say, "We will take those
classes, if you are willing. I can promise
for my husband, without waiting to ask
him. He is always ready to do his duty,
and I hope I shall be in the future."—*Intel-
ligencer.*

FARMER'S HOME.

It is often the practice of farmers to think
too much of the farm, and too little of the
farm-house; to spend too much time and
labor on the general farm, and on the
barn, and too little on the garden and home
mansion; to give too much attention to the
hogs, cattle and horses, and too little to the
wife and children. There is a feeling of
dissatisfaction too generally noticeable with
life on the farm, not only among the sons
and daughters, but the wives of farmers. It
is too often the case that while the farmer
himself and his wife are struggling from year
to year to make money and improve the farm,
their sons and daughters are constantly learn-
ing to dislike and absolutely hate the occu-
pation and all the surroundings of their
parents. They are constantly painting to
themselves the less laborious and more profit-
able occupation, and the more cheerful,
happy homes of their comrades and acquaint-
ances in the neighboring towns and cities,
and longing for the day to come when they
can throw off a life of drudging and unsatis-
fying servitude, and go to the store or
counting-house, the factory, or to some of
the overcrowded professions, where they can
enjoy more leisure and more privileges than
they know how to find on the farm. Now
the only way to remedy this state of things,
this great evil of rural life, is to make home
on the farm more attractive and enjoyable.

The door-yard, the flower and vegetable
gardens, the house, both outside and in,
should be rendered objects of interest and
affection to the children, from the very
moment they are old enough to feel that
interest and exercise that affection. In the
house let them have their play-room, their
toys and pictures, their sewing and patch-
work, their slate and pencils, their saws and
hammers. Let them be taught that these
things are all their own; that they are articles
of real value to be handled and used with
care, and for a valuable purpose; always
being careful to explain in an interesting
manner their use and their objects. In the
garden and around the house let each child,
as soon as he or she is old enough, help in
planting a fruit-bearing tree or a vine, as
well as a tree or a vine for ornament. Let
these also be their own in name and in fact.
Teach them how to cultivate and prune
them, and the reason of each particular
operation.

Begin when the children are small to treat
them as reasonable beings, and as soon as
they can read and understand, furnish them
with books that explain in a simple and in-
teresting manner the very things it will be
of most value to them, as sons and daughters
of a farmer, to know when they are larger.
Make the boy a man and the girl a woman,
and let them feel that they are responsible
for their acts as such, as soon as practicable.
Let them feel that, while they are working
for your good it is not for yours alone, but
for their own as well. Do not compel, but
induce them to work. Have always in the
house a family room; and make it attractive
to each and all the family. Have stated or
at least frequent meetings of the whole fam-
ily in this room, and at each of these meetings
strive to have something of interest to com-
municate; some practical lesson of the farm
or garden or kitchen, or of the virtues, to
attract the attention, brighten the intellect
or temper, and direct the affections. Study,
above all things, to remember for yourself
that the farmer's life is only a monotonous
life of drudgery to him that makes it so;
that it is for your interest as well as your
duty, that your mind, your social and moral
faculties, and those of your children, should
be cultivated as well as your farm. Think
more, work less hours, but to greater advan-
tage. Cultivate kindly feelings toward your
neighbor; don't imbue your children's
minds with disrespect toward them; meet
often with them in the old-fashioned neigh-
borhood visiting circle. And as some grave
writers would have it, become a member of
something of that order; then when meeting
with it, take your wife and sons and daugh-
ters along, and strive to be genial and social.
Give others the benefit of your knowledge,
and in return learn something from your
fellow-members. In short, break up the

erroneous idea that you have imbibed in some
improper manner, and which by your own
acts you have been teaching your children,
that the farmer's life is the life of a drudge
—a hermit, and determine that you will
make your home attractive and happy, and
go about it, and make your determination a
reality.—*J. I. Baird, in The American Rural
Home.*

HOW GLOVES ARE MADE.

Nobody, so far as we know, has ever dis-
puted the proposition that one-half of the
world does not know how the other half lives;
and we have little fear of contradiction when
we make bold to declare that probably one-
half of the people of the United States do
not know where their gloves come from.
Of course it is generally known that gloves
of fine kid, such as ladies wear, and gloves of
a certain form which fashion prescribes for
men, are brought from abroad, but whence
comes the great supply of all the other
gloves? The answer would not be far wrong
if one were to say, from Fulton county, New
York. Four-fifths of the gloves made in
America, it is estimated, are manufactured
in the county named, and the manufactories
which make gloves elsewhere are in great
part the children of Fulton county, indebted
to her for their nurture and their establish-
ment in life.

The headquarters of the glove-making in-
dustry in Fulton county are forty-five miles
northwest of Albany, in Johnstown town-
ship. The villages of Gloversville and Johns-
town in that township contain a population
of about 20,000, seven-eighths of whom are
glove-makers. There are upward of 150
glove manufactories in the section. Glove-
making in what is now Fulton county was
begun early in the present century. Upon
the passing away of Sir William Johnson,
the famous Indian agent of colonial times,
and of his son, Sir John, a zealous Tory who
fought fiercely for King George, the Dutch
farmers of the neighborhood looked about
for some better means of support than were
offered to them by the soil, which was not
fitted for husbandry, although there was
good grazing land upon the stony hillsides.
A shrewd family from Connecticut are popu-
larly credited with introducing into the
neighborhood the manufacture of buck-skin
gloves. There was in the convenient North
Woods in those days a supply of material for
this manufacture so great that nobody would
have thought it could ever be exhausted, but
the demand of the American people for
gloves proved to be still greater, and the
North Woods deer ceased to be depended
upon by the Fulton county glove-makers
years ago. To-day the gloves manufactured
in Gloversville and Johnstown are made of
skins brought from the most distant parts
of the globe. The great bulk are buck-skins
and sheep skins, but there are many others
which the glove-makers use—among them
seal-skin, dog skin, East India cowhide, and
the skin of the South American water-hog.
The bulk of the buck-skin comes from Mex-
ico and Central and South America. The
deer of the tropics is covered with a heavier
skin than covers the deer of these latitudes,
and the finest sheep skin comes from South
Africa, and is that of the Cape hair-sheep.
"The coarser the wool, the finer the skin,"
is a glove-maker's saying. All manner of
furs, too, go to Fulton county, to be used in
finishing the gloves.

The business of glove-making in Fulton
county amounts to about \$8,000,000 yearly.
The wages of the most skillful workers—the
table cutters, as they are called—run from
\$60 to \$80 a month; block cutters get from
\$55 to \$65 monthly, and machine girls earn,
according to their skill, from \$6 to \$12 and
even \$14 a week.—*Harper's Bazar.*

THE SCENE AT LINCOLN'S NOMINATION.

The following is from the September in-
stallation of *The Century's* Life of Lincoln:
"Though it was not expected to be decisive,
the very first ballot foreshadowed accurately
the final result. The 'complimentary' can-
didates received the tribute of admiration
from their respective states. Vermont voted
for Collamer, and New Jersey for Dayton,
each solid. Pennsylvania's compliment to
Cameron was shorn of six votes, four of
which at once went for Lincoln. Ohio di-
vided her compliment, 34 for Chase, 4 for
McLean, and at once gave Lincoln her 8
remaining votes. Missouri voted solid for
her candidate, Bates, who also received a
scattering tribute from other delegations.
But all these compliments were of little avail
to their recipients, for far above each towered
the aggregates of the leading candidates:
Seward, 173; Lincoln, 102.

"In the ground swell of suppressed excite-
ment which pervaded the convention
there was no time to analyze this vote; nev-
ertheless, delegates and spectators felt the
full force of its premonition; to all who de-
sired the defeat of Seward, it pointed out the
winning man with unerring certainty. An-
other little wrangle over some disputed and
protesting delegate made the audience almost
furious at the delay, and 'Call the roll'
sounded from a thousand throats.

"A second ballot was begun at last, and,
obeying a force as sure as the law of gravita-
tion, the former complimentary votes came
rushing to Lincoln. The whole 10 votes of
Collamer, 44 from Cameron, 6 from Chase
and McLean, were now cast for him, followed
by a scatter of additions along the whole
roll call. In this ballot Lincoln gained 79
votes, Seward only 11. The fates of the
New York delegation whitened as the ballot-
ing progressed, and as the torrent of Lin-
coln's popularity became a river. The result
of the second ballot was, Seward, 184;

Lincoln, 181; scattering, 99. When the
vote of Lincoln was announced, there was a
tremendous burst of applause, which the
chairman prudently, but with difficulty,
controlled and silenced.

"The third ballot was begun amid a
breathless suspense, hundreds of pencils kept
the changes on their tally-sheets. The Lin-
coln figures steadily swelled and grew. Votes
came to him from all the other candidates,—
44 from Seward, 2 from Cameron, 13 from
Bates, 18 from Chase, 9 from Dayton, 8 from
McLean, 1 from Clay. Lincoln had gained
50; Seward had lost 4. Long before the
official tellers footed up their columns,
spectators and delegates rapidly made the
reckoning, and knew the result; Lincoln,
231; Seward, 180. Counting the scattering
vote, 465 ballots had been cast; and 233 were
necessary to a choice; only 14 votes more
were needed to make a nomination.

"A profound stillness suddenly fell upon
the wigwag; the men ceased to talk and the
ladies to flutter their fans; one could dis-
tinctly hear the scratching of pencils and the
ticking of telegraph instruments on the re-
porters' tables. No announcement had been
made by the chair; changes were in order,
and it was only a question of seconds who
should speak first. While every one was
leaning forward in intense expectancy, Mr.
Carter sprang upon his chair and reported a
change of four Ohio votes from Chase to
Lincoln. There was a moment's pause,—a
teller waived his tally-sheet toward the sky-
light and shouted a name,—and then the
boom of a cannon on the roof of the wigwag
announced the nomination to the crowds in
the streets, where shouts and salutes took up
and spread the news. In the convention,
the Lincoln river now became an inundation.
Amid the wildest hurrahs, delegation after
delegation changed its vote to the victor.

"A graceful custom prevails in orderly
American conventions, that the chairman of
the vanquished delegation is first to greet
the nominee with a short address of party
fealty and promise of party support. Mr.
Everts, the spokesman for New York, es-
sayed promptly to perform this courteous
office, but was delayed awhile by the enthu-
siasm and confusion. The din at length
subsided, and the presiding officer announced
that on the third ballot Abraham Lincoln,
of Illinois, received 364 votes, and 'is elected
as your candidate for President of the
United States.' Then Mr. Everts, in a voice
of unconcealed emotion, but with admirable
dignity and touching eloquence, speaking
for Seward and for New York, moved to
make the nomination unanimous."

HOW TO MAKE YOURSELF AGREEABLE.

Very rarely, if ever, young persons acquire
the ability to converse with ease and fluency.
This implies, first of all, good ideas, clearly
and sensibly expressed. An empty mind
never made a good talker; remember, "you
cannot draw water out of an empty well."
Next in importance is self-possession. "Self-
possession is nine points in the law"—of
good breeding.

A good voice is as essential to self-posses-
sion as good ideas are essential to fluent
language. The voice, from infancy, should
be carefully trained and developed; a full,
clear, flexible voice is one of the surest in-
dications of good breeding; it falls like
music on the ear, and while it pleases the
listener, it adds confidence of its possessor,
be he ever so timid. One may be witty with-
out being popular; voluble without being
agreeable; a great talker and yet a great bore.
It is wise, then, to note carefully the follow-
ing suggestions:

Be sincere; he who habitually sneers at
everything will not only render himself dis-
agreeable to others, but will soon cease to find
pleasure in life.

Be frank; a frank, open countenance, and
a clear, cheery laugh, are worth far more
even socially, than "pedantry in a stiff
cravat."

Be amiable; you may hide a vindictive
nature under a polite exterior for a time, as
a cat masks its sharp claws and brings out
one as quickly as the other; ill-natured per-
sons are always disliked.

Be sensible; society never lacks for fools.

If you want elbow-room, "go up higher."

Be cheerful; if you have no great trouble
on your mind, you have no right to render
other people miserable by your long face and
dolorous tones. If you do you will be gener-
ally avoided.

But above all, be cordial; true cordiality
unites all the qualities we have enumerated.—*Christian Secretary.*

CHURCH MOORINGS.

An old sea captain was riding in the cars,
and a young man sat down by his side. He
said, "Young man, where are you going?"

"I am going to Philadelphia to live."

"Have you any letters of introduc-
tion?"

"Yes," said the young man, and he pulled
some of them out.

"Well," said the old sea captain, "have
you a church certificate?"

"Oh, yes," said the young man. "I did
not suppose you desired to look at that."

"Yes," said the sea captain, "I want
to look at that. As soon as you reach Phila-
delphia, present that to some Christian
church. I am an old sailor, and I have been
up and down in the world, and it is my rule
as soon as I get into port to fasten my ship
fore and aft to the wharf, although it may
cost a little wharfage, rather than have my
ship out in the stream, floating lighter and
thither with the tide.—*Leaves of Light.*

HOME BEGINNINGS IN M

The being brought up in
phere is the first prereq-
culture. Some minds may
sical talent later than other
essential that they live in a
is "music in the air,"
everywhere throughout G-
tria, and explains why the
vastly superior to all other
cal taste and skill. In Ber
hardly an hour passes wit-
dents an opportunity to be
marching down the street;
numerous cheap concerts;
formances, there are, on ev-
ing, dozens of open air fi-
nected with the restauran-
dren cannot very well be
concerts where absolute sil-
but at open-air concerts th-
ethereal and classical as
occasional childish exclam-
certs for young people, g-
Thomas in New York, hav-
that children of five year
silence in the presence of a
adult audiences might occa-
advantage.

Where opportunities of
coming familiar with good
ing, the voice and the pia-
have to supply the defic-
who can sing a cradle son-
amusing and soothing her
often superior to toys and
if, somewhat later, she can
interested in simple German o-
sung or played on the pian-
taste may be laid for which
when it grows up, be alway
is it at all difficult to get ch-
for good music, provided
simple and melodious.

But although with good
an expressive performance
may be directed to music
peculiarity of young folks
prefer playing by themselves
others. Whistles and toy
noisy and unmusical to b-
house; but music boxes ar-
tertaining to children, esp-
allowed to wind them up th-
a child's love of music is cr-
because it is obliged to pla-
the piano for months befor-
ing is given to it. What
and should have first of al-
tunes. If these can be tau-
not to children? A piano
complicated, and a mout-
monotonous and unartistic
child; but in any toy stor-
several musical toys on w-
odies can be found. One
also used in orchestras, is t-
harmonica, or the xylopho-
child may be taught to pla-
few trials; and it requires
get them interested in such
will teach them melody and
harmony for a later time-
ment may also be provid-
ple kind of Eolian harp, w-
fastening a long horse-hair
two nails, and placing it, ti-
slightly opened window.
is a strong draught the ton-
run up and down a harmon-
and fascinating way.—*Hem-
Babyhood.*

THE NAME AND P

Says the great and de-
Hodge, "There is more of
fy, to elevate, to strengthe-
the single word Jesus, whi-
vah-Saviour,' than in all t-
men since the world beg-
and exalted Saviour has se-
ples to preach his gospel to
promising pardon, sanctifi-
nal life; including a part
glory, to every one, on th-
that he receive him as his
and, trusting in him alo-
honestly endeavor to do hi-
love God with all his heart-
as himself, and to do to ot-
have others do to him."

That is a very short ser-
world of precious truth it
easily understood sermon;
truth enough to save the w-
would all but receive it an-
its instruction. Like all
wrote it is Christo cente-
the prayers he used to utt-
we loved so well to listen
gone by, it was our great p-
der his instruction. Dr.
der prayed very much in
David; Dr. Hodge much in
Paul. Both were mighty
and both were simple, his
devout in prayer.

The lines quoted above
men of what may be found
theological works of the
While profoundly logical
writings are everywhere
of the piety of his readers.
to recommend to us to hav-
for reading, some works
ual mindedness, like New-
or Rutherford's letters.
seem a strange assertion
sometimes thought that,
cultivation of the powers
for the cultivation of hum-
in the soul, we know no b-
than his "Way of Life,"
Papers," or his three stal-

Lincoln, 181; scattering, 994. When the vote of Lincoln was announced, there was a tremendous burst of applause, which the chairman prudently, and with difficulty, controlled and silenced.

The third ballot was begun amid a breathless suspense, hundreds of pencils kept pace with the roll call, and nervously marked the changes on their tally-sheets. The Lincoln figures steadily swelled and grew. Votes came to him from all the other candidates, 44 from Seward, 2 from Cameron, 13 from Bates, 18 from Chase, 9 from Dayton, 8 from McLean, 1 from Clay. Lincoln had gained 507, Seward had lost 44. Long before the official tellers footed up their columns, spectators and delegates rapidly made the reckoning, and knew the result; Lincoln, 2314; Seward, 180. Counting the scattering vote, 465 ballots had been cast; and 233 were necessary to a choice; only 14 votes were needed to make a nomination.

"A profound stillness suddenly fell upon the wigwag; the men ceased to talk and the ladies to flutter their fans; one could distinctly hear the scratching of pencils and the ticking of telegraph instruments on the reporters' tables. No announcement had been made by the chair; changes were in order, and it was only a question of seconds who should speak first. While every one was leaning forward in intense expectancy, Mr. Carter sprang upon his chair and reported a change of four Ohio votes from Chase to Lincoln. There was a moment's pause, a teller waived his tally-sheet toward the sky-light and shouted a name, and then the boom of a cannon on the roof of the wigwag announced the nomination to the crowds in the streets, where shouts and salutes took up and spread the news. In the convention, the Lincoln river now became an inundation. Amid the wildest hurrahs, delegation after delegation changed its vote to the victor.

"A graceful custom prevails in orderly American conventions, that the chairman of the vanquished delegation is first to greet the nominee with a short address of party faith and promise of party support. Mr. Everts, the spokesman for New York, essayed promptly to perform this courteous office, but was delayed awhile by the enthusiasm and confusion. The din at length subsided, and the presiding officer announced that on the third ballot Abraham Lincoln, of Illinois, received 364 votes, and is elected your candidate for President of the United States." Then Mr. Everts, in a voice of unconcealed emotion, but with admirable dignity and touching eloquence, speaking for Seward and for New York, moved to make the nomination unanimous.

HOME BEGINNINGS IN MUSICAL TASTE.

The being brought up in a musical atmosphere is the first prerequisite of musical culture. Some minds may reveal their musical talent later than others, but for all it is essential that they live in a place where there is "music in the air." This is the case everywhere throughout Germany and Austria, and explains why the Germans are so vastly superior to all other nations in musical taste and skill. In Berlin, for instance, hardly an hour passes without giving residents an opportunity to hear a military band marching down the street; and, besides the numerous cheap concerts and operatic performances, there are, on every pleasant evening, dozens of open air free concerts connected with the restaurants. Young children cannot very well be taken to regular concerts where absolute silence is imperative, but at open-air concerts the music is not so ethereal and classical as to be marred by an occasional childish exclamation. The concerts for young people, given by Theodore Thomas in New York, have shown, however, that children of five years can observe a silence in the presence of good music which adult audiences might occasionally imitate to advantage.

Where opportunities of this kind for becoming familiar with good music are wanting, the voice and the piano in the parlor have to supply the deficiency. A mother who can sing a cradle song has a gift of amusing and soothing her child which is often superior to toys and narcotics. And if, somewhat later, she can get the child interested in simple German or Italian melodies sung or played on the piano, the germ of a taste may be laid for which the child will, when it grows up, be always grateful. Nor is it at all difficult to get children's attention for good music, provided it is sufficiently simple and melodious.

But although with good compositions and an expressive performance a child's attention may be directed to music, it seems to be a peculiarity of young folks that they much prefer playing by themselves to listening to others. Whistles and toy trumpets are too noisy and unmusical to be desirable in the house; but music boxes are harmless and entertaining to children, especially if they are allowed to wind them up themselves. Many a child's love of music is crushed in the germ because it is obliged to play stupid scales on the piano for months before anything amusing is given to it. What the child wants, and should have first of all, is a few simple tunes. If these can be taught to birds, why not to children? A piano is somewhat too complicated, and a mouth-harmonica too monotonous and unartistic, for a young child; but in any toy store may be found several musical toys on which simple melodies can be played. One of these, which is also used in orchestras, is the glass or metal harmonica, or the xylophone, on which any child may be taught to play a melody after a few trials; and it requires but little time to get them interested in such a little toy which will teach them melody and rhythm, leaving harmony for a later time. Much amusement may also be provided by making a simple kind of Aeolian harp, which is done by fastening a long horse-hair or thin thread to two nails, and placing it, tightened, below a slightly opened window. Whenever there is a strong draught the tones produced will run up and down a harmonic scale in a weird and fascinating way.—Henry T. Finch, in Babyhood.

HOW TO MAKE YOURSELF AGREEABLE.

Very rarely, if ever, young persons acquire the ability to converse with ease and fluency. This implies, first of all, good ideas, clearly and sensibly expressed. An empty mind never made a good talker; remember, "you cannot draw water out of an empty well." Next in importance is self-possession. "Self-possession is nine points in the law"—of good breeding. A good voice is as essential to self-possession as good ideas are essential to fluent language. The voice, from infancy, should be carefully trained and developed; a full, clear, flexible voice is one of the surest indications of good breeding; it falls like music on the ear, and while it pleases the hearer, it adds confidence to its possessor, and never so timid. One may be witty without being popular; voluble without being agreeable; a great talker and yet a great bore. It is wise, then, to note carefully the following suggestions:

THE NAME AND PROMISE.

Says the great and devout Dr. Charles Hodge, "There is more of power to sanctify, to elevate, to strengthen and to cheer in the single word Jesus, which means 'Jehovah-Saviour,' than in all the utterances of men since the world began. This divine and exalted Saviour has sent forth his disciples to preach his gospel to every creature, promising pardon, sanctification, and eternal life; including a participation in his glory, to every one, on the sole condition that he receive him as his God and Saviour, and, trusting in him alone for salvation, honestly endeavor to do his will; that is, to love God with all his heart and his neighbor as himself, and to do to others as he would have others do to him."

That is a very short sermon, but what a world of precious truth it contains! It is an easily understood sermon; but it preaches truth enough to save the whole human race, would all but receive it and devoutly follow its instruction. Like all its great writer wrote it is Christo-centric. It is much like the prayers he used to utter and to which we loved so well to listen when, in the years gone by, it was our great privilege to sit under his instruction. Dr. Archibald Alexander prayed very much in the language of David; Dr. Hodge much in the language of Paul. Both were mighty in the Scriptures, and both were simple, humble, and most devout in prayer.

CHURCH MOORINGS.

An old sea captain was riding in the cars, and a young man sat down by his side. He said, "Young man, where are you going?" "I am going to Philadelphia to live." "Have you any letters of introduction?" "Yes," said the young man, and he pulled one of them out. "Well," said the old sea captain, "have you a church certificate?" "Oh, yes," said the young man. "I did suppose you desired to look at that." "Yes," said the sea captain, "I want to look at that. As soon as you reach Philadelphia, present that to some Christian church. I am an old sailor, and I have been down and in the world, and it is my rule to get into port to fasten my ship and aft to the wharf, although it may be a little wharfed, rather than have my ship out in the stream, floating hither and thither with the tide.—Leaves of Light.

"Systematic Theology." So devout he always is, so Scriptural, so imbued with the love of Christ! As Horne says of the Psalms, "He who has once tasted their excellences will desire to taste them again, and he who tastes them oftenest will relish them best;" so after reading his three volumes twice through by course, we feel like saying concerning the writings of our dear old teacher, Dr. Hodge, "He who tastes them oftenest will relish them best."—New York Observer.

A GOLDEN RULE BOOK.

One of Helen's presents last Christmas was a prettily bound book, with clean, white pages; it was intended to write a diary in. "But I don't know how to write a diary, mamma," said Helen; "and besides, nothing ever happens to me to write about."

"Never mind," answered mamma, "call it a Golden Rule book, and fill it with all the true stories you hear of little folks who have kept the Golden Rule."

"Do," said papa, "and I will tell you one to put on the first page."

"A true one, papa?" asked the little girl.

"Yes, indeed," he said, "every word true. Once there were some boys and girls going to school together, and on a certain day they were to march in a parade with ever so many schools. Now, all the children who had no bad marks, wore blue rosettes, and they were very proud to wear them, you may be sure."

"But one unfortunate little boy lost his, and though the others helped him to look for it, he could not find it anywhere. The parade was about to begin, and he was crying bitterly over his lost badge."

"Never mind, Roger," said the sweet little girl who walked beside him, 'you shall have mine, 'cause I'm so little, you see, nobody'll notice me,' and she took the rosette off her shoulder, and pinned it on the boy's."

"Well, it wasn't very Golden Ruley in him to take it," said Helen; "but what makes you keep smiling at mamma? Was she the little girl? Oh! papa! and were you the boy?"

"I was, indeed," said papa, "and I have been ashamed of that boy, and proud of that dear little girl ever since that day."—The Sunbeam.

LITTLE THINGS IN LIFE.

A life rich in blessing consists of many little things; and the truly great life is one that has all its length full of good deeds. It is not special gifts, or graces; but fidelity in the little things which makes a great life. It is patient, positive, persistent well doing. A whole catalogue of negatives—"I do not," never makes a heroic life. Fidelity is neither brilliancy nor efficiency; it is goodness in activity; character in exercise. It is neither great nor special experiences; it is serving God in little things; Christ-like in service. The wealth of the cotton field is made up of single pods. The rich wheat fields grow in little grains. The sublimest symphony is composed of separate, single notes. The magnificent texture, and pictures cunningly interwoven with flashing shuttle, is made up of individual threads. The mightiest avalanche that ever came thundering down from its Alpine throne, uprooting forests and sweeping away villages, is simply a multitude of snow flakes. A good and faithful life is the combined force of many little things, kind deeds that live, good words of comfort, sympathies that cheer, forgiveness that forgets, charity that helps, unselfishness that suffers, struggles that conquer—continuous well doing. We complain of few talents, little means, poor gifts, and thus hide our own talent. God never gives more to one hiding what he has; but God doubles the gifts of the one using what he possesses. One talent people are in special danger of hiding their gifts, and by inaction paralyzing their powers.—The Beacon.

SAVING HIS OWN BOY.

You know that often the best way to "strengthen the things that remain" is to attack the things that resist. Often the best way to save our own children is to care for other people's children.

Some years ago, when I lived in the city of Rochester, I was acquainted with the family in which the chief interest of this incident centered. The father of that family had been in New York and was coming back to Rochester. He saw a crowd gathering just above the upper falls. It was before the walls were built upon the Genesee River, crowding its channel as it is now crowded. He asked what it meant; they told him that a boy had fallen into the river and had been carried down by the current, and had gone down in this eddy. It took him but a moment to drop his traveling-bag and throw off his hat and his coat. He had saved two children before. He plunged into the water. He was for a moment lost to sight. The water gurgled and bubbled up; the people waited with bated breath and praying hearts. In a moment more they saw him coming up with the child in his arms. Up went the shout and out went many hands to help him. Soon he was upon the bank and the thankful people were gathered about the brave man and the rescued boy. He stood upon the shore a moment rubbing his eyes and gazing on the child. What means his strange look? See him! he falls upon his knees; hear him! he cries, "O God, it is my own child!" That child is now a man, and lives in the city of Brooklyn to-night. His father only knew

that somebody's boy was drowning, and leaping into the water at the risk of his own life to save somebody's child, he saved his own child. The lesson is easy to learn. He who scatters the truth taught in this Holy Book over all parts of our land will be saving his own property, saving the lives and morals of his own children, and saving the honor, and perhaps the very existence of our country.—Rev. Dr. R. S. MacArthur.

CHRISTIAN LIVING.

The greatest want of the world is not more, but better, Christians. A man saved from sin is an unanswerable argument, which the unsaved are sure to read and respect. They are slow to hear gospel preaching, but swift to appreciate gospel living. The chief obstacle to successful preaching is the glaring failures in Christian living. The pastor who does most to make Christians holy, also does most to convince and save unbelievers. The ungodly may avoid his ministries, but will read his sermons in the people who practice them. The way to reach the masses is to send saved men and women among them. Denizens of the high-ways and by-ways, that shun the churches, will be saved, when "living epistles" are sent among them.

The living, as well as the preaching, must begin with the pastor. He must be in advance of his wisest and holiest hearers, or he cannot lead them. His sermons will be state and powerless, unless they are first wrought into his own spiritual life. Eccentricities, show, rhetoric, religious stimulants, can never furnish a substitute for gospel in the sermons and godliness in the life. Attracting or amusing is not saving. A large congregation is no certain measure of success. He preaches best and reaps most who makes most Christly men. His sermons are multiplied and enforced by righteous men and women.—Morning Star.

Popular Science.

THE Boston Journal of Commerce says: The best way to locate a pound in the connections of an engine is to put it on the center, and then let somebody admit steam to each end of the cylinder alternately, keeping the engine on the center all the while, while you are looking up and down the connections for lost motion. If the engine has no means of operating the valve by hand, disconnect the eccentric rod and rig a lever on the end of the valve stem.

A NEW method of securing veneer to its base consists in spreading glue or other adhesive matter between the veneer and the base, passing the two secured parts under a heated roller to melt the glue and cause it to enter the pores of the wood, then finally passing the connected base and the veneer under chilled rollers to harden and set the glue, and prevent the warping or shrinking of the veneer consequent upon the gradual cooling or drying of the glue.

OIL ON THE WAVES.—In a pamphlet issued lately by the U. S. Hydrographic Office, Lieut. Underwood says that mineral oils are not so effective for use at sea as vegetable or animal. A comparatively small amount of the right kind of oil, say two quarts per hour, properly used, is sufficient, he asserts, to prevent much damage, both to vessels and to small boats, in heavy seas. The greatest result from oil is obtained in deep water. In a surf, or where water is breaking on a bar, the effect is not so certain; but even in this case oil may be of benefit, and its use is recommended by Lieut. Underwood. He advises that, when an attempt is about to be made to board a wreck, the approaching vessel should use the oil after running as close as possible under the lee of the wreck. The wreck will soon drift into the oil, and then a boat may be sent alongside of her.

MAGNESIUM LIGHT FOR PHOTOGRAPHIC PURPOSES.—It is proposed that the magnesium be mixed in the state of fine powder with an oxidizing agent, such as a chlorate or nitrate, and a substance such as amorphous phosphorus, which would accelerate combustion. The mixtures suggested as most suitable are—12 parts of chlorate of potash, 6 parts of magnesium powder, and 1 part of prussiate of potash or 24 parts of chlorate of potash, 12 parts of magnesium powder, and 1 part of amorphous phosphorus. The light may be colored by the addition of salts of suitable metals to the above mixtures. The powder burns with a flash, lasting only from 1-30 to 1-50 of a second, and yields a more intense light than when wire or ribbon is used, and the shortness of its duration removes the difficulty hitherto experienced of getting the proper "exposure" with the magnesium light.—By J. Gaidicke, Berlin, and A. Miethe, Potsdam, Germany.

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The Sabbath School.

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

INTERNATIONAL LESSONS, 1887.

FOURTH QUARTER. Oct. 1. The Centurion's Faith. Matt. 8: 5-13. Oct. 2. The Tempest Still. Matt. 8: 18-27. Oct. 3. Power to Forgive Sins. Matt. 9: 1-8. Oct. 4. The Miracles. Matt. 9: 18-31. Oct. 5. The Harvest and the Laborers. Matt. 9: 35-38. Oct. 6. The Paralytic. Matt. 9: 32-42. Oct. 7. Christ's Son. Matt. 11: 2-15. Oct. 8. Judgment and Mercy. Matt. 11: 20-30. Oct. 9. Jesus and the Sabbath. Matt. 12: 1-14. Oct. 10. Parable of the Sower. Matt. 13: 1-9. Oct. 11. Parable of the Tares. Matt. 13: 24-30. Oct. 12. Other Parables. Matt. 13: 31-33, and 44-48. Oct. 13. Review.

LESSON III.—POWER TO FORGIVE SINS.

BY THOMAS R. WILLIAMS, D. D.

For Sabbath-day, October 15, 1887.

SCRIPTURE LESSON.—MATTHEW 9: 1-8.

1. And he entered into a ship, and passed over, and came into his own city. 2. And behold, they brought to him a man sick of the palsy, lying on a bed; and Jesus, seeing their faith, said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee. 3. And behold, certain of the scribes said within themselves, This man blasphemeth. 4. And Jesus, knowing their thoughts, said, Wherefore think ye evil in your hearts? 5. For whether is easier to say, Thy sins be forgiven thee; or to say, Arise, and walk? 6. But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. 7. And he arose, and departed to his house. 8. But when the multitude saw it, they glorified God, which had given such power unto men.

GOLDEN TEXT.—The Son of man hath power on earth to forgive sins. Matt. 9: 6.

TIME.—A. D. 28.

PLACE.—Capernaum.

OUTLINE.

- I. Faith of the men bearing the sick man. v. 2. II. Jesus forgives sins. v. 2. III. Jesus accused of blasphemy. v. 3. IV. Jesus proves his power to forgive sins. v. 4-7. V. The multitude glorifying God. v. 8.

BIBLE READINGS.

Sunday.—The King's authority over sin. Matt. 9: 1-8. Monday.—Mark's parallel narrative. Mark 2: 1-12. Tuesday.—Luke's parallel narrative. Luke 5: 16-26. Wednesday.—A woman forgiven. Luke 7: 36-50. Thursday.—Faithful and just to forgive. 1 John 1: 1-10. Friday.—Exalted to forgive. Acts 5: 17-32. Sabbath.—Forgiveness for Christ's sake, Eph. 4: 17-32.

INTRODUCTION.

Verse 1 of the present lesson properly follows the incident of the last lesson. Having performed the strange miracle, the people were, in some measure, terrified, and besought Jesus to leave their country. For this reason or some other, which seemed good, our Lord took ship and passed over and came into his own city, Capernaum, where the incident of our present lesson occurred.

EXPLANATORY NOTES.

V. 2. And behold, they brought to him a man sick of the palsy, lying on a bed. It seems probable that our Lord was in his own house in the city of Capernaum. A large company of people were assembled to hear his instructions. The house was evidently crowded, so that it was difficult for any person yet on the outside to enter. While the Lord was addressing this assembly, some persons brought a sick man, hoping that he might be healed of his terrible malady, the palsy. They brought this man on a bed. On account of the crowd they were compelled to effect an entrance through the roof, into the room where Jesus stood preaching to the people. Having made an opening through the roof, they lowered the sick man upon his bed to the place where Jesus was standing. This transaction shows their earnest desire and hope in behalf of the sick man, also their faith that Christ would heal him if he could once see him. And Jesus, seeing their faith, said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee. The words "thy faith" refer to the faith of the paralytic and those who brought him to Jesus; but it may be justly supposed that he had more special reference to the faith of the paralytic himself. It is most likely that the paralytic man had urged his friends to carry him into the presence of Jesus, in order that he might receive such help as he had heard and believed that Jesus was giving to others. Jesus recognized this faith and said, "Son, be of good cheer." It is not recorded that the sick man made any request, but his action and desire to be brought to Jesus expressed his prayer for help. Being thus presented to Jesus in his helpless condition, his friends were willing to leave the case with Jesus to do for the sick man as seemed best. Jesus thus knowing the desire of these friends as well as the prayer of the sick man, said to him, "Be of good cheer," as much as to say, Be trustful, rest in assurance, you have done what you could, you have come to me just as you are in your utter helplessness; "thy sins are forgiven." Some scholars have supposed that the disease of the man was the direct result of some sin, and that to be healed he must first be forgiven. It is possible that this is a true explanation, but it does not seem to be the necessary explanation. The man was, no doubt, a sinner; that was the deepest malady from which the man would be relieved. Our Lord proceeds at once to forgive his sins. This act was an act of supreme divinity, and of course excited at once the animosity of the scribes and Pharisees, who were not yet willing to admit that Jesus was divine and invested with divine powers. On one condition those powers were available for the restoration of man from any disease, whether of body or spirit. That condition is faith in Christ, and in his power to save. This faith involves a conscious sense of the real need of help, and a clear apprehension of the source of such help

as is needed. Such faith brings one into direct connection and union with Christ, so that his power to save reaches and saves those that are lost in trespasses and sins. Well would it be if we could all be conscious of our sins and deepest needs, and then take hold, by faith, of One who is able to heal every malady, and lift up those that are cast down; where darkness, sorrow and despair now reign triumphant, peace, joy and a glorious hope might reign like the light of noon day.

V. 3. And behold, certain of the scribes said within themselves, This man blasphemeth. These scribes were present to see what this wonderful man would say and do. The claim, on his part, to forgive sins was equal, in their minds, to a claim to be divine. This they were not willing to admit. Therefore, they at once charged him with blasphemy.

V. 4. Jesus, knowing their thoughts, said, Wherefore think ye evil in your hearts? Though they had not made a public utterance of their charge, yet Jesus read the very thoughts of their hearts, and addressed them with this question, as much as to say, What is your evidence that I blaspheme? This question brings them to consider the proof of his real divinity.

V. 5. For whether is easier to say, Thy sins be forgiven thee, or to say, Arise, and walk? It would seem from these two questions that they would admit his power to restore a paralytic, because it would be impossible for them to deny it, when they saw men instantly restored. But if that was possible, then they ought to admit that he could forgive sins. In other words, the same power that could heal the sick from physical maladies, could break the fetters of sin from off the soul.

V. 6. But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. Thus our Lord performed two divine acts; first, the forgiving of sins, and second, the healing of physical disease.

V. 8. And when the multitude saw it, they marveled, and glorified God, which had given such power unto men. The multitudes were in a condition of heart to appreciate the manifestation of divine power. They were ready at once to acknowledge God as the worker of these wonders. It is doubtful whether the scribes were convinced of his divine character even by this, his miraculous power. Their hearts were set against him, and hence, no amount of evidence was sufficient to convince them. The same difference exists between men at the present day. Some are open to evidence and conviction, while others are determined to see no evidence, and resist all conviction.

DIED.

At Crossville, Pa., Sept. 10, 1887, Mrs. ELLA A., wife of Jessie D. Kennedy, of Lost Creek, W. Va., aged 32 years, 6 months and 27 days. Sister Kennedy was sick a long time and suffered much. She, with her husband, went to her father's in Pennsylvania, last May, hoping that her change would improve her health, but in this they were disappointed. Sister Kennedy was baptized by Eld. C. A. Burdick, and united with the Lost Creek Seventh-day Baptist Church, of which she remained a worthy member until death. She died happy in the faith of Jesus. Funeral services were held at the residence of her father, M. F. Freeman, at Crossville, Pa., conducted by Rev. James, of the First-day Baptist Church, Text, Job 14: 14. She leaves a husband and three small children, with many other relatives and friends to mourn her loss. J. C. B.

Near Marlboro, N. J., Aug. 12, 1887, Mrs. EMILY GAMSTER, in the 67th year of her age. Services were held at her house. Interment at Marlboro. J. C. B.

At Marlboro, N. J., Sept. 21, 1887, ISAAC DAVIS, in the 78th year of his age. He had been a worthy member of the Marlboro Church for forty-four years, and by his death we feel that we have sustained a great loss, but our loss is his eternal gain. The services were held at the house on Sabbath afternoon, Sept. 24th, conducted by the writer, assisted by Rev. L. F. Randolph, a former pastor of the Church. J. C. B.

WHEREAS, the Heavenly Father, in his infinite love and wisdom, has called to a higher life, our much loved sister, Clara Bonham; therefore, Resolved, That in her death we, the Altridgian Lyceum, have been deprived of an esteemed friend and faithful worker. Resolved, That we extend to the family and friends, our sincere and heartfelt sympathy. Resolved, That a copy of these resolutions be sent to the parents of the deceased, and their publication in the Recorder be requested. MAUDE HOARD, Com. LUCY KING, Sec.

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REQUESTS 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 Sabbath 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.

THE regular Covenant Meeting of the Seventh-day Baptist Church at Richburg, will be held on Sixth day afternoon, at 2 P. M., Oct. 7th. Communion the next day. It is the desire of the church that all its members be present, as far as possible, and all that cannot be present are requested to write, that we may hear from them. Any members of sister churches are also invited to meet with us and enjoy the privilege of the meeting. In behalf of the church, J. P. DYE, Clerk.

THE New York Seventh day Baptist Church holds regular Sabbath services in Room No. 3, Y. M. C. A. Building, corner 4th Avenue and 23d St.; entrance on 23d St. (Take elevator.) Divine service at 11 A. M. Sabbath-school at 10.15 A. M. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service.

THE Seventh-day Baptist Missionary Society of Dakota will assemble for its Annual Session with the Big Sioux Church, five miles north of Dell Rapids, Moody Co., the 14th, 15th and 16th of October. Persons coming on the train will inform N. P. Nielson, Box 252, Dell Rapids, Minnehaha Co., D. T., who will meet them at the depot of Dell Rapids. A cordial invitation is extended to all, especially to the brethren at Flandreau. C. SWENDBEN, Sec.

PROGRAMME of the South-Western Yearly Meeting, commencing Sixth day, Oct. 21, 1887:

10 A. M. Introductory Sermon, by G. J. Crandall, followed by a business session. 2 P. M. Business. 7.30 P. M. Prayer and conference, led by G. M. Cottrell.

SABBATH-DAY.

10 A. M. Sabbath school, by Superintendent of Long Branch Sabbath school, D. K. Davis. 11 A. M. Sermon by G. M. Cottrell, followed by communion, administered by the pastor. 7.30 P. M. Praise Meeting, led by D. K. Davis. 8 P. M. Sermon, by G. J. Crandall.

FIRST-DAY.

9.30 A. M. Business. 11 A. M. Sermon, G. J. Crandall, followed by collection for Missionary and Tract Societies. 7.30 P. M. Essay, Mrs. U. M. Babcock; preaching, G. M. Cottrell, followed by farewell conference.

Those coming will please report to committee. Those coming by railroad any other days than 5th or 6th, please notify Train Committee, J. S. Babcock.

D. K. DAVIS, J. S. BABCOCK, Com. U. M. BABCOCK, Sec.

ELD. H. P. BURDICK wishes his correspondents to address him at New Milton, Doddridge Co., W. Va.

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

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

LEGAL.

THE PEOPLE OF THE STATE OF NEW YORK, BY THE GRACE OF GOD FREE AND INDEPENDENT.—To Perry Sweet, Joseph G. Sweet, Nathaniel Sweet, Ralph Sweet, Samantha Potter, Della Estel, Cornelia P. Nye, Lucy Barber, Lydia Kenyon, Laura Rounds, Marcela Collins, Vienna Collins, Mrs. C. Lerce, Dudley T. Sweet, Gertrude Sweet, Romain Shaw, Phineas A. Shaw, Milo Shaw, Emily Davis, Otella Merck, Hannah R. Jaques, Idelle Hood and Charles Langley heirs at law and next of kin of Milo Sweet, late of the town of Almond in Allegany county, N. Y., deceased, greeting: You and each of you are hereby cited and required to appear to be and answer before our Surrogate of Allegany county, at his office in Wellsville, New York, in said county on the 25th day of November, 1887, at ten o'clock in the forenoon, to show cause why the accounts of David R. Stillman, as Administrator of the estate of Milo Sweet deceased, should not be finally settled; and hereof said notice is hereby given to you and each of you, and to all persons claiming to be interested in the estate of said Milo Sweet deceased, to appear before our said Surrogate to be hereunto affixed. Witness, Clarence A. Farnum, Surrogate of said county, at Wellsville, New York, the 22d day of September, in the year of our Lord one thousand eight hundred and eighty-seven. CLARENCE A. FARNUM, Surrogate.

NOTICE TO CREDITORS.—Pursuant to an order of Clarence A. Farnum, Surrogate of Allegany county, N. Y., in and for the estate of David R. Stillman, deceased, late of the town of Alfred, in said county, to show cause why the accounts of David R. Stillman, as Administrator of the estate of David R. Stillman, in the town of Alfred, on or before the 25th day of January, 1888. DANIEL A. SMITH, Assignee. DATED, July 28, 1887.

NOTICE TO CREDITORS.—In pursuance of an order made by Hon. Clarence A. Farnum, Allegany County Judge, on the 25th day of August, 1887, notice is hereby given to all creditors and persons having claims against Geo. C. Sherman, lately doing business in the town of Alfred, Allegany county, N. Y., that they are required to present their claims, with vouchers therefor, to the undersigned, the subscriber, the assignee of said Geo. C. Sherman, for the benefit of creditors, at his residence, in the town and village of Alfred, N. Y., on or before the 25th day of November, 1887. BEMIS & ORCUTT, Attys for Assignee. DATED, Alfred, N. Y., Aug. 15, 1887.

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of July the 6th, at Alfred Centre, reached certain Jobbers, Manufacturers and Wholesale Dealers, and they, in their kindness, are now furnishing A. A. Shaw goods in certain lines, at prices much below regular rates, thereby enabling him to offer goods at prices that will surely interest close buyers. COMPLETE STOCK OF GOODS PRICES WAY DOWN. Goods sent by mail or express on orders as heretofore. A. A. SHAW, JEWELER. ALFRED CENTRE, N. Y.

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The Sabbath

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FLITTING SUN.

NUMBER X. SUNDAY IN

As in all Catholic countries little or no sacred character fact the only day in the year there is Good Friday, on which is done; not even a vessel harbor, and no carriages on the street. But on Sunday on about the same as usual and bull-fights receive many devotees as do the churches is, in fact, reserved for Sunday we were there was no of a peculiarly attractive female matador was to a time. The walls had been days with flaming annoyance coming fight, and all Havana the darlings. Senorita was furious and frantic bull fight only a red flag, a sharp practiced eye and hand, to fury.

Several Americans were the show. We were not number, not because it because we had no taste for those who did go reported Great "sell," and came because the bull brought matador to dispatch was less that he could not be and the bold Senorita was snare. This so incensed Spanish audience that their Their dissatisfaction; however in wordly threats, the present police keeping the But our friends had had bull-fights, they said. pa day, and it is not likely another—until their next least.

We went to church. must confess, in any very of mind, but rather for the seeing. The old cathedral of quaint and peculiar architecture a crumbling yellow stone uresque tower at each corner are hung with many bay dates and legends of many years ago, and all making their calls to matins and the hours as they pass. nices and projections of clinging mosses and trees have been planted there heaven, and, by their decaying stone, add to the effect, and furnish multitudes of doves which air with the music of the and cooing call.

Within,