

# The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

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## The Sabbath Recorder.

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### FLITTING SUNWARD.

NUMBER XXVII.

SUNDAY IN CUBA.

As in all Catholic countries, Sunday has little or no sacred character in Cuba. In fact the only day in the year which is sacred there is Good Friday, on which no work may be done; not even a vessel may sail out of harbor, and no carriages may be driven in the street. But on Sunday, business goes on about the same as usual, and the theater and bull fights receive many times as many devotees as do the churches. The bull-fight is, in fact, reserved for Sundays. The Sunday we were there was notable as the time of a peculiarly attractive bull-fight, at which a female *matador* was to appear for the first time. The walls had been placarded for days with flaming announcements of the coming fight, and all Havana was wild over the *darin*. Senorita who was to meet a furious and frantic bull single-handed, with only a red flag, a sharp poignard and a practiced eye and hand, to save her from his fury.

Several Americans were induced to attend the show. We were not included in the number, not because it was Sunday, but because we had no taste for such butchery. Those who did go reported that it was a great "sell," and came near being a riot, because the bull brought in for the lady *matador* to dispatch was so feeble and spiritless that he could not be urged to the attack, and the bold Senorita was a delusion and a snare. This so incensed the quick-tempered Spanish audience that they rose in wrath. Their dissatisfaction, however, spent itself in wordy threats, the dread of the ever-present police keeping them from overt acts. But our friends had had enough of Spanish bull fights, they said, particularly on Sunday, and it is not likely they will attend another—until their next visit to Cuba at least.

We went to church. Not, however, we must confess, in any very devotional frame of mind, but rather for the purpose of sight-seeing. The old cathedral is a large building of quaint and peculiar architecture, built of a crumbling yellow stone, flanked by a picturesque tower at each corner. These towers are hung with many bells, some bearing dates and legends of more than two hundred years ago, and all making the air vibrate with their calls to matins and vespers, or ringing the hours as they pass. The irregular cornices and projections of the facade support clinging mosses and trailing vines which have been planted there by the winds of heaven, and, by their contrast with the decaying stone, add to the picturesqueness of the effect, and furnish nesting places for multitudes of doves which fill the evening air with the music of their fluttering wings and cooing calls.

Within, the cathedral does not compare with those of Europe, but it has a character

of its own, not without a charm. The marble floor has no seats, and worshippers must stand or bring their own chairs. Some of the wealthy have servants bring a mat on which to kneel. We have frequently noticed the absence of seats in Catholic churches, probably because of the fact that they have no such services as are common in Protestant churches, and the audiences are generally coming and going continually during such services as they have.

The old priest was saying mass before an elaborate altar with many burning tapers and glittering gew-gaws, alternately standing and kneeling, and all the while conning over the service in Latin, gibberish, alike to us and to the worshippers. These were a free mixture of white and black, rich and poor, devout and listless. Many knelt when he knelt, and crossed themselves on forehead, breast, and other places, at certain points in the ritual. We noticed one old lady kneeling afar off from the altar with her face aglow with devotion, while the tears chased each other adown her withered cheek. There, said we, is true worship. It may be mistaken, and even very ignorant in many things, but I doubt not, it was far more acceptable than the more enlightened, but much less sincere devotion of many a "light" in the church.

Another thing which attracted our attention was a gentleman with a little boy, whom he was instructing in the ritual, teaching him to bow, and kneel, and cross himself at the right time and place, and in the regulation manner. And it occurred to me that there are many children in professional Christian families who apparently have never had a lesson from their father in modes of worship, or even of proper decorum in the house of God.

As soon as the service was over, Don Alberto found a priest, who for a small consideration would show us through the "treasury," where we saw a wonderful wealth of paraphernalia; such as altar cloths embroidered in the finest and most elaborate manner with gold; priestly robes covered with golden embroidery and almost priceless gems, chalices, candlesticks, shrines, etc., of pure silver worked in the most intricate and curious manner, etc. One shrine of silver filigree stood more than six feet high and weighed over six hundred pounds. Leaving the treasury we went past the great altar to the tomb of Columbus. The bones of the great discoverer were brought to this spot in January, 1796, from San Domingo, and placed within the wall, where now is a marble slab bearing his bust in relief, with his hand resting on a globe, the index finger apparently pointing to Cuba. Beneath the bust is an inscription, bearing this pious wish in regard to the said bones:

"May they rest ten thousand centuries in this urn, and in the remembrance of our nation."

We left the cathedral through a side chapel where was gathered a Sunday-school class, with a "sister" who was teaching them something we could not understand. We felt sure it was not the Bible, though it was possibly some dogma of the "church." In Catholic countries there is but one church; all people not connected with it are heretics. The same spirit is manifested in some Protestant churches, though not generally as freely voiced as it was by our friend Aleck D. who used to say: "There won't nobody be saved but Sabbatharians, and mighty few of them!"

Leaving the cathedral we rode to the church La Merced. This is much more ambitious in its interior, but we did not have long to inspect its beauties for the old priest in charge was in a hurry to close it. There are here some very fair copies of famous European paintings like Guido Reni's "Last Supper," the "Madonna of the Chair," etc. The private chapels annexed are also very fine, belonging to some of the wealthy residents. One is dedicated to "Our Lady of Lourdes," and is a realistic representation of the grotto Massaville, and the reputed revelation of the virgin. We had, however, but a hasty glance at these and the fine frescos of the church, before the jingling of the keys warned us of the necessity of haste. As we emerged from the door it was shut and locked, probably to keep out prying *Americanos*, for it is usual for Catholic churches to remain open at nearly all hours. We were content, however, and turned to

less religious observances for the remainder of the day. G. H. B.

### THE ENGLISH TRANSLATION OF THE BIBLE.

BY REV. W. H. ERNST.

#### THE REIGN OF SIR THOMAS MORE.

Through his efforts in a legal proceeding, Mr. More succeeded in depriving Wolesey of his exalted position, and was promoted to that place himself, which was the greatest gift in the power of the king to bestow. This was the first time in a century that a layman had filled this position. It might commonly have been regarded as a step towards religious toleration, but it was quite the reverse now. Here we have an example of a man high in office calling in one with more skillful weapons to fight his antagonists, and the same man turned his weapons against him, to his utter overthrow and downfall. Thus history repeats itself. Heretofore the church alone had been engaged in prosecutions, secret searches, etc., but now the state took hold of the matter with determination.

Just two months after his induction into office, there appeared a manifesto "In the name of the king, our sovereign lord," exceeding in the cruelty of its provisions, all that the bishops had hitherto attempted by their own authority. "By this fierce and terrible proclamation," the civil power bound itself to be the right arm of the church in the extirpation of heresy. "The Chancellor, the Treasurer of England, the Justice of the one bench and of the other, Justices of the Peace, Sheriffs, Mayors, Bailies, and other officers shall make oath, on taking their charge, to give their whole power, and diligence to put away and make utterly to cease and destroy, all errors and heresies commonly called Lollardies." This last word was used as an opprobrious epithet for the reformer. This makes the whole power of England both religiously and politically united against the reformer. The church was to decide their guilt, and the state execute the sentence. So the church had it all in her own hands; for the state authorities were to arrest them, the church to try them, and the state to execute the sentence without further inquiry. The proclamation was especially severe against the writers, vendors and readers of heretical books, of which a list was given, 94 in Latin and 24 in English. At the head stood what More called the "father of them all," the New Testament of Tyndale.

One would suppose that the reformation would be immediately closed out, but quite the reverse was the case. One bishop complains that he had done all that he could for the suppression of the heretics, "but it passeth my power or of any spiritual man to do it." If not speedily checked, "they will undo us all." In spite of this very stringent law, they continued to read the New Testament and embrace the new principles, and urge on the reformation.

The high powers in both church and state were well aware of the alarming aspect of things, and were already preparing for a movement which they intended should be decisive. This great movement had not been resolved on without due forethought and preparation. The books were examined and some 200 heresies were written out and engrossed on the deed. The books containing them, his subjects were ordered by the king "to detest them, to abhor them, to keep them not in their hands, to deliver them up to their superiors, such as call for them. And if any of the poison remained in their minds, they were to forget it, or by information of the truth expel it." If they refuse to do this, "the prelates of the church ought to compel you, and your prince to punish or correct you."

The following proclamation was directed expressly against the works of Tyndale: "The king's subjects are commanded to deliver up all such books within fifteen days, and the judges, justices, constables, and all officers are ordered to seize all who refuse, or are suspected of possessing them, and bring them before the king and his council, that they may be corrected and punished for their contempt, to the terrible example of other transgressors." It decrees, also, that the Scriptures in English "are books of heresy, and shall be clearly exterminated and exiled out of this realm of England forever."

They wished to seal this great act and union between the church and state by a second great Bible-burning at Paul's Cross. The bishop proceeded to buy them wherever he could find them. He arranged with a certain merchant of London, who was in Antwerp where the bishop was, to buy Bibles. This man was a friend of Tyndale, though he did not let the bishop know it. He went to Tyndale with this request. Tyndale decided to sell them, and then he could pay his debts and have money enough left to publish another edition. He intended to revise it, and make it more complete, so that it would be the most complete of anything he had ever put out. Scarcely ever does a bargain result in more good or satisfaction to all parties than this did. The bishop was satisfied to have a grand time burning the Bibles, glorying that they would not do him any harm in his realm, while Tyndale had no reason to be dissatisfied. Besides the gain already suggested, he would have the sympathy of the people, on account of such a useless display of wrath as the burning of so many Bibles would be.

For fear that it would not be understood that Mr. More was the leader and soul of this persecution, he refers to it at length, and vindicates his course, claiming that radical measures must be used to cure such a disease, and if any part of the sore became incurable, it should be cut out, declaring that death should be inflicted where there was serious defection found. During his whole administration, the fury of religious persecution never relaxed. By his encouragement and authority, great severity was used in punishment. Some were imprisoned, loaded with chains, in their own homes; some were whipped, some subjected to the torture of the rack, under his personal supervision, while his mocking jests insulted the agony of the victims. He was deeply involved in those intrigues for entrapping Tyndale, which resulted in the imprisonment and death of this friend of God and man. "A great scandal had come upon the clergy in consequence of their tyrannical use of the law *ex officio* by which persons were arrested on secret information or mere suspicion of heresy, and in secret tried without being confronted with their accusers, were condemned to the severest punishments, even to death at the stake, on evidence extorted from themselves by cross-examination, threats and tortures. Even the mere inability to disprove the charge was ground sufficient for the extreme proceedings of this English inquisition. Thus might any industrious, peaceable, virtuous citizen, who had incurred the hatred of the clergy, or even of an ill-minded neighbor, be snatched without warning from his dependent family, and after being hurried through a mock trial, be exposed as an abjuring heretic, to the derision of the populace, or as contumacious, be immured in a loathsome dungeon, or be led out to a cruel and ignominious death. Who would not have thought that Sir Thomas More, the enlightened, the just, the humane as he is represented, would have set himself as a rock against this abuse of irresponsible power? On the contrary, he defends the odious law and its horrible abuses, with all the skill of which he is master." But he did something worse, if possible, than to defend such a law, which was to defend the violation of safe conducts granted by the king to heretics, such as had been furnished to Dr. Bernes, to allow him to come for a limited time to England. This was the kind of man who virtually was at the head of the English nation: When he was offered money to pay him for his success, in defending the church he refused, saying that he expected his reward from God. Strange as it may seem, even such a man verily thought he was doing God service. But it is a long road that never turns. A remarkable turn happened in this road. He did not deem it right to acknowledge the king's marriage with Anne Boleyn, and he lost his exalted position: By this he lost what few men ever have to lose. In his lonely hours in the prison cell, he never recanted for the suffering of which he had been the cause. When it was told him that he was not required to do more than he had required of the heretic, he justified himself by saying that he had acted in conformity to the dictates of the church; and they did not. Whenever the word heretic was spoken in his presence, he manifested the same severity of feeling which he always had. Surely it was

no more than a just retribution, that he should taste of "the mildness of that benign nature," which he so extolled when it was directed against heretics. Of no man could it ever be said more truly, "He ate of the fruit of his own doing, and was filled with his own devices."

A new era dawned upon England in respect to the toleration of the Bible. This change was brought about for two reasons. The fall of More robbed the church of its most aggressive spirit. Not that the bishops had lost their hatred of the Bible, but their most efficient leader was gone, and they had not the heart they had. The more important cause, however, was the attitude of the new Queen toward the reformation. Notwithstanding the fact that Tyndale strongly opposed the divorce of the king with his previous wife, yet Queen Anne espoused his cause, and was a great help to it. In various ways she seemed to be the power behind the throne. Foxe says of the period immediately preceding this, "So great was the trouble of those times that it would overcharge my story to recite the names of all them which, during those bitter days, before the coming in of Queen Anne, either were driven out of the realm, or were cast out from their goods and houses, or brought to open shame by abjuration." Under this influence, such men as Crammer and Latimer gradually came into the ascendant, and were promoted to positions of high responsibility. These men favored the Scriptures, and they came into England more and more freely, and were read without molestation. One merchant, who had suffered great loss on account of his adherence to the principles of the reformation, made application to the Queen for redress and obtained it. There have been few braver hearts in the world than hers. In her pleading the cause of this merchant she takes pains to state precisely the offense for which he had suffered, and justifies it as the right and praiseworthy act of "a good Christian man." Anderson well remarks, "No man, either of office or influence, ever so expressed himself while Tyndale lived." Had there been other as brave hearts, Tyndale might have been saved from his violent death.

In 1534 a strange event took place, which was no other than a petition to the king from the clergy in convention assembled, for a translation of the Scriptures into English. Crammer was the leader in this movement. As we might suppose, it was violently opposed by the popish party. The next year Crammer made a vigorous attempt to consummate this movement, by securing a version which might be circulated by the king's sanction. Unwilling to wait till a new translation could be made, and unable to use Tyndale's, which was prohibited by law, he took an old English translation, probably Wicliffe's, and had it copied by several persons, into nine or ten parts, and sent to eminent bishops to be corrected. One of the bishops refused even to read it. While Gardiner, the king's most secret counsellor, made resistance as covertly as possible, the Queen did what she could to give success to the enterprise, and "permission was at length obtained from the king, that the Holy Scriptures should be printed and deposited in every church, in a place where the people could read them, which grant of the king did not go into effect, because this most illustrious queen soon after suffered death."

There is very good evidence that she had a hand in encouraging the translation of the Bible by Coverdale, which he had completed, and carried through the press, and dictated to her and the king. "Of her connection with it, there is sufficient evidence, in the fact that her sudden fall arrested it on the eve of publication. Besides all this, there were now pending negotiations for a politico-religious league between Henry and the Protestant princes of Germany, which threatened to establish the Augsburg Confession as the authoritative standard of England. All this was attributed to the queen. She acted a noble part in aiding the reformatory measures in the realm, including the reading of the Scriptures in the English language. Had she not come to an untimely end, she might have been the means of hastening the reformation in England many years. It would appear that a greater loss could not be sustained than her death, but yet such efforts as hers might have been premature for the times. It is true that God works in a mysterious way. Sometimes reforms require many years to build the foundations on which they rest. W. H. E.

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IMPERFECT IN ORIGINAL



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.

IN and around Chicago the Baptists have four German and four Scandinavian missionaries.

THE Presbyterians have three Scandinavian missionaries in Utah, where there are many Scandinavian Mormons.

IN the Indian Territory there are some 7,653 Baptists. Of these 3,741 are Indians, 2,538 colored, the rest white.

TWENTY-FOUR donors have recently contributed \$12,000, by the aid of which, 30 Baptist chapels will be built in the West.

THE Baptists have the honor of first sending out the sounds of a Protestant Christian church bell in the Romish City of Mexico.

THERE are said to be 50,000 Scandinavians in Minneapolis, or more than any other city in the world, except Christiana, Stockholm, and Copenhagen.

A LONDON paper states that the Arabic New Testaments are in demand in the land of Moab, a colporteur selling in one day fifty-four copies, flour being the medium of exchange.

GOOD for the Nebraska Baptists! Two years ago not five churches in the State had any settled plan of giving. Now, about fifty have declared by vote that they will follow a fixed plan.

IN the Haines School for Freedmen, at Augusta, Ga., under the auspices of the Presbyterian Board, and in the care of Miss Lucy C. Lang, a colored young woman, there are 183 in the primary department, 164 in the grammar, and 15 in the elementary normal. Within less than two years six teachers have gone from the normal school.

THE editor of the Church at Home and Abroad, in an article on "Home Missions and Sustentation," well says: "Intelligent zeal and liberality toward foreign missions always reacts favorably upon the home work. It is only a zeal for Christ which earnestly seeks to win the wide world to him, that moves us to our best efforts for that part of it which is nearest to us."

COLORADO has 9,000,000 acres of public land; Arizona, 12,000,000; California, 30,000,000; Dakota, 49,000,000; Florida, 7,000,000; Idaho, 44,000,000; Minnesota, 7,000,000; Utah, 41,000,000; Washington Territory, 20,000,000; while other states and territories have some millions more. These figures are very large; still, the land is being rapidly taken up.

BISHOP TAYLOR, writing from Cape Palmas, Liberia, says that the king and chiefs have agreed to furnish all the land needed for mission and industrial school purposes, to clear land and plant the first crop, and to build a good kitchen and school-house, all free of charge. The Bishop hopes to have seventeen mission houses built during the year, and to have them occupied by missionaries by January, 1888.

BEHOLD the marvelous things of the last years of the nineteenth century! A five-cent postage stamp carries a letter to Stanley Pool in the Congo Valley. Two missionaries and six commercial steamers are on the waters above the falls. The survey of a railroad around the cataracts has been commenced, and in the "wilder Africa" will soon be heard the steam whistle. The dark country is being opened, the slave trade checked, and civilization promoted.

JAPAN has chosen to follow Western ways, not Eastern systems and traditions. Great changes are taking place in social customs, and in respect to education, particularly the education of women. For the purifying of these customs, and the guiding and shaping of these changes, the Christian religion is a necessity. For the Empress to adopt the foreign style of dress is of small account, unless the robe of Christ's righteousness is also put on. To provide the means of higher education for Japanese young men and women is of trifling importance, except they shall also become scholars in Christ's school. To institute legal reforms will not save the

nation, unless it also accepts to obey the law of God.

BOTH in England and America there are those who go out as missionaries, at their own charges, having the ability and the disposition thus to serve the Lord. We have frequently wished that there might be some man or woman among our own people, both able and willing to devote himself or herself to the cause of missions—the cause of God and humanity—in the same way. There are also those, who, not called themselves to go to heathen lands, assume the support of some particular part of the work. For example, the native pastor of one of the churches in China, connected with the China Inland Mission, is supported by a gentleman in Bristol, England, to whom are sent regular and full accounts of the work. This gentleman prays for converts by name, for inquirers, and for the pastor, and native Christians; and there are always, it is said, difficulties affecting such management, still it does seem as though the added interest and blessings must outweigh these. And we wonder if there are not churches and individuals among us that would be glad to become responsible to the Board for the support of some special part or some special person, in the home or foreign field. Might we not expect that special objects, special giving, special efforts, special prayers, would bring upon the cause and all the workers special blessings?

THE MISSIONARY SOCIETY.

Forty-fifth Annual Report of the Board of Managers.

That this, our forty-fifth anniversary, is held with a church from which has gone forth so large a proportion of our foreign missionaries, and in which the missionary spirit has manifestly found a place, in large measure, makes this occasion one of special interest. May it be a meeting of unusual spiritual power, because one of new consecration to the great work and interests of missions.

Although the hopes cherished by those who have the cause of missions at heart, may not all have been realized; still, we have reason to be thankful for the tokens of divine favor that have been bestowed upon our imperfect endeavor. And the sacrifices that have been made by the laborers, the prayers offered, the work performed, the seeds of precious truth that willing hands and feet have gone forth to sow in the field, which is the world, will doubtless furnish, in the Lord's own time, blessed sheaves of ripened grain, unto the joy of those who have toiled, even with weeping, and to whom the Lord will, by and by, speak the glad words, "Well done, good and faithful servants."

IN MEMORIAM.

Alfred B. Burdick was for many years a life member of this Society; for one year a home missionary; and for twenty-one years a vice-president, serving, during fifteen years, as first vice-president. He was born in the town of Westerly, R. I., February 1, 1819, and died July 3, 1887. He became a member of the First Hopkinton Church, Rhode Island, in 1834, was licensed to preach in 1843; ordained to the work of the ministry in 1844; and served three Rhode Island churches as pastor, namely, Rockville, four years; Pawcatuck, eleven and a half years; and the First Hopkinton, seven years, of which church he was a member at the time of his death.

His good natural abilities were developed by school advantages that were somewhat limited, and by varied experiences in public affairs. He was gifted as an extemporaneous speaker, and took an active part in the work of anti-slavery and temperance reform.

His last public ministries were in connection with the pastor of the First Hopkinton Church, in revival work, last winter; and among his latest words were these, spoken to his wife after prayer, "I shall not be alone; Jesus is with me."

DECEASED LIFE MEMBERS.

The following is as complete a list of the life members of the Society that have died during the Conference year, as we have been able to make:

Mrs. Diana Seaman Hubbard, widow of Dea. Clark Hubbard, M. D., at DeRuyter, N. Y., Nov. 16, 1886.

Mrs. Abby Chipman, wife of Mr. Geo. Greenman, the venerable and respected President of this Society, at Mystic Bridge, Conn., January 14, 1887.

John T. Davis, in the 99th year of his age, long and active member of the church and community, Shiloh, N. J., February 21, 1887.

Mrs. Almira Maxson Frink, widow of Dea. Elias Frink, at Sackett's Harbor, N. Y., May 25, 1887.

Edwin R. Lewis, M. D., a highly respected Christian citizen and prominent physician, Westerly, R. I., June 13, 1887.

Dea. Thos. F. Randolph, Plainfield, N. J., July 17, 1887.

Rev. Alfred B. Burdick, Westerly, R. I., July 3, 1887.

Rev. Ethan P. Larkin, A. M. Ph. D., Professor of Natural History, and Curator of the Museum of Natural History, in Alfred University, Alfred Centre, N. Y., August 23, 1887.

MISSIONARY SOCIETY.

Receipts from Sept. 12th to 30th.

Mrs. Harriet M. Utter, Westerly, R. I. 5 00
Joseph H. Potter, Westerly, R. I. 5 00
Amelia Potter, 5 00

Received at the RECORDER Office:

Ladies' Auxiliary Society, Alfred, N. Y. 10 00

Ladies' Evangelical Society, Alfred Centre, N. Y. 10 00

Ladies' Aid Society, New Market, N. Y. 10 00

H. L. H. Alfred Centre, N. Y. 10 00

Lincklaen Church, 4 11

Mrs. Jennie M. Cherry, Altoona, Pa., C. M. 3 00

Children's-day collection at Rhode Island Settlement for S. M. S. 4 75

Dodge Church, Dodge Centre, Minn. 3 90

Ladies' Missionary Society, West Hallock, Ill. 10 00

Received through G. B. Carpenter as follows:

A Friend, Niantic, R. I. 5 00

Alfred Centre, N. Y., H. M. 10 00

A Friend, Alfred Centre, N. Y., C. M. 10 00

Woman's Mite Society, Cuyler, N. Y. 3 00

DeRuyter Church, DeRuyter, N. Y. 8 35

Woman's Mite Society, DeRuyter, N. Y. 10 00

New Market Sabbath school, to complete L. M. of Rev. J. G. Burdick. 5 00

S. Y. Stillman, Alfred Centre, N. Y. 5 00

Walworth Church, 17 76

Mrs. John Crandall, Friendship, N. Y. 1 00

Miss F. A. Witter, Friendship, 25

Miss Mary Compton, 50

David Green and wife, 1 00

Mrs. Jas. Burdick, 1 00

Mrs. A. J. White, 38

D. C. Gardiner, 50

J. B. Geer, 25

E. A. Wells, 20

Cash, 70

Primary Class in S. S. 61

Collections at Conference, 2 days. 160 00

J. D. Spicer, Plainfield, C. M. 5 00

J. F. Hubbard, 25 00

Mrs. Geo. Larkin, New Market, C. M. 5 00

J. R. Titsworth, New Market, C. M. 1 00

Naomi Witter, Adams, N. Y. 1 00

Addie R. Peterson, Milton, Wis., C. M. 10 00

Mrs. W. B. Gillette, Shiloh, N. J., C. M. 3 00

Mary Davis, Shiloh, C. M. 1 00

Mrs. Spencer, Suffield, Conn., C. M. 3 00

Eld. J. M. Todd, Brookfield, N. Y., C. M. 10 00

E. P. Saunders, Alfred Centre, N. Y., C. M. 2 00

Russel Green, Berlin, N. Y., C. M. 10 00

Mrs. Curtis Swinney, Smyrna, Del., C. M. 5 00

Rev. P. F. R. Burdick, Lincklaen, N. Y., C. M. 5 00

H. P. Glaspay and wife, Farina, Ill., C. M. 10 00

Mrs. L. H. Bond, Milton Junction, Wis., C. M. 2 00

Balance in treasury Sept. 12th, \$410 56

247 35

Payments from Sept. 13th, to date \$657 91

43 28

Balance in treasury, Sept. 30th, \$614 63

E. & O. E. A. L. CHESTER, Treasurer, WESTERLY, R. I., Sept. 30, 1887.

Pledges in Aid of Re-enforcement of China Mission.

Given at Shiloh, Sept. 22, 1887.

Rev. A. H. Lewis, Plainfield, N. J. 5 00

Mrs. A. H. Lewis, 5 00

Geo. H. Babcock, 100 00

Mrs. Geo. H. Babcock, 50 00

Charles Potter, 250 00

Mrs. Henry Dunham, New Market, 5 00

J. G. Burdick, 5 00

Mrs. J. G. Burdick, 5 00

Henry Dunham, 5 00

Rev. A. B. Prentice, Adams, N. Y. 10 00

Dr. C. D. Potter, 100 00

Miss Mary F. Bailey, Milton, Wis. 5 00

Rev. E. M. Dunn, 5 00

Mrs. E. M. Dunn, 5 00

Ezra Crandall, 10 00

Mrs. C. H. Sheppard, Shiloh, N. J. 5 00

A. B. Davis, 10 00

Geo. Tomlinson, M. D., 5 00

Micajah Ayers, 3 00

Dea. N. H. Langworthy, Westerly, R. I. 10 00

Jonathan Maxson, 10 00

J. H. Potter, 25 00

Dea. William Maxson, 5 00

Rev. O. U. Whitford, 5 00

Mrs. O. U. Whitford, 5 00

Nathan A. Collins, 5 00

Mrs. Geo. B. Carpenter, Ashaway, 5 00

W. L. Clarke, 10 00

Geo. B. Carpenter, 5 00

George Greenman, Mystic Bridge, Conn. 25 00

Mary E. Buffington, Hope Valley, R. I. 5 00

Rev. Joshua Clarke, Rockville, 5 00

Mrs. Joshua Clarke, 5 00

W. C. Whitford, Brookfield, N. Y. 5 00

Mrs. E. R. Maxson, Syracuse, 5 00

Rev. W. C. Daland, Leonardsville, 5 00

Mrs. Elisha Potter, Alfred Centre, 10 00

Wm. C. Burdick, 100 00

Mrs. F. L. Charles, 5 00

B. P. Langworthy, 2d, Hopkinton, R. I. 10 00

B. F. Chester, 5 00

Mrs. Dr. Somers, Linwood, N. J. 2 00

Dr. Somers, 10 00

Mrs. Jennie Greenman, 10 00

Mrs. Mattie Weston, Brocton, Mass. 25 00

Rev. H. B. Lewis, Ritchie, W. Va. 5 00

\$910 00

The following pledges were made for the same object and paid over to Mr. Carpenter, and appear in September receipts:

J. D. Spicer, Plainfield, N. J. 5 00

J. F. Hubbard, 25 00

Mrs. Geo. Larkin, New Market, 5 00

J. R. Titsworth, 1 00

Naomi Witter, Adams, N. Y. 1 00

Addie R. Peterson, Milton, Wis. 10 00

Mrs. W. B. Gillette, Shiloh, N. J. 3 00

Mary Davis, 1 00

Mrs. Spencer, Suffield, Conn. 3 00

Rev. J. M. Todd, Brookfield, N. Y. 10 00

Rev. E. P. Saunders, Alfred Centre, 2 00

Russel Green, Berlin, 10 00

Mrs. Curtis Swinney, Smyrna, Del. 5 00

Rev. Peris F. R. Burdick, Lincklaen, 5 00

Mrs. H. P. Glaspay, Farina, Ill. 5 00

H. P. Glaspay, 5 00

Unpaid pledges, \$ 96 00

910 00

Total amount, \$1,006 00

MADAGASCAR.

It is pleasant to see by recent advices from abroad, that twelve new missionaries are on their way from England to Madagascar, sent by the London Missionary Society. No one need be told how dear that island has been made to the heart of the Christian world by the signal triumphs of the gospel in its bosom, and by the martyr heroism and endurance of so many of its adherents. "The bones of slaughtered saints lie scattered" on its mountains. The exultant shouts of its martyrs still echo through the world. For twenty years, out of the thirty-two of the reign of Ranavaloa I, that Athaliah who put to death all the seed royal—that Bloody Mary who revelled in the slaughter of the saints for twenty years of her cruel reign—the missionaries were excluded from the island, and the native Christians were shut up with their Bibles and their God. During all these fearful years, though "they were stoned, they were sawn asunder, were tempted, were slain with the sword," they not only continued steadfast in the faith, but they increased in numbers and advanced in purity of life.

And now, with our mind's eye, we follow this new troop of missionaries and see them entering the port of Tamatave on the northeast coast, and then moving on to the southwest two hundred miles from Tamatave to Antananarivo, climbing the mountains, until by and by, over the hill-crests, spires of churches appear, quite a number of them, churches erected on the very spots where the martyrs bled and died. In those churches the worshippers know that the soil beneath the place where they sing and pray has been crimsoned and forever hallowed by martyr blood. On the site of the old prison where the confessors were incarcerated, stands a house of worship. At Ambohitopy, a lofty eminence with a wide and charming landscape in view, villages and fields watered by mountain streams, there, just where the young woman, Kasalama, the first of a long and noble line of martyrs, was speared to death and her flesh given to hungry dogs—there, on that spot, rise the walls of another house of God. And in the heart of the city, on the edge of a precipice 150 feet from the bottom of the abyss, from the dizzy edge of which many a martyr was thrown, and over which the young and beautiful girl, Ranivo, was actually held for the purpose of frightening her into recantation, and held in vain, there, too, a house of Christian worship greets the eye. At Faravohitra, the highest spot in the neighborhood of the capital, Christians were burned, and there too stands a church edifice built with the contributions sent by English children.

Very inspiring must be the sight of these walls and spires to the new missionaries as they climb the heights from Tamatave to Antananarivo. The fact that missionaries can still go up to those fields of labor suggests that whatever may be the relations at present existing between France and the Hovas, the missionary work is not seriously obstructed.—The Church at Home and Abroad.

FOREIGN MISSIONS DURING THE REIGN OF QUEEN VICTORIA.

In connection with the celebration of Queen Victoria's Jubilee, British Christians are directing attention to the growth of foreign missions during the half century of the queen's reign. The following suggestive summary is from a recent issue of the Illustrated Missionary News:

In 1837, when her majesty ascended the throne, there were in Great Britain ten missionary societies, in America seven, and on the continent of Europe ten. As far as can now be ascertained the total income of the British missionary societies in that year was not more than \$300,000, their missionaries, lay and clerical about 760, their lady missionaries and their native ordained ministers less than twelve each, and their converts less than 40,000. The Continental and American societies united had not more than one-half the income, the missionaries and the converts of the British societies.

The heathen and Mohammedan population of the world was estimated at one thousand millions in 1837; and, laboring among these vast masses of people, Protestant missionaries were scattered as follows:

In Egypt and Abyssinia, not more than ten; on the western coast of Africa, not more than twenty-five; in the south of Africa there were about thirty. The whole of the remainder of this great continent was without a single one. In India the number did not exceed 180, and the native Christians 75,000. Ceylon had several missionaries,

but Burmah had not more than six. Small stations had just been formed in Syria and Palestine. For the evangelization of the millions of China twelve missionaries had been appointed; Japan, Siam and Central Asia were without any; most of the islands of the Pacific were in darkness; and a thick cloud hung over the missionary work of Madagascar. On the whole continent of America, north and south, the missionaries did not exceed twenty-five, and of these more than half were Moravians. In New Zealand the first converts had been received in 1825, but war between the native tribes, and enmity between the aborigines and Europeans, had greatly retarded the progress of the work.

The most successful and promising missions at that time were in Polynesia, where good work was being carried on by the London Missionary Society, the missionaries of the American Board, and by the Wesleyan Missionary Society.

Turning from 1837 to 1886 we find a remarkable advance in funds, agencies and results. The growth of societies has been great, the British increasing from ten to twenty-five, or, including those of the colonies, to thirty-one; the seven in the United States have risen to thirty-nine, and the ten of Continental Europe to thirty.

Their agencies and strength in the aggregate are seen in the following table:

Table with 2 columns: Station Name and Amount. Includes Stations (2,147), Foreign ordained missionaries (2,989), Lay missionaries (730), Lady missionaries (including wives of missionaries) (2,322), Native ordained ministers (2,362), Native preachers (26,637), Communicants (790,000), Native Christians (2,750,000), Schools and colleges (11,590), Scholars (680,000), Total income (£2,000,000).

Of this sum £780,000 comes from the United States, £210,000 from Continental Europe, and the rest from British Christians.—Church at Home and Abroad.

THE GOSPEL IN JAPANESE OFFICIAL CIRCLES.

A Christian Japanese residing in Tokio recently went to call upon a Japanese nobleman, who said to him, "I do not reject Christianity, nor wish to ignore it, but I have no one to instruct me. If it were possible to have a foreign missionary come and teach me and my family, we would be very glad to have him do so. This is not my wish alone, but that of others of my friends also."

The president of the Local Assembly at Sendai has recently joined the United Church of Christ (Presbyterian) at that place. Some of his friends have asked for Christian teachers to come and labor where they reside.

A member of the Local Assembly residing at Wakamatsu is a very active Christian, and doing much for the extension of the gospel in that region.

A member of the Congregational Church at Annaka (Mr. Tswas) is one of the most active Christians, and a leading member of the Local Assembly also.

An elder of one of the Presbyterian Churches in Tokio has recently been appointed the chief magistrate of the neighboring province.

An elder of the church at Kochi was formerly the vice-president of the Liberal party, and as such, has a wide reputation and large influence among his associates and friends.

During a recent visit to the northern part of the country, I found a chief magistrate of one of the towns who is anxious for the spread of Christianity, and wishes some one to come and preach the gospel in the place where he resides.

The chief magistrate at Shimodate has become a believer, and with him are associated all the leading men of the official and merchant class.

The most prominent men at Kubotagashi (five miles from Shimodate) have been reading Christian books and papers, and the result has been that a deputation was recently sent to Utsunomiya to get a Christian preacher. Rev. Mr. Matsukazi went to the place, and found a most attentive audience, and the deepest interest was manifested in the subject of Christianity. All seemed convinced that Christianity was true, and simply wished some one to guide them in the right way.

The time has come when many of the higher classes are accepting Christianity,



Sabbath Reform.

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

SERMON

Preached before the American Sabbath Tract Society, Sept. 25, 1887.

BY W. C. DALAND.

TEXT.—"Right in the eyes of the Lord."—Deut. 10:18.

Among all the questions of philosophy or religion, those concerning what is right or wrong hold a conspicuous place. Rightly this is so, for these are the most important concerns for men. A philosophy which ignores ethics is a useless philosophy; a religion without morality is a travesty. Yet unfortunately, it happens that, practically, much of the popular philosophy and religion is just of that sort. Religion, with many of us, is too apt to be either mere sentiment on the one hand, or formalism on the other. Indeed even those Christian churches which profess to lay stress upon the ethical side of religion are unfortunately so connected with deviations from the Scriptural standard of faith, that their morality has not enough of orthodoxy to keep it pure and strong. It becomes thin and watery; their religion gets frequently to be mere skim milk of "ethical culture," with a little diluted ritualism and weak sentiment introduced upon occasion as a kind of concession to vulgar prejudice. Morality we find there, as everywhere, of a sort which suits the world at large; but what true religion there is, holds its own in spite of their systems of belief and instruction, rather than by virtue of them. At the bottom of our religion there must be a foundation of right, not legalism, but absolute right, else our religion is not worth the name. Righteousness and spirituality are inseparable, and our religion, if true, must issue in righteous lives. So in philosophy. How extended is the reach of human study and investigation! And how small is the domain of ethics, of study about right and wrong. It may be said, on the one hand, that the principles of morality are few and fixed; that they do not change with man's knowledge; that these few principles were the same for primitive races as for us to-day; and, therefore, that they are settled and do not need to be studied. And, on the other hand, it may be said that the principles of ethics are unknown, and that they never will be settled till our knowledge is infinite. It is significant that the man who has projected the broadest plan for an all-comprehensive philosophy by the widest generalizations makes it the crowning task of the philosopher which shall be undertaken when all else has been known, to determine the "data of ethics," the first principles of what is right and what is wrong. In view of this it behooves us to stop and think. If there be, as we must believe, a partial truth in both these opinions, we need be careful. We cannot say to our children, dogmatically: "This is right and that is wrong; do this and avoid that, and you will attain the end for which you were created." Thus, I say, we cannot do, if so be that the "data of ethics" are only to be reached by generalizations drawn from an all-embracing knowledge. Neither can we safely say: "Go ahead; make your way in the world; leave everything; never mind about questions of morality, for their first principles cannot be reached till you have mastered all else." No! The question of right and wrong is perpetually before us. It must be answered to God and the individual conscience, every instant of man's life, from the cradle to the tomb. Man cannot defer his answers; he cannot refer to previous answers. Every day's experience changes one's relation to God, his duties and responsibilities. What is right, what is wrong, is a personal matter for all time. It is of paramount importance, for upon it hangs the eternal destiny of countless souls. Man, weak and ignorant as he is, needs all the light he can get, from whatever source. And yet it happens that upon no subject do people get less of careful and systematic instruction. The two extreme views are often combined, and what lacks in either is too frequently to be made up by hard knocks in the world. The great mass of humanity get a little instruction when children at home, emphasized, perhaps, by punishment inflicted in an unsystematic way, often dictated by ill-temper and impatience on the part of parents, rather than by desire for the children's good. Then comes the regular education at school, where there is little, if any, distinctively moral training, the lack of which is often too poorly supplied by the Sabbath-school or home influence. In the last year at college the student pursues a

course of study in ethics which is not at all practical, and which he forgets as soon as his examinations are over. In the beginning of our education we are taught a few principles. Thank God they are so often sound! Thank God for the careful parents! But think of the careless ones, and the moral principles planted by precept and rooted out again by example. This at the beginning. At the end of our education (so-called) we make an attempt to determine the "data of ethics," and generally fail. But meanwhile the clock of the universe ticks off the years. Souls are born, grow old and die. What is to be their rule of life? Amid all this uncertainty, what guide are they to follow? In the presence of such questions I turn to this old Book, and my eye falls on the statement of the mercy and compassion promised for those who do what is "right in the eyes of the Lord." This Book was given to tell us what is right in his eyes. It will serve as a guide alike to him who is just starting out to solve life's problems, and to him who is soon to lay down his burden and go to spend his last Sabbath of rest in heaven. Our early parental instruction is not enough to carry us through time and eternity. The world's experience is bewildering. The "data of ethics" will never be determined by man alone. In God's Word only can we rest secure. That Book has led children gently into the presence of Jesus above; it has been the stay of many an aged sage about to meet his God. Trust it. It will never fail you.

The religious doctors of the middle ages were divided upon the question as to the relation of God to what is right. Some held that what is right is so because God commands it; others claimed that God commands certain things because they are right. Each of these opinions represents half of a mighty truth. That you may give to righteousness the first place in your religious life, I would say, God commands holy living because it is right. But that you may not waver or be in doubt, since man cannot of himself solve the vast problem of right and wrong, I say, holy living is right because God commands it. Do then that which is right "in the eyes of the Lord." Place no confidence in your own. Trust Jehovah, that he commands what is right; believe that what he commands is right because of his command; and obey as faithful followers of Jesus, your Lord and Master.

We must do what is right "in the eyes of the Lord." This of course means what the Lord regards as right. But if we consider this representation a little, we can draw some special lessons. (1) We must do what is right always. (2) What we do must be absolutely and thoroughly right. (3) We must do what God deems right, whether it appear so to us or not.

I. We must do what is right always. God's eyes never close. He sees us always and everywhere. If we would do that which is right in the eyes of the omniscient God, we must, at all times and in all places, do that which is right. It is comparatively easy to live a righteous and holy life under favorable conditions. Not so when circumstances are adverse. To carry our religion with us always and everywhere is a difficult task; and yet if we would have our lives right before God, we must do it, for his eyes are ever upon us. There are few of us who do not fail of this ideal, but it is within the reach of us all to come nearer to it than we do. Some assume their religion at the church door only to put it off as soon as they pass the threshold to go out. I was once to preach in a certain place, and as I was about to enter the church a young man ascended the steps at my side, tossed away a cigarette, and blowing a final cloud of smoke from his mouth, entered the building with me. After the services, as I was going away, I observed a member of that very church take from his pocket a tobacco box and deftly insert a quantity of "fine-cut" into his mouth. That is suggestive of some varieties of religion. What sort of devotion is that limited by the hour of public worship; Many church members lead a godly life on the Sabbath or on Sunday, while all the rest of the week they are self-indulgent and over-reaching, never thinking of their fellows or of God. Some people's Christianity lasts from October to May. To a certain extent between those limits they serve God faithfully, but from June to September they do that which seems right in their own eyes. Just so some church-members live exemplary lives when at home, but when away they live and act as though their obligations ceased with the sound of their own church bell. There is a strange feeling about this. Sometimes regular attendants at church never think of going if they are away from home. A European tour also would frequently give the impression that religion is peculiar to this continent.

If we would be right in God's sight we must be faithful in all situations; our conduct must be blameless at home and abroad, and our lives true to our Master every moment.

Although Christ prayed that we should be kept "from the evil," he did not pray that we should be taken "out of the world." Doubtless we can never be perfectly holy this side of heaven. We are here subject to human limitations and infirmities. The church in history bears witness to this, with its calendar of times of devotion and its seasons of especial consecration, its cloister where those of holy aspirations might flee from the hostile influences of the world and dwell alone with God. These are concessions to human weakness. Men cannot, or will not, be holy all the time. The church said: "Then be holy during Lent and other fixed seasons." We Protestants make a great deal of ado about such a formal division of the year; but we do virtually the same thing, except that very often our seasons of especial religious awakening are neither so frequent nor so regular as those of the liturgical churches. Look at the week of prayer for example. Many times it amounts to a mere attempt to get up a little extra devotion which soon dies. Then men seem not to be able to be holy in all places. Therefore said the church: "Here is the cloister. Those who will may come, and in this holy retreat find shelter from the evil." Not so is the will of God. He recognizes human infirmity and the limitations of time and space. Therefore he gave his Sabbath, that we might have a regular day in which to cease from worldly employment, and worship him. Therefore he would have us assemble for his worship, and by all proper means seek to advance our own safety among men. But he claims every moment of our time. He would have us live consecrated lives every day alike. He would have us pray without ceasing. In the world, however, we must live. The home God has made the shelter of virtue. There we may learn and exercise every Christian grace, ever and anon going forth among men, growing strong by meeting and conquering temptation. Let us strive always to live near our Saviour. He has promised to be with us at all times. Let us sedulously guard every hour of our lives; and at all times, wherever God calls us, let us strive to be holy, doing that which is right "in the eyes of the Lord."

II. What we do must be absolutely and thoroughly right. We must not guess at what is right or what is wrong in matters of duty any more than at what is correct in the ordinary material affairs of life. Many a man who would never think of making a random guess at measurements or distances in his business, who would deem it a grave matter to err a quarter of a cent a pound or a foot in the cost of his material, or a like amount in the price of his goods or his work, would make the most wild and random guesses at what he ought to give toward establishing and maintaining the kingdom of God on earth. Is that right in the eyes of the Lord? Many a man will go on year after year his life through, never examining the Word of God to see its requirements of him, nor to see whether his eternal welfare is assured or not, saying that he thinks if he does about right the Lord will not be too hard on him. And yet if a son or a workman made one of those men such an excuse as that for neglecting any part of an assigned duty or task, he would not permit it for a moment. The son would get no light parental rebuke, enforced perhaps by something more severe, and the employee would receive his discharge upon the instant. Is God less exact than man in matters of moral obligation, matters of infinite moment, in comparison with which our earthly occupations are as nothing? No! If we would do that which is right in the eyes of the Lord, we must be watchful and vigilant, careful and discriminating. That which we know to be wrong we must not do. That about which there is a shade of doubt we must avoid till we make the most careful search, and come to an assured conclusion upon some plain principle enunciated in Scripture. That which has a wrong tendency, either in ourselves or in others, that which has or seems likely to have a pernicious influence, must be avoided, if we would do that which is clearly and certainly right. That which has even a doubtful or a questionable tendency may hardly, with impunity, be done by one who puts this standard before himself. But we do not so. Matters of personal preference or desire are decided positively and clearly, while the question whether they are pleasing to God or not, whether they are contrary to his will or not, is left undecided or is considered as not necessary to be decided. We are particular about the cut of our clothes, the polish of our boots, the quality of our

tobacco, or the style of our bonnets, or the match of this ribbon or that trimming, while we are not particular about the strict truthfulness of our speech, the moral condition of our hearts, the quality of our religious lives, nor the way they match with God's immutable standard. We take pains to settle every trifling question that comes up before us, but leave unsettled the greatest of all questions, whether our names are written in the Lamb's book of life or no! These things ought not so to be. There is no "about right" with God. Truth is truth, honesty is honesty, from top to bottom, through and through; purity is purity, of heart and life. God has established the kingdom of heaven among men, and Christ's kingdom is no place for which lies, questionable bargains, impure jests, unworthy thoughts, mean acts, imputations unjust and unwarranted, nor for cracked Sabbaths nor hollow acts of devotion. If the church of God is to be right in God's eyes she must be absolutely right. And the church of God is what the individual Christians, under God, make her to be.

III. We must do what God deems right, whether it appear so to us or not. It is often asserted that God's standard of right and man's must agree; that what is right in our own eyes is also right in the eyes of the Lord. But this is not so. Things may be right, nay more, positively obligatory, which man would regard by no means in the same light. Rationalists and some of the advocates of the so-called "New Theology," consider the atonement wrought by the blood of Christ to be immoral, and unworthy of a righteous God. Now this is no new idea. St. Paul himself declared that the gospel he taught was "not after man." It was not such a gospel as man would have devised. Its principles were not those man would approve; hence Christ was "a stone of stumbling and a rock of offense." And furthermore, St. Paul also said in the Epistle to the Galatians, that, if he had left these principles and had gone back to those more after man's notion, then were "the offense of the cross ceased." And the persecution he suffered would also have ceased. Paul suffered for holding up the divine standard against the human standard. A man may say, "I have lived as good a life as my neighbor, so far as I can see, in some respects a better life; now will God make all the difference between saved and lost, just because he has professed faith in the Lord Jesus Christ and I have not?" Now that looks very fair. But we must do what is right in the eyes of the Lord, even if it seem unreasonable to us. If we accept those obligations we shall speedily see and appreciate God's view of the matter. Jesus Christ himself said of the Father, "If any man will do his will, he shall know of the doctrine." Until we learn the lesson of submission to what is right in God's eyes, whether it be in matters of belief or practice, we shall fall short of the most important lesson of the Christian life. Then one may say, "Well, I believe on Christ as my Saviour, but I think I can get along without baptism; God looks at the heart. What does he care about whether I have been baptized or not? Christ died for me; isn't that enough?" Or one may say, "I was sprinkled in my infancy. My people considered that I was baptized then. What difference does a little water, more or less, make in such a ceremony?" We must do that which is right "in the eyes of the Lord." It may seem to us unreasonable, but we have no right to deviate from the divine requirements. Saul deviated in a very little matter once, and saved a few animals alive contrary to God's command, and lost his kingdom thereby. His motive did not help the matter any, either. He did it for the sake of sacrificing to the Lord. But the prophet told him that "to obey is better than sacrifice." His own reasoning, however logical it may have seemed to him—however logical it may appear to us—did not accord with the divine requirement. And if a slight deviation on the part of Saul cost him an earthly kingdom, so may a slight deviation on our part cost us the kingdom of heaven. Or a man may say, "What difference does it make whether I observe the seventh day of the week or not? Are not all days alike? I give one-seventh of my time to the Lord's service. I do it in honor of our Lord Jesus Christ. Shall I not be accepted?" Or he may go further and say, "Is not the Christian Sunday, with its many churches, its magnificent opportunities for doing good and reaching the masses of the people, better in the sight of the Lord than the Sabbath, the seventh day of the week unheard and unknown?" Methinks I am carried back along the centuries and hear the question of Naaman the Syrian: "Ar not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?" But that lep-

orous man could be cleansed, he was obliged to go to the hated Jordan, the miserable Israelitish stream, and bathe therein the exact number of times the Lord commanded. And ere the worship of God's children will be right in the eyes of the Lord, they will have to come back to the hated and despised Sabbath so long stigmatized as Jewish. Not all the magnificence, not all the beauty of worship, not all the good intention will atone for what is wrong "in the eyes of the Lord." The motive of honor to Jesus Christ in the observance of a day to commemorate his resurrection seems a most excellent one, but it is akin to the motive which prompted the disobedience of Saul. And to-day, as well as in the days of the unhappy king, God desires not the homage of the disobedient. But not the Sunday keepers alone are at fault. It is not right in the eyes of the Lord to begin the Sabbath when you arise in the morning and cut it off at about three o'clock in the afternoon, or when you have finished digesting your dinners by the aid of a post-prandial nap. It is not right in the eyes of the Lord to allow yourself to be so weighed down by secular cares, plans, purposes, or preferences that you cannot shake them off during the hours which ought be holy to the Lord. It is not right in the eyes of the Lord to make the Sabbath evening the time for washing off the week's dirt and a general clearing up preparatory to keeping the rest of the Sabbath properly, thereby causing what ought be the most peaceful hours of the whole week—the hours when Jehovah casts his mantle of rest upon the world—hours of haste, bustle, and confusion, and perhaps cross words and an influence anything but spiritual; and, I may add, thereby losing oftentimes what ought to be the best service of God's house. It is not right in the eyes of the Lord to let secular cares, thoughts, topics of conversation, secular news or matters of interest claim our mind's attention, nor to do those things which would give to others the impression that we are occupied with worldly matters even when we are not, and thereby exert a secularizing influence upon the sacred period of time. But this matter of influence or tendency has been treated under the second head. A word to the wise is sufficient. In all matters, therefore, of belief or of practice, the Lord's will ought to be done; that which is right in his eyes alone ought to be thought, believed, spoken, or practiced.

Now, my friends, are you citizens of the kingdom of Christ? If not, then I pray you enter that kingdom by God's own appointed way. Christ has established his kingdom. The gospel of that kingdom is presented to you this day. As a minister of that gospel I declare to you, in the words of Christ, "He that believeth and is baptized shall be saved." For those who believe not, the only words are words of condemnation. Do what is right in the eyes of the Lord. Accept the Lord Jesus as your Redeemer and your Master. Are you believers? Then, are you doing as your Master would have you? Have you obeyed from the heart the God-given form of doctrine? Are you in your everyday lives doing that which is "right in the eyes of the Lord?" If not, may God, for Christ's sake, grant you grace so to do. Amen.

Temperance.

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

MURDERED HIS WIFE.

Not long since, I was walking in the city with a celebrated physician. As we passed a house, surrounded with every evidence of wealth and refinement, he spoke: "I have a patient in there, an idolized wife, who is dying, and beyond all help, and none of them know what is the matter with her, and still her husband has killed her." "Why, doctor," says I, "what do you mean?" "I mean just this," he said, "her husband is just literally steeped in tobacco until the insensible perspiration from his body has become a deadly poison, and his wife has absorbed enough of this, and had, before I was called in, so that she will die." "Have you told them?" "No; what good? It would only add to their misery now." "But, doctor, are you sure?" "Yes, I have seen such things before; some constitutions can bear the poison and some cannot. Why, just to give you an idea, I saw this experiment tried, among others, at an establishment where they treat patients for the cure of the tobacco habit. A man just brought in was washed as clean as soap and water could make him, and then some files were allowed to light on him. In five minutes by the watch they were dead. There was poison enough in the perspiration that came out of a man washed as clean as possible to kill them." This was all new to me, and I was completely dumb founded. I don't use tobacco, thank God, and never did; but if I had, that physician's statement would have stopped me as surely and quickly as a bullet would. Run any risk of killing my dear wife by my filthy habit? Not much! I would have slept in the stable, or in the pig-pen; no, outdoors under a tree, far from every live animal, until the poison was all out of my system.

but Burmah had not more than six. Small stations had just been formed in Syria and Palestine. For the evangelization of the millions of China twelve missionaries had been appointed; Japan, Siam and Central Asia were without any; most of the islands of the Pacific were in darkness; and a thick cloud hung over the missionary work of Madagascar. On the whole continent of America, north and south, the missionaries did not exceed twenty-five, and of these more than half were Moravians. In New Zealand the first converts had been received in 1825, but war between the native tribes, and enmity between the aborigines and Europeans, had greatly retarded the progress of the work.

The most successful and promising missions at that time were in Polynesia, where good work was being carried on by the London Missionary Society, the missionaries of the American Board, and by the Wesleyan Missionary Society.

Turning from 1837 to 1886 we find a remarkable advance in funds, agencies and results. The growth of societies has been great, the British increasing from ten to twenty-five, or, including those of the colonies, to thirty-one; the seven in the United States have risen to thirty-nine, and the ten of Continental Europe to thirty.

Their agencies and strength in the aggregate are seen in the following table:

Table with 2 columns: Category and Amount. Includes Foreign ordained missionaries (2,147), Lay missionaries (2,980), Lady missionaries (790), Native ordained ministers (2,322), Native preachers (2,837), Communicants (790,000), Native Christians (2,750,000), Schools and colleges (11,890), Scholars (650,000), Total income (£2,000,000).

Of this sum £780,000 comes from the United States, £210,000 from Continental Europe, and the rest from British Christians.—Church at Home and Abroad.

THE GOSPEL IN JAPANESE OFFICIAL CIRCLES.

A Christian Japanese residing in Tokio recently went to call upon a Japanese nobleman, who said to him, "I do not reject christianity, nor wish to ignore it, but I have no one to instruct me. If it were possible to have a foreign missionary come and teach me and my family, we would be very glad to have him do so. This is not my wish alone, but that of others of my friends also."

The president of the Local Assembly at Andai has recently joined the United Church of Christ (Presbyterian) at that place. Some of his friends have asked for Christian teachers to come and labor where they reside. A member of the Local Assembly residing at Wakamatsu is a very active Christian, and doing much for the extension of the gospel in that region.

A member of the Congregational Church at Anaka (Mr. Twaas) is one of the most active Christians, and a leading member of the local Assembly also.

An elder of one of the Presbyterian churches in Tokio has recently been appointed the chief magistrate of the neighboring province.

An elder of the church at Koochi was formerly the vice-president of the Liberal party, and as such, has a wide reputation and large influence among his associates and friends.

During a recent visit to the northern part of the country, I found a chief magistrate of one of the towns who is anxious for the spread of Christianity, and wishes some one to come and preach the gospel in the place where he resides.

The chief magistrate at Shimodate has become a believer, and with him are associated the leading men of the official and merchant class.

The most prominent men at Kubotashi (five miles from Shimodate) have been reading Christian books and papers, and the result has been that a deputation was recently sent to Utsunomiya to get a Christian teacher. Rev. Mr. Matsukazi went to the place, and found a most attentive audience, and the deepest interest was manifested in the subject of Christianity. All seemed convinced that Christianity was true, and they wished some one to guide them in the right way.

The time has come when many of the higher classes are accepting Christianity, though some of them are not making their convictions known, owing to political and other reasons. It is certain, however, that their reserve will last but a short time, as the popularity of the Christian religion is increasing so rapidly that before long no disadvantages will come to those who embrace

HIGHER EDUCATION FOR WOMEN.

A great movement has just been inaugurated for the higher education of women; it has been proposed to place the schools, which are soon to be established, under the charge of Christian teachers. The head of this enterprise is Count Tnouye, the prime minister and head of foreign affairs. Associated with him is Bishop Bickersteth, of the arch of England, and many active reformers among the Japanese. This scheme, if wisely carried out, will be one of the best and most important changes introduced into Japan. At all events, it is evident that it must result in great good. While the women of Japan have hitherto been treated with more consideration than is usual in heathen countries, there has been little or no attention paid to their moral education. This is now felt to be a serious defect, and it is hoped that the present effort will result in the inauguration of a era for the women of this land.—H. Mis, in Church at Home and Abroad.







...the Quarterly, the Hebrew paper, together with our tracts and books, reaching in their yearly issue to millions of pages, indicates large openings for the spread of Bible truth, and a determination on the part of our Executive Board and of others to occupy these fields; therefore,

Resolved, That we, as members of this Society and of the Seventh day Baptist denomination, recognize our duty to secure the means necessary to carry on and enlarge this work, and that we do now pledge ourselves to secure, if possible, the sum of \$11,500 for the purposes here indicated, especially of doubling the issues of the *Outlook* and *Light of Home*.

Resolved, That since the SABBATH RECORDER is a potent agency for good, as our denominational organ, we urge our people to co-operate with the Executive Board in their efforts to increase the excellence of the paper, by giving it wider circulation and the more prompt payment of subscription.

Resolved, That we urge the Seventh day Baptists to study carefully the various phases of the question of Sabbath Reform, which are constantly arising, that we may thereby gain a broader conception of the magnitude and importance of that work, and of our duty as the representatives of the true Sabbath.

Resolved, That we see in the prevalent no-Sabbathism, which is taught by so many leaders in the churches of Europe and America, the specific cause of the disregard for Sunday, and for all sacred time.

Resolved, That we recognize the authority for the Sabbath is only found in God's Word, therefore,

Resolved, That we recommend to the consideration of the Executive Board the publication of a leaflet or card containing the Scripture quotations or references concerning this divine institution.

Resolved, That we recommend to the consideration of the Executive Board for wise plans and efficient and faithful work during the year past, and that assistance of our continued confidence and support be hereby extended to them.

by the fact that a Good Templar Lodge has been organized in Garwin, since the last visit I made here, and something like a dozen of our people, including several who have been standing aloof from the church for some years, are members of it. That resolution passed by a bare majority. All the others passed unanimously and referred to intoxicating beverages, tobacco, missionary and tract works, the necessity of greater consecration, and the divine ordinance of tithing. In the evening Bro. Davis preached a rousing farewell discourse from Psalms 126: 6, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him." A closing conference followed, in which many participated. There were three or four seasons of devotion, preceding the several sermons, that were occasions of profit; and three very good essays were read by as many young ladies—Misses Julia Knight, Minnie Furrow and Ettie Brinkerhoff. That of the last-named sister is especially worthy of notice, not only on account of the excellence of its composition, but for its subject, "Family Worship."

The Garwin (Carlton) Church is still without a pastor. The want of a place for a pastor to live has, I understand, been overcome; but I fear it will be hard to find a Seventh-day Baptist minister whose conscience will allow him to keep silence in the presence of the secret kingdom, which seems at present to have a firm foothold in this place. I leave to-night for New Auburn, Minn.

JOS. W. MORTON.  
GARWIN, IOWA, Oct. 8, 1887.

departed from Athens and came to Corinth. And he reasoned in the synagogues every Sabbath, and persuaded the Jews and the Greeks. And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ. And when they opposed themselves and blasphemed, he shook his raiment and said unto them, 'Your blood be upon your own heads; I am clean; from henceforth I will go unto the Gentiles.' And he continued there a year and six months, teaching the Word of God among them." Luke 23: 56: "And they returned and prepared spices and ointments, and rested on the Sabbath-day according to the commandment."

This, I trust, answers your second question.

3. When did an apostle ever condemn a Christian for not keeping the Sabbath? Here first let me say I find no recorded evidence of Sabbath-breaking in the Bible. The Pharisees, when they wanted to bring an accusation against Christ, accused him and his disciples of unlawful work. But Christ tells them (Matt. 12: 6, 7, 8, 11, 12) "that in this place is one greater than the Temple. But if ye had known what this meant, I will have mercy and not sacrifice, ye would not have condemned the guiltless. For the Son of man is Lord even of the Sabbath-day."

"What man shall there be among you, that shall have one sheep, and it fall into a pit on the Sabbath day, will he not lay hold on it and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days."

Even so do we always find Christ exhorting us to faithfulness and obedience.

1 John 5: 1, 2, 3: "Whosoever believeth that Jesus is the Christ, is born of God: and every one that loveth him that begat, loveth him also that is begotten of him. By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God that we keep his commandments and his commandments are not grievous."

James, in speaking of the Royal Law, says (James 2: 10), "For whoever shall keep the whole, and yet offend in one point, he is guilty of all."

Romans 2: 14, 15, 16: "For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law are a law unto themselves. Which show the work of the law written in their hearts, their conscience also bearing witness: and their thoughts meanwhile accusing, or else excusing one another; in the day when God shall judge the secrets of men by Jesus Christ, according to my gospel."

Rev. 14: 12: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 22: 14: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

David speaks prophetically of God's law where he says in Psalms 111: 7, 8: "All his commandments are sure. They stand fast for ever and ever, and are done in truth and uprightness."

So while we do not find the apostles condemning Christians for Sabbath-breaking, we do find Christ and his disciples fulfilling the law of God.

And we find in Rev. 22: 18, 19: "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things that are written in this book."

That the Lord may enable us to understand, to do and teach, according to his written Word, is my earnest prayer.

Yours for truth,  
MRS. S. C. STEVENS.  
CLIFFORD, Pa., Sept. 20, 1887.

he desired to postpone this duty until he could satisfy his conscience in the matter; still others expressed determinations, and received divine impulses that will bear fruit, doubtless, in other churches in the days to come. Nor do we think, that this little church has yet received all the blessing that was in store for her. The faithful sowing of the Sabbath truth on this field by Bro. Oursler and Eld. Wheeler in the past years, makes a golden harvest the more possible and probable. "He that soweth not neither shall he reap."

Bro. Oursler kindly went with me over the country to find any of whom we might hear that were of this way. In this way I traveled about 125 miles. We found a Baptist Sabbath-keeper and wife ten miles north of Marion, who expected to meet with us on the Sabbath, and probably join the church; there were also two other Sabbath families in that section who did not belong to the Adventists. Bro. James Jeffery and wife, of Elmdale, also spent a Sabbath with us, and may ere long decide to join this band. He has also been contemplating putting up a store at Oursler station, but will probably not do so the present year. Through a German Sabbath keeper of Hillsboro, whom we providentially met, we were told of a Dunkard church 30 miles north, that wanted to keep the Sabbath, but upon reaching there the report proved not to be well founded. The people, too, proved to be "River Brethren" instead of Dunkards, a denomination hardly known by the writer. These people have some peculiarities which I will mention. The men wear their hair down to the neck, cut off straight, and part it in the middle. I think they also allow the beard to grow full. The women folks wear white caps on their heads. We called at one Elder's house and found all of the sisters variously employed on the porch. Anna and Martha, two girls about 14 and 17 years of age respectively, sat on the end of the porch looking over elder berries, each with a sun-bonnet on her head and one with shoes on her feet. When their work was finished, they went into the house, removed their bonnets, combed down their hair smoothly, put on their white caps and resumed work on the porch. Yes, they looked somewhat novel, perhaps maidish, but withal truly neat, and most genteel and modest in their demeanor. It is a question whether this method might not be, for many of our girls, an improvement on the American intellect-covering face-defacing bangs.

Sunday afternoon Brother Adams took us to Hillsboro, where we had appointments through the German Bro. before mentioned, to meet, at 4 P.M., eight or ten families of German Sabbath-keepers, whom we thought might be organized into a Seventh-day Baptist Church. With these brethren, some fifteen in number, with a half dozen women, we held a counsel for four hours, from five o'clock until nine, and they were a stalwart looking lot of Germans. I gave them our creed, and covenant, denominational history and present working and status. They agreed with it all, but believe in the additional doctrines of feet-washing, and non-resistance, or, that it is wrong to go to war. They also asked me if we used tobacco, to which I replied, that our ministers did not use it (and was sorry I could not say the same of all our membership). They replied that we are all priests unto God, and thought the rule of unlimited application. They were not ready for organization and wished me, upon my return, to prepare articles of faith and covenant, have them translated into German, forward to them, and if satisfactory to them all, they would probably organize into a German Seventh-day Baptist church, they numbering about twenty-three. Their children quite largely having joined the Adventists, who numbered about 400 in this region. They were formerly mostly Mennonites, from Russia, and there are many of them in Central Kansas. We now need a German Seventh day Baptist preacher for these fields. There were two present able to act as interpreters for me.

They did not know whether they would be able to join our denomination on account of our people believing in going to war. They said the First-day Baptists had heretofore desired to have the Mennonites join their denomination, but they never could do so, for the reason above mentioned, and didn't know that they could join us any better, but I think this feeling will be overcome in time after their organization.

Another very peculiar custom with the River Brethren, is that they keep no statistics of their numbers, believing this to be a sin, so judging from David's sad experience in numbering Israel. See 2 Sam. 24, and 1 Chron. 21. They think it savors of pride, and cultivates the disposition to trust in the

arm of flesh rather than in the mighty God. They here cite little David with his sling slaying Goliath, and putting to flight the army of the Philistines. "Not by might nor power but by my Spirit, saith the Lord." Zechar. 4: 6. So of course we could get no answer to our question as to their numerical strength. Their principal report at their annual meetings is in reference to the unity and harmony of their members.

When our counsel closed and they were ready to separate, they asked if I wouldn't pray. So I read the 133d and 134th Psalms in German, and offered prayer in English, between which they sang probably a Psalm of some eight or more stanzas; and such music! I don't know where twenty promiscuous Americans could be found to excel it in volume or harmony. Nearly all sang. There was something of a nasal twang to it, and it was like the flowing of many waters, and just as a verse seemed at an end, like the quieted streams dashing over another cascade, it was picked up and carried on in another verse, and so on to the close. It all reminded me of the music of the hand-organ, or still more perhaps of the bag-pipe.

Another, to us, singular sight, was to see two of the brethren after a little misunderstanding, followed by a satisfactory explanation, arise, shake hands and kiss in fulfillment of Paul's injunction to "greet one another with a holy kiss."

On our return we stopped off one train at Emporia and found a half dozen Seventh-day Baptists who, we think, should cast in their lot with the Nortonville, or Oursler Church, or organize for work by themselves. On our outward trip we also called on Sister Robinson, in Topeka, who expects soon to unite with the Nortonville Church; so, on the whole, we feel that this flying trip has been a very profitable one, and we may have occasion to go over the same ground again. I might mention the beautiful country we saw in Marion county, but space forbids.

G. M. COTTBELL.  
SEPT. 28, 1887.

Advices from West Africa state that the British consul has caused the arrest of King Jaja for secretly preventing the access of traders to the interior. King Jaja ordered the natives not to do any trading except through his agents, and enforced his order by beheading 150 of his subjects as a warning to others.

**Books and Magazines.**

The October number of the *Pulpit Treasury* maintains its place as a valuable help to the Christian worker. Its sermons and outlines are instructive and suggestive both in matter and method. The various departments are full and helpful; and its price, \$2 50 per year, puts it within reach of all who desire such help as its columns offer.

BABYHOOD continues to furnish much instructive and readable matter on topics relating to the care of young and growing children. The mother who wisely reads this magazine will be a better mother, and her children ought to be better children as the result of such reading.

SCIENCE, the weekly newspaper of popular science, is now approaching the sixth year of its existence, and is meeting with a rapidly widening circulation. Any one wishing to have at hand reliable information of the progress in all those matters in every-day life upon which science is now throwing so much light, will find it to his advantage to try this paper. Trial subscriptions, 4 months, \$1. N. D. C. Hodges, 47 Lafayette Place, New York.

NO BETTER popular science monthly is to be had than *The Swiss Cross*, the successor of *St. Nicholas* as the patron of the Agassiz Association. We will not waste words upon it, but recommend those who want a good magazine at a reasonable price to try it. \$1 50 per year. N. D. C. Hodges, 47 Lafayette Place, New York.

The October number of *Harper's Magazine* is wonderfully rich with drawings by Abbey, Frost, Pyle, Reinhardt, Fenn, Gibson, DuMaurier, and copies of Sargent's paintings. The writers for this number are also a brilliant galaxy, comprising Henry James, Kate Field, E. C. Stedman, Miss Woolson, Blanche Willis Howard, Rebecca Harding Davis, Amelie Rives, Bishop Hurst, besides the novelists Howells and Miss O'Meara, and the department editors, George William Curtis, Charles Dudley Warner, and others.

The following is the table of contents of the October Forum: "The Continuance of Democratic Rule," John G. Callise; "Education and Lawlessness," Bishop F. D. Huntington; "The Treasury Surplus," Judge William D. Kelley; "Aristocracy and Humanity," Prof. Thomas Davidson; "Is America Europeanizing?" Rev. J. Coleman Adams; "The Anathema of the Roman Church," Prof. E. J. V. Huignin; "Queen Victoria's Reign," General Viscount Wolseley; "What is the Object of Life?" Prof. J. Peter Lesley; "Books that have Helped Me," Jeannette L. Gilder; "Ousting Shakespeare," Richard A. Proctor; "The New Uncle Tom's Cabin," Alice Wellington Rollins.

**Communications.**

**IOWA YEARLY MEETING.**

I have been here since last Sabbath-day, attending the Yearly Meeting of the Iowa churches. We have had pleasant weather for the most part, and a good attendance. Bro. S. H. Babcock, who had been invited to preach the opening discourse, for some reason, was not present. Immediately after my arrival I attended the funeral of a child of a family closely connected with our people. Bro. J. T. Davis preached a very appropriate and feeling discourse from the words: "Is it well with thee? Is it well with thy husband? Is it well with the child?" The opening session, in the afternoon, was devoted to business. In the evening, Bro. Davis preached the opening sermon, from Thess. 3: 3, "For now we live, if ye stand fast in the Lord." The theme was, The encouragement and strengthening afforded ministers of the Word through the steadfastness of the members of the church. It was a good practical discourse, and made a good impression on the audience. In the morning of the Sabbath, at ten o'clock, the Sabbath school was held in the usual way, and seems to be in good condition. I then preached from the text: "Pray without ceasing." The points of the discourse were, To whom? 2. Why? 3. For what? How? 5. When, should we pray? The communion was then administered, and as the hour was late, no meeting was held in the afternoon. In the evening the members of the Sabbath-school gave a free entertainment, which called out a good audience. Part of this entertainment consisted of class exercises, which were very interesting. The whole evening's performances were dignified and serious, and were creditable to the heads and hearts of teachers and scholars. There was nothing that would have been out of place on the Sabbath. Sunday morning the business meeting was held at 9.30 o'clock, when several resolutions were reported, the consideration of which was postponed till the afternoon. Then preached a discourse from Matt. 7: 14, "Enter ye in at the strait gate," etc. In the afternoon we were favored with a most excellent practical discourse by Eld. A. Long, of Marion, Iowa, from the text: "Work out your own salvation with fear and trembling: for it is God that worketh in you both to will and to do of his good pleasure." Bro. Long was with us all through the meeting, and evidently enjoyed the privilege. He represented the Sabbath-keepers at Marion, between whom and our people there appears to be the most cordial and-will. After the discourse the business meeting was called to order, and the discussion of the resolutions was entered upon. One that called forth the most discussion was one that condemned "secret societies." To me, who have been familiar with the action of Seventh-day Baptists on this question for nearly forty years, it sounded strangely to hear our members publicly admitting, or at least excusing the principle of secrecy in moral, religious or political work. The mystery is explained, however

**REPLY TO QUESTIONS FROM THE CHRISTIAN ORACLE.**

In the SABBATH RECORDER of Aug. 4th is an article copied from the *Review and Herald*, in which appears the following questions copied from the *Christian Oracle*.

1. "Where is the text in which the apostles commanded Christians to observe the seventh day as the Sabbath?"

2. "Where is the text that shows that Christians met on that day for worship?"

3. "When did an apostle ever condemn a Christian for not keeping the Sabbath?"

In attempting to answer the first question, let me call the attention of the questioner to the fact that Christ's commission was not "Go ye and command," but "Go ye, therefore, and teach all nations: . . . Teaching them to observe all things whatsoever I have commanded you." John 15: 10. "If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments and abide in his love." John 10: 30. "I and my Father are one." Mark 2: 27, 28. "And he said unto them, The Sabbath was made for man, and not man for the Sabbath. Therefore, the Son of man is Lord of the Sabbath." Matt. 5: 17, 18, 19. "Think not that I am come to destroy the law or the prophets. I am not come to destroy but to fulfill. For verily, I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled. Whosoever, therefore, shall break one of the least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven. But whosoever shall do and teach them, shall be called great in the kingdom of heaven." These are the words of the Lord Jesus Christ, and must certainly be as binding on Christians as any teaching of the apostles can be, and I trust a candid answer to your first question.

2. Where is the text that shows that Christians met on that day for worship? Acts 17: 2, 3, 4: "And Paul, as his manner was, went in unto them. And three Sabbath-days reasoned with them out of the Scriptures. And some of them believed and consorted with Paul and Silas, and of devout Greeks a great multitude, and of the chief women not a few." Acts 13: 14, 15, 16, 42, 44: "But when they departed from Perga they came to Antioch in Pisidia, and went into the synagogue on the Sabbath-day, and sat down. And after the reading of the law and the prophets, the rulers of the synagogue sent unto them saying, 'Ye men and brethren, if ye have any word of exhortation for the people, say on.' Then Paul stood up and, beckoning with his hand said, (here follows his sermon). And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath. And the next Sabbath-day, came almost the whole city together to hear the Word of God." Acts 16: 13: "And on the Sabbath we went out of the city by a river side, where prayer was wont to be made, and we sat down and spake unto the women who had gathered thither," (at which time Lydia and her house were baptized.) Acts 18: 1, 4, 5, 6, 11: "After these things Paul

**MARION COUNTY, KANSAS.**

According to promise, I have made my proposed visit to Marion county, a report of which I hasten to forward for the benefit of all interested in the prosperity of the cause in Kansas. With our little band at Oursler I spent ten days, holding services each day excepting two, preaching ten sermons, distributing some tracts, and making about twenty religious calls. The meetings were fairly well attended and resulted in the addition to the church of four young people by baptism, which took place at the close of the last meeting, Sunday, Sept. 25th.

Another young man offered himself for this ordinance, but not becoming satisfied as to the mode of administering the same, whether by a single immersion or by three,

**Condensed News.**

**Domestic.**

A Baltimore special states that great registration frauds have been discovered there.

The coinage of the United States mints during September was 8,757,045 pieces, valued at \$5,099,333.

The Pennsylvania, Poughkeepsie & Boston Railroad Company, with a capital stock of \$1,250,000, has been granted a charter at Harrisburg.

The college of physicians and surgeons, for the erection of which the late William H. Vanderbilt gave \$500,000, has been formally opened in New York.

Ex-Governor William B. Washburn, of Greenfield, dropped dead on the platform at the city hall at Springfield, Mass., last week, at the morning session of the board of foreign missions.

The president of the Lynchburg (Va.) Tobacco Association in his annual report, makes the total sales of leaf tobacco for the year 1887, 38,500,000 pounds, a decrease from last year of twenty three per cent.

The new and expensive bridge of the R. W. & O. railroad, over the Genesee River in Rochester, has been formally opened. It is a magnificent structure, 800 feet long and 100 feet high, and admits the road to the heart of the city.

The clipper ship *Charmer*, which sailed from New York nearly five months ago, almost simultaneously with the *Seminole*, for a quick voyage to San Francisco, has just arrived. She made the passage in 145 days. The *Seminole* has not yet been reported.

It is officially announced that the Western Union Telegraph Company has purchased the Baltimore and Ohio lines. The Western Union will issue sufficient stock to take up the indebtedness and capital stock of the Baltimore & Ohio. The price paid by the Western Union was \$5,000,000.

William Russell Sever, the oldest graduate of Harvard College, and the oldest male resident of Plymouth, Mass., died Oct. 2d, aged ninety-six years. He was born in Kingston, Mass., May 30, 1791; his father was John Sever, and grandfather William Sever, judge of the probate court. His father, grandfather and great grandfather were all graduates of Harvard.

**Foreign.**

All Bulgarian refugees have been expelled from Roumania.

Several French princes have purchased estates in Russia and will become Russian citizens.

Advices from the Upper Congo, Africa, say that Stanley is pushing his expedition forward, meeting only natural obstacles.

Crown Prince Frederick William, of Germany, has been greatly improved by his stay at Toblach. His hoarseness has completely vanished.

Six thousand Spanish troops have been dispatched to Morocco to look after Spanish interests, owing to the fear that the country will relapse into a state of anarchy.

**TRACT SOCIETY.**

Receipts from Sept 7th to Oct. 1st.

H. W. Satterlee, New Market, N. J.	1 00
Church	2 31
Rent of house, Lime Spring, Ia.	2 32
Woman's Auxiliary Tract Society, Plainfield, N. J.	21 55
Woman's Auxiliary Tract Society, Alfred, N. Y.	9 78
B. F. Randolph, Alfred Centre	3 00
Joseph West, State Bridge, <i>Outlook</i>	1 00
1st Hopkinton Church, Ashaway, R. I.	50 00
Mr. and Mrs. W. E. Witter, Oneida, N. Y.	25 00
Church, Welton, Ia.	5 50
Ladies' Missionary Aid Society, Brookfield, N. Y.	1 50
J. J. Ordway, Chicago, Ill., L. M. of L. F.	25 00
Mrs. Eliza J. Ordway, Chicago, Ill., L. M. of L. F. to name	25 00
George W. Babcock, Albion, Wis.	1 00
Church, Walworth, Wis.	32 20
Mrs. W. B. Gillette, Shiloh, N. J.	8 00
Mrs. T. H. Spencer, Suffield, Conn.	2 00
Church, DeRuyter, N. Y.	4 13
Woman's Mite Society, DeRuyter	10 00
Mr. and Mrs. David Green, Nile	1 00
Mrs. John Crandall	1 00
Miss F. A. Witter	25 00
Miss Mary Compton	50 00
O. M. Witter	2 00
W. D. Crandall	25 00
E. R. Clarke	15 00
Mrs. James Burdick	25 00
Mrs. A. J. White	37 00
D. C. Gardiner	50 00
J. B. Geer	25 00
E. A. Wells	50 00
Eliha Hyde	3 00
L. C. Rogers	1 00
Collection at Annual Session of Society, Shiloh, N. J.	161 00
C. D. Potter, Adams Centre, N. Y.	200 00
Church, Dodge Centre, Minn.	3 90
Subscriptions, <i>Light of Home</i>	1 20
Emma Witter, Wausau, Wis.	1 00
Joseph West, State Bridge, N. Y., <i>Light of Home</i>	1 00
	\$605 01

HEBREW PAPER FUND.  
S. N. Stillman, Alfred Centre, N. Y. 5 00  
E. O. E. J. P. HYTBARD Treasurer.  
PLAINFIELD N. J. Oct. 1, 1887.

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Miscellany.

A BOY'S PROMISE.

BY GEORGE COOPER.

The school was out, and down the street
A noisy crowd came thronging;

Among them strode a little lad,
Who listened to another,

A shout went up, a ringing shout,
Of bolsters' decision;

"Go where you please, do what you will,"
He calmly told the others;

Ah! who could doubt the future course
Of one who thus had spoken?

God's blessing on that steadfast will,
Unyielding to another,

DID FRANCIS BACON WRITE "SHAKESPEARE"?

The natural answer would be, "Certainly not. Can the tradition of three centuries be wrong? Were our ancestors ignorant? Was Shakespeare himself an impostor? Were his contemporaries and friends deceived? Were his successors of the next generation unable to detect the imposture?"

"Do you mean to say that there is any serious doubt that Will Shakespeare, the acknowledged author of the wonderful plays that bear his name—the Swan of Avon, canonized as the divine bard for three centuries—wrote the Plays?"

"No, no, sir; I won't have it. Shakespeare has always been Shakespeare to me, and so he shall remain."

"And as for Francis Bacon—Lord Bacon having written Shakespeare's plays! Why introduce that heavy and philosophic person on the scene? What had he to do with the matter?"

"Certainly, now you mention it, the two men lived at about the same period, but two persons more differently molded in notions and ideas you could hardly have mentioned together."

"Had Lord Bacon written a play it would have been a ponderous disquisition in dialogue, a legal or philosophic essay in blank verse. And as for his having written Shakespeare's Plays, why, my dear sir! what do you mean? You are laboring under a serious mental delusion. Betake yourself to some quiet retreat and stay there until you have cleared your mind of it and have returned once more to the orthodox belief that Will Shakespeare wrote the plays that have passed by his name; a belief which was good enough for our fathers and our grandfathers, and may well suffice for us."

"Such, I take it, is, with little exaggeration, the sentiment with which the majority of persons first hear the idea propounded that the Will Shakespeare of history did not write the plays that have so long gone by his name, and that Francis Bacon did."

Nevertheless, I will endeavor to do something to convince my readers that there is, at all events, some method in the madness of those who, like myself, are converts to the new and spreading belief.

What, then, is Shakespeare's title to the authorship? Of course, he claimed it to himself.

Strange as it may appear, there is no record of his having done so; and yet he seems to have been a bustling man of the world, by no means diffident; a money-making manager of a theater; not a person likely to have hid his own light under a bushel, but one who would rather have boasted and made the most of his literary attainments; one who, in making, as he did, a will, entering into details of his chattels and effects, down to his old bedstead, would not have been silent, as he was, as to his manuscripts and literary property, which would, had he possessed any, have been the source of his fortune. Surely he would have appointed a literary executor, with directions as to the revision and republication of his plays. Nine of the thirty-seven plays usually credited to Shakespeare were never heard of until the seventh year after his death, and all of the thirty-seven were in that year published, with considerable emendations by some master-hand unknown. The 1623 Folio had thirty-six plays. Of these, eighteen were printed then for the first time—four more were so changed, matured or developed as to be practically new. Therefore, for the text of twenty-two out of thirty-six we are dependent on the Folio. Of the remaining fourteen, only nine are not seriously changed from the original quartos. The remaining five are, so altered that, although the original quartos are good, the altered editions in the Folio are alone authoritative.

But do not the plays themselves bear external evidence of his authorship? Is not his name upon them? and was this inscription ever challenged?

It seems to be hardly understood that seven of Shakespeare's plays—Titus Andronicus, Romeo and Juliet, Richard II., Richard III., first part of Henry IV., and second and third parts of Henry VI.—were originally brought out without any author's name on the title page; that six editions of the poem, Venus and Adonis, and four of Lucrece were also thus published. Several editions of the poems and of certain plays were published before 1616. Of these editions, twenty-seven had no author's name on the title page.

And when the name of Shakespeare did appear outside the printed edition, and assuming (what is not by any means the fact) that what gets into print and is not challenged is authentic, it may be noted that the name outside the play is Shakespeare, with a final "e" to each syllable, and, generally a hyphen between the syllables, a mode of spelling which, I think I am right in saying, was not recognized by Will Shakspear himself. In the records of the Stratford Town Council—of which Mr. John Shakspear, the father of William, was a member—the name was spelt in fourteen different ways, 104 times with an "x," indicating that the name was pronounced with the "a" in the first syllable short.

The theory of the "Baconians" is that the name Shakespeare was a nom de plume of Francis Bacon, who had good reason for wishing that the Plays should not be published under his name, and that when it was necessary to put forward some author's name, none fitter or more popular than that of the rising and popular theater manager could be adopted for the purpose; that the name was purposely distinguished by the different spellings; that the plays were sent in, probably anonymously, by the author to the manager (Shakspear) of the Blackfriars Theater, who adapted them for the stage, introducing, perhaps, some of the low comedy business into them, and brought them out; that Shakspear was the producer not the composer of the plays.

The reasons Bacon and his friends, who were in the secret of the authorship, had for wishing that during his life, or immediately after his death, he should not be recognized as the author, were cogent. The stage and drama were at that time at the lowest ebb. Players, and playwrights, and poetasters, were ranked among the class of "ne'er-do-wells," vagabonds, sowers of sedition, and disorderly persons. Henry VIII. and Elizabeth had uttered proclamations against stage plays as tending to immorality, disorder in the state and depravity in religion. Bacon's mother was a strict Puritan, and her son's connection with the stage as a playwright, would have been a great offense to her.

Besides such personal motives for remaining a concealed poet, Bacon had, no doubt, a stronger motive. In those days, when neither daily papers nor periodicals existed, the stage was the readiest means of publishing opinions on any subject. Bacon intended by his plays to inculcate advanced opinions on many subjects—reforms in law, statecraft, manners, natural philosophy and religion. The days were dangerous. Men were liable to be imprisoned, tortured, slain even, for their opinions and beliefs. The theory is, therefore, that Bacon adopted the method of the ancients (which he himself expounds and commends), and clothing himself in the humble weed of the poor player, he poured out to ears, many of which hearing heard not, the thoughts and aspirations of his myriad mind.

But to return to the circumstantial evidence bearing on the subject. There are no manuscripts of the Plays extant. It is said that the copies of their parts were supplied to the actors by the manager, Shakspear, in his own handwriting, and "without a blot," a fact which is to my mind strongly against his authorship; for a busy and prolific composer does not, if he can help it, write fair copies for distribution, and certainly not without alteration or blot.

But is the character and career of the man himself an indication that he was the author?

If we had no knowledge or record of him, it would be better for his reputed title to the authorship; as it is, we know just enough of what manner of man he was, to find great difficulty in recognizing the possibility of his having produced such learned, elegant and varied masterpieces as those which bear a colorable imitation of his name.

The history of his life, so far as it is known, is very shortly as follows:

Born at Stratford-on-Avon in 1564, the son of John Shakspeare, butcher, wool-stapler or glover; his mother, Mary Arden, of peasant family; neither parent of any reputed ability or learning. Supposed to have been for a short time at the Stratford grammar-school; but there is no authentic evidence of even this short period of tuition. There is also a tradition that he became a country schoolmaster, and legal critic, despite of any tradition, are sure that he was once employed in a lawyer's office; but no hint of his having become remarkable in either capacity, and both stories seem to be rather an inference from the legal and other large knowledge and learning apparent in the Plays than based on any real record or tradition.

He married at eighteen. There are local traditions that he followed his father's trade as a butcher, and used to make a fine speech before killing a calf; of his having been in the habit of drinking at pot-houses and clubs, hunting conies for amusement, and poaching in the neighborhood, until Sir Thomas Lucy, the resident squire, after a more than usual aggravated case of poaching by him, presented him, the result being that he soon after left Stratford, and went in 1587 to London. There he is reported to have made his living for a time by holding horses at the Globe Theater, then working his way into a situation inside the theater, and then coming, by degrees, to be employed as a "super," and "walking" or "utility gentleman."

Now the commencement of the phenomena. A few years after his arrival in London appeared the poem, Venus and Adonis, dedicated to the young Earl of Southampton, a friend of Bacon, whom Shakspeare could hardly have known, unless from holding his horse at the door of the theater.

Disregarding its subject, it is one of the

most elegant pieces of rhetorical poetry that English literature has produced to this day. Such a production from a young countryman—country schoolmaster, if you please—who could only have known the Warwickshire dialect, had had little opportunity for refined study of the English language, and who had been earning his bread by holding horses, and was now engaged in a minor capacity inside a theater, would, I think I am justified in saying, have been not only a phenomenon but a miracle. Some of the sonnets, very finished productions, also appeared, and some of the earliest plays are also supposed, by some critics, to have seen the light about this time.

It is contended by some that Shakspeare was connected, either as assistant or partner, with an able bookseller and publisher of the day; that he frequented coffee-houses; that in the bookseller's shop, during the intervals of business, he had access to books which enabled him to study; and that in the coffee-houses, which were also frequented by some of the wits and men of the world of the day, he acquired his extraordinary knowledge of men and things.

If this training for genius were so efficacious in his case, why has it not since been found to be so? Why is not now the culture of our young geniuses effected by giving them the use of a limited library and the society of a club? What need of schools and universities, studies and lecture rooms, daylight abstinences and midnight oil, if all that innate cleverness needs for its most successful development is access to certain books, varied by intermittent conversations with clever men, in their intervals of relaxation at a club?

Shakspeare gradually rose in his profession of an actor, but never acquired eminence in it. He acted in Hamlet—not the part of Hamlet, but the Ghost. He is described at this time by an unfortunate dramatist named Robert Greene, who seemed to attribute his own failure to the successful rivalry of the new author, as being "an upstart crow, beautified with our feathers, that with his tiger's heart wrapt in a player's hide supposes he is as well able to bombast out a blank verse as the best of you, and being an absolute Johannes Factotum, is in his own conceit the only Shakspeare in a country."

In 1596 he is living in Southwark. In 1598 he has risen to be a shareholder and manager of the Globe and Blackfriars Theaters, and is rich enough to buy New Place at Stratford. We hear of him lending money, and acting, and visiting Stratford once a year. In 1599 he obtains a grant of a coat of arms from Herald's College; buys more land at Stratford.

In 1601 his father, who had failed in business, dies.

In 1603—5 he is in a flourishing condition; still manager of the Globe, in which he was one of the largest shareholders. He acts before the court; buys more land at Stratford.

In 1608—9 we hear of him as plaintiff in small actions against his fellow-townsmen at Stratford for recovery of small loans, or malt delivered.

In the period from 1593 to 1609, the wonderful Plays appear, one or two, or more, a year. The earliest plays are supposed by some critics to have appeared in 1585, about the same time that Shakspeare left Stratford.

In 1610, when he is in the prime of life, at forty seven, he retires to Stratford-on-Avon, and betakes himself—to study and literature? no; resumes his old calling as wool-stapler.

The Shakespeare Plays now cease to appear, and this just at the time one would have thought that Will Shakspeare had acquired the learning and leisure to write with increased zest.

In 1611 he appears as a party to a lawsuit at Stratford with a neighbor.

On April 23d, 1616, Shakspeare died at Stratford-on-Avon. In the diary of Mr. Ward, Vicar of Stratford, occurs this entry: "Shakspeare, Drayton and Ben Jonson drank too hard, for Shakspeare died of a fever thus contracted."

I have omitted reference to a number of traditional anecdotes, all of a more or less disreputable character, as they may not be true; they are, however, based on the same traditional evidence as the rest.

The death of the reputed author of the Plays attracted no contemporary attention.

Such is the character, career and exit of the man who, we are asked to believe, was the author of the Plays which are a phenomenon, not only in English letters, but in human experience, and the like of which the literature of no other country has produced.

An author's inner life is usually manifested in his writings. Is there any other instance on record of the life and character of the individual having been such a misfit with the works he is credited as having produced? I think not.

I have always felt a difficulty, amounting to an inability, to bring my mind to believe that, except by inspiration or miracle, a man of Shakspeare's education, antecedents and associations, could have written any of them, but least of all Macbeth, Hamlet, and Lear.

The plays, sonnets and poems, when printed in one volume, occupy upward of 1,000 very closely-printed pages, containing nearly 200 lines on each page.

The contents show not merely that the writer was a cultivated man, with wide, yet on the whole aristocratic sympathies, and a knowledge of character, especially in the higher walks of life, so that he could most readily represent the discourses and manner of speech, not of butchers, woolstaplers and farmers, village politicians and the like, but of kings, queens, nobles, courtiers and statesmen, and also that he had an intimate acquaintance with Latin and Greek classical authors, history, state politics, the art of war,

natural philosophy, chemistry, horticulture, law, medicine, the theory of music; so much so, that he was able, as it were, to play with his knowledge of these latter subjects, turning metaphors upon them by use of words and phrases relating to them which were unknown to the ordinary run of people.

The knowledge which the writer of the Plays possessed of the French, Italian and Spanish languages, the habits of the people and the places, is also evident.

In Julius Caesar, not an ideal ancient Rome, but the real one is accurately portrayed.

In the Italian plays, The Merchant of Venice, Taming of the Shrew and Two Gentlemen of Verona, intimate acquaintance in small details is shown with the Italian towns and manners of the people.

The Comedy of Errors is discovered in these latter days to be identical in argument with the Menachmi of Plautus, then hardly known and untranslated.

Iago's speech, "Who steals my purse steals trash," is a perfect paraphrase of a stanza in Berni's untranslated poem, Orlando Innamorato.

In Two Gentlemen of Verona, Valentine is made to embark at Verona for Milan, and in Hamlet, Baptista is used as the name of a woman. In another play, Bohemia is referred to as having a seacoast. These things were sneered at as mistakes for some hundred years, until one learned German discoverer that Baptista is not uncommonly used as a woman's name in Italy, another learned German that in the sixteenth century Milan and Verona were connected by canals, whilst a third has discovered that "Bohemia" formerly included a much larger tract of country than it does now, and did stretch down to the coast.

The above are a few, out of many, instances.

What inducement could Shakspeare, the manager of the Globe and Blackfriars Theater, have had to introduce carefully studied details and dark and subtle allusions such as these? It was not this out of the way knowledge and learning in the Plays that would draw, for very few of those who attended the representations could perceive or appreciate it.

It must have been introduced for the satisfaction of the writer of the Plays; who must have been no novice, but a learned and cultivated man, who was imbued and could play with his knowledge. He must have had books of his own or have had access to the best libraries of the day. He must have been a deep reader and thinker, a man whose mind was not only well stored but teeming and brimming over with knowledge. Even if there were no person to whom these wonderful plays could be fitly attributed, the inference would have been the same; there must have been some very clever and erudite man in the background who wrote them.

And what is there unlikely in the notion that Shakspeare, the busy and successful theatrical manager, a well-to-do, prosperous, bustling man, should have "kept a playwright" whose brains he used to write his plays. Shakspeare's taste lay in the bringing out of plays and management of the stage business. This work of selection of the plays and of the actors, the choice of the cast, and the rehearsals, is nowadays one man's work, especially in bringing out plays of such length as Shakespeare's. This must have been much more the case three hundred years ago, when the business was not so well understood, and actors were not so educated and intelligent a class as now. Shakspeare's object, which he attained, was to make his theater pay, and make money, get a coat of arms, buy land and retire to his native place. Playwriting was a laborious, not a paying, business. Four or five pounds was the stock price, it is believed, of a play in those days. Shakspeare would not have grown rich, as he did, if he had employed his labors and energies first in acquiring the learning and literary skill necessary to write the Plays; and, secondly, in writing them. His contemporaries, Ben Jonson and Bacon, both literary men of the first order, were poor men for the greater part of their lives, whilst Shakspeare, the actor and theater manager, grew rich, and lent Ben Jonson money.

No, surely, there is nothing unreasonable in the theory that some able man in the background wrote the Plays; some one who had good reason for keeping his name unknown, and who was satisfied to use as his cover Shakspeare, the popular theater-manager of the day, who, at all events for the time, was to be allowed the credit of them.

MORALITY IN LITTLE THINGS.

A railroad conductor, passing through his train, recently remarked, "If all were like that gentleman yonder, I would have far less trouble in my work. Every day, almost every hour, some one tries to ride on my train without paying for it."

The gentleman to whom he referred was uncertain as to the value of an excursion ticket, thinking the time for using it under the regulations of the corporation had possibly gone by. He, therefore, submitted the ticket to the conductor, calling his special attention to it, and expressing a desire to fulfill the exact conditions under which he had purchased it. He not only wished to relieve a faithful employee of possible embarrassment in his report to the company, but also to be strictly honest, doing everything openly.

This incident points a moral. It is wrong to allege that corporations defraud, and, therefore, they may be innocently defrauded. The moral sense of an individual ought not to be stultified by any known wrong, however trifling it may seem, or however successfully concealed from view. We are not sure

but that here is just cause for close self-examination by many a one who fancies himself occupying secure moral standing. Christian morals have to do with fundamental truth; with the smallest, as well as the greatest, volitions. And the way to reach integrity of character is not so much to regard the conspicuous acts of fidelity to the right, as to be sure that we are really true in reference to those innumerable matters which make up our daily life. It is well to cultivate a tender conscience in everything; well for the individual himself; well for his influence over others. In the end of life, it shall be well with him. Peace will adjust the pillow in life's latest hour of that man who acted in all things with a conscientious regard to evenhanded justice toward others, and with a strict sense of duty to his God.—Christian Advocate.

CONSTANCY.

"If we are faithless, he abideth faithful," 2 Tim. 11: 13. Which of us has not suffered by the caprice or inconstancy of some earthly friend? Which of us must not confess to a change in our own feelings in regard to some one or other of our former friends? Some often so taken, some failing discovered, some altered estimate in our views of excellence, is pleaded in excuse. Our blessed Lord was faithful to the disciples of his choice through all, and in spite of all their numerous failings. The impetuosity of James and John, the desertion of Peter, the unbelief of Thomas, the jealousy and petulance of some, the imperfection of motive and slowness of apprehension of others, the unworthy cowardice of all, wrought no diminution in his faithful love. "Having loved his own which were in the world, he loved them to the end."

How selfish, how capricious, how unstable a thing is human friendship compared with his! How small an offense, how short an absence, how slight a counter-attraction, will often turn the current of earthly affection, and those who a short time since loved so warmly, will become dissatisfied and estranged!

Friendships should not be hastily formed. Once formed, they should not be lightly severed. Those acquaintanceships (for they deserve not the name of friendships) which lead us into folly and sin, and which peril our eternal safety, must indeed be relinquished. Such should never have been formed. Jesus chose not such for his associates. But no pretense of occasional infirmity, of fancied slight, of lengthened absence, or of altered position, can be sufficient ground for breaking the tie of friendship. The longer its continuance, the more binding its claim. "Thine own friend, and thy father's friend, forsake not." Prov. 27: 10. We may have risen in the scale of society and intelligence, we may have formed new and endearing connections, but let not the old be discarded or forgotten. If they can no longer be of service to us, let us retain them as our Master did, that we may be of service to them. It is no small or common virtue to be constant and true-hearted—like our Lord!

As he was when on earth, so he is now. Faithful to his then disciples, he is not less faithful to us. Are we faithful to him? If we find excuses for our inconstancy towards our fellow-creatures, we can find none for our desertion of him. Yet are we not too often less constant to this faultless and unchangeable friend than we are to the frail partakers of our own erring nature?

We have read of a little bird which, weak of wing, could not take flight with its brothers and sisters, and fell to the ground beneath the eaves. There it was found, chilled and exhausted, and all but dead. It was warmed and fed and saved, and soon began to know the hand that tended it. And day by day as the little martin grew in strength and liveliness, it grew not less in love to its mistress. It would follow her from place to place, happy only if it could perch on her shoulder, or nestle in her bosom. It pined if she were absent but an hour, and she was obliged to take it with her on her visits and journeys. It would brave the thundering railway or the stifling omnibus if it might but keep with her. September came, and it was placed upon the ledge of the window where its parent nest had been. It glanced up into the sunlight, and beheld its joyous mates "career in the bright expanse." It answered to their cries and called them to come. Liberty is sweet and life is dear, and native instincts are strong; so it plumed its wing and swept once or twice round the room and as though preferring to join its company in their airy circles, then made its choice, and quietly returned to its loved resting-place on its mistress's shoulder.

And legions of swift-winged swallows marshaled themselves in the sky, and took their flight for a more genial clime. But the little free-born prisoner remained behind in its self-elected solitude and captivity; and, as the cold season advanced, it drooped and died—a martyr to its constant and self-sacrificing affection.

So it is or ought to be with the heart which has found rest in the Saviour's love. The instincts of the unrenewed nature have lost their power, the companions of other days their influence, and the liberty which the world offers its attractions. Twice redeemed, and bound by a thousand ties, without his presence and favor, existence would be valueless. Solitude, captivity and death with Jesus are preferred to all earthly joy without him. Here the illustration fails, since death itself is but the introduction to his nearer presence, and to unending life with him. And the temptation to doubt,

or the invitation to desert but one reply: "Who shall the love of Christ? . . . nor life, . . . nor things to come, . . . no ure, shall be able to separate love of God, which is in God." Rom. 8: 35, 39. A blessed thing it is amidst taints and insufficiencies ships to have his enduring to fall back upon. It was the love of the sainted Henry I loneliness of his dying hour my Saviour, is no disappointment have to regret that I too well.—J. L., in the A London.

KNOWLEDGE, LOVE

BY ANNIE L. THO

To know God is to know His secrets to unfold To trace him in the night Mysteries manifold; To find him in the day, On us its rays of gold Is but to know him, and To know him is to love, Will follow love, 'tis Oh wealth of love and truth Forever keep it true The source of help and rest To us each day renew And love and trust to God

DAISY FACE

"Fannie! Fannie! What was a beautiful summer day seated herself, book in hand garden seats in the pine of her father's house. She was disturbed, so she made call of her little sister Lucy grew nearer, and soon to appeared, with her apron full "O Fannie, here you are some dolls out of the here are the scissors, and nose and mouth in the have a cap border and two white. You know I can't m Fannie glanced up from said, "O go away now, they want to read."

Now Lucy ought to have only mothers are to be into reading to amuse little girls that, and was much grieved; fusil; she gathered up the away, saying something about Fannie turned to her voice was gone, and a little voice the words, "Freely ye have give."

"Why, I do give," she when I have candy or fruit with others," and she tried But the pine-trees seem "Give, give! To give is to nie could not tell what she she laid down her book and over the meadows beyond to deny Fannie seemed to be way through the long grass in the field beyond her, and faces, and were all saying give."

"I do give. I give to the I give in the Sabbath-school As Fannie spoke, she saw daisies had her father's face, to him in surprise, he said: "Give me some of that which you delight others on How it would rest me when weary from my business! I long for it, and I have given opportunities for learning, have time to play or to sing."

Near Fannie's father was said: "Oh, if you would give dence! You come and give me your joys and your sor is full of anxiety for my day given hours of prayer for you young, and I would be your helper. Give me some of and enthusiasm, as I would to help you in rough places. Fannie's brothers were ingly cried:

"Come, Fan! give us some smiles the other fellows say might keep a few of your speeches for home, too, and younger brothers were stick Fannie turned pettishly a dear friend Mabel by her pleading look on her face. "Why, dear Mabel," she have I done to offend you? "You have not offended but, oh, if you would only now and then about the profess to love! You can't for you to tell me how you Close by was a sick nei Fannie sometimes sent a bit to eat:

"If you would only bring self, and give me a few m always sending them by a be glad; for I am very tir alone."

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How selfish, how capricious, how unstable is human friendship compared with that of the Lord! How small an offense, how short an offence, how slight a counter-attraction, often turn the current of earthly affection, and those who a short time since loved warmly, will become dissatisfied and estranged. Friendships should not be hastily formed. They should not be lightly severed. Those acquaintanceships (for they serve not the name of friendships) which lead us into folly and sin, and which bring eternal safety, must indeed be relinquished. Such should never have been formed. Jesus chose not such for his associates. But no pretense of occasional infirmity, of fancied slight, of lengthened absence, of altered position, can be sufficient ground for breaking the tie of friendship. The longer its continuance, the more binds its claim. "Thine own friend, and thy neighbor's friend, forsake not." Prov. 27:10. may have risen in the scale of society and intelligence, we may have formed new and nearer connections, but let not the old be discarded or forgotten. If they can no longer be of service to us, let us retain them as our Master did, that we may be of service to them. It is no small or common virtue to be constant and true-hearted—like our Lord!

As he was when on earth, so he is now. Faithful to his ten disciples, he is not less faithful to us. Are we faithful to him? If find excuses for our inconstancy towards our fellow-creatures, we can find none for our desertion of him. Yet are we not too less constant to this faultless and unchangeable friend than we are to the frail takers of our own erring nature? We have read of a little bird which, weak flying, could not take flight with its brethren and sisters, and fell to the ground beneath the eaves. There it was found, chilled and exhausted, and all but dead. It was warmed and fed and saved, and soon began to know the hand that tended it. And by day as the little martin grew in length and liveliness, it grew not less in love to its mistress. It would follow her in place to place, happy only if it could perch on her shoulder, or nestle in her arm. It pined if she were absent but an hour, and she was obliged to take it with her on her visits and journeys. It would lean to know the hand that tended it. And by day as the little martin grew in length and liveliness, it grew not less in love to its mistress. It would follow her in place to place, happy only if it could perch on her shoulder, or nestle in her arm. It pined if she were absent but an hour, and she was obliged to take it with her on her visits and journeys. It would lean to know the hand that tended it.

Oh, if you would give me your confidence! You come and go without telling me your joys and your sorrows. My heart is full of anxiety for my daughter. I have given hours of prayer for you. I was once young, and I would be your confidante and helper. Give me some of your young life and enthusiasm, as I would give you counsel to help you in rough places. Fannie's brothers were near, and sneeringly cried: "Come, Fan! give us some of the sweet smiles the other fellows say you have. You might keep a few of your bright, pleasant speeches for home, too, and not act as if your younger brothers were sticks." Fannie turned pettishly away, and saw her dear friend Mabel by her side, with a very pleading look on her face. "Why, dear Mabel," she exclaimed, "what have I done to offend you?" "You have not offended me, dear Fannie, but, oh, if you would only give me a word now and then about the Saviour, whom you profess to love! You can't know how I long for you to tell me how you found him." Close by was a sick neighbor to whom Fannie sometimes sent a bit of something nice to eat. "If you would only bring the goodies yourself, and give me a few minutes, instead of always sending them by a servant, I would be glad; for I am very tired of lying here alone."

or the invitation to desert him, calls forth but one reply: "Who shall separate us from the love of Christ? . . . Neither death, nor life, . . . nor things present, nor things to come, . . . nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8:35, 39.

A blessed thing it is amidst all the uncertainties and insufficiencies of earthly friendships to have his enduring, changeless love to fall back upon. It was the last written entry of the sainted Henry Martyn during the loneliness of his dying hours, "In thee, O my Saviour, is no disappointment. I shall never have to regret that I have loved thee too well."—J. L., in the Baptist Magazine, London.

KNOWLEDGE, LOVE AND TRUST.

BY ANNIE L. THOMPSON.

To know God is to know all things, His secrets to unfold, To trace him in the night that brings Mysteries manifold; To find him in the day that brings On us its rays of gold, Is but to know him, and to love!

DAISY FACES.

"Fannie! Fannie! Where are you?" It was a beautiful summer day, and Fannie had seated herself, book in hand, on one of the garden seats in the pine grove at the rear of her father's house. She did not wish to be disturbed, so she made no reply to the call of her little sister Lucy. But the voice grew nearer, and soon the little girl appeared, with her apron full of daisies. "O Fannie, here you are! Please make me some dolls out of these daisies. See, here are the scissors, and you can cut eyes and nose and mouth in the yellow part, and have a cap border and two nice strings of the white. You know I can't make them pretty." Fannie glanced up from her book, and said, "O go away now, there's a good girl. I want to read."

Now Lucy ought to have remembered that only mothers are to be interrupted in their reading to amuse little girls, but she forgot that, and was much grieved at her sister's refusal; she gathered up the flowers, and went away, saying something about being selfish. Fannie turned to her book, but its charm was gone, and a little voice within whispered the words, "Freely ye have received, freely give."

"Why, I do give," she said to herself; when I have candy or fruit, I always share it with others," and she tried again to read. But the pine-trees seemed to murmur, "Give, give! To give is to live," and Fannie could not tell what she was reading; so she laid down her book and looked dreamily over the meadows beyond the grove. Suddenly Fannie seemed to be trying to force a way through the long grass and the daisies in the field beyond her, and the daisies had faces, and were all saying, "Give, give, give."

"I do give. I give to the Mission Band; I give in the Sabbath school." As Fannie spoke, she saw that one of the daisies had her father's face, and as she turned to him in surprise, he said: "Give me some of that sweet music with which you delight others out of the family. How it would rest me when I come home weary from my business! I love music, and I love for it, and I have given you the best opportunities for learning, but you never have time to play or to sing for me."

Near Fannie's father was her mother, who said: "Oh, if you would give me your confidence! You come and go without telling me your joys and your sorrows. My heart is full of anxiety for my daughter. I have given hours of prayer for you. I was once young, and I would be your confidante and helper. Give me some of your young life and enthusiasm, as I would give you counsel to help you in rough places. Fannie's brothers were near, and sneeringly cried: "Come, Fan! give us some of the sweet smiles the other fellows say you have. You might keep a few of your bright, pleasant speeches for home, too, and not act as if your younger brothers were sticks." Fannie turned pettishly away, and saw her dear friend Mabel by her side, with a very pleading look on her face.

"Why, dear Mabel," she exclaimed, "what have I done to offend you?" "You have not offended me, dear Fannie, but, oh, if you would only give me a word now and then about the Saviour, whom you profess to love! You can't know how I long for you to tell me how you found him." Close by was a sick neighbor to whom Fannie sometimes sent a bit of something nice to eat.

"If you would only bring the goodies yourself, and give me a few minutes, instead of always sending them by a servant, I would be glad; for I am very tired of lying here alone." Jennie Budd, who had left school because her mother was sick and needed her help at home, was there. "Can't you give me half an hour now and then to read me something while I do the family sewing? You are such a fine reader, and you always have the last magazines and books and plenty of time to read them."

The president of the Mission Band was there, and she said: "You have a great faculty for telling what has happened in a way to interest others; will you not come to our meetings and tell what the Lord has done by his servants in other lands, and thus give this talent to the Master?"

Fannie turned to go home, but found herself still in the midst of the field, which was ready for the mowing, and still the daisies touched her on every side, and each bore the face of some one she knew,—members of the same church, but "not in her set," neighbors with whom she had a speaking acquaintance,—and ever came the same low murmur, "Give, give, give;" "Give us a kind word now and then;" "Give us sometimes a grasp of the hand or smile with your nod of recognition." Some lonely ones only craved that nod of recognition.

Suddenly the tones grew louder, and "Give, give, give!" sounded out so clear and sharp that Fannie started and awoke; for she had been asleep, and was aroused by the sound of the tea-bell.

It was nothing unusual for Fannie to be silent during the evening meal, and her brothers nudged each other, and said: "Fannie's got the sulks;" but it was unusual for her to put her arm in that of her mother after tea, and propose a stroll under the trees. There she told her of her dream, and the mother's eyes filled with tears as she confirmed the words Fannie had dreamed of her uttering, and helped her to see how truly "none of us liveth to himself," and how her time, strength, education, youth, and graces of mind and person, as well as money, were all talents loaned her by the Lord to be used in his service.—Forward.

DECRYING DOCTRINE.

The decrying of dogma in the interest of life, of creed in the interest of conduct, is very natural, but very superficial. It is superficial, because if it succeeded, it would make life and conduct blind and weak. But it is natural, because it is the crude, healthy outburst of human protest against the value of dogma for its own sake, of which the church has always been too full. Let us not join in it. Let us insist that it is good for man to know everything he can know, and believe everything he can believe of the truth of God. But while we will not pull down dogma, let us do all we can to build up life about dogma, and demand of dogma that service which it is the real joy of the heart to render to life. I will not hear men claim that the doctrine of the Trinity has no help or inspiration to give to the merchant or the statesman. It is great help, great inspiration. I will not hear men claim that it means nothing to the scholar or the brick-layer whether he believes or disbelieves in the atonement. It means very much to either.—Phillips Brooks.

THE STOLEN PICTURE.

A woman was walking along the street of one of our cities. She was poorly and thinly dressed; her pale, pinched face was marked with sadness. She carried a finely framed picture under her arm. Her step was quick, and she seemed nervous. As she turned around a corner an official laid his hand on her shoulder and said: "What do you carry, lady?" "Only a picture, sir," was the reply. "Is it your own?" "It is my own," she answered. "Well, you will come with me, and we will see," he continued.

He then escorted her to a police station. She still held the picture. She was put on trial. A jury was hastily collected to hear the case. The judge took charge of the picture. He looked at it, then at the face of the woman. The picture was that of a beautiful little girl. The woman still carried in her countenance the remains of a refined and noble expression. "Well, madam," said the judge, "the portrait is an excellent one. I admire your taste very much; you certainly are a lover of fine arts. But this cannot excuse you. You might be excused for stealing bread, if you were hungry; or for sneaking coal, if your family were freezing. But why do you venture into this man's store and take this fine painting?"

"I will speak a word, if your honor will permit," answered the lady in a soft and melancholy tone. "I do not expect my reply to gain me any mercy; but I will give an explanation. I once had a good home; my husband was kind; we were happy; my little daughter. She was my joy; oh, she was so dear to me! What sweet days those were! But they came to an end. A saloon was started in our town, and my husband began to drink; he could not quit. The drinking ran us into debt,—my husband could earn no more money. At last he died. After a while my daughter also died. I was left alone. It was not long after my loved ones were taken from me, till the sheriff came, and my home, with all that was in it, was sold. I was left without anything. But I felt so much lost, I cared little for anything except the picture of my daughter. It was sold. I tried to buy it back again, but could not find it. And for many long weary years I have lived on in my loneliness. But as I passed along the street, I looked into a store, at the open door of that man's gallery, and my daughter's picture met my eye. I told the man I wanted it, but he believed me not. I watched until I got a chance, and then slipped into the store and brought it away. And now I submit to my punishment—any punishment you may lay

on me—only let me have the picture. Will you not? O, will you not let me have my daughter's picture?"

The jurymen were overwhelmed with the simple, touching statement of the broken-hearted mother. No one was willing to convict. All asked to be excused, and they stepped out, each with a melted heart. "Here," said the judge, as the woman sat before him, now left almost alone, and he gave her the picture; "there is no one can now claim it from you. And take this too," he continued, and handed her a ten-dollar bill. The poor woman bowed her thanks and departed.

Saloon-keepers, come and behold the sad scene! The dishonored grave—the desolate home—the darkened pathway of the widowed wife—the bleeding heart of the bereaved mother. Behold the scene till the tears furrow your cheeks, and the sense of guilt makes you groan; until you look up the dram-shop, never again to be opened, and your hand refunds the property you have taken by fraud from wives, widows and orphans.—Augsburg Teacher.

Popular Science.

Moss in grass lands may be destroyed without damaging the grass, according to Dr. A. B. Griffiths, F. R. S., by the application of iron sulphate (copperas). He also finds that it will destroy parasitic fungi. According to M. Marguerite-Delacharlonny, of Paris, 250 to 350 kilogrammes for every hectare (225 to 315 pounds per acre) is sufficient. Experiments are in progress to test its value as a manure for vines. B.

WEIGHT OF THE BRAIN.—Life is full of anomalies. We are continually coming across things that are just the opposite of what we think they ought to be. Why, for instance, should a man's brain decrease in size as he grows older and puts more into it? And yet such is the fact, for the human brain, it appears, weighs the heaviest between the ages of fourteen and twenty. As a contemporary tersely puts it: "The time that a man knows most is from seventy to eighty, but then his brain is smaller than when he was a boy between seven and fourteen, the age when he thought he knew the most."

FARMING BY GASLIGHT.—Howard county farmers residing in the vicinity of the great Shradar gas well, near Kokoma, Indiana, go on record as harvesting the first wheat by natural gaslight. A dozen self-binders and men shocking wheat was a truly novel scene, which was witnessed by hundreds of people, who surrounded the fields of grain in carriages. The constant roar of the Shradar well can be distinctly heard eight miles away, while the light can be plainly seen at Burlington, fifteen miles west of here. The estimated flow of gas from this well is 15,000,000 cubic feet every twenty-four hours.—Indianapolis Journal.

WOOD FIBRES CAPABLE OF BEING SPUN.—Boards as free from knots as possible, of any desired width, and about three-eighths of an inch thick, are cut in a direction parallel with the fiber, preferably from pine or fir wood or from the softer part of larch, and are boiled in a solution of sulphurous acid or a bisulphite, whereby the disintegration of the wood is effected. No chopping is required, and before boiling the wood is steamed at 212° Fah. for a long time. After boiling, the mass is partly dried on a wooden frame and then passed through rollers having "deep ribs" in the direction of their length, the projections on one roller fitting in the corrugations of the other, whereby the fibers will be separated from each other, and may be combed in an apparatus similar to that for combing flax, etc.—Alex. Mitscherlich.

SALT AND GAS IN KANSAS.—At Ellsworth Ellsworth Co., Kansas, as a matter purely of speculation, some persons recently made up a fund to drill the earth to see what they could find. They were told by individuals learned in the geology of the region, that the work would be fruitless, and advised not to waste the money, as there were no favorable indications. But the speculators went ahead with their drilling, and at a depth of 740 feet they struck a vein of pure salt, 160 feet thick, after which shale was encountered for 200 feet, and then at a depth of 1,100 feet, a vein of natural gas was struck, which promises to yield fuel in unknown quantities.—Scientific American.

THE NEWS OF THE DISASTROUS FIRE!

of July the 5th, at Alfred Centre, reached certain Jobbers, Manufacturers and Wholesale Dealers, and they, in their kindness, are now furnishing A. A. Shaw goods in certain lines, at prices much below regular rates, thereby enabling him to offer goods at prices that will surely interest close buyers. COMPLETE STOCK OF GOODS PRICES WAY DOWN. GOODS sent by mail or express on orders as heretofore. A. A. SHAW, JEWELER. ALFRED CENTRE, N. Y.

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The last two Tracts in this list are also published in the Swedish language. TOPICAL SERMONS.—By Rev. James Bailey.—No. 1, My Holy Day, 28 pp.; No. 2, The Moral Law, 28 pp.; No. 3, The Sabbath under Christ, 16 pp.; No. 4, The Sabbath under the Apostles, 12 pp.; No. 5, Time of Commencing the Sabbath, 4 pp.; No. 6, The Sanctification of the Sabbath, 20 pp.; No. 7, The Day of the Sabbath, 24 pp.

FOUR-PAGE SERIES.—By Rev. N. Wardner, D. D.—The Sabbath: A Seventh Day or The Seventh Day? Which? The Lord's-day, or Christian Sabbath. Did Christ or his Apostles Change the Sabbath from the Seventh Day to the First Day of the Week? Constantine and the Sunday. The New Testament Sabbath. Did Christ Abolish the Sabbath of the Decalogue? Are the Ten Commandments binding alike upon Jew and Gentile? Which Day of the Week did Christians Keep as the Sabbath during 800 years after Christ? This four-page series is also published in the German language.

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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. 8. The Tempest Still'd. Matt. 8: 18-27.

LESSON IV.—THREE MIRACLES.

BY THOMAS R. WILLIAMS, D. D. For Sabbath-day, October 22, 1887.

SCRIPTURE LESSON.—MATTHEW 9: 18-31.

18. While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead; but come and lay thy hand upon her, and she shall live.

GOLDEN TEXT.—According to your faith be unto you. Matt. 9: 29.

TIME.—A. D. 28. PLACE.—Capeanaum.

OUTLINE.

- I. A ruler of the synagogue applies to Jesus for aid. v. 18, 19
II. A suffering woman's faith. v. 20-22.
III. The dead restored to life. v. 23-26.
IV. Two blind men receive sight. v. 27-31.

BIBLE READINGS.

Sunday.—The King's authority over death. Matt. 9: 18-31. Monday.—Mark's parallel narrative. Mark 5: 21-43.

INTRODUCTION.

The feast at Matthew's house occurred immediately after our Lord's return from the country of the Gadarenes. According to Matthew's statement, the ruler came while our Lord was speaking to the disciples of John about fasting.

EXPLANATORY NOTES.

V. 18, 19. While he spake these things unto them, behold, there came a ruler, and worshipped him, saying, My daughter is even now dead.

V. 20-22. A woman which was diseas'd with an issue of blood twelve years came behind him, and touched the hem of his garment. Here is another case in which all earthly help has failed, and in which the sufferer turns to Jesus as the last and only hope of relief.

him and touch even the border of his garment, she should be healed. Here are two thoughts very clearly expressed: her exceeding anxiety for help, and her implicit faith in his power, or virtue in him to heal her.

V. 23-26. And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, he said unto them, Give place. He had now passed out from the throng where he was met on his way by the woman whom he healed, and had now reached the house of the ruler.

V. 27-29. And when Jesus departed thence, two blind men followed him, crying, and saying, Thou son of David, have mercy on us. It seems from this statement that after Jesus left the house of the ruler and was passing along the city streets, he was accosted by two blind men calling upon him for help.

V. 30-31. And their eyes were opened. This is all the writer says about the miracle. His brevity indicates his positive assurance beyond all question that might need any explanation.

MARRIED.

In Nile, N. Y., at the residence of Caleb Wilcox, Oct. 2, 1887, by J. B. Whitford, Esq., Mr. LUTIE C. GILLETTE, of Shingle House, and Miss DORA Moses, of Sharon Centre, Pa.

DIED.

At the residence of her son, Sebeus B. Coon, in Little Genesee, N. Y., Oct. 3, 1887, Mrs. POLLY STILLMAN COON, in the 86th year of her age.

SPICER GREEN was born in Rensselaer Co., N. Y., Oct. 19, 1806, and died at Adams Centre, Sept. 19, 1887. In early life he made a public profession of religion and became a member of the Seventh day Baptist Church.

F. W. MAXSON was born in Adams, N. Y., March 23, 1835, and was gored to death by a bull, in Walworth, Wis., Sept. 15, 1887. In 1840, he, with his parents, moved to Hounsfield, N. Y., in 1843 to Cape Vincent, N. Y., and in the spring of 1853, to Walworth, Wis., where he has ever since resided.

of Eld. Varnum Hull, was baptized and united with the Walworth Seventh-day Baptist Church, of which he remained a member for a time, owing to differences which arose on some question of church polity, his connection with the church was severed.

SHELVING SERVICE.

With this issue we begin another year's advertising for the McShane Bell Foundry, of Baltimore, Md. The firm has been using space in this paper for years past, and know the value of conscientious advertising.

IRVING SAUNDERS expects to be at his Friendship Studio from Oct. 18th to 24th, inclusive.

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.

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, .....)

SPECIAL NOTICES.

THERE will be a meeting of Sabbath-keepers (D. V.), at the Berlin (Wis.) church on the evening of Oct. 21st, for the purpose of organizing a Quarterly Meeting on the Berlin field.

THE Ministerial Conference of the Western Association will convene with the Little Genesee Church, Nov. 1, 1887, at 7.30 P. M.

- 1. Introductory Discourse. G. W. Lewis.
2. Relation of Baptism to Church Membership. E. H. Socwell.
3. Do the Scriptures authorize the offering of prayer to any being besides God the Father of our spirits? W. C. Titworth.
4. Relation of Revelation to Human Reason. B. E. Fisk.
5. Re-baptism, Do the Scriptures warrant it? D. E. Maxson.
6. Probation. H. D. Clarke.
7. The Scriptural and Theological Training of Candidates for the Ministry. G. W. Burdick. G. H. FITZ RANDOLPH, Secretary.

THE Yearly Meeting of the Churches of Southern Illinois will be held with the Church at Crab Orchard, Williamson county, beginning on Sixth-day before the fourth Sabbath in October, (Oct. 21st). Our house of worship is not yet entirely completed, for want of means, but we will make it as comfortable as possible.

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.

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.

Long 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.

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.

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 N. Potter, Della Estee, Cornelia E. Nye, Lucy Barber, Lydia Kenyon, Laura Rounds, Marcella Collins, Vienna Collins, Mrs. C. Pierce, Dudley T. Sweet, Gertrude Sweet, Roman Sweet, Phineas A. Shaw, Milo Shaw, Emily Davis, Otella Merkt, Hannah R. Jaques, Della 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.

NOTICE TO CREDITORS.—Pursuant to an order of Clarence A. Farnum, Surrogate of the County of Allegany, notice is hereby given to all persons having claims against Erastus B. Stillman, deceased, late of the town of Alfred, in said county, that they are required to present the same, with vouchers therefor, to the undersigned, at the residence of David R. Stillman, in the town of Alfred, on or before the 28th day of January, 1888.

NOTICE TO CREDITORS.—In pursuance of an order made by Hon. Clarence A. Farnum, Allegany County Judge, on the 5th day of August, 1887, notice is hereby given to all creditors and persons having claims against Geo. C. Sherman, lately doing business in the town of Alfred, Allegany county, N. Y., that they are required to present their claims, with the vouchers therefor, duly verified, to the subscriber, the assignee of said Geo. C. Sherman, for the benefit of creditors, at his residence, in the town and village of Alfred, N. Y., on or before the 8th day of November, 1887.

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PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

VOL. XLIII.—NO. 42

The Sabbath

Entered as second-class matter, October 13, 1887, at Alfred Centre, N. Y.

CONTENTS. Live on thy Creed.—Poetry. The English Translation of the My Dream and Musings. Correspondence, M. B. Kelly. We must have a Standard.

EDITORIALS. Five Reasons Against Using Beer. PARAGRAPHS. The Y. P. S. C. E. After the Conference. COMMUNICATIONS. Fitting Sunward.—No. 28. Semi-Annual Meeting of the at New Auburn. Jumbles.—Tract Board Meeting.—Correspondence, F. J. Baker.

POPULAR SCIENCE. CATALOGUE OF PUBLICATIONS, BY THE SABBATH-SCHOOL. MARRIAGES AND DEATHS. FOURTH QUARTERLY REPORT.—M. SPECIAL NOTICES. BUSINESS DIRECTORY.

LIVE OUT TRY

Thinkest thou the world of earnest work, and See that thou live out Day by day.

Thinkest thou that Touched with fervor Potent are, hard hear Speak them

Thinkest thou that Best the Christian's? Make him strong to Breathe thee

Thinkest thou that That weak resolves at Make thy good deed Hour by hour

THE ENGLISH TRANSLATION

BY REV. W. H. TYNDALE'S

There have been times of the world, when the man was in the easy chair. Rome. All that he needed was the command, and his whole world over, his long as people stood in this condition of things. The ease with which John before his time were exemplifies this thought of society that bottom may have set in rent which will entirely things when it reaches that time becomes unchanged. Only about that, Luther came into former, and repeated at do the same by him; but had changed, and the was unable to effect his great ease before. Throne of the reformation work out in different directions why Tyndale's long in existence is because throne of the Reformation he could remain there; machinations of his enemies contending with the power, concluded way, for years, of the king could not trigue of the papacy long as he remained in his present safety, when