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ALFRED CENTRE, N. Y., FIFTH-DAY, OCTOBER 13, 1887

WHOLE NO. 2226.

Sabbath Becorder.

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toria.....
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FLITTING SUNWARD.

NUMBER XXVII.

SUNDAY IN CUBA.

little or no sacred character in Cuba. In there is Good Friday, on which no work may | house of God. be done; not even a vessel may sail out of coming fight, and all Havana was wild over

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 everpresent police keeping them from overtacts. 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

We went to church. Not, however, we must confess, in any very devotional frame of mind, but rather for the purpose of sightseeing. The old cathedral is a large building of quaint and peculiar architecture, built of a crumbling yellow stone, flanked by a pictdates and legends of more than two hundred years ago, and all making the air vocal with 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 and cooing calls.

of its own, not without a charm. "The marble floor has no seats, and worshipers of the day. 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 Protest. ant 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 worshipers. 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 hold of the matter with determination. 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, himself at the right time and place, and in lor, the Treasurer of England, the Justice the regulation manner. And it occurred to of the one bench and of the other, Justices me that there are many children in profess-As in all Catholic countries, Sunday has edly Christian families who apparently have never had a lesson from their father in modes fact the only day in the year which is sacred of worship, or even of proper decorum in the diligence to put away and make utterly to

harbor, and no carriages may be driven in Alberto found a priest, who for a small conthe street. But on Sunday, business goes sideration would show us through the the reformer. This makes the whole power on about the same as usual, and the theater | "treasury," where we saw a wonderful of England both religiously and politically and bull fights receive many times as many wealth of paraphernalia; such as altar cloths united against the references. The church of A great scandal had come upon the clergy of No man, either of office or influence, ever devotees as do the churches. The bull-fight | embroidered in the finest and most elaborate 18, in fact, reserved for Sundays. The Sun- | manner with gold; priestly robes covered | day we were there was notable as the time with golden embroidery and almost priceless in her own hands; for the state authorities of a peculiarly attractive bull-fight, at which | gems, chalices, candlesticks, shrines, etc., a female matador was to appear for the first of pure silver worked in the most intricate time. The walls had been placarded for and curious manner, etc. One shrine of out further inquiry. The proclamation was days with flaming announcements of the silver filligree stood more than six feet high especially severe against the writers, vend and weighed over six hundred pounds. the daring Senorita who was to meet a Leaving the treasury we went past the great furious and frantic bull single handed, with altar to the tembrof Columbus. The bones glish. At the head stood what More called only a red flag, a sharp poignard and a of the great discoverer were brought to this the "father of them all." the New Testapracticed eye and hand, to save her from his spot in January, 1796, from San Domingo. and placed within the wall, where now is a Several Americans were induced to attend | marble slab bearing his bust in relief. with the show. We were not included in the 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:

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 gen erally as freely voiced as it was by our fold friend Aleck D. who used to say: "There won't nobody be saved but Sabbatarians. 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. "Last Supper," the "Madonna of the Chair." | correct vou." etc. The private chapels annexed are also very

less religious observances for the remainder 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 Wolsey 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 skill ful 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

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 higherto attempted by their own authority. "By this fierce and terrible proclamation," the civil power bound whom he was instructing in the ritual, itself to be the right arm of the church in teaching him to bow, and kneel, and cross the extirpation of heresy. "The Chancel of the Peace, Sheriffs, Mayors, Bailies, and other officers shall make oath, on taking their charge, to give their whole power, and cease and destroy, all errors and heresies As soon as the service was over, Don commonly called Lollardies." This last word was used as an opprobrious epithet for was to decide their gail and the state execute the sentence. So the church had it all were to arrest them, the church to try them, and the state to execute the sentence with ers and readers of heretical books, of which a list was given, 94 in Latin and 24 in Enment of Tyndale.

the reverse was the case. One bishop comthe suppression of the heretics, "but it pass-"May they rest ten thousand centuries in this 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.

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 enthem 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 uresque tower at each corner. These towers | There are here some very fair copies of fa. | to do this, "the prelates of the church ought | man verily thought he was doing God service. are hung with many bells, some bearing mous European paintings like Guido Reni's to compel you, and your prince to punish or

The following proclamation was directed dents. One is dedicated to "Our Lady of |"The king's subjects are commanded to de-Lourdres," and is a realistic representation liver up all such books within fifteen days, revelation of the virgin. We had, however, officers are ordered to seize all who refuse,

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 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 sympathy of the people, on account of such

so many Bibles would be. this persecution, he refers to it at length, that death should be inflicted where there persecution never relaxed. By his encouragement and authority, great severity was loaded with chains, in their own homes; and death of this friend of God and man. law ex officio by which persons were arrested heresy, and in secret tried without being | death. confronted with their accusors, were confrom themselves by cross examination, sufficient for the extremest proceedings of cious, be immured in a loathsome dungeon,

demned to the severest punishments, even to death at the stake, on evidence extorted threats and tortures. Even the mere inahility to disprove the charge was ground this English inquisition. Thus might any Cranmer made a vigorous attempt to con-One would suppose that the reformation | industrious, peaceable, virtuous citizen, who | summate this movement, by securing a verwould be immediately closed out, but quite had incurred the hatred of the clergy, or sion which might be circulated by the king's even of an ill minded neighbor, be snatched sanction. Unwilling to wait till a new plains that he had done all that he could for without warning from his dependent family, translation could be made, and unable to use and after being hurried through a mock Tyndale's, which was prohibited by law, heeth my power or of any spiritual man to do trial, be exposed as an abjuring heretic, to the derision of the populace, or as contumaor be led out to a cruel and ignominious death. Who would not have thought that Sir Thomas | the bishops refused even to read it. While More, the enlightened, the just, the humane | Gardiner, the king's most secret counsellor, The high powers in both church and state as he is represented, would have set himself were well aware of the alarming aspect of as a rock against this abuse of irresponsible | Queen did what she could to give success to things, and were already preparing for a power? On the contrary, he defends the the enterprise, and "permission was at odious law and its horrible abuses, with all | length obtained from the king, that the 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 grossed on the deed. The books containing heretics, such as had been furnished to Dr. them, his subjects were ordered by the king | Bernes, to allow him to come for a limited 'to detest them, to abhor them, to keep 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 But it is a long road that never turns. A | were now pending negotiations for a politico. remarkable turn happened in this road. He did not deem it right to acknowledge the their calls to matins and vespers, or ringing fine, belonging to some of the wealthy resi- expressly against the works of Tyndale: 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 of the grotto Massavielle, and the reputed and the judges, justices, constables, and all lonely hours in the prison cell. he never recanted for the suffering of which he had been heaven, and, by their contrast with the but a hasty glance at these and the fine or are suspected of possessing them, and the cause. When it was told him that he decaying stone, add to the picturesqueness of frescos of the church, before the jingling of bring them before the king and his council, was not required to do more than he had rethe effect, and furnish nesting places for the keys warned us of the necessity of haste. that they may be corrected and punished for quired of the heretics, he justified himself multitudes of doves which fill the evening As we emerged from the door it was shut their contempt, to the terrible example of by saying that he had acted in conformity to air with the music of their fluttering wings and locked, probably to keep out prying other transgressors." It decrees, also, that the dictates of the church and they did not. Americanos, for it is usual for Catholic the Scriptures in English "are books of her- Whenever the word heretic was spoken in his Within, the cathedral does not compare churches to remain open at nearly all hours. esy, and shall be clearly exterminated and presence, he manifested the same severity of reforms require many years to build the with those of Europe, but it has a character | We were content, however, and turned to exiled out of this realm of England forever." feeling which he always had. Surely it was foundations on which they rest. W. H. E.

no more than a just retribution, that he should taste of "the mildness of that benian 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 re-

spect 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 it would be the most complete of anything 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 gain already suggested, he would have the throne. Foxe says of the period immediately preceding this, "So great was the a useless display of wrath as the burning of trouble of those times that it would overcharge my story to recite the names of all them For fear that it would not be understood which, during those bitter days, before the that Mr. More was the leader and soul of coming in of Queen Anne, either were driven out of the realm, or were cast out from their and vindicates his course, claiming that rad- goods and houses, or brought to open shame ical measures must be used to cure such a by abjuration." Under this influence, such disease, and if any part of the sore became men as Cranmer and Latimer gradually incurable. it should be cut out, declaring came into the ascendant, and were promoted to positions of high responsibility. These was serious defection found. During his men favored the Scriptures, and they came whole administration, the fury of religious into England more and more freely, and were read without molestation. One merchant, who had suffered great loss on account used in punishment. Some were imprisoned, of his adherence to the principles of the reformation, made application to the Queen some were whipped, some subjected to the for redress and obtained it. There have been torture of the rack, under his personal su- few braver hearts in the world than hers. pervision, while his mocking jests insulted In her pleading the cause of this merchant the agony of the victims. He was deeply she takes pains to state precisely the offense involved in those intrigues for entrapping for which he had suffered, and justifies it as Tyndale, which resulted in the imprisonment | the right and praiseworthy act of "a good Christian man." Anderson well remarks, in consequence of their tyrannical use of the so expressed himself while Tyndale lived." Had there been other as brave hearts, Tynon secret information or mere suspicion of dale might have been saved from his violent

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. Cranmer was the leader in this movement. As we might suppose, it was violently opposed by the popish party. The next year took an old English translation, probably Wickliffe's, and had it copied by several, persons, into nine or ten parts, and sent toeminent bishops to be corrected. One of made resistance as covertly as possible, 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 mostillustrious 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 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 vet such efforts as hers might have been premature for the times. It is true that God works in a mysterious way. Sometimes

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 com munications not designed for the Treasurer should be addressed, until further notice, A. E. Main. Sisco, Putnam Co., Fla. Regular quarterly meet ings of the Board are held on the second Wednes day 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.

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 "wilds of 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 N. Y., Nov. 16, 1886. necessity. For the Empress to adopt the put on. To provide the means of higher Conn., January 14, 1887. education for Japanese young men and wom-To institute legal reforms will not save the 1887.

nation, unless it also accepts to obey the law

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, inquirers, conversions, and additions to the church. Although there are objections and 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

Although the hopes cherished by those Cash, who have the cause of missions at heart, Collections at Conference, 2 days. 160 00 may not all have been realized; still, we have $\bigcup \Sigma$ reason to be thankful for the tokens of Mrs. Geo. Larkin, New Market, divine favor that have been bestowed upon THE editor of the Church at Home and our imperfect endeavor. And the sacrifices Abroad, in an article on "Home Missions that have been made by the laborers, the and Sustentation," well says: "Intelligent | prayers offered, the work performed, the zeal and liberality toward foreign missions seeds of precious truth that willing; hands Mrs. W. B. Gillette, Shiloh, N. J., always reacts favorably upon the home work. and feet have gone forth to sow in the field, It is only a zeal for Christ which earnestly which is the world, will doubtless furnish, seeks to win the wide world to him, that in the Lord's own time, blessed sheaves of moves us to our best efforts for that part 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, "Welldone, good and faithful

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 Mrs. Geo. H. Babcock," by school advantages that were somewhat limited, and by varied experiences in public J. G. Burdick, 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 Micajah Ayers, "Dea. N. H. Langworthy, Westerly, R. I..

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 Geo. B. Carpenter, Dea. Clark Hubbard, M. D., at DeRuyter, George Greenman, Mystic Bridge, Conn... Mary E. Buffington, Hope Valley, R. I...

Mrs. Abby Chipman, wife of Mr. Geo. W. C. Whittord, Brookfield, N. Y.....

John T. Davis, in the 99th year of his Mrs. F. L. Charles, en is of trifling importance, except they age, long and active member of the church B. F. Chester,

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 respect! ed 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, Received at the RECORDER Office: Ladies' Auxiliary Society, Alfred,

Centre, N. Y., M. M...... Ladies' Aid Society, New Market, N. J., C.M., L. M. to be named H.L.H., Alfred Centre, N. Y., C.M. Pa., C. M..... Children's day collection at Rhode

Island Settlement for S. M. S. Dodge Centre Church, Dodge Centre, Minn......Ladies' Missionary Society, West Hallock, Ill Received through G. B. Carpenter as

C. M.... Woman's Mite Society, Cuyler, N. Y...... DeRuyter Church, DeRuyter, N. Y.

Woman's Mite Society, DeRuyter. New Market Sabbath school, to complete L. M. of Rev. J G. Burdick...... S. N. Stillman, Alfred Centre, N. Y., C. B. F..... Miss F. A. Witter, Friendship Miss Mary Compton, David Green and wife.

Mrs. Jas. Burdick, Mrs. A. J. White, 38 50 50 25 D. C. Gardiner, Primary Class in S. S.. picer, Plainfield, C. M....

J. F. Hubbard, J. R. Titsworth, New Market, C.
M. pgley,
Naomi Witter, Adams V., C.M. Addie R. Peterson, Milton. Wis.,

M..... Eld. J. M. Todd, Brookfield, N. Y., C. M..... E. P. Saunders, Alfred Centre, N. Mrs. Curtis Swinney, Smyrna, Del.,

C. M.
Rev. P. F. R. Burdick, Lincklaen,
N. Y., C. M. H. P. Glaspey and wife, Farina, Mis. L. H. Bond, Milton Junction, 2 00- 338 80 Wis., C. M.....

Balance in treasury Sept. 12th, Payments from Sept. 13th, to date

Balance in treasury, Sept. 30th, A. L. CHESTER, Treasurer, WESTERLY, R. I., Sept. 30, 1887.

Pledges in Aid of Re-enforcement of China

Given at Shiloh, Sept. 22, 1887.

Rev. A. H. Lewis, Plainfield, N. J...... Mrs. A. H. Lewis, Geo. H. Babcock, Mrs. Henry Dunham, New Market..... Mrs. J. G. Burdick. Rev. A. B. Prentice, Adams, N. Y..... Dr. C. D. Potter Miss Mary F. Bailey, Milton, Wis..... Rev. E. M. Dunn, Mrs. E. M. Dunn, Ezra Crandall, Mrs. C. H. Sheppard, Shiloh, N. J..... Jonathan Maxson, Dea. William Maxson, Rev. O. U. Whitford, Nathan A. Collins, Mrs. Geo. B. Carpenter, Ashaway.....

W. L. Clarke,

Wm. C Burdick,

Mrs. Jennie Greenman,"

Rev. Joshua Clarke, Rockville..... B. P. Langworthy, 2d, Hopkinton, R. I.

Mrs. Mattie Weston, Brocton, Mass..... Rev. H. B. Lewis, Ritchie, W. Va.....

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..... Mrs. Geo. Larkin, New Market..... J. R. Titsworth, Naomi Witter, Adams, N. Y..... Addie R. Peterson, Milton, Wis..... Mrs. W. B. Gillette, Shiloh, N. J...... Mary Davis, Mrs. Spencer, Suffield, Conn..... Rev. J. M. Todd, Brookfield, N. Y...... Rev. E. P Saunders, Alfred Centre..... Russel Green, Berlin..... Mrs. Curtis Swinney, Smyrna, Del...... Rev. Perie F. R. Burdick, Lincklaen..... Mrs. H. P. Glaspey, Farina, Ill..... H. P. Glaspey,

Unpaid pledges..... 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 Ranavalo 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 north east coast, and then moving on to the southwest two hundred miles from Tamatave to me and my family, we would be very glad to Antananarivo, climbing the mountains, until | have him do so. This is not my wish alone. by and by, over the hill-crests, spires of but that of others of my friends also." churches appear, quite a number of them, churches erected on the very spots where the Sendar has recently joined the United Church martyrs bled and died. In those churches of Christ (Presbyterian) at that place. Some the worshipers know that the soil beneath the of his friends have asked for Christian teachplace where they sing and pray has been ers to come and labor where they reside. crimsoned and forever hallowed by martyr blood. On the site of the old prison where the confessors were incarcerated, stands a and doing much for the extension of the goshouse of worship. At Ambohitopsy, a lofty | pel in that region. eminence with a wide and charming land scape in view, villages and fields watered by mountain streams, there, just where the young woman, Rasalama, 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 province. 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 DUBING THE REIGN OF QUEEN

In connection with the celebration of Queen Victoria's Jubilee, British Christians | higher classes are accepting Christianity, are directing attention to the growth of although some of them are not making their 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 creasing so rapidly that before long no disthrone, there were in Great Britain ten missionary societies, in America seven, and it. 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 ister and head of foreign affairs. Associated and American societies united had not more with him is Bishop Bickersteth, of the than one half the income, the missionaries | Church of England, and many active reand 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

10 00 not exceed 180, and the native Christians new era for the women of this land.—H. 75.000. Cevlon had several missionaries. Loomis, in Church at Home and Abroad.

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 appionted; 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 00 in 1825, but war between the native tribes, and enmity between the aborigines and Eu. ropeans, 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 Lon. don 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 aggre-

gate are seen in the following table	:
Stations Foreign ordained missionaries Lay missionaries Lady missionaries (including wives of	. 730
missionaries)	2, 369
Communicants	790,000
Native Christians. Schools and colleges.	2,750,000
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

The president of the Local Assembly at

A member of the Local Assembly residing at Wakamatsu is a very active Christian,

A member of the Congregational Church at Annaka (Mr. Twasa) is one of the most ac tive 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 An elder of the church at Kochi was for-

merly 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

The time has come when many of the convictions known, owing to political and other reasons. It is certain, however, that this reserve will last but a short time, as the popularity of the Christian religion is inadvantages will come to those who embrace

HIGHER EDUCATION FOR WOMEN.

A great movement has just been maugurated for the higher education of women; and it has been proposed to place the schools, which are soon to be established, under the care of Christian teachers. The head of this enterprise is Count Tnouye, the prime min: formers among the Japanese.

This scheme, if wisely carried out, will be one of the best and most important changes yet introduced into Japan. At all events, 1t vast masses of people, Protestant mission- seems evident that it must result in great aries were scattered as follows:

good. While the women of Japan have In Egypt and Abyssinia, not more than hitherto been treated with more consideraten; on the western coast of Africa, not more | tion than is usual in heathen countries, there than twenty-five; in the south of Africa there has been little or no attention paid to their were about thirty. The whole of the re general education. This is now felt to be a mainder of this great continent was with-out a single one. In India the number did ent effort will result in the inauguration of a Sabbath Be

"Remember the Sabbath-day dix days shalt thou labor, and de the seventh day is the Sabbath of

preached before the America

Society, Sept. 25, BY W. C. DALA

TEXT.—" Right in the eyes of

Among all the questions religion, those concerning wrong hold a conspicuous this is so, for these are the concerns for men. A poile nores ethics is a useless philo without morality is a trave tunately, it happens that,] of the popular philosophy a of that sort. Religion, with too apt to be either mere s one hand, or formalism on deed even those Christian

profess to lay stress upon th religion are unfortunately deviations from the Script faith, that their morality h orthodoxy to keep it pure becomes thin and watery; t frequently to be mere skim culture," with a little dilu weak sentiment introduced a kind of concession to Morality we find there, as sort which suits the world true religion there is, holds of their systems of belief rather than by virtue of th tom of our religion there r tion of right, not legalism, else our religion is not v Righteousness and spiritu ble, and our religion, if tr righteous lives. So in phil tended is the reach of hui vestigation! And how sm of ethics, of study about It may be said, on the o principles of morality as that they do not change v edge; that these few principal for primitive races as fo therefore, that they are s need to be studied. And, it may be said that the p are unknown, and that t settled till our knowledge significant that the man the broadest plan for an philosophy by the wide makes it the crowning task which shall be undertake been known, to determ ethics," the first principle and what is wrong. In hooves us to stop and thi we must believe, a partia opinions, we need be ca say to our children, dogs right and that is wrong; that, and you will attain you were created." Thu do, if so be that the " only to be reached by ge from an all-embracing k can we safely say: "Go way in the world; leave mind about questions of first principles cannot have mastered all else." of right and wrong is pe It must be answered to vidual conscience, every from the cradle to the defer his answers; he car answers. Every day's

one's relation to God, hi

sibilities. What is righ

a personal matter for al

mount importance, for

eternal destiny of cou

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tations	2,147
oreign ordained missionaries.	
ay missionaries	2,980
ody mission in (· 730
ady missionaries (including wives of	.00
missionaries)	
lative ordained ministers	2,322
Satire week	2.362
ative preachers	26,637
ommunicants	700,001
Stive Christians	790,000
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his scheme, if wisely carried out, will be of the best and most important changes introduced into Japan. At all events, it ns evident that it must result in great While the women of Japan have erto been treated with more considerathan is usual in heathen countries, there been little or no attention paid to their eral education. This is now felt to be a ous defect, and it is hoped that the preseffort will result in the inauguration of a era for the women of this land.—H. mis, in Church at Home and Abroad.

Sabbath Beform.

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

SERMON

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

BY W. C. DALAND.

TEXT - "Right in the eyes of the Lord." - Deut.

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 poilosophy 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. In deed 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 knowle edge; 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 philosophy by the widest generalizations makes it the crowning task of the philosopher which shall be undertaken when all else has appear so to us or not. been known, to determine the "data of hooves us to stop and think. If there be, as right in the eyes of the omniscient God, we right and that is wrong; do this and avoid | ble conditions. Not so when circumstances from an all-embracing knowledge. Neither ever upon us. There are few of us who do a personal matter for all time. It is of paraeternal destiny of countless souls. Man, tion. The two extreme views are often com-

course of study in ethics which is not at all practical, and which he forgets as soon as ples. Thank God they are so often sound! think of the careless ones, and the moral again by example. This at the beginning. the clock of the universe ticks off the years. to be their rule of life? Amid all this unthe 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 alone. In God's Word only can we rest secure. That Book has led children gently the stay of many an aged sage about to meet ! his God. Trust it. It will never fail you.

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 right-I would say, God commands holy living behimself 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 confi-Jesus, your Lord and Master.

We must do what is right "in the eves of Lord regards as right. But if we consider what is right or what is wrong in matters of this representation a little, we can draw some duty any more than at what is correct in the broadest plan for an all-comprehensive right always. (2) What we do must be a man who would never think of making absolutely and thoroughly right. (3) We a random guess at measurements or dismust do what God deems right, whether it | tances in his buisness, who would deem it a

way in the world; leave everything; never reach of us all to come nearer to it than we mind about questions of morality, for their do. Some assume their religion at the church first principles cannot be reached till you door only to put it off as soon as they pass

must be faithful in all situations; our conduct | match of this ribbon or that trimming, | to go to the hated Jordan, the miserable his examinations are over. In the beginning must be blameless at home and abroad, and while we are not particular about the strict Israelitish stream, and bathe therein the of our education we are taught a few princi- our lives true to our Master every moment. | truthfulness of our speech, the moral condi- exact number of times the Lord commanded.

sons of especial consecration, its cloister no "about right" with God. Truth is truth, observance of a day to commemorate his Souls are born, grow old and die. What is where those of holy aspirations might flee from the hostile influences of the world and certainty, what guide are they to follow? In | dwell alone with God. These are concessions to hnman 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 vear; but we do virtually the same thing, guide alike to him who is just starting out except that very often our seasons of especial to solve life's problems, and to him who is religious awakening are neither so frequent soon to lay down his burden and go to spend | nor so regular as those of the liturgical his last Sabbath of rest in heaven. Our | churches. Look at the week of prayer for early parental instruction is not enough to example. Many times it amounts to a mere carry us through time and eternity. The attempt to get up a little extra devotion world's experience is bewildering. The "data which soon dies. Then men seem not to be of ethics" will never be determined by man 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 into the presence of Jesus above; it has been | find shelter from the evil." Not so is the will of God. He recognizes human infirmity and the limitations of time and space. There-The religious doctors of the middle ages fore 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 | taught was "not after man." It was not he claims every moment of our time. He such a gospel as man would have devised. would have us live consecrated lives every | Its principles were not those man would apeousness the first place in your religious life, day alike. He would have us pray without | prove: hence Christ was "a stone of stumceasing. In the world, however, we must live. | bling and a rock of offense." And furthercause it is right. But that you may not | The home God has made the shelter of virwaver or be in doubt, since man cannot of tue. 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 cross ceased." And the persecution he sufto live near our Saviour. He has promised I fered would also have ceased. Paul suffered dence in your own. Trust Jehovah, that he to be with us at all times. Let us sedulous for holding up the divine standard against commands what is right; believe that what | ly guard every hour of our lives; and at all | the human standard. A man may say, "I he commands is right because of his com- times, wherever God calls us, let us strive to have lived as good a life as my neighbor, to to be thought, believed, spoken, or practiced. mand; and obey as faithful followers of be holy, doing that which is right "in the far as I can see, in some respects a better life; eyes of the Lord."

especial lessons. (1) We must do what is the ordinary material affairs of life. Many even if it seem unreasonable to us. If we grave matter to err a quarter of a cent a I. We must do what is right always. God's | pound or a foot in the cost of his material, | of the doctrine." Until we learn the lesson ethics," the first principles of what is right | eyes never close. He sees us always and | or a like amount in the price of his goods or | of submission to what is right in God's eyes, and what is wrong. In view of this it be- everywhere. If we would do that which is his work, would make the most wild and random guesses at what he ought to give toward | we shall fall short of the most important we must believe, a partial truth in both these must, at all times and in all places, do that establishing and maintaining the kingdom of lesson of the Christian life. Then one may opinions, we need be careful. We cannot which is right. It is comparatively easy to God on earth. Is that right in the eyes say, "Well, I believe on Christ as my Saviour, say to our children, dogmatically: "This is live a righteous and holy life under favora- of the Lord? Many a man will go on year but I think I can get along without baptism; after year his life through, never examining God looks at the heart. What does he care that, and you will attain the end for which are adverse. To carry our religion with us the Word of God to see its requirements of about whether I have been baptized or not? you were created." Thus, I say, we cannot always and everywhere is a difficult task; him, nor to see whether his eternal welfare Christ died for me; isn't that enough?" Or do, if so be that the "data of ethics" are and yet if we would have our lives right is assured or not, saying that he thinks if one may say, "I was sprinkled in my infancy. only to be reached by generalizations drawn before God, we must do it, for his eyes are he does about right the Lord will not be too My people considered that I was baptized hard on him. And yet if a son or a workcan we safely say: "Go ahead; make your not fail of this ideal, but it is within the man made one of those men such an excuse more or less, make in such a ceremony?" We as that for neglecting any part of an assigned | must do that which is right "in the eyes of duty or task, he would not permit it for a the Lord." It may seem to us unreasonable, moment. The son would get no light parhave mastered all else." No! The question | the threshold to go out. I was once to preach | ental rebuke, enforced perhaps by something | divine requirements. Saul deviated in a of right and wrong is perpetually before us. in a certain place, and as I was about to en- more severe, and the employee would receive very little matter once, and saved a few It must be answered to God and the indi- ter the church a young man asended the his discharge upon the instant. Is God less animals alive contrary to God's command, vidual conscience, every instant of man's life, steps at my side, tossed away a cigarette, exact than man in matters of moral obligafrom the craille to the tomb. Man cannot and blowing a final cloud of smoke from his tion, matters of infinite moment, in compar- did not help the matter any, either. He did mouth, entered the building with me. After ison with which our earthly occupations are it for the sake of sacrificing to the Lord. answers. Every day's experience changes the services, as I was going away, I observed as nothing? No! If we would do that which But the prophet told him that "to obey is one's relation to God, his duties and respon- a member of that very church take from his is right in the eyes of the Lord, we must be better than sacrifice." His own reasoning, sibilities. What is right, what is wrong, is pocket a tobacco box and deftly insert a watchful and vigilant, careful and discrimi- however logical it may have seemed to him quantity of "fine-cut" into his mouth. nating. That which we know to be wrong we -however logical it may appear to us-did mount importance, for upon it hangs the That is suggestive of some varieties of relig- must not do. That about which there is a ion. What sort of devotion is that limited shade of doubt we must avoid till we make weak and ignorant as he is, needs all the by the hour of public worship; Many church the most careful search, and come to an cost him an earthly kingdom, so may a slight light he can get, from whatever source. And members lead a godly life on the Sabbath or assured conclusion upon some plain principle deviation on our part cost us the kingdom of things before; some constitutions can bear yet it happens that upon no subject do peo on Sunday, while all the rest of the week enunciated in Scripture. That which has heaven. Or a man may say, "What difference ple get less of careful and systematic instruc- they are self-indulgent and over-reaching, a wrong tendency, either in ourselves or in never thinking of their fellows or of God. others, that which has or seems likely to day of the week or not? Are not all days alike? bined, and what lacks in either is too Some people's Christianity lasts from October have a pernicious influence, must be avoided, I give one-seventh of my time to the Lord's frequently to be made up by hard knocks in to May. To a certain extent between those if we would do that which is clearly and service. I do it in honor of our Lord Jesus the world. The great mass of humanity get limits they serve God faithfully, but from certainly right. That which has even a Christ. Shall I not be accepted?" Or he June to September they do that which seems | doubtful or a questionable tendency may | may go further and say, "Is not the Chris emphasized, perhaps, by punishment inflicted right in their own eyes. Just so some church- hardly, with impunity, be done by one who tian Sunday, with its many churches, its in the perspiration that came out of a man in an unsystematic way, often dictated by members live exemplary lives when at home, puts this standard before himself. But we magnificent opportunities for doing good ill-temper and impatience on the part of but when away they live and act as though do not so. Matters of personal preference and reaching the masses of the people, better parents, rather than by desire for the chil- their obligations ceased with the sound of or desire are decided positively and clearly, in the sight of the Lord than the Sabbath, God, and never did; but if I had, that phydren's good. Then comes the regular edu- their own church bell. There is a strange while the question whether they are pleasing the seventh day of the week unheeded and cation at school, where there is little, if any, feeling about this. Sometimes regular at- to God or not, whether they are contrary to unknown?" Methinks I am carried back surely and quickly as a bullet would. Run distinctively moral training, the lack of tendants at church never think of going if his will or not, is left undecided or is con- along the centuries and he r the question of which is often too poorly supplied by the they are away from home. A European tour sidered as not necessary to be decided. We Naaman the Syrian: "Ar not Abana and Sabbath-school or home influence. In the also would frequently give the impression are particular about the cut of our clothes, Pharpar, rivers of Damascus, better than all under a tree, far from every live animal, until

If we would be right in God's sight we tobacco, or the style of our bonnets, or the orous man could be cleansed, he was obliged Although Christ prayed that we should | tion of our hearts, the quality of our relig- | And ere the worship of God's children will Thank God for the careful parents! But be kept "from the evil," he did not pray lous lives, nor the way they match with be right in the eyes of the Lord, they will that we should be taken "out of the world." God's immutable standard. We take pains have to come back to the hated and despised principles planted by precept and rooted out | Doubtless we can never be perfectly holy this | to settle every trifling question that comes | Sabbath so long stigmatized as Jewish. Not side of heaven. We are here subject to up before us, but leave unsettled the great- all the magnificence, not all the beauty of At the end of our education (so-called) we human limitations and infirmities. The est of all questions, whether our names are worship, not all the good intention will atone make an attempt to determine the "data of | church in history bears witness to this, with | written in the Lamb's book of life or no! | for what is wrong "in the eves of the Lord." ethics," and generally fail. But meanwhile its calendar of times of devotion and its sea- | These things ought not so to be. There is | The motive of honor to Jesus Christ in the honesty is honesty, from top to bottom, resurrection seems a most excellent one, but through and through; purity is purity, of it is akin to the motive which prompted the heart and life. God has established the disobedience of Saul. And to-day, as well kingdom of heaven among men, and Christ's as in the days of the unhappy king, God dekingdom is no place for which lies, ques- sires not the homage of the disobedient. tionable bargains, impure jests, unworthy But not the Sunday keepers alone are at thoughts, mean acts, imputations unjust and fault. It is not right in the eyes of the unwarrented, nor for cracked Sabbaths nor Lord to begin the Sabbath when you arise in hollow acts of devotion. If the church of the morning and cut it off at about three 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, a post prandial nap. It is not right in the 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 advo-

cates 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 more, 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 now will God make all the difference between II. What we do mut be absolutely and saved and lost, just because he has professed the Lord." This of course means what the thoroughly right. We must not guess at 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 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 whether it be in matters of belief or practice, but we have no right to deviate from the and lost his kingdom thereby. His motive not accord with the divine requirement. And if a slight deviation on the part of Saul does it make whether I observe the seventh last year at college the student pursues a that religion is peculiar to this continent. the polish of our boots, the quality of our the waters of Israel?" But e that lep- the poison was all out of my system.

o'clock in the afternoon, or when you have finished digesting your dinners by the aid of 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 wordly 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 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 eves of the Lord?" If not, may God, for Christ's sake, grant you grace so to do.

Cemperance.

"Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth "At last it biteth like a serpent, and stingeth 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?" " 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 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 flies were allowed to light on him. In five minutes by the watch they were dead. There was poison enough This was all new to me, and I was completely dumb founded. I don't use tobacco, thank 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

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, Oct. 18, 1887.

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

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

All other communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Alfred Centre, Allegany coun-

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

OUR issue for this week is unavoidably late, the railroads failing to bring us the necessary white paper. The supply was ordered and shipped in ample time, but is delayed somewhere on the way. Paper enough for this issue has been obtained a day late, by telegraph and express.

WE take pleasure in calling attention to the call, published in another column, for a meeting of Sabbath-keepers with the church in Berlin, Wis., Oct. 21st, for the purpose of organizing a quarterly meeting on the Berlin field. If a goodly number of the brethren and sisters from the larger churches in Wisconsin should take pains to attend this meet ing, it might prove a source of great help and encouragement to the cause on that field.

SPEAKING of the value of the SABBATH J. B. Clarke said that some of the excuses for not taking the paper are quite amusing. He had found one woman who was unwilling to take it, because her husband had the asthma, and the paper made it worse! Over against this case may be placed that of a woman who came with two dollars in her hand to pay for the RECORDER to be sent in her own name, adding that it is already coming to their house, but the other members of the household got it first, and she wanted a copy of her own.

In the discussion of the resolutions of the Tract Society, it was said that the time pecially in the North-west and South-west; therefore, was when the receipts of the Society for a year were 90 cents. Later a special call for funds was made which resulted in the receipt of \$5. The Board then numbered twelve members, and when it was suggested that these men could pay \$5 apiece into the treasury, which would make \$60, a member replied, with evident anxiety, "that is a good deal of money." Comparing these statements with the reports made at this anniversary, we can joyfully say, "Truly, the work does move forward."

Missionary Day.

said, in opening the session: Christ's coming to earth is the greatest missionary enterlove of gold has blinded the eyes of those to workers together with him for the ends for which he came. Recognizing the importance of other departments of our denominational movements, we may still say we, as a missionary society, have a glorious work to do. The year has been one of severe trial and encouraging success. With increasing demands for work, an empty treasury, maturing obligations, the cry of retrenchment and bankruptcy by some, and the zeal and faith of others, saying, go forward—these things have made it difficult sometimes to determine what was right and duty. But the pillar of cloud by day, and of fire by night has not forsaken us; and in the last weeks of the Conference year the rescue has come from the people in the shape of liberal contributions. As now we are planning to already existent, but developes or restrains enlarge our mission in China, and as increasing opportunities in the home field open to us, we need a new spirit of consecration to his work whose we are and whom we serve. We have no right to ask others to do work, upon home or foreign fields, until we are ready to put our hands to every necessary burden to sustain them, and carry the work gloriously forward.

PRESIDENT GEORGE GREENMAN being present made some appropriate remarks. He said, when the Board of the Society was moved to Rhode Island, Joseph Potter, lately de-

that our missionary enterprises were a fail- men or control positions. And this, because of Christianity itself. The struggle is a would do well enough to fail upon, and so I position I have been re-elected every year years old, and feel that I ought to be relieved from the duties of this office. I am not man. I have asked Brother William L. to act as president of this session.

In the absence of the Corresponding Secretary, the annual report was read by the Recording Secretary, O. U. Whitford, and Geo. B. Carpenter, acting for the Treasurer, read his report. These reports are too lengthy to be given here in full, and are too important to be reported by extracts merely. They will probably be printed in install ments, especially that of the Secretary, in the Missionary Department of the RECORDER. Some valuable papers, one by W. C. Daland and one by Miss M. F. Bailey, were read, which were asked for publication, and which will doubtless appear in due time.

THE resolutions, reported by the committee on resolutions and adopted by the body, are a good index of the feelings, plans and purposes of the Society. Their discussion by the people was that of uniform and hearty

1. Resolved. That, while we congratulate this Society upon the success of the missionary work it has had in hand the past year, both at home and in the RECORDER in the homes of our own people, | foreign field, and in the discreet and faithful management of its interests by its efficient Board, we have occasion for unbounded thanksgiving to our gracious heavenly Father who put it into the heart of our people to contribute so liberally in aid of this work, and led the Board so wisely in all its doing; and that we have occasion for joy in view of the fruitage of the year's work, and that we are out of

> 2. Resolved, That the present hopeful condition of our mission in Shanghai, together with all the favoring providences, that are surrounding and sustaining us and our work as Seventh-day Baptists, make immediate and pressing demands that we proceed at once to re-enforce our Shanghai mission by the addition of, at least, three to the working force already on the field, and that we instruct the Board to send out such re-enforcement as soon as suitable

> 3. In view of the fact that the fields inviting mis sionary labor are continually increasing in number and in promise, in all parts of our country, and ea Resolved, That these opening and extending fields demand increased contributions from our people in order that the Board may make the necessary ap

> 4. Whereas the sisters constitute more than one half of the numerical strength of our churches, and wield a marvelous power in the religious interests of the home, the Sabbath-school, and the church;

> Resolved, That the organization of the Woman's Board, appealing directly to the sisters, and inspiring and systematizing them in their appropriate and blessed work, is one of the most marked features of denominational growth and power, and a special cause of thanksgiving to Almighty God.

The Education Society.

The programme of this Society, besides the usual reports, which were full of inter William L. Clarke, acting as President, est, gave several instructive papers. Among these were, "The American Scholar," by the Corresponding Secretary, D. E. Maxson; prise the world has ever known. Christ the | "Art Schools," by J. J. Merrill; "Schools sinless gave himself for sinners. But the for Practical Instruction in Mechanical Agricultural and other Industries a neceswhom and for whom he came. It is our | sity," by C. D. Potter; and "Biblical work to turn on the light that they may see | Studies in a College Curriculum," by Geo. his glorious power. It is our privilege to be | J. Crandall. These papers were all referred to the Board of the Society for publication or other disposition at their discretion.

The annual sermon before the Society was preached by A. H. Lewis, from Deut. 11 18-20, "Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them to your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest Theme-" Some Fundamentals in Education." 1. A fundamental definition. The preacher said: Education is not, as is often supposed, a filling up, but a drawingout process. It puts nothing in that is not | dependence is being placed not so much upon that which each individual possesses by the law of heredity. It does not build up but it is true that to have been to school, or to have taken a full course of study, does not necessarily make one educated. Only he aim in education. As intimated in what education is right character training. The an education, simply to get a position in society or in business, or simply that one ceased, was the president. This position he may enjoy the pleasure of being learned, is tracts, are we spreading the truth to those held for two years, until the return of our to fall far below the fundamental aim. To of different nations.

ure, and refused longer to occupy the place character is destiny. The life here is only of president. The brethren thought I | the threshold to the life to come; and he who | trains character trains for eternal life. 3. A was elected to the presidency, to which fundamental agency in education. The struggle for Christianity. Christ died to most fundamental agency in education, in since. I was young then, but now I am 82 | the sense here spoken of, is the home. No other agency in the world has had so much to do with the shaping of the characters of willing to back out, but I am willing to be | the men and women of to day as the homes set aside for a younger and a more efficient of a generation ago; and the chief figure in this center of power is the mother. What Clarke, to whom you have already listened, I the mothers of this generation are, that, to a very large degree, will be the men and women of the next generation. We shall nover get beyond the wisdom of the Hebrew Law-giver, in this respect, when he commanded that the precious truths of the kingdom of God should be faithfully taught to the children of the nation in the daily life of the home circle.

1. Resolved. That in the reports from the schools of our denomination at Albion, Milton, and Alfred, we see great cause for thanksgiving to God, who has so abundantly blessed them during the past year; and especially do we wish to make emphatic our gratitude and rejoicing, that the heavy and bur-densome debt, so long resting upon Alfred University, has been so generously and completely re moved chiefly by the people and students of Alfred 2. Resolved, That we are much gratified with the

manifest interest which our people take in the ed ucation of our young people; and we trust the interest will ever increase and deeply impress our young men and women that, to meet all the demands which shall devolve upon them in the age in which they shall live and act, only a liberal and thorough education will suffice.

3. Resolved, That, as a people, we should insist on a high educational standard of preparation for the ministry; that, while above everything else we hold the indusment of the Holy Spirit, good per sonal character, prudence and a manifest call of God to the work, to be necessary, we urge upon our young people, who are looking to a life work in the sacred office of the preacher, the great importance of the best possible discipline of their mental power by means of the course of study persued in the col lege and the theological seminary.

4. Resolved, That the study of the Bible as a book

should be incorporated in the courses of studies in our institutions of learning, to the end of a better mental, moral and spiritual preparation for the work

of life and for life's great end. 5. Resolved, That we again call the attention of our people to the subject of further endowing our institution of learning, that they may enlarge their libraries, supply themselves with better apparatus, add specimens to their cabinets, and increase their

instructional force. 6. Resolved, That in the sudden death of the President of this Society, Rev. Dr. E. P. Larkin of Alfred University, we are solemuly reminded of the brevity and uncertainty of human life, and should be thereby stimulated to new engagedness in the work committed to us.

The American Sabbath Tract Society

President Charles Potter, in opening the session of this Society, said that in undertaking the work of the American Sabbath Tract Society, the present Board had endeavored faithfully to carry out the will of the people as embodied in the action, from year to year, of the Society. Recently, while looking over a work in the city of New York, in which was given some account of benevolent socie ties, he found that in the mass of matter contained in the publication, this Society was given only two or three lines. This reminded him of the little leaven hidden in the three measures of meal, till the whole was leavened. So may it be with us in our work for the truth of God.

After the appointment of the Standing Committees and appropriate devotional services, Wm. C. Daland preached the Annual Sermon from the text in Deut. 13: 18, "Right in the sight of the Lord." [This sermon will be found in full in the Sabbath Reform department of this issue.

The following is a summary of cash receipts as shown by the Treasurer's report: Contributions...... 5,663 12 Collections.....

Sale of books.... Quarterlies.....
New Berlin Town Bond..... Loans...... 2,000 00

\$9,163 56 After the reading of the reports of the Board, remarks were made upon them by various brethren.

W. C. Titsworth remarked that the financial report was an encouraging one. First, the work of the General Agent shows that special, as upon regular, systematic collections; and second, it is quite apparent that the people are coming up to this ideal method trains. It's fruit is character. In this sense of giving for the work. Also, the new lines of Sabbath and Sunday literature, which are constantly being put forth, make it important that all our people take and read our whose character is fully and rightly devel- recent publications on this subject for their oped is truly educated. 2. A fundamental own benefit. With respect to our regular publications, they are now going out in four has just been said, the fundamental aim in different languages, which is significant. These, are our own language, of course, the utilitarian view has no place here. To seek | Swedish, the Holland Dutch, and now the Hebrew. We also have tracts in the German. Thus by our regular publications and by our

struggle for the integrity of the law of God. It is a struggle for loyalty to God against a for the spread of Bible truth, and a determination on spirit of lawlessness, or, as already said, a vindicate law and to save men from its condemnation. Within the measure of our ability. this, too, is our work.

President W. C. Whitford said the report should be commended, in that it shows no spirit of impatience. We are apt to think, that when the truth is presented, men ought to accept it at once. We are now testing the question. We are throwing our arguments into the currents of other men's thoughts upon these subjects; and we must wait to see how they affect other men's minds. We cannot expect fruits immediately. We have the customs of society, of religion and of business to contend against. These will not melt away until the light of truth shall have steadily shone upon them with increasing brightness and cumulative power.

O. U. Whitford said we should go back of the statements of the report to inquire what are we trying to do. Is it to build up Seventh day Baptists? It is more. It is to beat back the great foe of Christianity, the spirit of lawlessness, the spirit of holidayism, which means atheism, infidelity-the undermining of Christianity. When, then, we plead for the Sabbath, we plead for the Word of God, and for his holy religion. It is thus a fundamental work, a work in the interest of all denominations, as well as for Seventh-day Bap- tended to our Executive Board for wise plans and tists. We should also be more earnest to instruct our own people on the living issues of the present time, in order that we may more effectually fight these battles. Our congregations are being constantly replenished with young people, who need to be taught these fundamental truths. We do need a greater spirit of consecration. The \$40 reported from the brother in a Kansas dug-out is an eloquent appeal to our pocket books.

E. P. Saunders said he thought the SAB-BATH RECORDER was the trunk of our publi- | Bro. S. H. Babcock, who had been invited cations, and the subscription list to it is an | to preach the opening discourse, for some indication of the spirit of loyalty to our work. reason, was not present. Immediately after

ginning of the report, and with its ending. of a family closely connected with our people. The spirit of humility in the beginning is Bro. J. T. Davis preached a very appropriencouraging. The work is a great one, but ate and feeling discourse from the words: the workers get not much credit for it. When | "Is it well with thee? Is it well with thy the Bunker Hill monument was built, ten years of work was done under ground. So opening session, in the afternoon, was now, we are doing fundamental work—under- | devoted to business. In the evening, Bro. ground work. But the spirit of the closing Davis preached the opening sermon, from of the report is equally commendable. It is 1 Thess. 3:8, "For now we live, if ye stand the spirit of thanksgiving. To God be praise fast in the Lord." The theme was, The for what has come to light.

spirit of the report and of the remarks of my | fastness of the members of the church. It brethren. Our work is for God's truth, rather | was a good practical discourse, and made a than for any mere denominational interest. good impression on the audience. In the Whether men accept the truth or not, it is morning of the Sabbath, at ten o'clock, the ours to work, and God will give the blessing | Sabbath school was held in the usual way. according to the measure of our faithfulness. It seems to be in good condition. I then

J. G. Burdick says, if the Outlook can im- preached from the text: "Pray without press men who are clad in their theological ceasing." The points of the discourse were, armor, what might the Light of Home do in 1. To whom? 2. Why? 3. For what? the thousands of homes to which it may be 4. How? 5. When, should we pray? The sent, and where no such armor encases the communion was then administered, and as

ing so much about reaching out after others. we might get too far from home. So he was glad to be brought back to ourselves by the report. We need to be more conscientious and careful about the truth in our hearts

C. D. Potter said that Sunday, in Chicago, is a day of theater-going, parades, picnics, etc. The same is true, in the summer season, watering places. The question comes up, try. We should renew our diligence to save ourselves from such calamities. The correspondence coming to us shows a great change in the mode of arguing the Sabbath question, during the past five years. Men do not now, as then, argue that the Sabbath was changed from the seventh to the first day of the week, but seek, with a single stroke, to sweep it out of existence. To do this, most of them are willing to declare the whole moral law a fragment of Judaism, done away with the ceremonies of that people. To defend and maintain the divine law

At the evening session, the following resolutions were adopted, which abundantly show the spirit and purpose of the Society:

1. Resolved, That the success which has attended the work of the American Sabbath Tract Society the past year, as indicated by the report of the Board, is both a signal evidence of God's guiding hand in its affairs, and of his approval of its mission.

2. WHEREAS, the publication of the SABBATH

Harold, the Quarterly, the Hebrew paper, together with our tracts and books, reaching in their yearly issue to millions of pages, indicates large openings the part of our Executive Board and of others to oc. cupy 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 doub. ling the issues of the Outlook and Light of Home,

3. 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.

4. 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 mag. nitude and importance of that work, and of our duty, as the representatives of the true Sabbath 5. Resolved, That we see in the prevalent no Sab. bathism, 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. 6. WHEREAS. 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 referen. ces concerning this divine institution. 7. WHEREAS, the business of this Society must go forward without interruption, and the bills mist

be paid each month; therefore, Rosolved, That we urge our churches to send their contributions regularly, and at brief intervals, in or der that the Treasurer may not be embarrassed by want of funds, nor be compelled to resort to temporary loans.

8. Resolved, That with the blessing of God upon us and our humble labors in the past, and in the present enjoyment of a larger measure of divine favor, the outlook for the future is, for us, one of great promise, and encouragement to labor in our good work.

9. Resolved, That the thanks of this Society, and the many friends of our publishing interests, he ex efficient and faithful work during the year past, and that assurance of our continued confidence and support be hereby extended to them.

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. L. R. Swinney was impressed with the be- my arrival I attended the funeral of a child husband? Is it well with the child?" The encouragement and strengthening afforded J. M. Todd said: I am pleased with the toministers of the Word through the stead the hour was late, no meeting was held in H. B. Lewis expressed a fear that, in say- | the afternoon. In the evening the members of the Sabbath-school gave a free entertain ment, 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 both to the heads and hearts of teachers and scholars. There was nothing that would have been out of place on the Sabin the vicinity of all great cities and of all bath. Sunday morning the business meeting was held at 9. 30 o'clock, when several What will be the outcome of this course of resolutions were reported, the consideration living? A trip through Europe will answer. of which was postponed till the afternoon. When an American looks upon those re. I then preached a discourse from Matt. 7: sults, he may well tremble for his own coun- 13, 14, "Enter ye in at the strait gate," etc. In the afternoon we were favored with a most excellent practical discourse by Eld. A. C. 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 Sambath. keepers at Marion, between whom and our people there appears to be the most cordial good-will. After the discourse the business meeting was called to order, and the discussion of the resolutions was entered upon-The 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 advocating, or at least excusing the principle missionaries from Palestine. Mr. Potter be men, to possess worthy characters, is inthen became much discouraged, declared finitely more than simply to be able to lead tion is one not simply of days, but a question

2. Whereas, the publication of the Sabbath Visitor, the Outlook, the Recorder, the Sabbath Visitor, the Helping Hand, the Evangelii work. The mystery is explained, however

by the fact that a Good T been organized in Garwi visit I made here, and dozen of our people, incl have been standing aloos for some years, are mem resolution passed by a the others passed unanin to intoxicating beverages ary and tract works, the consecration, and the tithing. In the eve preached a rousing farew Psa. 126: 6, "He that go eth, bearing precious se come again rejoicing, br with him." A closing o in which many particip three or four seasons of the several sermons, tha profit; and three very go by as many young Knight, Minnie Furrow hoff. That of the la especially worthy of no account of the excellence but for its subject, "Far The Garwin (Carlton without a pastor. The

a pastor to live has, I ui come; but I fear it will Seventh-day Baptist n science will allow him to presence of the secret ki at present to have a firm place. I leave to-night Minn. GARWIN, Iowa, Oct. 3, 18

REPLY TO QUESTIONS P

In the SABBATH RECO

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18: 1, 4, 5, 6, 11: "Af

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

Resolved, That we, as members of this Society and if the Seventh day Baptist denomination, recognize ur duty to secure the means necessary to carry on nd enlarge this work, and that we do now pledge urselves to secure, if possible, the sum of \$11,500 or the purposes here indicated, especially of doubing the issues of the Outlook and Light of Home. 3. Resolved, That since the SABBATH RECORDER s potent agency for good, as our denominational

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Communications.

IOWA YEARLY MEETING.

I have been here since last Sabbath-day, tending the Yearly Meeting of the Iowa nurches. We have had pleasant weather r the most part, and a good attendance. ro. S. H. Babcock, who had been invited preach the opening discourse, for some ason, was not present. Immediately after y arrival I attended the funeral of a child a family closely connected with our people. ro. J. T. Davis preached a very approprie and feeling discourse from the words: Is it well with thee? Is it well with the usband? Is it well with the child?" The pening session, in the afternoon, was evoted to business. In the evening, Bro. avis preached the opening sermon, from Thess. 3: 8, "For now we live, if ye stand st in the Lord." The theme was, The acouragement and strengthening afforded ministers of the Word through the steadstness of the members of the church. It as a good practical discourse, and made a bod impression on the audience. In the forning of the Sabbath, at ten o'clock, the abbath school was held in the usual way. seems to be in good condition. I then reached from the text: "Pray without

asing." The points of the discourse were,

To whom? 2. Why? 3. For what?

How? 5. When, should we pray? The mmunion was then administered, and as e hour was late, no meeting was held in e afternoon. In the evening the members the Sabbath-school gave a free entertainent, which called out a good audience. rt of this entertainment consisted of class ercises, which were very interesting. The hole evening's performances were digfied and serious, and were creditable th to the heads and hearts of teachers d scholars. There was nothing that would ve been out of place on the Sabth. Sunday morning the business meetwas held at 9. 30 o'clock, when several olutions were reported, the consideration which was postponed till the afternoon. hen preached a discourse from Matt. 7: 14, "Enter ye in at the strait gate," etc. the afternoon we were favored with a ost excellent practical discourse by Eld. A. Long, of Marion, Iowa, from the text: Work out your own salvation with fear I trembling: for it is God that worketh you both to will and to do of his good asure." Bro. Long was with us all rough the meeting, and evidently enjoyed privilege. He represented the Sabbath. epers at Marion, between whom and our pple there appears to be the most cordial od-will. After the discourse the business eting was called to order, and the discusn of the resolutions was entered upon. e one that called forth the most discusn was one that condemned "secret socie-." To me, who have been familiar with action of Seventh day Baptists on this estion for nearly forty years, it sounded

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secrecy in moral, religious or political

rk. The mystery is explained, however

come again rejoicing, bringing his sheaves day according to the commandment." 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 Knight, Minnie Farrow and Ettie Brinkerbut for its subject, "Family Worship."

Seventh-day Baptist minister whose conplace. I leave to-night for New Auburn. Jos. W. Morton. GARWIN, Iowa, Oct. 3, 1887.

REPLY TO QUESTIONS FROM THE CHRISTIAN ORICLE.

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 Oricle.

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: . . . Teach ing them to observe all things whatsoever is 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 who soever 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

for some years, are members of it. That the spirit, and testified to the Jews that Jesus preached a rousing farewell discourse from the Word of God among them." Luke 23: Psa. 126: 6, "He that goeth forth and weep. 56: "And they returned and prepared spices eth, bearing precious seed, shall doubtless and ointments, and rested on the Sabbath-

come; but I fear it will be hard to find a of man is Lord even of the Sabbath day." to do well on the Sabbath days."

ing us to faithfulness and obedience.

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 commandkeep his commandments and his commandments are not grievous."

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 under stand, to do and teach, according to his writ ten Word, is my earnest prayer.

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

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

by the fact that a Good Templar Lodge has departed from Athens and came to Corinth. he desired to postpone this duty until he arm of flesh rather than in the mighty God. heen organized in Garwin, since the last And he reasoned in the synagogues every could satisfy his conscience in the matter; They here cite little David with his sling visit I made here, and something like a Sabbath, and persuaded the Jews and the still others expressed determinations, and slaying Goliath, and putting to flight the dozen of our people, including several who Greeks. And when Silas and Timotheus were received divine impulses that will bear fruit, army of the Philistines. "Not by might have been standing aloof from the church come from Macedonia, Paul was pressed in doubtless, in other churches in the days to nor power but by my Spirit, saith the Lord." come. Nor do we think, that this little Zech. 4:6. So of course we could get no resolution passed by a bare majority. All was Christ. And when they opposed them- church has yet received all the blessing that answer to our question as to their numerical the others passed unanimously and referred selves and blasphemed, he shook his raiment was in store for her. The faithful sowing strength. Their principal report at their to intoxicating beverages, tobacco, mission- and said unto them, 'Your blood be upon of the Sabbath truth on this field by Bro. annual meetings is in reference to the unity ary and tract works, the necessity of greater | your own heads; I am clean; from henceforth | Oursler and Eld. Wheeler in the past years, | and harmony of their members. consecration, and the divine ordinance of I will go unto the Gentiles.' And he con- makes a golden harvest the more possible tithing. In the evening Bro. Davis | tinued there a year and six months, teaching | and probable. "He that soweth not neither | ready to separate, they asked if I wouldn't shall he reap."

the country to find any of whom we might lish, between which they sang probably hear that were of this way. In this way I | a Psalm of some eight or more stanzas; and This, I trust, answers your second ques- | traveled about 125 miles. We found a Bap- | such music! I don't know where twenty tist Sabbath-keeper and wife ten miles north | promiscuous Americans could be found to 3. When did an apostle ever condemn a of Marion, who expected to meet with us on excel it in volume or harmony. Nearly all Christian for not keeping the Sabbath? Here the Sabbath, and probably join the church; sang. There was something of a nazal first let me say I find no recorded evidence there were also two other Sabbath families twang to it, and it was like the flowing of by as many young ladies-Misses Julia of Sabbath-breaking in the Bible. The in that section who did not belong to the many waters, and just as a verse seemed at Pharisees, when they wanted to bring an ac- Adventists. Bro. James Jeffery and wife, of an end, like the quieted streams dashing hoff. That of the last-named sister is cusation against Christ, accused him and his Elmdale, also spent a Sabbath with us, and over another cascade, it was picked up and especially worthy of notice, not only on disciples of unlawful work. But Christ tells may ere long decide to join this band. He carried on in another verse, and so on to the account of the excellence of its composition, them (Mutt. 12: 6, 7, 8, 11, 12) "that in this has also been contemplating putting up a close. It all reminded me of the music of light, will find it to his advantage to try this paper. place is one greater than the Temple. But store at Oursler station, but will probably the hand-organ, or still more perhaps of the The Garwin (Carlton) Church is still if ye had known what this meaneth, I will not do so the present year. Through a Ger- | bag-pipe. without a pastor. The want of a place for have mercy and not sacrifice, ye would not man Sabbath keeper of Hillsboro, whom we a pastor to live has, I understand, been over- have condemned the guiltless. For the Son providentially met, we were told of a Dunkard church 30 miles north, that wanted to standing, followed by a satisfactory explana-"What man shall there be among you, that keep the Sabbath, but upon reaching there tion, arise, shake hands and kiss in fulfillscience will allow him to keep silence in the | shall have one sheep, and it fall into a pit on | the report proved not to be well founded. The | ment of Paul's injunction to "greet one presence of the secret kingdom, which seems the Sabbath day, will be not lay hold on it people, too, proved to be "River Brethren" at present to have a firm foothold in this and lift it out? How much then is a man instead of Dunkards, a denomination hardly better than a sheep? Wherefore it is lawful known by the writer. These people have Emporia and found a half dozen Seventhsome peculiarities which I will mention. The day Baptists who, we think, should cast in Even so do we always find Christ exhort- men wear their hair down to the neck, cut their lot with the Nortonville, or Oursler number are also a brilliant galaxy, comprising Henry off strait, and part it in the middle. 1 John 5: 1, 2, 3: "Whosoever believeth | think they also allow the beard to grow full. | On our outward trip we also called on Sister | Blanche Willis Howard, Rebecca Harding Davis, that Jesus is the Christ, is born of God: and | The women folks wear white caps on their | Robinson, in Topeka, who expects soon to | Amelie Rives, Bishop Hurst, besides the novelists every one that loveth him that begat, loveth heads. We called at one Elder's house unite with the Nortonville Church; so, on the Howells and Miss O'Meara, and the department and found all of the sisters variously employed on the porch. Anna and Martha, a very profitable one, and we may have two girls about 14 and 17 years of age re occasion to go over the same ground again. I ments. For this is the love of God that we spectively, sat on the end of the porch look- might mention the beautiful country we ing over elder berries, each with a sun-bonnet on her head and one with shoes on her James, in speaking of the Royal Law, says feet. When their work was finished, they (James 2: 10), "For whoever shall keep the | went into the house, removed their bonnets, whole, and yet offend in one point, he is 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 facedefacing 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 nonresistance, 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 Avdentists, 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 over come 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 who had gathered thither," (at which time | this ordinance, but not becoming satisfied as | in numbering Israel. See 2 Sam. 24, and 1 18: 1, 4, 5, 6, 11: "After these things Paul | whether by a single immersion or by three, and cultivates the disposition to trust in the | will relapse into a state of anarchy.

When our counsel closed and they were

pray. So I read the 133d and 134th Psalms

Bro. Oursler kindly went with me over in German, and offered prayer in Eng-

Another, to us, singular sight, was to see two of the brethren after a little misunderanother with a holy kiss."

On our return we stopped off one train at Church, or organize for work by themselves. James, Kate Field, E. C. Stedman, Miss Woolson, whole, we feel that this flying trip has been saw in Marion county, but space forbids. G. M. COTTRELL.

SEPT. 28, 1887.

Condensed Hews.

Domestic.

A Baltimore special states that great regis | Richard A. Proctor; "The New Uncle Tom's ration frauds have been discovered there.

The coinage of the United States mints during September was 8,757,045 pieces, val ued 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 surreons,

or the erection of which the late William H. Vanderbilt gave \$500,000, has been formally ppened 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 for The president of the Lynchburg (Va.)

Tobacco Association in his annual report, makes the total sales of leaf tobacco for the vear 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 The clipper ship Charmer, which sailed

rom 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 report

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 Sover. judge of the probate court. His father, grandfather and great grandfather were all graduates of Harvard.

Foreign.

All Bulgarian refugees have been expelled rom Roumania.

Several French princes have purchased states in Russia and will become Russian

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 Toblack. His hoarseness has completely

Six thousand Spanish troops have been dispatched to Morocco to look after Spanish Lydia and her house were baptized.) Acts to the mode of administering the same, Chron. 21. They think it savors of pride, interests, owing to the fear that the country

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 sujects as a warning

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 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, Reinhart, Fenn, Gibson, DuMaurier, and copies of Sargent's paintings. The writers for this 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. Carlisle; "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. Huiginn; "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,"

TRACT SOCIETY.

Cabin," Alice Wellington Rollins.

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Emma Witter, Wausau Wis.

Joseph West, State Bridge, N. Y., Light of

N. Stillman, Alfred Centre, N. Y. 5 00 I. F HUBBARD 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; The hue of health, and gladness sweet, To every face belonging.

Among them strode a little lad, Who listened to another, And mildly said, half grave, half sad: "I can't—I promised mother."

A shout went up, a ringing shout, Ot boisterous derision; But not one moment left in doubt That manly, brave decision.

"Go where you please, do what you will," He calmly told the others; "But I shall keep my word, boys, still: I can't—I promised mother.

Ah! who could doubt the future course Of one who thus had spoken? Through manhood's struggle, gain and loss, Could faith like this be broken?

God's blessing on that steadfast will, Unyielding to another, That bears all jeers and laughter still, Because he promised mother.

DID FRANCIS BACON WRITE "SHAKESPEARE?

The natural answer would be, "Certain! 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

"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

"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, vhy, my dear sir! what do you mean You are laboring under a serious mental delusion. Betake yourself to some quiet retreat the plays that have passed by his name; a be- | iad mind. lief which was good enough for our fathers and our grandfathers, and may well suffice

Such, I take it, is, with little exaggeraof 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 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, 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 on any real record or tradition. -four more were so changed, matured or

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 | man." parts of Henry VI.—were originally brought had no author's name on the title page.

appear outside the printed edition, and assuming (what is not by any means the fact) that what gets into print and is not chalwas not recognized by Will Shakspear him-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 the light about this time. first syllable short.

The theory of the "Baconians" is that the name Shakespeare was a nom de plume of 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 playwriters, and poetasters, were ranked among the class of "ne'er-doweels," 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 playwriter, 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 opinions and beliefs. The theory is, there at Stratford. ancients (which he himself expounds and commends), and clothing himself in the and stay there until you have cleared your humble weed of the poor player, he poured mind of it and have returned once more to the out to ears, many of which hearing heard orthodox belief that Will Shakespeare wrote | not, the thoughts and aspirations of his myr-

But to return to the circumstantial evidence bearing on the subject. There are no manuscripts of the Plays extant. It is said | delivered. that the copies of their parts were supplied tion, the sentiment with which the majority 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 stapler. 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 to have been a bustling man of the world, by | 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:

son of John Shakspere, butcher, wool stapler | fever thus contracted." or glover; his mother, Mary Arden, of peaswhich would, had he possessed any, have for a short time at the Stratford grammar- true; they are, however, based on the same been the source of his fortune. Surely he school; but there is no authentic evidence of traditional evidence as the rest. even this short period of tuition. There is also a tradition that he became a country | Plays attracted no contemporary attention. schoolmaster, and legal critics, despite of any 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

He married at eighteen. There are local developed as to be practically new. There- traditions that he followed his father's trade dividual having been such a misfit with the fore, for the text of twenty two out of thirty- as a butcher, and used to make a fine speech | works he is credited as having produced? I six we are dependent on the Folio. Of the before killing a calf; of his having been in | think not. remaining fourteen, only nine are not seri- the habit of drinking at pot-houses and clubs, ously changed from the original quartos. hunting conies for amusement, and poaching The remaining five are so altered that, all in the neighborhood, until Sir Thomas Lucy, though the original quartos are good, the al- the resident squire, after a more than usu tered editions in the Folio are alone authori- ally aggravated case of poaching by him, prosecuted him, the result being that he but least of all Macbeth, Hamlet, and Lear. But do not the plays themselves bear ex- soon after left Stratford, and went in 1587 to ternal evidence of his authorship? Is not his London. There he is reported to have made ed in one volume, occupy upward of 1,000 name upon them? and was this inscription his living for a time by holding horses at the very closely printed pages, containing nearly Globe Theater, then working his way into a 200 lines on each page. situation inside the theater, and then coming, by degrees, to be employed as a "su-per," and "walking" or "utility gentle

And when the name of Shakespeare did | most elegant pieces of rhetorical poetry that | natural philosophy, chemistry, horticulture, English literature has produced to this day. law, medicine, the theory of music; so much amination by many a one who fancies him. Such a production from a young country- so, that he was able, as it were, to play with self occupying secure moral standing. man—country schoolmaster, if you please lenged is authentic, it may be noted that the who could only have known the Warwick- ing metaphors upon them by use of words at truth; with the smallest, as well as the name outside the play is Shakespeare, with shire dialect, had had little opportunity for and phrases relating to them which were una final "e" to each syllable, and, generally | refined study of the English language, and | known to the ordinary run of people. a hyphen between the syllables, a mode of who had been earning his bread by holding spelling which, I think I am right in saying, horses, and was now engaged in a minor capacity inside a theater, would, I think I am self. In the records of the Stratford Town justified in saying, have been not only a phenomenon but a miracle. Some of the sonnets, very finished productions, also but the real one is accurately portrayed. appeared, and some of the earliest plays are

was connected, either as assistant or partner, | and manners of the people. with an able bookseller and publisher of the Francis Bacon, who had good reason for day; that he frequented coffee-houses; that latter days to be identical in argument with Christian Advocate. wishing that the Plays should not be publin the bookseller's shop, during the inter-the Menæchmi of Plautus, then hardly known lished under his name, and that when it was vals of business, he had access to books and untranslated. which enabled him to study; and that in the the day, he acquired his extraordinary orato. knowledge of men and things.

found to be so? Why is not now the culture | woman. In another play, Bohemia is referred of our young geniuses effected by giving to as having a seacoast. These things friends? Some offer se taken, some failing them the use of a limited library and the were sneered at as mistakes for some hunsociety of a club? What need of schools and | dred years, until one learned German discovery universities, studies and lecture rooms, ers that Baptista is not uncommonly used as daylight abstinences and midnight oil, if all a woman's name in Italy, another learned Gerthat innate cleverness needs for its most man that in the sixteenth century Milan and successful development is access to certain books, varied by intermittent conversations with clever men, in their intervals of relax-

Shakspere gradually rose in his profession | coast. of an actor, but never acquired eminence in it. He acted in Hamlet—not the part of ces. 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, 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 appreciate it. absolute Johannes factotum, is in his own conceit the only Shake-scene in a countrie."

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-

ness, 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.

small actions against his fellow-townsmen at bustling man, should have "kept a play-Stratford for recovery of small loans, or malt

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 Shakspere 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-

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

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

On April 23d, 1616, Shakspere died at Stratford-on-Avon. In the diary of Mr. Ward, Vicar of Stratford, occurs this entry: literary skill necessary to write the Plays; day by day as the little martin grew in "Shakspere, Drayton and Ben Jonson and, secondly, in writing them. His con- strength and liveliness, it grew not less in Born at Stratford on Avon in 1564, the drank too hard, for Shakspere died of a temporaries, Ben Jonson and Bacon, both love to its mistress. It would follow her

ant family; neither parent of any reputed | traditional anecdotes, all of a more or less ability or learning. Supposed to have been disreputable character, as they may not be

The death of the reputed author of the

tradition, are sure that he was once employed the man who, we are asked to believe, was in a lawyer's office; but no hint of his having 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 in-

to an inability, to bring my mind to believe that, except by inspiration or miracle, a man of Shakspere's education, antecedents and associations, could have written any of them,

The plays, sonnets and poems, when print

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 Now the commencement of the phenome higher walks of life, so that he could most out without any author's name on the title | na. A few years after his arrival in London | readily represent the discourses and manner page; that six editions of the poem, Venus appeared the poem, Venus and Adonis, of speech, not of butchers, woolstaplers and and Adonis, and four of Lucrece were also | dedicated to the young Earl of Southamp | farmers, village politicians and the like, but thus published. Several editions of the ton, a friend of Bacon, whom Shakspere of kings, queens, nobles, courtiers and states. The moral sense of an individual ought not joy without him. Here the illustration fails, poems and of certain plays were published could hardly have known, unless from men, and also that he had an intimate ac- to be stultified by any known wrong, how- since death itself is but the introduction to before 1616. Of these editions, twenty-seven holding his horse at the door of the theater. quaintance with Latin and Greek classical ever trifling it may seem, or however success- his nearer presence, and to unending life

his knowledge of these latter subjects, turn. Christian morals have to do with fundament.

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 Casar, not an ideal ancient Rome,

In the Italian plays, The Merchant of Venalso supposed, by some critics, to have seen ice, Taming of the Shrew and Two Gentlemen of Verona, intimate acquaintance in | pillow in life's latest hour of that man who It is contended by some that Shakspere small details is shown with the Italian towns acted in all things with a conscientious re-

The Comedy of Errors is discovered in these

Iago's speech, "Who steals my purse steals coffee houses, which were also frequented by | trash," is a perfect paraphrase of a stanza in some of the wits and men of the world of Berni's untranslated poem, Orlando Innam

In Two Gentlemen of Verona, Valentine is If this training for genius were so effica- made to embark at Verona for Milan, and in cious in his case, why has it not since been Hamlet, Baptista is used as the name of a 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

The above are a few, out of many, instan-

What inducement could Shakspere, 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 beautified with our feathers, that with his knowledge and learning in the Plays that would draw, for very few of those who attended the representations could perceive or It must have been introduced for the sat-

isfaction of the writer of the Plays, who must have been no novice, but a learned and cultivated man, who was imbued and could deserve not the name of friendships) which play with his knowledge. He must have had lead us into folly and sin, and which peril books of his own or have had access to the our eternal safety, must indeed be relinbest libraries of the day. He must have been a deep reader and thinker, a man whose mind formed. Jesus chose not such for his assowas not only well stored but teeming and be imprisoned, tortured, slain even, for their arms from Heralds' College; buys more land brimming over with knowledge. Even if ity, of fancied slight, of lengthened absence, there were no person to whom these wonder- or of altered position, can be sufficient fore, that Bacon adopted the method of the In 1601 his father, who had failed in busi- ful plays could be fitly attributed, the inference would have been the same; there must | The longer is continuance, the more bindhave been some very clever and erudite man | ing its claim. "Thine own friend, and thy in the background who wrote them.

And what is there unlikely in the notion | We may have risen in the scale of society and that Shakspere, the busy and successful intelligence, we may have formed new and In 1608-9 we hear of him as plaintiff in theatrical manager, a well to do, prosperous, writer" whose brains he used to write his plays. Shakspere's taste lay in the bringing out of plays and management of the stage to them. It is no small or common virtue business. This work of selection of the plays to be constant and true-hearted—like our and of the actors, the choice of the caste, 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, | we find excuses for our inconstancy towards when the business was not so well understood, and actors were not so educated and our desertion of him. Yet are we not too intelligent a class as now. Shakspere's often less constant to this faultless and unobject, which he attained, was to make his changeable friend than we are to the frail theater pay, and make money, get a coat of partakers of our own erring nature? arms, buy land and retire to his native place. Playwriting was a laborious, not a paying, of wing, could not take flight with its brothbusiness. Four or five pounds was the stock ers and sisters, and fell to the ground be price, it is believed, of a play in those days. Shakspere would not have grown rich, as chilled and exhausted, and all but dead. It he did, if he had employed his labors and was warmed and fed and saved, and soon energies first in acquiring the learning and began to know the hand that tended it. And literary men of the first order, were poor I have omitted reference to a number of men for the greater part of their lives, whilst Shakspere, the actor and theater bosom. It pined if she were absent but an manager, grew rich, and lent Ben Jonson

in the theory that some able man in the omnibus if it might but keep with her. background wrote the Plays; some one who | September came, and it was placed upon the Such is the character, career and exit of had good reason for keeping his name ledge of the window where its parent nest unknown, and who was satisfied to use as his had been. It glanced up into the sunlight, cover Shakspere, 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.

train, recently remarked, "If all were like returned to its loved resting place on its that gentleman yonder, I would have far less | mistress's shoulder. I have always felt a difficulty, amounting trouble in my work. Every day, almost And legions of swift-winged swallows every hour, some one tries to ride on my marshaled themselves in the sky, and took train without paying for it." The gentle-their flight for a more genial clime. But man to whom he referred was uncertain as to the little free born prisoner remained bethe time for using it under the regulations and, as the cold season advanced, it drooped of the corporation had possibly gone by. and died-a martyr to its constant and self-He, therefore, submitted the ticket to the sacrificing affection. conductor, calling his special attention to it, and expressing a desire to fulfill the exact | which has found rest in the Saviour's love. conditions under which he had purchased it. The instincts of the unrenewed nature have He not only wished to relieve a faithful em- lost their power, the companions of other ployee of possible embarrassment in his re- days their influence, and the liberty which port to the company, but also to be strictly the world offers its attractions. Twice honest, doing everything openly.

to allege that corporations defraud, and, there- | would be valueless. Solitude, captivity and fore, they may be innocently defrauded. death with Jesus are preferred to all earthly

but that here is just cause for close self ex. 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 gard to evenhanded justice toward others, and with a strict sense of duty to his God.

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 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 unto 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 quished. Such should never have been ciates. But no pretense of occasional infirm. ground for breaking the tie of friendship father's friend, forsake not." Prov. 27:10. 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 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 our fellow-creatures, we can find none for

We have read of a little bird which, weak neath the eaves. There it was found, from place to place, happy only if it could perch on her shoulder, or nestle in her hour, and she was obliged to take it with her on her visits and journeys. It would No, surely, there is nothing unreasonable brave the thundering railway or the stifling and beheld its joyous mates "careering in the bright expanse." It answered to their cries and called them to come. Liberty 18 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 A railroad conductor, passing through his circlets, then made its choice, and quietly

the value of an excursion ticket, thinking | hind in its self-elected solitude and captivity;

So it is or ought to be with the heart redeemed, and bound by a thousand ties, This incident points a moral. It is wrong without his presence and favor, existence Disregarding its subject, it is one of the authors, history, state politics, the art of war, I fully concealed from view. We are not sure with him. And the temptation to doubt,

or the invitation to desert but one reply: "Who shall the love of Christ? . . nor life, ... nor thin things to come, . . . no ure, shall be able to separa love of God, which is in Lord." Rom. 8: 35, 39. A blessed thing it is ami

tainties and insufficiencies ships to have his enduring to fall back upon. It was try of the sainted Henry M loneliness of his dying hou my Saviour, is no disappo never have to regret that I too well."-J. L., in the L London.

KNOWLEDGE, LOVE

To know God is to know To trace him in the nigh Mysteries manifold; To find him in the day t On us its rays of go Is but to know him, and

To know him is to love, Will follow love, 'ti Oh wealth of love and tru Forever keep in view The source of help and st To us each day renev And love and trust to kne

DAISY FACE

"Fannie! Fannie! Whe was a beautiful summer day seated herself, book in han garden seats in the pine of her father's house. She be disturbed, so she made call of her little sister Lucy grew nearer, and soon t peared, with her apron full "O Fannie, here you ar

me some dolls out of the here are the scissors, and and nose and mouth in the have a cap border and two white. You know I can't ma Fannie glanced up from

said, "O go away now, the want to read."

Now Lucy ought to have only mothers are to be int reading to amuse little girls that, and was much grieved fusal; she gathered up the f away, saying something abo

Fannie turned to her boo was gone, and a little voice the words, "Freely ye have "Why, I do give," she

when I have candy or fruit it with others," and she trie 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 t denly Fannie seemed to be t way through the long grass in the field beyond her, and

faces, and were all sayin "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 s which you delight others ou How it would rest me wh weary from my business! long for it, and I have give opportunities for learning have time to play or to sing Near Fannie's father was

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

Come, Fan! give us so 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 Sa

Profess to love! You can't for you to tell me how you Close by was a sick ne Fannie sometimes sent a bit to eat:

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

Jennie Budd, who had le her mother was sick and ne home, was there.

"Can't you give me half then to read me somethin family sewing? You are s and you always have the la books and plenty of time to

that here is just cause for close self-exination by many a one who fancies him. occupying secure moral standing. ristian morals have to do with fundament. truth; with the smallest, as well as the atest, volitions. And the way to reach egrity of character is not so much to red the conspicuous acts of fidelity to the ht, as to be sure that we are really true in erence to those innumerable matters which ke up our daily life. It is well to cultie a tender conscience in everything; well the individual himself; well for his influ. e over others. In the end of life, it shall well with him. Peace will adjust the low in life's latest hour of that man who ed in all things with a conscientious red to evenhanded justice toward others, with a strict sense of duty to his God. ristian Advocate.

CONSTANCY.

If we are faithless, he abideth faithful." im. 11:13. Which of us has not sufed by the caprice or inconstancy of some thly friend? Which of us must not cons to a change in our own feelings in red to some one or other of our former ends? Some offer se taken, some failing covered, some altered estimate in our ws of excellence, is pleaded in excuse. r blessed Lord was faithful to the discis of his choice through all, and in spite all their numerous failings. The impetity of James and John, the desertion of ter, the unbelief of Thomas, the jealousy petulance of some, the imperfection of tive and slowness of apprehension of ers, the unworthy cowardice of all, bught no diminution in his faithful love. Having loved his own which were in the ld, he loved them unto the end." low selfish, how capricious, how unstable

ing is human friendship compared with How small an offense, how short an nce, how slight a counter-attraction. often turn the current of earthly affecand those who a short time since loved varmly, will become dissatisfied and esiged!

riendships should not be hastily formed. e formed, they should not be lightly sev-

. Those acquaintanceships (for they rve not the name of friendships) which us into folly and sin, and which peril eternal safety, must indeed be relinshed. Such should never have been med. Jesus chose not such for his assoes. But no pretense of occasional infirm. of fancied slight, of lengthened absence, of altered position, can be sufficient und for breaking the tie of friendship. longer is continuance, the more bindits claim. "Thine own friend, and thy her's friend, forsake not." Prov. 27:10. may have risen in the scale of society and elligence, we may have formed new and earing connections, but let not the old liscarded or forgotten. If they can no ger be of service to us, let us retain them our Master did, that we may be of service them. It is no small or common virtue e constant and true-hearted-like our

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

Ve have read of a little bird which, weak wing, could not take flight with its brothand sisters, and fell to the ground be th the eaves. There it was found. led and exhausted, and all but dead. It warmed and fed and saved, and soon an to know the hand that tended it. And by day as the little martin grew in ngth and liveliness, it grew not less in to its mistress. It would follow her a place to place, happy only if it could ch on her shoulder, or nestle in her om. It pined if she were absent but an r, and she was obliged to take it with on her visits and journeys. It would ve the thundering railway or the stifling nibus if it might but keep with her. tember came, and it was placed upon the e of the window where its parent nest been. It glanced up into the sunlight, beheld its joyous mates "careering in bright expanse." It answered to their and called them to come. Liberty is et and life is dear, and native instincts strong; so it plumed its wing and swept e or twice round the room and as though erring to join its company in their airy lets, then made its choice, and quietly irned to its loved resting place on its tress's shoulder.

nd legions of swift-winged swallows shaled themselves in the sky, and took r flight for a more genial clime. But little free born prisoner remained be-

in its self-elected solitude and captivity; as the cold season advanced, it drooped died—a martyr to its constant and self-

ficing affection. o it is or ought to be with the heart

ch has found rest in the Saviour's love. instincts of the unrenewed nature have their power, the companions of other their influence, and the liberty which world offers its attractions. Twice emed, and bound by a thousand ties, hout his presence and favor, existence ld be valueless. Solitude, captivity and th with Jesus are preferred to all earthly without him. Here the illustration fails, s death itself is but the introduction to nearer presence, and to unending life

him. And the temptation to doubt,

or the invitation to desert him, calls forth but one reply: "Who shall separate us from the love of Christ? . . . Neither death, 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 friend ships to have his enduring, changeless love

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 flings On us its rays of gold, Is but to know him, and to love!

To know him is to love, then trust Will follow love, 'tis true; Oh wealth of love and trust, we must

Forever keep in view, The source of help and strength thou dost

To us each day renew; And love and trust to know! -Christian Secretary,

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 he 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 white. You know I can't make them pretty."

when I have candy or fruit, I always share either.—Phillips Brooks. 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. Sudfaces, and were all saying, "Give, give,

"I do give. I give to the Mission Band; hand on her shoulder and said:

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 | She still held the picture. She was put on

me your joys and your sorrows. My heart 18 full of anxiety for my daughter. I have portrait is an excellent one. I admire your given hours of prayer for you. I was once taste very much; you certainly are a lover of young, and I would be your confidente and fine arts. But this cannot excuse you. helper. Give me some of your young life You might be excused for stealing bread, if and enthusiasm, as I would give you counsel | you were hungry; or for sneaking coal, if to help you in rough places.

Fannie's brothers were near, and sneer-

'Come, Fan! give us some of the sweet might keep a few of your bright, pleasant Younger brothers were sticks."

Fannie turned pettishly away, and saw her dear friend Mabel by her side, with a very

have I done to offend you?"

for you to tell me how you found him."

and you always have the last magazines and brought it away. And now I submit to my books and plenty of time to read them."

| Drought it away. And now I submit to my books and plenty of time to read them."

| Punishment—any punishment you may lay | SALARY & expenses to men and women ag'ts. J. Punishment—any punishment you may lay | SALARY & expenses to men and women ag'ts. J. Punishment—any punishment you may lay | SALARY & expenses to men and women ag'ts. J. Punishment—any punishment you may lay | SALARY & expenses to men and women ag'ts. J. Punishment—any punishment you may lay | SALARY & expenses to men and women ag'ts. J. Punishment—any punishment you may lay | SALARY & expenses to men and women ag'ts. J. Punishment—any punishment you may lay | SALARY & expenses to men and women ag'ts. J. Punishment—any punishment you may lay | SALARY & expenses to men and women ag'ts. J. Punishment—any punishment you may lay | SALARY & expenses to men and women ag'ts. J. Punishment—any punishment you may lay | SALARY & expenses to men and women ag'ts. J. Punishment—any punishment you may lay | SALARY & expenses to men and women ag'ts. J. Punishment—any punishment you may lay | SALARY & expenses to men and women ag'ts. J. Punishment—any punishment you may lay | SALARY & expenses to men and women ag'ts. J. Punishment—any punishment you may lay | SALARY & expenses to men and women ag'ts. J. Punishment—any punishment you may lay | SALARY & expenses to men and women ag'ts. Punishment you may lay | SALARY & expenses to men and women ag'ts. Punishment you may lay | SALARY & expenses to men and women ag'ts. Punishment you may lay | SALARY & expenses to men and women ag'ts. Punishment you may lay | SALARY & expenses to men and women ag'ts. Punishment you may lay | SALARY & expenses to men and women ag'ts. Punishment you may lay | SALARY & expenses to men and women ag'ts. Punishment you may lay | SALARY & expenses to men ag'ts. Punishment you may lay | SALARY & expenses to men ag'ts. Punishment you may lay | SALARY & expenses to men

there, and she said:

"You have a great faculty for telling what | daughter's picture?" nor life, . . . nor things present, nor has happened in a way to interest others; will lands, and thus give this talent to the Mas-

Fannie turned to go home, but found herself still in the midst of the field, which was | sat before him, now left almost alone, and ready for the mowing, and still the daisies he gave her the picture; "there is no one to fall back upon. It was the last written en- touched her on every side, and each bore the try of the sainted Henry Martyn during the face of some one she knew,—members of the loneliness of his dying hours, "In thee, O same church, but "not in her set," neighmy Saviour, is no disappointment. I shall bors with whom she had a speaking acquaintnever have to regret that I have loved thee ance,—and ever came the same low murtoo well."—J. L., in the Baptist Magazine, mur, "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 wife—the bleeding heart of the bereaved recognition." Some lonely ones only craved mother. Behold the scene till the tears that nod of recognition.

Suddenly the tones grew louder, and "Give, give, give!" sounded out so clear and had been asleep, and was aroused by the by fraud from wives, widows and orphans. 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 and nose and mouth in the yellow part, and of dogma for its own sake, of which the have a cap border and two nice strings of the church has always been too full. Let us not join in it. Let us insist that it is good for Fannie glanced up from her book, and man to know everything he can know, and said, "O go away now, there's a good girl. I believe everything he can believe of the truth of God. But while we will not pull down Now Lucy ought to have remembered that | dogma, let us do all we can to build up life only mothers are to be interrupted in their about dogma, and demand of dogma that reading to amuse little girls, but she forgot service which it is the real joy of the heart that, and was much grieved at her sister's re- to render to life. I will not hear men claim fusal; she gathered up the flowers, and went | that the doctrine of the Trinity has no help away, saying something about being selfish. or inspiration to give to the merchant or the Fannie turned to her book, but its charm statesman. It is great help, great inspira was gone, and a little voice within whispered | tion. I will not hear men claim that it the words, "Freely ye have received, freely means nothing to the scholar or the bricklayer whether he believes or disbelieves in "Why, I do give," she said to herself; the atonement. It means very much to

THE STOLEN PICTURE.

A woman was walking along the street of one of our cities. She was poorly and thindenly Fannie seemed to be trying to force a ly dressed; her pale, pinched face was way through the long grass and the daisies marked with sadness. She carried a finely in the field beyond her, and the daisies had | framed picture under her arm. Her step was quick, and she seemed nervous. As she turned around a corner an official laid his

"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.

"Well, madam," said the judge, "the 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 wil smiles the other fellows say you have. You permit," answered the lady in a soft and melancholy tone. "I do not expect my speeches for home, too, and not act as if your 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. We had a little daughter. She was our joy; oh, she was so dear to me! What sweet days pleading look on her face. 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 hus-"You have not offended me, dear Fannie, band began to drink; he could not quit. but, oh, if you would only give me a word The drinking ran us into debt-my husband now and then about the Saviour, whom you | could earn no more money. At last he died. profess to love! You can't know how I long | After a while my daughter also died. I was left alone. It was not long after my loved Close by was a sick neighbor to whom ones were taken from me, till the sheriff fannie sometimes sent a bit of something nice came, and my home, with all that was in it, was sold. I was left without anything. But "If you would only bring the goodies your- I felt so much lost, I cared little for any self, and give me a few minutes, instead of thing except the picture of my daughter. always sending them by a servant, I would It was sold. I tried to buy it back again, be glad; for I am very tired of lying here but could not find it. And for many long weary years I have lived on in my loneliness. Jennie Budd, who had left school because But as I passed along the street, I looked her mother was sick and needed her help at into a store, at the open door of that man's gallery, and my daughter's picture met my "Can't you give me half an hour now and eye. I told the man I wanted it, but he bethen to read me something while I do the lieved me not. I watched until I got a family sewing? You are such a fine reader, | chance, and then slipped into the store and

The president of the Mission Band was on me-only let me have the picture. Will you not? O, will you not let me have my

The jurymen were overwhelmed with the things to come, . . . nor any other creat- you not come to our meetings and tell what simple, touching statement of the brokenure, shall be able to separate us from the the Lord has done by his servants in other 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 can now claim it from you. And take this too," he continued, and handed her a tendollar 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 furrow your cheeks, and the sense of guilt makes you groan; until you lock up the dramshop, never again to be opened, and your sharp that Fannie started and awoke; for she | hand refunds the property you have taken Augsburg Teacher.

Moyular 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. Margueritte-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.

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, outburst of human protest against the value it appears, wieghs 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 Shrader 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 Shrader 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. — Índianapolis 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 re quired, 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 hav ing "deep ribs" in the direction of their She still held the picture. She was put on long 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 dence! You come and go without telling me your confidence! You come and go without telling me your confidence?"

She still held the picture. She was put on the direction of their trial. A jury was hastily collected to hear the direction of their trial. A jury was hastily collected to hear the corrugations 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. Mits-dence! You come and go without telling trial. A jury was hastily collected to hear 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. Mits-dence! You come and go without telling fined and noble expression.

She still held the picture. She was put on length, the projections on one roller fitting in the corrugations of the other, whereby the corrugations of the other, whereby in the correction of the other, whereby in the cor

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.

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

INTERNATIONAL LESSONS, 1887

FOURTH QUARTER.

Oct. 1. The Centurion's Faith Matt. 8: 5-13. Oct. 8. The Tempest Stilled. Matt. 8: 18-27. Oct. 15. Power to Eorgive Sins. Matt. 9: 1-8. Oct. 22. Three Miracles. Matt. 9: 18-31. Oct. 29. The Harvest and the Laborers. Matt. 9: 35-38 and 10: 1-8. Nov. 5. Confessing Christ. Matt. 10: 32-42.

Nov. 19. Judgment and Mercy. Matt. 11: 20-30. Nov. 26. Jesus and the Sabbath. Matt. 12: 1-14. Dec. 3. Parable of the Sower. Matt. 13: 1-9. Dec. 10. Parable of the Tares. Matt. 13: 24-30. Dec. 17. Other Parables. Matt. 13: 31-33, and 44-52. Dec. 24. Review.

Nov. 12. Christ's Witness to John. Matt. 11: 2-15.

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 worshiped him, saying, My daughter is even now dead: but come and lay thy hand upon her,

and she shall live.

19. And Jesus arose, and followed him, and so did his disciples.

20. (And behold, a woman which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment.

21. For she said within herself, If I may but touch his garment, I shall be whole.

22. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort: thy faith hath made thee whole. And the woman was made whole from that hour.)

23. And when Jesus came into the ruler's house, and sav the minstrels and the people making a noise, 24. He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn.

25. But when the people were put forth, he went in, and took her by the hand, and the maid arose.

26. And the fame hereof went abroad into all that land.

27. And when Jesus departed thence, two blind men followed him, crying, and saying, Thou son of David, have

mercy on us.

28. And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

29. Then touched he their eyes, saying, According to your faith he is not your faith, be it unto you.
30. And their eyes were opened; and Jesus straitly charged them, saying, See that no man know it.
31. But they, when they were departed, spread abroad his fame in all that country.

GOLDEN TEXT.—According to your faith be tunto vou. Matt. 9:29.

TIME.—A. D. 28. PLACE. - Capernaum.

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. Tuesday.—Luke's parallel narrative. Luke 8: 41-56. Wednesday — Authority over death. Luke 7: 11-17. Thursday.—Authority over death. John 11:33-46. Friday.—Power over life and death. John 10: 1-18. Sabbath.—Death vanquished. 1 Cor. 15: 1-20.

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. Our lesson for today commences with the interruption of our Lord's conversation on that subject with John and his dis-

EXPLANATORY NOTES.

V. 18, 19. While he spake these things unto them, behold, there came a . . . ruler, and worshiped him saying, My daughter is even now dead. It seems from this that the ruler came into the house where Jesus was engaged in the conversation above referred to. His abrupt manner of approaching Jesus indicates two things, his carnestness and his faith. His errand was one that demanded immediate attention; hence Le could make no delay. Worshiped him. That is, rendered unto him the accustomed marks of respect Although this ruler occupied an official position of high rank in the synagogue, yet he was moved with profound respect for this wonderful mar. Doubt less he had learned the fact of his power to perform wonderful cures. His first salutation seems to refer to the cause of his sudden appearance. My daughter is even now dead. As we learn in the other Evangelists this was his only daughter, a damsel of about twelve years. He had just left her, given up to die, or in a dying condition, and his last and only hope was now in the power of Jesus to restore her. Come and lay thy hand upon her, and she shall live. The ruler was very definite as to the mode or means of restoration. If Jesus would come and place his hand upon her body, she would certainly live. In this expression of the ruler is manifested his undoubting faith. Yet it is by no means clear that he apprehended the divinity of Christ; probably he did nor, but he certainly believed that he was endowed with divine power. And Jesus arose, and followed him. The case was urgent, and Jesus responded at ouce, leaving the Pharisees and their cavilings to go on this mission of divine benevolence to a sorrowing household. We see in this responsive act the tender sympathy in his heart for those who are in distress. He has a nature by which he can understand all human sorrows and trials, by which also he is moved to render relief from every malady.

V. 20-22. A woman which was dissued with an issue of blood twelve years came behind him, and touched the hem of his germent. 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. Her disease was one that was regarded as utterly incurable, besides being of impurity which must necessarily separate her from the common associations. As a result, she was very timid, and apparently

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. If I may but touch his garment, I shall be whole. Her disease was physical, and she thought the remedy must be physical. But this remedy could be found simply in the physical touch of the border of his outer garment. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. There is an important principle here stated, namely, thy faith hath made thee whole. Probably the woman thought that the remedywas physical, secured by the physical touch, but Jesus tells her that faith is the remedy.

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. Here he found another throng engaged in tremendous and noisy mourning. The daughter was dead. He at once ordered the room to be cleared of this senseless jargon. He had a definite work to perform and needed nothing of their minstrelsy. For the maid is not dead, but sleepeth. This statement was to their minds very strange; that death is sleep. And they laughed him to scorn. This shows that they had no understanding of his meaning. They probably thought that physical death was an extinction of all life. He was now to show them that though the body was dead, she, herself, the damsel that they loved, was not dead but only sleepeth. But when the people were put forth, he went in and took her by the hand: and the maid arose. According to Mark, he took the father and mother with him into the room where the child was. Mark also represents that Jesus addressed words to the child when he took her by the hand, "Maid arise." "Her spirit returned," says Luke, "and she rose up immediately." These statements make it plain and positive that her spirit was not dead; but when addressed by Jesus it reentered the body, the damsel arose, and life was re stored to the body.

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 ac costed by two blind men calling upon him for help. The word "mercy" here probably means "pity," or "compassion." Jesus did not stop in the way to answer their request, but he allowed them to follow him to the place where he was to stop. And when he was come into the house, the blind men came to him; and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. It was here, as elsewhere, necessary that their faith should be tested. Jesus therefore offered them no help until they really believed that he was able to restore their sight. Then touched he their eyes, saying, According to your faith, be it unto you. Though he touched their eyes yet the healing was to correspond with their faith and not with the physical contact

dicates his positive assurance beyond all question that might need any explanation. And Jesus straitly they, when they were departed, spread abroad his fame in all that country. For reasons which were wise in the mind of Jesus he was unwilling to have publicity of God attend this effort. given to what he was doing. Here, as in other places, hostility was liable to cut short his opportunities, hence he guarded against unnecessarily exciting the rage of his enemies. It is very rare, if ever, that he requested his works of mercy to be published abroad.

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. In early life she professed faith in Christ, and united with the church at Lincklaen N. Y., maintaining a consistent Christian character through her life. In 1822 she was married to Avery Coon, with whom, about 1834, she moved to what was then the "West," settling first in the vicinity known as Horse Run. Pa., afterwards living a little time in Friendship, N. Y., finally locating permanently at Little Genesee, being among the first settlers in this place. For reveral years past her health has been such that she could not enjoy church or social privileges. She will be much missed by her lamily and friends.

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. Removing to Adams Centre, he joined the Adams Church in 1852, where his mem bership remained till death. His first wife, Harriet Maxson, died some twenty years ago. Three children by this union, a son and two daughters, survive to mourn. His second wife was a sister of Eld. Halsey Baker, and, at the time of their marriage, the widow of Barton Whitford. She also survives him. Bro. Greene was a man of a devotional nature and in his day much interested and quite active in church and denominational affairs. For some years he had been in poor health and was nearly blind, so that he was deprived of many of the activities of ife. "The righteous hath hope in his death." His faith was unswerving to the last.

Near Ellisburg, Pa., Oct. 3, 1887, Lydia, wife of W. T. C. Webster, deceased, in the 71st year of her age.' It is thought that overwork in the care of the sick was the cause of her death. For more than forty years she has been identified with the cause of Christ. She first united with the First day Baptist Church of Ulysses, Pa. She was spoken of as an earnest Christian woman. She leaves four children.

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. In March, 1861, he was married to Mary Colburn, who survives him, and settled on the 6th, please notify Train Committee, J. S. Babcock. farm where he was living at the time his life was so shrank from approaching Jesus directly with her re- unexpectedly and so sadly terminated. In his early quest, but thought if she might come silently behind | manhood he embraced religion under the preaching

him and touch even the border of his garment, she of Eld. Varnum Hull, was baptized and united with the Walworth Seventh-day Baptist Church, of which he remained a member for a time, when, owing to differences which arose on some question of church polity, his connection with the church was severed. and though he was a regular attendant at the Sabbath services and gave of his means toward the support of the church, he was not a member of any church organization at the time of his death. In business, ne was quite successful, having acquired a fair share of this world's goods and an extensive reputation and influence, especially among the farmers and stock-raisers in his own and adjoining states. His death fell like a pall upon the entire community and was a heavy blow upon his family and friends. A large concourse of people gathered to attend the funeral services, which were held in the Seventh-day Baptist church, on First day, Sept. 18th. Sermon by the pastor, from Heb. 11:9, 10.

PLEASE READ THIS,

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. There is no concern in the country that is more reliable in their business transactions; always courteous and obliging, willing to give every customer full justice, and full value for the money furnishing the finest grade and best quality of bells, they deserve full recognition and a full share of the trade of our people. There are no bells in the market that are superior to those they manufacture, and this is evidenced by the fact that the demand for McShane Bells has gradually grown and increased year after year, until now, and is apparently getting heavier every month. During 1886 they furnished 876 bells to churches and for other purposes; and from Jan. 1st to Sept. 15th they have shipped away 615 bells, indicating a total for 1887 of about 920 bells. Our people will do well to write this firm for prices and terms when in want of bells.

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BEQUESTS TO TRACT SOCIETY.

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

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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 meeting will con-V. 30-31. And their eyes were opened. This is all | tinue through Sabbath and First day. All Sabbaththe writer says about the miracle. His brevity in- keepers who can do so, are invited to be present. The brethren of Milton, Milton Junction, Albion, Utica. Rock River and Walworth are not only corcharged them, saying, See that no man know it. But | dially invited, but earnestly urged to meet with us. We will meet any and all at the depot either at Berlin, or at Green Lake station. May the blessing A. McLearn.

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

Programme.

Introductory Discourse, G. W. Lewis. 2. Relation of Baptism to Church Membership, E. H. Socwell Do the Scriptures authorize the offering of

prayer to any being besides God the Father W. C. Titsworth. of our spirits? . Relation of Revelation to Human Reason,

B. E. Fisk. 5. Re-baptism, Do the Scripture: warrant it? D. E. Maxson. 3. Probation, H. D. Clarke.

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. Come one and all and partake with us the benefits and blessings of the C. W. THRELKELD.

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

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 ression. 2 P. M. Business.

730 P. M. Prayer and conference, led by G. M.

SABBATH-DAY.

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

9.30 A M. Business. 11 A. M. Sermon, G. J. Crandall, followed by collection for Missionary and Tract Societies. 730 P. M. Essay, Mrs U. M. Babcock; preaching, G. M. Cottrell, followed by farewell conference.

FIRST-DAY.

Those coming will please report to committee. Those coming by railroad any other days than 5th or

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Legal.

THE PEOPLE OF THE STATE OF NEW YORK, BY THE GRACE OF GOD FREE AND INDEPENDENT.—To Perry Sweet, Joseph G. Sweet, Nathaniel Sweet, Ralph Sweet, Samantha Potter, Delia Estee, Cornelia P. Nye, Lucy Barber, Lydia Kenyon, Laura Rounds, Marcelia Collins, Vienna Collins, Ira C. Fierce, Dudley T. Sweet, Gertrude Sweet, Romain Shaw, Phineas A. Sh.w, Milo Shaw, Emily Davis Otelia Merkt, Hannah R. Jaques, Idelle Hood and Charles Langley, heirs at law and next of kin of Milo Sweet, late of the town of Almond in Allegany county,

N. Y., deceased, greeting:
You, and each of you, are hereby cited and required personaly to be and appear before our Surrogate of Allegany county, at his office in Wellsville, New York, in said county, on the 25th day of November, 1887, at ten o'clock on the forence of that day, to show cause why the accounts of David R. Stillman, as Admini-trator of the estate of Milo Sweet, deceased, should not be finally settled; and hereof fail not.

In testimony whereof, we have caused the seal of office of our said Surrogate to be hereunto affixed. Witness, Clarence A. Farnum, Surrogate of said county, at Wellsville, New York, the 23d day of September, in the year of our Lord one thousand eight hundred and eighty-

CLARENCE A. FARNUM, Eurrogate.

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 thereof, to the undersigned, at the residence of David R. Stillman, in the town of Alfred, on or before the 28th day of January, 1888.

JULIA A. STILLMAN, Administratrix, DATED, July 26, 1887.

TOTICE TO CREDITORS.—In pursuance of an order made by Hon. Clarence A. Farnum, Allegany County Judge, on the 5th day of August, 1887, notice is hereby given to all creditors and persons having claims against Geo. C. Sherman, lately doing business in the town of Alfred, Allegany county, N. Y., that they are required to present their claims, with the vouchers therefor, duly verified, to the subscriber, the assignee of said George C. Sherman, for the 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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BUDINESS DIRECTORY..... LIYE OUT THY Thinkest thou the w

> Of earnest word, an See that thou live ou Day by da Thinkest thou that w Touched with fervor

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Breathe the Thinkest thou that d That weak resolves a Make thy good deed Hour by ho

THE ENGLISH TRANSLAT

TYNDALE'S There have been times

BY REV. W. E

of the world, when the man was in the easy gra Rome. All that he nee issue the command, and whole world over, his v long as people stood in i this condition of this The ease with which Jo before his time were bu exemplifies this thoug top of society that v bottom may have set in rent which will entirely things when it reaches that time becomes yis unchanged. Only abou that, Luther came into former, and repeated at do the same by him, bu had changed, and the v was unable to effect w great case before. G throne of the reformatio

work out in different di reason why Tyndale cou long in existence is because throne of the Reformat he could remain there machinations of his ener contending with the posecluded way, for years. of the king could not trigues of the papery o

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