

# The Sabbath Recorder.

St. Randolph 187

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

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## The Sabbath Recorder.

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### FOR THE SABBATH RECORDER.

#### A WINTER SKETCH.

BY H. W. STILLMAN.

In the pale and waning sunlight  
Of the winter afternoon,  
Sits the aged wife and husband,  
Night will overtake them soon,  
Faded are their midday labors,  
They have leisure now to rest;  
Grown and flown are all the fledglings  
That once filled their sweet home nest;  
So alone, yet nowise lonely,  
Sit they in the waning light,  
Gazing on the far horizon.

Now the sun goes out of sight  
In a flood of golden glory,  
As if he had left ajar  
Heaven's gate. The splendor flashes  
O'er the cloud lands near and far,  
Then it pales and fades. Deep shadows  
Glide around the aged pair;  
Yet amid the gathering darkness  
Hope they for a morn more fair,  
So their smiling, peaceful faces,  
With the last faint gleam of light,  
Fade away from human vision  
In the silent winter night.

### THE ENGLISH TRANSLATION OF THE BIBLE.

BY REV. W. H. ERNST.

#### FATE OF TYNDALE'S TRANSLATION.

It would seem natural to suppose that since Tyndale is dead, their trouble would be all over, and the cause to which he gave his life would be destroyed. The Bible now will not be the terror to the bishops which it has been so long. Now the hated Reformation will soon die out. Let us see how true this prophecy is. We may find a very strange turn of affairs. If we should take the time and space to review the history thus far, we would see, especially during Tyndale's career, that every step was one permanently gained. The feet were placed firm on the solid rock. Every supply of Bibles created an unprecedented demand for them, in spite of all the secret searches, persecutions and Bible-burning that the entire body of the hierarchy could accomplish. Would it be strange if the same turn should be made, or the same tendency should continue?

During these years of Tyndale's arduous labors we find their effect upon England. In 1529 the fifth edition of the Testament reached England. At the great Bible-burning of Tyndale's in the next year, he said, "Bibles come thick and three-fold into England." Two years later, Moore spoke of them as coming in "by the whole vats-full at once." In 1534 the convocation itself was compelled, in spite of its performance, to ask that the king would order a translation of the Scriptures in English. The history of the times shows that the popular opinion was so strongly in favor of the Bible that it was not safe for them longer to resist

it. Before the close of the convocation, a second petition was sent to the king that he would permit the laity to have the Scriptures, and that a new translation might be made for that purpose. How different from the time when it was called heretical and "to be clean forbidden and bapished forever out of the realm of England." We should not infer that the Romish bishops were any more favorable to the translation than ever, but they hoped in this way, by delaying to furnish the translation, that they could quiet the people and be more apt to carry their point. We seem to have its counterpoint in the disposition of some Republicans to favor high license instead of Prohibition, perhaps not so much from a desire to destroy the whisky traffic as to quiet the minds of people who think that something must be done, and are inclined to think that Prohibition is the way to do it.

Political affairs took a very strong turn at this juncture. It would seem that the hand of God was in the affairs of state. At the fall of Wolsey the prospects of Thomas Crumwell, the most distinguished of his adherents, seemed to receive their death blow: If he saves himself, a very sagacious plan must be followed. He left his master's house, saying, "I shall make or mar ere I come again." He met the king and suggested to him a line of policy which added to his royal title that of "supreme head of the church in England," and reduced the proud clergy into the most submissive and liberal of vassals. Another plan to increase the revenue was to reduce the monasteries and confiscate their treasures. This was delayed for a time for prudential reasons. Though Crumwell had nothing but his policy to recommend him to the king, yet, like Joseph, he became the second in the kingdom, practically ruling both in church and state. The suppression of these monasteries resulted in an increase of more than one million dollars to the coffers of the king. This was pleasant to him, but other results followed which were not so enjoyable. Thousands of persons suddenly turned out of their comfortable homes and sent out to get their living wherever they might, would not take any pains to increase loyalty to the king. On the contrary, as a result, a formidable insurrection burst forth, which threatened the country with all the horrors of a bloody civil war; but by the firmness of the government, the movement was soon quelled.

The keen eye of Crumwell saw what his master had failed to see, that the vicious weed, which could not be torn out from the earth of which it had so long held sole occupancy, must be grown out by a yet stronger plant. Its hold must be loosened from beneath, as the work on the surface would be done only to be repeated. Behold, then, the unyielding persecutor of Tyndale, the unscrupulous and worldly statesman, whose self-exaltation was the god of his worship, making it one of his chief cares, amid the overwhelming toils of state and the engrossing schemes of personal ambition to provide the people with the Word of God. This he did alone as a means of success. The question was where the Bible should come from. He had adopted for his plan nothing less than to place a Bible in every church and secure the king's consent to have them freely used by the people. A Bible therefore must be found or made; Cranmer's was unfitted for a standard version, Coverdale's could not be taken from its connection with the murdered queen. "For the version which is to become the first authorized English Bible we must look away from England to the man who had so recently suffered martyrdom, for having given it to her people." If not already completed when he died, it was finished by his friends within a year, and called "Matthew's Bible." The Bible that was proscribed by all the powers of England, whose translator was burned at the stake for making it, was the one most fitted to be selected for the universal Bible of the realm, about which the king himself decreed that it should be "set forth with the king's most gracious license," and also that it "be sold and read of every person, without danger of any act, proclamation, or ordinance heretofore granted to the contrary." The next year Crumwell issued an injunction to the clergy upon certain penalties, that they should provide Bibles for the people, as above stated, and that no one in any way

should discourage any one in reading the Bible. These certainly were radical measures. The popish party could not allow all this without a severe struggle to oppose it. During these years Crumwell was very active in carrying forward his Bible reformation, as if his political success depended on it. Later he decided to have them published at Paris, where it could be done more skillfully than in England. Coverdale and Bonnor were sent to take charge of the work. At the end of six months the interference of the inquisition stopped the work, and the revisors fled, with what they could save, to England. Crumwell could not be foiled thus, for he sent and brought the presses and printers to England, and in six weeks the work was progressing. This gave great impetus to the spread of the Scriptures, so much so, that in 1539 no fewer than four editions of the entire Scriptures were issued under Crumwell's patronage. One can hardly describe the joy of heart that came to thousands of people. Old men and boys, women and children were anxious to hear that "gracious words that proceedeth out of his mouth." It seemed as real to them as it did in Christ's time.

Such progress seems to be too rapid to be permanent. The popish party had gained the ear of the king, and because Crumwell favored a certain marriage to which the king was opposed, he was condemned on the charge of high treason without scarcely a decent show of justice, and beheaded July 28, 1540. As the death of Tyndale did not stop the reformation, so Crumwell's did not have that effect. The king continued to direct the spread of the Scriptures, and even compelled unwilling bishops to affix their names to the same. This state of things could not long continue. The conflict between light and darkness was not to cease without another struggle. The king, though radically in favor of the Scriptures, did not realize that the people might think for themselves. He had taken every precaution to prevent this. He forbade any comment or discussion upon the text, and made such edicts as he thought would "establish Christian certaintie and unity." He had enjoined certain doctrines to be believed. It included six articles: 1. Transubstantiation. 2. Communion under both kinds not necessary to salvation. 3. Priests may not marry, by the law of God. 4. Vows of chastity (celibacy) binding. 5. Private masses to be retained. 6. Auricular confession useful and necessary. He was undertaking the impossible in giving them the Bible and at the same time formulating their beliefs. God and not man must be our guide in religious doctrines. The penalty for denying the first article was death at the stake, without privilege of abjuration; for the five others, death as a felon, or imprisonment during the king's pleasure. It was with regard to the first of these articles that the people found most trouble to conform their views to the king's. In the history of the Reformation, wherever the Bible had gone, the same deviation from an adherence to this Romish assumption seemed to be the rule. The Bishops were charged with the duty of arresting those guilty of non-adherence to this act. They were truly blood-thirsty, as we can readily see they would be. In fourteen days, they had indited 500 persons in London alone, so that the prisons were hardly sufficient to hold them. They were more faithful in the discharge of their duty than the king desired. As had been done before, according to which Crumwell had advised the king the year before, a royal pardon was issued, so that of the 500 accused not one was brought to trial, and it only had the effect of testing the state of society. Still the statute remained in force and war was waged against the "sacramentarians," if not in so radical a manner, yet with no less malignity, until the close of Henry's reign.

When the king saw that he could not make his will "the guide in faith and practice," he did a most consistent thing, which was again to forbid the reading of the Bible. First the common people were prohibited and afterward all, of whatever class, were not allowed to read the Bible, either in public or private. The numeration of the classes which were prohibited from reading the Bible shows that it had a powerful hold upon all classes. Only eight days after the

passage of this act, an heroic woman with three of her companions perished at the stake. How plainly her dying words show the thought that the Bible, and the Bible only, has power to lead us even to suffer death for the cause of Christ. "On Jan. 28, 1547, Henry VIII. was summoned to meet the victims of his personal resentment and of his murderous religious zeal, a fearful host, at the bar of the righteous Judge." His son, Edward VI., the English Josiah, ascended the throne. The principles of the Reformation now run and had free course. It was only six and one-half years long, however. During his reign, at least fourteen editions of the whole Bible, and thirty-six of the New Testament were sent throughout the land. With the exception of the following reign, from that time to the present, the Anglo-Saxon race has never seen the day when all its classes might not read in the "king's English," unmolested, the wonderful works of God. The principle had triumphed. What a grand triumph it is! May we not see a counterpart in our own national history of this agitation? If we place Wickliffe and Washington side by side, do they not, in a number of respects, look alike? Both were pioneers in a great cause. Both were the men of their times. Both will hand down to posterity a legacy of boundless worth. Can we not see a striking similarity between Tyndale and Lincoln? Beside other things, they were both vanquished victors. They both poured out their blood to seal the truth for which they lived. May their memory never die.

### THE COMMENCEMENT OF A REVIVAL.

Every revival of religion has a beginning somewhere, at some time and with somebody. One of the most powerful movements of this kind that we have ever known, began in the following manner: Some fifty years ago, a young physician, who had recently established himself as a practitioner of medicine in one of the villages of this state, was in the evening sitting in his office, and reading the village newspaper. Two gentlemen called upon him for merely social purposes; and all three entered into familiar conversation about the current topics of the day. At length the conversation turned upon the state of religion in that village; and they agreed that it was in a most deplorable state, and that something ought to be done to arouse the attention of the people to the subject. The conversation proceeded in this way for about an hour; and, just as these gentlemen were about to leave, the young physician said to them: "Brethren, I am not quite satisfied to let this matter drop here. If it does, nothing will come out of this conversation. It will all end in mere talk. I do not know exactly how or where we should begin, or what we should do; but I am persuaded that we ought to do something. I venture to suggest that we, right here on this spot, appoint a prayer-meeting, to be held in my house to-morrow evening, and that we spend as much time to-morrow as we can possibly spare, in going from house to house through the village, and inviting persons to attend the meeting. This will be a beginning, and, perhaps, the Lord will shed light on our path afterwards. No harm can come out of such an effort, and it may be that great good will spring therefrom. Let us try the experiment."

Such is the substance of what this young physician said to these brethren. They at once acquiesced in the suggestion, and agreed to spend the next day in the manner proposed, and did so. The result was the attendance of about seventy-five persons at the prayer-meeting in the evening. Those who came hardly knew what to make of it. The meeting, in the manner of being called, was a novelty; and yet, before its close, it was manifest that the power of God was there. Christians exhorted and prayed with an unwonted fervor. Confessions were made, and tears were shed. A similar meeting was appointed for the next evening in the same place. The meetings were continued from evening to evening for about a week, without any change of place; and before the week expired, these continuous meetings, conducted wholly by laymen, had become the subject of general talk throughout the entire village. Several conversions had occurred. Christians were aroused to deep and earnest feeling, and began to talk out their religion to the people wherever they met them.

After the lapse of about a week, the meetings were transferred to the large dining-room of a temperance hotel in the village, whose owner and keeper had himself become a convert to Christ, and who recently died at Saratoga Springs, at the advanced age of more than ninety years. In this dining-room, and under purely laical management, the meetings were continued for some five weeks, on every evening; and the result was nearly a hundred conversions from the ranks of the impenitent. At the end of this period, one of the churches of the village was opened for preaching services every day; and, in a short time thereafter, the Rev. Mr. Kirk, of Albany, then a young man, was invited to lend a helping hand to the work, by coming

and preaching to the people. He came, and preached twice a day for about a week. The whole village, under his powerful appeals, was moved as it never had been before, and never has been since. Hundreds of persons from all classes professed to have found Christ as a Saviour.

The work spread from that village to other adjacent places in the county, and at one time it seemed as if the whole county was wrapped in one general flame of religious excitement. Meetings were held in various places, and souls brought to Christ in great numbers. The churches were strengthened, and a vast good accomplished, in a comparatively short time.

We assure our readers that this is no fancy sketch. Every word of it is true. The writer saw the occurrences with his own eyes. The great and glorious revival began with the practical suggestion of that young physician, promptly and vigorously carried into effect. He still lives, is now an old man, and looks back to that scene as one of the best in his whole life. It was then and there that he decided to abandon the practice of medicine, and devote his life to the preaching of the gospel.

Christian reader, is there any good reason why what we have thus described, as having occurred half a century ago, may not substantially occur again, or why it may not often be repeated? None whatever. Let Christians engage in the work of saving souls, as they may and should; let them show a practical earnestness on this subject at all commensurate with its importance, and God will become their helper, and souls will be saved. They have power in heaven and power on earth; and what they need to do is to use this power. There is a vast power in the church of God, not felt among men, simply because it is not brought into action. We ask each reader, who thinks himself a Christian, to answer this question: What are you doing to persuade those who are not Christians, to flee for refuge to the hope set before them in the gospel of Christ? Having answered this question, then please to answer another: Are you content with your own answer?—*The Independent.*

### MOTHERS.

It is a terrible mistake when mothers do too much for their children; yet it is very difficult to draw the line between that and proper consideration for their wants and comforts. It is so natural to be anticipating for them, and mingled with the feeling there is, perhaps, a little selfishness, for the mother cannot help wishing that if she should be taken from her little ones, they may be able to look back on the time when she cared for them as one of unmixed comfort and happiness.

A mother whose heart remains young is an incalculable blessing to her children; she can enter into their games and be a child with them; she is the playfellow of her girls, and, as they grow older, is almost like their elder sister; and if she have sons, there is a sort of comradeship between her and them which makes home the most delightful place in the world and "mother" the most charming of companions. It was thus with Goethe, the German poet, his mother's first-born son, who came to be her plaything and her pleasure long before she was out of her teens. She was a genial, social, and withal a clever woman, and always maintained that the bond between herself and her boy owed its strength to the fact that "my Wolfgang and I were young together."

A mother's authority ought to be marked by a sweet reasonableness. The children, when old enough to comprehend more than the bare duty of implicit obedience, should be convinced that all her rules and regulations are based upon sound principles, and have their welfare for their aim and end. Thus a young girl of fifteen, invited to form one of a large party in a country house, where everyone was older than herself, adhered to her mother's rule that she was always to go to bed at nine o'clock. No matter what fun was going on, or what temptation was held out to induce her to stay ten minutes longer, she was gently inflexible, and would say smilingly, "Mother told me never to stay up after nine, as it wouldn't be good for me."

Many remarkable men have had remarkable mothers. The first Napoleon never forgot his allegiance to his mother, Lucretia Bonaparte, who had been called the Cornelia of her day. She was a woman who practiced "plain living and high thinking," and though her son's words bore two meanings, his tribute to her worth was heartfelt, when he reiterated, with the deepest conviction, "France wants mothers."

John Wesley, the twelfth child of nineteen, loved his mother so dearly that when he was a young man at Oxford, he used to pray that he might never survive her. And many years afterward, when word reached him at Bristol that she was dying, he ordered his horse to be brought to the door of the chapel where he was preaching in Broadmead, and rode on all night, never drawing rein till he reached Moorfields. Some one made a remark to him about his haste and anxiety, and he answered, "Ah, I can never have another mother."—*Cassell's Magazine.*

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Missions.

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

The Corresponding Secretary having temporarily changed his place of residence, all communications...

It is said that a Japanese daily has advised the young people to become nominal Christians...

ACCORDING to The Church at Home and Abroad there are 6,221 Presbyterian churches in this country...

A YOUNG MAN in Washington Territory, while listening to what New England people were willing to do in aid of the far West...

THE Presbyterian General Assembly asks for \$800,000 to meet the urgent demand of their home mission work...

THERE are said to be, in India, 135,000 men, women and children afflicted with that terrible disease, leprosy.

His report for the year thus concludes: With thanks to the Board for the work assigned me; with growing confidence in the field...

A LEXICON of the Turkish language, giving Turkish definitions of English words and English definitions of Turkish words...

THERE is great religious tolerance in Russia; and the penalty for seeking to draw members from the Greek Church is imprisonment for the first offense...

THE Missionary, edited by the Secretary of Foreign Missions of "the Presbyterian Church in the United States," and published at Richmond, Va., comes to us in a new, enlarged and much improved form...

THE Sultan of Turkey has set the seal of imperial approbation upon thirty-two editions of Arabic Scriptures and portions, thus allowing them to be sold and distributed without hindrance...

THE Rev. J. C. Gibson, of Swatow, China, says that the so-called "dialects" or "colloquials" of the different parts of China are really distinct languages...

In 1863 the American Board practically turned over the care of the evangelical work at the Hawaiian Islands to the native churches that had been gathered.

continued to American missionaries on the ground, but they remained only as counselors and helpers in the Christian community.

THE MISSIONARY SOCIETY.

Forty-fifth Annual Report of the Board of Managers.

Home Mission.

SOUTH-EASTERN ASSOCIATION.

S. D. Davis, Jane Lew, W. Va. Bro. Davis reports 26 weeks of labor, having visited all the churches in West Virginia...

Concerning work at the interesting point of Salemville, Pa., where he arrived December 24th, he writes:

I continued here, preaching and visiting, until January 25th. This series of meetings was the longest one I ever held; and we had the most remarkable meetings, in some respects, that I ever witnessed anywhere.

As a part of the fruits of a series of meetings with the Middle Island Church, W. Va., 9 were added to the church, which was left "in a better condition than it had been for years."

Berea, Ritchie Co., W. Va.

Bro. H. B. Lewis has been missionary pastor of the Ritchie Church since the first of March. He reports 26 weeks of labor; 33 sermons; 6 preaching places; 129 visits and calls; and 6 additions—3 as the result of meetings held on Bone Creek...

Preaching services have been well attended, and the people have seemed to take new courage, since enjoying the regular ministrations of the Word of Life.

EASTERN ASSOCIATION.

For over twelve years Bro. Horace Stillman has been engaged in home mission work in Rhode Island. During this period the membership of the little church at Woodville has more than doubled...

The Niantic, or Second Westerly, interest has been saved from Seventh-day Adventism; fellowship has been promoted; and the church has received quite a number of accessions—four during the past Conference year.

At the close of this long, faithful and efficient service, Bro. Stillman writes: ASHWAY, R. L., Aug. 20, 1887.

You ask for a report of my labors for the Conference year, at Woodville and Niantic. I am not prepared to give you a full statistical report of my labors for the present year, and will only speak in general terms.

I have labored under the auspices of your Board from Sept. 1, 1886, to April 1, 1887; and for the remainder of the year have continued my labors with the churches without aid from the Board.

I have previously spoken of some of the visible results from these years of labor on this field, and need not now repeat. Whatever has been done through my instrumentality...

to the advancement of God's cause, to the edification and strengthening of the church, to the encouragement and help of individuals, to God I would ascribe the praise; and whatever has resulted in failure, through any lack of my own, I would meekly accept the responsibility and seek of God greater wisdom in all future efforts to honor him and help my fellow-men.

I close my labors with the church at Niantic and give my place to another, not for want of an invitation from the church to remain; or for want of expressions of appreciation on the part of the church and the people of Niantic, but to further the attempt of your Board to unite the First and Second Westerly Churches in the support of a pastor.

Daytona, Fla.

Bro. U. M. Babcock has closed his labors, as missionary pastor, at this place, and gone to Humboldt, (Long Branch), Neb. For the Conference year he reports 43 weeks of labor, 62 sermons, congregations from 6 to 30, 166 prayer and other religious meetings, 4 Sabbath keeping families, and 12 resident church members.

CENTRAL ASSOCIATION.

Bro. L. C. Rogers closed his work as general missionary in the Central Association December 31, 1886; but continued in voluntary missionary labor at Uniondale, Pa., some time thereafter, an account of which was published in the RECORDER.

He goes to the pastorate of the church at Nile, N. Y., with the hearty good wishes of the Board.

From Uniondale, Pa., December 1, 1886, Bro. Rogers writes:

My statistical report for the quarter ending Dec. 1, 1886, is as follows: Weeks of labor, 13; number of sermons, 18; Bible-readings, 9; religious visits, 73; added on profession, 1; missionary collections, \$10 25; traveling expenses, \$5 37.

The labors of the quarter have been mainly expended on the needy fields in Chenango county, N. Y., and Susquehanna county, Pa.

The Norwich Church had the pleasure of receiving to its membership, on September 25th, Mrs. Lavinia Mallory, a convert to the Sabbath, and formerly a member of a First day Baptist Church in Michigan.

During this, the last month of the year, I shall endeavor to make the circuit of the churches on my field, as far as possible, to encourage the missionary interest, and strengthen by the preached Word the hearts and hands of the workers.

Owing to delay in trains, and to inclement weather, Bro. Rogers found it impracticable to make the intended tour of the churches.

I trust that the Missionary Society, in taking into its hands the evangelical work of the Tract Society, will accept the responsibility incurred thereby, and organize direct and extended and urgent efforts to herald the Sabbath truth to the ends of the earth, or the guilt of neglect will lie upon our little Zion.

Sister Perie Randolph Burdick, missionary pastor, reports 50 weeks of labor with the Lincklaen and Otselic Churches, and at one preaching station; 128 sermons; congregations of 52, 24, and 75; 52 other meetings; 278 visits and calls; 10 additions—4 by baptism; 40 and 17 Sabbath-keeping families; 43 and 18 resident church members; and 3 Bible-schools, one having been organized during the year.

Respecting the work of the year she writes: LINCKLAEN CENTRE, Sept. 4, 1887.

The work of the past year on the Lincklaen and Otselic fields has not been all we hoped for one year ago, but the visible results are sufficient to encourage us.

At Lincklaen, the changes of the past year have all been encouraging; not a single death in the church nor in the families of any of the church; and there have been ten additions. During the past year God has poured out of his Holy Spirit, not only upon the Lincklaen Church, but upon the entire community; many backsliders were reclaimed; old grievances removed; prejudices buried, and sinners born into the kingdom of God.

Your sister in the work, PERIE RANDOLPH BURDICK.

The Holland Mission.

The following interesting account of the work and cause in Holland comes from Bro. G. Velthuisen, Jr., because of the illness of his father, which we deeply regret. It will be the prayer of many hearts that our beloved brother may be speedily restored to health and strength, for his family's sake, and for the work of the Lord.

And we assure all of our Holland brethren and sisters that they have our sympathies and our prayers in their trials and afflictions, and that we desire and purpose to give them our aid and co-operation in their labors to spread the gospel and promote the cause of righteousness.

HARLEM, Holland, Aug. 30, 1887.

Dear Brother,—In the middle of this month my father received your invitation to give at once an account of his work for your annual report; but I am very sorry to say that he was obliged to put it off, as he has been entirely wearied out for some time, so that it is strictly necessary for him to keep his rest now.

Except the work for the Boodschapper, of which the report is sent to the Tract Society, his work was as follows:

Our church held 182 meetings, 52 of which were devoted to Sabbath-school and 82 were prayer meetings. The meetings were all led by my father except when he had to be at Amsterdam or Rotterdam, where 24 meetings were held on Sabbath-days and several on other days of the week.

There are fifty-five Seventh-day Baptists at present in our country, living in twelve different places, and thirteen Christians, who keep the Sabbath but are not Seventh-day Baptists.

At the beginning of the season (July, 1886), there resided twenty members of the church at Harlem itself, four at Amsterdam (now five), and five at Rotterdam (now seven). January 21, 1887, was baptized one Vander-Bos from Amsterdam, who is now carried away from strange doctrines, so that we were sadly obliged to exclude him.

During the winter time the brethren at Amsterdam hired a small school room in a poor vicinity for my father to preach in, and it was at these meetings that said Vander-Bos got acquainted with us.

At the beginning of the season (July, 1886), there resided twenty members of the church at Harlem itself, four at Amsterdam (now five), and five at Rotterdam (now seven).

We congratulate the church upon the arrangements made with reference to the support of preaching for another year, and pray that it may bring blessings, in every way, to both pastor and people.

Bro. Burdick closed his labors as general missionary in the Western Association January 1, 1887. He reports 17 weeks of labor; 42 sermons; congregations from 7 to 500; 18 other religious meetings; 74 visits and calls; 2,000 pages of tracts distributed; and one addition.

"So ends," he writes, "five years of earnest work. Oh, how I wish it could have amounted to much more. May God grant that the seed sown in weakness may yet grow a bountiful harvest."

meetings each Sabbath, in summer time two. During his absence, G. Velthuisen, Jr., took the service. Besides, he is president of a union of total abstinents, for which society he speaks in public whenever he can.

The Treasurer's report of the Harlem Church was:

Table with 2 columns: Item and Amount. Includes entries for the minister, chapel, Interior Mission, For China, and For a poor sister, a widow.

By the Treasurer of our Tract Society has been received \$56 these two years. I hope that what I have written will suit your purpose.

I hope that what I have written will suit your purpose. I have managed as well as I could do. I pray for a blessing on your meetings and Conference and all your labor, and remain, with much esteem,

Yours in Christian love, G. VELTHUISEN, JR.

According to your request my father asked an account of Elder Bakker. I herewith send it you: Bro. Bakker is elder of the Friescheloo Church. The seven members live at three places, where in turns the meetings are held on Sabbath-days.

In winter he leads other meetings on week days in the rooms of the brethren, which are rather well attended, as it is in the country. At Friescheloo he has a chapel and a house and yard, but it is in the midst of the heath.

He has a Sunday school visited by about twenty-five children, and often goes to Oost Friesland, Germany,—but people speak Dutch there—where many Baptists live, his old brethren, and where he is admitted to speak at one of their private houses.

The struggle is hard. The church is very slowly extended, but he trusts that God's Word shall not return void, and so he goes cheerfully.

Western Association.

HORNELLVILLE, N. Y.

L. A. Platts, missionary pastor.

I have had no other preaching stations, though I have preached several times in Hornellville, and at other places, and spent one Sabbath at Rapids, in Erie county, which I have not counted out of my work.

The number of families, or parts of families, belonging to our society is greater than the actual resident membership, on account of so many coming into the village who do not change their membership.

At the annual church meeting held last Sabbath evening (27th inst.), the church voted to meet its own expenses, without asking aid from the Missionary Society, for the next year. The church is not self-supporting, except as I serve them for what they can raise.

As to the work of the past year, I can safely say there has been a marked increase in interest; I wish I could say an increase in members and outward strength of the church.

Bro. Platts reports 52 weeks of labor; 49 sermons, besides 10 at 6 other places; congregations of 30; 32 other religious meetings; 72 visits and calls; 1,000 pages of tracts distributed; 18 families or parts of families; 16 resident members of the church; and one Bible-school with an attendance of about 20.

We congratulate the church upon the arrangements made with reference to the support of preaching for another year, and pray that it may bring blessings, in every way, to both pastor and people.

H. P. Burdick, Alfred, N. Y.

Bro. Burdick closed his labors as general missionary in the Western Association January 1, 1887. He reports 17 weeks of labor; 42 sermons; congregations from 7 to 500; 18 other religious meetings; 74 visits and calls; 2,000 pages of tracts distributed; and one addition.

"So ends," he writes, "five years of earnest work. Oh, how I wish it could have amounted to much more. May God grant that the seed sown in weakness may yet grow a bountiful harvest."

Sabbath

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

THE TRACT 80

The Forty-fourth Annual Report of the Board of Managers.

THE PRINTING

The following is the amount of the printing and charges made during the year:

Table with 2 columns: Item and Amount. Includes entries for THE SABBATH RECORDER, Outlook, Light of Home, Helping Hand, Keenest Heart, Printing Our Sabbath Visitor, The Alfred Sun, The Bulletin, Good Words, Tract Depository, Book and Pamphlet work, The Hand Book, Job Work, Binding, not included in above Stock sold.

Total.....

This is less than last year's reduction of the edition of from 110,000 to 5,000, and of other publications.

The standing of the office resources:

Table with 2 columns: Item and Amount. Includes entries for Cash on hand, Machinery and fixtures, Office material, furniture, Postage stamps, Fu., Recorder paper, Stock, general job, bindery, stereotyping, Ink, oil, etc., Insurance, unexpired, Office labor, uncompleted jobs, Book accounts.

Total.....

Liabilities

Table with 2 columns: Item and Amount. Includes entries for Book accounts, Present worth, Worth, 1886, Donations, machinery, Net gain.

Present worth.....

It will be noticed that than 1/2 per cent of the total cost of the year's work, it being this as near as possible to General Fund be not unprofitable.

During the year there has been a great deal of work done, worth of new machinery to the office, nearly of however, has been charged to the plant, stock in hand, not including dues for a year, and almost exactly when the first inventory was taken.

STEREOTYPING

An incomplete stereotyping put into the office in 1886, of little practical value, and things necessary to enable the needed apparatus for the year, so that we are now prepared to do a good deal of work for books or tracts.

Plates for the Light of Eduth le Israel, and tracts being regularly made in the office.

BINDING

The work in the binding department during the year has been a profit of \$93.

THE HELPING HAND

This periodical is a very successful one, giving pretty general thought, however, that it is much enlarged if it could be adapted for lessons for children of primary classes.

Efforts will be made for a Primary Department volume. The number of copies of the fourth year, including \$40 for the amount received during the year, is as follows:

Showing an apparent profit of \$110.

EVANGELISM

The number issued of the Recorder is 1,450 copies monthly. This is not, however, owing to the reduction of some of the papers sent to Swedish pastors for free distribution.

It is believed that the same interest in the Sabbath in Sweden. One brother writes that he has accepted its teachings, and that men in that vicinity have been led into the subject. Two or three reported as having been converted, but they are consequently led into the subject.



**Sabbath Reform.**

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

**THE TRACT SOCIETY.**

The Forty-fourth Annual Report of the Executive Board.

**THE PRINTING HOUSE.**

The following is the amount of work done and charges made during the last Conference year:

The SABBATH RECORDER.....	\$ 4,781 33
" Outlook.....	2,491 53
" Light of Home.....	545 70
" Helping Hand.....	461 64
" Evangelist Harold.....	451 57
Printing Our Sabbath Visitor.....	1,036 61
The Herald Sun.....	332 47
The Bulletin.....	117 35
Good Words.....	43 70
Tract Depository.....	122 13
Book and Pamphlet work.....	1,073 24
Job Work.....	269 47
stereotyping.....	764 78
ink, oil, etc.....	101 79
insurance, unexpired.....	48 35
Office labor, uncompleted jobs.....	
Book accounts.....	1,551 35
Total.....	\$12,641 71

This is less than last year because of the reduction of the edition of the *Light of Home* from 110,000 to 5,000, and the reduced cost of other publications.

The standing of the office is as follows:

<b>Resources.</b>	
Cash on hand.....	\$ 100 63
Machinery and fixtures (inventory).....	5,490 34
Office material.....	1,865 36
furniture.....	165 00
Postage stamps on hand.....	8 51
Fuel.....	75 21
RECORDER PAPER.....	24 00
Stock, general job.....	172 00
" bindery.....	55 27
" stereotyping.....	45 00
ink, oil, etc.....	115 00
insurance, unexpired.....	98 81
Office labor, uncompleted jobs.....	43 50
Book accounts.....	1,551 35
Total.....	\$9,058 28
<b>Liabilities.</b>	
Book accounts.....	\$1,446 49
Present worth.....	\$8,058 79
Worth 1886.....	\$7 523 11
Donations, machinery.....	365 00
Net gain.....	170 68
Present worth.....	\$8,058 79

It will be noticed that the net gain is less than 3 per cent of the total business done. This is due to very low charges for denominational work, it being the intention to do this as near as possible to net cost, that the General Fund be not unnecessarily burdened.

During the year there has been some \$900 worth of new machinery, type, etc., added to the office, nearly one-half of which, however, has been charged off to wear and tear and depreciation. The present worth of the plant, stock in hand, and accounts, not including dues for subscriptions to any of the periodicals, is \$524 68 more than last year, and almost exactly double what it was when the first inventory was taken in 1882.

**STEREOTYPING.**

An incomplete stereotyping apparatus was put into the office in 1881, but has been of little practical value, as it lacked several things necessary to enable plates to be made. The needed apparatus has been put in this year, so that we are now enabled to make plates for books or tracts, at small expense. Plates for the *Light of Home*, the *Outlook*, *Ethel de Israel*, and tracts and books are now being regularly made in our own office.

**BINDERY.**

The work in the bindery has amounted to \$412 44 during the year, upon which there has been a profit of \$93 73.

**THE HELPING HAND.**

This periodical is now taken by our schools quite generally, and is believed to be giving pretty general satisfaction. It is thought, however, that its usefulness would be much enlarged if it contained a separate adaptation of lessons for the benefit of teachers of primary classes, and for the smaller children. Efforts will be made to arrange for a Primary Department for the next volume. The number printed is 2,150.

The total cost of the four numbers for the year, including \$40 for editing, is \$461 64. Amount received during year..... \$495 56

Showing an apparent profit of..... \$33 92

**EVANGELIST HAROLD.**

The number issued of this Swedish paper is 1,450 copies monthly, or 150 less than last year. This is not, however, due to any falling off of subscriptions, but from a reduction of some of the packages which were sent to Swedish pastors in different places for free distribution.

It is believed that the paper is awakening some interest in the Sabbath question among the Swedes. One brother in Rhode Island writes that he has accepted the truth through its teachings, and that many of his countrymen in that vicinity have been awakened on the subject. Two or three in Chicago are reported as having been led to the truth by its teachings, but they are believed to have been subsequently led into the errors of Advent-

ism. The Swedes are more readily led into this error because of a great wave of Millerism which swept that country many years since, the effects of which are not yet eradicated. Early in the year information was received of some 20 or 25 brethren at three neighboring points in Pennsylvania, who had become Sabbath-keepers, though they still held their membership in their mother church. Correspondence has been kept up with them, and various publications sent, by which they are becoming acquainted with our doctrines and polity. Their leader has written some articles for the *Harold* and there are some hopes of a Seventh-day Baptist church being formed there in the not distant future.

These are only a few of the indications that the *Harold* is doing a good work. There is great need, however, of a missionary to that people who is thoroughly informed upon, and in full sympathy with, the spirit of our work. Such an one having our Swedish publications can do an excellent work for Christ and make our publications a power for good.

The *Evangelist Harold* is still under the editorial charge of Rev. L. A. Platts, D.D., who feels much need of a more thorough familiarity with the language. As it is, he is obliged to depend largely upon others for translations and proof readings. The expenses for the year have been:

Office labor, paper, postage, etc.....	\$392 06
Editor's salary.....	120 00
Received from subscriptions.....	\$ 64 05
Balance from general fund.....	448 01
Total.....	\$512 06

**DE BOODSCHAPPER.**

This valuable little paper has been kept up during the past year as heretofore, at a cost to this Society of \$662 15; \$7 15 of which has been for exchange and postage. This in fact pays for thirteen months, the amount being \$50 per month.

The following extracts from a letter from Bro. Velthuysen's daughter, Sarah, under date Aug. 30th, will give an idea of the work, while it conveys the sad intelligence of the broken health of her father:

You will expect a report about *de Boodschapper* for the last year, at this time. I am sorry to have to tell you that my father is quite unable to send it to you. He has been very busy all the time since he came from America, always hurrying and not taking any day's rest, so he has felt very tired this summer, and complained about a feeling of feebleness. We had invited all the Seventh-day Baptists in Holland to come to Haarlem on the 19th of August to meet on the 20th and 21st, and speak about the interests of the Sabbath cause. Seventeen persons from other places came, and we had very blessed meetings, which made us all happy, and strengthened us much. The work connected with this gathering—which we like to call by the grand name of conference—seems to have been too much for my father. He was delighted to see so many who had embraced the Sabbath through his work, but now he is completely exhausted in mind and body.

Two thousand copies of the *Boodschapper* have been published every month; 80 were sent to subscribers. Large numbers were distributed in Amsterdam. Many were sent to people whose addresses we learned from newspapers and tried to receive from acquaintances; others were given out to persons who attended Christian meetings and to those whom we expected to take an interest in all that relates to the Lord's cause. Most of those who keep Sabbath here have come to the light through the *Boodschapper*. At the recent meetings it was called the "sineu" of all our work for the Sabbath. It is our hope and our banner. By its constantly bringing the messages of the Lord's truth, and showing the human invention of baby-sprinkling and Sunday-keeping in the homes all over the country, it preaches to our enemies that the Lord supports us in the struggles.

The brethren and sisters here send their thanks to their fellow-laborers at the other side of the ocean for the help received for the paper, which but for that support could not have appeared; and always pray that the Lord may bless them abundantly. A Christian newspaper reporting a camp-meeting some time ago said: "The Seventh-day Baptists were again present. Two of them very diligently distributed literature. If the other churches of our country should but show but a tenth part of the zeal this small flock manifests, the Salvation Army should not have been needed here."

In several places where my father visited the people to speak about Sunday, they testified that they could not say anything in favor of it, and that the Sabbath keeping was according to the Bible; and a great many know this, but still they go on in their old ways. This makes work among them very difficult. It should be a very good thing, we think, if we could hire rooms to hold public meetings in different places, and so shake their consciences. Oh that the Lord's time might come to waken them up that they might love the Law of God, and have their rejoicing in it.

I have written all I think will be interesting about *de Boodschapper*. If father might be well again he will write you more about

it, I think. We shall be very thankful if you will pray especially for him at Conference, that he may again lift his voice for the Lord's cause.

Yours in Christ,

SARAH VELTHUYSEN.

The President of this Society visited Haarlem last July, and saw the brethren there, and also Bro. Bakker, of Frischeloo. He was much impressed by the earnest Christian character of all he met, and the cordiality and hearty fellowship exhibited towards him and his companions.

**THE SABBATH RECORDER.**

In the matter of circulation, the SABBATH RECORDER has scarcely held its own the past year, owing mainly to the falling off of a number of special fund subscriptions which were obtained by Deacon I. D. Titsworth a few years ago. These subscriptions were for furnishing the RECORDER to certain persons who felt they were unable to take it, pledges being given to pay a certain sum each year for a series of years for this purpose. There are now due on these pledges, according to the office accounts, about \$300, a good deal of which will never be paid, for there does not seem to be a clear understanding with many in regard to their pledges, some even claiming that they made no pledges beyond the sum paid the first year. A number of new subscribers have been obtained during the year, but not enough to make up for the above falling off by about 50. The present circulation is:

Subscribers (supposed to be) paying.....	2,461
Free copies and exchanges.....	140
Spare and spoiled copies.....	49
Total printed.....	2,650

The expenses and receipts for the year have been as follows:

<b>Expenses.</b>	
For stock.....	\$ 792 92
" office labor.....	3,165 98
" Editor's salary.....	640 00
" postage.....	126 76
" sundries.....	55 72—\$4,781 33

<b>Receipts.</b>	
Advertising.....	\$ 297 42
Subscriptions.....	4,619 09—4,916 51
Net gain.....	\$185 18

It will be seen that at the present price and subscription list the RECORDER cannot much more than pay the least expenses possible in its publication. There is abundant room for enlarging its circulation if our people would interest themselves to do so, to the advantage of the paper and the subscribers. The Board would be glad to spend the income from 1,000 more subscribers in improving the paper. Steps are being taken to get a larger variety of religious thought, by securing from our pastors a greater number of short readable articles.

It will be noticed that if all the subscribers paid promptly and without default, the income would be considerably larger. The total receipts, including sums paid on old accounts, is \$302 91 less than the amount which should have been received on the current volume. The arrears of subscriptions since the close of Volume 38, at which time the then value of the accounts were estimated, amount, about \$3,000, or an average of nearly \$500 per year. That is, there are 250 persons taking the RECORDER who do not pay for it, besides those to whom it is sent by special funds raised by other parties, and all free copies; that is, 250 persons every year agree to pay for it and do not honor their word. In view of this fact it becomes a grave question whether it would not be better to put it on the basis of payment strictly in advance.

**RABINOWITCH, AND THE JEWISH MOVEMENT IN SOUTH RUSSIA.**

Joseph Rabinowitch is about forty-seven years of age, though, as the result of study and work, he looks a little older. He is five feet eight or nine inches in height, is of fair complexion, and has a ruddy countenance. He has a short grey beard, though the greater part of his hair has fallen from his head. He walks with a stick, being lame on his left foot. In ordinary conversation on divine things, he spreads his arms and hands like eagles' wings, and then, loudly and rapidly, he pours forth his sentiments in torrents, compelling the attention of his listeners. Every muscle of his face and every member of his body seems to aid him in expressing his meaning. His eye is as full of fire as his voice is of energy, especially when either the Bible or the love of Jesus is the topic. He has a strong will, a sanguine temperament, a simple faith, a gentle spirit, and a kind and tender heart.

Rabinowitch is a thorough Jew of the Eastern type; and though perhaps not a model leader for German or English Jews, he seems admirably qualified for a leader of Jews cast in his own mold. He has been steeped in Rabbism; and his thought and form of expression will long run in Talmudical and Cabalistic lines. For instance, the Lord Jesus Christ is designated "Son of Man"; the word man is אדם—Adam, and is composed of three letters—Aleph, Daleph and Mem. The three Hebrew letters from the initials of Abraham, David and Moses. From Abraham, kings were to come; from David, was to come the King Messiah, who was to

be the prophet like unto Moses. In dealing with the passage, "Hear, O Israel, the Lord our God, the Lord is One," the word One is אחד—achad, and the three letters form the initials of the words *truth, life, way*; thus we have the one God, the truth, the life and the way; and Jesus says: "I am the Way, the Truth and the Life."

On the same Cabalistic principle, the first three letters of the Hebrew Bible teach the doctrine of the Trinity, Beth, Resh and Aleph, being the initial letters of the words Son, Spirit and Father. We, however, showed our friend that, ingenious and interesting as this system might be, it was rather uncertain and dangerous, for the same letters might be taken as initials of other words directly contradicting the points supposed to have been proved.

Rabinowitch has a wife, a Jewess, still living, and they have three sons and three daughters. He was married about thirty years ago, and his eldest son is now about twenty-nine. This son, once an infidel, is now a believer in Jesus, resides in Odessa, and has an agency in some French company. One daughter is married; but her husband is still a doubter. His six children and wife are all believers. The youngest child, a boy, is about nine years old. A brother of Rabinowitch was baptized by the late Dr. Ewald, about thirty years ago.

Though not a regularly qualified solicitor, Rabinowitch says he was licensed by the Russian Government authorities to practice as a lawyer amongst his own people, and now, as a matter of course, all his clients have forsaken him; but if they had not, this Jewish reform movement would occupy all his time and strength.

His mind was greatly exercised and agitated during and after the last Russo-Turkish war, as to the temporal well being of his people. How could Jews be settled in Russia or Roumania, when houses could not be held in the name of a Jew? A Lutheran pastor had once called his attention to the Psalm 105, and it now came back to his mind with much force, especially verses 23, 24, 25 and 26. "Israel also came into Egypt; and Jacob sojourning in the land of Ham. And he increased his people greatly; and made them stronger than their enemies. He turned their heart to hate his people, to deal subtly with his servants. He sent Moses his servant, and Aaron whom he had chosen." He then read verse 42: "He remembered his holy promise, and Abraham his servant."

Rabinowitch reflected, surely this is a parallel time of suffering and of promised deliverance. And yet, he thought of nothing beyond relief from distress, and promoting the people's temporal welfare. The sad and desperate condition of his people led him to entertain the question of agricultural colonies, which, if successful, would partially relieve the suffering. He first conceived the idea of forming an agricultural colony in Besarabia; but the Jews themselves would not encourage this. Those who were usurers and public-house keepers preferred to remain as they were, and the better class of Jews were hindered; so this scheme fell through.

He now (1882) resolved to go to Palestine. Arrived in Jerusalem, he gazed on the holy city and the temple site, deeply moved by the ruin and desolation all around; even the devout Jew, weeping and praying at the wailing place, could be frightened away by an Arab woman.

He was now led to meditate upon 2 Chronicles 30:14-16. "Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the Lord which he had hallowed in Jerusalem. And the Lord God of their fathers sent to them by his messengers, rising up betimes, and sending, because he had compassion on his people, and on his dwelling place. But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy."

This passage, he remembered, was in the last chapter of the last book of the Hebrew Bible, and the words "no remedy" impressed his mind with overwhelming force. "No remedy," even in the study of the Talmud, though some considered otherwise. He even thought of the New Testament and its teachings, and received impressions, as by a light from heaven, that probably all the sufferings of the Jews, and the desolation of the land of Palestine, were to be traced to the people's continued rejection of Christ; and that all the hopes of the nation probably centered in Jesus the crucified One. He returned home with his mind full of this new light. His wife at first opposed his views because she did not understand them; but his children soon accepted them. He now began to regard the teachings of the New Testament as divinely inspired as were those of the Old, and the Lord Jesus Christ as the true Son of God, the way, the truth, and the life. To know the Son, he says, is to know the Father, and for this reason his special delight is in the Gospel of St. John. He says the Jews think they can understand the Son through the Father; but Jesus says: "No man cometh unto the Father but by me." "He that hath seen me, hath seen the Father."

"In answer to the question, 'When did you definitely trust in the Lord Jesus Christ for salvation?' he replied, 'A year ago last Rosh Hashana (Jewish New Year), that is about two years ago.' On his return from Palestine, he began to converse with the Jews about Mr. Oliphant's schemes of colonization; but these, he said, would not lead them back to Palestine. The Jews gathered round him to talk about the Holy Land; but, at first, he did not speak to them of Christ. Many of the Jews thought that Rabinowitch would himself form a col-

ony, and lead them back to Palestine. Soon after this, Rabinowitch began to tell his brethren that he thought the only one who could lead them back to their land would be the Messiah, and to set them looking in the direction for their Messiah, he told them right a little story by way of illustration. A number of Jews traveling by a four-wheeled conveyance in a little town in Poland, lost one wheel, but still pursued their journey. They overtook another carriage driving on in front, and asked if they had seen a lost wheel on the road. The driver replied, "You foolish man, you must go back, and not forward, to find your lost wheel." The four wheels were Abraham, Moses, David and the Messiah. The fourth wheel, the Messiah, had been lost; the Jews must go back to find it. Finding this, Israel's four-wheeled chariot would run with safety. Some of the Jewish prayers for the New Year, Rabinowitch regards as simply a protest against Christianity. The Jews, he says, find it difficult to think of the Messiah as a servant, and they don't wish to believe in the preaching of John. They do not regard his voice as a warning trumpet. They regard as good Jews those who properly eat Sabbath meals; and all as Christians who eat pork.

When Rabinowitch began to think that he ought to be an avowed and open believer in Christ, he was much perplexed with the number of sects amongst Christians, and hesitating to join any of them. He says, as the Jordan must be crossed to reach Canaan, so Jesus is the way to spiritual possession and rest. As to the Lord's Supper, Rabinowitch says that the members of the New Covenant do not celebrate this, except as a passover supper. They do not yet see their way to celebrate it at other times; but this they hope to do when they have been baptized.

He says the Lord Jesus Christ did not command his disciples to remember his resurrection, but to remember him.

Neither he nor his followers at present see the necessity of keeping Sunday as the Sabbath, but continue the observance of the Jewish Sabbath. He thinks, however, it is very likely that at some future time they may observe Sunday as the Sabbath.

Circumcision is still observed; but is not at all considered as necessary to salvation.

As to his preaching, he proclaims the love of God in Christ, but states that repentance must also be preached. He seems to have much faith in sacraments, which may be owing to his somewhat close contact with Lutheranism.

The movement of which Rabinowitch is the leader seems, as far as man can judge, a real work of the Spirit of God, and should not be interfered with by any church or missionary society, with the idea of absorbing it or controlling it. The leader should be encouraged and helped, but his independence should be strictly preserved.

It is in print that a Lutheran pastor has proposed to a committee in London that Rabinowitch should be employed by their society as missionary to the Jews. We rejoice to see that the committee declined, though only on the ground that Rabinowitch was not then baptized. Rabinowitch has, however, since then been baptized in Berlin; but we trust that the society will not alter its decision. He has been baptized, not into the Lutheran Church, nor into the Anglican Church, but simply into the Church of Christ, by an American minister, and any missionary society absorbing Rabinowitch would incur the tremendous responsibility of paralyzing the entire movement.

At present, Rabinowitch is in possession of a large pile of letters received from Jews from all parts of Russia and Roumania, inquiring into the movement, its rules and its doctrines, with a view to joining it, or starting another and a similar one.

As to his projects, his heart seems much set on a school for boys and girls, and he stated in conversation with me that there were plenty of children ready to come. He would himself be the teacher, and would teach Christ out of the Old Testament and the New. He so rejoiced at the prospect of a school, that he exclaimed, "When mine eyes shall see this, I shall live; it will seem that all is done."

His heart is also set upon an agricultural colony. He thinks that for the sum of 4,000 roubles (about \$400) a year he could get land that would soon support about 100 Jewish families. But for the school and the colony he would require the consent of the government authorities, which he has not yet obtained.

All Christians would do well to pray much for this brother, and render him all needed pecuniary help; but they would do equally well in leaving him absolutely free to carry on his work as the Lord may direct him. The movement is unique and exceptional, and should be allowed to work itself out to the glory of God and the greatest possible blessing to the Jewish people. Rabinowitch possesses a very gentle, humble, loving spirit, and quickly responds, even to tears, to assurances of Christian affection; but he does not desire to identify himself with any sect, but wishes to take his Christianity from the New Testament, and grow out of old habits and doctrines into new ones, as the Holy Spirit may teach him in his continued and prayerful study of the entire Word of God.

It would be premature and unwise to pronounce upon the issue of this movement; but the bare possibility that it may develop into national restoration and blessing, and the return in glory of our Lord Jesus Christ, should lead all Christians to watch it with loving sympathy and prayerful solicitude. As to absorbing or controlling the movement, the cry should be, "All hands off."

John Wilkinson, in the *Illustrated Missionary News*.



## The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, Oct. 27, 1887.

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

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

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"For the heart grows rich in giving;  
All its wealth is living grain;  
Seeds which mildew in the garner,  
Scattered, fill with gold the plain."

In our issue for Sept. 29th, in the report of the Treasurer of the Tract Society, credit is given to the Tract and Missionary Society, Nile, N. Y., for \$20, making Mrs. Flora Cartwright a life member. It should have been credited to the Tract and Missionary Society of the Richburg (N. Y.) Church. The rest of the item is correct.

A FEW persons will receive the RECORDER for the remainder of the year who have not ordered it. They will understand that some friend has paid for it according to our special offer to send it for the remainder of the year for 25 cents. It will be discontinued after January 1, 1888, unless renewed at or before that time.

We print on our 3d page this week a sketch of the life and labors of that remarkable man, Rabinowitch. The position which he and his followers in Russia maintain on the Sabbath question will be particularly interesting to our readers. Ought we not to make some adequate effort to put ourselves in communication with that people, and, if possible, establish some permanent working as well as sympathetic relations between them and ourselves?

WHAT a world of meaning can be put into the two monosyllables, "come" and "go." They are Jesus' words of universal invitation and command. To the sinner he says, "Come to me and be saved." This invitation is, to the ends of the earth, to all who are out of Christ. To the Christian everywhere and always, his command is "Go ye into all the world and preach the gospel to every creature." If we have joyfully heard his "come," let us as joyfully heed his "go."

A BROTHER writes, "I have been on a missionary tour in an adjoining county, and got two names for the RECORDER, with the pay for the remainder of the year. They will renew with the opening of the new volume. I had thought of suggesting that the RECORDER for the balance of this year be offered at a low figure, and was very happy to see that you had already so announced it." Are there not others who can do "missionary work" in this way? It will be a blessing to those to whom we may thus send the RECORDER, increasing their interest in church and denominational work; and it will add to the income of the paper, enabling us to put more into it, and so increase its value.

THAT was an eloquent plea for the suppression of the liquor traffic in Tennessee, which came from four hundred inmates of the state penitentiary at Nashville. These men signed a petition to the people of that state urging them to pass the constitutional amendment prohibiting the manufacture, sale, and use of intoxicants as a beverage. In this plea they state that all reforms proceed on the basis of experience; and their experience gives them a right to be heard on this reform, for three fourths of them are in their present position from the use of strong drink; and whisky is the prime cause and instrument of their own shame and of the sorrow and misery of those who are, by nature, dependent on them. This is their own voluntary testimony. It should be heeded by all those who sit in the counsels and control the fate of all public affairs.

It is said that, in the state of New York, a "Personal Liberty Party" has just been organized which is pledged to poll 50,000 votes at the approaching elections. "It is composed mostly of Germans, and they propose to vote only for members of the Legislature who will vote to amend the excise laws so as to permit the sale of liquor on Sunday from 2 o'clock in the afternoon until mid-

night. The State Secretary of this Liberty party is instructed to write to each candidate for the Assembly in both the Republican and the Democratic parties, asking him the question, "Will you vote for a bill permitting the sale of liquor on Sunday, from 2 o'clock, P. M., until midnight?" If the candidate answers in the negative, or does not answer at all, the members of the Personal Liberty party will vote against him. If he answers in the affirmative, they will support him." This is "personal liberty" with a vengeance! A party organized for the express purpose of pledging every candidate for the Assembly to the liquor interest, before election, or sending him home after election! This is perverting the old, patriotic sentiment of Patrick Henry, "Give me liberty, or give me death," into, "Give us whisky, or give him death;" and this, too, in the name of personal liberty! Can the temperance question be kept out of politics in the face of such a movement? With party strifes and ambitions we have no sympathy, and little patience; but we submit that the time is even now upon us when the temperance cause must be fought out, on its own merits, in the field into which its enemies are thus forcing it, or the state must surrender itself to the domination of the beer gardens and the whisky shops. Of course, from our view of the Sunday question, the mere matter of an open shop on Sunday afternoon is, in itself, a comparatively small one; but who does not know that a victory gained by the enemy at this point, by such a method, means larger efforts in the same direction until the whole field is won in the interest of the most tyrannical and disgraceful evils the world has ever known? It is not patriotism, it is not wisdom, it is not loyalty to sacred trusts to shut our eyes to the dangers that thus threaten us. The iniquitous proposition of the "Personal Liberty party," for a most unworthy and unholy end, stares every freeman in the state of New York in the face with the question, "What are you going to do about it?" This question, *volens volens*, we must answer, not as politicians, but as citizens, as men, as lovers of humanity, as Christians.

### SEED TIME AND HARVEST.

The ever present thought with the husbandman is the harvest. If it were not for the hope he has of gathering in the increase, by-and-by, all his sowing would be but the wasting of the seed. So, also, does he cultivate with the same end in view. He does, indeed, enjoy the work of sowing and cultivating, but it would be far from the truth to say that he sows and cultivates simply for the pleasure of it. The same thing is true of all manner of labor. Men work for results. This is right. We should do all our denominational work with reference to results. Our missionary labors, our publication work, as well as our local church work, should all have direct and intelligent reference to the gathering of fruits. If this were not so, then were our work aimless, and being aimless, it would inevitably be without zeal, and being without zeal, it could not but be fruitless. By this we mean that when we preach the truth of the Sabbath, we should expect men to listen to it, accept it, and obey it; that when we put forth evangelistic efforts, either from our home pulpits, or on mission fields, we should expect men to be converted; that when we put forth our efforts to the end of the rebuilding of our small churches, we should expect their rebuilding. This is not saying that we ought to set our own time, or fix the manner in which these results shall come. It is true that we ought to do our duty as God makes it known to us, whether we see the fruit of it or not; but the more faithfully we do our duty, the more confidently ought we to expect that fruits will come of it. We must be always expectant, but always patient. Many a pastor has preached the word in faithfulness, and labored earnestly for souls, and yet has not seen the fruit until another has stepped in, and in a favorable hour, gathered the golden sheaves—the fruit of the faithful sowing, although gathered by a second hand. This is in accordance, oftentimes, with the divine arrangement—"One soweth and another reapeth." Jesus said, "I sent you to reap that whereon ye bestowed no labor; other men labored, and ye are entered into their labors." And again, "He that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together." So in our denominational work, other men before us have labored, and we are entering into their labors; on the other hand, we are sowing seed, the fruit of which we may, under God, gather with our own hands, or others after us may gather;

of that we need not be anxious; but that fruit shall come of such labor we ought confidently to expect, or cease altogether to labor. Otherwise our labor is not of faith, and "whatsoever is not of faith is sin."

The admonition of the hour, then, is, be expectant, be patient. "Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain."

## Communications.

FLITTING SUNWARD.

NUMBER XXIX.

STREET SCENES IN CUBA.

The streets of Havana, particularly in the older portions, are very narrow, and are bordered by houses, stores, churches and palaces, in strange confusion, all so close to the narrow street that there is little or no room for sidewalks. In many of the streets they are so narrow that when two persons walk side by side one has to go in the gutter. This does very well when a tall man walks with a short lady; it is, in fact, something of a compensation for the difference, but it is not specially pleasant, nevertheless. When two persons meet, the most polite goes into the gutter. If one is a negro, he or she always hugs the house side and makes gentleman or lady turn out. Don Alberto used sometimes to get a darkey to turn out, by planting his umbrella or cane firm against the wall and standing quietly behind it until they had passed.

Many of the streets are covered with awnings that stretch from house-top to house-top, for the purpose of additional shade. The stores are what might be called *open*, for usually the whole side next the street is taken away, except a few columns. They have queer names for many of these stores, as "La Dominica" (Lord's day), and "La Bomba" (the pump), both of which are shoe stores. The latter name is not believed to refer to the low shoes we call "pumps;" that is an English corruption of "pomp," and they were probably so named because of the pomposity displayed by their wearers. "La Reina de las Flores" is an art and bric-a-brac store, but why that should be called "queen of the flowers" we do not know. "El Louvre" and "La Cieba" (name of a tree) are hat stores. And, speaking of hats; Havana seems to be a paradise for panama hats, for most Cubans wear them. They vary in price from one to one hundred dollars. Our friend, Senator C., taking Don Alberto along for an interpreter, purchased one for \$30, which he thought was cheap. The best are made from the fibre of the Monte-Christo palm, and are braided under water. It takes months, and sometimes a year to braid a hat. This kind are known as *jipijaba*, pronounced *hippy-ha-ba*, from the name of a town in South America where they are made.

The interior of the stores looks barren to one accustomed to the display in other cities. The goods are mostly kept put away in boxes and bundles, to keep them from the dust and light; and when a customer comes in, or a lady drives up in her carriage, the boxes and bundles are taken down and undone for inspection. In this way we were shown many valuable goods which the appearance of the store gave no indication could be found there. In the jewelry stores and some others the goods are kept in glass cases, much like stores in New York.

One thing you notice in driving around Havana, is the sign "*Bajada*" at the corners of the streets, occasionally varied by "*Subida*." These are not the names of the streets, as you might at first suppose, but are directions for the drivers. The words mean "up" and "down," and tell what streets to go up, and which ones must be taken to go the other way. By this means collisions are avoided, as it is about as easy for two teams to pass in a Havana street as for two trains to run in opposite directions on the same railroad track. For the same reason, probably, the cart-horses and mules are usually harnessed "tandem," as many as eight horses being hitched, at times, to one two-wheeled cart. These horses and mules, have, almost invariably, heavy woolen head-dresses of red tassels, one on each side and one hung beneath; each as large as a good-sized mop. They are supposed to be a protection against the sun, but if they do any good in that line it must be after the manner of charms, or in a way similar to that by which scare-crows protect a cornfield. The drivers mostly wear red woolen caps, possibly for the same reason.

Funny little horses with great panniers on either side, reaching nearly to the ground, and loaded with garden produce, fruits, or almost anything one can imagine, go in

trains, the bridle of one horse being tied to the tail of the one which precedes him. One morning we looked out of our window early, and saw a queer train of donkeys, each with milk-cans strapped on either side, the "milk-train" of the metropolis. But milk is not sold here from cans as much as in the North, because it keeps but a little while in this hot climate. So it is common to see a cow driven up to the door, or into the front hall of a city house, and the milk drawn as wanted, when she is driven to the next customer. We were told that if we should question the purity or freshness of the milk at table, a cow would be brought into the dining-room and the milk drawn before our own eyes. We did not put this to the test, however. This way of peddling milk reminded Don Carlos and the Scribe of some scenes in Rome, where a somewhat similar custom is in vogue.

The peddlars in Havana are a curiosity. They carry a large frame-work, which is fitted to their shoulders, and upon which is displayed quantities of dry-goods, laces, handkerchiefs, hosiery, etc. When they meet a customer the frame is set down on the sidewalk, or wherever they can find a place, and the articles wanted are selected from the stock. But the peddlars most often met, in fact one who meets you at every turn, is the seller of lottery tickets. One would think that the Cuban people did nothing else than buy and sell these tickets, from the number of persistent peddlars whose call is as constant as that of katy-dids in the summer. It is a curious fact that all these lottery peddlars are natives of the Canary Islands. The "Royal Havana Lottery" is a government institution, and all classes, men, women and children, white and colored, buy tickets or fractions, for they are divided up into twenty-eths, with the usual results of many losses and very few prizes. Senora V. related to us some of her successful ventures, which had earned for her the credit of being "lucky," so much so that servants and others came to her to purchase tickets for them.

Havana has many beautiful drives and parks. The "Parque Isabel" is the principal resort, particularly on certain evenings, when the band furnishes music. Then it is full of light, life and beauty. It has long rows of palms with walks and drives between. Up and down the latter, streams of carriages pass and re-pass, filled with bare-headed ladies in the richest of costumes, while the walks are crowded with pedestrians, and lined with people sitting in camp-chairs. All the ladies go bare-headed, for no Cuban lady ever wears a bonnet or hat. When in full dress she throws a fine lace scarf over her head in a witching way, and is never without a fan, which she uses to ward off the ardent gaze of her admirers, and the too ardent rays of the sun, as well as numerous other uses, in which the Spanish ladies are always adepts.

But one thing you can never miss seeing in Cuba, and that is the police. There are three kinds, the "city," the "highway," and the "mounted" police. The latter two are seen everywhere on the Island, armed to the teeth, and ready for any emergency. No one is appointed to this force who has not proven his courage in the army, and many of them display medals and other decorations in token of their brave deeds. Woe to the malefactor who resists their arrest, for they do not hesitate to use their carbines, even at times when it might not be necessary. It is even said that, particularly in political cases, they prefer the first alternative, when they are commanded to bring a suspect "dead or alive," for a dead man can give no further trouble. Strangers are under constant surveillance. From the time you land until you leave, your every movement is known, and the passport system is so complete that no one can get away from the Island unless the authorities are willing. But to the innocent the law has no terror.

### CHINA'S ATTITUDE.

Bro. D. H. Davis, in his report to the Missionary Society, says that the Chinese government is putting itself into a favorable attitude to missionary efforts, and we may rejoice that the civil authorities there are willing to tolerate the truths of Christianity. This agrees with remarks by Dr. Ashmore at the late Baptist Anniversaries. He said, "Let us hang our heads in shame in view of the attitude of China; there goes forth from Peking an edict that missionaries shall be kindly received and protected." There are in China three great steam-boat lines, two foreign and one Chinese. The two former said to the Chinese, "Let us not make any reduction to the missionaries; let us charge them full rates." The Chinese replied, "No, we have carried them at reduced rates, and

we will continue to do so; you come here to make money; they come here to help our people and do them good; we will not charge them full price."

China is to be, if it is not already, the strategic mission point of the orient, owing to the magnitude of her territory, her extended frontier and coast-line, her population, her political and social structure, her expanding enterprise, her tolerance of Christianity and respect for its forces. Such an important and imperial center should not be ignored. The time will come when Seventh-day Baptists will be very glad and thankful that the Lord ever led them to lift the standard of enlightenment in that dark land of heathenism. What a grand work we are called to do in obedience to the unselfish ever-living Christ! The duty is ours. Results are God's. The harvest he will ripen for the reapers. J. B. C.

### SHALL SUNDAY BE PRESERVED?

The great question now among the Christian people of this city is the one embraced in the title above. Last Sunday afternoon, Oct. 16th, at Chickering Hall, the following gentlemen addressed the crowded hall of fine-looking people: Clinton B. Fisk (presiding), G. H. Vibbert, of Boston, and Rev. Sam Small. The whole tenor of the meeting was Sunday-observance. Mr. Fisk, who is a Methodist, strongly urged a reform in this growing evil. Sam Small spoke of his own faithful service to the saloon for fifteen years—as a customer,—and he thought he ought to know the ins and outs of the whole traffic. He said that he was a little two-year-old preacher, who is going to fight this cursed business whenever opportunity offers. "This Government," he said, "has no policy with reference to liquor, but with oleomargarine it demands that the iniquitous traffic shall be stopped."

Monday afternoon, in Dr. McAnthur's church, nearly a hundred clergymen of the city convened to take a position on this same question, "Shall Sunday be preserved?" Such men as Dr. John Hall, Dr. Lyman Abbot, Dr. Taylor and Dr. Atterbury were the leading lights. What struck me as peculiar was the great stress put upon holy Sunday liquor-selling. To sell liquor on Sunday was a great crime, but to sell it on the other six days of the week appeared to be a matter demanding no notice,—and so nothing was said about that.

Vice-Chancellor McCracken, who assumed the chair, as Dr. Hall had to attend another meeting, said in his opening address that he based the claims of one day in seven on the ground of physical necessity, and he preferred that they should call it the First-day of the week, rather than "Lord's day." There was an evident want of enthusiasm. But when Mr. Vibbert spoke on the question of politics, it seemed to wake matters up somewhat. He said, "I would like to know, if this is not to assume a political shape, what we are here for. Prayer-meetings and speeches without politics is beating the air. It is the duty of every Christian to use his vote against the desecration of the Sabbath. Let every Christian clergyman cast a vote for sobriety and righteousness."

The following resolutions were adopted:  
Resolved, That all the pastors be urgently requested to present this subject before their congregations at an early day.  
Resolved, That in all parts of the state, meetings be held, and that every candidate for Senate or Assembly be asked to pledge himself to defend Sunday against any relaxation of the present Sunday laws; and that we urge all Christian people to defeat any candidate of whatever party, who refuses to thus pledge himself.

A committee was appointed to carry out the instructions, or recommendations. J. New York, Oct. 18, 1887.

### WASHINGTON LETTER.

(From our Regular Correspondent.)  
WASHINGTON, D. C., Oct. 21, 1887.

The Federal Capital is pre-eminently the city of conventions and great public meetings that bring together people from all parts of the greatest nation of the globe. Last week this city had the Laundrymen's National Convention, and this week there are two in session at the same time—the Carriage Builders' National Association and the National Agricultural Convention. As the latter is the only one of special interest to your readers, I will not enter into the details of the first two.

The Agricultural Convention is called by virtue of an act of the Forty-ninth Congress, and its membership consists of the representatives of all the Agricultural Colleges and experimental stations in the United States, the purpose of the meeting being to devise ways and means to improve the methods of farming, and thus increase the fertility and productivity of the agricultural area of

the country. And it goes that the discussion of these a representative and into mutual interchange of views will be vastly beneficial veritably the bone and sin upon their arduous labor terial prosperity and well country.

There is considerable cal circles of the Capital of bribery and political against Senator McPherson by a prominent member This man, Little, asserts of the Senator—the attack columns in a newspaper. damaging allegations is the tion of the Senator in con the election of Sewell, h league, the United States been Democratic several gauntlet is boldly thro Senator challenged to a le Generals Roger A. P. Butler will bring the c Anarchists to the attent Court the last of this w of securing a *supercedas*, trial to the Illinois cou retainer in this suit is \$1 day in addition while eng

The examination of th clerks, under the new which was suspended last resumed, and in consequ all the other department their apprehension of f dread ordeal aroused, for vided rules will be applied

There is a serious Cal reported over the Alaska tion—Messrs. Bayard and disputants—and it is gi Secretary of State will re views on this matter i President. It is true t denied by one of those still I believe the rum unfounded. The late Treasury, in lieu of the of bonds, is an order inc of national bank depos ment funds—the object of a few millions of ti becoming such an intoler the administration and

### CORRESPOND

I have just been readin Lizzie Nelson Fryer, in ORDER of September 29 to tell her, and other reas, that it caused my eyes to overflow with nees for the good news o to that far land, and the heathen soil, which has increased to goodly pro still grow and bring fort hundred fold, to the glo salvation of millions from ration, and impurity, blessed estate of children of heaven. To the w wish to express my wa affectionate regards, w cherished since the shor her, and the others of t band, formed during while on their way to O From that time we ha earnest desire for the st of our Mission in Chin band of dear faithful w in numbers, but stro power of the Holy Spir and presence of God, on them, and us all.

FARINA, Ill., Oct. 6, 1887.

### OUR NEED O

One of the first teachings of the Lord duty of his disciples t richest promises are m made to prayer. great need as well as t means of blessing. F and for others, spring anxiety and faith, can erance in some form w far different from ou wishes. The prayer: ed in some way, and which the loving infu the best. We may t our homes, our chur missions—any intere at his glory and a which we need his



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the country. And it goes without saying that the discussion of these questions by such a representative and intelligent body, the mutual interchange of views and experiences, will be vastly beneficial to the farmers—veritably the bone and sinew of the land, for upon their arduous labors depend the material prosperity and well-being of the whole country.

There is considerable gossip in the political circles of the Capital about the charges of bribery and political treachery brought against Senator McPherson, of New Jersey, by a prominent member of his own party. This man, Little, asserts openly these things of the Senator—the attack occupying fifteen columns in a newspaper. One of the most damaging allegations is that but for the action of the Senator in compassing by bribery the election of Sewell, his Republican colleague, the United States Senate would have been Democratic several years ago. The gaudy is boldly thrown down and the Senator challenged to a legal contest.

Generals Roger A. Puger and Benjamin F. Butler will bring the cases of the Chicago Anarchists to the attention of the Supreme Court the last of this week, with the hope of securing a *supercedas*, and remanding the trial to the Illinois courts. Gen. Butler's retainer in this suit is \$11,500, and \$250 a day in addition while engaged upon it.

The examination of the War Department clerks, under the new civil service rules, which was suspended last summer, has been resumed, and in consequence, the clerks in all the other departments are again having their apprehension of going through this dread ordeal aroused, for eventually the revised rules will be applied to all.

There is a serious Cabinet disagreement reported over the Alaskan seal fishery question—Messrs. Bayard and Garland being the disputants—and it is given out that the Secretary of State will resign soon unless his views on this matter are shared by the President. It is true this report has been denied by one of those chiefly concerned, still I believe the rumor is not entirely unfounded. The latest move of the Treasury, in lieu of the continued purchase of bonds, is an order increasing the number of national bank depositories for government funds—the object being a diffusion of a few millions of the surplus that is becoming such an intolerable burden both to the administration and to the people.

**CORRESPONDENCE.**

I have just been reading the letter of Mrs. Lizzie Nelson Fryer, in the SABBATH RECORDER of September 29th, and I would like to tell her, and other readers of the RECORD, that it caused my heart to swell, and my eyes to overflow with joy and thankfulness for the good news of great joy carried to that far land, and the sowing of seed in heathen soil, which has already grown and increased to goodly proportions. May it still grow and bring forth its good fruits an hundred fold, to the glory of God; and the salvation of millions from the depths of degradation, and impurity, to the bright and blessed estate of children of God and heirs of heaven. To the writer of that letter I wish to express my warm sympathies and affectionate regards, which have ever been cherished since the short acquaintance with her, and the others of that dear missionary band, formed during their stay at Farina, while on their way to China, eight years ago. From that time we have felt a strong and earnest desire for the success and prosperity of our Mission in China, and for that feeble band of dear faithful workers there,—feeble in numbers, but strong in the faith and power of the Holy Spirit. May the blessing and presence of God, our Father, even attend them, and us all. MRS. H. STILLMAN. FARINA, Ill., Oct. 6, 1887.

**OUR NEED OF PRAYER.**

One of the first and often repeated teachings of the Lord Jesus relates to the duty of his disciples to pray. Some of his richest promises are linked with his commands to prayer. Thus is indicated our great need as well as the great value of this means of blessing. Petitions for ourselves and for others, springing from hearts full of anxiety and faith, cannot be in vain. Deliverance in some form will come. It may be far different from our cherished plans and wishes. The prayer of faith will be answered in some way, and it will be that way which the loving infinite Father chooses as the best. We may then pray in hope for our homes, our churches, our schools, our missions—any interest or enterprise that aims at his glory and at human welfare—in which we need his tender guidance and all-

supporting care. How much good we may get by prayer. How much we may do by prayer for others, for foes and friends, for pastors, teachers, editors, missionaries and other brethren beloved in the Lord. If the toilers have a hard time, and they often do, we make it easier for them by blessing them with our prayers. No doubt they would be more efficient, and we would be better suited with their labors, if we made them subjects of more frequent prayer. Paul's words, "pray ye one for another that ye may be healed," should be heeded, then we might have strength and effectiveness. Paul's Christian life should be our model. It began with prayer as he cried, "Lord, what wilt thou have me to do," and it continued through prayer, and became largely useful and grandly victorious. When we can say as did Paul, in speaking of his desire to perfect the faith of others, "praying night and day exceedingly," then we shall be filled with exceeding power, and shall win at last an exceeding great reward of glory.

Let us pray especially for those who must decide what they ought to do as a life-work, whether to be ministers or missionaries. The hardest thing for any one who wants to serve God is not to know what is duty. The questions, "What shall I do?" "Where shall I go?" are often perplexing. The help of the Spirit—the guide and Comforter—sometimes alone can solve them; as in the case of Philip, whose steps were divinely directed to the chariot of the eunuch of Ethiopia. Pray the Lord to send forth laborers in his harvest, and then encourage such to go as he may have chosen for his fields.

Let us pray also for those who have in charge our missionary and other denominational affairs. They bear heavy burdens. Ask God to help them. They desire to be men of faith, wisdom and consecration. Pray that they may be strong, patient, persevering, zealous, wise and holy.

So may we fulfill the law of Christ, bearing one another's burdens, remembering always that the supplications of the humble and trustful believer penetrate the clouds and reach the throne of the Giver of all good.

J. B. C.

**A NEW CHURCH ORGANIZED.**

ARLINGTON, TEX., Oct. 14, 1887.

I went to Falls county on the 25th of September. The result of this visit was the organization of the church of nine members, consisting of Eld. M. F. Whately and wife, Dr. H. E. Whately, Wm. H. Vaughn, Chas. Taylor, Sisters M. J. Hodges, J. J. Belo, Bettie Jordan and Core Scott. Others are expected soon to unite with this church. The entire membership are intelligent and influential. The church will bear the name of the Rupee Seventh-day Baptist Church. Post office, Rupee, Falls county, Tex. H. E. Whately and W. N. Vaughn are the deacons, and Chas. H. Taylor, clerk.

We hope the brethren, everywhere, will not forget to pray for this little band of brethren and sisters, that they may be faithful amid the many trials that will no doubt come upon them.

J. F. SHAW.

**Home News.**

New York.

ALFRED CENTRE.

A very interesting concert was given by the children, in costume, at the Chapel Hall, one evening last week. "Yankee Doodle," "Columbia," "Mother Goose," and her numerous family were well personated, in recitation and in song. The temperance question was the prevailing theme, and the conclusion was reached, that the question could never be settled until the liquor fiend, in all his manifold forms, is forever banished from our fair land. The credit for this very enjoyable evening is due largely to the executive skill of Mrs. G. W. Rosebush and Mrs. J. P. Mosher. The net proceeds—\$63—are devoted toward the payment of the organ debt, which is now nearly liquidated.

At a meeting of the First Alfred Church, held on Sunday, 23d inst., a call was extended to Rev. T. R. Williams, D. D., to become the pastor, in place of Rev. W. O. Titworth, whose resignation was mentioned last week. At the same meeting, the following preamble and resolutions were formally adopted, the same having been read and unanimously approved at the Sabbath service, the day before:

WHEREAS, our pastor, Rev. W. O. Titworth, has, on account of a serious throat trouble, resigned his pastorate, and has accepted the professorship of Latin in Alfred University; therefore, Resolved, That we, as a church, deeply regret the necessity which thus severs a relation mutually so agreeable, and to us so profitable. Resolved, That we will endeavor to cherish the instructions and admonitions which he has so diligently given us, and that we believe the seed he has

so faithfully sown will, under God, produce a still richer spiritual fruitage than he has yet seen.

Resolved, That we bid him God-speed in his new field of labor, rejoicing in the fact that he and his family are to remain with us.

**INDEPENDENCE.**

Our Sabbath-school seems to be prospering better than for years. The interest which was so manifest during the first quarter still continues.

WISCONSIN. MILTON.

In the absence of Eld. E. M. Dunn, on his "marriage" tour, Pres. W. O. Whitford, on Sabbath morning, Oct. 8th, gave an interesting account of the doings of the Conference. The same day, Eld. N. Wardner discussed the National Reform Association, an agent of which was here some time ago.

Tuesday, Oct. 11th, the Milton Cornet Band was engaged to play at the Exposition, at Milwaukee, and the seniors planned an excursion to Milwaukee. The junior's decided to accompany them as a guard of honor, and succeeded in getting on the train before the seniors suspected their movements.

The band made an excellent record at the Exposition, and the students made as merry a two dozen as are often seen, it is said.

Friday morning, Oct. 14th, it was found that some one had burglariously entered the Polly Goodrich room (Mrs. Chloe C. Whitford's recitation room), removed the old seats, and substituted nice chairs with writing table attachment. The mystery, for it was a mystery to the teachers, was removed when Mr. Perley L. Clarke arose, at the close of the chapel exercises and presented the chairs in behalf of the students and townspeople. A nice desk-chair is to be added by the same donors. Pres. Whitford responded with thanks for the gift.

Sabbath evening, Oct. 15th, a large number of citizens and old students gathered at the house of W. P. Clarke to celebrate the twentieth anniversary of the marriage of himself and wife. At the proper time, Pres. Whitford presented a set of hand-painted China with other valuable presents. In addition to remarks of his own, Pres. Whitford read a number of letters from absent friends. Mr. Clarke responded, and read a letter which showed clearly that the effort to make this gathering a complete surprise was a complete failure.

The men who have been selling liquor in Milton, contrary to law, have had a couple of set-backs recently from the Town Board. It is to be hoped that liquor-sellers will find no more immunity than other law-breakers, and as far as possible the present Board will make it so.

On Friday evening, Oct. 1st, the young people made Dr. Ella J. Clarke a surprise visit, making her a present, and having a jolly good time.

W. F. P.

**ALBION.**

Albion Academy seems to have regained its old-time standing, judging from the number of students in attendance this term. There are over eighty. Prof. Maxson has his hands full. The new preceptress, Miss Avery, is liked very much. Several students are teaching classes, as the three regular teachers have more than they can do. Miss M. J. Haven, of Milton, teaches music.

Last week were buried two of our oldest settlers—Mrs. Fannie Williams and Mr. Orasmus Palmiter.

The house owned by A. R. Green, of Madison, is undergoing repairs, and is to be occupied by Ed. Coon, of the firm of Coon & Collins. There are quite a number of empty houses in town, which we would like to see occupied. No better place can be found for educating children than Albion.

The W. C. T. U. of this place has organized a Loyal Legion, which is doing good work for the children.

Some of our citizens who went to Madison to see the President and his wife say they were disappointed, as they were not as handsome as they supposed them to be.

MINNESOTA.

DODGE CENTRE.

OCTOBER 20, 1887.

We have just had the pleasure of a visit from Bro. Wm. B. West, who spent five days with us, three days being devoted to institute work, six sessions being held. These included normal instruction in geography, history, and the teacher's work. Our pastor, Rev. S. R. Wheeler, gave one lesson on the subject of baptism, and one on the Sabbath. The instruction was good, and was interspersed with music by the school, singing by the little classes, essays, etc., which gave a pleasing variety. It was truly an interesting and profitable season for all who availed themselves of it, and, although not so many attended as we might have expected, yet the attendance was fair, averaging about fifty for the whole time.

A. E. S.

**Condensed News.**

**Domestic.**

On the Susquehanna division of the Erie Railroad, 450 tons of coal are consumed every day.

Fifty cases of diphtheria have been reported in Waterbury, Conn., so far this month. Six have proved fatal.

The total number of voters registered in Brooklyn at the final close on registration day was 119,898, against 108,895 in 1886.

The Chicago Assembly of Steam Engineers has withdrawn from the Knights of Labor and formed an independent order of its own.

District assembly number seventy, Knights of Labor, has declared a strike among the 5,000 men who are employed in the shops of the Shoe Manufacturers' Association.

The Southern Pacific proposes to colonize southern California by establishing a rate of \$15 from Chicago to San Francisco instead of the present rate of \$47 50, the reduction only to be made to immigrants, or others who wish to put up with the so-called "immigrant's" inferior accommodations.

Judge Adams, Secretary of the Kansas State Historical Society, has completed a compilation of the recent municipal vote, which was the first one taken under the law giving women the right to vote. In 232 cities, there was a total of 90,194 votes, of which 64,846 were male and 25,348 were female.

The most destructive fire known for many years is raging along the northern ridge of the Blue Mountains. Much valuable timber has been destroyed, and the loss will be very heavy. A gang of men are at work, but all efforts at staying the progress of the fire have thus far been unavailing.

The special commission appointed to appraise the property south of the United States Capitol, owned by General B. F. Butler, with a view to its purchase by the Government, has made a report to the Secretary of the Treasury, stating the value of the property at \$275,000, or \$2,000 more than the figure at which it was offered to the Government by General Butler a year ago.

The Union Coal Company have issued orders to their mine foremen to remove all persons working in their mines who are unable to speak and understand the English language. Through the inability of men not understanding English, orders are frequently misunderstood, causing serious accidents and endangering the lives of all. The Hungarians and Poles will suffer most.

**Foreign.**

Prince Ferdinand has convoked the Bulgarian sobranje for the 27th inst.

Forty persons have been arrested at Barcelona in connection with postal frauds. Several officials are implicated.

The Lord Mayor of London has called a meeting to consider means for aiding the unemployed thousands of that city.

The death is announced, in London, of Jules De Lesseps, count Ferdinand De Lesseps' brother, and of Baron Stern, the well known financier.

Serious riots have occurred at Gibraltar between Irish and English soldiers. Many of the rioters were injured. Several arrests have been made. The streets are guarded by strong patrols.

Details of the disastrous fire at Hankow, China, received by the steamer Rio De Janeiro give the number of lives lost at 1,000 and the value of the property destroyed as 2,000,000 taels, or about \$3,000,000.

At a meeting of socialists held in Berne, Switzerland, resolutions were adopted against the execution of the Chicago anarchists, and declaring that if their sentence was carried out it would be judicial murder.

It is reported from Simla that the vice legal council has passed a law to check the slaughter of wild birds. The plumage of various species is in constant demand in Europe, and great numbers of birds are killed every year to supply the market.

It is officially announced that the Niger districts in West Africa, including the coast line between Lagos and the western bank of the Rio Del Rey and the Niger company's land, are under British protection.

The *Politische Correspondenz*, referring to the great increase in the emigration of Austrians to America, publishes a semi-official warning against such emigration, stating that all branches of labor in America are overcrowded.

The congress of the liberal federation at Nottingham, England, has resolved that when the Irish question was settled, the disestablishment of the church in Wales should be made the leading point of the policy of the liberal party.

**THE NEW UNCLE TOM'S CABIN**

We all remember the old one: "The cabin of Uncle Tom was a small log building close adjoining to 'the house,' as the negro *par excellence* designates his master's dwelling. In front it had a neat garden patch, where every summer strawberries, raspberries, and a variety of fruits and vegetables flourished under careful training." It was small—very small as a dwelling-place for Uncle Tom and his wife and the row of little woolly-heads. Inside, its one general apartment was even more limited in space than Boffin's Bower; though, like the bower, a strip of flowery carpet marked off one corner

for a drawing room, while the spot where vegetation ceased was covered by a table that indicated the dining-room, and still another corner was distinguished as the kitchen by a goodly cooking stove, redolent of griddle-cakes. It was a very small place for so many people to live in, and, to add to their discomfort, they were slaves.

*Nous avons change tout cela.* That is, to some extent. The cabin is now at the North, instead of the South. Uncle Tom is white, not colored. And the cabin is very much larger, forty or fifty times as large. It is so large now that we no longer call it a cabin, but a tenement, possibly because ten persons live in the space which only one ought to occupy. For, unfortunately, there are more Uncle Toms to occupy the larger space—fifty or sixty times as many Uncle Toms. So each one gets no more space to himself than his southern slave brother had. There is the same one little room for drawing-room, dining-room and kitchen; alas! it is sometimes also sleeping room and laundry. For the northern Aunt Chloes cannot move her tubs out into the fresh air, or send the children rollicking out under the sky, over the grass, all over the sunny, wide plantation. Land is expensive in New York; we cannot afford space around the cabin. It is not, as in the old days, "adjoining to 'the house'" of its owner. Oh, no! the owner lives—Uncle Tom does not know where he lives: somewhere three or four miles off up town, likely; or, maybe, as in the olden days, the master was a man and Uncle Tom a chattel; so now, perhaps, it is Uncle Tom that is the man and his master a chattel: that is, the master is, perhaps, "an estate," an enormous, wealthy estate, with heirs scattered here and there, who hire an agent as their southern brothers hired an overseer, irresponsible, unympathetic, caring only to please his patrons by showing a large balance of profit. And the poorer the tenement the larger the balance: no repairs, no janitor, no supervision to pay for; accommodation so wretched that the only very wretched, who will expect to be crowded and miserable, will apply for it. Oh, landlord or "estate," too busy to collect your own rents, be not too indolent to require of your agent a strict account when he brings you twenty per cent instead of six! You would quickly bring him to book if he were suddenly to hand you six instead of twenty. But the time to question him is when it is twenty.—Alice Wellington Rollins, in the *Forum* for October.

**PARTIAL OBEDIENCE.**

We do not follow Christ because we wear a crucifix; we are not Christian martyrs because we put ourselves, or are put to occasional inconvenience of a very superficial kind; we do not keep the ten commandments because we obey the first. Jesus Christ does not call us to a partial pledge. Upon this point he is very severe, both himself and his apostles teaching that if we offend in one we offend in all. If we have dishonored our father and our mother, we have broken ten commandments in one; if we have taken that which does not belong to us, we have shattered the Decalogue at a blow. Beware of partial morality, sectional respectability, rags and patches of orthodoxy. There are hardly any civilized men who are not, apparently, good in some points. Some have pet commandments which they would not break for the world. Almost every man has chosen one commandment, and thinks that in keeping that he is keeping the ten. There are persons who would not steal for the world, yet they would break all other nine commandments as quickly as they could be handed to them. This is not obedience. It is the worst kind of disobedience. The man who will have nothing to do with the commandments at all may take to himself some kind of a reputation for grim consistency; but he palters with pledges and histories and vows and moralities, pleases himself, and is not exemplifying a spirit of unquestioning obedience. How, then, does it stand with men to day? We cannot rid men of this sophism, that to do one good thing is to have at least so much reputation for goodness.—Dr. Joseph Parker.

**"HERE'S A BIG 'UN."**

The brook was racing all around his little legs, and there he stood with his pickle-bottle conducting a fishery on his own account. Soon he shouted to his mother in particular, and to everybody else in general, "Here's a big 'un!" His energy was amazing. At first he half suspected that a whale had come up the Wandle. But his exultation came too often to produce a continued effect. His mother did make something of a move at first, but when the great catches succeeded each other very rapidly she seemed to lose her early interest in the astounding news. Truly it was amusing to watch the stream, the overhanging boughs and the deep-drinking crows, and to hear, above other sounds, the victorious cry, "Here's another! Such a big 'un! Look! Look!" It reminded me of the wonderful discoveries which are going on all around us among the little men of light and leading, fresh from college. There they stand in the shallow brooklets, catching their "title-bats" of new theology, and bawling, each one more loudly than his fellow, "Here's another! Such a big 'un!" The stream runs on, and the children fish and cry, but there are depths of which the brook-fishers know nothing. No alarm visits those greater depths because of these water-babies and their pickle bottles; when storms shall come, there will be heard above them other voices than those of the children of the brooklets.—Charles H. Spurgeon.



Miscellany.

TWO SONGS.

M. THAYER ROUSE.

A poet sang a song: 'twas sweet And full of mellow music rare...

Again the poet sang a song— Rough in its way, and yet it told A simple story, sad and old...

THE FIRE FAIRIES' GRANDPARENTS.

Henry and Mary were in a state of suppressed glee and excitement, for the family was in the dinner-room in the city to decide where they should go to spend the summer.

Harry had just passed all his examinations except geography, in which he failed, and his father told him he must take his maps and rail road guides and find the shortest route by land from Boston to Detroit, and the shortest one by water as well.

A trip along the Atlantic coast and through the St. John's and St. Lawrence, with a sail through two of the Great Lakes, was decided upon; but it would make this story too long were an attempt made to tell all the delights of this voyage.

For the sake of old memories and the pleasure it would give the children, it was decided to go by carriage from Detroit to Grand Haven; and somewhere between these two cities was found the site of the shanty occupied by grandpapa and grandmamma when wolves and Indians were as common as flocks of sheep and fields of grain are now.

Harry and Mary were sorry to find this site now occupied by a fine brick house, with modern conveniences, much like their own home; for the settlement had become a thriving village, called a city by its inhabitants, and having a mayor and aldermen, though its population numbered but two or three thousand.

You may be sure the children were in haste to leave the villages, for they were in search of natural beauties and traces of Indians. The road they took was broad and smooth, shaded by a natural growth of oaks, elms, beeches and maples; and when they eagerly asked for some sign of the old life, their grandpapa told them that this beautiful road lay just where an old Indian trail lay from one trapping district to another, and it was over this trail now broadened into a road, that he drove when he went to buy his first matches.

When they were well into the country, they halted in a dark wood, beside a dark stream, where they were to have a picnic dinner.

The children went a short stroll with grandpapa, and when they were seated under a hickory tree they eagerly demanded the story of the punk, flint and steel. Grandpapa said he thought they might find some of the grandparents of the Fire Fairies about them if they would look, and he told them that the hickory and soft maple trees furnished all the good natural punk that he had ever seen.

"Does it grow in every hickory and soft maple?" asked the children.

"No; it is a diseased condition of the trees, and one cannot always tell what trees are diseased. Let us look about and we may find a fallen tree containing some punk.

The children began the search and brought bits of bark, decayed wood, and even weather stained chips; but it took grandpapa to find the real punk, which was a pretty, light-brown, spongy, decayed wood, that burned without a blaze or crackling, until it looked like a glowing coal from the grate.

Before matches were invented we used to set this punk afire with sparks from a stone. "Oh, grandpapa! if you were a little boy, I would tell you not to zaggerate," cried Mary, as well pleased with her large word as with her high moral ground.

"Yes, children, you hear of people with stony hearts; and when you remember that, remember that fire can be struck from stones if the right means was used. There! I see a fine flint out there in the road. Wait until that carriage passes and then bring me that small bit of glittering rock from the road, Harry." As the horse passed, his well-shod hoof struck the flint, and out flew a brilliant spark of fire, and Harry said he smelled burnt powder when he picked up the bit of burnt rock.

Grandpapa took the flint in one hand, and from his pocket he took a real old steel made for the purpose, and striking the two sharply together, out flashed quite a shower of sparks. Harry ran to get a handful of punk, while Mary examined the steel, which looked very much like the larger half of the handle of a pair of shears. Harry put his hand through it and struck the flint, the sparks set fire to the punk, with which the children kindled a blaze, over which the coffee and eggs were boiled for the dinner.

While they were at dinner, their mamma asked them if grandpapa had told them a good story; and then the children looked at each other, until the entire family broke into a merry peal of laughter, for it was a well-known ruse of grandpapa's, this leading children away from listening to stories into living them; and he declared that when they reached home the children should tell him the story of finding the grandparents of the Fire Fairies out in the dark wood, where the dinner was cooked without the aid of matches.—Christian Union.

A CUBIC SERMON.

Some one, being asked how long a sermon ought to be, replied, "That depends upon how broad and high it is." The idea is a good one. A sermon ought to be a cube—the length, breadth, and height equal. People will never complain of the length of a sermon unless its longitude is out of proportion with its latitude or altitude. I heard Horace Bushnell's great home missionary sermon on "Barbarism the First danger," in the old New York tabernacle in 1847. It was two hours long, but everybody in that crowded congregation wished that it was longer. Henry Ward Beecher, in the zenith of his power as a preacher, often delivered sermons from an hour to an hour and a half in length. Yet I never heard of a hearer who wanted him to stop before he did. But when the Rev. Sylvester Shaw took a text and begins to talk away from it; when he tells his hearers what they have heard a hundred times already; when he drones and draws as if the few ideas that he has stamped in, and he was trying to lasso them, the people begin to take out their watches after twenty minutes of impatient attention, and wonder if he will never be done.

I have listened to sermons that reminded me of a piece of lath, or an old fashioned yard stick—they were so long and yet so thin and narrow. I have heard other sermons that were broad as well as long, and yet were flat, like a piece of veneering. It would take half a dozen of them glued together to make an inch of solid thought. And there is a third class that are high. The preacher goes up into the clouds as if his native home was there. But the hearer soon sees that he is on the topmost round of a very narrow ladder, and he watches with painful interest, hoping that the reverend acrobat will climb down before the ladder falls.

Yes, the cube is a good model for the sermon. It ought to be four square and symmetrical. It ought to have a base of Bible truth. On this should rest arguments and illustrations at right angles; not crooking and curving, now far beyond the base and now far within it. And the application should crown the whole, being just as broad as the scriptural base, and no higher than the logic which has carried the hearers' convictions up to it. And still further, the true sermon should have angles, sharp corners. It is not a round, smooth ball, to be rolled about and to remind the undevout hearer of his game of billiards or ten-pins, but a solid and solemn appeal to his conscience. A sermon without corners is not a gospel sermon. Our Saviour never preached without saying something that was sharp enough to be felt by somebody.

But though the sermon ought to be a cube, it need not be an opaque one. God has made many cubic crystals. They are beautiful in their translucency. Many of them are transparent as well as translucent. The crystallization is so clear that you can see through them. And yet they are not the less solid on that account. The great beauty and charm of an eloquent discourse is that light shines through it, and you can see through it from side to side and from top to bottom. Everything is clear as well as massive and strong. The Bible, in its practical teachings, is a model of clearness. No honest reader can mistake its meaning. Christ said, "I am the light of the world," and all his teachings are luminous. He sent forth his disciples to shine as lights in the world, "holding forth the word of life." The man who pretends to be an ambassador for Christ and a successor of the apostles, and yet preaches sermons so opaque that the common people cannot see through them, shows that he has not learned the alphabet of his mission. A cubic crystal, yes, that is the ideal of a gospel sermon!

But is not crystallizing thought into compact, symmetrical and transparent discourse the work of genius? Can the average preacher make such sermons? I answer, Yes, if he will work for it. Dr. Lyman Beecher, when asked by a student at Lane Seminary how long it took him to prepare his sermon on "The Moral Government of God," replied, "Forty years." His meaning was that he had been studying the subject from the beginning of his ministry, and writing and re-writing it. He gathered material in all directions. He arranged it. He condensed it. He formulated propositions and pruned them, so that the maximum of thought would be expressed in the minimum of words. He sought for illustrations, and he pressed all the verbiage out of them, so that they were as compact as his arguments. In this way he made a sermon

so comprehensive that it seemed to exhaust one of the grandest of themes, and yet so clear in its style that a child could understand it.

Condensing and crystallizing is hard work. I have often watched "a press gang," as we call our itinerant balers, baling hay. They want to crowd the stack into one third of the space it occupies. They tramp, tramp, and then they apply horse-power. It is the hardest kind of work for both men and horses. To have good bales of hay for the market, we must first have good hay, and then we must put it up in packages that are portable. The minister may take a lesson from the farmer. Let him see to it, first of all, that he has something really worth saying. Let him study his Bible, study nature, study human nature. Let him gather truth and illustrations of truth in all directions; then let him bring closely related truths together, and build up his stack. Let him exclude all that is erroneous or doubtful, as we throw out all weeds and thistles in stacking our hay. Then let him say to himself: "Now I must put up this food that I have gathered for my flock into bales. It will not do to take it loose into the pulpit. People are impatient of mere platitudes. They want ideas and not words only. I must study as hard in systematizing and condensing this truth, as I have in gathering it, or haying it."

The man who does this kind of work faithfully, may not be a brilliant speaker, but he will never fail to interest and instruct a congregation. The really popular preachers are all hard workers.—Obadiah Oldschool.

THE RELIGIOUS USE OF NATURE.

In directing man's thoughts to an invisible God and in emphasizing the importance of spiritual things, the Christian religion has seemed to separate man and nature, and to close our eyes to the many religious teachings of things around us. Other religions have personified the forces of nature, and have seen something divine and worthy of worship in her visible forms. The first work of Christianity has been to destroy these idolatrous conceptions, and to teach man to worship not a visible object, however grand, but a blind force, however powerful, but the Creator and Preserver of all. This done, the Creator being the recognized source of all power, there is every reason why we should note the significance of every natural object, and learn the lessons it has to teach. To look through nature rather than beyond it is what Christianity would have us do. No one ever lived more closely to nature than the Founder of the Christian religion, and to consider the lilies, note the grandeur of the sea, the mountains and the storm, and the divine beauty with which the Creator has clothed the fields, is one of the main secondary lessons of his life and teaching. Indeed, it may be doubted whether any one can be in the deepest sense religious who does not do this. The devout men of the olden time, who gained most of their knowledge of God from the Bible, we now see to have been only half religious. Their conceptions of the divine nature would have been larger could they have known the teachings of science, and their characters nobler if they could have been softened and refined by appreciation of the beauties amid which they moved.

Many forces are now uniting to bring man into appreciation of nature. It is not only that her forces are being adapted to man's use, that she is proving herself his servant and feeding him with her choicest stores from every clime; nor is it only that the sciences are disclosing her secrets, showing how the world was made, revealing the great controlling and preserving laws of the universe, the secrets of the rocks and the flowers; but increasing education and refinement in teaching man to appreciate the beauties amid which he daily moves. In spite of the remarkable increase of the population of cities there is a growing love of rural life. It is not rest nor recreation only that are sought by the people who crowd every New England resort during the summer months, but contact with nature, and opportunity to observe the grandeur of sea and mountain, and the beauty which clothes the landscape. To many the annual flight to the country is in some sense a religious pilgrimage. The lessons that are learned are supplementary of the teachings of the Bible. Every maple tree is a burning bush in which God may be truly seen, and every mountain a Sinai from which a divine voice may be heard by the listening ear. If sermons are not read in stones, and books in the running brooks, it is not because the sermons and the books are not there, and if God is not seen and heard in everything it is because the eye is dim and the ear heavy.

It is worthy of notice that the most essential truths of the Bible are all corroborated by nature. She has mute suggestions of a Creator and Preserver. She shows the most devout dependence upon him, and says with emphasis that he doeth all things well. She testifies to his faithfulness and care of the minutest things. Blessed are they that keep his laws, says the Bible, and nature, with her flowers as fresh as on the earliest day of creation, agrees that the obedient are indeed blessed. The Bible warns us. Be sure your sin will find you out; and nature replies that it shall write itself upon a man's face so that all may find it out. Annually she is born anew, and seems to speak ever of a new health and beauty possible for man. She makes an effort to heal all wounds, and often causes a bud and flower to form where the old wound has been. She has the law of penalties also, as stern and relentless as the old doctrine of eternal punishment. There is a point beyond which she never attempts any cure.

For the obedient son she has kind arms like a mother, but for the disobedient deadly diseases, malarial breath, and certain destruction. With her law of sacrifice she seems to prophesy that a Christ must come to save the world, and that when he comes he can only save it by falling into the ground, like a grain of her own corn, that he may bring forth much fruit. Nor is it too much to say that nature also has suggestions of immortality. She never destroys anything—but simply changes its form—and possibly this is the way of intimating that man's life, her most precious treasure, is of too much value to be lost, and that death is only liberation—divine permission to depart and assume some more perfect form elsewhere. Any one who looks at nature with devout eyes will find it affording a solace and instruction only possible to the religious spirit, and which can fit one for the sterner duties as well as the enjoyments of life. Such a one will not find himself a Greek, satisfied with the worship of external beauty, but a Christian, seeing the invisible through the visible form. Nature will be the garment of God, not obscuring but revealing him within. Why should we not look at nature with devout eyes? She is our mother. By her we are fed and clothed, rewarded and punished, each according to our desert. From her we come into the world, and to her bosom we must return at last.—Providence Journal.

HOW FAST FRITZ GREW.

"Grandpa!" shouted a little boy, bounding into a sunny porch, where an old white-haired man sat reading his paper—"Grandpa, I'm seven years old to-day, and I've got on trousers, and I'm going to begin to go to school."

"Why, why!" said the old gentleman, laying down his paper; "how many things are happening all together!"

Grandpa was about as far from the end of his life as Fritz was from the beginning, and there seemed a wide difference between the bent form, white hair and feeble gait of the one, and the shining bright curls that shook and nodded at the bounding steps of the other. Yet grandpa and Fritz were great chums, and loved and understood each other perfectly.

"And now, grandpa, measure me up against your wall," continued our school-boy, "so that I can tell just how much I have grown by the beginning of another term."

So grandpa took out his pencil, and while Fritz stood with his back to the wall, very stiff and still and straight, grandpa put his spectacle case on the boy's head, to get his exact level, and marked him off on the clean, white paint, writing his name and age, and the day of the month and year.

"But stop, Fritz," said grandpa, "I've only measured one third of you."

Fritz looked puzzled.

"Is your body all of you?" asked grandpa.

"No, sir; I s'pect I've got a mind, too," answered Fritz; but he spoke doubtfully.

"Yes, a mind to do your sums with, and a heart to love God and his creatures with. Don't you see I've only measured one-third of you? Come and I'll measure your mind. How much arithmetic do you know? As far as multiplication? Good. And you are in the second reader? Very Well. Now write your name down here in my note-book, and put these facts down, that I may take the measure of your reading, writing and arithmetic."

Fritz, highly amused, took the pencil, and wrote in a very clumsy hand: "Frederick Jones, multiplication and second reader."

"And what about my heart," the little boy asked presently.

Grandpa looked very grave, and was silent for a moment. Then he said, "Did you please your mother by getting down in time for prayers this morning?"

"No, sir."

"Did you look for little sister Lucy's doll that she lost yesterday?"

"No, sir."

"Did you carry Mrs. Parsons the honey she told you to ask your mother for, to help her cough?"

"Why, grandpa, I forgot all about it."

The old man did not say a word, but began to write in his note-book; and Fritz, looking over his shoulder, managed to spell out these words: "He that loveth not his brother, whom he hath seen, how can he love God whom he hath not seen?"

A year passed away and again we find Fritz on his grandpa's knee. Grandpa's step is slower and his voice weaker, and his eyesight somewhat dimmer. Fritz is somewhat changed too. His curls are shorter and his trousers longer, his shoulders broader, and when he backs up to the wall, behold he is away above last year's mark. He reads in fourth reader now, and knows something about fractions; and when he writes his name, the letters do not sprawl around as they did last year.

"And how about that other measure?" asks grandpa.

Fritz is silent; but the old man puts his arm around him and says tenderly, "I heard mamma say yesterday that Fritz was her greatest comfort. Lucy cried when she found Fritz's holiday was over and old Dame Parsons said she would be lost without that boy's helping hand."

Again grandpa wrote in his little book; and though the writing was shaky, Fritz could read it plainly this time: "If ye fulfill the royal law, 'Thou shalt love thy neighbor as thyself,' ye do well."

"Now, Fritz, boy," he said, "that's the best growing you've done this year.—Elizabeth P. Allen.

ENJOY AS YOU GO.

Some people mean to have a good time when their hard work is done—say at fifty. Others plan to enjoy themselves when their children are grown up. Others mean to take their pleasure when they get rich, or when their business is built upon a sure foundation, or the farm is paid for, or the grind of some particular sorrow is past. These individuals might as well give up the idea of ever having a good time. The season of delight which is so long waited for rarely comes. Disease, poverty and death, each claims its victims. The lives of those whom we love or own go out, and then what is left?

Then take your pleasure to-day while yet there is time. Things may not be in the best shape for the visit that you have been so long planning to your only sister. It might be better if you could wait till you had a more stylish suit of clothes, or till the boy was at home from college to look after the place; but she is ready now. You are both growing old—you had better go now. John drives around with the horse. "Jump in, mother," he says; "it is a lovely day, you need the fresh air." Don't say, "I can't go. I was intending to make doughnuts," or "my crimping pins are not out," or "my dress is not changed." Put on a warm cloak, tie a veil around your hat, and take a ride. If you don't take such things when you can get them, they are apt to be shy when you want them again.

Don't say "I shall be glad when that child is grown up. What trouble he makes." No; enjoy his cunning ways; revel in his affectionate hugs and kisses; they will not be so plentiful by-and-by. Enjoy his childhood. It will look sweet to you when it is gone forever. Enjoy the littles of every day. The great favors of fortune come to but few, and those who have them tell us that the quiet homely joys which are within the reach of all are infinitely better. Then let us not cast them away, but treasure every sunbeam, and get all the light and warmth from it that the blessings hold.—Baptist Weekly.

AFRAID OF SPIDERS.

Carrie jumped from her seat because a spider was spinning down before her from the ceiling. "They are such hateful black things!" she said.

"They are curious black things," said Aunt Nellie. "They have eight fixed eyes."

"Dear me, and maybe she is looking at me with all eight of them," groaned Carrie.

"They are very fond of music."

"I shall never dare to sing again, for fear they'll be spinning down to listen."

"They can tell you if the weather is to be fine or not. If it is going to storm they spin a short thread; if it will be clear they spin a long one."

"That's funny."

"They are an odd family," Aunt Nellie went on. "I saw one on the window pane the other day. She carried a little gray bag about with her wherever she ran. She had spun the bag herself. When it burst open ever so many tiny baby spiders tumbled out, like birds from a nest, and ran along with her. Perhaps you didn't know that the spider can spin and sew, too. She spins her web and she sews leaves together for her summer house."

"What a queer thing a spider is!" said Carrie, beginning to forget her dislike.

"Yes; and she has a queer sister in England, who makes a raft and floats on pools of water upon it in search of flies for the family, who live under, water in a diving bell which she weaves herself."

"How I would like to see her!"

"Maybe you would rather see the one in the West Indies who digs a hole in the earth. She lines it with silk of her own making, and fits a door to it, which opens and closes when the family go in and out."

"Yes," said Carrie, how delightful!"

"But you would be afraid of the inmates."

"Perhaps not, now I know their family affairs."—Our little Ones.

THE BILLS IN

The bells of Moscow, such musical intonations have never heard them. An early hour the bells in the Slavianski Bazaar voices, not suddenly in staccato sound, but in single successive diapason, which fills monious pulsations, deep those of a mighty organ even the festive bells in jangle and a wrangle for cepting "Big Ben," of W Mark's in Venice, which resonance are akin to the great bell of the Ivan to size as well as in timbre; Novgorod the Great, w the populace to arms Grand Dukes threatened There are thirty-two Ivan tower, two of them the oldest one bears the are 345 churches in Mos they all have bells, the sound on Christmas and be imagined. At the fo stands on a low granite Tear Kolokol, or King of about five hundred and 6 Its date is unknown; it several times and each ti in weight. In 1773 it the ladies of Moscow occasion by throwing in many jewels, and gold which probably weaken it fell again five years. half buried for a cen brass with walls two fe holding twenty five o probably, never again f ball, but now pass as

THE IMAGE OF CHRIST.

One sees sometimes, in studios or galleries, a veiled statue, every characteristic line of form and face visible beneath what seems a thin film of lace-work, which, itself, however, is wrought in marble. So the very earth on which we stand is coming to show the face of Christ, wrought into it from above, and revealed through all the reticulated hardness of its slowly yielding civilization. And the mind of him from whom sprang the genius of the sculptor, is something declared in this effect. There is something more, therefore, in the history of Christendom than philosophy teaching by experience. It endorses and expresses the Christian religion, working itself into partial, difficult, but progressive exhibition, through intractable materials, against stubborn oppositions, with a power unyielding and undecaying, because it is of God. That history is, in fact, a kind of secondary rubricated Scripture, vast in extent, covering in the continents, written in colossal Roman and Gothic characters, the initial letters stamped sometimes in gold and sometimes in blood, but the vast, confused and tangled text holding in it still the song of angels, the benedictions on the Mount, the story of Bethlehem, Capernaum and the Cross, the illustrious Ascension and the terrible triumph of the Apocalypse. To one who reads it with reverent heart, the voice of the Master still sounds amid the uproar of passionate tempests, and still commands the final calm.—Dr. Storrs.

HEAVEN.

BY MRS. J. S. L.

In that fair city, will there A home for me? A blessed home the Lord v Prepared for thee.

And shall I heavy burdens When I go there? No burden there, no grief I Found anywhere.

And will there be no parting On that blest shore? All grief and partings will Forevermore.

And more than all! Eternal Throughout the ages—

THE ABSENT G

We have a double assurance of God's love for us—our Lord's ascension as the for other assurance resting up of the Holy Spirit. How we shall remain the mortal are in this house to day? that this frame shall alway ing back to dust, if the Ho the very flesh of the believe very flesh he be a "me body, of his flesh and of I plant our faith upon the the Lord in glory, and of I the Holy Spirit, dwell in double assurance to God's shall pass victorious throug with sin, be emancipated dominion and bondage of fullness of glory be with t kingdom above. For he body of our humiliation th body like unto the body of ing to the working whereb to subdue all things unto 21. This risen body of o not only the pledge, but t pattern by which these "v be fashioned and made glo My brethren, the power lies in the eternal life of it not born of speculation. I phy. It is a religion grou is truths have had an h The church is an immor her Head personally lives— he holds under the gua which can never be alienat from his people. This ch Jesus may be struck wit error, and her fair form factions and by schisms; st is in her Head, will flow— creasing tides upon her— forth his healing hand, he it be the flesh of a leper," as the flesh of a little child society upon this earth wh the only "kingdom which It is from everlasting, a thought and purposes of it is to everlasting, as it sh fied and glorified church face in splendor and in What is earthly dominion are continually thrusting t upon us every day that with the glory of this king Jesus Christ, given by the said: "I have set my kin hill of Zion!" Ah! let i Christ hath made us the kingdom and participat not our faith stagger at t under which the church h her Head, she shall trium Head she shall be transfi ever and forever.—Dr. P







The Sabbath School.

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

INTERNATIONAL LESSONS, 1887.

FOURTH QUARTER.

- Oct. 1. The Centurion's Faith. Matt. 8: 5-13.
Oct. 8. The Tempest Still. Matt. 8: 18-27.
Oct. 15. Power to Forgive 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. 12. Christ's Witness to John. Matt. 11: 2-15.
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.

LESSON VI.—CONFESSING CHRIST.

BY THOMAS R. WILLIAMS, D. D.

For Sabbath-day, Nov. 5, 1887.

SCRIPTURE LESSON.—MATTHEW 10: 32-42.

Whoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.
But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.
Think not that I am come to send peace on earth; I came not to send peace, but a sword.
For I am come to set a man at variance against his father, and the daughter against her mother, and the brother against his brother.
And a man's foes shall be they of his own household.
He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me.
And he that taketh not his cross, and followeth after me, is not worthy of me.
Whoever therefore shall lose his life for my sake, shall find it.
Whoever therefore shall receive me, and one of these little ones, a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

GOLDEN TEXT.—Whoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. Matt. 10: 32.

TIME.—Early winter of A. D. 29.
PLACE.—Galilee; particular locality not known.
PERSONS.—Jesus and his disciples.

OUTLINE.

- I. Confessing Christ before men. v. 32, 33.
II. Conflict between Christ and earthly ties. v. 34-36.
III. Warnings against yielding. v. 37-39.
IV. Encouragements. v. 40-42.

BIBLE READINGS.

- Sunday.—Confessing Christ. Matt. 10: 32-42.
Monday.—Peter's confession. Acts 2: 14-36.
Tuesday.—Stephen's confession. Acts 7: 55-58.
Wednesday.—The Ethiopian's confession. Acts 8: 26-40.
Thursday.—Paul's confession. Acts 18: 16-41.
Friday.—The victorious Saviour. Ps. 110: 1-7.
Sabbath.—The kingdom of peace. Isa. 55: 1-13.

INTRODUCTION.

In the last lesson we had the opening sentences of the Saviour's commission to the twelve apostles. They were directed to go among the villages throughout Galilee. They were going forth now alone for the first time. He told them what to preach and how to preach. He gave them authority to work miracles of healing, not for pay, but out of love. He also directed them as to the provisions which they should not make. They were to abide in some worthy home during their visit in each locality, and avoid wandering from house to house. He also warned them of difficulties which they would meet, and told them how to meet them. He gave them many encouragements, both for themselves and for those who should accept their message. Then followed the verses of the lesson which form the close of the Saviour's charge.

EXPLANATORY NOTES.

V. 32. Whoever therefore shall confess me before men. Therefore in view of what has been said concerning the all-prevailing providence of God, a special watchcare and his divine protection over all his children, whosever, in full sense of all this and in full personal unity with God, shall confess me. This confession involves much more than a simple verbal confession; literally rendered, it would be, confess in me. It is a confession that results from a life "hid with Christ in God," "clothed upon by Christ," "having Christ within," "being in Christ." It is a confession expressed in one's thinking, feeling, willing; in one's every day life public and private, in all the relations of life, in business, in social as well as in religious life. In short, this confession is in the very heart-life itself. It is an abiding, ever enduring confession, in adversity as well as in prosperity, among enemies as well as among friends, in act as well as in word. "Whoever" means any one high or low, rich or poor, and under every circumstance, no limitation. Him will I confess also before my Father which is in heaven. Such a person the Saviour promises to acknowledge as his sincere disciple, for he has proved his discipleship, he has been tried and is found true, and shall receive the welcome in the presence of God the Father.

V. 33. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. The denial of Christ is a denial in the heart, in the thoughts, in the affection and in the will; in short, it is expressed by the whole manner of life, spirit and influence; whatever is not in the spirit of confession is in the spirit of denial. Our Lord's denial of such a man is not an act of retaliation, but it is an expression of the necessary antagonism between right and wrong. As a holy person, it would be impossible for Christ to approve of one who denied him. True to righteousness, he must deny all unrighteousness in the purposes and character of the children of men.

V. 34. Think not that I am come to send peace on earth; I came not to send peace, but a sword. The ultimate purpose of our Lord's advent to this world

was, and is, peace, but it is peace secured through a triumphant conflict with wrong. Christ came therefore first to wage warfare with all injustice, with sin and wickedness in every form; he came to break down the powers of darkness, and thus to re-establish peace and righteousness, to build up a kingdom in which God himself should rule in love. The conflict is a necessity from the very nature of the antagonism between right and wrong, sin and righteousness.

V. 35. For I am come to set a man at variance against his father, and the daughter against her mother, etc. These words are designed to express the sharpness and direct personality of the antagonism, and the conflict that is to be brought into the sinful world by the principles of the righteous kingdom of Christ.

V. 37. He that loveth father or mother more than me, is not worthy of me, etc. These words bring out the principle of our divided loyalty to Christ. The love for him cannot be compromised with love for another, not even with our affections for our nearest and dearest friends. Love for Christ is of such a nature as cannot be exercised for any other friend, and hence cannot be replaced by the love we have for another, nor can the affections of the heart for another be supreme and at the same time leave any true affection or love for Christ.

V. 38. And he that taketh not his cross, and followeth after me, is not worthy of me. Loyalty to Christ does not consist alone in the subjective principle of love, though that is supreme; there must be a taking up of the cross, a bearing of the responsibilities of discipleship in the activities and external life of discipleship.

V. 39. He that findeth his life shall lose it: and he that loseth his life for my sake, shall find it. Life in the passage is evidently used in different senses. The idea is, that he who makes his own personal carnal life his supreme object of solicitude shall lose it; that is, shall fail in his object. But, on the other hand, he that is willing to submit all the interests of his earthly life for the sake of that higher life which is found in Christ, shall find that higher life and with it all true earthly interests.

V. 40. He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me. The relationship between Christ and his true disciples is very close; so much so that the reception of the one is at the same time the reception of the other.

V. 41. He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward, etc. Here the Lord brings out the reward which is connected with the act of receiving a prophet or receiving a righteous man. The reward is always fixed in the name of the one received. These rewards that are promised to those who may receive the disciples are offered on the ground of the name in which they receive the disciples. If they receive the disciples in the name of their Master, the Lord, they shall receive the Lord's reward.

V. 42. And whosoever shall give to drink unto one of these little ones, a cup of cold water only, in the name of a disciple, verily I say unto you, he shall not lose his reward. Here is a precious promise given unto the disciple; whatsoever service he may perform for the poor dependent ones, if he do the service as a disciple, in the name of his Master, he shall receive his Master's reward. Here then is an encouragement to every one who can do any service for the Master.

OUR SABBATH SCHOOL WORK.

The work of the Sabbath-school is fundamental to the growth of the church, and of our denominational life. More additions come to the church from this source than from all others; and the habits formed in the schools, the teachings and discipline imparted by them, come up into the churches, shaping their policy and their modes of thought and action. If the school, in its methods, is working up to the spirit of the times, this spirit is soon wrought into the working fibers and life of the church. This being true, every means should be used to make those who are responsible for the conducting of the schools thoroughly prepared for the work. One of the helps in this preparation is the Institute, where teachers meet to study methods and foundation principles, compare notes, and criticize for mutual improvement.

The Sabbath School Board, fully impressed with the importance of the work and of the benefits coming from a well-conducted Institute, would urge upon the Associational Committees the necessity of early organizing and arranging for the holding of one or more of these in each Association during the coming season. The members of the Conference Board in each Association were appointed especially to look after these interests; and they should at once confer with these Associational Boards in relation to the needed work. We would also urge teachers to avail themselves of such helps, and assist in the work.

We would again call the attention of teachers and others to our Sabbath Visitor, and urge them to secure its introduction into every family, and to see that it is promptly paid for; also to send items of interest, Sabbath-school news and short articles for publication in its columns. It is our (your) Sabbath Visitor, and you can add much to its interest by helping in these directions.

H. C. COON, Pres't S. S. Board.

Books and Magazines.

OUR LITTLE MEN AND WOMEN comes again with its twenty pages of stories and pictures for youngsters just beginning to read for themselves. It is as good for its use as a pair of perfect skates and clear ice for their use. Children ought to have as much fun in learning to read as in learning to skate. D. Lothrop Company Boston, will send a sample copy for five cents in postage stamps; and they pay generously for getting subscribers.

DIED.

In Sempronius, N. Y., Oct. 1, 1887, after a lingering illness consequent upon old age, Mrs. SUSAN H. WESTFALL, in the 81st year of her age. Mrs. Westfall was born and brought up near Sempronius, experienced religion and united with the Baptist Church of that place, of which she remained a faithful member till death. She was respected and loved by all who knew her. Her quiet and winning ways made for her many friends, as was shown by the large attendance at her funeral. Funeral sermon from Luke 16: 25.

At Shingle House, Pa., Oct. 11, 1887, BELLE, youngest daughter of John and Eleanor Fear all, in the 21st year of her age. During the greater part of her life she had lived under the delusion that the religion of Christ was an error, and that Christians were misled, having been so taught by her parents. She surrendered her heart to Christ May 11, 1887, leaving only five months in which to serve him. Her parents were converted in about one month after her own conversion, which removed the last doubt from her mind. She leaves six sisters father and mother, and a large circle of friends to mourn her absence.

In Albion, Wis., Oct. 2, 1887, FANNY LANG, widow of Nathan C. Williams, in the 83d year of her age. She was born in Brookfield, Madison county, N. Y., Aug. 23, 1805, where she lived until 1846, when she married Matthew Cheese-ro Williams and soon after moved to Alfred, N. Y. Residing there until 1853, with her family she again moved westward settling in Albi n, Dane Co., Wis., which was her home for the remainder of her life. Her husband died thirteen years ago, and since then she lived with her only son, Chas. M. Williams. When she was married she became the stepmother to eight children, to whom she gave the tender care and affection of a mother. Her religious experience began with her conversion at fourteen years of age, at which time she united with the Baptist Church at Brookfield, of which she remained a member until her removal to Alfred, when she united with the First Seventh day Baptist Church of Alfred. Upon her coming to Albion, she removed her membership to the Seventh day Baptist Church of Albion, of which she was a member until her death. In religious life she was a devoted worker, being anxious that all should find and enjoy the saving benefits of the same precious faith that filled her soul with the joys of salvation. She was known by all as a consecrated Christian, who lived consistently with the profession she made.

In San Jose, California, Aug. 13, 1887, MYRA LUELLA STILLMAN, in the 25th year of her age. Full account will be given hereafter. Memorial services will be held in Scott, N. Y., Oct. 30, 1887.

THE TEMPERANCE QUESTION IN POLITICS.—Hon. Albert Griffin, President of the National Anti-Saloon Organization, and Frank Moss, Esq., Secretary of the New York State Temperance Republican League, at the University Chapel, Alfred Centre, N. Y., Saturday evening, Oct. 23, 1887.

BEQUESTS TO TRACT SOCIETY.

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

FORM OF BEQUEST.

I give, devise and bequeath to the American Sabbath Tract Society, a body corporate and politic under the general laws of the state of New York, the sum of ..... dollars, (or the following described property to wit, ..... ) to be applied to the uses and purposes of said Society, and under its direction and control forever.

SPECIAL NOTICES.

QUARTERLY MEETING.—The Quarterly Meeting of the DeRuyter, Scott, Lincklaen, Otsego and Cuyler Churches, will be held with the Scott Church, commencing Sixth-day evening, Oct. 28, 1887, and continuing over Sabbath and First-day. L. R. Swinney, of DeRuyter, will preach the Introductory Sermon, Sixth-day evening. All the brethren, sisters and friends within the bounds of this union of churches are cordially invited to attend the meeting.

F. O. BURDICK, Pastor Scott Church.

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

Programme.

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

THE Hornellsville Seventh day Baptist Church holds regular services at the Hall of the McDougal Protective Association, on Broad St., every Sabbath, at 10.30 o'clock A. M. The Sabbath school follows the preaching service. Sabbath-keepers spending the Sabbath in Hornellsville are especially invited to attend. All strangers will be most cordially welcomed.

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

Legal.

NOTICE TO CREDITORS.—Pursuant to an order of Clarence A. Farnum, Surrogate of the County of Allegany, notice is hereby given to all persons having claims against the estate of Julia A. Stillman, 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 H. Stillman, in the town of Alfred, on or before the 28th day of January, 1888.

JULIA A. STILLMAN, Administratrix, DATED, July 23, 1887.

Gertrude Sweet, Roman Shaw, Phineas A. Sh w, Milo Shaw, Emily Davis, Otella Merkt, Hannah R. Jaques, Idelle Hood and Charles Langley, heirs at law and next of kin of Milo Sweet, late of the town of Albion in Allegany county, N. Y., deceased, greeting: You, and each of you, are hereby cited and required personally 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 forenoon of that day, to show cause why the accounts of David H. Stillman, as Administrator of the estate of Milo Sweet, deceased, should not be finally settled; and hereof full 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-seven.

CLARENCE A. FARNUM, Surrogate.



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HISTORY OF CONFERENCE.—REV. JAMES BAILEY has left a few copies of the History of the Seventh-day Baptist General Conference at the Recorder's office for sale, at \$1.50. Sent by mail, postage paid, on receipt of price. Address, SABBATH RECORDER, Alfred Centre, N. Y.

THE NEWS OF THE DISASTROUS FIRE!

of July the 6th, at Alfred Centre, reached certain Jobbers, Manufacturers and Wholesale Dealers, and they, in their kindness, are now furnishing A. A. Shaw goods in certain lines, at prices much below regular rates, thereby enabling him to offer goods at prices that will surely interest close buyers.

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The Sabbath

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FITTING SUNDAY.—No. 80. A Maine Island.

MEMBERS. The Macedonian Cry.—Poet. Editorial Paragraphs.—The Wesleyan Society.—For of the Board of Managers.

SABBATH REPORT. The Tract Society.—Forty of of the Executive Board.

EDUCATION. The Schools of Denver. Wellesley's President. To Young Men Contemplating.

EDITORIALS. Paragraphs. True Catholicity. An Important Question.

COMMUNICATIONS. Missionary Board Meeting. So Many Calls. Correspondence. Wm. L. W. On the Solid Rock. Preparation for the Ministry. Early Meeting at Crab Orchard.

HOME NEWS. Alfred Centre, N. Y. Carwright, Wis. Fulton, Wis. Berlin, Wis.

CONDENSED NEWS. MARRIAGES AND DEATHS. BOOKS AND MAGAZINES.

MEMORIALS. Gratitude.—Poetry. Bear ye one another's Burden. Leaders and Editors. A Daughter Worth Having. The Four Gospels. The Word of God. How the Louvre Art Treasury Revolution. Work Now. Bessing Sim. True to G. d. What to Teach our Daughters. A Praying Mother.

POPULAR SCIENCE. CATALOGUE OF PUBLICATIONS, ETC. THE SABBATH-SCHOOL. SPECIAL NOTICES. BUSINESS DIRECTORY.

FLIPPING SUN. NUMBER 1.

CUBAN HO.

As might be expected, in Cuba is quite different United States. Most of story, but those of the w two, and some of the pale aires and nobility are ever of the finest houses in marble palace, built by S confidently expected to be of the new Cuban Republic cess of the late rebellion hopes; the rebellion did his property, including mense plantations, was years, however, much stored.

A Cuban city residence ing to the street, and thing comes and goes, e carriages. It is no uncou ing a house to see the c the front hall. In the passage leads to an inner and flowers, stately an make perpetual paradise. is of two stories, the first than twenty feet high, given up to offices and e As there are never any ventilation is all import as you go along the stree of the day, you can see in the houses in a way that heart of a New England finds windows and blind curtains all combined, secure the sacred priv the vulgar gaze of the p Here an iron grating pedestrians from the fa first thing which strikes double row of rocking o the front to the rear, on a little way off. In the company sit, the female masculines in the oth chatting, and fanning, a Spaniard always talk hands as with his mou ple have to do all their for they are never all together. The lover can heart except in the bet rven after they are bet rven. But here, as else