## S A MONTH <br> $\$ 330$.

30 Per Share, the par value being $\$ 10$.

The Sinbbath Recorder.
pobusisbd by fie american sabbate tbact societty.

temms-sa a Yeas, in admance


## 病issions.

## "Go ye net all

## T3F The Corresponding Secretary having tem. porarily changed his place of residence, all com

 munications not designed for the Treasurer shoul.be addressed, untit further notice, A. E. Main
Bisco, Punam Co., Fla. Regular quarterly meet
ings of the Board are held on the day in December, March. June and September; an
ample time should be allowed for business

## yeably meeting.

The. Yearly Meettrg of the Seventh-day Baptist Missionary Society of Dakota con
menced at a school house a few miles fro Dell Rapids, on Sixth day, Oct. 14, $188 \%$. Elder Peter Ring, of Big Springs, Dekota,
acted as Moterator throughout the sesions. acted as Morterator throughout the esesions, The regular Clerk, Bro. Chiriten
of Danevile, not being present,
quested to act as temporary clerk. quested to act as temporary clerk.
This society is auxiliary to our Missionary society, to which it gives its surplus funds.
It has two missionaries, Peter Ring and Erio Lindgren, who have spent from three to four
weekseach in missionary work, the past year.
They raised, the past year, a total of $\$ 7119$
including the balance from the former year,
eaving a balance in treasary of $\% 963$.
Besides the brethren ard sisters rosi
Besides the brethren and sisters rosidin a whole or part of the sessions, Elders Ring and Lindgren, of Big Springs, and eleven brethren and sisters from fandreau, also,
the writer. This is the first time the brethren of Flandreau have participated in thi pleased with their visit, . The Scandinavia brethren wer
ited by them

The business was all transacted on Sixth day; so that the remaining time, till Sunday
evening, was devoted to religious exercises, consisting of pre
ence, baptism, etc.
Bro. Lindgren preached on Sab ing from Heb. 11: 30, 31, compared wit
Joshua 6th chapter. His discours commentary on the fall of Jericho, and was listened to with attention. He also preached a short discourse on Sunday afternoon, froy
1 Tim. $1: 12-18$. Bro. Bing preached on Sunday morning
from Psa. 89:
His sabject was "Grace from Psa. 89: 1. His subject was "Grace
and Truth." It was a forcible appeal in favor of the law and the gospel, enforcing good
works as well as faith. He He alo gave a short discoorre on the evening after the Sabbath, from Titua 3: 14, and gave the closing dis
course of the meeting, on Sunday evening, from Heb. $4: 1$ in zonnection with Matt.
28: 20 . Bro. Ring also led some of the con ference meetings.

I preached five times during the meeting, and aided as I could in conference meetinge. The brethren were extremely kind, an
seemed anxions to make their guests as com fortable as possible. For the sake of the
Flandreau brethren, they were quite willing English language, though some of them scarcely understand a word of English. They passed a resolation, thanking the Flandreau our Hract Board or a continnance the same; and another, thanking the Mis sionary Board for my visit to them.
On the last day of the meeting, a candi-
date for baptism, a young man named Peter Jorgenson, was examined, accepted, and the baptized by Elder Ring, who had been someWhat instrumental in his conversion. Th
makes, I understand, fifteen who have been baptized and received into the fellowship of these Seventh-day Baptist Dakota churches
within the past year. So far as I have learned, they have had no loss
from any cause during that time.
I sincerely trust that our intercourse with these good and conscientious Scandinavian as in the past, of the most. friendly kind They are doing a, good work, and in the right kindly entertained by Bro.. Peter Neilson and his interesting family. He is a licensed preach
tian.
From Dell Rapids I went to Flandrean with our good brother, Dea. Severance. and preached to about 30 persons, all observers of the Sabbath, except one young man. Keepers in that neighborhood who were absent that evening. The Flandreau brethren keep ap their Bibleschool regularly, and
$\left\lvert\, \begin{aligned} & \text { sence of preaching, some one reads a sermo } \\ & \text { There are now ten families on the ground }\end{aligned}\right.$ with one more about to join them. Others
are thiuking of going there in the near fut. There are several good quarter sections mong our people that can be had now, will
more or less improvements on them, for from $\$ 800$ to $\$ 1,000$ each, Bro. Lanphear,
Milton, has just moved there with his famil, who will, I trust, be a great help to tha
young society. I think Flandrean is young society. I think Flandreau is one the most promising of our young Western
charches. They have excellent land; and hey assure me that
evere than at Milton. I left Flandrean Tuesday, Dct. 11th, for
Humboldt, Nebrasko
the missionary societr Forty fifth Annual $\overline{\text { Report }}$ of the Board

## scandinavian Mission.

Bro. C. J. Sindall, now of Minneapolis, Minn., reports 33 weeks of labor, with the Wis., and at 11 other points; 85 sermons; 29 pages of tracts and 200 papers distributed and 59 letters written.

## The Jewish Mission

greater activity among Christians in Eng and, Germany and America, for the salvaIso signs of special intellectual and relig. us movements among the Jews themselves, particularly in Europe
We are glad to have some part in this natter, with a good prospect Mr. and Mrs. Delos C. Bardick, of Noronville, Kan., under date of August 28th,

Dear Brother Main,-Do we not need
this very hour, two or more missionarie mong the children of Israel in Galicia,
Roumania and Southern Rasaia? These
vords have been ringing in our minds,vords have been ringing in our
The king's business requirs haste. Don't be afraid to launch out to the
mount of a few thousand dollars, if needed for we take pleasure in giving for the sup he privilege of laying up treasures above.
Our people will not long stand by and see
us monopolize this inestimable privilege.
D. C. B. and Wife.

On the first of October, 1886, Bro. Ch.
Th. Lacky began mission work among Jews, Th. Lacky began mission work among Jews, directly in connection with our Society
Concerning the gear's work and the work in general, he thus writes:
The work we have in hand begins to look very promising. The different societies and paring the way for a thorough evangelization
work. Of course, the time durng which Christians have labored among the Jews ha
been comparatively very limited. In the middle of the last century there was a move
ment in Germany, which, though productive of encouraging - results, only lasted for a
number of years, and all the work that has nd was done in very limited ways. Yet
ow thankfal we ought to be for what God
as done during the time!! The knowledge has done during the time!! The knowledg
of correct Christianity has been brought to very great extent among the Jews; who
before had no idea of Ohristianity except
what they saw in the errors and supersti tions-I might say idolatry-of Roman
ism and Grocism, or in the shallow system of the Ritionalists. The New Teetament has
been bought among the Jews in a variety of been bought among the Jews in a variety of
Ways. A number of. good books showing
forth the truth as it is in Jesus, have keen circulated among them. And hadn't it been
for the medimval hatred that the Jews have been treated with, and the dispensing the Law that Christians like to boast of
to urge apon the Jew, as a conditio s
qua non, there might have been but a Jews that had not become Christians, an
thorough Cristians too. Bat let us b
gratgful and thank all societies for their grateful and thank all societies for the
labor spent, though in a mistakeu trust in the Lord that some day our voic will be heard, and many, many will follow.
The nature of our work is hunting for indi viduals, in order to reach the masses, b
going into the streets largely inhabited b
jom

the large tenement hoases, and in that way sons, visiting them afterwards in their homes,
and leading them gradually to the grea question of the life hereafter; calling the
attention to the Scriptures and the Talmad that point directly or indirectly to Christ.
Sometimes a synagogue múst be visited, and people, while engaged in service, addressed
sometimes the missionary mast join som to get opportanity to do some giod and to pre sent the claim that Jesus makes on them
When I speak of this kind of work, I think only of our Seventh day Baptist work
Friendasip in faydilies is a prominent featur

## porti The litzsc Anot after tians ing t lawle law- by fo TTh We a work posi and pond and Gali ways some to We We work possi and pon pond and Gali way some to be

 another feature in our work is, the lonkingafter the scattered, lonesome Hebrew Chris.
tians, and gathering them if possible, haa ing the end in view, to save them from the law- which has been so sharply inculcate
by former false prophets and teachers.
to be
Jewe
ious

## of

and other Jewish religious books
There are a vast number of demanis. We
need established and fixed. Work in some
places, some Bible schools for grown up Jew
hour daily in studying prophecy out of the
original. Macedonian cries come from Ga-
licia licia and Romania, cries that deserve atten-
tion. Palestine ought to be occupied as
early as possible. Different larger cities
like Chicago, Baltimore and Phladelphia
ought to be visited, and at least four weeks ought to be visited, and at least four week
spent in each place. But we carry on ou
mission on a very small scale. Therefor our mission must be añ itinerant one, because
this kind of mision comprises much at once. Till the Lord will sh
Galician field, and the compelled to visit the My work during this Confertnce year has
been thwarted in different ways, as you know. But after all I have reasons to thank
God and take courage. I have made many friends among the Jews of New York City,
and had opportunity enough to present the truth as it is in Jesus. For strengthening
the unity among the Hebrew Christians, have been, thanks be to the Lord, enablad to
do very much. Haring distributed about
1,200 pages of tracts and many Bibles armo

## portion

## $\underset{\substack{\text { nad } \\ \text { nha } \\ \text { nh }}}{ }$

are been held with many, and some lettere
though I am not baptized, yet I live as a
Ohristian, and love the Liord and Saviour,
ulessed be his name, in all glory and all
eternity, Amen. Nothing in the world will eternity, Amen. Nothing in the world will
be able to separate me from the love of Christ. I am expecting in patience the day
that I shall get baptized and join a church. This young man does not want to know
any other church than a Seventh day Bap tist one. And so many others.
Of the elght Jewish members that joined
the New Market Church, there a!? those that the New Market Church, there ans those that
shine like stars in Ohristian devotion and piety. So wherever I look I have no reasol
to complain and show discontent. God has blessed my work wonderfully. My hope
grows every day that my work will not bu in vain. The Hebrew paper is also in pro
cess, and my conviction is that it will prove a great blessing. The mastard seed that we
sow, for it is but a mustard seed anyhow,
sill grow up to a wow, gor up to a a large true, and I Irael will
wet hehold the great salvation that the Lord God has done.
May the Lord bless us and help us in every power and dominion forever. Amen.
Yours very truly in the Lord and Saviour,

## The Woman's Board

We desire to record our hearty and grate ful appreciation of the earnest and $\in f$ flicien effiorts made by the Woman's Board of th General Conference, in bebalf of missions.
One of the distinguishing characteristic of recent missionary enterprises is the or
ganized work of Christian women for the cause of home missions, and for the sal tion of heathen women and children.
The field thus opening before our is worldside; bus opening before our sister far-reaching. The doors of usefulness are many, and varied in their character; but woman's tact, widdom and devotion are ade
quate to the overcoming of many diffcul ties, when they lie in the way of the accon.-
plishment of ends toward which the Spirit and Providence of God are leading her. The efforts of the Woman's Board telligent interest in missions, among the women of our churches, and to organize and gaide diversified activities, with reference to fore, worthy of the prayerful and cordia co operation of this Society.
There are Young People's Societies, and Sabbath schools, that are nobly reaching Society; but there is not yet a sufficiently completeand general organization of efforts Christian endeavo
Annaal Statement of the Corresponding Secretary
Owing to a chronic bronchial trouble, by
my statement at the last Anniversary, I have
a, where I expect to remain through
oming winter and the spring following. I havg winter and the apring following.
antended only two Board meeting I have attended only two Board meeting Morton, general missionary, attended, in $m y$ stead, the four North-western Yearly Meet
ings, last fall; and missionary intereste wer looked after at the Associations in the spring by delegates from the Eastern Association, -
Bro. J. G. Burdick at the South-Eastern, and I. L. Cottrell, at the other four. That
the duties thus assumed were well performed, ad that the brethren found cordial support was evident from reports pablished in the
Recorder. Of these services, and of the help rendered by the Recording Secretary riful mention
In 1885 our Anniversary proceedings wêre bound separately, and I attended to their
distribution. Last year they were bound with the other Conference Minutes and re-
ports, and distribated among the churches rom the Recorder Office, in the usual way opies have been sent to such other address
as have furnished. This way of binding and distributing seems to give the greater eneral satisfaction.
ay work for the year: 3 sermons and tad dresses; 36 meetings for Bible stuly, with averuge attendance of a little over $8 ; 491$ sentout; 285 packages of printed matte mailed including circalar letters to pastors and superintendents; the preparation of th Baptist Hand Book;" an historical sketch it our Societs, for the Gospel in All
Lands; a few articles for the Visitor; the annual report of the doinge of the Board To this might be added a large correspond Secretary and partly to my being in Florida; and somewhat prominent effurts connected
with the erection of a building at Sisco, Fla. principally for school and chapel purposes, and with steps necessary to the establish munity.
It is my conviction, constantly deepening that God is giving us in these days golden and abroad. Divinely bestowed opportuni ties mean a divine call to divinely appointed duties: Among the nations of the earth markable activity, in the direction of good evil. The character of men and of nations In our own country, where, as Emerson says last effort in behalf of the human race marvellously great prospects and possibilities
are threatened by perils that are tremendous n their magnitude.
A great God is calling us to great thing prove to be prove to be good and faithfal servants, it
will be ours to have some very blessed part in the glory of that day, announced by the great voices in heaven, when the kingdom of
this world shall become the kingdom of our Lord and his Christ, who shall reign for eve and ever.

## Finances.

For detailed statements we refer you to th the Treasure
From the Annual Report of the Board presented by the Corresponding Secretar and Treasurer the following facts are gath ered, which will be of interest.
The amount of the Permanent Fund i year of $\$ 48750$, which is for missionary pur poses. The receipts of the Treasurer from 1886 to Sept. 12, 188\%', for the General Fund were $\$ 10,78366$; the receipts on the China field by our missionaries from contribations, $30,1887, \$ 31736$, mares year ending Jane $\$ 11,101.02$. Total receipts, including the Expenditures directly out of our treasur ported from China, out of funds received on that field, $\$ 317$ 36,
dentures $\$ 10,85367$
These expenditures have bien distributed

## Home missi

$\begin{array}{r}453383 \\ 2.55986 \\ .49000 \\ \hline\end{array}$

## 

We commenced the year in debt
Our income during the year has met all

Sablath

## 

Treasary.
prees to the office, Conn., have given catter costing $\$ 250$. amounts
coants.

THE SABBATH RECORDER, NOVEMAEER 10, 1887
e in our treasury, Sept. 12, 1887, the
se of our year, of $\$ 247$ 35. We praise God and thank financial prosperity. We people for or denomination in our country that can it condition of our finances we deem an 1 the churches in the measures and meth. dence of the growth, and, what is better, an As the fraitage of our expenditures 0 ney during the year in this country, we
nmarize as follows:- Twenty workers re tit 619 weeks of labor, 1 ,489 sermons and resies, and 124 additions to the churches,
being by baptism. from China, earnest and faithful won
been reported, and three additions $t$ been reported, and three: additions to
charch by baptism, though this addition s not properly come in this year's report eepers; and the loss, net gain
look over the work of the laborers the Palmist, say: " 0 give thanks unt Lord, for he is good; for his mercy en
eth forever. Let the redeemed of the

Conclasion.
ver of darkness, and tranglating out of the kingdom of the Son of his love, God $t$ in order that we may come to the hel the Lord, to the help of the Lord agains
mighty, with due fidelity, zeal and eff acy, do we not first need to come to Goad
the pardon of our transgressions, and healing of the wounds that our sin and lighness have made $t$ is. the feeling of the writer of the members of the Board, by if annual report sent up to this Society, rough consecration-a very hangering thren, we feel impressed to say, Let us embracing in the heart's d bons and danghters of men everywhere
foutly and fervently pary, " 0 Lord, we ve heard thy speech [concerning coming
satisement and judgment], and were aid. 0 Lord, revive thy work in the
dat of the dat of the years [ 0 d desolation], in the
dat of the years make known [thy work deliverance]; in wrath remember mercy.
After the building, farnishing and dediion of the Temple, and the manifested
ry of the Lord that filled the honse ry of appeared to Solomon by night, assured $n$ that his prayer had been heard, an
1 him how his people, in coming yeara, nld remove every caase and escape the
asequences of the divine displeasare: "It people, which are called by my name,
"1l humble themselves, and pray, and seek face, and tarn from their wicked ways e their sin, and will heal their land. ned of God as his people, though unwo
;honored of God because called by $h$ not let as hamble ourselves before th
nighty and eternal Creator and Raler o them, and bow at the feet of the the host
 ce, that we may receive mercy and d grace to help us in time of need." nion and illamination of the Holy oar fellowship may be with the Father, 1 with his Son Jesus, Christ, and with one
other, the blood of Jesus cleansing as
pm all sin. In the faith the gospel, lot us speedily tarn from every Eaking and action toward God and
ighbor. Then-and may the day of complete for-
eness and perfect healing through the Wers of the eternal goepel, proclaimed anto
wem that dwell on the earth, ery nation and on thibe and tong, and anto
ople, hasten its iglad coming-then, breith-
Cill the Lord hear from hewren, and
give our ain, and her ath our iin, and beal our hearen, and
and
andill apring ont of the arth, and


## Sablath 解eform



TIIE Trict society The Forty forth annal Report of the Exeen-
bequests and gifts. The following bequests have been received by the Treasurer during the year: Estate of
Angeline Page, $\$ 11250$, estate of Mrs. M.
An of John T. Davis, $\$ 250$ oo towiard the legacy
of 8500 left this Society by his will. In addition to these we have information of a leg
gey of 8500 left by Bro. George- Odell, of
 next; another of $\$ 50$ left by Mrs Mary. P.
Clarke, of Scott, N. Y., which will be due
next May; and a bequest of Mrs. Diana Hibb. bard, of an intiterest in $a$ house and lot in in De
Ruyter, $N$. Y., the value of which is not a Bro. David W. Cartwright, of Cartwright, Wis, has presented the Society with fifty
additional copies of his book, "W Western
Wild Aniulals," mosi of which have already Wild Aniuals," mosi of which have alread
been sold and the money turned into th
 Conn., have given $\$ 100$ toward a new paper
conter costing $\$ 250$. Both of these latter amonnts are credited in the Treasurer's. ac finavolal,
The amont of money received by the
Treasurer during the year has been over \$4,.
000 less than last year, but by cutting down Yreasurer lian last year, butt by cutting down
oone esition of the Light of Home, and mate. rial redactions in the eost of other publica-
tions, we have been able to pay not only the expenses of the carrent year, but also those
of the last month of the previous year, and reduce the 41,075 indebtedness

| Contributions |  |
| :---: | :---: |
| eest | - $\begin{array}{r}44288 \\ 38250 \\ \hline\end{array}$ |
| Income from fund and... |  |
| Rook erats............... | 170 <br> 388 <br> 838 <br> 13 |
|  | ${ }_{29} 00$ |
|  | 1595. |
| Hebren paperem fudil... | ${ }^{367} 00$ |
|  | 10200-77,507 88 |
| Received by Publighing ${ }_{\text {S }}$ |  |
| Subeeriplione, eic., to Re. |  |
|  | ${ }^{67} 178$ |
|  | 8007 49585 |
| to Eranngeiio Hurroid. | ${ }_{64} 000$ |
| printipg our. Sababath | 233 |
| For printiog books, pam |  |
| phales, ete.e. | ${ }^{1,074} 8$ |
| priniog jobs. | 10179 |
| ${ }^{\text {siockg and machinery }}$ |  |
| For books and tracis salid. | $5364-8,571$ |

The indebtedness of the Society at the the

reasurer's books were closed, enough more
noney has come to pay the above indebted September bills.

While it is ours to sow and to water, looking ime; yet the results which have already
come to our knowledge are very chering and should stimulate us to renewed effort that no field shall be left ansown with the seed which God has placed in our hands
Many of na while looking for a grand harvest have neglected to notice the steady growt in the field which, God willing, great reforms always come from small be The Sabbath reform mast not expeet to b an exception. It takes time to eradicate the erron hieh have been gathering seing dence that our efforta are being blest of God and that men are turning to his trath. since the beginning of 1884 , taking pains to aroid daplications, and rejecting all doub ${ }^{\text {ful }}$ reports, has compiled from the .SABBAI Reconder a list of over nine hundred who
have turned to the Sabbath in less than four years, sixty of whom are ministers added
gospel. To this record must be added gospel. To this record must be added
vere large number which have not been r ported to the pabic, as for instance responding Committee to General Conference at this eesion.-The SABBATH RBoosD

## of an aseociation :of five charcher in th Southt wevts, where the entire movement the outgrowth of the work of the Outlook.

The work in Holland has entirely grow io be one of great importanace, in if it be bem con
inued in the spirit and zeal with which
has been prosecated in the past.
Besides these direct resalts we have othe and equally significant ones in the altere attitude of thoughtfal men, towarls th Sunday. The quastion cannot but be more
and more agititad, and aggitation must pro
duce beneficial results. A survey of the whole field furnishes abundant reason why
we should go ahead with our work. with increased vigor and hopefulness.
THE NEDS
AE THE ComiNa YEAR. As indicated above, we want to double the
issua of the outlook while we pat butk the
Light of Home to its former large curcala-
$\qquad$ $\$ 5,000$; for the Light of Home, $\begin{aligned} & 8,500 \text {; } \\ & \text { the } \\ & \text { Evangelii Haruld, } \$ 600 \text {; for the Bood }\end{aligned}$ schapper, 8600 , and for books, and tracts ann
colportage, 18,800 more; making $\$ 1,500$
in oll. This is not an extravagant amouut, in fact, scarcely more than was actually re
ceived in 1866. It is less than a half cein
day for each member of our charchea day for each member of our
Surely it is iot too much to ask.
Bot ss was Chan money. We must have a co-operation curing names to whom to send these publi
cations. So far as may be, these would be better outside of the vicinity of our churchee They are the lights for their lacalities, and we wish to reach those who do not have t
ight. Weneed the loving sympathy, t earnest prayers, and the united etiurts of all secure the blessing of Goo apon our efforis
We have not incladed the Eduth le Israel Oo the first year are subbstantially assared sympathy and prayers of God's poople, tha
through it we may be enabled to bring God
ancient people, to whom wo owe so med.
into the light and liberty of the gospel.
FUTURE ATMS.

FUTURE ATMS.
The indications all point to the necesity
Tf enlarging the work which this Society of enlarging the work which this Societ,
has andertaken. Two things are needed.
First, greater conseceration of ourselves an

THE W. G. T. i. and sabbapt reformi:

## 

 The Womad's Christian Temperance Unionis really the dutgrowth of the Orusade move-nont--sometimes called its " sober second
thonght," orignating in Ohio in 1873-and against the eqlion, made hy marching in bod -
ies into these den ies into these dens of iniquity, and there, by
singing bymns, and praying to the Lord, ould plead earnestly with the men to aban
It has aliso beenen styled the "Whirlwind It has also been atyled the "Whirwind which seemed sundenly to pervade the hearrs
of the people, and the evidence that there
was something superbman in the more

Timid women, whose voices had sadrcely ver been heard to speak in public in an their duty toward God and their fellow man,
that they seemed like the women of old, in
$\qquad$
the home againgt the saloon.
The work grew and spread from town $t$ different leadership, different names. A last, the mother, heart and the sister love
which had borne the crushing weight of thi giant evil so ong in inilenee, had been aroused faith in God and his promises, they took ny
the work they felt: culled to do, and in the sum mer of f 874 at at "Chautauqua, that birth-
place of grand ideas," "The National Wou place of grand ideas, not in a manger, but in an apartment with
daylight creeping in through holes and crev ices, and on a floor of straw. with only about fifty women present. A lit. die begining, compared with the fact thai zation has grown to be the largest ever known zation hase grown to be the - ar
composed entirely of women.
Leading women from every state. we
hosen to take up the work in their reepe torritory in the Uuion are organized; an they, in turn, are organizing in every connt and town in the land.
own conntry belong to the White Ribboi Army, and are marching under the banne
"For Good, and Home and Native Land."


## 



1y begun to reach the possibilities before us.
This rue that we have raised somethiog over
six thousand dollars this year for the general Fork, but this is much less than a dollly
each for those interested. A few have give liberally; but by far the larger number ar
perhaps not willfully, but none the less tr ly, robbing God, in withholding tithes and
offrings. As mas shown in the annual ud
dress to Geneial Conference last year, if aul

and Tract Societies would each receive, after
liberal allowance for charich work and local charities, not less than 850,000 for their sp the Lord? Shall it be raid that those for Thom Christ gave himselff, and who owe all
they have and are, and hope to be, to the
mercy of God, are content to do less for him than were the far less favored sons of lirael?
The law of tithes was not confined to the Jewish nation. It grew out of the thank.
fuliness of a pions heart, and 18 itself quite indequate to express the gratitude of the man or woman who is content to dolea And it is certain that the majority of of
people give less than a tenth of a tenth heir incomes to the Lord's. work. blessed to give an onbered "dag-ont," de-
He lives in an unplaster of tea, coffee, and
nies himelf the luxury meat, and eatat the plainest food, with few
of he comforts of life, that he may have the neans to give to the Lord, because he loves
This brother has sent over $\% 40$ th Lim so! This brother has sent orer $\$ 40$ the We need more such conscecration
Second, we need a still larger list Here many can help who do not have much o give in the way of money. With the $f$ this Society annually when we have this Society annually when we income to the Lord, we shall need not less
than a half million names of Christian peo ple who require to be enlightened as to the is supplied, or simultaneous therewith, are wil be ample fands for an on onn and foreign tongues.

In 1883 a World's Woman's Christian Tem rance Union was formed, with Mrs. Margasident
England hasi heard the cry, and is already isters, under the leadership of Mrs. Celetia Yeomans, are making their influence felt, Dominion
Our round-the-world missionary (Mrs. Clement Leavitt) has, for over two ery land, until, to day, the Hawaïian Islds, New Zealand, India, Turkey, Sweden, hina, have unions formed, and we shall soon
$\qquad$
The national organization, under the effi cient leadership of Miss Frances E. Willard,
has grown to be a power in the land. There ation, Preventive, Educational, Evangel ubdivided, and over each department there is a General or Superintendent, who over-
sees the work of her own department, independent of all other
The National Superintendent appeals for help in her department to the State Super ntendent. The State Superintendent looks
in turn to the county for aid, and that in rn to the local organization
The main object oi this organization is th in every form, from our land; and every ep ergy is to be bent, and every force united to vey hilltop, and no saloon in the valley," watchword of the anxious mo her, ase. In the brief time allotted, we can

Scientific instruction, v.nder the leadersh of the indefatigable Mrs. Mary H. Hunt, ha
$\qquad$ . Work, the children in several of our state
are being taught the evil effects of alcoho and other narcotics upon the human system instruction in schools of higher education, "Kindergarten and Kitchen garden," Tem perance schools or Loyal Temperan
gions, is añother mode of education.
Then comes the vast array of temperance
iterature which seeks to enter every home in literature which seeks to enter every home
our land, in the form of temperance tract books, pamphlets and newspapers, suitable for young and old alike, to throw light upon how to avoid jt .
The work among railroad employees, con whose attention was first called to them when as an invalid on a sick cot, she was in trusted to their care for transportation, has
accomplished untold good. - She thought the "boys" were worth saving from intemperThe Social Parity Department, co-operating with the White Cross, opens up an ave.
nue for work, for the W. C. T. U., as broad as humanity, itself. Every true wowan h nation at the recital of fiendish outrages upon
her own sex, and that too, often permitted y legal consent. Here the Social Purity
Department comes to the rescue. Under the Legal Department, legislation well classified, and until, woman has the right of franchise siie mast plead through the me-
dium of petitions.
Parlor meetings, flower missions, state an ounty fairs, are found under the head
Social Department. These all have their ginnings in local unions. Not all unions can the up every kind of work. Soeds of some localities, others to oth do. There is work enough for all.
The Evangelistic work embraces "work prison and jail, pulice stations and almbterrible foe, with which they have to contend, When once its deadly fangs are fastened upon its victim, brings his to these hamiliating places, and hesitates not to destroy both soun Master, "Inasmuch as ye have done it unto one of the least of these, ye bave done it unto
me," they go out after these, our fallon broth-
$\qquad$

| irst place, auxiliary to hat our auxiliaryship is to the Universal Church, and not to the denominations; and iecondly, we have no call to attempt to enter ny field that is already being thoroughly |
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Under this line is found the Sabbath 0 .
servane Department. Which to as, especially
as Subbath -keepers, bpens up an avenue oi servance Department. which to us, especially
as Sabath. keepers, bpens up an avenne oi
interest to us all. Instead of looking upon
this with ingicion hise with suspicion or distrust, as we fear some
are inclined to do, we believe it opens a door or the presentation of the Bible Sabbath,
nto which we, as a pepple, may enter and
ind plenty of space to work.
The looseness The looseness with which Sunday is obeart of the devort worshiper, who, from everence it early training, has been taught to dmit that there are..many dincere and devorit Christians who believe they are obeyitg the
divine command to "Remember the Sabbe day to keep it holy," When they observe the
first day of the week as the Sabbath, as we do in keeping the seventh day, simply be-
canse they have not bad the same light upon
that subject that we have Now, I believe the Weman's Christian
Nmperance Union organization is composed Temperance nion organizathinquiring wom-
of honest, God fearing truth
en, who really are seeking to know the will If God, and his trath as taught by his hol Word; and that in the search for evidence
and divine authority to impress upon the minds of their hearers, their eyes will be
opened to the fact that their theories are unstable and false, and that what they have
been teaching as of divine authority, has only Thuis I
women of our denomination, who have long been asking "Lord, what wilt thou bave me
to do?" I do not yield one jot or tittle of the seventh thay divine anthority to observ
member of the $W$. C. TTbath by being a believe that when I strictly perform my dut a professed Christian og upon us as Christians-duties that we the most important of these is, that which calls for earnest work in the field of temper-
ance. "My country is the world, my coun-





















HESABBATH RECORDER, NOVEMBER10, 1887,

Whe Gabbaill \%erorder
altred Centee, I. Y.. Fifth-day, Nor. 10, 1887 .

| REV. L. A. PLATTS, D. D., Editor. REVV. R. P. SA UNDERS. Business Manager. REV. A. E. MAIN, D. D., Sisco, Fla., Miss1o Editor. <br> Communications designed for the Missio Department should he andressed to Rev. A Mans, D. D., Sisco, Putnam Co., Fla. <br> EF All other communications, whether on aess or for publication, should be addressed to Sabbath Recorder, Alfred Centre, Allegany解 N. Y. <br> Trrma: $\$ 2$ per year in advance. <br> Drafts, Checks and Money Orders shoul mande payable to E. P. Saundrra. Aaent. <br> " Now with gladness, now wilh courage, Bear the burden on thee laid; <br> That hereafter thesy thy labors <br> Mry wili endiess gifts and in everla iting glory <br> Thou with joy may'st stand arrsyed." |
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The President of the United States has issued his Thankegiving Proclamation call Tharsday, November 24th. We wish that
throaghout all the churches, there might e more than the usual services. . So as we make any pretence of observing thi
day, and it seems to us enimently prope that we should do so, let
one can find abundant reason for devout thanksgiving to God, the all-bountiful
Giver of good things. Why should not this Giver of good things. Why should not this
spirit of thanksgiving, which should always be in us, find expression, at least once a
year, in a service especially devoted to that object?

## COMParison of the statistics

 charches as made by them to the recentsession of the General Conference, with reports made in former years, shows that
churches aggregating 674 members did not make any report at all this year. As most of those failing to report are small church the number of non-reporting
reporting. Now, this, of course, is not
ital matter; bat it is a matter of interest We come together in our General Conference members of a common family. But our That is, we are not members of the Genechurches; and when one church fails to report itself, there is a vacant place in the family circle; if the non reporting membex for a succession of years, the sense of personthe feeble charch nor the Conference can charch away on the frontier comes up to the Conference from year to year, thongh it re trials, it is a sign of life and becomes a bond fellowship between the little church and both to the Conference and the litt? church, especially to the latter. For the sake of the this eariy plea to them to send in their re ports to the next Conference. What a denext year, at the Old First Brookfield
hurch, we coudall across the vast stretches of country
our several fields of toil.
There is no better way to keep a man
nterested in a good cuase than to give him interested in a good cuase than to give him
somethiing to do for it. The active particisomething to do for it. The active partici-
pation in any work commits the participant to that work, and when one is committed to
anything, he will stand by it as he would not if he were only a secret friend to it; also,
when one is engaged in any work, he has opportunity to know more aboat it than he
could have.in any other way; and knowing more of a good canse, he is the more zealous
in its promotion.. This is a very simple philosophy. The lesson to be learned from it is also a very simple one. If we want to
keep young Christians interested in the prayer-meetings, and other devotional parts
of the charch service, we must give them nomething to do-something that they can
do. The late Dr. E. G. Taylor was a man

The late Dr: E. G. Taylor was a man
narvelons success in holding his young 3ople. A single incident illastrates his method of doing it. He was himself a mas.
ter hand at the piano, as a leader of singing in a devotional service. A friend one day
congratulated him on his akill in this mater. "Yea," he said, "I can do it better, bat I never do it, I have esereral young peoPle Who can do that better than they can do
anjthing ole, and, though I can do it better


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United Srates, and its determination to know
no other test amorg those who setk citizen
ship than a lyyal acceptance of these princl
ples and an honest renunciation of, and dis
sociation from. foreign politics and alien ag
itation." Besides these declarations of the president, the association declared its abiding faith in the public schools as the chief el
ement in the perpetuation of the republic, and its hostility to all men, measures and iuflu Such principles faithfully adbered system. Such principles faithfully adhered to and
such declarations made the basis of action such declarations made the basis of action
can work only giod to the country. There
can be no objection to ad can be no ohjection to admitting foreigners
to citizenship on such grounds. It will be a to citizenship on such grounds. It will be a of New York and Bronklyn alone there ar
over 50.000 unnaturalized English residenta over 90,000 French Canadian male adul unnaturalized.

## a Despebise strugale.

Under the abeve heading, the Baptis
Weekly raises an eacrest warruluy to the vol
 sonal Liberty Party. Before this paper
reaches our readers, the election will hav bren held, and the immediatescause for the
plea of our contempurary will have passed;
but the question to which reference is made will not have been settled. Tne aim of the
Personal Liberty Party, so called, is to get free saloons, unlimited. The Suoday after noon demand of the present movement, only a stepping-stone to further demand
The effort of the Baptist Weetcly and th clergymen of New York is to save th
Sunday. There is nothing on the face of the opposition to the movements of the Per sonal Laberty Party to indicate that the
champions of the "American Sabbath would have made a single protest if only ihe Sunday question were out of the conte
Here, then, arrayed against each other, a the defenders of two destinct issues, 一the
one, under the name of personal liberty, wor ing for a free, open saloon; the other, seek
ing the aid of the civil power to maintai the sacredness of the Sunday which has not vearts of a Christian people. It is needless
ho say that the issue is not fairly joined. The saloon element is squarely on its feet, organized and at. work for the life of that
hoary iniquity. Let the friends of temperan the merits of the temperance question,
which is simply "saioon or no sialoon;
then there would be some prospect of ac then there would be some prospect of ac
complishing something. But this effort complishing something. But this effort
maintain the sacredness of Sunday, as the Sabnath of Jehovah, by civil law, will prov it hailure, as it deserves to do, simply because sacredness to be maintained This is what the Baptist Weekly says: There is a battle unon us of a magnitude
that we hardly yet comprenend-the sirug. that we hardly yet comprenend-the strug.
gle between Christian civilization and thte
rum power. Just now, in the state of Niem rum power. Just now, in the state of New
York, the special form of the assult is that
of the saloon. keepers upon the Sabbath.
This contest is now no This contest is now no longer confined to
protestation and angry vaporing, but has
taken the form, through the Personal Liber
ty L tr Leagne, of organized, consolidated, and
vigoronsly aggressive warfare.
The direct and avowed ain is very definite;
it is to secite half of the Sabbath for the
open and legalized trafla in it is to secire half of the Sabbath for the
onen and legalized traffic in intoxicating
drinks. At present the laws are on the side
of a quiet Sabbath, free from the many
evile which on other days fl, from fhe evis which on other daye flow from the \&s
loon. Of course these laws are secreily.
and in many cases openly, violated now.
Yet the restraint is great and salutary. The
whole people reice in then whole people rejore in it, except those
whose pockets are affected or whose base
passion for drink is curbed by it. The Per

and Holy Spirit, for the remission of sint, and ye shall receive from the Father) the
gift, the Holy Spirit, for the promise (of the Father) is unto you, and to your childreh, and to all that are-afar off, even to as many 29. This reaches down to the end of the world. "But the manifestation of the Spi
is given to every man to profit withal." Cor. 12: 7. Now can we, or do we, need visions of any one? I think not. 'f For much as ye are manifestly declared to be the epistle of Christ, ministered by us, written not with ink but with the Spirit of the liv

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## $\frac{1}{\text { ung }}$ in the spirit, let us walk in ins. the spirit.

Rarely, if ever, does any historian record
such a strange anomaly, such a cruel travesty of justice and honor, as that in the decision by
the Board of Visitors of Andover Theolozical Seminary, early last summer. Several profesiors had been on trial before them for
certain alleged violations of their official trust. In overy particular of the transactions
for which they were indicten, they were fally associated, and in fall sympatny and accord
with each other. If one was guilty, then all with each other. If one was guilty, then all were innocent. All, therefore, shonld have
been acquitted or condemned together, yet an but one were acquitted. That one,
alone, was adjudged "gailty," and condemned
to an ignominious removal from his profess to an ign
orship!
orship!
It is sufficient for our present purpose if we
assume, what all the assume, what all the world knows, that the
head and front of their offending was that head and front of their offending was that
they were, or were presumed to be, the leading spirits, in both the Seminary and the Coning spirits, in both the Seminary and the Con-
gregational pulpit, in what is called "The gregational pulpit, in what is called "The
New Departure." "EVERY tree is KNown by its froir." This divine rale furnishes
the surest criterion by which to test this the surest criterion by which to test this
great defection, and through it both the great defection, and throagh it both the
course and attitude of those professors, and the true character of the shameful decision.
A noteworthy feature in "The New DeA noteworthy feature in "The New De-
parture," is the fact that, whatever its manipulators may, or may not teach in Andover, or in the Andovsr Review, recent graduates
from that Seminary are generally silent, in from that Seminary are generally silent, in
their pulpits, upon all the great fundamental doctrines of the gospel, except to stigmatize them as " mere matters of belief," " an-
profitable" for either public or private discussion or consideration! Neither do they often, if ever, publicly or privately avow,
much less openly and squarely advocate or much less openly and squarely ad vocate or
defend, any specially distinctive or offensive feature of what the Andover Review so ostentationsly denominates "Progressive Or
thodoxy." In fact, like the Andovor profess ors, they (very modestly) disclaim therefor any such distinction as that of any new doc:
trine, or even dogma. They would fain have us believe that the highest honor ever claimed for at least some of those theories, is that of a mere "' possibility!" Bat, despite this cunning affectation, those very theories are
made to enter into, to give color and tone and character, in fact, to mold and subordi nate everything to their all absorbing, all
cuntrolling influence! This, if we may be cuntrolling iufluence! This, if we may be
lieve Prof. Smythe and his sympathizers, simply adds lustre and glory and dignity to the great traths of "the Christian faitn as expressed "in the Andover Creed I As if a
mere product of human invention, doubtful even in the minds of its defeyders, not at
present allowed the dignity of even so much as a hypothesis, could by any means beautify and adorn that "perfect work" of its di
vine author, "the Christian faith !" No vine author, ؛ the Christian faith !" No
faithful student of the Word of God can need to be told that such teaching, whether in the lecture room, by the press, or from the pulpit, comes far short of that divine re
not add thereto, nor diminish from it.". As
matters now stand, it is generally impossible
to tell, by the presching of sum to tell, by the preaching of such pastors, "Evangelical,"or anti Evangelical, Trinitament, or Universalist! In fact, their preaoh. chief admirers judgment of skeptics-their view of the distinction between the Cbristian religion and open, bald infidelity itself ! Prom are not fed. The gospel of Christ is not

Following thessive" preachin
Following the custom of preachers gene
rally, our "advanced". theologian puis text of Scripture-almays, of course, a good
one-at the head of his manuscript one--at the head of his manuscript.
makes an excellent figure-head, helps " pearances," and enables him to avoid any
further use of that Ancient Book. After re. peating it-and sometimes, it may be, a fer words introductory-he at once branches
out where, no one can tell! Ideas, if there are any, are too sublimated, too ethereal
(perhaps too "deep,") for the comprehen (perhaps too "deep,") for the comprehen.
sion of ordinary mortals! No one who bas not been initiated into the mysteries of
"The Higher Criticism," can either describe them, or carry in mind any portion of them away.
Ther
There is no argument; no illustration, no Scripture quotations-"unless it be to em-
bellish a sentence or round a period" suffered to mar the majestic "originality and beauty" of the performance. The great
problem in the mind of such a preacher would seem to be, "How not to do it," and, in most cases, it must be admitted that he has
mastered it! He has treated his auditurs to a rich feast of gushing, rhetorical, " gressive" rose water They abound; are, in fact, the rule with the "advanced" theologians of the "new deFrom CrEEDS.
From the beginning the rule and custom each church to adopt a statement of its own faith, as nearly as possible, in "that form
of sound words" in which each doctrine, principle, or duty is taught in the Wordiof tor finds his church in possession of snch creed, he generally takes it in hand, puts it despoils it of the greater part of its vitality, former self; or it may be that instead the creed is bodily and at once thrown away"progressive" church, of course-and a new symbol of some surt, which expresses only he least possible
substitated
Th specific,
all the doctrine of Christ," was "unprogres.

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\begin{aligned}
& \text { antiquated, "fossilized"compound } \\
& \text { this age, the merest " narrowness, }
\end{aligned}
$$

bigotry, and stupidity;" while the new, pointless, almost meaningless statement of almost
nothing "is exceeding broud," and places the church "fully abresst of the present in-
tellectual progress of mankind." Thus, in either case, ashameless, vile counterf oit is cun ningly and heartlessly substituted for a fair
and honest"expression of the Christian and ho

As a legitimate and unavoidable consequence of such administration, a chill like
that of "the shadow of death " settles down that of "the shadow of death" settles down
upon both the charch and the commnnity around it. Despite the vain boast of " prog. ress," with which skeptics, both within and outside the church, are sure to compliment
and encourage-the whole spiritual atmos. phere seems enveloped in ": darkness which can be felt.". In such a case, every true Ohristian prays earnestly, "Lord, revive thy work.". Sometimes, an "evangelist" is
called in. If he is a true " man of God;" he "speaks God's word faithfully." The
contrast between sach preaching and that of the "progressive" type, is always seen arid felt. A light, new and starting to
many "dead in sin,". "breaks forth from the Word of God." Of course sach "labor is not in vain in the Lerd." Saints are ened, and "sinners are converted unto
God.". In this way-but never as the result of the miscalled "progressive" preachingthere often comes quite a revival. For the
ime as if inconsistencies were nothing, New Departurists do not hesitate, to credit all to the "usefulness of the 'advanced eears, has cumbered and disgraced the pulpit and the pastoral officel Bat when the
 courre, that ende the the rer
vhile he ococupied it it iterer
quent ańd vigorous blats,
trumpet-snd that with

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## "tafly, thuth which "our Bible trate outpruwn," but which the

## as before, he carefully ign

## softert gush waurps the ingiruction, wirning, or





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thef fruit of the revival itsel
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| Such is the testimony of $t$ |
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THE SABEATA RECOFDER, NOVEMBER 10, 1887
 not what to do. Bat his fear was all re- re
moved when the hunter took down his
Bible to read before retiring. With the Bible to read before retiring. With the
book faithfully and reverently studied, all society is safe. Hundreds of illustrations could be told of the moral and blessed influ
ence of the Bible. Its influence remains alyered untilits righteous principles shal

## bomanists in the republic

In the missionary sermon before the
American Baptist Publication Society, Prof American Baptist Publication Society, Prof
E. B. Hulbert, D. D., sets forth some o the dangerous consituents of American
society.' The following is gleaned from his facts given will receive the earnest consid
fact and inspire the prayer, that national decline and downfall may be averted, as alone it can ue Christianity.
Romanists are pleadged to the destructio of everything distinctively American. Thes has not, and never can have, any right when
Catholicity is triumphant." "Religiou iberty is one of the most wicked delusion aver foisted upon this age by the father of church is not intolerant belies the sacred spouse of Christ: Within fifteen years the
Pope has hurled his special anathema against "all who maintain the liberty o of speech." The Romish officials stand in claring that "it will be a glorions day fo the Catholics of this country, when unde he blows of justice and morality, our schoo
ystem is shivered to pieces." Every subjec of this faith owes a primary allegiance to a
man in Italy; and every priest and bishop i bound by oath to be in absolute subjection
to the $R$,man Pontiff in things political, as well as ecclesiastical. "Men and govern hurch bestows; and to her, always alone, allegiance is due." This foe of free institu
tions, of haman progress, of modern civili hion, is more intent upon the conquest this land, than of any other country on the
globe. Already her prophets predict that nen now living will see Romanism the relig ond, and the victory over Protestantism sumbers is alarming. Thirty five years ago priests held a church property of $89,000,000$ ears ago $\$ 60,000,000$; to-day niore than $\$ 150,000,000$. Since 1800 , the Roman atholic numbers have run up irom 100,000
$7,000,000$. The increase in population even fold; in Rumanism sixty-three fold Since 1850, the population has increased 116
per cent; Protestantism 185 per cent; Rom nism 294 per cent. Protestant ministers have ncreased 173 per cent; Roman priests, 39 125 per cent; Romish churches, 447 per cent.
Dues the increase of Ronanism threaten the
Life of theRepublic? Then take into accoun
agmenting flow from Europe, which,
Puritan New Eugland, furnishes one-fifth
Sisty per cent of the saloon-keepers we
born in Europe; sixty. three per cent of ou
wholesale liquor dealers; and seventy five
estimated that of natives engaged in th
truffic, at least one-half are of foreign parent-
age.
These are some of the elements that
foment evil, and poison the life blood of
hrough a wide-spread and untiring evangel
shaduw of Andover Theological Seminary,
standard of faith and piety, and (charita
bly!) substituting therefor
connpiracy against the Christian faith.
vanced Theology," the "Progressive Ortho
dosy" the "Higher Criticism," as devel
"ped in the teachings of those apostles of
"The New Departure," the learned Faculiy
of that venerable and once honored " schoul "Can a funatain send forth, at the same
place, sweet water and bitter?" Spare thy people, 0 Lord, and give not thy heritage
uuto reproach.

## TILE BIBLE.

seen und felt wherever the Bible is found
does the same. And those who have had
their hearts changed by its gracious inflia
once canuot doabt it. Even the enimies
the Bible, if they shall speat the truth,
mast tesify that its moral iufluence is in
comparably above earthly things. From i
opponents it may fairly demand an answer
to the question, What is the condition.
The nations, the peoples, the tribes, the ind
viduals who have rejected the iufluence
barism, ignorance, crime, and character
nation that has chosen the Bible as its Boo
echoed from shore to shore, and what do w
story every day. Not as as the sun, which on
lo shines for the day and leaves us in the
dark when night comes. It: shines perpet
ually. A man was traveling in a Western
in the rain and dark and wiid woods he
He groped about
edarkiess until he saw a dim light in the
the distance; he made his way to it, knocked
and gained ad mittance. It was a low hu
ing man, The hantor, an old, wild-loo
with bis honands, gan and daggers about him
$H_{\theta}$ asked the atranger to stop over night
wasinveron letter.









pending doom, is the execative clemenoy tha
may possibly' be extended them in Illinoi but it is highly improbable that even a brief This city had acholera ccare the other day
hat created quite a ripple of excitementwo of the crew of a cholera-infected ship tat reached New York Oity, having been hanted down by the metropolitan police and thoroughly fumigated. It is hoped that will
be an end of the danger, for should this deadly disease break out here it would spread
danger, for should this city of the Union
The quid nuncs declare now that the transBench is a sure thing, and that-it Supreme decided to appoint as his successor in the
Interior Department, Assistant Secretary Muldiow, who is now in Mississippi placing his private affairs in proper shape before e
tering upon the responsible daties of th high position. The appointment would certainly be in the line of true civil se
reform, followed by the President i promotion of Secretary. Fairchild The courge of the President and some New York Democratic campaign fund by independent political thinkers: activity" Oleveland sent his check for $\$ 1,000$, Secre. tary Whituey sends $\$ 2,500$, and Private Sec retary Lamont $\%: 500$. Besides this an emissary of the New York Democracy, sent to
this city for the special purpose of receiving
such contribations from department clerks, publicly opened headquarters and was quit successful, raising a very large sum. It is
understood that Commissioners 0 berly ${ }^{2}$ and Lamar have not yet recovered from the
shock of such unseemly eonduct, and the both are at their wits' end. It will be re
membered that these gentlemèn, in an official capacity, have assumed quite an aggres-
sive attitude on this question, uniting in to ping the right of government employe
to out money for partizan purposes to pay out money for partizan parpos. A large number of clerks have been dis-
missed from the government service for fail ing a second time to pass an examination under the new civil service rules, these de-
capitations having all taken place in the New York Custom House by order of the been no dismissals in Washington, but of Durse, there will be eventually.
During the month of October the public ime government receipts were $\$ 41,803,172$ or about two and a half million dollars more year. During last month misbursementa amounted to $\$ 20,332,822$, or three millions
less than in October, 1886. Although Secretary Whitney is absent on month's sick leave, the great work of re
habitating the United States Navy is making eady strides, under the direction of the baving been received thots week for a torpedo

Qundensed 昆ew

## Domestic

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mouth Church, Brooklyn, has decided call the Ruv. Charles A. Berry, of Wolve
noton, England, as its pastor. Snow is reported all throngh the
st portion of Virginia, Oct. 31st.
ytheville it was several inches deep. The Board of Directors of the Fennsylva nnual dividend of three per cent upon the The old John Street Methodist Church, celebrated its 121 st anniversary Oct. 30th.
Five services were held and all were largely
attended. Wednesday night, Nov. 2d, for the third
ime within two months, the village of Raw
on, 0 ., was swept by fire, and a namber of son, 0 , was swept by fire, and a namber of
dwelling houses and small buildings were
destroyed. The earnings at Sing Sing Prison for the
month of Octoher were $\$ 17,836$ and the ex
penditures $\$ 14,25$. The receipts of the aburn Prison for the same time, from all Nov. 24, the Lehigh \& Wilkesbarre Coal
Company struck the great Baltinore vein of coul in Soath Wilkesbarre, nearly 1,100 feet which the compact has phent years, fand
nearly $\$ 100,000$, will net them fully


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| Secretary Fairehild hys authorized the तis. miseal of sixteen $\$ 1600$ cll-rks in the $\mathrm{N} \cdots$ w York Custom House who had failed to puss a civil service exnmius ion fur promution. This is in addition to the thirty-three clerks in the Custom Hunse who were dismissed a few days before. <br> Amherst College has not been so excited before for many years as it is now. Preai dent Seelye has expull d frum cillege Ernest E. Smith of the Juinur Class fur insurating E. Smith of the Jumbr Class for insligating a rush between the Sophomores and the Freshmen. Smith lives in Union, N. Y. is quite prominent in college matters, and |
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## Toreign. The loss by the recent f minds in the R,qne district of Cuba is estimated at over $\$ 1,000$,

 General Mir Muhnmed, the companion oApoub Kahn in his fight from Teheran, hay James Dinello. the dinamiter, who was
convicted in 1883 at Edinhurgh, Scotland,
has died in Chatham prison of consumption.
The Swis8 elections for members of the
national council have resulted in the return
of ninety-five liberals and fifty-two conservEmperor William is not yet able to rise the pain at the byse of the ppine continues
and is especially acute with auy movement.
The Rassian press adversely com ments on
the proposed tarif changes. The papers eas
the high tariff is ruining trade while contin al changes cias
other countries

## The public debt of Brazil is said to h $109.466,000$ pounds, of which only 24,419 . 900 puunds are represented by exturual piounds are represented by ex loans, the remainder being mide up ternal loans and other liabilities. M. De Giers has informed the Turkish Rusia via Stockh olm. While in Stockholn he will pay a visit to King Oecar in returi for the latter's visit to Comer As Denizala and the other Zulu chiefs have not reaponded to the som mouns to meet Governor Havelock at Ekowe, the troop have res have received orders to march upon Den zulu's ratreat. Fighting is expected shortly The Hawaiian government has decided t. cede Pearl river harbor to the UUinted State as a cualing station, but provision is mad as a cualing station, bat provision is made that in cose the present reviprocetty treaty it abrogated the American government shal relinquish the her.

## tract siciett



Form or BequEsT.
I give, devise and bequeath to the american sebbath Tract Society, a body corporate and politic un.
der the general laws of the state of New York, the
sum of..........doliars, (or the following de.
scribed property to wit.... ..........). to be
applied to the uses and purposes of said Society,
and under its direction and control forever.



 0
TEX Rext meeting of the Ministerial Confer ence of the Seventh day Baptist Churches of South
ern Wisconsin will be held with the Curch at A1
bion, on Sixth.day, Nov. 25, 1887, commencing 2
The following is the programe:

ing Oxford. His classmates were going into
pulities, or to the army, or to the bar, fall
of ambition and hope to make a name in the
world but orld but Lowder hoard, as he said, sa cry of mingled agony, sufforing, langhtor
and basphemy, cuming from these depthi,
that rang in his ears, go where he would " Ye resolved to give up all other work would."
werld to help these people. He took a honge
in one of the lowest It is only one of thenoselves that they will
hear, not patronizing visitors." He preach-
d every pelted with brickbats; shot at, and driven
 patient, and in earnest. Year aitter year he
lived among them. Even the worts ruffinan
learned to respect the tall, thin orrate whon he suw stopping the worst street fights, fac-
ing mobs or nursing the victims of Asiatic Mr. Lowder lived in London docks for
weniy three pened, industrial schools and refuges for unkards, diecharged prisoners and fallen
omen. A lurge church was built, and
veral mision chapels. His chief assistants he had resceued from "than pathom that about
hell." A visitor to the chare abid Hat they are all in such dead earnest"" Mr. Lıwder broke down under his work, He died in a village in the Tyrol, whither
he had gone for a month's rest. He was
brought back to the docks, where he had worked so long. Across the bridge, where
he had once been chased by a furions mob, kerp back the crowds of sobbing people,
who pressed forward to catch the last glimpse "No euch funeral,"," asas they candeo paper,
"had ever' been seen in Et.gland. The hole population of Eatat London tarned ial trains, ran to Chiselharst, were fllled, from barbarisemen to life and hope., There are many careers open to young
men on entering the world, but there are
vone nobler, or that lead more directly to heaven. than that of this modern crusader.
-Youth's Companion.

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## 8

 R 4

＂Y̌ou look troubled about something， Janlia．
＂I am puzzled＂over a matter that has that is，what to do with my spare time You know that sinca I graduated I have good deal of time after my practicing，res．
ing and other duties are accomplished． ing and other duties are accomplished． or join in the craze for art，and I• will no
fall into senseless gadding about．＂ ＂Can＇t you decide $e_{3}$ whatijou would like to do？＂asked her mother．
＂There are two or three things I might
pleasantly enough，but they are wholly lo pleasantly encugh，but they are wholly
elfish，and I I want to do some work，even if hamble，for Jesus．There are several of the are situated as I am，and as they seem
he influenced a good deal by me，I want use that influence wisely，＂said Julia． work or the demand for Cluristian effiert，an narde can find enough to do，though it may be in untried lines．Mrs．Browning

## 

 （ you wait on the Master he will direct you．）Mirs．Worden was deeply taankful for thi twakenng in her young danghter of a de－
ire for Christian work．She had prayed that her educated mind and exhaustless
nergy might find expression in this direc－ ion．Julia believed in prayer，but also in uid： ＂Mamma，I want to invite ten of the Young People＇s Association girls to teia，and
tulk over with them a plan I have．If I can iaterest them，we can bring over all the girls
$\mathrm{i}_{1}$ the Young People＇s Association and start scheme at once，＂said Julia．
＂Ten，＂said her mother interrogatively．
＂That is the number I want，and those ＂That is the number I want，and those girls are the ones to push this thing through，
You know．what we heard about the King＇ Daughters lately？I＇ve heard more that
rerg interesting，and I have an idea that rery interesting，and I I have an idea that
want to tell the girls．I hope they will

## She was gratifed by their appearing at the hour named．Wraps were scarcels

 the hour named．Wraps were scarcel．itrown off before Sarah Brown exclaimed：
＂Julia，I know you have something good
Yes，indeed $Y$
：nessage without it means something，＂said Hilla Grace．
be interrupted，and we＇ll have yood talk．Make yourselves never so com
iortable，girls，and INll tell you a plan I have iortable，girls，and I＇ll tell you a plan I have
＇hought of，which I do hope you will like． I have wished often and often that there
，was something I could do to be useful be－ Iit seemed as if there must hission Band． ii seemed as if．there must be gaps in the
line of benerolent work that young people anght fill more suitably，perhaps，than our
elders．Lastely I have heard what has decided ine，if all of you will agree．I know tha thaought I was sare of the reat of you．$\quad$ You have all heard of the new societies that ar
forming for Cbristian Jorming for Christian work，
Kiug＇Daughters？

## Several of the girls had not． ＂What I have been able to

Mro．Margaret Bottome，of Ner York，gave

| lar and profitable，one of which was on the King＇s Daughters．You know in Psalms they are mentioned as being beautiful，ad－ mirable and useful，all of which was so ex－ plained that this new effort was the result， and has been received with enthusiasm， which has spread to a great many other places；it has spread across the continent even．It rushed into my mind that if some of us girls who are out of school，and have plenty of time，would start a Ten，that is the |
| :---: |

plenty of time，would start a Ten，that is the
number，we might do a great deal of good in the long r

## zation or president，or anything？＂asked

 Mollie：＂Yes．They don＇t have any of the old
machinery，but each Ten is a law unto them selves，bound only by honor and responsibil Bear ye ong in ors sur fill the law of Christ．＇Each band takes up upon：Some of them which they may agre helpful．The originators invented a badge， bon，I．H．N．（in his name）on oue side and the date on the other．It costs firty cents， This is worn on the breast．＂All classes，ric
and poor，are of The King＇s Daughter Auntie，who has．just returned from Ne wealthy lady was in one of the larger store making purchases，and she asked the shop face beamed as she repled，＇Yes ma＇am，I＇m one of the King＇s Daughters．＇The lady
threw open her wraps and a maltese cross and ribbon were on her breast，too．She Railroad King＇s daughter．Miss Gould is in active＇member．＂ ＂That was bea
＂How many hours are given？＂
The time，and way of working is a ma ＂Do you know what kinds of

## ，＂？inquired Mina．

Visiting，wards in hospitals，singing， ＂ading，making the children happy，＂Jen ＂replied．
Hunting up a class for the mission－ schooland teaching it．Making clothes for
destitute babies，and fixing up the older children so they can go to school decently，＂ aid Alma
＂Oh，there＇s no end to either the variety of work or the demand．The King＇s Daugh－
ters need never，be ide，＂＂from Jalia，＂Flo， ou look unatterable things．
＂I feel them．I＇ve listened and thought while all of you were talking，and it seems as
if a panorama of countless Christian girls， ach wearing the royal purple and the badge of pearl，were moving before me ，intent on
numberless deeds of love and mercy．This umberless deeds of love and mercy．This will be wrought out in untold good．I thank
you for bringing it before us；coant on me

Jalia grasped her hand，her face radiant． I know how you feel，I could not sleep last aight，my mind was so full of the possibili－
ies of this effort to be about the King＇s bus ness．© Why，figirls，just think how many ways there are that we can think of！Mam－
na says there is a society called＂The tone Iris，＂composed of the sick who nev－
or rarely，get out at all．Thus there are er，or rarely，get out at all．Thus there are soldiers on the frontier．Yoa know there is
an office where such letters can be sent for an office where such letters can be sent for
distribution．Helping school girls to have mprovement bands；there＇s no end to good ＂Jalia Julia，we are all perfectly infused with thing．Do let us hear your scheme，＂said Grace，to which request there were nine
hearty echoes．
＂I＇m so glad you are interested．After ens in our Young People＇sAssociation，it did not take long to select you as just the right special gift or accomplishment which we can utilize in this work．If we begin we
can have the whole Association in Tens，

## Tell us how？

What do you think we can do？
Jennie， 4 Grace，and Mary，you have cul－ ivated your beantiful voices；use them． Alma and Mina arè rare readers；read．Inez
is our gifted violinist；the can play．I heard is our gifted violinist；she can play．I heard
Mrs．White say that Mabel and Edith are exquisite needlewomen；and
Mollie is a superb whistler．＂

THE SABBATH RECORDER，NOVEMBER $0,1887$.
ly interested in the success of her danghter＇
effort，fear that it was vanishing in merry
making． ＂Yking．
You may laugh，girls，but Mollie＇s gift is And what has that girl
that？＂asked that young lady．
Be glad of it，asil am，that I have stud－
Now I can do something useful with it．I propose that we call ourselves The Variety
Ten，using the letter X．for variety；you k ten．Good

Let us take one of the hospitals，I＇ve no oubt they＇ll permit us．You three night． blues all away．Inez will stir the souls of the men with her magic violin，and Mollie will whistle the jolliest tunes to enraptured Mabel and Edith can use their needles on dolls and cotton－wool animals for the babés， or make little comforts for older ones．Al－
ma and Mina will read the Bible and good things to those who will hear，and I will gladly use my one gift to help our

## but Mollie assented warmly

Now，Julia，girls，you know that if nurses would think I was non compos men Anothe

## －Of course you＇d not go，and，with your

 all yogainst the door begin to whistle with all your might，bat while trying to helpnurse if one or more of the midgets began vociferate，you＇d match him with your whistling，and，my word for it，babes an At that moment tea was anveun． with charming animation they told their plan to Mrs．Worden，and that Julia ha
＂Now，Mrs．Worden，don＇t you think hat is absurd？The idea of a girl＇s going into hospitals to whistle ＂That would depend how you used pour gith very much upo certainly is as gift my dear，for gift whistle tunes exquisitely．As to its being more so than for a girl to play on a violin，
monnot see why it an instrament that，until of late years，h To use your voice in this way，for the good of others under certain conditions，woul Mamma believes that our
altivated and man should The X rein Julia The $x$ ．received valuable hints from their elderly frend，and before separating they
perfected their plan for work which was to e entered upon
The story of
The story of this Band of The King＇ Daughters cannot be estimated by mer Different churches are actively interested It has entered the schools，and girls of al grades in The Anti－Slang Ten，The Good Manners Ten，The Golden－Rule Ten，The
Lend a Hand Ten，The Do With－Your－ Might Ten，and many others，are sowing seed for golden harvests．
Of The Variety
Of The Variety $X$ ．the＂three nightin． gales＂are doing beantifal work in singing
the Master＇s gospell to the sick and suffering out in in hospitals and homes of the poor but in the palaces of the rich，where are，un
suspected，many desolata and neglected hearts．Many a rare treat has．Julia given to the inmates in all these places，
selecting something that will lead thought to Jesus，and hatred of drunkeness and vice The vocalists，and Inez，Julia and Mollie， have given delightfal parlor entertainments
that are so popular that the demand exceeds their ability to gratify；but by this means many dollars get into the King＇s treasury．
Dear girls，who read this sketch，who ar not yet of The King＇s Daughters，

## ARE YOU HUNGRY

If I began to speak to a＇workingman，sit－
ting down to his dinner，and said to him，
＂Do you know the mascles employed in mastication $\frac{1}{}$＂What＇s that $?$＂he would likely say． ‘What＇s that？＂＇ C
＂Well，in eating？
＂Indeed，I do not

## And jon on not． <br> ＂And you do not know the nerves that

## supply them

## rang <br> rang into

\section*{he <br> 它苟里




brow of a hill，from which point a broad sheet

＂Have you mended your boat？＂asked graseg pasture sloye．
＂Yes，well，enough，＂replied Will reach ing the water＇s edge，and pushing，he paint ＂A well－enough boat will not do for my

＂He won＇t drown－he can swim，＂said
Harry to himself；but he watched

there＂＂
＂I don＇t care at all，＂said Aunt Hannah．
I don＇t pity him one bit．I think it would I don＇t pity him one bit．I think th wuald be a good lesson for him to
night；it might teach him tha
ly done is ione well enough．＂
The kind vil lady，however，as Harry sped
away，took her knitting work，asd wept and
sat upon the rocks hy．he boat lauding，where sat upon the rocks hy the boat lauding，where
she could see her nephew，and he could see
her，although the distance was too great for
＇He＇s well
y，as one and
er company，
TIAB HODE OP con $=$
 The present，born of yesterd
Its shade，its shine．itt sor
Are blended in the living da
The paxent of tomorrow

TIIE＂LIVING sol
Between the accounts $g i$
$i$ and second chapters of Gen
tion of brute animals and
man，there are apon the on resemblances，and upon th
differences．It is remarkable differen translated＂a livin
phrase th verse of the second seventh verse of as that nsen
cisely the same
snimals in the twenty fir verese of the first chapter．
no further than this，he mi



## 

## ONK OF MY HEROES．

 Resting at a farmbouse，a little fellow，
the glory of first pants，came into the glory of firs pants，came into the roo
and after louking me over，announced，＂ and after looking me over，announced，＂I＇
got the heethen woman＂s friend，I bave．
Of course I thought at once of the paper o that name，so I replied，＂Do you like the litcle paper，The Heathen Woman＇s Friend？＂
＂Of course I like her：she＇longs to me，
and she sin＇ter ＂nd she ain＇t paper，neither．＂＇longs to me
＂What is she then？＇come and tell me
about her．＂ ＂Well，you just come ont o＇doors，and
I＇ll show her to you，＂And he led the maj．
Through a long yard，a gateway，and sn． Through a long yard，a gateway，and
other yard he harried me，till，pausing beside aser yard he hurried me，till，pausing besid
a stake to which a cord wab tied，he pointed，
＂There，don＇t you see her，＇the heather ＂There，don＇t you see her，＇the heather
woman＇s fiend？＇＂＂
My eses followed the cord，and the otbe： My eges followed the cord，and the otbe：
end was tied around the leg of a silvergray
hen，which was clucking and scratching in
nust motherly fashion for the chickens around her．
$\because$ Don＇t she look like the heathen wom friend？＂asked my little entertainer．
＂I don＇t think I quite understand；
will have to ＂I don＇t think I quite understand；yor
will have to explain this to me，＂I siad．
＂Well you know bout mission bands
don＇t you？You see I＇m one of＇em，and
we are gong to get
 set her on some egge，and how
ens do you think she hatched？
It seemed Impossible to cou
little things，but looking at Benny＇s beas
ing face，Is asid，＂Oh，a dozen，I hope．＂
$\because 0 \mathrm{~h}$ she did better than that！We


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## 1 kno

The sun
away in th


TFIS SABEATH, RECORDER, NOVEMMER, 10, 1887.

When the figmes of the bonfire oho op
on
ad against the eky, an answering lame shong
out from the island.

"Oh, he had his metallic match-gate with
him, that he veses when he goees fobhigg even.
ing,"

| For to-morrow with its measures of joy and of sorrow. <br> The present, born of yesterday, <br> Its shade, its shine, its sorrow, <br> Are blended in the living day- The parent of to morrow <br> The parent of to-morrow <br> -Philip Doddridge. <br> TIIE " LIVING NODL." <br> Between the accounts given in the first snd second chapters of Genesis, of the creation of brute anımals and the creation of man, there are upon the one hand notable resemblances, and upon the other notable phrase translated "a living soul" in the Eerenth verse of the second chapter, is pre cisely the same as that used to denote mere imals in the twenty first and thirtieth | All that revelation to man of the immortal. ity conferred upon him in the act of creation, so dim under the law, bursts into glorious radiance in the gospel. The whole strain of Scripture teiching, becoming more and more evident as the revelation becomes more complete, as8umes that the being addressed, in law, in appeal, in promise, in penalty, is an 1 mmortal being; and the vast emphasis of the call upon men to forsake sin and return to God, is gronnded almays in the trath that in sorrow or in joy man must live forever. <br> after tile baby came. <br> BY HELEN PEARSON BARNARD. | kept him from his old temptation. <br> "It came to me as if it were sent," he told Margaret, " the wrong way I was going, after the baby same. Let us take a new start, Maggie. We'll go to church, if we haven't good clothes; wéll get us a Bible and haven th good crothes, I believe the child was read in it every day. sent us for this purpose," added Peter. "There"s somewhat about her different from others." <br> Thus they were led to the feet of Jesus. The family altar was established in their humble home. and Peter and Margaret mingled with God's people. They have no child now; those wistful eyes are closed forchild now; those wistsule eyes are chosed for. ever, but her parents are not wholly desolate, for he who once entered earth in the form of a babe has given them the blessed hope of meeting ber again.-OChristian Herald. |
| :---: | :---: | :---: |
| rerizes of the first chapter. If one were to look no further than this, he might imagine himseff to have reason for saying that man is just | There had been little jov in the married life of Peter and Margaret Simith. "Times went hard" with them after Peter lost his place in a large store. His wife knew why | Ular Sol |


| Conformabily to the laws of adrance and retreat of glaciers, it is said that those in the valley of Chamouix, Switzerland, are now heginning̀ to advance. The lower extremity |
| :---: |
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|  | moved down more than sixty yards.-New |
| :---: | :---: |
| What a pity, and they so poor!" said |  |
| neighbors, and Margaret thought so, to she lay upon her bed, faint and hollo | The Metal of the Future.-The metal |
| upon her bed, | e fature |

on" place, ifie, or animal existence merely
in others that much more which belongs to
the manterial purt of man.
But the point of difference especially to b
ntite p


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$\square$
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## The §abluath sinuu:



Fourth quarter.


 Turg.-Summer of $\bar{A} \bar{D} .28$, just following the
vents in connection with Lesson $I$., six months pre vious to the time of the lasi lesson.
Place.-Galilee; probably Capernau

## I. Hearers who revent nine.

II. Hearers who see cruth. $\begin{aligned} & \text { v. 25-27. } \\ & \text { III. Hearers who accept Christ. }\end{aligned}$ v. $28-30$.

## - Bible Readings.

## Yonday.-Three classes of hearers. Matt. 13: 1-2 Tweeday-Hearers who despise. Luke 10: 1 Tendereduy -aiow to hear, Gen. 19: 12 -26. Arisany.- Heeding what we hear. Heb. 2: 1 - Gabbath.-Hearing and doing. Jas. $1: 16-27$. <br> EXPLANATORY NOTES

## V. 20. Then began he to upbraid the cities whheren most of his mighty works were done, because they re pented not. Jesus in these words, si well as those

errsation and discourses with the continues his con
carning John the Baptist, referring to the unsettled s.ate of mind among the people. At first, the mu
utudes had been carried away with their interest in to become more earnest and more searching. to become more earnest and more searching. At
first, he esemed to rebuke them for their carelessness
in regard to John's preaching. Now he reproaches them very seriously for their indifference in regar their sin in refuing to turn to him and to repent
$\qquad$
$\qquad$ is said in regard to these two cities, but enough Tyre and Sidon were notorious for their ingquities, and yet Jesus implies that they would have repente
of their sins, if they had enjoyed the same instruc. cities in Galilee. This comparison with Tyre and and it is still further strengthened by his referenc
V. 22. But 1 say unt your. It shall be mors tolerab you. He brings out the plinciple here that the in
crease of light and knowledge brings wilh it an in crease of responsibility, and hence a more fearfu
judgment if the light is refused. According to this Lhe judgment will be more. fearful for many a ma
who has enjoyed great advantages than it can be fo those who have not enjoyed such advantages. unto heaven, shalt bo brought doon to hell; for if the
mighty This passage in the Revised Version differs some what from the Authorized Version, but the probabil Ity is in fuvor of the revised form of itatement. The
language in the two sentences is of a figuraite acter, representing great exaltation and condemna V. 25. At that time Jesus answered and. said,
thank thee, $O$ Father, Lord of heiven and earth, cause thou hast hid these things from the wise and
prutent, and hast revealed them winto babes. The ex ing. According to Luke (10: 17-24), these word on which they bad been sent forth. The thinge Which Jesus refers to in the expresion "that thou
oidat bide these things," are those which eppertained

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| In Newport, R. I., Oct. 20, 1887. at the Central Baplist church, by Rrv. Warieu Radololph, Mr. Herbert 'homas Sheffield. of Norwalk. Ct., and Miss Lizzie P. Stanton, daughter oî Mr. Ruberth, Stanton, of Newpori. |
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SEEN BP ST. PAUL.
John s. Patto
Sights and Setnery along the Roads He Traveled
What a noble spectacle was presented by San and Barnabas as, standing at the
cradle of Christianity, they, held bravely the lamp of the world until the dark places of the East reflected the sacred light
small or large, which they visited; are so vivedly seen of as across the eighteen centa-
ries which intervene. With the light which was vonchsafed to the heroes of that earl
day they have made these localities brighter rian could ever do. Men in exalted places,
civic or military; men of towering ambition, standing all along the track of these centa ries, holding up their hands and crying ve
hemently to posterity, "Count mel coun
me!" are forgotten dust, but Sanl, the tent maker, and his simple hearted companions
Barnabas and Mark; Peter, the fisherman and his hamble Galuean friends will forever


## 都

retched arms, ranges of mountains bound
As they of Pamphylia.
he pass diminished in width, so that at on place the perpendicular cliffs almost met.
walnut trees were just beginning to put
forth. Instead of the vegetation of the warm low land districts they found forests
pine trees, and the only shrubs were then pine trees, and the only shrubs were th
rose, the barbary, and the wild almond. Just how, far Puuland Barnabas continu
with such á caravan, if, as is almost certain, they joiced one, cannot be determined, but
we do know that high ap in the mountain range of Taurus they came to Antioch,
Pisidia.
The Christian thinks of Antioch in Pisi dia as something like a handred miles du
west of Iconium. Modern books of trave say it corresponds to Yalobatch, which
distant from Aksher six hours over th monntans!-New Fork Observer.

## A GENTLEMAN of keen wit used often

 prom the Bible. A friend who greatly ad mired him was present in his last hours,and asked with deep sympathy what was the 'S Very gloomy, indeed, was his response Surprised and deeply, pained, he hastened
to quote some precions promises saited to
$\because 4$ have gopoiled them an, for myeelt

Business \#iretary.


Alfred Centre, N .



E. S. Burss, President,
W.
W. E. HAMLIMNDALL, Vice President, Cashier.

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| Leonardsville, N. Y. |  |
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|  ARMSTRONG HEATER Co.. Leonardsville, |  |
| Plainfield, N. J. |  |
| $A^{\text {Merican babbath tract }}$ Exiciety |  |
| C. Pottrer, Jr, Pres., <br> D. E. Titswotri, Sec., Plaintield, N. J. | $\begin{aligned} & \text { J.F. Hob } \\ & \text { G. H. } \text { Bab } \\ & \text { Plai } \end{aligned}$ |
| lar meeting of the Board, at Plamfield, 8 |  |

THE SEVENTH-DAY RAPTIST MEMURIAL

Prompt payment of all obligations requested. .
POTTER PRESS WORK8.
B. Potter, JRulere of Printing Preseses.
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E. F . RNybin





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G. O. Coon, Presidenter Alfer

Thus Institution offers to the public absolute secur
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D. Hzrbert Roaerb, Practical Machinis
W. W. COON, D. D. S., Alfred Centre
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