

30 Per Share, the par value being \$10. nence about January 1st, or as soon as the

im, and which are now deposited with the tailings along he bottom- of the Carson River, throughout the length and readth of the claims of this Company.

As many inquiries are made requiring explanations as to he basis on which dividends ere expected to be paid, the Agent vishes to state that his calculations are from figures furished by the company, which are as follows: "These estimates of the value of 'the Island ' and the bit-

om of the River are one-half less than the mill men and hining engineers of great experience estimate them,"

Cost of Working Dredge.

, L	One	day	of	ten	hou

ono duj or	con nours.		
engineers	Results. 10 hours' work		
neral Manager15 00 peidental 6 50	Less expenses		
Total	Profits per day \$1,980		
"This estimate as to the earnings of the Company is based in the minimum value of the material recovered. The net ally earnings will, beyond all doubt, be greatly in excess this."			
ag only 300 working da	ays, the profit would		
UNDRED DOLLARS, which	ch would make a great		
ovember 10, 1887.			
d Letter, to			
CHAMBERLIN, Agent,			
DWAY, NEW Y	YORK CITY.		
Plainfield, N. J.			
MERICAN SABBATH TRACT SOCIETY. EXECUTIVE BOARD. POTTER, JR., Pres., E. TITSWOTRH, Sec., Plainfield, N. J. Regular meeting of the Board, at Plainfield, N. J. Regular meeting of the Board, at Plainfield, N. J.			
HE SEVENTH-DAY BAPTIST MEMORIAL BOARD.			

HAS. POTTER, JR., President, Plainfield, N. J., . R. POPE, Treasurer, Plainfield, N. J., F. HUBBARD, Secretary, Plainfield, N. J. Gifts for all Denominational Interests solicited. ompt payment of all obligations requested.

M'Ayara & 87 Recorder. Sabbath

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

TEBMS-SS A YEAR, IN ADVANCE

10L. XLIII.-NO. 45.

ALFRED CENTRE, N. Y., FIFTH-DAY, NOVEMBER 10, 1887.

WHOLE NO. 2280

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	LE DID IT NOT.

BY MIRIAL L. MERTON.

"Inasmuch as ye did it not to one of the least of these, ye did it not to me." Matt. 25: 45. Ye did it not; they passed your street With ragged dress and naked feet; Ye knew the wretched place of home Way bu a ow erected dome. To cover filth and mis'ry's lot; And yet to these ye did it not.

for all are alike. No one is free from smok- a hard task, but they will do it, for they and to like the smell. So a gentleman sits ready on their arrival, and volantes and podown opposite or beside a lady, and with the | nies to be in waiting. utmost unconsciousness of impropriety takes | Beyond, a foreground of hedges, covered out his cigarette, lights it, and puffs his with a trailing plant, with long racemes of smoke in her face.

station and rings a dinner bell. This is the comes into view on the hillside, with its European method. The trains, however, | white and red and yellow houses, its towers are not European, but American, and the and its public buildings shining in the sun. conductor punches and collects tickets as in | The train stops at a red depot, with white the United States, instead of making the trimmings, and a man calls out "Matanzas," train stop for that purpose as in England. in the true American manner, possibly be-The first stop is at Guanabacoa, where are situated "Las Delicias" gardens, a place of of the passengers left us here, and some new much resort for tourists, and where may be ones came on board. A train boy brings seen a thousand varieties of plants, flowers around "lunch" in baskets of palm leaf, and fruit-bearing trees, peculiar to the trop- with a bottle of wine tied to each, for which ics.

After leaving the suburbs and market gardensof the Metropolis, we came into a rolling country, with hedges of wild pine-apples -a formidable fence for man or beast. Royal palms, with their tall, swelling shafts, green capitals, long, spreading leaves, and sharp, pointed central shoots, were plenty, occasionally diversified by cocoa nut and other palms. There are seventy two varieties | sengers, folds them nicely and puts them in of palms on the Island, but we shall not see them all. As we rattle along, we pass fields of sugar-cane, with ox carts carrying it to the mills, which are seen in the distance, each boy does. with a tall smoke-stack vomiting forth smoke; hedges covered with morning glories, all white; plantations of bananas with their long leaves swaying in the breeze, and great bunches of fruit hanging pendant, the flower, with its red lining, at the top of the bunch; clumps of the beautiful, feathery bamboo, a mass of fairy-like green; deep cuttings, with the rocky banks entirely concealed by luxuriant vegetation, among which. particularly on the sides facing the north, are many beautiful ferns, unfamiliar to our eyes; large poinsettias, with their scarlet tops, and wild dracenas six feet tall; villages of one-story buildings and tile roofs-some of the tiles whitewashed in patterns for ornaments-narrow streets, and a general air of lazy languor; large plains, almost prairies, covered with corn-fields, the corn in all stages, some just coming up, some in tassel, some in ear, and some brown and ready to harvest, for they can raise four crops a year on the same ground; cactus hedges, better than barbed wire fences, because the spines and the milky juice cause sores on the man or beast who is so foolhardy as to attempt to break through them: sharp, rocky hills in the gray, misty distance; a sugar plantation with a locomotive employed in drawing cane, and then we stop at Aguacade, a town of some importance, and the junction of another railroad from the south. As we approach Matanzas, the hills grow lady, Donna Ysabel. I say morning, but the higher and are covered with dense thickets who spake as they were moved by the Holy arrangements had to be made over night, in tangled growth. The soil grows redder, but that is hardly necessary. Most of the soil in Cuba is the darkest red I have ever seen, about the color of dark, clotted blood, drove to the ferry, which was to take us to or a hard burned brick. The palm huts we the Bahia Railway. Among the passengers see along the way are the dwellings of the at the ferry were a group of Americans go poorer classes and the negroes. They are ing to Matanzas and the Yumurri Valley. made almost entirely from the palm. Posts Some natives, with game cocks, which they are stuck in the ground, at the corners, and are very fond of fighting, were also going a lattice work is built between, from the leaf, along. So common a thing is this, that the stems and cane. Sticks of yaya are erected rules of the road specify a chicken or fowl for the corners of the steep roof, with a as legitimate baggage, and permit fighting- | ridge pole much shorter than the house, cocks to be carried in first class cars, though and more lattice work built on them, so that dogs are rigidly excluded. There were also the frame work is like a great open work basket inverted, the parts being fastened police, probably going to relieve some in the with strings from the palm. The sides are covered with slabs of yagua from the palm. who entered into conversation with us. He | These are the sides of that peculiar green part of the tree seen below the leaves, for ple's patient pressing forward through long his trip was on our account or not we cannot about ten feet or more, the skin of which peels off and drops to the ground, as new forms beneath it. The root is thatched with In buying tickets, we noticed a list of rates | palm leaves. A door is cut in one side, but conspicuously posted by the ticket office windows are not necessary, as there are plenwindow, but the price asked us was greater. It of holes in the sides through which light

scarlet flowers, wild cane, with its banner . To start the train, a man comes out of the like foliage, palms and .bamboo. Matanzas cause there are Americans in the car. Most

he wants one dollar in paper-40 cents in our currency; but as we are to have breakfast some miles ahead, we do not invest in one or investigate its contents. Following the lunch peddler, comes the boy with books and papers for sale. They are kept in a bag slung upon his back, and like any Yankee boy, he gathered up the Havana papers, which have been thrown away by the pas his bag to sell to some one else. But we notice that he does not pile his stock in trade into the laps of the passengers without as much as "by your leave," as a Yankee train

As we left Matanzas, we ran a little way along its beautiful bay, while a break in the hills gave us a glimpse into the deep blue of the Yumurri Valley. Mangove trees, drooping to the ground, great clumps of wild ricinus, called here higuereta, and known by us as "castor oil bean;" high trees, covered with bright colored orchids; manilla hemp plants, with thin, tall flower stems; cottages with guava and banana groves, and gardens in which the flower-beds are laid out in regular forms and bordered with tiles: other cot tages covered with vines; tall ceiba trees, with broad, flat tops, somewhat like the Monterey cypress, in general appearance, but taller, and with wide, thin buttresses stretching out at their feet, as if they needed to be braced from falling; guinea hens in flocks; cane fields and sugar houses; a steam plow at work; palms and flowers, rocks and an occasional stream, etc., flew past us in quick succession for an hour or more, and then we stopped at Bemba for breakfast, 140 miles from Havana. G. H. B.

comfortable in this hot climate. There are that valley, and the caves of Bella Mar, and to our very being? Take it from our lives! to all eternity. Truly, O God, "Thy word no ladies' cars, or separate smoking cars, get back to Havana the same evening. It is Would it not be to unravel the very thread giveth life, and thy statutes are perfect, coners. Here everybody is supposed to smoke, have telegraphed ahead for breakfast to be story of the one life which has so affected all stirred by the life of the King of kings, and

are and ever have been founded on its princi | that which reveals God and his will to men, are written on themes found therein; the and truth! "I know that the Bible is ingreatest songs, with or without words, and spired," says Mr. Moody, " because it inspires the same source. Truly there is no new not want it to so do for us? thing under the sun. All these things have grown on the old soil of the Bible. Do we many students of the Scriptures can tell the not often find thoughts in books, gotten geography of the Holy Land, the plan of the

Is it not true that We search the world for truth; we cull The good, the pure, the beautiful, From graven stone and smitten scroll. From all old flower fields of the soil, And weary seekers of the hest, We come back laden from our quest, To find that a l the sages said Is in the book our mothers read?

We love the oldensstory because it takes us through familiar fields-experiences common to man-through courage, sacrifice, enthusiasm, heroism; through music, poetry, philosophy, proverb, idolatry, religion; through fears, disappointments, perils, wars temptations; through envy, revenge, jealousy. anger, pride, ambition, murder, justice, mer cy; people at home and in a far country, indiv idual and natural history, birth, love, marriage, life, death; through things concerning

this, and the life to come. What wonder that all human history confirms its statements- all loved of my father, and I will manifest myneeds and sorrows find a solace there. It is the people's book, as said Henry Ward Beecher, and so plain that a man, though a fool need not err therein. Both our need wondrous things out of thy law," should we and our gratitude ought to incline us to pray on approaching the deep things of God. search the Scriptures; for therein are the words of eternal life. It shall shine "a lamp to our feet, and a light unto our path." water, of which, if we drink, we shall never revealing unto us as it has unto our father. and fathers' fathers, the way to walk aright and die in peace in the hope of life eternal. As a literary production, we can do no better than to read the Book of books. Matthew Arnold, the great critic of our age, is responsible for the use of the book of Isaiah as a text book for the culture of imagina tion in English schools. What a noble drama is the book of Job! What letters compare with Paul's? What biographies so complete as those of the Gospels? What sermon so deep as the Sermon on the Mount? Where such poetry as is found in Ruth, or heroism as in Esther? Goethe, the great German poet, was so constant a Bible-reader that his friends reproved his waste of time. Burke, the great orator, attributed his eloquence to his familiarity, with the impassioned strains of the prophets, and Webster confessed to the same debt. Ruskin stands unrivalled among Englishmen for beauty of language, and he attributes it to the training of an old aunt, who obliged him when a child to re peat whole chapters until the language of the Bible became his own, and his every utterance partook of its elegance. Would you delight a child who loves a story at eventide, tell him of Joseph, Moses, David and the Babe of Bethlehem. It is easy to imagine that Jesus himself loved to listen to the tales of Hebrew heroism from his mother's lips, while he was hidden away in the lowly hamlet amid the hills of Gali lee, even as youthful David chanted legends ious truth until, in the life of Ohrist, she of the childhood of his race in the plains of Judea. But although the Bible may, and does, influence and elevate the literary tendencies of individuals and peoples, its chief aim is to develop and enlarge the moral, spiritual, religious nature of man; and though literary taste often leads to the perusal of its deep mysteries and magic beauties, wonder and sympathy soon come, followed by conviction which shall be sweet manna to the spirit. of sin, a sense of need, an unsatisfied craving for higher life. Then the eye descries words like these, "The blood of Jesus Christ, his Son, cleanseth from all sin." Hope is in every spiritual grace. We need the Word now awakened. A star appears. It is the in danger and bereavement and in death. Star of Bethlehem, guiding as of old to " peace on earth, good will to men." By its light, the soul reads on and on in the wonderful Book. It finds that "He that cometh to me, I will in no wise cast out," and ticket office is closed five minutes before praise. The Yumurri Valley is one of the the Word of God has been revered as an "Wosoever will may come." Gratitude, time for train to start. On the train the most beautiful in the world, at least it has holy thing, and from that time till now, its love and service begin to overwhelm the

of civilization? Here only is preserved the verting the soul." Who can fail to be times and nations. Its words have given to his true followers, who, fighting without statesman, musician, poet and artist such in- sword, but that of the Word of God, go en spiration that it is a fact that the best nations to victory and blessedness? What a book is ples; the best and largest number of books and inspires them with a new spirit of love the grandest works of art owe their birth to me." This is what it can do for us. Do we

True Bible study is spiritual, although either directly or indirectly from the Bible? Ark and Temple, who know nothing of the true spirit of Christianity, and have not learned to say in truth, "I know that my Redeemer liveth." A deep knowledge of the Word implies not only familiarity with facts. but practice of its principles. Teachers in the Bible-school too often impress historical and geographical points to the neglect of the spiritual.

First, and most of all, in the highest spirtual study of the Word, we need to seek the spirit which is promised to teach all things. As the botanist cannot fully examine a plant without the aid of a microscope, neither can the natural man discern "the things of the Spirit of God." Says Paul, "I neither received it of man neither was I taught it but by the revelation of Jesus Christ." But in order to receive this illumination, we must first love. "He that loveth me shall be self unto him." In this spirit only may we search the Scriptures profitably to our souls. " Open thou mine eyes, that I may behold

those hidden things revealed unto babes in Christ, expecting to find the well of living thirst again. Of all methods for Bible study, the tonical is most thorough. The Seventh day Adventists are acknowledged to be familiar Bible students. They study and preach mainly by topics, thus gaining and imparting a complete knowledge of the subject and aptness in reference. This is necessary for usefulness in wielding the Christian soldier's only sword in the battle-field of life. Is it not often neglected? Raise your hands, Christian brothers and sisters, all who can turn to each Scripture text in proof of the sanctity of, and our obligation to observe, the Sabbath of Jehovah, or any other creed of the church of Christ, to which you have subscribed. Ah, are we not found sadly wanting? Shall we not put on the whole armor of God? Let us remember, first of all, as an incitement to Bible study, that the promise is to the Word, "My word shall not return unto me void." Would we, then, become what so many Christians fail to be, we must be shod with the preparation of the gospel. Out of the Word should we be able to answer all doubts, explain all doctrines. comfort all sorrow, and point out pardon for sin, knowing that the Word is "quick and powerful, and sharper than any two-edged sword;" and, "it is written," has power to put to flight the legions of Satan. Nothing, for real spiritual refreshing, can take the place of reading the Bible by course. From the "In the beginning," which affrights us with its antiquity, to the last sweet blessing in Revelation, which allays every fear, every Christian should have lead the Bible several times in a life time. Many practice so doing every year, according to the plan of reading three chapters daily, and five on Sabbath. How fruitful to mind and spirit must such devotion be! But whether much or little, whether a chapter or only a verse to feed the soul, no one can afford to, lose the inspiration of that Word each day. On special seasons of sorrow or temptation. we should be familiar with life giving words As the animal knows by instinct what herb to crop for his sustenance, so should the soul know where is the food on which it may grow daily in knowledge of the truth, and When Sir Walter Scott lay in his last illness. he asked his son in-law to read to him. "From what book shall I read," asked he. "There is but one book," replied Scott. 'Bring the Bible." This is the judgment of an eminent man, and has been echoed by many an humbler man, nor shall we err. if we too make it our source of life eternal.

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Transient advertisements will be inserted for Ti cents as of for the first insertises : subsequent insertions in the relies. SI cents per mail Special contracts made with relevant vertising estimatively, or for long terms. Logal advertising estimatively, or for long terms. Users advertising estimatively or for long terms.	1
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Ye did it not, and yet ye read How Jesus laid on childhood's head His hands, and said "Forbid them not," Thus m de those curls a holy spot; Those baby cur's, like rippled seas, And yet ye did it not to these.

Ye did it not; ye knew t is soul Was taking flight toward Satan's goal; Ye knew his untaught mind was filled With thoughts that only Satan willed. E'en he was Jesus' own, I wot; And yet ye passed, and did it not.

Ye did it not; ye knew Christ gave His blood, and that its mark would save; Ye sprinkled 'bove your door the sign; Ye knew this mercy-pledge divine Was made for all-for all on earth, And yet ye did not tell its worth.

Ye did it not. O. friend! then read Those words again, and give them heed; That when ye wait 'round Heaven's throne, Ye stand with those—'he sheep—his own, That in that awe hushed, holy spot Ye may not hear, "Ye did it not."

ÉLITTING SUNWARD.

NUMBER XXXI.

TRIP TO CARDENAS. One morning the Scribe and Don Alberto resolved to go to Cardenas, leaving Don Caros and the ladies to be cared for by his goud for the start must be made at six o'clock. Don Alberto was promptly on hand, and after a cup of coffee, we called a Victoria and Chinese and negroes, and a gang of highway Interior of the island, and a gentlemanly man, was the chief of the detectives, and whether ^{8ay}, but he claimed to be in pursuit of a man near where we were going.

At first we thought it was a mistake, but | can come. found that there was a ten per cent "war

We run up the San Juan Valley, a most tax "added to every railroad ticket. As there beautiful vale; only that of the Yumurri, 18 no present war, we presume this was a over the hills at the left being so much more

BIBLE STUDY.

BY MRS. LILLA P. COTTRELL.

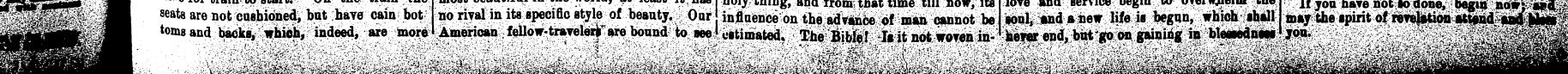
There is a fascination about old things. We love to behold and handle the relics of antiquity, to visit ancient ruins and venerable ground where they of old lived and died. And this fascination has the Word of God, hallowed by the foot prints of the Creator. -by the Father and his chosen children of old; hallowed by the birth and death of the. Son of God; recorded by holy men of old, Spirit. Father, Son and Holy Ghost brood over the Book so justly hallowed by the reverent use of the ages.

The Old Bible constitutes the literature of a people whose nature was religious beyond that of any other race, hence were they God's chosen people. Every nation, every people will do some one thing better than another, and the Hebrew genius was religion. As Greece grew strong in art, and Rome in vic torious achievement in war, she grew in relig fulfilled her destiny; and as a result all her

people are being drawn as one flock under one shepherd-Jesus of Nazareth. Now are seen men gathering together from North, South, East and West, and sitting down in the kingdom of God. In the Old Testament is presented the picture of this ancient peo centuries toward the realization of true religion. The New Testament tells the story of the life of its founder. whose deeds and words move thousands to strive to be like him. Who can fail to be interested in such a past as lies behind the Hebrew people? Who can fail to be interested in the Book recording such a history of events wonderful. and important?

Ever since the eventful day when Ezra means of paying for the last one. The beautiful, San Juan has no one to sing its unrolled the parchment scroll of the Law,

If you have not to done, begin now: and



Missions.

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

2

The Corresponding Secretary having tem porarily changed his place of residence, all com munications not designed for the Treasurer should be addressed, until further notice, A. E. Main Sisco, Putnam Co., Fla. Regular quarterly meet ings of the Board are held on the second Wednes day in December, March, June and September; and ample time should be allowed for business matters to reach the Board through the Secretary.

YEARLY MEETING.

The Yearly Meeting of the Seventh day Baptist Missionary Society of Dakota commenced at a school house a few miles from Dell Rapids, on Sixth day, Oct. 14, 1887. Elder Peter Ring, of Big Springs, Dakota, acted as Moderator throughout the sessions. The regular Clerk, Bro. Christen Swendsen, of Daneville, not being present, I was requested to act as temporary clerk.

This society is auxiliary to our Missionary society, to which it gives its surplus funds. Lindgren, who have spent from three to four weeks each in missionary work, the past year. including the balance from the former year, of which \$61 56 were spent in the work, leaving a balance in treasury of \$9 63.

Besides the brethren and sisters residing in the vicinity, there were present, during a whole or part of the sessions, Elders Ring and Lindgren, of Big Springs, and eleven brethren and sisters from Flandreau, also, the writer. This is the first time the brethren of Flandreau have participated in this Yearly Meeting, and I believe all were well pleased with their visit, . The Scandinavian brethren were equally well pleased to be visited 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 preaching, prayer and conference, baptism, etc.

Bro. Lindgren preached on Sabbath morn ing from Heb. 11: 30, 31, compared with Joshua 6th chapter. His discourse was a commentary on the fall of Jericho, and was for we take pleasure in giving for the sup a short discourse on Sunday afternoon, from 1 Tim. 1: 12–18. Bro. Bing preached on Sunday morning 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 also gave a short discourse on the evening after the Sabbath, from Titus 3: 14, and gave the closing discourse of the meeting, on Sunday evening, from Heb. 4: 1 in connection with Matt. 28: 20. Bro. Ring also led some of the con- their missionaries have done great good in pre ference meetings. I preached five times during the meeting, and aided as I could in conference meetings. The brethren were extremely kind, and seemed anxious to make their guests as comfortable as possible. For the sake of the Flandreau brethren, they were quite willing to have a large part of the exercises in the English language, though some of them passed a resolution, thanking the Flandreau brethren for their visit; another, thanking our Tract Board for the favors already received, and requesting a continuance of sionary Board for my visit to them. On the last day of the meeting, a candidate for baptism, a young man named Peter Jorgenson, was examined, accepted, and then baptized by Elder Ring, who had been somewhat instrumental in his conversion. This 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 of members from any cause during that time. these good and conscientious Scandinavian brethren will continue to be in the future, as in the past, of the most friendly kind. They are doing a good work, and in the right way. During my stay with them, I was his interesting family. He is a licensed preacher in that society, and a devoted Christian.

sence of preaching, some one reads a sermon. There are now ten families on the ground, with one more about to join them. Others are thinking of going there in the near future. There are several good quarter sections among our people that can be had now, with more or less improvements on them, for from \$800 to \$1,000 each. Bro. Lanphear, of Milton, has just moved there with his family, who will, I trust, be a great help to that young society. I think Flandreau is one of the most promising of our young Western churches. They have excellent land, and they assure me that the winters are not more severe than at Milton.

I left Flandreau Tuesday, Oct. 11th, for Humboldt, Nebraska.

Jos. W. MORTON.

THE MISSIONARY SOCIETY.

Forty fifth Annual Report of the Board of Managers.

Scandinavian Mission.

Bro. C. J. Sindall, now of Minneapolis, Minn., reports 33 weeks of labor, with the It has two missionaries, Peter Ring and Eric | churches of Isanti, Minn., and Wood Lake, Wis., and at 11 other points: 85 sermons; 29 other meetings; 115 visits and calls; 1,253 They raised, the past year, a total of \$71 19, pages of tracts and 200 papers distributed; and 59 letters written.

The Jewish Mission.

Probably there was never more interest or greater activity among Christians in Eng land, Germany and America, for the salvation of the Jews, than now; and there are also signs of special intellectual and religious movements among the Jews themselves, particularly in Europe.

We are glad to have some part in this matter, with a good prospect of enlarged plans and multiplied endeavors.

Mr. and Mrs. Delos C. Burdick, of Nortonville, Kan., under date of August 28th, wrote as follows:

Dear Brother Main,-Do we not need at this very hour, two or more missionaries among the children of Israel in Galicia, Roumania and Southern Russia? These words have been ringing in our minds,-' The king's business requirs haste."

Don't be afraid to launch out to the amount of a few thousand dollars, if needed; listened to with attention. He also preached port of this mission. And then it gives us the privilege of laying up treasures above. Our people will not long stand by and see us monopolize this inestimable privilege. As ever, D. C. B. AND WIFE. On the first of October, 1886, Bro. Ch. Th. Lucky began mission work among Jews, directly in connection with our Society. Concerning the year'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 during which Christians have labored among the Jews has 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 been done began with the present century and was done in very limited ways. Yet how thankful we ought to be for what God scarcely understand a word of English. They has done during the time!' The knowledge of correct Christianity has been brought to a very great extent among the Jews, who before had no idea of Christianity except what they saw in the errors and superstitions-I might say idolatry-of Roman the same; and another, thanking the Mis- ism and Græcism, or in the shallow system of the Rationalists. The New Testament has 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 been circulated among them. And hadn't it been for the mediæval hatred that the Jews have been treated with, and the dispensing with the Law that Christians like to boast of and makes, I understand, fifteen who have been to urge upon the Jew, as a conditio sine qua non, there might have been but a few Jews that had not become Christians, and thorough Christians too. But let us be woman's tact, wisdom and devotion are adegrateful and thank all societies for their labor spent, though in a mistaken way They have been preparatory for us, and I I sincerely trust that our intercourse with trust in the Lord that some day our voice will be heard, and many, many will follow. The nature of our work is hunting for individuals, in order to reach the masses, by going into the streets largely inhabited by Jews, joining the multitudes that stand there talking; or addressing some tenants of kindly entertained by Bro. Peter Neilson and the large tenement houses, and in that way forming acquaintance with many different persons, visiting them afterwards in their homes, and leading them gradually to the great question of the life hereafter; calling their attention to the Scriptures and the Talmud that point directly or indirectly to Christ. Sometimes a synagogue must be visited, and people, while engaged in service, addressed sometimes the missionary must join some Jewish benevolent society or union, in order to get opportunity to do some good and to present the claim that Jesus makes on them. When I speak of this kind of work, I think, only of our Seventh day Baptist work.

portions of Scriptures or tracts is next to it. | my statement at the last Anniversary, I have The Hebrew New Testament of Prof. Delitzsch is a very highly estimated present. Another feature in our work is, the looking after the scattered, lonesome Hebrew Christians, and gathering them if possible, hav. ing the end in view, to save them from the lawlessness-i. e., the dispensing with the law- which has been so sharply inculcated by former false prophets and teachers.

The extent of our work is the whole world. We are not depending on one place. We work here personally, but try as far as possible to get connections in other cities and places. So we carried on some corres pondence with men in different cities here, and also beyond the Atlantic Ocean in Galicia and other countries. We can't always look for good learned people; we must sometimes try to make our ideas so plain as to be understood by the uneducated Jew or Jewess, uneducated in Hebrew, Jewish relig ious learning; but our chief aim is the men and women that possess in some extent the knowledge of the precepts of the Talmud and other Jewish religious books

There are a vast number of demands. We need established and fixed work in some places, some Bible schools for grown up Jews in which we could be engaged at least an hour daily in studying prophecy out of the original. Macedonian cries come from Galicia and Romania, cries that deserve attention. Palestine ought to be occupied as early as possible. Different larger cities like Chicago, Baltimore and Philadelphia ought to be visited, and at least four weeks spent in each place. But we carry on our mission on a very small scale. Therefore our mission must be an itinerant one, because this kind of mission comprises much at once. Till the Lord will show us other ways, we must go on that way.

I see I am almost compelled to visit the Galician field, and this I must do very soon. My work during this Conference 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, I have been, thanks be to the Lord, enabled to do very much. Having distributed about 1,200 pages of tracts and many Bibles and portions of Scriptures, I am mad to learn, that many hearts have been touched and many minds turned to that great question: What to do to be saved. A correspondence has been held with many, and some letter-are like jewels to me. One for instance writes, "I am and remain a Christiau, though I am not baptized, yet I live as a munity. Christian, and love the Lord and Saviour. ulessed be his name, in all glory and all 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 eight Jewish members that joined the New Market Church, there and those that shine like stars in Christian devotion and piety. So wherever I look I have no reason to complain and show discontent. God has blessed my work wonderfully. My hope grows every day that my work will not be in vain. The Hebrew paper is also in pro cess, and my conviction is that it will prove a great blessing. The mustard seed that we sow, for it is but a mustard seed anyhow, will grow up to a large true, and Israel will yet behold the great salvation that the Lord God has done. May the Lord bless us and help us in every direction, and to him we shall ascribe all power and dominion forever. Amen. Yours very truly in the Lord and Saviour,

spent most of the Conference year in Florida, where I expect to remain through the coming winter and the spring following.

and the Anniversaries of 1886. Bro. J. W. Morton, general missionary, attended, in my This condition of our finances we deem an stead, the four North western Yearly Meet- assurance of the confidence of the people ings, last fall; and missionary interests were and the churches in the measures and methlooked after at the Associations in the spring ods of the Board, and, what is better, an by delegates from the Eastern Association,- evidence of the growth of our people in the Bro. J. G. Burdick at the South-Eastern, spirit of missions and in benevolence. and I. L. Cottrell, at the other four. That the duties thus assumed were well performed, money during the year in this country, we and that the brethren found cordial support, | summarize as follows: Twenty workers rewas evident from reports published in the port 619 weeks of labor, 1,489 sermons and RECORDER. Of these services, and of the addresses, and 124 additions to the churches, help rendered by the Recording Secretary, 77 being by baptism. Bro. O. U. Whitford, I would here make

ports, and distributed among the churches of two.

grateful mention.

from the RECORDER Office, in the usual way. es as I have furnished. This way of binding and distributing seems to give the greater general satisfaction.

The following is a summary statement of | Lord say so." my work for the year: 3 sermons and [ad-

dresses; 36 meetings for Bible stuly, with an average attendance of a little over 8; 491 written communications received, and 520 sent out; 285 packages of printed matter mailed including circular letters to pastors and superintendents; the preparation of the chapter on missions, in the "Seventh-day Baptist Hand Book;" an historical sketch of our Society, for the Gospel in All Lands; a few articles for the Visitor; the annual report of the doings of the Board; and the missionary editing of the RECORDER. To this might be added a large correspondence, partly due to my being Missionary

Secretary and partly to my being in Florida; and somewhat prominent efforts connected with the erection of a building at Sisco, Fla., principally for school and chapel purposes, and with steps necessary to the establishment of a new public school in that com-

ance in our treasury, Sept. 12, 1887, the close of our year, of \$247 35.

We praise God and thank the people for this financial prosperity. We know of no I have attended only two Board meetings other denomination in our country that can report its missionary enterprises out of debt.

> As the fruitage of our expenditures of From China, earnest and faithful work

has been reported, and three additions to In 1885 our Anniversary proceedings were the church by baptism, though this addition bound separately, and I attended to their does not properly come in this year's report. distribution. Last year they were bound In Holland there has been an increase of with the other Conference Minutes and re- | three Sabbath-keepers; and the loss, net gain As we look over the work of the laborers

Copies have been sent to such other address- on all the fields and its results, we would, with the Psalmist, say: "O give thanks unto the Lord, for he is good; for his mercy endureth forever. Let the redeemed of the

Conclusion.

In the work of delivering men out of the power of darkness, and translating them into the kingdom of the Son of his love, God graciously calls us to be his fellow laborers. But in order that we may come to the help of the Lord, to the help of the Lord against the mighty, with due fidelity, zeal and efficiency, do we not first need to come to God for the pardon of our transgressions, and the healing of the wounds that our sin and selfishness have made?

It is the feeling of the writer of these words, and of the members of the Board, by whom the words are approved as a part of their annual report sent up to this Society, that we personally need deep revival and a thorough consecration-a very hungering and thirsting after righteousness. And, brethren, we feel impressed to say, Let us here and now, embracing in the heart's desire our own spiritual needs, and the perish ing sons and daughters of men everywhere, that God is giving us in these days golden devoutly and fervently pary, "O Lord, we have heard thy speech [concerning coming chastisement and judgment], and were afraid. O Lord, revive thy work in the midst of the years [of desolation], in the midst of the years make known [thy work of deliverance]; in wrath remember mercy." After the building, furnishing and dedication of the Temple, and the manifested glory of the Lord that filled the house, the Lord appeared to Solomon by night, assured him that his prayer had been heard, and told him how his people, in coming years, could remove every cause and escape the consequences of the divine displeasure: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." Owned of God as his people, though unworthy; honored of God because called by his name, let us humble ourselves before the Almighty and eternal Creator and Ruler of the heavens and the earth and all the host For detailed statements we refer you to the | of them, and bow at the feet of the infinitefinancial part of this report, prepared by | ly Holy One. While others discuss the philosophy of prayer, if they will, let us pray, From the Annual Report of the Board as drawing "near with boldness unto the throne presented by the Corresponding Secretary of grace, that we may receive mercy, and and Treasurer the following facts are gath- | may find grace to help us in time of need." Through Christ the way, and in the power, The amount of the Permanent Fund is communion and illumination of the Holy Spirit, let us seek the face of the Most High, that our fellowship may be with the Father, poses. The receipts of the Treasurer from | and with his Son Jesus Christ, and with one all sources during the year, from Sept. 9, another, the blood of Jesus cleansing us 1886 to Sept. 12, 1887, for the General Fund | from all sin. In the faith and hope and love were \$10,783 66; the receipts on the China of the gospel, let us speedily turn from every field by our missionaries from contributions, | wicked and ruinous way of feeling, thinking, prescriptions, etc., for the year ending June | speaking and action toward God and our neighbor. Then-and may the day of complete for-\$487 50 for the Permanent Fund, \$11,588 52. giveness and perfect healing through the Expenditures directly out of our treasury power of the eternal gospel, proclaimed unto were \$10,53631. Additional expidentures re them that dwell on the earth, and unto every nation and tribe, and tongue, and people, hasten its glad coming-then, breth; ren, will the Lord hear from heaven, and forgive our sin, and heal our land. Then "truth shall spring out of the earth, and righteousness shall look down from heaven. \$5 330 83 Yea, the Lord shall give that which is good; and our land shall yield her increase. 2,559 86 "Wilt thou not revive us again, that thy 490 00 people may rejoice in thee? . . . Surely his salvation is nigh them that fear him; that 972 98 salvation is nigh them that 1 1,500 00 glory may dwell in our land." In behalf of the Board of Managers, and approved by them.



Remember the Sab Hx days shalt thou labou the seventh day is the Sa

THE TRA The Forty fourth Annu

BEQUESTS

The following bequ by the Treasurer dur Angeline Page, \$112 J. L. Benjamin, \$20 of John T. Davis, \$2 of \$500 left this Soci dition to these we ha sev of \$500 left by Utica, Wis., which w next; another of \$50 Clarke, of Scott, N. next May; and a beq bard, of an interest i Rayter, N. Y., the present known.

Bro. David W. Ca Wis., has presented additional copies o Wild Animals," mos been sold and the Treasury. Bro. J. field, N. J., has give press to the office, brethren Greenman Conn., have given \$ cutter costing \$250. amounts are credited counts.

FIN.

The amount of Treasurer during th 000 less than last ye the edition of the Lrial reductions in th tions, we have been expenses of the curr of the last month of reduce the \$1,075 in The figures as Report are: Contributions Collections..... Bequests..... Income from funds and rents..... Book sales Sale of Quarterlies.... Subscriptions to Ligh Home and Outlo Hebrew paper fund... Sale of New Berlin T Bond..... Received by Publishi Subscriptions, e.c., to

From Dell Rapids I went to Flandreau, with our good brother, Dea. Severance. spent the night of Monday, the 10th, there, and preached to about 30 persons, all observers of the Sabbath, except one young man. I learned that there are seven adult Sabbathkeepers in that neighborhood who were absent that evening. The Flandrean brethСн. Тн. Lucky.

The Woman's Board.

We desire to record our hearty and grateful appreciation of the earnest and efficient efforts made by the Woman's Board of the General Conference, in behalf of missions. One of the distinguishing characteristics of recent missionary enterprises is the organized work of Christian women for the cause of home missions, and for the salvation of heathen women and children.

The field thus opening before our sisters is worldwide; but woman's sympathies are far-reaching. The doors of usefulness are many, and varied in their character; but quate to the overcoming of many difficulties, 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 to arouse a deeper, more wide-spread, and intelligent interest in missions, among the women of our churches, and to organize and guide diversified activities, with reference to the greatest possible usefulness, are, therefore, worthy of the prayerful and cordial co operation of this Society.

There are Young People's Societies, and Sabbath schools, that are nobly reaching out their helping hands to the work of our Society; but there is not yet a sufficiently] complete and general organization of efforts along these exellent lines of benevolent and Christian endeavor.

Annual Statement of the Corresponding Secretary.

It is my conviction, constantly deepening, opportunities of usefulness, both at home and abroad. Divinely bestowed opportunities mean a divine call to divinely appointed duties. Among the nations of the earth these rapidly passing years are years of remarkable activity, in the direction of good or evil. The character of men and of nations is fast approaching a fixedness of condition. In our own country, where, as Emerson says, the Divine Providence seems to be making a last effort in behalf of the human race, marvellously great prospects and possibilities are threatened by perils that are tremendous in their magnitude.

A great God is calling us to great things in labor and blessedness. And if we shall prove to be good and faithful 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 ever and ever.

Finances.

the Treasurer.

ered, which will be of interest.

\$7,486 91, being an increase during the past year of \$487 50, which is for missionary pur-

30, 1887, \$317 36, making the total income \$11,101 02. Total receipts, including the ported from China, out of funds received on that field, \$317 36, making the total expidentures \$10,853 67.

These expenditures have been distributed as follows:

· •			
Hom	e missions		
Chin			
Holl	and "		
Balar	ry and expenses of the	Correspo	onding
	Secretary, printing		
	est on loans, inciden	ital exper	ises
Pave	nents for money loan	ed	

We commenced the year in debt.

CORDER..... Sub. to Outlook " to Light of Home...

to Helping Hand.

to Evangelii Harole For printing Our. Sabe Visitor..... For printing books, 1

phlets, etc..... For printing jobs..... ⁴ binding..... ¹⁴ stock and machi

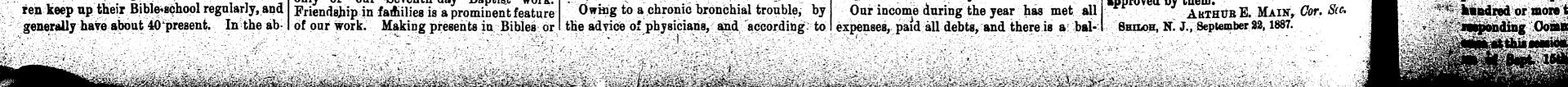
sold..... For books and tracts so

The indebtedness date of this report i ance in the Treasu Treasurer's books w money has come to ness, but not enoug September bills.

While it is ours to to God to give the time; yet the resu come to our knowl and should stimula that no field shall b seed which God ha Many of us while lo have neglected to I in the field which, early and abunda great reforms alwa ginnings, and are The Sabbath reform an exception. It t errors which have for centuries. Bu dence that our effo and that men are A brother who h since the beginning avoid duplications ful reports, has col

RECORDER a list of have turned to the years, sixty of wh gospel. To this r

very large number ported to the pul



e in our treasury, Sept. 12, 1887, the se of our year, of \$247 35.

We praise God and thank the people for s financial prosperity. We know of no er denomination in our country that can ort its missionary enterprises out of debt. is condition of our finances we deem an urance of the confidence of the people the churches in the measures and methof the Board, and, what is better, an dence of the growth of our people in the rit of missions and in benevolence.

As the fruitage of our expenditures of ney during the year in this country, we nmarize as follows: Twenty workers ret 619 weeks of labor, 1,489 sermons and resses, and 124 additions to the churches. being by baptism.

From China, earnest and faithful work been reported, and three additions to church by baptism, though this addition s not properly come in this year's report. Holland there has been an increase of ee Sabbath-keepers; and the loss, net gain

as we look over the work of the laborers all the fields and its results, we would, n the Psalmist, say: "O give thanks unto Lord, for he is good; for his mercy eneth forever. Let the redeemed of the rd say so."

Conclusion

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t is the feeling of the writer of these rds, and of the members of the Board, by om the words are approved as a part of ir annual report sent up to this Society, t we personally need deep revival and a rough consecration—a very hungering thirsting after righteousness. And, thren, we feel impressed to say, Let us e and now, embracing in the heart's deour own spiritual needs, and the perishsons and daughters of men everywhere, outly and fervently pary, "O Lord, we ve heard thy speech [concerning coming stisement and judgment], and were aid. O Lord, revive thy work in the dst of the years [of desolation], in the dst of the years make known [thy work deliverance]; in wrath remember mercy." After the building, furnishing and dediion of the Temple, and the manifested ry of the Lord that filled the house, the rd appeared to Solomon by night, assured that his prayer had been heard, and I him how his people, in coming years, ald remove every cause and escape the asequences of the divine displeasure: "If people, which are called by my name, Il humble themselves, and pray, and seek face, and turn from their wicked ways; n will I hear from heaven, and will fore their sin, and will heal their land." ned of God as his people, though unwor-; honored of God because called by his me, let us humble ourselves before the nighty and eternal Creator and Ruler of heavens and the earth and all the host them, and bow at the feet of the infinite-Holy One. While others discuss the phiophy of prayer, if they will, let us pray, wing " near with boldness unto the throne grace, that we may receive mercy, and y find grace to help us in time of need." rough Christ the way, and in the power, nmunion and illumination of the Holy irit, let us seek the face of the Most High, t our fellowship may be with the Father, 1 with his Son Jesus Christ, and with one other, the blood of Jesus cleansing us m all sin. In the faith and hope and love the gospel, let us speedily turn from every cked and ruinous way of feeling, thinking, sking and action toward God and our ghbor. Then-and may the day of complete foreness and perfect healing through the wer of the eternal gospel, proclaimed unto em that dwell on the earth, and unto ery nation and tribe, and tongue, and pple, hasten its glad coming-then, brethwill the Lord hear from heaven, and give our sin, and heal our land. Then ruth shall spring out of the earth, and hteousness shall look down from heaven. , the Lord shall give that which is good; our land shall yield her increase." Wilt thou not revive us again, that thy ople may rejoice in thee? . . . Surely his vation is nigh them that fear him; that

of an association of five churches in the South-west, where the entire movement is the outgrowth of the work of the Outlook. The work in Holland has entirely grown the seventh day is the Sabbath of the Lord thy God." out of the work of this Society, and promises to be one of great importance, if it be continued in the spirit and zeal with which it has been prosecuted in the past. The Forty fourth Annual Report of the Execu-Besides these direct results we have other

and equally significant ones in the altered attitude of thoughtful men towards the Sunday. The question cannot but be more The following bequests have been received and more agitated, and agitation must pro by the Treasurer during the year: Estate of duce beneficial results. A survey of the Angeline Page, \$112 50; estate of Mrs. M. J. L. Benjamin, \$20 00; and from the estate we should go ahead with our work with inof John T. Davis, \$250 00 toward the legacy of \$500 left this Society by his will. In ad- | creased vigor and hopefulness.

THE NEEDS OF THE COMING YEAR.

dition to these we have information of a leg-As indicated above, we want to double the aey of \$500 left by Bro. George Odell, of Utica, Wis., which will be paid in December issue of the Outlook while we put back the Light of Home to its former large circulanext; another of \$50 left by Mrs Mary P. tion. To do this and our other work, we Clarke, of Scott, N. Y., which will be due need the following sums: For the Outlook, next May; and a bequest of Mrs. Diana Hubbard, of an interest in a house and lot in De- \$5,000; for the Light of Home, \$3,500; for Ruyter, N. Y., the value of which is not at | the Evangelii Harold, \$600; for the Boodschapper, \$600, and for books, and tracts and

Bro. David W. Cartwright, of Cartwright, | colportage, \$1,800 more; making \$11,500 Wis., has presented the Society with fifty | in all. This is not an extravagant amount, additional copies of his book, "Western in fact, scarcely more than was actually re-Wild Animals," most of which have already | ceived in 1886. It is less than a half cent a been sold and the money turned into the day for each member of our churches. Treasury. Bro. J. M. Titsworth, of Plain Surely it is not too much to ask.

But as was said last year, we need more field, N. J., has given a new job printing than money. We must have a co-operation press to the office, which cost \$265; and brethren Greenman, of Greenmanville, of the friends of the Sabbath cause in procuring names to whom to send these publi-Conn., have given \$100 toward a new paper cations. So far as may be, these would be cutter costing \$250. Both of these latter better outside of the vicinity of our churches. amounts are credited in the Treasurer's ac-They are the lights for their lacalities, and we wish to reach those who do not have the

The amount of money received by the light. We need the loving sympathy, the earnest prayers, and the united efforts of all Treasurer during the year has been over \$4, our people, to supplement their money, and 000 less than last year, but by cutting down secure the blessing of God upon our efforts. the edition of the Light of Home, and mate-We have not included the Eduth le Israel rial reductions in the cost of other publications, we have been able to pay not only the among our calls for money, because its funds for the first year are substantially assured; expenses of the current year, but also those of the last month of the previous year, and but we do bespeak for it its full share in the sympathy and prayers of God's people, that The figures as given in the Treasurer's through it we may be enabled to bring God's ancient people, to whom we owe so much,

The diffusion of our own publications is In 1883 a World's Woman's Christian Temour great work, as a society. First, among perance Union was formed, with Mrs. Margaret Bright Lucas (sister of John Bright), as durselves. We should be well instructed in our own principles. We should have a faith President.

that is intelligent, so as to give a clear and England has heard the cry, and is already convincing reason for our practice as in the field with large forces. Our Canadian Seventh day Baptists. Circumstances may sisters, under the leadership of Mrs. Celetia determine the church relationship of other Yeomans, are making their influence felt, people, but principles ought to decide our and king alcohol trembles throughout the own in every case. We as a people need the Dominion.

help of our own distinctive literature. Our round-the-world missionary (Mrs. Mary Clement Leavitt) has, for over two Second, their wide circulation among othyears, been traveling and forming unions in ers. The children of this world are our every land, until, to day, the Hawaiian Islreachers in the use of the press, that powerwhole field furnishes abundant reason why ful agency. Millions of copies are sent out ands, New Zealand, India, Turkey, Sweden, to diffuse infidel sentiments, and to advance Queensland in Australia, and Shanghai in business enterprises; politicians send out China, have unions formed, and we shall soon documents by tons to accomplish their be able to say the white-ribboners belt the schemes, and they who print and circulate globe. most, as a rule, win the victory.

The national organization, under the effi-Surely the children of God may do much cient leadership of Miss Frances E. Willard in this line to spread the knowledge of his has grown to be a power in the land. There will. Shall unbelievers and demagogues do are upwards of forty different departments more to spread their principles broadcast than the lovers of God will do to make his of work, included under the head of organization, Preventive, Educational, Evangel A tract or a book full of divine truth may istic, Social, and Legal. These, again, are have an immeasurable influence. A booksubdivided, and over each department there Buchanan's "Star in the East"-moved is a General or Superintendent, who overthe heart of Judson to become a missionary. sees the work of herown department, indeand a tract that he printed after years of labor in Burmah, brought the first convert pendent of all others.

> The National Superintendent appeals for help in her department to the State Superintendent. The State Superintendent looks in turn to the county for aid, and that in turn to the local organization.

> The main object of this organization is the banishment of alcohol and other intoxicants, in every form, from our land, and every epergy is to be bent, and every force united to accomplish this object. "A school house on evey hilltop, and no saloon in the valley," is the watchword of the anxious mother, as she sees with terror this evil beside her home.

> In the brief time allotted, we can only mention the work of a few apartments:

> Scientific instruction, under the leadership of the indefatigable Mrs. Mary H. Hunt, has become a fact in several of our states, and to-day, as one of the results of the W. C. T. U. work. the children in several of our states are being taught the evil effects of alcohol and other narcotics upon the human system. Close upon this follows "Organization and instruction in schools of higher education,' "Kindergarten and Kitchen garden," Temperance schools or Loyal Temperance Legions, is another mode of education.

Under this line is found the Sabbath-Observance Department, which to us, especially as Sabbath keepers, opens up an avenue of interest to us all. Instead of looking upon this with suspicion or distrust, as we fear some are inclined to do, we believe it opens a door for the presentation of the Bible Sabbath, into which we, as a people, may enter and find plenty of space to work.

3

The looseness with which Sunday is observed all over the world strikes terror to the heart of the devort worshiper, who, from custom and early training, has been taught to reverence it as God's holy day. For we must admit that there are many sincere and devout Christians who believe they are obeying the divine command to "Remember the Sabbathday 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 because they have not had the same light upon that subject that we have.

Now. I believe the Woman's Christian Temperance Union organization is composed of honest, God fearing, truth-inquiring women, who really are seeking to know the will of God, and his truth as taught by his holy 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 the sanction of human law.

Thus I see new fields of labor for the women of our denomination, who have long been asking "Lord, what wilt thou have me to do?" I do not yield one jot or tittle of my belief in the divine authority to observe the seventh day as the Sabbath by being a member of the W. C. T. U. But I cannot believe that when I strictly perform my duty in that respect, that I have done all my duty as a professed Christian.

There are other important duties devolving upon us as Christians-duties that we owe to society and to our Creator. One of the most important of these is, that which calls for earnest work in the field of temperance. "My country is the world, my countrymen all mankind."

SAVE THE CHILDBEN.

A gentleman was standing at the door of a liquor saloon, not waiting to drink, for he never touched a drop of anything which would intoxicate. He was there on other business, which had obliged him to visit that place. He saw a tiny girl, with a ragged shaw, and a pretty tangled hair, come in with a black bottle. She went up to the bar, lifted her bottle, and a small piece of money and said to the burly man behind the bar, "Give me three cents' worth of whisky." The man poured some liquor into the bottle, and said as he handed it back to the child, "Now don't you let it fall and break

THE SABBATH RECORDER, NOVEMBER 10, 1887.

precious truth known?

Sabbath Beform. "Remember the Sabbath-day, to keep'it holy. Six days shalt thou labor, and do all thy work; but

THE TRACT SOCIETY.

tive Board.

BEQUESTS AND GIFTS.

present known.

counts.

Report are:

bry may dwell in our land." n behalf of the Board of Managers, and proved by them.

ARTHUR E. MAIN, Cor. See.

· ·	
Contributions	\$5,663 12
Collections	424 28
Bequests	382 50
Income from funds and	
rents	170 38
Book sales	
Sale of Quarterlies	29 00
Subscriptions to Light of	
Home and Outlook	15 95 -
Hebrew paper fund	367 00
Sale of New Berlin Town	
Bond	102 00 \$7,507 36
Received by Publishing A	gent:
Subscriptions, e.c., to RE-	
CORDER	\$4,916 51
Sub. to Outlook	67 17
" to Light of Home	80 07
" to Helping Hand	495 56
" to Evangelii Harold	64 00
For printing Our. Sabbath	: .
Visitor	825 33
For printing books, pam	
phlets, etc	1,074 82 🛑
For printing jobs	764 78
" binding	
" stock and machinery	
sold	127 62
For books and tracts sold	53 64- 8,571 29
•	·

reduce the \$1,075 indebtedness.

FINANCIAL,

The indebtedness of the Society at the date of this report is \$520, with a cash balance in the Treasury of \$296 69. Since the | not consecrate one-tenth of all our income to Treasurer's books were closed, enough more money has come to pay the above indebtedness, but not enough to do that and pay the they have and are, and hope to be, to the September bills.

RESULTS.

While it is ours to sow and to water, looking to God to give the increase in his own good time; yet the results which have already fulness of a pious heart, and is itself quite come to our knowledge are very cheering, and should stimulate us to renewed efforts that no field shall be left unsown with the seed which God has placed in our hands. Many of us while looking for a grand harvest, have neglected to notice the steady growth in the field which, God willing, betokens an blessed to give as one brother has this year. early and abundant ingathering. God's great reforms always come from small beginnings, and are slowly accepted by men. The Sabbath reform must not expect to be an exception. It takes time to eradicate the errors which have been gathering strength him so! This brother has sent over \$40 the daylight creeping in through holes and crevfor centuries. But we are not without evidence that our efforts are being blest of God, and that men are turning to his truth.

A brother who has made a careful record since the beginning of 1884, taking pains to avoid duplications, and rejecting all doubtful reports, has compiled from the SABBATH \$50,000 which will come into the treasury composed entirely of women. RECORDER a list of over nine hundred who have turned to the Sabbath in less than four years, sixty of whom are ministers of the gospel. To this record must be added a very large number which have not been reported to the public, as for instance the claims of the law of God. After that army and town in the land.

into the light and liberty of the gospel. FUTURE AIMS.

The indications all point to the necessity of enlarging the work which this Society has undertaken. Two things are needed. First, greater consecration of ourselves and our possessions to the work. We have scarcely begun to reach the possibilities before us. Tis true that we have raised something over six thousand dollars this year for the general work, but this is much less than a dollar each for those interested. A few have given liberally; but by far the larger number are perhaps not willfully, but none the less truly, robbing God, in withholding tithes and offerings. As was shown in the annual address to General Conference last year, if all our people would devote one-tenth of their income to the Lord's cause, the Missionary and Tract Societies would each receive, after \$16,078 65 liberal allowance for church work and local

charities, not less than \$50,000 for their spe cific charitable work. And why should we the Lord? Shall it be said that those for whom Christ gave himself, and who owe all mercy of God, are content to do less for him than were the far less favored sons of Israel? The law of tithes was not confined to the Jewish nation. It grew out of the thank inadequate to express the gratitude of a ransomed soul. What shall we say then of the man or woman who is content to do less? | last, the mother heart and the sister love, And it is certain that the majority of our people give less than a tenth of a tenth of their incomes to the Lord's work! It is and with trembling hearts, but with a strong He lives in an unplastered "dug-out," denies himself the luxury of tea, coffee, and meat, and eats the plainest food, with few place of grand ideas," "The National Womof the comforts of life, that he may have the an's Christian Temperance Union was born,' means to give to the Lord, because he loves past year to the treasury of this Society! | ices, and on a floor of straw. We need more such consucration!

Second, we need a still larger list of with only about fifty women present. A litnames to whom to send our publications. the beginning, compared with the fact that Here many can help who do not have much | in less than thirteen years time this organiof this Society annually when we have

consecrated ourselves and one-tenth of our than a half million names of Christian people who require to be enlightened as to the

THE W. C. T. U. AND SABBATH REFORM.

out of the darkness of that heathen land.

Tracts have guided the steps of many into

We have abundant evidence that our pub-

ications, the Outlook, the Light of Home,

the Evangelii Harold, and the Boodschapper,

have guided a host of people to a knowledge

of God's demands, and to a loving obedience

of his law. We cannot go backward. Le

it be our aim to go forward, increasing our

zeal and devotion, until God's law shall be

magnified and all the world shall know him,

until shall come to pass that which is proph-

esied by Isaiah: "And it shall come to

pass that from one new moon to another and

from one Sabbath to another, shall all flesh

come to worship before me, soith the Lord."

Lemperance.

"Look not thou upon the wine when it is red

"At last it biteth like a serpent, and stinget!

when it giveth its color in the cup, when it moved

itself aright.

GEO H BABCOCK. Cor. Sec.

By order and in behalf of the Board.

the light upon the subject of the Sabbath.

BY MARY L. WILLARD.

Read before the Seventh day Baptist Conference. a Shiloh N. J., in connection with the report of the Woman's Executive Board.

The Woman's Christian Temperance Union is really the dutgrowth of the Crusade move ment--sometimes called its "sober second thought," originating in Ohio in 1873-and was at first a public protest of the women against the saloon, made by marching in bodies into these dens of iniquity, and there, by singing hymns, and praying to the Lord would plead earnestly with the men to abandon this evil business.

It has also been styled the "Whirlwind of the Lord," because of the deep solemnity which seemed suddenly to pervade the hearts of the people, and the evidence that there was something superhuman in the move ment.

Timid women, whose voices had scarcely ever been heard to speak in public in any manner, were so overpowered with a sense of their duty toward God and their fellow man, that they seemed like the women of old, in spired to go forth to their work, and in the name of the Lord plead for the interests of the home against the saloon.

The work grew and spread from town to town, assuming in various localities, under different leadership, different names. At which had borne the crushing weight of this giant evil so long in silence, had been aroused, faith in God and his promises, they took up the work they felt called to do, and in the summer of 1874, at "Chautauqua, that birthnot in a manger, but in an apartment with

In a short time every detail was prepared,

Leading women from every state were chosen to take up the work in their respect income to the Lord, we shall need not less ive localities, and to-day every state and territory in the Union are organized; and they, in turn, are organizing in every county same sense as the Missionary Society, except

Then comes the vast array of temperance literature which seeks to enter every home in our land, in the form of temperance tracts, books, pamphlets and newspapers, suitable for young and old alike, to throw light upon the evils of the liquor traffic, and teach men how to avoid it.

The work among railroad employees, conducted by Miss Jennie Smith, of Maryland, 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 intemperance.

The Social Purity 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 woman has felt the blood tingle in her veins with indignation at the recital of fiendish outrages upon her own sex, and that too, often permitted hy legal consent. Here the Social Purity

Department comes to the rescue. Under the Legal Department, legislation and petitions, franchise and lecture work are well classified, and until woman has the right of franchise slie must plead through the medium of petitions.

Parlor meetings, flower missions, state and county fairs, are found under the head of Social Department. These all have their beginnings in local unions. Not all unions can take up every kind of work. Some are suited to the needs of some localities, others to othe ers; but none are too small to find something

to do. There is work enough for all. The Evangelistic work embraces "work in prison and jail, police stations and almshouses," for the W. C. T. U. realizes that this terrible foe, with which they have to contend, when once its deadly fangs are fastened upon its victim, brings him to these humiliating places, and hesitates not to destroy both soul and body, and mindful of the words of our to give in the way of money. With the zation has grown to be the largest ever known Master, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me," they go out after these, our fallen brothers. The Superintendent of this department, Mrs. S. M. I. Henry, says, "We are, in the first place, auxiliary to the churches in the

that our auxiliaryship is to the Universal hundred or more to be reported by the Cor- is supplied, or simultaneous therewith, Over two hundred thousand women in our Church, and not to the denominations; and secondly, we have no call to attempt to enter by placing him in office?

"I won't," replied the little thing, with ts rosy cheeks upheld. "She'd beat me if [did.

The gentleman glanced at the baby thing, as she went out, carrying her black bottle, and his heart ached. Poor little thing! She did not know what a curse she was carrying in that black bottle, though already, no doubt, it had brought her curses and blows; and as she grew older, she would know how wicked are the evil spirits-nay, the demons

-which lurk within it. Perhaps she would herself be one of its many victims, lost for this world and for heaven. Terrible work for a bonny child, carrying a whisky bottle! A terrible place for her to enter even, a liquor saloon! A bad place

for the old, much more for a child! It is such little innocent ones we seek to rescue, taking them away from their dreadful surroundings, and leading them to pure, useful lives, and to hate the whisky taffic in all its branches. Come up and help us, old and young! In these dark dens, there wait to be saved, many jewels for the Master's crown. Come up and help.-Young Reaper.

WHO IS IT!

Who is it that loafs at ease while you toil from morning till night?

The saloon keeper.

Who is it that makes 200 per cent profit from what causes the misery and degradation of families and the woes of little children? The saloon-keeper.

Who is it sets tempting food to draw you into his den, as a bate is set to lure a rat into a trap?

The saloon keeper.

Who is it buys houses and lands, and struts in fine clothes, with the money which might have kept your family from being turned into the street, and from going in rage? The saloon-keeper.

Who is it that takes your last cent for his poisonous drinks, and shuts the door in the face of your wife when she asks credit for a five cent loaf of bread?

The saloon keeper.

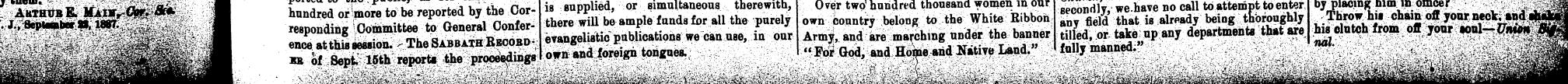
Who is it when your money and reputation are gone, and you have no friend left to pay for your drink, will take you by the collar and kick you into the gutter?

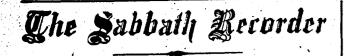
The saloon keeper.

Who is it robs you of sense and reason. puts you lower than brute beasts, drives you into jails and penetentiaries, and sends you to the gallows?

The saloon-keeper.

Is this man that lives by crushing human hearts, the man you should delight to honce





4

Alfred Contre, N. Y., Fifth-day, Nov. 10, 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 Missionar Department should be addressed to REV. A. E MAIN, D. D., Sisco, Putnam Co., Fla.

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"Now with gladness, now with courage, Bear the burden on thee laid; That hereafter these thy labors May with endless gifts be paid, And in everlasting glory Thou with joy may'st stand arrayed."

THE PRESIDENT of the United States has issued his Thanksgiving Proclamation call ing for the usual thanksgiving services on Thursday, November 24th. We wish that, throughout all the churches, there might be more than the usual services. So long as we make any pretence of observing this day, and it seems to us enimently proper that we should do so, let us do it with all our hearts as unto the Lord. Surely, everyone can find abundant reason for devout thanksgiving to God, the all-bountiful 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?

A COMPARISON of the statistics of our churches as made by them to the recent session 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 churches, the number of non-reporting churches is quite large. More than thirty, or over onequarter of our whole number are thus nonreporting. Now, this, of course, is not a vital matter; but it is a matter of interest. We come together in our General Conference as members of a common family. But our membership is not individual, but churchly. That is, we are not members of the General Conference as individuals, but as churches; and when one church fails to report itself, there is a vacant place in the family circle; if the non-reporting member is a feeble church, and if its report is omitted for a succession of years, the sense of personal fellowship begins to wane, which neither the feeble church nor the Conference can well afford; but if the report from a little church away on the frontier comes up to the Conference from year to year, though it re cord the same earnest struggles and sore trials, it is a sign of life and becomes a bond of fellowship between the little church and the general brotherhood, which is wholesome both to the Conference and the little church. especially to the latter. For the sake of the little, lone and tried churches, then, we make this early plea to them to send in their re ports to the next Conference. What a delight it would be if at the annual gathering next year, at the Old First Brookfield Church, we could all shake hands across the vast stretches of country that separate us on our several fields of toil. THERE is no better way to keep a man interested in a good cuase than to give him something to do for it. The active participation 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 about it than he could have in any other way; and knowing more of a good cause, 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 church service, we must give them something to do-something that they can do. The late Dr. E. G. Taylor was a man of marvelous success in holding his young **p**:ople. A single incident illustrates 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 skill in this matter. "Yes," he said, "I can do it better, perhaps, than any one in my congregation, but I never do it. I have several young peo-

than they, I have them do it, helping them all I can, and so I keep them interested." The same wise method applied to other forms of work, carried all through the work of the church with old and young, soon filled a large church with active workers. and made live, growing Christians of them all. We need to take lessons at this point, not only in our individual church work, but in all our denominational operations. We cannot expect our people, especially the young people, to be interested in our work, simply as idle spectators of that work. Something for everybody to do, and everybody doing something, is a good motto.

A BRITISH AMERICAN Naturalization As sociation for promoting the naturalization of British subjects has been formed in New York. Its first annual session has been held in that city. The principles of the associa tion as announced by the president seem to be sound. " This association maintains," he said, "first, last and always, its adherence to the principles of the constitution of the United States, and its determination to know no other test among those who seek citizen ship than a loyal acceptance of these prince 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 influ ences antagonistic to the public school system. Such principles faithfully adhered to and such declarations made the basis of action can work only good to the country. There can be no objection to admitting foreigners to citizenship on such grounds. It will be a surprise to some to learn that in the cities of New York and Brooklyn alone there are over 50,000 unnaturalized English residents; while in the State of New York there are over 90,000 French Canadian male adults unnaturalized.

A DESPERATE STRUGGLE.

Under the above heading, the Baptist Weekly raises an earnest warning to the vot mine to rout the Personal Liberty League at were guilty. If one was innocent, then all ers of the state of New York against the the polls next month. dangers threatened by the efforts of the Per sonal Liberty Party. Before this paper reaches our readers, the election will have been held, and the immediate cause for the plea of our contemporary will have passed; but the question to which reference is made will not have been settled. The aim of the Personal Liberty Party, so called, is to get free saloons, unlimited. The Sunday after noon demand of the present movement, is only a stepping-stone to further demands. The effort of the Baptist Weekly and the clergymen of New York is to save the Sunday. There is nothing on the face of the opposition to the movements of the Per sonal Liberty Party to indicate that these champions of the "American Sabbath" would have made a single protest if only the Sunday question were out of the contest. Here, then, arrayed against each other, are the defenders of two destinct issues,-the one, under the name of personal liberty, working for a free, open saloon; the other, seeking the aid of the civil power to maintain the sacredness of the Sunday which has not vitality enough in it to keep its place in the hearts of a Christian people. It is needless to 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 heary iniquity. Let the friends of temperance, of every name or party, meet them on the merits of the temperance question, which is simply "saloon or no saloon;" then there would be some prospect of accomplishing something. But this effort to maintain the sacredness of Sunday, as the Sabhath of Jehovah, by civil law, will prove a failure, as it deserves to do, simply because it has no such sacredness to be maintained. This is what the Baptist Weekly says: There is a battle upon us of a magnitude that we hardly yet comprehend—the struggle between Christian civilization and the 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 longer confined to protestation and angry vaporing, but has taken the form, through the Personal Liber ty League, of organized, consolidated, and vigorously aggressive warfare. The direct and avowed aim is very definite; it is to secure half of the Sabbath for the open and legalized traffic in intoxicating drinks. At present the laws are on the side of a quiet Sabbath, free from the many evils which on other days flow from the sa Of course these laws are secretly. loon. and in many cases openly, violated now. Yet the restraint is great and salutary. The whole people rejoice in it, except those

sonal Liberty League is in the field determined to throw off this yoke. They demand free rum, whisky and beer on the Subhath day from two o'clock until mid night; that is time enough to sell all the liquor they want, and to make everybody drunk that wants to become so. This movement is headed by the Germans, but all interested in the saloon buisness will be swept in as eager adherents. Every aspirant for municipal or state positions is to be compelled to pledge himself to this scheme or | Cor. 12: 7. Now can we, or do we, need the he will be opposed by the whole power of the league at the polls next month. The corruption fund which these men have a command to influence votes is practically unlimited, and, of course, the number of drinking men, of politicians who want to be on good terms with these men, of the indif ferent, and of men with Continental preju lices about the Sabbath is a very large pro portion of the voting classes. Such is the ituation. And nothing less than a great fally of the moral forces of the commonwealth will avail to prevent these men filling | "Likewise the Spirit also helpeth our infirmthe Legislature with men committed to their interests. Some of our ministers are roused, and a few of the laity, but there remains a vast amount of anathy to be dis pelled and inertia to be overcome. Vigi lance and energy are demanded; the people must be aroused; the misery and shame of taking a backward step must be urged on the indifferent; not church-members alone, but the non-church goers must be labored the Holy Spirit of God, for the Spirit of with; men must hold their political affiliations subordinate, concentrate on such can didates as are trustworthy, stand by them. and see that at all hazards and by every righteous means, they are elected.

How much help in this matter we are to have from the Prohibitionists of the Third Party class remains to be seen. There ought to be a clear and fraternal understanding and co operation between all Prohibitionisits and all good citizens at this juncture. So for as Republican canditates are pledged to sustain the Sabbath against the saloonists they should be supported. If any of that party will not pledge themselves, or if a pledged man is of such a character that you know he cannot be trusted, then let an in dependent candidate, be he Prohibitionist or not as a party man, if he is sound and trustworthy on this one question, be sus tained. The time for preparation is short and, if we mean to save our American Sab bath from being trampled under the hoof of rum and riot; if we would save our people from shame and misery; if we would have a quiet and well ordered Sabbath, favorable to morality and religion, let every man deter 1 with each other. If one was guilty, then all

and Holy Spirit, for the remission of sint, and ye shall receive (from the Father) the Father) is unto you, and to your children, and to all that are afar off, even to as many as the Lord our God shall call." Acts 2:28, 29. This reaches down to the end of the world. "But the manifestation of the Spirit is given to every man to profit withal." 1 visions of any one? I think not. "For as 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-

ing God, not in tables of stones, but in fleshly tables of the heart." 2 Cor. 3:3. "Now he which establisheth us with you in Christ, and has anointed ns in God; who hath also sealed us, and given the earnest of the Spirit in our hearts" (2 Cor. 1: 21, 22). ities, for we know not what we should pray for as we ought. But the Spirit itself maketh intercession for us with groanings which cannot be uttered." Rom. 8: 26. Then let us ask for the Spirit of God, for through Jesus we have access by the Spirit, unto the Father. O, then, let us grieve not God beareth witness with our spirit that we are the children of God. Rom. 8:16. And he that keepeth the commandments of God | away. dwelleth in God, and he in him, and hereby

we know that God abideth in us; by the Scripture quotations-" unless it be to emspirit which he hath given us, then if we live in the spirit, let us walk in the spirit.

UNDER THE UPAS.

BY C. A. S. TEMPLE.

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 Theological Seminary, early last summer. Several professors had been on trial before them for certain alleged violations of their official trust. In every particular of the transactions for which they were indicted, they were fully associated, and in full sympathy and accord

not add thereto, nor diminish from it." matters now stand, it is generally impossible gift, the Holy Spirit, for the promise (of the to tell, by the preaching of such pastors, whether they are Orthodox, or Heterodox "Evangelical," or anti Evangelical, Trinita. rian, or Unitarian; believers in eternal punishment, or Universalist ! In fact, their preaching, even in the judgment of skeptics-their chief admirers-gives scarcely the faintest view of the distinction between the Christian religion and open, bald infidelity itself ! From such pulpit sinners are not warned, saints are not fed. The gospel of Christ is not preached.

> " PROGRESSIVE " PREACHING. Following the custom of preachers generally, our "advanced" theologian puts text of Scripture-always, of course, a good one---at the head of his manuscript. It makes an excellent figure head, helps "appearances," and enables him to avoid any further use of that Ancient Book. After repeating it—and sometimes, it may be, a few 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 comprehension of ordinary mortals! No one who has not been initiated into the mysteries of "The Higher Criticism," can either describe them, or carry in mind any portion of them

> There is no argument, no illustration, no bellish a sentence or round a period "-are 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 auditors to a rich feast of gushing, rhetorical, "progressive" rose water !

Such sermons are by no means uncommon. They abound; are, in fact, the rule with the "advanced" theologians of the "new departure" stripe, all around us.

CREEDS.

From the beginning the rule and custom of our Congregational churches has been for each church to adopt a statement of its own faith, as nearly as possible, in "that form were innocent. All, therefore, should have of sound words" in which each doctrine. been acquitted or condemned together, yet principle, or duty is taught in the Word of God. When a so-called "progressive" pastor finds his church in possession of such a creed, he generally takes it in hand, puts it under the press, turns on the screws, and thus despoils it of the greater part of its vitality, leaving it but the merest shadow of its former self; or it may be that instead the creed is bodily and at once thrown awayby a wote which he has gained of his now " progressive " church, of course-and a new symbol of some sort, which expresses only the least possible minimum of revealed truth is substituted for it.

that the Divine Spirit h course, that ends the revi while he occupied it, litera quent and vigorous blasts trumpet-and that with sound "-but now, it goes its former "progressive issues are but the same, "taffy," as before. Those Bible truths which "our outgrown," but which the "unwisely" pressed hor sciences and hearts of the as before, he carefully ign softest gush usurps the pl instruction, warning, or e the public mind is again, bly, led away from all a priate thought of God, or or its eternal consequences hell. All these are either put out of mind, or are h and perverted light. T sition from the pulpit, many specious disguises, sum s its former place an Front. claiming, even in the fruit of the revival itse life and absolute pre-emine Such is the testimony of t ing the faithful preaching and such too 1s the cont and the preaching of "a g a gospel." The one is "a life" to every one that be other is a savor of death ut one that accepts and abide "A LITTLE LEAVEN LEAVE

LUMP."

Under such influences, pected, the doors of our ch ing wide to skeptics of ev hold the truth in unrigh they are coming in ! Ev has but to profess "a pr tor (Mr.) Jesus Christ;" he chooses him for the mo of his soul," and with a his skepticism and hatred church receives him with well known Ut iversalist, t sauie profession, is equal too, is he who entertains b lief, if any, in the divine i Scriptures. Ly this way very many tional pastors and church ate vicinity, and under. as shadow of Andover Theo are putting the ban of eccl nation upon the truth of (standard of faith and pi bly!) substituting therefore ous suphistries and blaspl conspiracy against the Chr. Such is the legitimate fi vanced Theology," the "P doxy" the "Higher Critic oped in the teachings of "The New Departure," th of that venerable and once of the prophets." "Can a fountain send f place, sweet water and bit people, O Lord, and give unto reproach.

yommunications. THE HOLY SPIBIT OF PROMISE.

BY F. M. MAYES.

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." John 14: 16 "Whosoever speaketh a word against the Son of man, it shall be forgiven him. But whosoever speaketh against the Holy Ghost it shall not be forgiven him, neither in this world. neither in the world to come." Matt. 12:32. The solemn importance of these words is increased by the consideration that they were uttered as a rebuke to the Pharisees. From it we learn that the Spirit of God is that awful and mysterious power which proceeds from the throne of the uni verse, and which is the efficient actor in the work of creation, and of redemption, and when the earth was just spoken into existence, while yet all was desolate and void, the "Spirit of God moved upon the face of the waters." Gen. 1:2. That the same Power is active in the work of redemption, is largely shown in that the incarnation of the Saviour, his teachings, his miracles and his res urrection; the reproving and convicting of sinners, the enlightning and comforting and sanctifying of believers, and the resurrection of the just are all ascribed to the Spirit of God. How greatly we are indebted to him for his operation in our behalf! When Jesus told his desciples he was going to leave them, their hearts were sad. But heigave them a two-fold consolation: 'First, he promised to come again, and receive them unto himself; and second, he said he would not leave them as orphans, or comfortless, in this world of tribulation; that he would pray to the Father, and he (the Father) "would send them another Comforter, and when he (the lieve Prof. Smythe and his sympathizers, Comforter) is come, he will reprove the world of sin, and of righteousness, and of judgment." John 16: 8. As Christ came in the name of the Father (John 5: 43), and therefore represented the Father insomuch that they who had seen him had seen the Father, because the Father was in him and as a hypothesis, could by any means beautify did the works which he did (John 14: 10), | and adorn that "perfect work" of its di so the Spirit has come in the name of vine author, "the Christian faith !" No Jesus. Verse 26. He is as truly the representative of Christ to us, as Christ was of | to be told that such teaching, whether in the the Father. 1 John 2:23. Even so he that lecture room, by the press, or from the

all but one were acquitted. That one, alone, was adjudged "guilty," and condemned to an ignominious removal from his professorship!

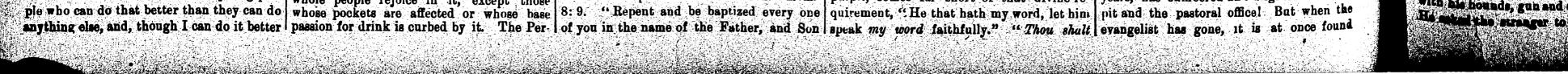
It is sufficient for our present purpose if we assume, what all the world knows, that the head and front of their offending was that they were, or were presumed to be, the leading spirits, in both the Seminary and the Congregational pulpit, in what is called "The New Departure." "EVERY TREE IS KNOWN BY ITS FRUIT." This divine rule furnishes the surest criterion by which to test this great defection, and through it both the course and attitude of those professors, and the true character of the shameful decision. A noteworthy festure in "The New Departure," is the fact that, whatever its manipulators may, or may not teach in Andover, or in the Andover Review, recent graduates 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," "unprofitable" for either public or private discussion or consideration ! Neither do they often, if ever, publicly or privately avow, faith." much less openly and squarely advocate or defend, any specially distinctive or offensive feature of what the Andover Review so ostentationaly denominates " Progressive Orthodoxy." In fact, like the Andovor profess ors, they (very modestly) disclaim therefor any such distinction as that of any new doctrine, 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 !" But, 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 controlling influence! This, if we may be simply adds lustre and glory and dignity to the great truths of "the Christian faitn as expressed" in the Andover Creed 1 As if a mere product of human invention, doubtful. even in the minds of its defenders, not at present allowed the dignity of even so much

The specific, comprehensive statement, covering substantially the whole ground of "the doctrine of Christ," was "unprogressive," an antiquated, "fossilized " compound of, to this age, the merest "narrowness, bigotry, and stupidity;" while the new, pointless, almost meaningless ³statement of almost nothing "is exceeding broad," and places the church "fully abreast of the present intellectual progress of mankind." Thus, in either case, a shameless, vile counterfeit is cunningly and heartlessly substituted for a fair and honest "expression of the Christian

As a legitimate and unavoidable consequence of such administration, a chill like that of "the shadow of death "settles down, upon both the church and the community around it. Despite the vain boast of " progress," with which skeptics, both within and outside the church, are sure to compliment and encourage-the whole spiritual atmosphere seems enveloped in "a darkness which can be felt." In such a case, every true Christian 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 such preaching and that of the "progressive" type, is always seen and felt. A light, new and startling to many "dead in sin," "breaks forth from the Word of God." Of course such "labor is not in vain in the Lord." Saints are comforted, refreshed, strengthened, quickened, 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 time as if inconsistencies were nothing, New Departurists do not hesitate, to credit faithful student of the Word of God can need all to the "usefulness of the 'advanced' pastor and "-tickler, who, perhaps for has not the Spirit has not the Son. Rom. | pulpit, comes far short of that divine re years, has cumbered and disgraced the pul-

THE BIBLE

The moral influence of t seen and felt wherever the History proves this. Per does the same. And thos their hearts changed by i ence cannot doubt it. Ev the Bible, if they shall must testify that its mor comparably above earthly opponents it may fairly de to the question, What is the nations, the peoples, t viduals who have rejected its teachings ? The result barism, ignorance, crim fitted for the outer darkne nation that has chosen th of books, in which its echoed from shore to shor find? It speaks for itself. story every day. Not as ly shines for the day and dark when night comes. ually. A man was travel uninhabited country; nig in the rain and dark a knew not what to do. H the darkness until he saw the discance; he made his and gained admittance. ter's hut. The hunter, a ing man, was sitting be



add thereto, nor diminish from it." tters now stand, it is generally impossible tell, by the preaching of such pastors. ether they are Orthodox, or Heterodox Svangelical," or anti Evangelical, Trinitan, or Unitarian; believers in eternal punishnt, or Universalist ! In fact, their preach-, even in the judgment of skeptics-their ef admirers-gives scarcely the faintest wof the distinction between the Christian gion and open, bald infidelity itself ! From h pulpit sinners are not warned, saints not fed. The gospel of Christ is not ached.

"PROGRESSIVE" PREACHING.

following the custom of preachers geney, our "advanced" theologian puts a t of Scripture-always, of course, a good -at the head of his manuscript. It kes an excellent figure-head, helps "aprances," and enables him to avoid any ther use of that Ancient Book. After reting it-and sometimes, it may be, a few ds introductory-he at once branches where, no one can tell ! Ideas, if there any, are too sublimated, too ethereal rhaps too "deep,") for the comprehenof ordinary mortals ! No one who has been initiated into the mysteries of he Higher Criticism," can either describe n, or carry in mind any portion of them

here is no argument; no illustration, no pture quotations-" unless it be to emish a sentence or round a period "-are ered to mar the majestic "originality and ity" of the performance. The great plem in the mind of such a preacher ld seem to be, " How not to do it," and, in t cases, it must be admitted that he has tered it ! He has treated his auditors to ch feast of gushing, rhetorical, "prosive" rose water !

ich sermons are by no means uncommon. abound; are, in fact, the rule with the vanced" theologians of the "new deare" stripe, all around us.

CREEDS.

om the beginning the rule and custom ar Congregational churches has been for church to adopt a statement of its own , as nearly as possible, in "that form ound words" in which each doctrine. ciple, or duty is taught in the Word of When a so-called "progressive" pasinds his church in possession of such a l, he generally takes it in hand, puts it r the press, turns on the screws, and thus oils it of the greater part of its vitality. ng it but the merest shadow of its er self; or it may be that instead the is bodily and at once thrown awaywote which-he has gained of his now pgressive" church, of course-and a new ol of some sort, which expresses only east possible minimum of revealed truth ostituted for it. specific, comprehensive statement, ring substantially the whole ground of doctrine of Christ," was "unprogres-"an antiquated, "fossilized" compound to this age, the merest "narrowness, ry, and stupidity;" while the new, pointalmost meaningless statement of almost ng "is exceeding broad," and places hurch "fully abreast of the present intual progress of mankind." Thus, in r case, a shameless, vile counterfeit is cuny and heartlessly substituted for a fair honest "expression of the Christian a legitimate and unavoidable consece of such administration, a chill like of "the shadow of death "settles down both the church and the community d it. Despite the vain boast of "progwith which skeptics, both within and le the church, are sure to compliment encourage-the whole spiritual atmosseems enveloped in "a darkness which be felt." In such a case, every true tian prays earnestly, "Lord, revive thy "Sometimes, an "evangelist" is in. If he is a true "man of God;" speaks God's word faithfully." The ast between such preaching and that "progressive" type, is always seen 2. A light, new and startling to "dead in sin," " breaks forth from ord of God." Of course such "labor in vain in the Lord." Saints are rted, refreshed, strengthened, quickand "sinners are converted unte In this way-but never as the result miscalled "progressive" preachingoften comes quite a revival. For the as if inconsistencies were nothing, Jeparturists do not hesitate, to credit the "usefulness of the 'advanced' and "-tickler, who, perhaps for has cumbered and disgraced the pul-

its former "progressive" routine. Its society is safe. Hundreds of illustrations "taffy," as before. Those old "fossilized." outgrown," but which the evangelist has so

"unwisely" pressed home upon the consciences and hearts of the people must now, as before, he carefully ignored; the merest, softest gush usurps the place of argument, instruction, warning, or exhortation. Thus the public mind is again, almost imperceptiblv, led away from all suitable, or appropriate thought of God, or his truth, of sin or its eternal consequences-of heaven or of heil All these are either, as far as possible, put out of mind, or are held up in a false and perverted light. Thus, without opposition from the pulpit, skepticism, in its many specious disguises, now quietly resum s its former place and influence, at the front claiming, even in the church, and as the fruit of the revival itself. a new lease of life and absolute pre-eminence in everything. Such is the testimony of the spirit concerning the faithful preaching of "the Word, and such too is the contrast between that and the preaching of "a gospel which is not a gospel." The one is "a savor of life unto life" to every one that believeth; while the other is a savor of death unto death to every one that accepts and abides in it!

"A LITTLE LEAVEN LEAVENETH THE WHOLE LUMP."

Under such influences, as might be exof speech." The Romish officials stand in preced, the doors of our churches are opening wide to skeptics of every stripe, "who hold the truth in 'unrighteousness." And they are coming in ! Even the Unitarian has but to profess "a profound veneration tor (Mr.) Jesus Christ;" that " henceforth he chooses him for the monarch and portion of his soul," and with a full knowledge of his skepticism and hatred of the truth, the church receives him with open arms. The well known Universalist, too, on making the ments can have no rights, except such as the same profession, is equally welcome. So, church bestows; and to her, always alone,

THE SABBATH RECORDER, NOVEMBER 10, 1887.

that the Divine Spirit has gone too ! Of but the stranger felt no more secure in such pending doom, is the executive clemency that course, that ends the revival. The pulpit, a place than he did in the woods. He knew may possibly be extended them in Illinois. while he occupied it, literally rung with fre- not what to do. But his fear was all re- but it is highly improbable that even a brief quent and vigorous blasts from the gospel moved when the hunter took down his respite will be granted them. trumpet-and that with no "uncertain Bible to read before retiring. With the sound "-but now, it goes back at once, into book faithfully and reverently studied, all that created quite a ripple of excitement-

issues are but the same, studied, soulless, could be told of the moral and blessed influence of the Bible. Its influence remains Bible truths which "our advanced age has unaltered until its righteous principles shall jadge the quick and the dead. o. w. p.

BOMANISTS IN THE REPUBLIC.

In the missionary sermon before the American Baptist Publication Society, Prof. E. B. Hulbert, D. D., sets forth some of the dangerous constituents of American society. The following is gleaned from hi remarks, as worthy of reproduction. The facts given will receive the earnest consid eration of lovers of civil and religious liberty. and inspire the prayer, that national decline and downfall may be averted, as alone it can be, by the growth of the conserving power of true Christianity.

> Romanists are pledged to the destruction of everything distinctively American. They affirm, that "Protestantism of every form has not, and never can have, any right when Catholicity is triumphant." "Religious liberty is one of the most wicked delusions ever foisted upon this age by the father o all deceit." "The Catholic who says the 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 of the press" and "all advocates of the liberty

avowed hostility to our free education, declaring that "it will be a glorious day for the Catholics of this country, when under the blows of justice and morality, our school system is shivered to pieces." Every subject of this faith owes a primary allegiance to a man in Italy; and every priest and bishop is bound by oath to be in absolute subjection to the Roman Pontiff in things political, as well as ecclesiastical. "Men and govern

This city had a cholera scare the other day two of the crew of a cholera-infected ship, that reached New York City, having been traced to Washington, where they were hunted 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 more rapidly than from almost any other city of the Union.

The guid nuncs declare now that the transfer of Secretary Lamar to the Supreme Bench is a sure thing, and that it has been decided to appoint as his successor in the Interior Department, Assistant Secretary Muldrow, who is now in Mississippi placing his private affairs in proper shape before entering upon the responsible duties of that high position. The appointment would certainly be in the line of true civil service reform, followed by the President in the promotion of Secretary Fairchild to the head of the Treasury Department.

The course of the President and some of those near to him in contributing to the

New York Democratic campaign fund is severely censured as "pernicious activity" by independent political thinkers; President Cleveland sent his check for \$1,000, Secretary Whitney sends \$2,500, and Private Secretary Lamont \$250. Besides this an emissary of the New York Democracy, sent to this city for the special purpose of receiving such contributions from department clerks, publicly opened headquarters and was quite successful, raising a very large sum. It is understood that Commissioners Oberly and Lamar have not yet recovered from the shock of such unseemly conduct, and that both are at their wits' end. It will be re membered that these gentlemen, in an official capacity, have assumed quite an aggressive attitude on this question, uniting in denying the right of government employees to pay out money for partisan purposes or to take active part in political matters.

A large number of clerks have been dis-

J. E Smith. the express messenger wh ing Oxford. His classmates were going into killed two train robbers near El Paso, ha been paid \$2 000 by order of Governor R is of Texas, as a reward for his act. Smith will probably get \$2,000 more from the ex press company and \$1,000 from the railroad company.

Secretary Fairchild has authorized the dismissal of sixteen \$1 600 clerks in the N-w York Custom House who had failed to pass a civil service examination for promotion. This is in addition to the thirty-three clerks in the Custom House who were dismissed a few days before.

Amherst College has not been so excited before for many years as it is now. Presi dent Seelye has expelled from college Ecnest E. Smith of the Junior Class for insugating a rush between the Sophomores and the Freshmen. Smith lives in Union, N. Y. is quite prominent in college matters, and plays rush in the "'Varsity eleven."

Foreign.

The loss by the recent floods in the Roque district of Cuba is estimated at over \$1,000. 000.

General Mir Mahomed, the companion of Ayoub Kahn in his flight from Teheran, has been captured and hanged at Herat.

James Donelly, the dynamiter, who was convicted in 1883 at Edinburgh, Scotland, has died in Chatham prison of consumption.

The Swiss elections for members of the national council have resulted in the return of ninety-five liberals and fifty-two conservatives.

Emperor William is not yet able to rise. The disturbing symptoms are abating, but the pain at the base of the spine continues and is especially acute with any movement.

The Russian press adversely comments on the proposed tariff changes. The papers sav the high tariff is ruining trade while contin ual changes cause distrust on the part of the other countries.

The public debt of Brazil is said to be 109.466,000 pounds, of which only 24,419. 900 pounds are represented by external loans, the remainder being mide up of internal loans and other liabilities.

M. De Giers has informed the Turkish ambassador that the Ozar will return to Russia via Stockholm. While in Stockholm he will pay a visit to King Oscar in return for the latter's visit to Copenhagen.

As Denizulu and the other Zulu chiefs have not responded to the summons to meet Governor Havelock at Ekowe, the troops have received orders to march upon Deni zulu's retreat. Fighting is expected shortly. The Hawaiian government has decided to cede Pearl river harbor to the United States as a coaling station, but provision is made that in case the present reciprocity treaty is abrogated the American government shall relinquish the harbor.

politics, or to the army, or to the bar, full of ambition and hope to make a name in the world, but Lowder, heard, as he said, "a cry of mingled agony, suffering, laughter and blasphemy, coming from these depths that rang in his ears, go where he would." He resolved to give up all other work in the world to help these people. He took a house in one of the lowest slums, and lived in it: "It is only one of themselves that ther will hear, not patronizing visitors." He-preached every day in streets, and for months was pelted with brickbats, shot at, and driven back with curses. He had unfortunately no eloquence with which to reach them; he was a slow stammering speaker, but he was bold, patient, and in earnest. Year after year he lived among them. Even the worst ruffian learned to respect the tall, thin curate whom he saw stopping the worst street fights, facing mobs or nursing the victims of Asiatic cholera.

Mr. Lowder lived in London docks for twenty three years. Night schools were opened, industrial schools and refuges for drunkards, discharged prisoners and fallen women. A large church was built, and several mission chapels. His chief assistants in this work were the men and women whom he had rescued from "the paths that abut on hell." A visitor to the church said, "The congregation differs from others in that they are all in such dead earnest."

Mr. Lowder broke down under his work. and rapidly grew into an old, care-worn man, 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 furious mob, bent on his murder, his body was reverently carried, while the police were obliged to keep back the crowds of sobbing people, who pressed forward to catch the last glimpse of "Father Lowder," as they called him. "No such funeral," says a London paper, "had ever been seen in Eigland. The whole population of East London turned out, stopping work for that day. The special trains, run to Chiselhurst, were filled, and thousands followed on foot-miserable men and women whom he had lifted up from barbarism to life and hope."

There are many careers open to young men on entering the world, but there are uone nobler, or that lead more directly to heaven, than that of this modern crusader. -Youth's Companion.

BEQUENTS TO TRACT SOCIETY.

The generous purpose of some persons to aid in

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too, is he who entertains but a qualified belief, if any, in the divine inspiration of the tions, of human progress, of modern civili Scriptures.

In this way very many of our Congregational pastors and churches in this immedi ate vicinity, and under, as it were, the very shadow of Andover Theological Seminary, are putting the ban of ecclesiastical condem nation upon the truth of God, lowering the standard of faith and piety, and (charitably!) substituting therefor the sanctimonious sophistries and blasphemies of a great conspiracy against the Christian faith.

Such is the legitimate fruit of the "Ad vanced Theology," the " Progressive Orthodoxy" the "Higher Criticism," as devel oped in the teachings of those apostles of of the prophets."

"Can a fountain send forth, at the same place, sweet water and bitter ?" Spare thy people, O Lord, and give not thy heritage unto reproach.

THE BIBLE.

The moral influence of the Bible is plainly augmenting flow from Europe, which, in seen and felt wherever the book is found. History proves this. Personal observation does the same. And those who have had Sixty per cent of the saloon keepers were their hearts changed by its gracious influence cannot doubt it. Even the enimies of the Bible, if they shall speak the truth, per cent of our brewers; and it is safely must testify that its moral influence is in- estimated that of natives engaged in the comparably above earthly things. From its traffic, at least one-half are of foreign parentopponents it may fairly demand an answer age.

to the question, What is the condition of the nations, the peoples, the tribes, the indifitted for the outer darkness. But look at a ization. nation that has chosen the Bible as its Book

of books, in which its glad tidings are echoed from shore to shore, and what do we find? It speaks for itself. It tells its sweet story every day. Not as the sun, which only shines for the day and leaves us in the

dark when night comes. It shines perpet

ing man, was sitting before an open fire as it has been anticipated as the inevitable which the company has spent years and A young man named Charles Lowder, be- Strangers are cordially welcomed, and any friends.

allegiance is due." This foe of free institu

zation, is more intent upon the conquest of this land, than of any other country on the globe. Already her prophets predict that men now living will see Romanism the religion of the state, the various heresies at an end, and the victory over Protestantism made complete. Her gain in wealth and numbers is alarming. Thirty five years ago priests held a church property of \$9,000,000; twenty five years ago, \$26,000,000; fifteen years ago \$60,000,000; to-day more than \$150,000,000. Since 1800, the Roman Catholic numbers have run up from 100,000 to 7,000,000. The increase in population has been nine-fold; in Protestantism twenty-"The New Departure," the learned Faculty seven fold; in Romanism sixty-three fold. of that venerable and once honored "school Since 1850, the population has increased 116

> per cent; Protestantism 185 per cent; Rom anism 294 per cent. Protestant ministers have increased 173 per cent; Roman priests, 391 per cent; Protestant churches have increased

125 per cent; Romish churches, 447 per cent. Does the increase of Romanism threaten the life of the Republic? Then take into account that this increase comes largely from an ever

Puritan New England, furnishes one-fifth of the population and three fourths of the crime. born in Europe; sixty three per cent of our wholesale liquor dealers; and seventy five

These are some of the elements that foment evil, and poison the life blood of viduals who have rejected the influence of the nation. The only remedy is to be found its teachings? The result is invariably bar. in the vital forces of God's truth, diffused barism, ignorance, crime, and character through a wide-spread and untiring evangel-J. B. C.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., Nov. 4, 1887.

The chief events of interest of the week are the reception of the British Committee ually. A man was traveling in a Western on international controversies, by the Presi uninhabited country; night overtook him; dent, the purpose being to settle such matin the rain and dark and wild woods he ters in the calm counsels of peace rather than knew not what to do. He groped about in in the stormy and sanguinary strife of battle; the darkness until he saw a dim light in the and the adverse decision of the United States the distance; he made his way to it, knocked Supreme Court in the case of the Chicago and gained admittance. It was a low hun- Anarchists for a new trial. This result ter's hut. The hunter, an old, wild-look- caused not the least surprise in the Capital,

missed from the government service for failing a second time to pass an examination under the new civil service rules, these decapitations having all taken place in the New York Custom House by order of the Secretary of the Treasury; as yet there have been no dismissals in Washington, but of

course, there will be eventually. During the month of October the public

debt was reduced \$16,833,695; for the same time government receipts were \$41,803,172, or about two and a half million dollars more than for the corresponding month of last year. During last month disbursements amounted to \$20,332,822, or three millions less than in October, 1886. Although Secretary Whitney is absent on a month's sick leave, the great work of rehabitating the United States Navy is making steady strides, under the direction of the Acting Secretary, Commodore Harmony, bids having been received this week for a torpedo and other naval appliances.

Condensed Mews.

Domestic.

Every business building at Trenton, Ark., was burned Wednesday night, Nov. 21st. Loss \$25,000.

Plymouth Church, Brooklyn, has decided to call the Rev. Charles A. Berry, of Wolverhampton, England, as its pastor. Snow is reported all through the South

west portion of Virginia, Oct. 31st. At Wytheville it was several inches deep. The Board of Directors of the Pennsylva-

nia Railroad Company has declared a semiannual dividend of three per cent upon the capital stock of the company. The old John Street Methodist Church. the oldest Methodist church in America, celebrated its 121st anniversary Oct. 30th Five services were held and all were largely attended.

Wednesday night, Nov. 2d, for the third time within two months, the village of Raw son, O., was swept by fire, and a number of dwelling houses and small buildings were destroyed.

The earnings at Sing Sing Prison for the month of October were \$17,836, and the ex. penditures \$14,252. The receipts of the Auburn Prison for the same time, from all sources, were \$121,775 15. In September they were \$118,722 70.

Nov. 2d, the Lehigh & Wilkesbarre Coal Company struck the great Baltimore vein of coal in South Wilkesbarre, nearly 1,100 feet below the surface, the deepest shaft in Pennsylvania. The vein is between eighteen the clergymen never ventured out of the entrance on 23d St. (Take elevator.) Divine serand twenty feet thick. This lucky find, for | church to teach.

TRACT SOCIETY. Receipts in October, 1887.

Wm. A. Babcock "acc't., note.... S. W. Rutler ge Elk Creek, Mo..... J. G. Burd ck New Market. N. J. S. D. Davis, Jane Lew. W. Va..... G. F. Hunt Durhamville, N. Y.... Mrs. E. G. Hunt, Allie Hunt. Curvis Hunt B G. Stillman. Jr., Brookfield, N. Y.....

Celia Rogers, Lincklain, N. Y....John Crandall Nile, N. Y., completing L.

H D. Witter, Richb rg N. Y.... Herbert Edwards, Alfred N. Y..... Church, Leonardsville, N. Y. S. W. Maxson, Adams Centre, N. Y. Ensebia Stillman, Stannard's Corners, N. Y. Mrs. Amos Colgrove, Farina, Ill., L. of H., James C. Hemphill, Westerly, R. I., Mis. T. A. Cundall, Hope Valley, R. I., L.

of H..... Book sales: 36 S. & S. Hist.... vol. 1. 24 Hand Books, paper.....

cloth..... 2 (artwright's Nat. Hist..... 18 Calendars. 8 Bound Outlooks. 4 Quarterlies..... 2 00

\$151 11 HEBREW PAPER FUND. D. Landsman, New York City...... 65

M. Lefman, Rev. P. Werber, Baltimore, Md..... A Friend, Kansas..... 1 00 \$2 95

J. F. HUBBARD, Treas. E. & O. E. PLAINFIELD, N. J., Nov. 1, 1887.

A LIFE THAT TOLD.

Thirty years ago, the region about London docks contained as large a heathen population as any district in Africa. Back of the huge warehouses were "innumerable courts and alleys, filled with fog and dirt, and every horror of sight, sound and smell. It was a rendezvous for the lowest types of hu in this settlement were the rum sellers and the keepers of gambling hells. Children were born and grew to middle age in these precincts, who never had heard the name of Christ except in an oath. Thirty thousand souls were included in one parish here, but

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 nece-sary for this purp se that both the Society and the property, if other than cash, shall be accurately described. 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.

5 OU

10 00

5 00

1 00

5 00

10 00

2 00

8 60

2 25

THE nex! Quarterly Meeting of the Rhode Isl and and Connecticut Seventh day Baptist Churches will be held with the church at Niantic, commencing Sabbath day, Nov. 26. 1887. PROGRAMME. Sabbath day, 10.30 A. M. Sermon by L. F. Randolph. 2 P. M. Sabbath school exercises. consisting of 10 minute speeches upon the lesson Matt. 12: 1-14. Eugene F. Stillman. Vs. 1.*2. I. L. Cottrell. Vs. 3-8, Vs. 9-14. Horace Stillman. Followed by the answering of questions upon the lesson, and also upon Sabb th school work. These questions are to be handed in at the morning session. FIRST DAY. 10 30 A. M. Sermon by O. U. Whitford. 2 P. M. Sermon by E. A. Witter. 7 P. M. Sermon by Joshus Clarke.

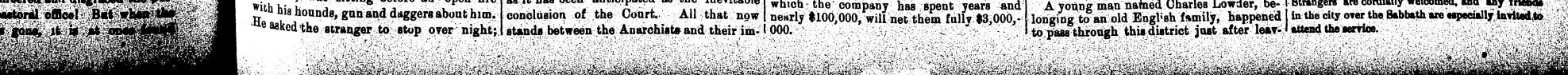
THE next meeting of the Ministerial Confer ence of the Seventh day Baptist Churches of South ern Wisconsin will be held with the Church at Albion, on Sixth day, Nov. 25, 1887, commencing at 10 A. M. The following is the programme:

The subjects provided for last meeting and not

presented continued with same appointees. Would it be a benefit to our denomination to establish and maintain one or more missionary train-J. W. Morton. ing school? Give a statement of the opinions, and the reasons therefor, of those who believe in the "post millenial" E. M. Lunn. coming of Christ. Do we receive imperishable, or eternal life, in re-N. Wardner. What can be done to save our young men from S. G. Burdick. leaving the Sabbath? Is it unscriptural to baptize a person who does not want to join any local church? H. Hull. S. H. BABCOCK. 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 . ervice. Sabbath-keepers spendmanity." The wealthy and influential class ing the Sabbath in Hornellsville are especially in. vited 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 28d St ; vice at 11 A. M. Sabbath-school at 10.15 A. M.



lar and profitable, one of which was on the ly interested in the success of her daughter's and interesting; but tell me, what do you Miscellany. When the flames of the bonfire shot, against the sky, an answering flame show King's Daughters. You know in Psalms effort, fear that it was vanishing in merry- know?" "Well, sir, I know that I am hungry, and they are mentioned as being beautiful, adout from the island. making. "Oh, he had his metallic match-safe with that this is a good dinner." TBUST IN SHADOW TIME. mirable and useful, all of which was so ex-"You may laugh, girls, but Mollie's gift is him, that he uses when he goes fishing even. This would be the common sense and applained that this new effort was the result, to be utilized, as you'll see." ings," said his sister. "Now if he only had propriate answer. Even the physiologist, BY ROBERT M. OFFORD. and has been received with enthusiasm, something to cook, he would be all right "And what has that girl herself to say when he is hungry, does not think much of but he has not, and oh dear, how hungry he how he eats. The two great points are, that which has spread to a great many other to that?" asked that young lady. The darkness is around me, O my Father; must be!" and the little girl sobbed bitter he is hungry and that he has a good dinner. places; it has spread across the continent But I press on: no light I need. "Be glad of it, as I am, that I have stud Some are hungry and have not the good ly. For thou dost lead even. It rushed into my mind that if some ied and practiced hard on my elocution. Through all the way by love decreed. food; others have the food, and are not The hours dragged along, one, two, three hungry. But the qualification for enjoying of them, and then from out of the darkness of us girls who are out of school, and have And if thou show it not, Now I can do something useful with it. I And so I know it not, food is not a knowledge of how to eat, but plenty of time, would start a Ten, that is the at the upper end of the pond, a star ap. propose that we call ourselves The Variety But all my life must walk a path unseen, peared, coming gradually nearer and nearer the being hungry. We do not need to know number, we might do a great deal of good Ten, using the letter X. for variety, you I will keep 1 earer thee and harder lean. It was a boat with a lantern, but it was not how we are born again in order to be saved. in the long run." know." I feel thy hand enclasp me, O my Father, coming from the direction of Tom Fisher's We do not need to know all or anything And so I pass, with voice of song, "Alone by ourselves, without an organi-"Capital. Let us see how it looks write They all watched breathlessly, as it round. about the Spirit's work within us in order to My way along; zation or president, or anything?" asked | ten. Good. Now for the programme," said ed the point, and shot up into the rays of get peace (there were people, in Acts 19: My theme thy love so rich, so strong. light. It was a boat with two men, and Since thou art near to me, Mollie. 2, who were believers, and yet who said, Jennie. There comes no fear to me; it took off the adventurer, and sped to the "We have not so much as heard whether "Yes. They don't have any of the old "Let us take one of the hospitals, I've no Sweet peace have I since God my Father, knows, there be any Holy Ghost !"), but we must shore. And will, to meet each need, his love disclose. machinery, but each Ten is a law unto themdoubt they'll permit us. You three night-"It seems as if I had been gone as long as know about Christ's work for us before we selves, bound only by honor and responsibilingales will warble pain and loneliness and can be saved. The physiologist might die Rip Van Winkle," said Will, as he jumped Full sweet it is to trust thee thus, my Father, with hunger. We might know everything on shore. "I think my hair must be quite And know that through the seeming ill, ity to the King in obedience to his command, blues all away. Inez will stir the souls of Thou workest still. gray. I am hungry as a wild Indian; and 'Bear ye one another's burdens, and so fulthe men with her magic violin, and Mollie about the Spirit's work, and yet be lost for To bring about thy gracious will. fill the law of Christ.' Each band takes up will whistle the jolliest tunes to enraptured I am sure I could write a book, if I could Here, thou dost care for me; ever, because we have not received and rested Yonder, prepare for me put down all the thoughts that have m upon Christ offered to us in the gospel.a special line of work which they may agree | babes; there, Miss, is part of your vocation. A mansion blest, in realms of fadeless light, Baptist Weekly. through my mind, and all the good resolu. Where faith's reward shall be unending sight. upon. Some of them have mottoes that are Mabel and Edith can use their needles on tions I have made. There is one thing sure -New York Observer. helpful. The originators invented a badge, | dolls and cotton-wool animals for the babés, I never will say 'Well enough' again." THE HERMIT. a small silver maltese cross on a purple rib. or make little comforts for older ones. Al-"And how are you, Harry?" asked Aut Written for the SABBATH RECORDER. Hannah gently, of the lad who stood quietly bon, I. H. N. (in his name) on one side and | ma and Mina will read the Bible and good BY JOSEPH A. TORREY. THE VABIETY X. OF THE KING'S DAUGHTERS. the date on the other. It costs fifty cents. | things to those who will hear, and I will "Oh, well enough," laughed Harry, good. This is worn on the breast. All classes, rich | gladly use my one gift to help our work on. A hermit, so the legends say. BY MRS. E L. GOODHUE. naturedly. "Tom Fisher was not at home, For years had stoo I, nor ceased to pray; and poor, are of The King's Daughters. Do you all approve?" and I had to tramp three miles farther, clear Until at length there came a day "You look troubled about something, All but Mollie assented warmly. When at his door a sick man lay. Auntie, who has just returned from New to the head of the pond." dear." said Mrs. Worden to her daughter "You were as much alone as I.was, tramp. The saint, anon, the sufferer sees, York, told, me a pleasant incident. A "Now, Julia, girls, you know that if I ing along through the pine woods," said Has pity on the sore disease wealthy lady was in one of the larger stores should go into that ward and whistle, the Julia. Would give him drink, his thirst to ease Will, with unusual thoughtfulness. "I am puzzled 'over a matter that has making purchases, and she asked the shop | nurses would think I was non compos men-But could not stoop, so stiff his knees. "Why, yes, so I was; but I did not think caused me a good deal of thought lately, and girl if that was a badge she had on, the girl's | tis." O friend, who dost not seek 10 pray, of it, because I was doing something for But never yet hath found a way, that is, what to do with my spare time. face beamed as she replied, 'Yes ma'am, I'm Another laugh, followed by Mary's saying, somebody, and you had nothing to do but Love's debt to suffering men to pay, You know that since I graduated I have a one of the King's Daughters.' The lady pleasantly: Art thou that stiff kneed herm t? Say! wait." "Have you had supper?" asked Aunt good deal of time after my practicing, read--Bup ist. Weekly. threw open her wraps and a maltese cross " Of course you'd not go, and, with your Hannah. Harry shook his head. "Neither ing and other duties are accomplished. I back against the door begin to whistle with and ribbon were on her breast, too. She have I," said the old lady; "I didn't think WILL'S MOTTO. have no desire to fill it up with embroidery, reached for the young lady's hand, and all your might, but while trying to help a of it, I was so anxious for both you boys." clasped it as she said, 'We are sisters.' The nurse if one or more of the midgets began to or join in the craze for art, and I will not Will was cured of his bad habit, but the "Have you got your lesson Will ?" asked school-boys insisted that the initials W. R. fall into senseless gadding about." Railroad King's daughter. Miss Gould is an vociferate, you'd match him with your Harry Mayo, standing outside the open sit stood not for William Everett, but for Well "Can't you decide, what you would like to active member." ting-room window of the Jones farm house whistling, and, my word for it, babes and Euough, and Well Enough Jones he has do?" asked her mother. "I've got it well enough," and the tat "That was beautiful. One in Christ nurses would rejoice in your advent." been called all his life. tered, coverless spelling book was thrown "There are two or three things I might Jesus." said Inez. At that moment tea was announced, and The pond, where the little red boat can into the farthest corner of the room, as the do pleasantly enough, but they are wholly "How many hours are given?"

selfish, and I want to do some work, even if humble, for Jesus. There are several of the girls in the Young People's Association, who

6

are situated as I am, and as they seem to done," inquired Mina. be influenced a good deal by me, I want to use that influence wisely," said Julia. "There is no end, to either the variety of work or the demand for Christian effort, and any one truly anxious to help the great cause onward, can find enough to do, though it may be in untried lines. Mrs. Browning's advice is wise:

for each Ten to decide," replied Julia.

"Do you know what kinds of work are

with charming animation they told their The time, and way of working is a matter | plan to Mrs. Worden, and that Julia had given each one her work, even the whistler. "Now, Mrs. Worden, don't you think fect," replied Harry; "and I am in no hurthat is absurd? The idea of a girl's going | ry."

lad crammed his new, but battered, straw ha upon his curly, half combed hair, and started to join his comrade in the yard. "It is not well enough, unless it is per-

still be seen on the clean, sandy bottom, is known as Well Enough Pond; and the short cut through the pine woods, that leads from the pond to the village, is known at Well Enough Lane. Many are the lessons the young people in that vicinity have had enforced and impressed by this fact, that E-quire Jones's boyish motto will always cling to him and his surroundings, howeve: high the position may be to which he attaint

THE HOUR OF COL

Strength for to-day is all the For there never will be a t For to morrow will prove but With its measures of joy a

The present, born of yesterd Its shade, its shine, its sort Are blended in the living day The parent of to morrow.

THE " LIVING SOL

Between the accounts gi and second chapters of Gen tion of brute animals and man, there are upon the on resemblances, and upon th differences. It is remarkable phrase translated "a livin feventh verse of the second cisely the same as that used snimals in the twenty fir verses of the first chapter. It no further than this, he mi self to have reason for saying an animal, as all other an that other animals are end

quite as much as he is hims Further inquiry, however other face upon the mat first place, the word for "E in the Old Testament used all that we mean by this wo signification; that immater which endows him with i sensibility and immortal means all this, while it al being, simply. So that, as cases, the word has to be its narrower or its wider connection in which we fin one place, life, or animal

in others that much more the immaterial part of man But the point of differen

noticed is furnished in t breathed into his nostrils t or of "lives," and in this was a living soul." This remains occurs nowhere else in the the sentient part of creat tended to indicate that sam iar relation between the C of his creations which is al it is said that God made image. We cannot suppo ment. "breathed into his of life," is a merely formal that the physical man form the ground was in this way The plural word, "lives," than this must be meant. communicated beyond the thing beyond what other made to possess; and th supplied the fundament tween man and all other a Then, "breath," in th some sense a typical word. in the New Testament em dicate the "spirit" of m Spirit of God, has this for as also the corresponding the Old Testament. It s denote invisible being, and priate in such use, for the as so much representative act of breathing is the life; to cease to breathe not seem straining the poi we are told of God's breath trils " the breath of lives, of man only, and of no lower creation, the inte the conveyance to him of a himself-God's own life, i say this; as already int in a different form of spe man is in "the image" of If we have in no way g reading of this remarkable we conclude that we hav man's creation all that, in tive, we could reasonably lation of man's immortal so commonly given to th soul," is in this way just clared to have received the immortality of being. T him was a breath of G must in its essential nat ment of indestructiblen life of God. But when r lose this endowment?] we must perhaps say that in becoming a sinner, he tion of its original bestow of God " in which he was to this "life" which wa was loss and damage. T "Thou shalt shrely die ment, in one way or ano nature of man. Sin is t and thus destructive in it of man's nature feels this accordance with the law the body the effect is acco of that which is material; a depraving effect such a as divine grace alone can mortal part of man's bei of that which makes imm tolerable. But that the ing, as originally confer recalled there is no indi of inspired truth. The New Testament re ject are worthy of noti God "through Jesus Of to be "eternal life." B life ? "This is life eter know thee, the only tr Christ whom thou has se

Let us be content to work, To do the thing we can, and not presume To fret because it's little."

If you wait on the Master he will direct you."

Mrs. Worden was deeply thankful for this awakening in her young daughter of a denergy might find expression in this direcpersonal effort. A few days afterward she sid:

"Mamma, I want to invite ten of the | will be wrought out in untold good. I thank tilk over with them a plan I have. If I can as one." interest them, we can bring over all the girls in the Young People's Association and start the scheme at once," said Julia.

"Ten," said her mother interrogatively.

"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's very interesting, and I have an idea that I want to tell the girls. I hope they will come."

the hour named. Wraps were scarcely thrown off before Sarah Brown exclaimed: "Julia, I know you have something good to tell us, so do begin."

"Yes, indeed. You never send such a nessage without it means something," said Ella Grace.

"Come into the library where we'll hearty echoes. not be interrupted, and we'll have a good talk. Make yourselves never so comortable, girls, and I'll tell you a plan I have thought of, which I do hope you will like. I have wished often and often that there was something I could do to be useful besides what is done by our Mission Band. It seemed as if there must be gaps in the line of benevolent work that young people inight fill more suitably, perhaps, than our elders. Lately I have heard what has decided me, if all of you will agree. I know that thrace and Jennie have felt as I do, and I hought I was sure of the rest of you. You have all heard of the new societies that are forming for Christian work, called The King's Daughters?"

Several of the girls had not.

"Visiting wards in hospitals, singing, reading, making the children happy," Jennie replied.

destitute babies, and fixing up the older children so they can go to school decently," said Alma.

of work or the demand. The King's Daughters need never be idle," from Julis, "Flo, you look unutterable things."

"I feel them. I've listened and thought ire for Christian work. She had prayed while all of you were talking, and it seems as that her educated mind and exhaustless | if a panorama of countless Christian girls, each wearing the royal purple and the badge tion. Julia believed in prayer, but also in of pearl, were moving before me, intent on numberless deeds of love and mercy. This new movement is a beautiful thought that

Young People's Association girls to tea, and | you for bringing it before us; count on me

Julia grasped her hand, her face radiant "I know how you feel, I could not sleep last

night, my mind was so full of the possibilities of this effort to be about the King's bus iness. "Why, girls, just think how many ways there are that we can think of! Mamma says there is a society called "The seed for golden harvests. . Daughters lately? I've heard more that is Stone Iris," composed of the sick who never, or rarely, get out at all. Thus there are letters to write to invalids, prisoners, or the soldiers on the frontier. You know there is She was gratified by their appearing at an office where such letters can be sent for

improvement bands; there's no end to good work."

your enthusiasm, and are ready for anything. Do let us hear your scheme," said

"I'm so glad you are interested. After thinking how nice it would be to have these Tens in our Young People's Association, it did not take long to select you as just the right ones to begin. Every one of us has some especial gift or accomplishment which we can utilize in this work. If we begin we can have the whole Association in Tens, 800n."

"Tell us how?"

"What gifts?"

"What do you think we can do?"

"Jennie, Grace, and Mary, you have cultivated your beautiful voices; use them. Alma and Mina are rare readers; read. Inez is our gifted violinist; she can play. I heard

Mrs. White say that Mabel and Edith are

into hospitals to whistle to crying babics," asked Mollie, laughing.

"That would depend very much upon "Hunting up a class for the mission- | how you used your gift, my dear, for gift it whistle tunes exquisitely. As to its being improper for a girl, I cannot see why it is more so than for a girl to play on a violin, "Oh, there's no end to either the variety an instrument that, until of late years, has been thought suitable only for the other sex. To use your voice in this way, for the good of others under certain conditions, would meet my approbation, at least."

> "Mamma believes that our talents should be cultivated and made useful," said Julia. The X. received valuable hints from their elderly friend, and before separating they perfected their plan for work which was to be entered upon at once.

The story of this Band of The King's Daughters cannot be estimated by mere calculation; the results are most happy. Different churches are actively interested. It has entered the schools, and girls of all 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

Of The Variety X. the "three nightingales " are doing beautiful work in singing the Master's gospel to the sick and suffering, not only in hospitals and homes of the poor, but in the palaces of the rich, where are, un distribution. Helping school girls to have suspected, many desolate and neglected hearts. Many a rare treat has Julia given to the inmates in all these places, "Julia, we are all perfectly infused with selecting something that will lead thought to Jesus, and hatred of drunkeness and vice. The vocalists, and Inez, Julia and Mollie, Grace, to which request there were nine have given delightful parlor entertainments that are so popular that the demand exceeds their ability to gratify; but by this means many dollars got into the King's treasury. Dear girls, who read this sketch, who are not yet of The King's Daughters, do you not wish to go and do likewise?

ARE YOU HUNGBY ?

ting down to his dinner, and said to him, "Do you know the muscles employed in mastication ?"

"What's that?" he would likely say. "Well, in eating ?"

"And you do not know the nerves that

"I'm sure I do not."

"' Well enough' is my motto, and 'perfect' is yours," laughed Will.

"And that is why Harry is always at the head of your classes, and you are at the foot," put in Aunt Hannah, with a sigh; while school and teaching it. Making clothes for certainly is, as you do not sing. You do Mrs. Jones called after her son: "That onion-bed is not thoroughly weeded by any means."

"It is weeded will enough," retorted Will, as he vaulted over a rail fence on the brow of a hill, from which point a broad sheet of water, glistening in the sunlight, was visible a mile away.

"Have you mended your boat?" asked Harry, as the two lads ran swiftly down the grassy pasture slope.

"Yes, well enough," replied Will reaching the water's edge, and pushing the paint ed skiff out upon the mirror like surface.

"A well enough boat will not do for my mother's only boy," said Harry, stoutly. "Let us give up going upon the water today, and thoroughly mend and tar the about her." Speedwell; then we can take some comfort going out in her."

"Oh, nonsense! You are such a notional chap! The boat is well enough; come ou," and, jumping in, he took up the cars.

- Harry sat down upon a rock, say ng: "Go on, and I will stay here to render you what

assistance I can, when the boat sinks " Will laughed heartily, as he paddled away, and his laughter rang back over the water at intervals for a half hour. Then he shouted, making a trumpet of his hands, "She's fill ing and sinking! I can't get ashore!"

"Put for Brush Island," Harry shouted back; and he knew his advice was being taken, by the changed course of the little boat.

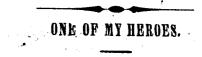
"He won't drown-he can swim," said Harry to himself; but he watched with intense anxiety, there being nothing else that he could do, until the boat disappeared, and the owner struck out for the island, now on ly a few rods away from him. Not until he had scrambled upon the rocks, and waved his hat in triumph, did Harry leave his own exposed position; then, waving his hat in reply, he turned and ran as fast as possible for the house.

"There is only one thing for me to do," he said breathlessly, to Mrs. Jones, "and that is, to go as fast as I can for Tom Fish er's boat. I am afraid we can't get him off before dark, and its awfully lonely over there."

"I don't care at all," said Aunt Hannah. "I don't pity him one bit. I think it would be a good lesson for him to stay there all night; it might teach him that nothing part ly done is done well enough."

The kind old lady, however, as Harry sped away, took her knitting work, and went and sat upon the rocks by the boat landing, where she could see her nephew, and he could see her, although the distance was too great for either to hear the voice of the other.

ily, as one and another came down to keep was told that he was under no obligations w her company, " but there would be no harm give more than the price of one to missions "And the beautiful mechanism and ar- in making a bonfire here, so that he will However, Benny was firm, "I promised 'en



"Even a child is known by his doings." It was years ago, and I was in a New England country town, called there to speak for the Woman's Foreign Missionary Society. Resting at a farmhouse, a little fellow, in the glory of first pants, came into the room, and after looking me over, announced, "I're got the heathen woman's friend, I have." Of course I thought at once of the paper of that name, so I replied, "Do you like the little paper, The Heathen Woman's Friend?" "Of course I like her; she 'longs to me, and she ain't paper, neither."

"What is she then? come and tell me

"Well, you just come out o'doors, and I'll show her to you," And he led the way. Through a long yard, a gateway, and apother yard he hurried me, till, pausing beside a stake to which a cord was tied, he pointed, "There, don't you see her, 'the heather woman's friend ?'"

My eyes followed the cord, and the other end was tied around the leg of a silver gray hen, which was clucking and scratching I most motherly fashion for the chickens around her.

. " Don't she look like the heathen woman's friend?" asked my little entertainer.

"'I don't think I quite understand; you will have to explain this to me," I said.

"Well you know 'bout mission bands don't you? You see I'm one of 'em, and we are going to get a lot of money. Jimmy Lake and John Jones have got a missionary hen, and papa gave me one. My Aunt Fanny, she said I'd better call mine, 'The heathen woman's friend,' and so I did. set her on some eggs, and how many chickens do you think she hatched?"

It seemed impossible to count the restless little things, but looking at Benny's beam ing face, I said, "Oh, a dozen, I hope." "On she did better than that! We set her on thirteen eggs, and she hatched every one. Don't you think she's 'the heather woman's friend?'" he asked triumphantly. Further questioning drew out the state

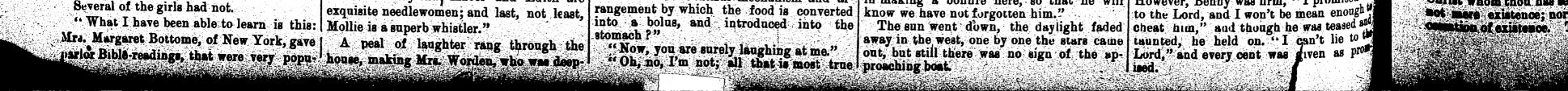
ment that " Papa is to buy all the chickens that grow up, and I'm going to put all the money into mamma's mite box. Don't you guess't will burst the top out, and may be the bottom, too?"

In talking with the mother, I learned that considerable influence would be brough to bear, by older brothers, to test Benny" missionary zeal, and she promised to write me the result, which I give in brief. The "friend " brought up the brood, with only the loss of one chicken, and when the dozen "He's well enough," she said to the fam- were sold they made a nice sum, and Benny

If I began to speak to a workingman, sit-

"Indeed, I do not."

supply them ?"



THE HOUR OF COMFORT.

With its measures of joy and of sorrow.

Its shade, its shine, its sorrow.

THE "LIVING SOUL."

resemblances, and upon the other notable

differences. It is remarkable that the Hebrew

phrase translated "a living soul" in the

eventh verse of the second chapter, is pre

Are blended in the living day-

The parent of to morrow.

quite as much as he is himself.

the immaterial part of man.

denote invisible being, and to be more appro-

is so much representative of life itself. The

act of breathing is the conclusive sign of

life; to cease to breathe is to die. It does

we are told of God's breathing into man's nos

trils "the breath of lives," while this is said

himself-God's own life, if we may reverently

in becoming a sinner, he lost, in the perfec-

ment, in one way or another, in the whole

nature of man.. Sin is thus comprehensive,

and thus destructive in its effect. Each part

of that which is material; in the moral being,

a depraving effect such as we see, and such

as divine grace alone can remedy; in the im-

tolerable. But that the gift of immortal be-

ing, as originally conferred, has ever been

of inspired truth.

man is in "the image" of God.

Strength for to day is all that we need, When the flames of the bonfire shot up For there never will be a to morrow; against the sky, an answering flame shone For to-morrow will prove but another to day. out from the island. The present, born of yesterday,

.

"Oh, he had his metallic match-safe with him, that he uses when he goes fishing even. ings," said his sister. "Now if he only had something to cook, he would be all right but he has not, and oh dear, how hungry ha must be!" and the little girl sobbed bitter. od ly.

The hours dragged along, one, two, three, of them, and then from out of the darkness at the upper end of the pond, a star appeared, coming gradually nearer and nearer. It was a boat with a lantern, but it was not coming from the direction of Tom Fisher's They all watched breathlessly, as it round. ed the point, and shot up into the rays of light. It was a boat with two men, and it took off the adventurer, and sped to the st shore.

"It seems as if I had been gone as long as Rip Van Winkle," said Will, as he jumped on shore. "I think my hair must be quite gray. I am hungry as a wild Indian; and I am sure I could write a book, if I could put down all the thoughts that have run through my mind, and all the good resola. tions I have made. There is one thing sure, I never will say 'Well enough' again.

"And how are you, Harry?" asked Aunt Hannah gently, of the lad who stood quietly by.

"Oh, well enough," laughed Harry, good-naturedly. "Tom Fisher was not at home, and I had to tramp three miles farther, clear to the head of the pond."

"You were as much alone as I.was, tramp ing along through the pine woods," said Will, with unusual thoughtfulness.

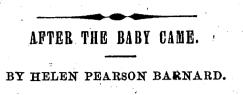
"Why, yes, so I was; but I did not think of it, because I was doing something for somebody, and you had nothing to do but wait."

"Have you had supper?" asked Aunt Hannah. Harry shook his head. "Neither have I," said the old lady; "I didn't think of it, I was so anxious for both you boys." Will was cured of his bad habit, but the school-boys insisted that the initials W. R. stood not for William Everett, but for Well Enough, and Well Enough Jones he has been called all his life.

The pond, where the little red boat can still be seen on the clean, sandy bottom, is known as Well Enough Pond; and the short cut through the pine woods, that leads from the pond to the village, is known as Well Enough Lane. Many are the lessons the young people in that vicinity have had enforced and impressed by this fact, that E-quire Jones's boyish motto will always

brought life and immortality to light through the gospel," has been often treated as if it | fit to be the father of this child." meant that through the gospel, or that grace of God which the gospel announces, immortality is conferred. It is " brought to light." All that revelation to man of the immortality conferred upon him in the act of crea--Philip Doddridge. more complete, assumes that the being ad- | read in it every day. I believe the child was dressed, in law, in appeal, in promise, in penalty, is an immortal being; and the vast

emphasis of the call upon men to forsake sin Between the accounts given in the first and return to God, is grounded always in the and second chapters of Genesis, of the creatruth that in sorrow or in joy man must live tion of brute animals and the creation of forever. man, there are upon the one hand notable



cisely the same as that used to denote mere snimals in the twenty first and thirtieth verses of the first chapter. If one were to look There had been little joy in the married no further than this, he might imagine himlife of Peter and Margaret Smith. "Times self to have reason for saying that man is just went hard" with them after Peter lost his an animal, as all other animals are; or else place in a large store. His wife knew why he had been sent away, and so did the keeper

that other animals are endowed with souls of the corner saloon. Margaret had been forced to earn their daily bread by washing-Further inquiry, however, puts quite another face upon the matter. For, in the new work for her, and a bitter trial. Ex first place, the word for "soul" is elsewhere hausted with her toil, she often reproached in the Old Testament used, frequently, for her husband. And Peter, as savage as a wounded lion, after unsuccessful efforts to all that we mean by this word in its ordinary signification; that immaterial being in man get a situation, would rush away to that dreadful corner. Margaret saw this earthly which endows him with intelligence, will. prop growing daily more and more insecure. sensibility and immortality. The word and knew not how to turn to Christ for com means all this, while it also means life, or

being, simply. So that, as in so many other | fort. Just then the baby came, their first. cases, the word has to be interpreted, as to "What a pity, and they so poor !" said its narrower or its wider meanings, by the the neighbors, and Margaret thought so, too. connection in which we find it; denoting, in as she lay upon her bed, faint and hollow on" place, life, or animal existence merely, in others that much more which belongs to eyed. But despite the lack of comforts and the gloomy future, a great peace suddenly fell upon her. It was the pure joy of moth But the point of difference especially to be erhood that filled the poor ignorant woman's noticed is furnished in the words, "God breathed into his nostrils the breath of life." Peter's eyes it crowned her with all graces. or of "lives," and in this way " man became The tiny thing that had come to them to tarnish, malleability, strength and extraaliving soul." This remarkable statement

seemed too scared for their keeping. occurs nowhere else in the account given of "It can't be she belongs to such as we, the sentient part of creation. It seems in-Maggie !" he would say, brokenly, scarcely tended to indicate that same close and pecultouching the new comer with the tip of his iar relation between the Creator and this one finger. Then, as he noted the new expres of his creations which is also indicated where sion on his wife's face, "It's like her mother it is said that God made man in his own she'll be, and a fine woman, too !"

image. We cannot suppose that the state-And Margaret, watching the infant in the ment. " breathed into his nostrils the breath of life," is a merely formal one, meaning only long hours when Peter was off, would say: "The child favors her father. Peter is that the physical man formed of the dust of the ground was in this way made to be alive. not like other men. If he'd only keep away problem for a long series of years, and it now

The plural word, "lives," suggests that more from the corner, I'd be happy !" Strangely enough, Peter left his old haunt as cheap as it is plentiful. than this must be meant. Something was after the baby came. Every spare moment communicated beyond the mere living; some was given to it and the mother. She was so thing beyond what other forms of life were made to possess; and this something more quiet and loving that he feared he would coveries and inventions of modern times, Sir lose her. supplied the fundamental distinction be-"If she'd be a bit cross with me now and tween man and all other animals. Then, "breath," in the Scriptures, is in his eyes with his coat-sleeve. some sense a typical word. The Greek word

"Our Father who art in heaven, make me

Peter never doubted that the petition was heard and that his steps turned in the better way on that sultry afternoon when the baby

kept him from his old temptation. "It came to me as if it were sent." he tion, so dim under the law, bursts into told Margaret, "the wrong way I was going, glorious radiance in the gospel. The whole after the baby came. Let us take a new strain of Scripture teaching, becoming more start, Maggie. We'll go to church, if we and more evident as the revelation becomes | haven't good clothes; we'll get us a Bible and

sent us for this purpose," added Peter. " There's somewhat about her different from others." 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 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 her again.—*Christian Herald*.

Poyular Science.

CONFORMABLY to the laws of advance and retreat of glaciers, it is said that those in the valley of Chamouix, Switzerland, are now beginning to advance. The lower extremity of the Glacier des Bossons is "not more than 3,000 feet above the level of the sea." and is going still lower. During the past three years this lower extremity "has advanced at the rate of fifty yards a year." It is said that "a grotto" cut out of the ice in May, 1866, a quarter of a mile from the extremity, has moved down more than sixty yards.-New York Hour.

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THE SECOND COMING OF CHRIST AT HAND .-- We

live in those days wherein the Lord will gather His is-rael out of both Jew and Christian Churches, that their

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7

cling to him and his surroundings, however high the position may be to which he attains.

ONE OF MY HEBOES.

"Even a child is known by his doings." It was years ago, and I was in a New England country town, called there to speak for the Woman's Foreign Missionary Society. Resting at a farmhouse, a little fellow, in the glory of first pants, came into the room, and after looking me over, announced. "I've got the heathen woman's friend. I have." Of course I thought at once of the paper of that name, so I replied, "Do you like the little paper, The Heathen Woman's Friend?" "Of course I like her; she 'longs to me,

and she ain't paper, neither." "What is she then? come and tell me

about her." "Well, you just come out o'doors, and

I'll show her to you," And he led the way. Through a long yard, a gateway, and an other yard he hurried me, till, pausing beside a stake to which a cord was tied, he pointed, "There, don't you see her. "the heathen woman's friend ?'"

My eyes followed the cord, and the other end was tied around the leg of a silver gray hen, which was clucking and scratching in most motherly fashion for the chickens around her.

. " Don't she look like the heathen woman's friend?" asked my little entertainer.

"I don't think I quite understand; you will have to explain this to me," I said. "Well you know 'bout mission bands don't you? You see I'm one of 'em, and we are going to get a lot of money. Jimmy Lake and John Jones have got a missionary

hen, and papa gave me one. My Aunt Fanny, she said I'd better call mine, 'The heathen woman's friend,' and so I did. We set her on some eggs, and how many chickens do you think she hatched?"

It seemed impossible to count the restless little things, but looking at Benny's beam ing face, I said, "Oh, a dozen, I hope." "On she did better than that! We set her on thirteen eggs, and she hatched every one. Don't you think she's the heather woman's friend?'" he asked triumphantly. Further questioning drew out the state ment that "Papa is to buy all the chicken that grow up, and I'm going to put all the money into mamma's mite box. Don't you guess 't will burst the top out, and may the bottom, too?"

In talking with the mother, I learned that considerable influence would be brough to bear, by older brothers, to test Benny e missionary zeal, and she promised to write me the result, which I give in brief. " "friend " brought up the brood, with oal the loss of one chicken, and when the do were sold they made a nice sum, and Bens was told that he was under no obligations give more than the price of one to mission However, Benny was firm, "I promised to the Lord, and I won't be mean service

"Taint natural that her and me should in the New Testament employed alike to indicate the "spirit" of man and the Holy agree so well." But when he told the sick woman this she

Spirit of God, has this for its root-meaning; smiled and took gently his hand. as also the corresponding Hebrew word in "I hope I shall be a better wife to you the Old Testament. It seems employed to

Peter. I want to speak to you as I would priate in such use, for the reason that breath have the child speak when she grows up." "It's a sight more comfortable if you feel Chemistry has yielded a large number of

just as well," admitted her husband. When Margaret was well again she proposed to go out washing, but Peter would not seem straining the point to say that where

not hear of it. " It's a pity if I can't earn enough for two cation of which has greatly increased the of man only, and of no other being of this of us and the child. She would grieve for ye; do ye bide at home with her, Maggie !" lower creation, the intention is to express Peter managed somehow, with Margaret's inventions are due. the conveyance to him of a life like that of God economy, and they were "not a bit the poorer for the baby.

say this; as already intimated, expressing It was a wonderful child, even the neighin a different form of speech the truth that bors thought, as it grew in beauty and intelligence. How they planned for the future If we have in no way gone too far in our in the happy evenings when Margaret sewed reading of this remarkable history, then must and Peter held his tiny daughter ! And if we conclude that we have in this account of there was a bit of money to spare, Peter inman's creation all that, in a record so primivested it for the child, bringing home queer tive, we could reasonably look for as a reve lation of man's immortality. The meaning specimens of bonnets and strange dress patterns, which Margaret thought beautiful so commonly given to the phrase, " a living because he bought them, as she cut the soul," is in this way justified. Man is dewee girlie's dresses after a fashion of her clared to have received that high endowment, immortality of being. The life imparted to own. The baby was borne in its proud him was a breath of God's own life, and father's arms in the summer evenings—a quaint picture, but very winsome, with its must in its essential nature have that elesweet face and wistful blue eyes. Peter was ment of indestructibleness which is in the life of God. But when man sinned, did he often awestruck as the babe looked at him lose this endowment? To a certain extent in her gentle, grave way. Margaret cradled her tenderly. we must perhaps say that he did. Just as,

Before the summer ended the child drooped.

tion of its original bestowment, that "image "Put on the little maid's bonnet and her of God" in which he was made; so in respect best dress, Maggie; I'll take her out on the to this "life" which was given him, there bridge. Mayhap the ocean air 'll 'livin her was loss and damage. The warning words, "Thou shalt surely die," had their fulfilla bit.

The baby coaxed him to take her with upheld arms, and Peter started out. He had to pass the corner. An old comrade called to him :

of man's nature feels this effect, and each in " Don't slight friends, Peter; come in and accordance with the law of its own being. In have a drink.' the body the effect is according to the nature

This seconded by a fierce prompting from his old appetite, Peter turned to go in. He glanced at the child he bore; her eyes were upon his face, wistful and loving. He paused. mortal part of man's being the destruction "Signed the pledge, comrade ?" said the of that which makes immortal existence even

other. "Not I." said Peter; "but it's no place for the child."

recalled there is no indication in any word While he hesitated his friend rose upon his unsteady feet to "see the little lass." Peter's The New Testament references to this subwhole soul went against this. His baby ject are worthy of notice. "The gift of daughter was too precious for such company. God" through Jesus Christ, is indeed said to be "eternal life." But what is eternal He hurried away battling with new thoughts. life ? "This is life eternal, that they may | If the rum shop and drinking men were unknow thee, the only true God, and Jesus fit for her, surely he, who was her guide and Christ whom thou has sent." Eternal life is companion, ought to shun them, also. For not mere existence; nor is eternal death the the first time he realized his responsibility; it cessation of existence. That passage, "hath seemed awful. A prayer sprang to his lips :

In recounting some of the scientific dis-John Lubbock declares that recent investi gations show that many old principles have then, I'd feel easier," he mused, brushing a far wider application "than was suspected by those who discovered them-as, for instance, that the formula of the law of gravitation, as is now known, applies to electricity, and probably to other modes of force. The invention of dynamite and other nitro gen compounds, as a destructive force, says Professor Lubbock, promises to play an important part in the history of civilization. compounds to prevent disease and alleviate pain, and for the use of the arts. In connection with the sciences of heat, light and sound, much has become known, the appli-

comforts and pleasures of life, but it is to electricity that the largest number of useful RAISING SUNKEN VESSELS .- The dead weight of the vessel was set down at 1,000 50 tons, and she had on board when sunk, cargo 100 " to the extent of 1,400 tons. Some of the latter had been lifted but on the other hand it was estimated that this had been more than compensated by the silt that had drifted in, so that the weight to be raised was put down at 1,800 tons. The first steps were to set about making the cables and to purchase four lifting hulks. These were capa ble of raising 500 tons each, so that there was but 200 tons left as a margin of safety; a factor, however, which has necessarily often very modest proportions in wrecking operations. The two vessels are of iron, while two are of wood. The ropes consisted of above. The outside of the hulks are protected by Ten Copies and upwards, per copy..... 50 cents

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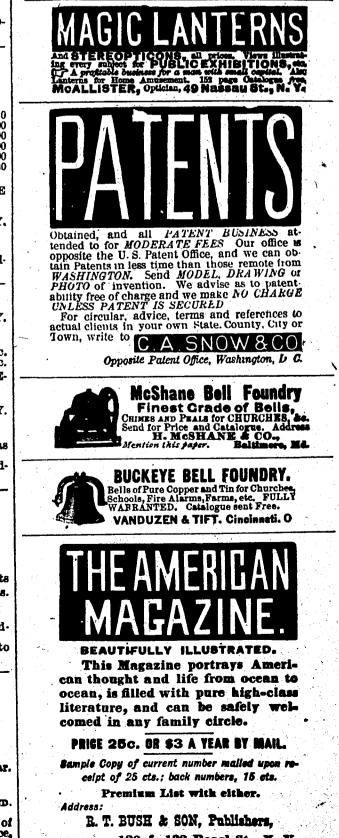
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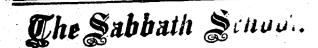


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Nov. 12. Christ's Witness to John Matt 11: 2-15. Nov. 19. Judgment and Mercy. Matt. 11: 20-30. Nov. 26. Jesus and the Sabbath. Matt. 12: 1-14. Dec. 3. Parable of the Sower. Matt. 13: 1-9. Dec. 10. Para' le of the Tares. Matt. 13: 24-30. Dec. 17. Other Parables. Matt. 13: 31-83, and 44-52. Dec. 24. Review.

LESSON VIII.-JUDGMENT AND MERCY.

BY THOMAS R. WILLIAMS, D. D.

For Sabbath-day, Nov. 19, 1887.

SCRIPTURE LESSON -MATTHEW 11:20 30. 20. Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not. 21. Wo unto thee, Chorazin! wo unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

in sackcloth and ashes. 22. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. 23. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day. 24. But I say unto you, That it shall be more tolerable for the land of Sodom, in the day of judgment, than for thee. 25. At that time Jesus answered and said, I thank thee, O between and earth, because thou hast hid Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed

them unto babes. 26. Even so, Father, for so it seemed good in thy sight. 27. All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will we wand here the Son will reveal *him.* 23. Come unto me, all *ye* that labor, and are heavy laden.

28. Come unto me, all and I will give you rest. 29. Take my yoke upon you, and learn of me: for I am neek and lowly in heart: and ye shall find rest unto your

30. For my yoke is easy, and my burden is light.

GOLDEN TEXT.—Come unto me, all ye that labor and are heavy laden, and I will give you rest. Matt. 11: 28.

TIME.—Summer of A. D. 28, just following the events in connection with Lesson I., six months previous to the time of the last lesson. PLACE. -- Galilee; probably Capernaum.

OUTLINE

I. Hearers who repent not. v. 20-24. II. Hearers who see truth. v. 25-27. III. Hearers who accept Christ. v. 28-30.

BIBLE READINGS.

to the message carried by the disciples to those to he green in the memories of the followers of whom they preached; that is, the things connected | Christ.

with the new kingdom. The thanks seemed to be About the first of May, 48, a ship, probgiven for the fact that the things of the new king ably a small coaster, ploughed the blue wadom were plainly revealed to the simple and the ters of the Bay of Attalia, a nook in the son is here for all who are willing to be lowly and to the unlettered. Thus everybody, coast line of Asia Minor, and entered the taught by it. Lay it to heart !- The Life-Cestrus River. The craft was from Cyprus Boat. in every condition of life, was permitted to know

and had on board at least three persons whose names will live forever. The oldest of this little group was Barnabas, a native of ther; and no man knoweth the Son but the Father; the island just named, a very benevolent and active Christian. The second in point of age, but first in point of ability, was St. necessity of a proaching the Father through the Paul, the center of the group, and the one Son in order to know him with that true knowledge to whom the others looked as guide and which pertains all ne to the friendly relation between friend. He was of small stature, somewhat the soul and God, is di tincily declared here." The bent, and his eyes were keen and gray; his hair great fact that the Father can be known only as he and beard were long and flowing, and alto is known through the Son, is clearly revealed here. gether he looked like a Greek philosopher. The word "know," as used here, signifies to know The third was a youth named Mark. fully, or in such a measure as to be saved by the

After a journey of seven miles, they reached Perga, the capital of Pamphylia.

V 28. Come unto me, all ye that labor and are There, upon an eminence above the city, henry luden, and I will give you rest. These words | they found a magnificent temple dedicated seem to be suggested to our Lord by his personal to the worship of Diana, in whose honor was observration of the struggling humanity about him. held an annual festival.

"The first object that strikes the traveler men weighed down with great buildens of sin and on arriving here," says Sir Charles Fellows, sorrow; convicted of sin, and seeking to free them an English traveler who pitched his tent selves from its power, but utterly unable to do it amidst the ruins of Perga in 1838, "is the without help. These words o invitation and prom- extreme beauty of the situation of the ani-e come up out of the tenderest emotions of his cient town, lying between and upon the sides of two hills with an extensive valley in front, watered by the river Cestrus and

backed by the mountains of Taurus. . . A few arches and ruins of many scattered tombs lead to an immense and beautiful theatre.... The town is surrounded by walls and towers. . . . An enormous build ing, which can have been nothing but a palace of great extent, forms a conspicuous feature. The Greek shield is often seen introduced as an ornament on the walls"custom followed by the colonists of Tyre, who came from these parts, of whom it is

With its November issue, Bub, hood completes its highlands and remain during the heated third year and volume. From the first number it term. Far up in these mountains are valhas been a pronounced success, winning praises alike leys, or retreats, where the summer months from press and subscribers. There is not a home in were spent. There is a great difference be the land, blessed with small children, but would be | tween the temperature of the coast-country made happier and better for its monthly visits. With the November number is given an index of the volume just closed, empracing more than 1,000 topics, and yet the publishers tell us that they have scarcely spring time breezes refresh the highlands.

The preparations for the journey were not entered upon their field. What mother can afford to be without it? 15 cents a copy; \$1 50 a year. viewed with favor by the youngest member Babyhood Publishing Company, 5 Beekman Street,

was his answer. "There is not one but is associated with some jest."

His light went out in darkness though his name was on the church-roll. What a les-



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recorded in Ezekiel that "they hanged their shields upon thy walks round about." It was the practice of those who dwelt on the coast of Pamphylia to go up into the highlands and remain during the heated

Legal.

NOTICE TO CREDITORS.-Pursuant to an order of Clar were spent. There is a great difference be tween the temperature of the coast-country and that of these mountain retreats. While the scorching rays of the Eastern sun are drying up the vegetation in the lowlands, spring time breezes refresh the highlands. The preparations for the journey were not

of the party-Mark, the servant or assistant, refused to go farther. The mountains were infested with maranders; danger was to be DOTTER PRESS WORKS. Builders of Printing Presses. C. Potter, Jr., - - apprehended from the sudden overflowing of mountain streams; even then the snow was swelling the winter torrents. Fear made him look longingly homeward—or perhaps Matthew Henry is right in saying, "Lither he did not like the work or he wanted to see his mother." M. STILLMAN, ATTORNEY AT LAW. Supreme Court Commissioner, etc. Westerly, B. L. L. BARBOUR & CO., DRUGGISTS AND PHARMACISTS. on the forenoon of that day to show cause why the accounts of David R. Stillman, as Admini trator of the estate of Milo Sweet deceased, should not be finally settled; and hereof fail not. No. 1, Bridge Block. E. N. DENISON & CO., JEWELERS, RELIABLE GOOD, JEWELERS, 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 thousaud eight hundred and eighty-seven. RELIABLE GOODS AT FAIR PRICES Finest Repairing Solicited. Please try w F STILLMAN & SON, . MANUFACTURERS OF STILLMAN'S AXLE OIL CLARENCE A. FARNUM, Surrogale. The only axle oil made which is ENTIRELY FREE from gumming substances. Business Directory. THE SEVENTH-DAY BAPTIST MISSION ARY SOCIETY GEORGE GREENMAN, President, Mystic Bridge, Cl. It is desired to make this as complete a directory a O. U. WHITFORD, Recording Secretary, Westerly, ossible, so that it may become a DENOMINATIONAL DIREC TORY. Price of Cards (8 lines), per annum, \$3. A. E. MAIN, Corresponding Secretary, Sisco, Fla. ALBERT L. CHESTER, Treasurer, Westerly, R. L. Alfred Centre, N. Y. Chicago, Ill. ORDWAY & CO., MEROHANT TAILORS LFRED UNIVERSITY, ALFRED CENTRE, N. Y. Equal privileges for Gentlemen and Ladies. 205 West Madison St. Winter Ferin begins Wednesday, Dec. 14, 1887. REV. J. ALLEN, D. D., LL.D., PH. D., RED. D. ROGERS, M. D. PHYSICIAN AND PHARMACIST, PRESIDENT. Office, 2334 Prairie av. Store, 2406 Cottage Grove av THE ALFRED SUN, Published at Alfred Cen B. CUTTRELL & SUNS, CYLINDER PRINTING tre, Allegany County, N. Y. Devoted to Un U. PRESSES, for Hand and Steam Power. versity and local news. Terms: \$1 per year. 112 Monroe St. Factory at Westerly, R. I. TNIVERSITY BANK, ALFRED CENTRE, N. Y. Milton, Wis. MILTON COLLEGE, Milton, Wis. E. S. BLISS, President, WILL. H. CRANDALL, Vice President, E. E. HAMILTON, Cashier. The Fall Term opens Aug. 81, 1887. REV. W. C. WHITFORD, D. D., President. W. CLARKE, DEALER IN BOOKS, This Institution offers to the public absolute secur · Stationery, Jewelry, Musical Instruments, ity, is prepared to do a general banking business, and invites accounts from all desiring such accommo-dations. New York correspondent, Importers and FANCY AND HOLIDAY GOODS. Milton, Wis. W. P. CLARKE, REGISTERED PHARMACIST, Post-Office Building, Milton, Wa Traders National Bank. HERBERT ROGERS, PRACTICAL MACHINIST, Models and Experimental Machinery. Alfred Centre, N. Y. Milton Junction, Wis. W. W. COON, D. D. S., ALFRED CENTRE T. ROGERS, Notary Public, Conveyancer, and Town Clerk Office at residence, Milton Junction, Wis. OFFICE HOURS.-8 A. M. to 12 M.; 1 to 5 P. M. BOURDON COTTRELL. The Sabbath Recorder, M. DENTIST. HORNELLSVILLE AND ALFRED CENTRE, N. Y. PUBLISHED WEEKLY At Alfred Centre Mondays. BY THE SILAS C. BURDICK, AMERICAN SABBATH TRACT SOCIETY, Books, Stationery, Drugs, Groceries, etc. - AT ---ALFRED CENTRE, ALLEGANY CO., N. Y. Canned MAPLE SYRUP a Specialty. TERMS OF SUBSCRIPTION; A. SHAW, JEWELER. Per year, in advance AND DEALER IN Papers to foreign countries will be charged 50 cents ad WATCHES, SILVER WARE, JEWELRY, &c. nal, on account of postage. No paper discontinued antil arrearages are paid, except M. HUFF, PIANO TUNER, will be in town t the option of the publisher. • once in three months. Charges reasonable. Satisfaction guaranteed. Leave orders at Shaw's. ADVERTISING DEPARTMENT. Translent advertisements will be inserted for 75 cents a inch for the first insertion; subsequent insertions in sub-cession, 80 cents per inch. Special contracts made with parties advertising extensively, or for long terms. Legal advertisements inserted at legal rates. Yearly advertisers may have their advertisements changed on arterly without extra charges BURDICK AND GREEN, Manufacturers of Tinware, and Dealers in Stoves, Agricultural Implements, and Hardware. narterly without extra charge. No advertisements of objectionable character will be ad-BUSINESS DEPARTMENT, ALFRED UNIVER-SITY. A thorough Business Course for Ladies and Gentlemen. For circular, address T. M. DAVIS itted. JOB PRINTING.

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Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.	The morning is d The clouds black

CEVENTH-DAY BAPTIST EDUCATION 80.

CIETY.

is d The clouds black, With a rush and The wind's sweep The meadows and And far in the di

Sunday.-Declarations concerning his hearers. Matt. 11: 20-30.

Monday.-Three classes of hearers. Matt. 13: 1-23. Tuesday .--- Hearers who despise. Luke 10: 1-16. Wednesday -Blow to hear. Gen. 19; 12-26. Thursday.-Quick to hear. Jonah 8: 1-10. Friday.- Heeding what we hear. Heb. 2: 1-18. Sabbath.—Hearing and doing. Jas. 1: 16-27.

EXPLANATORY NOTES.

V. 20, Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not. Jesus in these words, as well as those succeeding the preceding lesson, continues his conversation and discourses with the multitudes con cerning John the Baptist, referring to the unsettled s ate of mind among the people. At first, the multitudes had been carried away with their interest in John's preaching. Now, they were greatly interested in the preaching of Jesus. His discourse seems to become more earnest and more searching. At first, he seemed to rebuke them for their carelessness in regard to John's preaching. Now he reproaches them very seriously for their indifference in regard to his own preaching and works. He points out their sin in refusing to turn to him and to repent of their sins in the very face of such unmistabable evidence of his divinity and divine power to save.

V. 21. Wo unto thee Chorazin! wo unto thee Bethwaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But little is said in regard to these two cities, but enough is said to indicate that they were very wicked cities. Tyre and Sidon were notorious for their inequities, and yet Jesus implies that they would have repented of their sins, if they had enjoyed the same instruc. tion and divine ministry as he had imparted to these cities in Galilee. This comparison with Tyre and Sidon gives a very strong emphasis to his rebuke, and it is still further strengthened by his reference to Sodom.

V. 22. But I say unto you, It shall be more tclerable for Tyre and Sidon at the day of Judgment than for you. He brings out the principle here that the in crease of light and knowledge brings with it an in crease of responsibility, and hence a more fearful judgment if the light is refused. According to this, the judgment will be more fearful for many a man who has enjoyed great advantages than it can be for those who have not enjoyed such advantages.

V. 23. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell; for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day. This passage in the Revised Version differs some what from the Authorized Version, but the probability is in favor of the revised form of statement. The language in the two sentences is of a figurative char acter, representing great exaltation and condemnation.

V. 25. At that time Jesus answered and said, I

THE Pulpit Treasury for November is on our ta ble, and like its predecessors, is full of just such help as preachers and Christian workers need. Its articles are not only of the highest excellence, but are exceedingly timely and suggestive. The portrait of Dr. Harper, of Philadelphia, forms the frontispiece, which is followed by a capital sermon on "Centennial Memories" The Editorials on The Saloon and the Home, Beneficence, Assurance, Presumption Two Hundred Thousand Sumbling Blocks, and Head, Heart, Hand, are bright and crisp. All departments full. Yearly, \$2 50. Cler-

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V. 27, All things are desivered unto me of my Fa-

neither knoweth any man the Father, save the Son,

and he to whomsoes er the Son will reveal him. "The

H s heart was touched with sympathy as he saw

V. 29. Take my yoke upon you, and learn of me;

for I am meek and low'y in heart; and ye shall find

rest unto your souls. The way of finding rest is here

brought out most beautifully. They are to come

near and identify them elves with Christ before they

can learn and fully understand the way of life and

V 30. For my yoke is easy, and my burden is light.

That is to say, when they have come and cheerfully

taken his yoke. they will find that it is easy, and

that the burden is light. In fact, the yoke is never

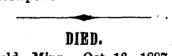
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MARRIED.

In Newport, R. I., Oct. 20, 1887. at the Central Baplist church, by Rev. Warren Randolph, Mr. HERBERT THOMAS SHEFFIELD, of Norwalk. Ct., and Miss LIZZIE P. STANTON, daughter of Mr. Robert H, Stanton, of Newport.



In Northfield, Minn., Oct. 16, 1887, Dr. H. L. Coon, in the 60th year of his age. He was a brother of Rev. A. W. Coon, now of Cartwright Wis Dr. Coon was born in Grafton, N. Y, Aug. 25, 1828 His early life was spent in Alfred, N. Y, and in 1840 the family moved to Milton, Wis. There he attended Milton Academy. He studied with a cousin. Dr. Head, then entered and gra luated at Rush Medical Co.lege. He afterwards took courses of medical lectures - two in Chicago, and one in New York. He married Sarah Morion in 1856, and began practice in Rutland, Wis. He spent a winter in Iowa, two years in Austin, Minn., a year or two in Faribault, and came to Northfield in 1861. Here he has been a successful physician to the close of his life. He never ceased to be a student in his profession, ever seeking higher attainments, and became distinguished especially in surgery. He believed he became a Christian when twelve years old, and joined the Sev enth day Baptist church. Soon after coming to Northfield he united with the Congress ational Church, and died "in hope" in its membership. His funeral had a very large attendance from city and country. Rev. E. S. Williams, former pastor, was present from Minneapolis, and gave a memorial eulogy of the deceased.



Sights and Scenery along the Roads He Traveled

What a noble spectacle was presented by Saul and Barnabas as, standing at the very cradle of Christianity, they, held up bravely the lamp of the world until the dark places of the East reflected the sacred light! Christians do not marvel that St. Paul. and those associated with him, and the places, small or large, which they visited, are so vivedly seen of us across the eighteen centuries which intervene. With the light which was vouchsafed to the heroes of that early day they have made these localities brighter thank thee, O Futher, Lord of heaven and earth, be than the most luminous words of the histo cause thou hast hid these things from the wise and rian could ever do. Men in exalted places, prudent, and hast revealed them un to babes. The ex- | civic or military; men of towering ambition, pression here indicates a separation from the preced-standing all along the track of these centu-ing. According to Luke (10: 17-24), these words ries, holding up their hands and crying vewere spoken in connection with the report which the hemently to posterity, "Count mel count seventy made on their return from the mission up on which they had been sent forth. The things maker, and his simple hearted companions. In the things and crying ve-hement was his response. In the things and crying ve-hement with the report which the hemently to posterity, "Count mel count on which they had been sent forth. The things maker, and his simple hearted companions. In the things and crying ve-hement was his response. In the things and crying ve-hement was his response. In the things and crying ve-hement was his response. Surprised and deeply pained, he hastened to quote some precious promises snited to the things and dispatch. The things was his response.

It seems very certain that Paul and Barnabas joined some of the caravans which toiled up the defiles of the Taurus. "What a picture would Landseer make of such a pilgrimage! The snowy tops of the mountains were seen through the lofty and dark green fir trees, terminating in abrupt cliffs. From clefts in these gushed out cascades, . . and the waters were carried away by the wind in spray over the green woods. . . In a zigzig course up the wood lay the track leading to the cool places. In advance of the pastoral groups were the straggling goats browsing on the fresh blossoms of the wild almond, as they passed. In more steady courses followed the small, black cattle; ... then came the flocks of sheep and camels."

When they first entered the defiles of the Taurus range the view was not extensive, on account of the richness of the woods and vegetation. Within an hour after leaving the base of the mountain, if the travelers paused a moment to look back toward the sea, "a view burst upon" them "through the cliffs, so far exceeding the usual beauty of nature as to seem like the works of magic." Below them lay "the rich and verdant plain of summer, with the blue sea in the distance; and on either side, like outstretched arms, ranges of mountains bounding the Bay of Pamphylia."

As they journeyed the way became steeper, the pass diminished in width, so that at one place the perpendicular cliffs almost met. Their progress upward was marked by the vegetation. In the highlands the plane and walnut trees were just beginning to put forth. Instead of the vegetation of the warm lowland districts they found forests of pine trees, and the only shrubs were the rose, the barbary, and the wild almond.

Just how far Paul and Barnabas continued with such a caravan, if, as is almost certain, they joined one, cannot be determined, but we do know that high up in the mountain range of Taurus they came to Antioch, in Pisidia.

The Christian thinks of Antioch in Pisidia as something like a hundred miles due west of Iconium. Modern books of travel say it corresponds to Yalobatch, which is distant from Aksher six hours over the mountains!-New York Observer.

A GENTLEMAN of keen wit used often to point his remarks with some apt quotation from the Bible. A friend who greatly admired him was present in his last hours, and asked with deep sympathy what was the

The snow-fl kes a Still dim to the si Like feathers so t As gently they fa

Bright Autumo i Bright leaves—le The willows alon As they sigh and Still harbor their And hovering o'e Some comfort the Some gentle song To the streamlet In its windings s Fall down silver

For though wind And the verdure Be touched by th Thou teachest a That purity com That all things o Needs know Wi And thus to long For the heavenly

FLITTING

NUMBE CAR

One hundred and of a trip before break seems to think it any tainly is conducive needed to be somewl the breakfast which Bemba. The restau pretensions, for at e bill setting forth t which had been mad "able to compete wi It was in a shed wit adornments. Long covered with cloths been clean, and a va cookery and unknow thereon, from wh themselves. I succ that resembled thin stay ny appetite, fo lars in paper, which in silver, or eight American gold. We were not

changed cars here, train. The "wa cover, but open al scats, but they were while white folks st five colored peop white. One old ne good model for an and gray, and cov hue, tied on with the most grotesque tionable if he had

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