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## rimoze

## The Gabbath 角erorder

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# The Sabbath Recorter. 

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CARDENAS.
One hundred and forty miles is something
of a trip before breakfast, but here nobody of a trip befure breakfast, but here nobody
seems to think it anything strange. It cer-
tainly is conducive to appetite, and one tainly is conducive to appetite, and one
needed to be somewhat sharp, set to relish
the breakfast which was set before us at the breakfast which was set before ns at
Bemba. The restaurant was a place of some
pretensions, for at every hand was a flaming pretensions, for at every hand was a flaming
bill setting forth the great improvements bill setting forth the great improvements
"hich had been made, and claiming it to be
"able It was in a shed without interior finish or adornments. Long tables of boards were
covered with cloths which at one time had been clean, and a variety of dishes of strange thereon, from which the guests helped
themselves. I succeeded in finding enough that resembled things I had seen before to
stay nuy appetite for which I paid two dolstay ney appetite, for which I paid two dol-
lars in lars in paper, which was equal to one dollar
in silver, or eighty cents in greenbacks or American gold. We were not pressed for time, as we
changed cars here, and had to wait for our Whanged cars here, and had to wait for our
train. The $\lessdot$ waiting room" was ander cover, but open all around. There were While white folks stood. We counted twenty white. One old negro would nave made a good model for an artist. He was infirm hue, tied on with strings, and arranged in the most grotesque manner. It was ques-
tionable if he had on a single thing which ever was a garment; if so, it had long ceased
to retain its chareoter. Below the knees he
had large patches of coarse sacking wrapped
around and tied, and dragging a half yard around and tied, and dragging a hale yard
on the ground, evidently an attempt at ornament. Polise were plenty as usual, a dozen
or more, and they were all provided with swords and carbines. One group had a
prisoner. Lotery ticket venders were also
plenty and persistent; but we did not see plenty and persistent,
them make any sales
Another hour's ride in a dirty car, of ex country similar to that we had been passing
through all the morning, brought us to Oardenas, said to be the very newest city on the island, being only fifty-nine years old. It
had a great boom during our civil war, jumping from a population of 4,500 in 1851
to 18,000 . Where it now remains. It is situ. ated ou a beautiful bay and has a good har-
bor. Its principal business was shipping sugar, for which purpose it has immense
store-houses, bat that business is greatly
reduced of late years reduced of late years. It has shipped nearly
a handred thousand tons in a year, three a hundred thousand tons in a year, three
quarters of which came to the United'States. In fact, that is the destination of three quar-
ters of all the sugar made in Cuba. It has now he only sugar refinery on the island,
wrich tarus out one thousand tons a month
of refined sugar. Most of this is uged on the island, the balance being shipped to Spain. It should bs a good business, as the block
sugar sella at 25 cents a pound at retail in
Havana, while the raw costs'them but four Eavana, while the raw costs'them but four
or five cents at the refinery. Now a New or five cents at the refinery. Now a New
York-sugar refiner thinks himself fortunate Yo he can turn a profit of one quarter of a
cent a pound on his outpat. This refinery Was being greatly enlarged for the purpose
of supplying Spain. The market there is of supplying Spain. The market there is
nearly as good as in Cuba, as the Spanish Government places an almost prohibition
daty on sagars made in other countries. Here is another instance showing the ben-
efits of a protective tariff in this conatry. Sugar is sold cheaper at retail in the
United States, I think, than in any other country, thongh we make very little. It is
so with nearly every article of necessity or even luxury which the farmer or laborer
uses, while their earnings are several times
as great as those who follow similar trades as great asions in other countries. I have
or profess
noticed this in many ways. It is a fact that, notwithstanding the payment of daties, for
notma
eign made linens, hosiery, laces, silks, watch es, etc., are actually sold at retail in New
York for less money than in any of the great cities of Europe. The only way I can
account for it is that owing to the exceptionally high wages and equally high notions of our laboring classes, they buy quantities of
such things of which the sale in foreign countries is restricted to a few of the
wealthy class. As a consequence of such large demand, there is so much competitio
in the retail trade that the retail profits ar in the retail trade that the retail profits ar the duty. Bat whatever the reasun, th secures high wages to the workman and creased, for it is a fact beyond question
that to live in the same style as our wage earners live costs more any where in Earop
Bat this is a lon
Cardenas has another distinction. It ha the only statue of Columbus in the island This, stands in a public square, having the cathedral on one side and the casino on the
other, the statue in the centre, flanked b four fine royal palms. The reason why Ca denas has a statue, in place of some of thes of Columbus, is said to be that the
ashes ashes gave ont before it was foinded. A
the cities could not have ashes, so Carden must have a statue. One corner of thi public square is occupied evenings by
group of men in rocking-chairs, rocking and spinning yarns, and the character of the lucality has come to be known as the "Ly ing Corner."
Another institation of Cardenas, in which
she is not quite so exqlusive; is mosquitoes.
The inhabitants all united in assaring as there were none now bat a chance grab the air caught two, and they formed a clond around my
Weleft the chief of the detectives

## no вooger sat do wit to dinner in? Cardenas

 came in and addremal himself to Don Alber Just what hefld I did not catch, as it foe us, but whetiot the was on the lookon
for presume lohall never know. On thing looks, strapge, Spaniards néve
"stand treet" as Americans do. It is common thing for a party to come in, or wine, or a cup oilcoffee, and the rest sit by and chat while be drinks, unless the From our experience at the restauran From our experience at the restaurant an general principles, we took much pain
0 arrange the mosquito nets at the hotel a night, eo that no one of the pests conld get nside, but if any cane seeking admittance
we did not hear them. We had, however no sooner sat down to coffee in the mornin than they came in force ready to make for lost time. Mosquito nets here ar netting is said to be no protection, mach less the inch meeh iron wire-cloth, which
claimed to be very efficient on the New Je sey marshes, particularly after the mosqui oes are full grown.
Land crabs are numerous here, and are wach of a pest at the sugar store-house get at the sugar. Their holes are to be see in the streets, much like squirrel holes. These crabs are large, aboat twelve inches
over all, and burrow it the groand like mice, preferring mariby plices. They come o his great claw elevated in the air, each wit the attack. What they cannot go over hey go under, and so sometimes undermin year they go to the to deposit their es and at these times rolihing can stop them. The poor people catoly limen, pen them in barrels and fathentho thi cabbage, whe
they are conidened As they are regetable feeders, they ought to feed apon offal.
Another strange sight here and at Matan sound Munchausen like, butis nevertheless a fact. - A shrabby tree, the " mangle" grows
freely in the shallow salt water, its branches hanging over to the ground. Upon these the oysters fasten; and they may be picked
therefromat low tide.
a. B. B.

## THE PETES IN FLORENCE

Flornnon, May, 1887.
At last the splendid old cathedral in Flor ence has a facade worthy of its fame. In
the old days, when cathedrals were being built in Italy as they baild railways to day by one or two master minds, Florence re-
solved to have one that ahould eolipse everyhing else of the kind which her proun clamed that "The Florentine Repablic, most competent judges, desires that an ediits height and besuty that it shall surp everything of the kind produced in the time of their g
There is no humility or self-abasement bout that!, It is breathed in a apirit worthy of the old Greeks and Romans, surely. But
how little did the prond "Florentine Rehow little did the prond "Florentine hedred years ahould pass before that edifice, Which was to sarpass everything the
world had ever seen in height and beanty, would face the world with its worthy and permanent facade
But now it is completed, and the king has directly in front of the peerless bronze doors of the baptistery, on which Ghiberti worked for forty years, and looking quite as sweet cathedral front, which looked lovingly down on her, smiled benignantly while the dense, respectfol Italian crowd looked on lovingly, not knowing which delighted them the the presence of the king and queen. In Dante's day only one of the group of mag

Was standing. That was the baptisterv and, him it was "il mio bol San Giovanni" and he used to sit on the stone then all unkno to fame, but now enclosed in a wall and inight admire its pronte," and in the twi same time probably catching glimpsest the lorious hills beyond, dream of
my lady, that blessed Beatrice
A stand was raised and hung with crimson and gold, with the beantiful doors-said by
Michael Angelo to be fit for doors of paradise for a back-groand and fine old tapestries at the sides, for the royal party who awaited
the lowering of the canvas which hid all the lowering of the canvas which hid all
these saints, and angels, and popes, and these saints, and angels, and popes, and
pictured mosaics that had waited through he centaries in cold and shapeless marble canvas was slowly lowered and torn away, watched intently by thousands and thou looked out triumphantly from beneath their starry niches, and still the drapery fell away till the beantiful mosaics, warm and ach of the three doors, tha thronging multitude gave vent to their feelings and sus-

This was in the morning. In the after noon the king and queen and court came
back to hear the $T e$ deum sung in the cathedral. The interior had been darkened and the beautiful etained glass-windows, half hicden, half revealed till the light that of twilight, and then the whole grand
place was lighted by thousands of candles in winging candellabra hang high, until th place was beautiful past belief., The organ which filled every bit of space except the middle aisle, fell back, and the king and
ueen walked slowly up the long aisle fol lowed by cardinals in their crimson and lace high when they had taken theiriseate by th wás such a surging crowd and so much noiee of vehicles that throthg the open side door
ea on a pebbly beach. Surrounded by al this transcendent beanty and the pomp an dispiay attendant upon royalty, these inna
merable candles shedding their soft light amid the altars richly pealing forth from organ and trumpet an
over nearly four centuries of time to th rave, fearless and great-hearted Savonarola, quent words under this great dome, and who called upon the people to repent and live ounced boldy the sins of the charch and
or threw off all allegiance to the infamons Pope Alezander VI., who in his turn was the suc cessor of St. Peter only by virtue of bribery
and fraud. Hare also during his grea rouble and after having been excommuni formally published in the cathedral wher Il knees were wont to bow to him, preached once again at the request of the
Signoria, but afterward spake no more for orn under the great roof,
own charch of San Marco.
Sombody has said that as every one of these exciting and magnificent addresse parity, the mellennium itself mast hav arrived in Florence at the end of the fit
teenth contury had that great voice contin teenth century had that great voice contin
ued dominant as it was for a time. Alas! was a man that the Florentines of the nine teenth century could not have walked in the teenth, in the time of the prood and luxurious Medici. When he said "be free," the cheered him to the echo; when he sa
There is a bit of discription written long ago of the crowds who came to hear Savonasuch a crowd to day. No one since, probably, has ever crowded the place so that huge galleries had to be placed all around the vas and eloquence. night to get places for the sermon, and came night to get places for the sermon, and came
to the door of the cathedral waiting outaide
till it ehould be opened, making to ecconat
of any inconvenience, neither of the col and old, women and children, were young who came with such jubilee and rejo bort who came with such jubilee and rejoicin to the sermon as to a wedding. Then the lence was great in the charch, esch one go ing to his place; and he who could read with taper in his hand read the service and
rayers. And though many thousand people were thus collected together, no sound wa to be heard, not even a 'hush' until the arrival of the children who sang hymnt with so much sweetness that heaven seemed to have opened. Thus they waited three
hours till the Padre entered the palpit And the attention of so great a mass of peo preacher, was wonderful; they listened so seemed to them that it had scarcely begun." Is it any wonder then, that to-day, in spite all the glamour attendant upon this crown ig of the great pile, which has stood here for so many centuries unfinished, but mighty shadow of the most eloquent man who most fearless, should project itself across the wide threshold, and when, accurding to an ancient custom, the king and queen were met at the end of the long nave, as they en-
tered the principle doors, by the cardinals and priests, that Savonarola should have emed toenter too, and to have taken posses lon of his former kingaom atter the lapse. ower that he once exerted here? Not even the city of Dante $d$ wells there a greater he Duomo, to the great tower of the "PalrVecchio," where he was imprisoned, and the little monastic cell in San Marco all speak eloquently of him; and the cloisters where he used to sit,-the monk'' garden-"sotto the pillered yrot 4 =1 around, teaching the Florentine mo ghits ored to listea to him-among them the he used to call " $i$ inostri- angioli" -our anmadonnas on the walls-how charming yet ow sad is the picture

TIE absoluteness or fer hobal law
The sanction of the moral law is not de.
ived, as Mr. Romanes considers, from the
 Why it is the chief end of man to glorify
God, is because this is the happiest thing for
im to do. That is not the reason. And that Mr. Romanes can sapposese it to be the solutely unethical nature of his philosophy. the moral law is absolute. The obligation om the fact that we shall be comfortable il e obey it. A thing is right simply becaue divantage is the meeasare of ethics. The
idea of obligation has not its root in the idea of atility. The concept of jastice is not
derivate; it is original. Honesty may be the
best policy; bat a thing is not honest becance best policy; but a thing is not honest becance
it is politic. " Virtue alone is happines and he is right. Bat it is not becanse of the The idea of duty differs by the whole
diameter, of existence from the idea of self

## "Because right is right, to follow right Weze wisdom, in the scorn of consequenco."

Consequence! It is beside the question.
Better were it," says Cardinal Newman Beter were it," says dardinal Newman
for sun and moon to drop from heaven millions who are upon it to die of starvation n extremest agony, so far as temporal affic. tion goes, than that one soul should tell one
willful untrath, though it harmed no one, or steal one poor farthing withoot excuse",
This is the language of the theologian. But The philozopher gives a like jadgment.
all's well that ende gell th Kan
mor analale",
any philoso
doctrines of $\qquad$

The world is Godry world, and All the

## Missions.



Bro. MAyEs, of Hoosele, Dallas Co., Tex, menions sereral persons hath have recently
decited to keep the Sabboth. Many com. munities in the suthi-west seen
foundly stirred on hin subject.

## Fron de. swinser.

 my tima has been buaily occupiea in in the
disenenary, The anmer dispensary. The sum mer has been annus-
ally warm, and consequently there has been, and still is, much sickness among the natives and also among foreigners.
Mr. Davis has been confine
Mr. Davis has been confined to his room
lately with remittent fever, and during the progress of the fever an abcess formed in the go, with mach relief from suffering since.
I think he is at this time in a fair way to improve, should no new complication arise.
Mrs. Davis and her two twin boys, four Mrs. Davis and her th.
days old, are doing well.

## anndal meeting in hansas and nebrasha.

The Annual Meeting of the churches of Kansas and Nebraska was held with the
Ohurch of Long Brauch, near Humboldt, Neb., Oct. 21-23, 188\%. Some eight or ten
were present from Nortonville, Kan, were present from Nortonvilhe, Kan., and B. Clement. We were all sorry that Bro. G.
J. Crandall, of Norih Loup, could not be present. In his absence, Bro: G. M. Cot-
trell, of Nortonville, preached the introductory sermon, from the text: "And they the discourse was to show how Christians may help each othet on the spiritual journey. sixth-day afternoon was devoted
mainly to the business of the meeting. In the evening I preached from Matt. 7: 13,14 , discussing the two ways-one leading to life,
the other to destruction. Sabbath morning, the other todestruction. Sabbath morning,
Elder Cottrell preached from Acts 9:6: "Lord. what wilt thou have me to do?" It was an able discourse, and left a good im-
pression on the large audience present. At by the pastor, Elder T. M. Babcock, assistby the pastor, Elder T. M. Babcock, assist-
ed by the writer. The Bible school, which appears to be in a very flourishing condition, In the the preaching sarvice, In the evening, I preached from Romans
3: 31 , "Do we then make void the law through faith? God forbid. Yea, we estab"For ye are not under the law, but under grace.
show the harmony of the law and the gospel. Sunday morning I preached again from
Dnet. 6: 6-9. The main object of the discourse was to enforce the daty of
education, especially in the family.
In the afternoon a set of resolations, which had. been reported at a business meeting held in the morning, were discussed; and
passed unanimously. 'The first, which had passed unanimously. The first, which had
been farnishea by Elder Clement, set forth the duty of holding and practicing the Whole trath of the Bible. It was ably advo-
cated by Bro. Cottrell and others. The second was a firm but temperate protest against all secret societies. It was warmly discussed,
and unanimously adopted by a rising vote, which was both large and enthusiastic. The Long Branch Church has recently enjoyed
a precious season of refreshing, a fact which may account for the earnestness and una nimity which they manifested in voting
against the secret kingdom. I have observed that where lodgery flourishes, vital piety
languishes. Almost all secret societies pro fess to be religious, and are conducted with religious ceremonies. Does history ffected in and through a secret lodge? A stirring temperance resolution
passed with equal earnestness, as also passed with equal earnestness, as also one
osmatending and pledging support to our linitionary and tract work. A special reso-
lation was discussed and passed, advising the
several charches within the bounds of thi
meeting to allow their several pastors a por tion of their time to be employed in mission
ary work, and to encourage their unem ployed elders in such missionary labors
they may be able to perform. The Nortonthey may be able to perform. The Norton
ville (Pardee) Church has already acted on ville (Pardee) Charch has already acted
this line by permitting Bro. Cottiell to vis the Marion County Church, besides a numb of points in Kansas where there are a fe
Sabbath keepers. Bro. Cottrell gave us a interesting account of his visit, of, I believ several weeks, including a call at Emporia,
where we formerly had a church, and where where we formerly had a church, and wher
there is a desire to reorganize. Since $h$ was there, he has had an urgent call to
turn, with a view to the organization of chard, which call, I hope, he will honor in
a few days. There seems to be a brighte prospect for our cause in Kansas now than for a long time past. In my opinion there
ought to be a missionary employed in the Kansas field, in connection with the interest in northern Missouri. I shall say no more
however, at present on this point, but will communicate directly with Bro. Main is

On First-day evening, Bro. Cottrell delivered the closing sermon of the occasion a short but eloquent discourse, after which
the large audience remained for nearly an hoar, enjoying one of the most precions Everyone seemed to feel that it was good to

Brother
Brother Babcock's labors have been sig nally blessed since he came among this peo-
ples a comparatively short time ago. The membership of the charch has been increased by fifty per cent, which does not measure
the actual increase, as hearts that were embittered have been healed, and some that were cold have been warmed with love di-
vine. Bro. D. K. Davis, the former pastor still lives at Long Branch, and heartily co operates with the pastor in his good work.
He presided over the Yearly Meeting with signal ability, and aided very much in the
service of song. Elder. Eyerly, who ha recently, with his family, joined this church, is ready for every good work, and is giving
efficient help in the Bible school. The young people's prayer-meeting-so called
because it is conducted by the young people -is the prominent feature of the Long are welcomed in it, bat the leadership and management are in the hands of the young,
almost all of whom are active participants. I remained in Long Branch one day after the meeting closed,'and on Monday night preached to an attentive congregation on the
"state of the dead," from Matt. $10: 28$ "And fear not them that kill the body, but are not able to kill the soul; but rather fear body in hell." There are, I understand, some of the members of the Long Branch
Church who are tinctured with the Advent "sleep in Jesus"-are in a state of non xistence bet ween dearh and the resurrection I endeavored to show that the modern ma-
terialism, as taught by Kellogg, Smith and terialism, as taught by Kellogg, Smith and
Mrs. White, is the ancient, infidel material ism with the doctrine of the resurrectio engrafted upon it. The attempt has been
made with a good degree of skill, but it is made with a good degree of skill, bat it is
somewhat the same as if a nusuryman should insert the green twigs of an apple tree in the
branches of an old dead white oak. The form of grafting may be gone through with, but the grafts will not grow. Possibly this
close connection between Adventism and the close connection between Adventism and the
old infidel materialism may account for th fact, that when an Adventist apostatizes from his faith, he is very apt to become a
infidel, or an atheist. Such at least is th fact, however it may be accounted for.
On Tuesday, the 20th, I came Princeton, Missouri, where I propose terest here, and reaching out into some ne
fields near here. Jos. W. Morton.

## cilina.

Shangizat, Aug. 26; 1887.
My dear Brother A. E. Main,-You will ejoice with us to know that another person ive charch in China. The candidate this our family for more than six years. Her accepting the doctrine of the gospel has been is her case is a aure work of grace. When
in in her case is a sure work of grace. When
she came to us she could not read a charac ter; but she has learned to read a very little, and is now often seen with her Testament,
going over the portion she has been taught. We pray she may ever grow in the knowl-
place last Sabbath, Ang. 20th, when I water, but he shall baptize you in the Holy Spirit. In Chinese this text readz̊ as follows: yuname mit in iutim
We rejoice in that the Lord has given us
the privilege of receiving this woman. We have not been hasty in this matter, have endeavored to show her the sacredness of the ordinance, and to assure ourselves as much
as possible that she was sincere in her desire o become a follower of Jesus. There is
nother of the girls in the school who has repeatedly requested to be baptized; but been deforring her case for some time. She continues so urgent, however, that I think
we must grant her request. You may think this kind of treatment is like closing the
door against those who would come in. While we do not administer the ordinance of church, we at all times seek to persuade them to continue in their search for truth, and not to rest until they have obtained dren of God. In this way we teach them, and all outside of the charch, that we are nxious about their salvation and not so anx Had we accepted all who have requested baptism, we would have been able to report persons not being at once received, soon re vealed to us that they were not fit subjects
to receive this holy ordinance. Had these persons been recerved, they would have been only like so many dead weights to the rea May the Lord ever lead us in all our effort granting us much real success. I often feel anxious about the prospects for the fature It seems to me that our people are in the habit of jumping from one thing to anothe of object and effort as there should be. May he Lord grant misdom, especially to the
eaders of our beloved Zion; and may the people, seeing this, be inclined
n the path of divine direction.
May the coming Anniversary be one in which the Holy Spirit's power shall blend all hearts into unity of effort. I believe that could not say with Hif. Lucky, that the mission to the Chinese as to the Jews,' is the most-important work of our people. May vision so that we can see beyond the field of our own personal effort. While we tak his broad view we need not be
I send this to Rev. T. L. Gardiner, hop ing you may be at Conference, but if you are Ever praying for the advance of
ork, I am sincerely yours,

## D.S. Davis

## froil s. d. danls.

Jane Lew, W. Va, Oct. 13, 1887.
Again I am permitted to write you of
lorious work of grace on a new field, which the gracious. Lord has. so kindly opened to power. It was on Copen Ran, in .Braxton Co., W. Va., that we began a series of meet-
ngs on the 23d day of September, 188\%. For one week the work seemed to vacillate. The congregations were large at night, and
very respectful. Just what the trouble I could not tell; but after a week of toil and perplexity, developments made it clear to my mind what the trouble was. AM. E
minister, on being asked to announce my appoint tment, had attempted to forestall m the subject of baptism, and the other on the sabbath question. These had been of the low type, which the absence of evidence and gender; and my hearers were expecting reply from me. Some were anxious that h and his adherents should get about such a raking as he had given, and others were
dreading the terrible blow. 0 , how sad' it is that men degrade the profession of th decided what the trouble was, I soon Hecide on the remedy. It was not that "like cares like," but that the truth spoken in the spiri neaser to Christ; and I bastened to treat the subjects, trusting in God. The remedy wa effectual, and our next meeting was one of
the most melting scenes I ever witnessed. Men and women confessed their wanderings and sought forgiveness, Sinners mourne on account of their sing, and there was jo

Jesus and found relief. We continued these
services in the evening through the week, and closed the night after the Sabbath, Oct. in this country. One man is seldom seen in this country. One man lost his earthly
consciousness, and was removed from the house at a late hour by his friends, and laid in a wagon which bore him away. Another
was so overcome with anxiety that he was unable to get away without help. Others
were unwilling to go away until they were relieved of their load of sin and guilt; and
others were so nnspeakably happy that they wanted to remain there as did the disciples on the Mount of Transfiguration. Fourtee
persons were converted in this series of meetpersons were converted in this series of meet-
ings, 5 were baptized; and 15 baptized believers signed a petition to the churches of the South-Eastern Association to meet them
by delegation on the evening after the sec. ond Subbath in November next, on Copen
Run, in Braxton Co., W. Va., to take into consideration the propriety of organizing Seventh-day Baptist church at that place.
Those brethren live in a rich, but rather rough, section of country, where lands are cheap and produce excellent crops. Water
timber and coal are abundant, and with a charch organization, and a honse of worship. with industry and fidelity, they will certainly bave a bright fature. To God be all the
glory for past blessinge, and to him they can safely look for help in the future.
the Lo to-morrow to Doddridge county, eye Run. May the Lord grant
meeting there! meeting there!
Dear Brother,-Again I am parmitted through the mercy of God, to write you of a precious work of grace in Doddridge county, W. Va.

You will remember, perhaps, that you visited me five years ago in a rivival meeting
on Buckeye Run. The brethren there have maintained prayer-meetings and Subbath school ever since that happy meeting, and for some time have been pleading for another protracted meeting; bat for want of time I
have been under the necessity of putting them off, feeling that these sections were more in need of revisul work.
On reaching my home from Braxton county, I found a letter in waiting for me
rom Bro. Marshall Chedister, stating that if we could begin a series of meetings at their school-house the last of the week - we could
have the use of the house, and the brethren were ansious to have me there as we could rot have the use of the house later. I wrote
him at once that I would be there if the Lord permitted, but as there were, but four days until the meeting was to begin,
reached the neighborhood the same day the communication did. Notwithstanding the short notice, we had together a good congre
gation, and began the next morning, Oct. around the school house seem
are in praising God. I think the foliage of the tints, presented the most delightful scenery I ever witnessed. Our congregations in.
creased in size until the house was filled to overflowing, and one night the rostrum was
so crowded with boys that there was !not room on it for me to kneel in time of prayer.
There were nine conversions in one evening. About twenty in all were brought to the attended the services were generally revived. I had the pleasure of baptzzing eleven happy
There are still others who will be baptized ere long, I trust. Most of those who came out in these meetings are Subbath The meeting closed Oct. 27th. All glory to him without whom we can do nothing. Hoping yon will soon be restored to health,

## ard.

## FROM F. M. WAYES.

Hoviler, Tex., Sept. 15, 1887.
Dear Brother,-I write to you that you hay know how the cause is. getting along
here. In July I went to Kleburg by request f some two or three. I held meetings four ays. Two seemed to be converted to the ther a member of the Campbellite charch. The whole neighborhood were as mach inter ested as a people could be, for they never had
heard before that they were keeping the rrong day. Hence, such interest has n manifested on my first visit to that place romised more than one hundred people tha would come back in september and hold a meeting for a week fur them. So, after my $\left\lvert\, \begin{aligned} & \text { retarn from the Annual Meeting at Texar- } \\ & \text { Kana, I went to Kleburg on Sept, 8th, and }\end{aligned}\right.$

Teld meetings antil the 14th. On the lase two nights of the meetings, two Campbellite preachers challenged me co debate the Sab-
bath with them, and said that they were ready a prove tha, and said that they were rea day. They had been trying to get me state a proposition to debate the Sabbath eve day. So the last night of the meeting
preached on debating as being the work the devil, and as I was not doing the works of the devil, I would not state a proposition, But Christ has commanded us to resist the
devil, and as I was challenged on the Law of God, I was now ready to resist or debate as Church if they would endorse campbellite two as their representative. One of the par onser one up and said he would endorse the other one. But the church would not en-
dorse either. Then these two parsons said dorse either. Then these two parsons said
that they would get Eld. Willmoth, the Go. liath of Dallas City, to meet me at my next meeting, and be ready for me on the 10th of
November, the time I promised to be back. November, the time I promised to be back,
I do not know whether he will meet me or

These two men asked the congregation to wait until next Saturday night, Sunday aud Sunday night, and they would prove to
them that God, being a just God, could not require that God, being a just God, could not tists, six Campbellites and two Methodists; and I think some more, are ready to obey;
said they wanted to be right and would obey. Oh, that I only had the time to stay with them two or three weeks longer, bat I can. not. I have held up my hands as long as I
can, "but by the help of the Lord, I will work on the Kleburg field until every goat is
separated from the sheep, and a charch of commandment-keepers organized to the honor and glory of God." This is the most promising three other places where I have been asked to come; but I cannot go, as I am a poor man
and must do other work for a living. I have been in the field all the year. Oh, may it please God to eend some one here to this field cause of the Master, for I am forced to leave the work only at our home church. I did
not try to organize a church at Klebarg; I thought it best to wait until after the debate in November, and all would know how the me. Had it not been for those two men, I believe I could have organized a church of May God bless the canse, is the prayer of your brother
your prayers.

## cobréspondence.

Dear Brethren,-The yearly meeting of he Seventh-day Baptist Churches of Iowa, write to your body returning thanks for your kind remembrance in sending Eld. J. W
Morton a delegate to our annual meeting Morton a delegate to our annual meeting,
and hope you may still continue to do so, i in your judgment you can. Your delegate was a great source of help and encourage.

Yours in Christ
Jacob Babcock, See.
Bro. Babcock adds:
I suppose. Eld. Murton will send a synop sis of the meeting to the Recorder for pab lication; therefor $I$ will not say anything in profitable meeting and saw omens of good a the result.

MISSIONARY SOCIETY


Balance Oct. 81,.,.......................712 87
Of thie
87 Chinance 8101 is for the reioforcement of
2

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Num

## thib ambrcia

$\xrightarrow{\text { BY }}$
A more Berions edanotional vork not be satiofeed $w$ our echolar with th long giprentices nienities do n univerifich
thoronghly as
en 8 distinctly America growing multitudes life, will not thrive gleanings of foreign fie
Such a world of atim resources, and such va placed before the An come to him from th and Heidelber Events are transpiri
that can only be analy2 men of indigenous calt so fall of poetry that
or the very stones wi

THE SABBATH FHCORDER, NOVEMAEER 17, 1887.


## cosiespondence

## CABmin, Ia., Oct. 9,1887

## ear Brethren,-The yearly meeting o

 Seventh-day Baptist Churches of Ioma,heir last eeseion, voted that the Seeretary e, to your body retarning thanks for your
$d$ remembrance in sending Eld. J. W. ton a deleggate to our annaal meoting,
hope you may till continue todo oo. if
or judgment you can. - Your delegate
a great kource of help it, and we appreciate the favor. Jacob Babcooce, See. sappose Eld. Murton will send a aynop-
ithe meeting to the Recosber for pabion; therefor I will not agy anything in
rd to it, only that we had a pleasant and

MISAONABY SOCIETY.


## Gducation.


the ambrican scholab.
 A more erions spirit is eoming into our
edincational work. A time has come when the adolescent echolarbhip of our country
not be aatified with borrowed thoughts, our echolar with traneatlantic collture. long apprenticeship to English and German
learning draws to a olose. Not that the old
nnirersities do not educate as broadly and uninerighy as ever, bat their cultus is
thoroghly
so distinctly American as we need. growing mulhtudes . Who breathe our air
laden with the elixir of a new and bounding

## life, will not thrive on the theng gleanigs forign fields.

Such a world of stimnlante, such boundless
resources, and such vast responsibilities are placee before the American scholar, that
has $n \mathrm{n}$ excuse for intellectual laggardness,
not a snif of scholastic impalse shonld evee
come to him from the classic halls of Oxfor
and Heidelber
that can only be analyzed and controlled by
 or the very stones will sing them. Some
erents are so immine that they cannot
amait an imported oracle. They mast be amait an imported oracle. they mast be
roiced by tongua tuned to their own nature,
expressed by an eloguance made earaest in the stress of theiro own emergency. America
must have s scholarship so $\operatorname{largely}$ American that it can answer to the rush of her cata
racte, the epan of her prairies, the height of
her mountaing, the depth of her mines, and her mountains, the depth of her mines, and be master over them all. Our matchles8
physical geography, made ap of meuntain and prairie, river and lase, and boundlesp
sea coast, together with our "striped coat " of varions climate, form a basis of scholastic operations on which a broader and
eradition can be constructed than e
spewhere on the face of the earth

More servants wait on
Thas woill
weill take notice of Let us inquire of the resources, the char-

The first necessity of true seholarship is
¥hat may. be tyled self consciousness-a con-
ception, clear and strong, that back of all true scholarship there musts stand a living, throbbing, self- asserting, self-propelling, personal
entity such as can unheitatingly and
sund $I$ and fearlesely say, " $I$ know, $I$ do." Our gov-
ernment is the firsto on eartht to announce, as
its bailor doctrine the right of man as man, its basilar doctrine, the right of man as man,
nan as a distinctive individuality. The magna charta of King John announced the ights of Englishmen as Englishmen, and
ecause Englishmen. The old religions and gocernmentstadeal with men bound up in
gondes, in castes, with clasps of steel. In all India, till recently, no man was known and
eateemed because he was a man. Before he is born he is doomed to an adamantine class.
hood, and all his life is put upon unrelenting warfare against his own personhood, tangh by the completest absorption back into the univeral nothingness whence he emanated.
With this deatructive doctrine, the Chris. tian doctrine took broad and definite isgue
basing itself upon the infinite worth of th basing itself upon the infinite worth of the
individual ego. To show what are the vast
隹 great God incarnated himeself nnto humanaity, and made all the theadnge na ordinance of the indvididal man to his lost godineess. Our republican institutions, catching the
impulse of this divine relgion, declare the right end of government to be the security of each individual man in the free exrerise
of ailt the rights with which God has endowed of ail the rights with which tod has endowed
him. Here, in the very genius of our social compact, is the first real possibility, and the best opportanity for the best scholardip in
the world. Such opporiunity is not without its danger, nor is such individualism as $I$ am its danger, nor is ouch indivianisw as and
commending altogether free from peril. It is possible to so much egoiteze as
brotherhood which makes men 'into man-kind, as to stop the carrent of blood whieh
should go pulsing in warm, free corrent through the heart of the univeral anthropos $\Delta{ }^{\circ}$ ancient fable says that, at firt, the gods created one hage man, with all poesible ha-
man attribates, and then they divided the one man into many, for better service, jast
sa the hand is the better for being divided into fingere. This fable is fall of a doctrine
that is grand and ever ner. Then is the one
$\left|\begin{array}{l}\text { man a kind of pater familiag, who is present, } \\ \text { by one faculty or another, to all men, so that }\end{array}\right|$ you mast collect the whole race to find our
towering homo. But unfortunately this one towering homo. Bnt unfortunately this one
mant has been sod diseected and sactitered thatit tit
has become very dificult to reconstruct him,
as society is is constituted as society is constituted. In any community
there are enough walking stomacha, braing,
hands, eyes, parts of the man; bat' not yet hands, eyes, parts of the man; bat' not yet
the completed. manhood. around metamorphoses enough to satisfy the
most pertinacions stickler for that ancient most per
doctrine.
Men are changed into thinge, into many
things; and we christen them things; and we christen them, doctors, law.
ancholy reflection in the tendency of ongo-
ing gocicty. The phenomenon of man sunk
ing gocicty. The phenomenon of man sunk
out of sight in his profession. . The little
suffix er containg a world of mischief when
it makes a mann into a farmer' and sends
him out to estract the wealth of the earth,
and makes him forget the vastly richer mines
of wealth hidaen back in the depthy of his
own manhood. A man hidden away under
farming, a farming man. The trader often
解gets that he is the man trading, and be-
craft. He sees no dignity in his trade be
cause there is a man, askilled man, doing it,
simple trader. And os the mechanic sinks
pe.
tion of functions? Shall he be simply the
al occupations, shall the man working be
he be only the adjective qualifying the work
the qualifying term denoting how the indi
vidual man following it objectizes his own

nov. Up there he is master, and this rue
scholar, this man thinking, is the only mas
er. Let it ever be borne in mind that
self-poised, stal wart manhood is at the base
of all trae echolarship. A cringing coward,
, Ioolish fop, may be a pedant but never
scholar.
Considering the American scholar as the sources of thought?
in depth and strength of influenee, is is nature. The day ever coming and going, the night
intervening, the sun, the stars, the boundlese Gelds of nebulous haze, the earth whirling in
its axial and whizzing in its orbital motions its axial and whizzing in its orbital motions,
the seas and oceans, the hills and mountains, The brooks and rivers, tha grass, the trees, the animals wild and domestic, men and women, talking, walking, thronging, beholding and the American scholar, is most engayed in thie great spectacte of American scenery and life.
Whatis nature to him? Among his first
find findings will be that of the inexplicable con
tinuity of nature, its ever going from out and returning apon itself, and all the time giving new and wonderful forms oi beauty
to the texture that she is weaving, and in this very continuity and in the laws by which
It is ever evolving its phenomenal resalts, th ever eroving its phenomenal results,
hescholar findshis own innerlaw and life mir-
rored. The astronomer amakes astonished
to ind that the geometry which measures
the vast orbite and ditanes of the stary the vast orbits and distances of the starry
worlds is only just what had prior existence in his own mind as an abstract thooght. As
one fact and another come before him he seizes them, puts them together by laws of association active within himself, and soon
rejoces in the sonclusion that maltifraious rejoices in thé oonclusion that maltifarious
nature is not chaotic. Every fiber and root. let of matter comes to stand radiant in the pulsing thrill of great nature's life be throbing in his own nature-his own conter, So shall the man thinking come to look at
$\qquad$ lect and affections. Natare, to the traly cholarly mind, is plastio, yielang to abe When the man thinking shall have been thinking long enough and well enough, ma oundless nature in endless procession around im, and then from the action and reaction ife of all, will come into his consciouspese with beanty and glory transcendent. Thie
the scholar coming to the mount of his transigu
trast pp .
 some measure of caution. Books are whole-
some helps to thinking, as they are ued
wisely or otherwise. As the healthy tomach may be injuned by the injudicious use of
the most nutriciusu fod ; os may the mind of the stadent by the bad use of the best The men of earlier times received nature int
their own minds, transmuted it into thought, thir own minds, transmuted it into thought,
into life, and then threw it out from the
tonua tongue and the $p$
will depend upo
transmatation.
No air pump, however perfect, quite ex
haustst the reeiver. No more can any best mind quite exhanst nature as a resource of to be revered because its anthor may have
been revered and good. When he wrote, his oot wight have been the very best then pos.
sible, not therefore the beat now possile
The young student growing up in the wel stored library, and meekiy bowing before the
lofty minds that speak to him from alcoves, may thinin himself meritoriously
appreciafive and reverential, as he unques tioningly acceptst the thentiagts an and onquell
sions of the old masters. It is sad to see scholar buried in the library, shrivel dow
into a mere bookworm, shorn of all to think for himself by too great dependence upon the thoughts of other men. "It wis a better never see a book than to be warped by
its attraction clean out of my own orbit, and
and made a sat
one thing of man in action by the evil.-erovived forceso of
his own sonlhood. This power of self activity belongs by divine gitis to every man. The
main work of the sebolar is to become thor.
oughly possessed of himeif. Only he who
possesses himself and holds himself by stable cenure can ever have large possesions beyond
himeelf. Only the scholar can be master.

## The book stops with past ntterancess. These

 the time, but they may be comparatively. nchor us angingless no Ing up on that part of the ocean over which we are sailing. True scholarship looks for ward, creates. He who ereates nothing, thought, can hardly claim to bea true echol. r. Cinders and smoke evoked from the rabish of old knowledge, are not flame such as leaps from the friction of soul forcès, workng with original energy apon material fresh from nature into their own hot crucible. O or men who can think and act in the thrill
ing now of our sarging American life. Who an grasp and master the issues that will.not without cringing deference to old custom and
cowardly servility, party dictation. 0 for men, kingly in the high realm of thought.
Books, instruments, parties must pay tribute to the man using them. He, the king, they the subjects. He will never be authoritative
in his time who borrows court commands
But we must not discard other men's are not to control us. Often shall we fee kind of which we are constituents, by th
study of other men's thoughts. They com to us from the same root whence ours hav title pages to be sure we did not write the
book, so very like our nature seems the natare from which the book issued; hence the
anexpected delight with which we read some books, and we close them, wondering
how the thoughts so very like our own. Then ou
delight ascends to awe as we find anothe sonl standing so close to our own--a sonk ing and feeling then so nearly as we think ang and feeling then so nearly as we thin
and feel now. And so it is; all true scholar

## asp hands across the ages.

is the prerogative of the scholar to comp the thonghts of his author to come to order in the line of his own mental and spiritual increments in his own tissue before they come out again; and then they are as really
his own as if they had germinated de novo in the soil of his own soul. This is th
right ase of bookg, and thoughts thus elab right ase of bookg, and thoughts thus elab
orated and evolved are as truly original a

## if no book had been read, and are likely to be of far greater value, Ke who makes suc use of his reading id wagiarist. Therei the very best resio

is new and original. Not another nation on
he earth has grasped, formalated and un dertaken to realize our fundamental ides of society-our constitution of government.
There may be a sort of scholarship in apologies, expositions and defenses of degpotism
and communism; a sort of literature in infidelic and atherstic rantings; but not such fils the demand of the American scholarship,
not such the ideal American literature. Man, hinking, must think according to the eter nal verities, if he thinks well. The man not conscious of his own exalted place in the
eternal order and fitness of things, will con-
tinuall nually be wearing himself out between the congruities, and can never become creative genume scholarship.
3. Besides nature and books as resources
scholarship, there is what may be called
fe in motion, or action. A very acute
hinker has said "Only so much do I know,
as I have lived." And the Divine Man said,
"If any man will do the will of God, he shall
If any man will do the will of God, he shal
know of the doctrine." The three primary acuities of the haman mind are so correlat he others do not coact. They are made ho does nothing vigorously cannot think anything clearly nor feel anything deeply
When you hear two men addressing an au dience, you know instinctively. Whose word
come out from life in motion. The intellec pays tribate to the will, the , head to the
hand. Experience converted into though sparkles gem-like, and the transmutation o thoughts, before they are . winged, lit
back in our life. When that life gets in motion, in the press of vigorous action,
thoughts are evolved for empyrean heights So every well exarted enetgy of our lives wil moner or later come forth transigared im
mortal. And so our works do follow as He who eserts his total life force in we
devoted setivity; is sure of rich returns, not almays in material income, in what
better-in mental tone, and in spiritual ex hileration. The world's workshop is the thinking man's best dictionary. Diction-
aries, coileges, books, only copy anu classify
wordes and facts wrought out in the common life of men hard at work. The Apostle's er shall they eat," emanates from a philosophy deep and broad as the nature of man, an nature as of his physical. And so of th proverb of Solomon, "The hand of the dil-
gent shall bear rule, but the slothful shall be ent shall bear
I know there is a morbid sentiment tha than the goe gan better become the scho more properly the aloister recluse than the public agitator. - This sentiment is as false man lack eloquence of speech, happy he, i he have the greater eloquence of action. W
influence men much by what we say, bu the pearly polish of cloistered stadies, not
$\qquad$
$\qquad$ when the storm comes down and every cord of our noble ship of state creaks with unus
ual strain. Not thence the helpfal giants battle old abuses and reinstate order. Back
of the laws and lives of Alfred and Shakespeare, both kingly in their sphere,
there lay the terrible sabstratum of the Druids and the Berserkera. Back of Abrahe granite wall of the American yeomanry "the boys in blue." Fiber before finish, purity before peace, are maxims full o
eternal fitness. Only a surface made hard by pounding can take high polish. Only a
life made pare by stern struggle can be The American scholar should be the champion of American labor. Not in the campionship of ignorant and fanatical forgitating issue of the labor question ever be settled. It will tax the best skill and
trongest fiber of the best American scholar-
hip. The American scholar mast maintain he dignity of labor and the right of
working man to the product of his o
hand and brain-a right on which re hand and brain-a right on which thinker, a trae scholar:
But what is the work, and what, the
$\qquad$
anobserved and a reablen

Whe Sablath \%ecarder. Iltred Contre, N. r., Fitth-diay, Nor. 17, 1887: REV. L. A. PLATTS, D. D., Editor.
REV. E. P. SAUNDERS, Busioes Manager ReV. $A$.
Editor.

## 




 THE long winter evenungs are apon 口в and m
ning
time for time for young people's meetings, for special
revival meetingg, etc. With many people, these are also times of comparative
leisure. What golden opportunities for extra work in the vineyard of the Lord! Ho
are we improving them?

## Charles Kingsley is credited with saying

 that if a ree is not growing, it is sure, inthe long run, to be dying. It is so with all life; its normal state is that of growth.
When growth ceases, death begins. This is as true of the religions life, either in an indi
vidual or in a church, as of the life of a tree or of a horse. The exhortation, "Bat grow
in grace and in the knowledge of our Lord and Saviour Jesus Christ," comes down very
near to the fandamental principle of Chris tian living
SIX weeks will complete Vol. 43 of the
Reconder. volume are yet ungaid; and it may be added
that many subseriptions for revious vol. umes are also yet unpaid. Those who receive the paper are morally (not to say
legally) bound to pay for it. The paper
cannot be published withoont moner, and the cannot be pubiished withont money, and the
most of the receipts of the RECORDER. come from its sabscriptions. Brethren, why no pay ap to Dec
like, at once?
urtie local clipped from a Norfolk, Va, paper informs us of an annsual family
gathering. It was the celebration of the 65 th annivergary of the marriage of ori ven-
erable brother, Eld. Alexander Campbel and wife, at Waloott, N. Y. They have four lilies were preeent, one coming from Norfolk, a., and one from Texas. To some of these
the occasion was.a happy reunion after a sep aration of fitteen years. We congratulate tion of so many years of happy married life, and pray the Father in heaven to deal kindly with them in the days he may yet giv
on earth, as he has done in the past.

Ir has recently been discovered that the
heed quarters of Mormon activity in Europe head quarters of Mormon activity in Europe
is in the canton of Berne, Switzerland. The station is in charge of Bishop Schoonfeld,
and from it missionaries are sent ont in and from it missionaries are' sent oat in all
directions. The number of converts in Berne alone last year was 336; throughoat the whole
of Switzerland the year before the whole number of converts was between 600 and 700
It is said that gifts and collections are expected of the converts to carry on the work The government is thoroaghly aroosed and
proposes to take vigorous measures to break proposes to take vigorous measares to break
it ap. It is probable that action will be based on the two.fold ground that Mormon-
ism is a religions order dangerons to the ism is a religions order dangerons to the
statate, and that, in sending converts to this
conntry it is intin country, it is acting as an unathorized
agency for emigration.

Ws have jast received a fem copies of the
Song of Songs, a new translation of what Song of Songs, a new tranglation of what is
known in our common English Bible as the Song of Solomon, by W. C. Daland, pastor
of the First Seventh. day of the First Serenth-day Baptist Cuncreh of
Brookfield, N: Y. Of this work, Bro. Daland asys that it is his object " to exhibit
the ethical purpose of the Song of Songs and the ethical purpose of the Song of Songs and
to jastify its place in the inspired Literature of Wisdom. While recognizing the dramatic form of the poem, the tranalator has endear-
 Tend the translation with pleasure and profit,
nad riah it might be genearally reas. The
price is 25 cents per copy, a liberal per cent
f which Bro. Daland offers to place in the

## THE W. ©. T. I.

The Fourteenth Annual Convention the National Woman's Christian Temperance
Uuion has been called to meet at Nashrille Tenn., Nor. 16-19, 188\%. It may be interosting to some of our readers to know that
his Union now embraces thirty-eight auxiliary State Unions, and nine Territorial U
ions besides the District of Columbia, a has about 10,000 local unions, besides num erous juvenile organizutions. It is the larg est organization in the world, composed
exclusively of, and managed entirely by, women. It grew up out of the great temper Christian women for educating the young forming a better public sentiment; reform the power of grace divine, those who ay enslaved by alcohol; and for securing the entire abolition of the liquor traffic." It
work is carried on under the general divi sions of \&Preventive, Educational, Evangel
istic, Social and Legal work." Through its auxiliaries it has had a leading part in every campaign for local option, statutory, prohi
bition and constitutional amendment. It began the movement for scientific instruction relative to the nature and effects of the
use of narcotics and alcholic stimulants, ame thing has been secared for the terri tories and the District of Columbia. More recently it has taken up the "Social Purity which seeks to instruct the young manhood of the nation, uplifting and preserving it strives also to redeem outcast women from a better laws, to secure protection to women and girls from the outrages of bratal men.
These are some of the things which, in fif These are some of the things which, in fir ig to do. Without the power to vote the
demon or intemperance out of existence, ite uniform appeal to legıslatares,' religiou
societies, and other organizations, 88 well a societies, and other organizations, as well as
to individuals who wield the ballot, has been We beseech you to refrain from the ase of We wish the Union God speed in its noble

## ALMOST PERSUADED.

The gospel method of reaching and win ning men is by persuasion. It has no com ty reasonableness and its inviting prospects It is srue that, even under the gospel dis be restrained by law, and the ignorant and he thoughtless mast be instructed and guid flexibly right; but in the settlement of will become a Christian, and whether, then he will live a consistent Christian life, every
man is finally left to his own choice. The gospel appeals to his reason, and, by all th sabjection his will. In all this work the
gospel is a persuasive power; its agents are anthority to declare principles and to offer terms of pardon and reconciliation; its sole
sim is to win men to trath and life. Th Apostle Paul has all this in view when h Ohrist, as though God did beseech you by as we pray you in Christ's stead, be ye recon
ciled to God." Nothing, save the ministr nd death of Christ himself in behalf sinners, can be more replete with the divin God in the person of his chosen embassado pleading with men to be reconciled to him
Think of it, ye who have not yet given you heart and life, in loyal, loving obedience to him, and let your better self answer the
divine pleading with a complete submission to the divine will.
In this work of persuasion there are clearl
two things, the carrying of the judgment and the subjection of the will. Now it is will remains in rebellion. Men not infre quently are convicted who are never convert they will now they ought to ke or they ough to do. This condition of things is aptly de which, so far as it relates to the end in man is almost persuaded to be a Ohristian
when he knows he onght to be a Chriatian
but does not fally decide that he wil
and this means that he is altogether and this means that he is altogether not a
Christian. A Christisn is almost persuaded
with reference to any Christian ${ }^{\circ}$ duty when

##  <br>  as th w m in $d$ $d$

 through him, controlling all his strength, my power in the working of miracles, heal ing the sick, casting out devila, raising the dead. Now, this holy person is called Sonof man because he has flesh and blo.d like any other man, and subject to the conditions. because he is permeated through and through with my divine nature, is a perfect embodi possible to haveit embodied in human form. I, the compassionate Father, manifest mysel may know my will concerning you, and tha you may find the way of life and be heart, just as this dear Christ of mine love man as you love yourself; even to love your great love to you in any other way so per come very near My Son will be tempt ed in all points like as you are, yet withou yielding one iota to the tempter's. voice. H mpart to you his strength derived from $m y$ ible source. He willgive wisdom for your folly, love for your hatred, joy for your sor
God was in Christ reconciling the world unto himself, that the world through him
might believe. If God, then, is one God and Jesus Christ is his Son, there cannot be cifal Gods in one; but rather the one God the Father, manifests himself through the medium of his Son, and by his Holy Spirit
he moves apon the heart's of his children, judgincing them of righteousness and of
jo come. God also manifest himself through the works of his hand,
showing his wisdom and love in a wonderful manner. He has also manifested himself through many other medıums (not modern
mediums). Holy men of old spake as thes were moved by his Holy Spirit, and holy to the great love of God. Thousands even, who have never heard of Christ, have fel his presence, held commanion with his
Spiritand have inherited eternal life as the reward of that communion. All true fol lowers of Ohrist are sons of God, joint heir
with Christ to "an inheritance incorruptible undefiled and that fadeth not away." "Be hold what manner of love the Father hath
bestowed upon us that we should be called the sons of God."

THE MISSIONARY SPIBIT in feeble churcies
After visiting many of our feeble charches; the writer takes pleasure in saying that he has been gratified to find among so many of
them an active missionary interest. Their willingness to give to the Lord's cause ha been quite equal to that shown in some on
the strong charches. Bat sometimes it ha seemed that duty toward missions at larg
has been misapprehended. It is a some what common thing to hear it said, " $W$ are poor; we canıot pay our pastor as we
should; charity begins at home. We ough not to give anything to benevolent objects."
The statistics from year to year show that oo many of.their members give comparativc y little for missionary purposes. And they churches, as they believe, ought not to be But in this view are they not mistaken The Scriptural law of giving for the help of by him in store." May nat the withholding in selfishness be one of the principal reasons why some churches do not grow strong and ase had prevailed among the first. disciples of Christ, what a blight would have come gospel woald have been hindered, and it believers could not have grown in grace and gained freedom from the bondage of the nothing. The needy would have no chance to be pensioners upon the charity of others and so what would have become of them? While relying upon themselves and trusting by the most sacred obligations to go forth in self-acrificing benevolence, to win the ways of God. The intensity of their new, unselfish love led them to sell "possessions and goods and give to all men as every man
had need." No wonder that then "the Lord added to the church daily such as
should be saved." They had the Spirit of

Christ, and therefore they were efficient in cration and liberality that was witnease. then now reigned in the charches, we should efreshing and saving inflaence
It is well that weak churches shoald b holly upon there able, but if they lean ack the strength that comes from the eill on to procure the ways and means for thei wn support. They are under obligation osend the gospel to destitute regions be There is no better'way for them to gain inancially and spiritually than to giv small, for this object. Some years ago mall, for this object. Some years ago Missionary Society, and a plan was propose their wise deacon to raise cissions. He was metat once with the ob
jection, that the Missionary Society woul not be willing to continue its aid if its cers should learn that they were contribu ng for oatside parposes. Notwithstandin his opposition the plan was carried through no doubt the prosperity that alterwar f ample self support, was largely owing to of ample self sapport, was largely owing
the wisdom and firmness of that early more ment. It will never caase the. Missionar Board to deny its aid to any because they
raise fands for the benefit of others. Rather it will cheer them to see they have not noor hed such charches in vain, and like th aithful husbandman, they will bestow th plentifal fruitage.
Let our brethren of the small churche and of the large ones too, study the laws of
hurch life and growth, and see if the mis. ohurch life and growth, and see ir the mi indispensable in all. This has been urge ery often, and yet some fail to zee this grent trath, and many are not profoundly im.
pressed with its importance. Our offering the Lord's cause are a great test of o discipleship, and we may be sare if we ha ian. And "tithes and offerings" kept ch, keep the "windows of heaven" closed Let us weigh well the words of one, who has given mach thought to this sabject were to put into practice some system of atside of themselves should be benefited. hey would be more greatly blessed in the wn growth. It is a fatal mistake in an hurch, however small in number or poor woins Goods, to eir operations, Ohri aid to the first small, poor charch, and the same he said to all: "'Go ye into all the worl; and if his command is obeyed an oy corresponding vitality, and grow in
fficient home usefalness. If the charche hat are living on the ragged edge of fina cial déspair will grip this idea and put it a nce into practical operation, they wa modic effort, bat incorporate it as a princple of church life, which is as true now when Jesus said to the first followers, " hall be witnesses of me, both in Jerusale attermost parts of the earth."

## NEW YORK LETTEB

Sientific healing was the subject of a talk y Prof. Swartz, of Ohicago, Ill., a few point of which Inotice. He said, "There is pirit was first, and everything created wa rom spirit and therefore was spirit. Po example, steam is inviaable-spirit. Vapor,
is steam or spirit manifested. Everything orms in the shape of a tree. Brain is he form of a tree. Drep ink into water and you get the tree. Of the Garden Garden of Eden Adam was mind ar rive re in the heart; one flows north toward th head, one sonth toward the feet, those flor ing east and west run out through the arm lood thr ife spoken of by John hear There is no evil; what we call such is on seemingly evil.
After the lecture there were a namber avalids operated upon, but we failed are given for 650 , and then you are sappose to be able to cure all manner of achings apo he same principle that Christ performe is wonderful miracles, Some are mind cares, and othere are performed by the
throw jour drage to jou are well, and you ar
money just the same,
mail.
he Five Wise and th gins, by Karl Von Pilaty, psinting now on exhi master artist has chosen familiar parable recorden
and he has vividy portra and he has vividy portra ble. The two groups ar here shown in the ten
which have given Ecope of this lesson.
Says a writeristoric, as in this masterpiece.
ging, which are life
Enown beauties. Th

## of the professors and a Germany, among others ter and the wife of Rich

 Germany, amifg ofter and the wif of
picture is on of alm
that it now comes that it now comes to th
another indication of the
is extending its knowledg appreciation of the hig
and literature.
Pilaty, who succeeded Pilaty, who succeeded
r of the Munich Acadel of the Munich Acale
ethods, the same color
Compare this eesor. Compare this
"The Prodigal Son of
might be led to believe th
ere painted by the san Fere painted by the
little of the so.called r
"Ohrist on Calvary "Ohrist on Calvary
Adulteress," which bav
attention. Pilaty has
the wise ard foolish vir attention.
the wise ard foolia
pictorial stand poin

## It is allegory, pure and

 owever, that palpitates and is sensuThe scene is
ront. a luxariance of llo
the background dar n the backgroand dar
The central tigure is one
holding her lamp aloft an holding her lamp aloft an
ons sister who crouches
in the dim backgronnd
foolish virgins, wringing n the dim bsckging
oolish virging, wring
gaish, every line of
the incaration of
Contast these unfor Contrast these u
of the wise virgi integrity. It is the rep
of the threnod of sin an Yet, with all the excel the composition and the from the feeling th
theatric than earnest. law in the drawing, the desire that you would into the joys of
picture is a masterpiece,
attract the attention and of all art lovers during
stay in this city. stay in this city
HINISTEBILL CONPERRNCR


THE SABBATH RHCORDER, NOVEMBER 17, 1887.
man life from the dark to its bright bide is
here hhom in the ten lovelf female forms
have phich have given हcope and opportunity to
he master to exercise his conception of
of this lesson.
Says 8 writer i
There is histo




 ven mach thought to this sabject, en he says, "If all our weak charches Pe to put into practice bome ayetom of
berolence by which the cauve of Ohrite tiide of themselves shonld be benefted, n growth. It is a fatal mistake in any
arch, however small in number or poor in $s$ world's goods, to eliminate the misaionspirit from their operations. Chriet
to the first mall, poor chirch, and the ee he said to all: "Go ye into all the
lld;" and if his command is obeyed ae:
ding to their sbility, the ding to their ability, the church will en
correaponding vitality, and grow intc corresponding vitality, and grow into
cient home usefulness. If the charches
$t$ are living on the ragged edge of finanare living on the ragged edge of finan
dupair will grip this idea and pat it a e into practical operation, they will fnd lic effort, bat incorporate it as a princi of charch life, which is as true now ae
in Jesus said to the first followers, "Ye 1 be witnesses of me, both in Jerusalem in all Jodea and in Samaria,

## NEW YOBI LETTEB.

entific healing was the sabject of a talk rof. Smartz, of Chicago, III, , few points thing as matter; everything is spirit: it was firat, and everything created we aple, steam is invieable-spirit. Vapor,
sam or spirit manifested. Frert asm or opirit manifeated. Ererything $m$ of a tree. Drep ink into water,
Dat get the tree. Of the Garden of he get the tree. Of the Garden of
(Adam was mind and the be heart; one flows north torard the ane and west tran out through the arma. river of life spoken of by John if the

## - is no evil;

## ly evil.


$\underset{\substack{\text { Che } \\ \text { one } \\ \text { sin }}}{ }$

The central digure is one of the wno ve virgains
holding her lamp aloft and repulsing a frivo lons sister who crouches at her feet. Note
jn the dim background the figures of the
fooligh irgins, wringing their hands in an
gouish, every line of their bodies expressing
gulish, every line of their bodies expressing
the incarnation of the despairing grief.
Contrast these unfortunates mith the figures
of the wise virging
of the wise virging, radiant in beaaty and
integrity. It is the reproduction on canvas
of the threnody of sin and the pean of
Yhet, with all the excellence of tefchniqu
the composition ard the glow of color and
sentiment, it is almost impossible to refrain
theatric than earnest. You cannot pick a
faw in the drawing, the color or the com
position, but you must have an irresisti ble
desire that you would have preferred to see
the five virgins less bedecked and entering
gaddy garments of extravagance. But the
picture is a masterpiece, and as such will
attract the attention and considerate
tirract the attention and considerate stad
all lovers during the six weeks of $i$
Mintsterial conference-westhrn associaTION.
The ministeral conference of the Western Association convened with the Little Ge

The opening sermon was preached by
W. Lewis, from 1 John 2:2. The sermon w W. Lewis, from 1 John $2: 2$. The sermon was
followed by a conference meeting, which was participated in by a goodly number of those The second day of the conference was deOllow to the rea
papers
First, "Do the Scriptares anthorize the
offering of prayer to any being except God
fiering of prayer to any being except God
the Father of our spirits?" by W. 0 . Tits-
Forth; second "Relations of revelation to
human reason," by B. E. Fisk; third,
"Rebaptism,-do the Seriptures warran't
it?" by D. E. Masson;fonth, "Probaption;"
by H. D. Clarke; fith "Scriptral and the by H. D. Clarke; fifth, "Scriptural and the-
dlogical training of candidates for the minThese essays . Burdick.
many interesting and valuable thoughts were
broaght out by them and in the discussions
The conference adjourned to meet with
at Independence,. N. Y.
soutir-westebn- yearli meeting.
This meeting has cume and gone. The
ord was truly in our midat. We were all Lord was traly in our midat. We were all
cheered with the presence of Elder Morton. cheered with the presence of Elder Morton.
After some very interesting ramarks, the following resolations were ananimonsly
adopted;


## thro four drags to the dogs; jast believev you are well, and you are well. But it coats

 money just the same. Lessong given bmisil
The Five Wise and the Five Foolish Vir gings by y arl Von Pilaty, is thename of large
painting now on exshibition at Yandell painteg now on exhibition at Yandel
Gallery 5 th Averue and 19th Street. The
The maxilir artita has chosen for his sabject the nad be has vividly portrayed, in the individ-
nai figures, the spiritual lessons of the para-

$\triangle$ CARD OR THANKS.

$=$

## 弱ome tews.

The "Qnarterly Meeting" consisting o held with the Scott Ohurch one week ago las brethren and sisters were present from De
Ruyter, Lincklaen and Cuyler Hill Churches The meetings throughoat were very pleassan
and we trust spiritual and profitable. Sister Randolph Burdick being away from he
field on a vacation, Bro. L. R. Swinney wa called upon to do the preachng, which h did in a very acceptable manner. Since the
death of Bro. Thomas Fisher and the re
moval of Bro. L. C. Rogers from this field, the bounds of this quarterly union of
$\qquad$ Quarterly Meeting, the memorial services of
he late sister Myra Luella Stillman were held, conducted by the pastor. There was a larg he esteem which all in this vicinity held fo Myra. The pulpit was beautifully draped
and decorated with flowers. A very beanti al cross of flowers was presented by th
Cortland Normal students and teachers Many letters of condolence were received and some of them read daring the nemoria riends in different parts of this state and in State Normal School ot Cortland, wher Miss Stillman graduated, was present and profitable lessons from the genuine Christian Miss Stillman chose the profession of teaching for her life work, and while fitting very much shattering her health. Conse quently a little more than a year ago she
went to Culifornia for the purpose, it
possible, of regaining it. She found a home in a French family, as governess, at San Jose. She gained very rapidly, and waa
thought to be nearly well. Bat on going
nto the monntains to spend a few montha, into the mountains to spend a few months,
she canght cold, which settled on her langs
and after being removed to San Jose, died
Ang 13th, of typhoid phenumonia. The
 Domestic.
William W. Astor has subscrihed, an addi
tional $\$ 160,000$ to the Protestant Episcopal Cathedral.
Dr. McGlynn states that he will soon go
to Europe and make addcesee to Europe and make add resses on economic
questions in England, Scotland and Ireland. A dispatch received by the Secretary of
the Interior states that the Crow Indians
have submitted to the troope Aug, $13 t h$, of typhoid phenimonia. The
many friends which Mise Stilman gained in
both New York and California wae due to her

## Miscellany

## JUST FOR TO-DAY. <br>  <br>  <br>  <br> or just ondy for tro dyy, inded. the monen pasing no <br> And we but <br> Help almays to the end

a stort for none but stolds.
Mrr. Stebbing stood shading hér eyes with
one hand, and gazing down the road toward the school honse. "It beats the world")
she said alond. Here it it a quarter past
five this muate, and Henrietta not tin sight
 of my own accord, it would have been pound
ed into me, that is one sure thing. Here it is tue to build fire for supper geteng it ib
the kitchen, and out under the big kettle for the calves mubb, and the milk to be skim.
med, and the eggs, to be gathered up, and ayd want Henrietta
Burne's for those langs
Mra . hathal tebbins cot the word off short, and
hirled around to see her jolly, fat hasband tion from his face, and laughing heartily. "What are you laughing at, Mr. Stebbins
'd like to laugh a little too. If it is at me pleasi
voling.,
"ib,
"Jon't need anything better, wife, not
bit; this is good enougb. Havent I stood
Hen mind ten minutes and heard you practicing alond "."."
 and I s'pose she's had to stay atter school to sebool miss for being so late this morning;
mighty yood thing yor Ett he takes atter
her old father, and has sach plomp, broad shonlders, elfe she couldn't. ptand so muach
as ahe gets all 'round may be. But, mother, [hesitatingly] come now don't you believe beter, ard a heap sight easier, if you didn't
geold hir quite so much-eh Yonder she
comes now, running like a deer-and this Farmer Stebing, , eagar old sooll, having had
the drink of water for which ha can the drink of water for which he came in,
and having zaid a volume more than he often garden, not waiting for tis wife to recover
from her cohargin and astonisment sunfin
ciently to answer him sasing to he went out: "Queer! morther's the best half fhe eaps-I wish she wouldn't ceold so ont that blemish, but it frets the girl so and
does more harm than good. That's the way I put it down anyhow, and Ett. san uncom
mon good little gal to my way of thinking but then, of coarse, I 'm her par ",
Henrieta Stebbin's face was all aglow with something besides the ranning when
she reached home that Monday night. She
expected "to catch an awfol zeolding", for axpected "to catch an a awfol zcolding" for
bein so late bat her mother simply gaid,
"I hope you have had schooling noongh for one day," pointing to the clock.
"It io too and, mother I know, and you
are tio tired with the work after washing are so tired with the, work after washing
this morning I didn'
grown the the be lat late as it it is though. You gee Mine Eldridge was helping me mith my
arithmetio, something $I$ was too [tired she

 a make ap for staying. You know 1 am 80
anionan to be able to go into the isixh grade
when I go into town to school, and Mise El dridge ayys nothing will hinder if $I$ can day, and dream off it at night. Now what
is first for me to do?" havigh rolled up her
sleeves, and tied on a big apron as she talled. Unlucky ahe had touched apon the wrong
chord by ppeaking of that most cherished of all preioung alang for the future, " "going to to
town to school," which her mother persisted in calling "high.-lown noneense,", although
her father had given his consent freell. conre? wher's enough to do done first, and
shonld think a girl of your age might zee it shonld think a girl of your age might gee it
mithout ever asking one identical thing; th fres have to be bailt, supper to be got, milk
to be skimmed, eggs to be hanted, clothes to be tuken down and sprinkled, and there you
stand ,impering out, $\%$ What, shall I I
frat

 lipe firmly together. did wish to thich her
Poor Ettal she

## $\left\lvert\, \begin{aligned} & \text { mother had simply told her what part of the } \\ & \text { work she woold } \\ & \text { she saw be by the pexpression have her hor bo, but }\end{aligned}\right.$ she saw by the expression of her mother face so well hade dhe etadied itis indiactions, that she would have to be extremely carefu wr she would bere only held for some silight wrovid thation wo unloose; so she fell to work prot bravely, carefully and quaickly doing those things her mother had named, wishing meantime her "head would etop aching.." She was a good girl; no one knew it better or took more pride therefor than Mrs. Steb bing herself  and briskly, she had the satisfaction of see. ing the wrinklee in the forehead lessen in number and depth, and the mouth regain Supper was ready, all but taking up, an she had called her fafter and the men to come, and was taking the clothes off th line, when her mother called her, "O, Hen rietta, Henrietta, where are you?" She  no the lounge asi she ran. "Come quick Yon are the eokeset girl, and do try my pa (ience beyond endarance; why couldn't you "Why, Iother, I doup" come just as quick "I cual I had this armful of clothes, and was taking-"  head full of getting away from work entirely, and going to town to play lady at boarding zchool. 1 do just hope and pray that some thing will jou learn how to help your mother as you ought; has been nothing but that over asting siehool for the last, year, and for $m$, part 1 am sick and tiriad of it. Now I wan pou should run over to Mrs. Burns s ; she

 Langshans to set old yellow on; I'd like tosave forgoten it, with so many millio hing to worry me, don't stop to tolk; you
can get back by the time the men are washed
and readg. Do yon hear, Henrietta Steb. nd ready
"Yes'm I do har,", answered Etta, al
ready half way to Mrs." $\begin{aligned} & \text { burns's back gate, a } \\ & \text { their yards joined. It zeemed to her tha }\end{aligned}$ she had never heard her mother talk so lout
before, and she actually put her hands to
her ears to shut out the sound, going all the her ears to shat oot the sound, going all the
time as fast as her aching head and the pain
in her side would let her. It was such
litte wast that she got the eggs and a sweet,
Itotherl tiat
 went into the supper-room, followed by her
mother, who, seeing her, turred to gey, "Wenl, yon did go gaink one in your life
I must say I Now, child take that urock
cream out to the cave so it won't get warm cream out to the cave so it won't get warm
and oome to your supper. Hurry now
don't keep us waiting!? Etta took the crock full of cream, and she had carried it jast as full before, and it
neerer semed halt
bed heavy. Her head hed her eyes burned, but she hurried o bed, and hei eyes burned, but she hurried on
all the same, becuuse she knew that whe
 before he asked a blessing on the food; an
she felt soomeway that se could not beag
any more scolding. I wish mother would
 She est the crock down to open the door
the cave,-a sort of trap door it was th stood slanting so as to shed water when
rained, and it was always hard to popen, an
so heavy to hold whil ohe let it down
whica her mothe always bade her "s do care folly so ar not tio slam it all to piece." I
was dread fally heary to.night; she alno
thought it would not open at all, but it di tought it would not open at all, bat it it
at last, and she stepped down one step, stop
ping to raise the crock of cream as she did
 into the one, and down"on the broken $c$ d
of the other, went poor Etta headlong in
the che In the house they sat at the table, M Stebbins hooking at his wift anz100ull to see
whether to proceed or to wait. One full
minute passed; they silently waited; the minute passed; they silently, maited; the
another; then Mrs. Stebbing, feeling gill ey
were upon her, fideeted in her were upon her, Gidgeted in her chair, an
foally exclaimed: That girl has got
dreaming bid wait, M M, Sitebing ing, if you arese, ina burry.
The saying of grace was no form with $M$ The saying of grace was no form with M
Stebining, and thine evening he felt mored
ask for a blessing ont ask for a beessing, on the family, whose hoorly
but for each one of the but for each one of the lamiy, whose hourly
necesities demanded other strongth than
temporal food ecould supply, and this he did so rererently and aparnestly that all who
ligtened felt it might posibly be his or her
own need that he had specially in man
$\qquad$ poured the tea, and rising to set the tea-ppot
on the stove to kep ite content hot,
thought she would just peep ont and see What wat keeping her daughter so long.
What oloked ont towarthe eave-no one tobe
seen. She stepped out along the path in

Tie baby.

| The little tottering baby feet, With faltering sieps and elo With pattering echoess soft and sweet, Thato my heart they go; They also goin grimy plays, Then through the house in trackful mase They wander to and fro. <br> The baby hands that clasp my neck Wibh touches dear to Are the same hands that smash and wreck They pound the mirror with a cane, They rend the manuscript in twain, Wideepread destruction they ordain In wasteful jubilee, <br> The dreamy, murm'ing baby voice That muces my lisening heart rejoice, Like birds in leafy June Can wake at in inding gunt drik and still, And all the air with howling fill, Like cornets out of tune. - Burdette, in Brooklyn Eag |
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$\left\{\begin{array}{l}\text { mo } \\ \text { in } \\ \text { die } \\ \text { whe }\end{array}\right.$


## doctors a empurr ago.

 years ago as it is given in writings of distin-
guished men..
One hundred year. ago Dr. Samuel John.
son wrote referring to London physicians:
 reputation 18, for the most part, totaly cas-
nalj, they that employ him nnow not his ex
cellence they cellence; they who reject him know not his
deficiency. By Ban acate boserert, who had
looked on the transaction of the world for half a century, an erry curious book might
be mritten on the efrtaneop of physicians.
At about the same time the celebrated Dr.


 make the whole town ring of y ou, if possible,
mo that every one may know that there is
$\qquad$ the whe old and the eimple, the riotona and
company, and thd the feese who will provide oou with business. Or if you would be esteemed ery wise, sober and grave, you should then
learn to fawn and soothe man, woman and
child, sance few else will thrive unless
blessed with wit, in which case they may be blessed with wit, in which cas
allowed a little more liberty.
"كTo matle join

## friends for some pablic lectureship is not

## "If you can be introdnced to a hospital your business is done for life, be your suc-

## "If your wife mind business in her way it


repatation o
gentleman.
"Let you
 ng.
next,
the sab

it awhile. some day he meant to.
meant to, until grand pa tol
climb on the sink any more.

## $\qquad$

 row a cupminites."
Freddy
rong. matter to toll when right or
ne , then, I wo


## tip tom fro for did ma

| senge |
| :---: |
| none |
| hee |
| he |


| oing |
| :--- |
| ished |
| isenth |


byIn noble contrast to the eightenth century
sentiments is the connet of young physiana
recently given by Dr. Robert Rattey: "I




-day, mamma for for a't take me to the villagag
"B,"Bless his dear heart!" said grandm,
picking Freddy up. "There, there! what
say if we forgive him, daughter?"say if we forgive him, daughter?"
And I suppose mamma did forgive him;
mammas always do; but he didn't go to the
village, all the sam;HOW MRS. TRASK GOT acquainted in chubcio

## PRLDDPY SUUMERSAULT.

 tp on his feet again and pat his hands in
his pockets. All the same he couldn't help
looking with longing eyes at the old red
milk-sink, which stood just inside Grandma Winkle's d diry door.
Somehow, that sink had a grest charm for
Fredd.
You see, it was. just the thing to play circus
on. It was deep and wide, and there wer You see, it was just the thing to play circu
on. It was deep and wide, and there wer
shelves beneath, where grandma set her pan
of milk after she skimmed them; and it wa shelves beneath, where grand àa set her pan
of milk after she skimmed them; and it was
Freddy's delight to cling with his hands to
the edge, and leaning back as hard as eve the edge, and leaping back as hard as ever
he could, put his feet on the lowest shelf,
and go up until his. heels were almost as
high as his head. Wasn't that a funny per
formance? formance?
Grandma Winkle thought so, and she
wondered what Freddy would think of next. Wone was afraid he would get hurt and tip
the sink over besides.
But Freddy thougt it was a wonderfu But Freddy thought it was a wonderfu
feat indeed, and he felt pretty sare that he
could turn over back wards through his hands, the way he had seen circus men do.
He had not quiet dared to try it yet, bu
some day he meant to. That is, he had
$\qquad$
$\qquad$
"Ain't they heavy, grandma?" he asked
"Pretty heavy," grandma answered;" bu
Jonas will Jonas will empty 'em in the pig's
Jonas was the boy who did the chores.
Just then Freddy heard mamma from the stairs:
"Freddy! Fredy! I'm going, to drive
orer to the village, to see if there's a lette over to the village, to see if there's a lett
from papa. If you want to go, come an
put on your linen suit." By the way Freddy's face brightened, yo
would have felt sure he did want to ride to the village with mamma was a rea
treat any day. For one thing, she was sur
to stop at Miss Crabtree's on the way, an to stop at Miss Crabtree's on the wag, an
Miss Crabtree never failed to bring ont
most delicioan little luncheon for Freddy.
So up stairs he went So up stairs he went, two steps at a time
and in less than five minutes he was dow again, "sweet as a rosebud,", grawdma said,
in his pretty gray linen blouse and knee
Grandma had a sun bonnet on.
and Gan't you take me up to Deacon Griggs and back, now the team's "harnessed?" she
asked Freddy's mamma. "I want to bor
row a cupo y

## and then she and grandma got into the car riage and drove off. And Freddy wondered if Jonas had take

 away the pigs milk yet, and weng intodairy to see while he was waiting.
No, there were the up and down rows shining pans, with the little rowa between,
just wide enongh for Freddy's feet. He
measured them on the lowest shelves to see.
© And my shoes are clean's can be," seid
he. And, that whole lot of milk real
heary-gramma said so. I know I couldn't

## "I declare, I've half a mind never to enter First church again as long as I live !" Mrs. Trask exclaimed indignantly, as she threm Trask exclaimed indignantly, as she threw her gloves on the burean, and gave a sarage jerk to her bonnet strings.

 you to sach a decision in regard to Firstchurch ?" asked her husband. "Have your sharp eyes detected some architectural faw,
rendering the structure unsafe, or is the guilty of apostasy ?".
"Neither, so far as as is very beautiful and commodions, and.I.
greatly enjoy Mr. Matthew's preaching. But.
the people, mercy ! They are like animated ce people, mercy! They are like animated
icergs, so haughty and distant, I shall dever feel at home among them."
"It must seem very odd and lonely to yon,
ay deari, coming as you'did from a -churct ay dear, coming as you did from ochurct
where we had so many warm friends," was ee sympathetic answer; "yet the people he added. "Perhaps they don't know that
we are entire strangers, and are waiting for
$\qquad$ for we have no one to introduce us. Furm
part, I think uniting with a church ought
be sufficient introduction for its members t greet each other with a kindly word."
" I think so, too, and see nothing improper
n your setting a good example by being the Grst to speak. I saw that fine looking woman
vho sat in front of us last Sabbath introduc.
ing herself, and noticed she met with a most cordial reception."
"Yes, but allow me to suggest that the
legance of her apparel had much to do with elegance of her apparel had much to do with
the warmth of her reception. What seems
$\qquad$ or recognition in plain cashmere."
"' Perhaps so. I know the feminine oode
of etiquette is terribly severe, but thought of etiquette is terribly severe, but thought
perhaps it night be somewhat relaxed within
the pale of the church. However, such a the pale of the church. However, such a
pecullar rule must have equal fore in ald di-
rections. I am sure it would be quite safe or you to speak to the lad y "Who sits
child ren directly opposite us."
" What and the fannyy looking, home-made bon
exclaimed Mrs. Trask, disdanfully. "R exclaimed Mrs. Trask, disdainfully. "
don't know that I'am particularly
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\begin{aligned}
& \text { red to explan her position. } \\
& \text { "You know, Frank, that I am not gree } \\
& \text { niluenced by style of dress or even wea }
\end{aligned}
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\begin{aligned}
& \text { ntruencea by style of dress or eve } \\
& \text { in. the selection of my friends. I } \\
& \text { easily overlook the home-made bonnet, }
\end{aligned}
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\begin{aligned}
& \text { easily overlook the bome made bonne } \\
& \text { the face beneath it was neither inte } \\
& \text { nor refined enough for me to consider }
\end{aligned}
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## $$
\begin{aligned} & \text { acquisit } \\ & \text { circle." } \end{aligned}
$$ <br> "And yet you might be a valuable acqui- tion to her circle,"Mr. Trask said, earneett " Her face was kindly,' and denoted <br> trength of character, and the acquaintance- <br> hip and help of one that has been ble <br> nd canning fingers of Madame Arnold would hat of the objectionable bonnet. I think, my dear, that we whould seek to minister anto, rather than to be ministered, to give

## 

$\begin{aligned} & \text { charch is not enrobed in silk and } \\ & \text { was het husband's significant repply. } \\ & \text { Mrs. Traek colored gailtily as she }\end{aligned}$
$\begin{aligned} & \text { Mrs. Trask colored gnailthly as she } \\ & \text { ored to explain her position. }\end{aligned}$


## 





 $=2$
 n't take me to the village.
a'pantance, you know."
heart!" "said grandma,
"There, therel what ma did forgive him;
$t$ he didn'tgo to the
Youth's Companion. HOW MRS. TRASE GOT acquainted in coureĩ. "I declare, I've half a mind never to enter
First church again as long as I live !" Mra.
Trask exclaimed indignantly as ahe thas Trask exclaimed indignantly, as she thraw
her gloves on the burean, and gave a savage
jerk to her bonue (t) her bonnet strings. and gave a savage
"Why, what new revelation has bronght
a to such a decision in regard to First arch ?" asked her huabannd. "Hage your rendering the structure unsafe, or is the
minister found wanting in eloquence guilty of apostasy?"
"N Neither, so far as I know; the bnilding
is .erry beautiful and commodions, and I is very beantiful and commodious, and.I
greatly enjoy Mr. Matthew's preaching. But
the people, mercy : They are like animated never feel at home among them.", I shal
"It muat seem very odd and lonely to sou Wy deari, comining very odd and lonely to yout did frome a thout
where we had so. many warm friend Where we had so. many warm friende", was
the sympathetic answer;"yet the people
seem pleasant and social with esch other," he added. "Perbaps they don't knother, that
we are entire strangeri, and are weiting for " Then they will hăve to continue waiting;
w'e have no one to introduce us. Furmy part, I think nniting. with a charch ought
be safficient introduction for its members greet each other with a kindly word."
"I think so to your setting a, good example by being the gat in front of us last Sabbath introdur "Yes, but allow me to suggest that the
gance of her apparel had much to gance of her apparel had much to do with great condescension in ailk and velvet,
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rections. I am sure it would be quite salt children directly opposite use".
"What ! The woman with the plaid shaw snd the fanny. -ooking, home-made bonnet!'
oxclaimed Mra. Trask, disdinanflly. 'Really
I don't know that I am particolarly anxiou to make her accuaintance",
"Ahem ! I'm afraid all the pride of First
charch is not enrobed in silk and velvet," church is not enrobed in silk and velvet,
wa het husand's ignificant reply.
Mrs. Traek colored gniltily as Bhe endear. "You know, Frank, that. I am not grestly
infuenced by style of dress or even fealth influenced by style of dress or even wealth,
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easily overlook the home-made bonnet, but aesily overlook the bome-made bonnet, ba
the face beneath it was neither intelligent
nor refined enough for me to consider hor qequisit
circie."
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"And yet you might be a valuable acqui-
tion to her circle,"Mr. Trask naid, earnett 11. "Her face Was. Kindly; and denote
strength of character, and the acquaintaice strength of character, and the acquaintance
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ith superior advantages might imp oxpreapion as mantarially mis the imp god the
ond canning fingers of Made
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my dear, that


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Just trust. and yet to ask
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| Sabbath queetion, argimentatively and alistorically, |
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| Vol 1.-Brbical Trachings conosriving the Sasbath ando <br>  |
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garded them, not as gifts from God to be
nased in his service, but merely as so many
gteppigg.tones ppaced for her own conven.
ience and ad yancement in society. Mindfal

| to some extent of the obligations that rested |
| :--- | :--- |
| apon her, she had not been neglectful of what |
| iptermed Christian labor; yet the work for | \(\begin{aligned} \& One afternoon she and her father were re- <br>

\& tring from a long drive. The talk driftel\end{aligned}\)
hoyor thy fatier and thy mother.


## 











Temple spoke bitterly of the contrast be
tween the advantages Bessy found in her
present home and those she would have had
with him. In his words and manner was a
hopelessess that revealed to Bessy how far
aloof. he held himself, and that any thought
he might have had of taking her away was
given up.
Gently and tenderly she led him to speak
of her mother, and as he oftened at. the aemors of what life promised in thoss happy
days, she turned, with quivering lip, aud
said sinply, "Father, we must have a home

$$
\begin{aligned}
& \text { "No," wase the dispirited answer;" " you } \\
& \text { oelong here. I can give you no such sure } \\
& \text { ounding as you have always had, and you } \\
& \text { are fitted for an altogether different life." } \\
& \text { "Ah! but, father, do you think I can let }
\end{aligned}
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\begin{aligned}
& \text { "You are a good child," was the half-in- } \\
& \text { andible comment." } \\
& \text { Later, Mr. Temple said to Mr. ana Mrs. } \\
& \text { Vincent: }
\end{aligned}
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\begin{aligned}
& \text { Vincent: } \\
& \text { "I have changed my mind about the de } \\
& \text { mand I came to make. Bessy is a duughter } \\
& \text { to be proud of; ;and the very fact that she }
\end{aligned}
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## Hopular Q̌ience.

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Lesbon IX-Jesus and the sabbath.









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## outhine. <br> II. Disecussions afout the Sate Sabbath . 6 . 6 -9 <br> IIL. Healing on the Sabbat.

bible readings.




## EXPLANATORY NOTES.

 indefinite, which ischaracterisicic of Mathew's style,
but if we look to Mark and Luke, we shall find the time more definitely named. By most scholoars the
pasigges designating the time are understood to mea the first Sabbbath after the second day of the Pass orier feast, the day from which seven weeks were
counted to the feast of Pentecost. The day would be in the spring season, within the harvesting perio
in that region. We may therffore conclude from all thee data that at an early date in our Lord's
Gatilean minittry, on the Sabbath designated, Jesus was passing with his dieciples through a fletd of
grain, probably to their morning service in the syn "igogues; and as they were moving along some of t grain in their hands, began to eat it. In tha were separated simply by palhs, and the grain ether side growidg close along side these paths.
was lawful, by custom, for persons passing along pluck ears of the gram, if they needed it for food in the matter of pluckiig the grain. him, Behold, thy disciples do that which is not laveful oo do upon the Sabbath day. Certain Pharisees wer special purpose of finding sume cause for accusation gainst them. The Pharisees had just before be disciples to disregard the Pbarisaic mode of fasting. Now they had observed what they regarded as anther offense, the violation of the Sabbath. harvesting. Harvesting on the Sabbath day was, of
course, unlawful. If now they could make that rubbing heads of barley or whéatin their hands, and then by the breath separating the grain from
the chaff, was harvesting, they had a case of viol tion of the law of the Sas bath. This cis a fais vexam. sees to criminate Jesus and his disciples

## David did when he was an hungered, and they that

 wore with him? The Pharisees could not well take an appeal at once to he does this in pivery adrot way, by inquiring if V. 4. How ho entered into the lovese of God, and to eat, neither for them wohich wera woith him, but only Tor the pricute: The reference to the case of David peom that Davtd's ealing - was, like that of the.| for this bread which he ate had just been removed, and new bread substituted in its place, but the offense consisted in hig eating on the Sabbuth-day. Now if there was no offense against the law in David's case and in the case of those with him, which there was not, then there is no offense in this case against the law. <br> V. 5. Or have ze not read in the law how that on the Sabbath-days the priests in the temple profane the sab bath and are blamelkss? Here was another example from the Old Testament. The shew-bread was kept in the holy place on the golden table, as a s mbol of the divine presence with the worshipers. It was changed ever seventh day, new bread being plactd upon the table, and that which'had remained there during the week being divided to the priests for them, and them only, to eat. It was, in every sense, holy bread, and hence it was not lawful for David and those with him to take. The design of the example stems to be, to show that the law itself may, in such matters, be sometimes set aside, when personal necessities arise. This fact rests on the prin ciple, that the law of the Sabbath was " made for man." The reference to the consecrated prests is very pointed in its application here. They were employed in God's temple to do work on the Sabbath, and they were also permitted to eat of the bread. This reply of Jesus to the Pinarisees must have been very clearly understood by them. <br> V. 6. But Isay unto you that in thes. place is one greater than the temple. Jesus here refers to himself. He asserts his own dignily in a most emphatic man ner, preparing the way for what he is to say in the eighth verse. <br> V. 7 But if yo know what this meaneth, I will hate mercy and not sacrifice, ye woold not have condemned the guiltless. He implies in these words that they do not understand the spirit of the law of the Sabbath. It is a law intensely expressive of mercy; it is a law which has in it a covenant of divine grace; it was made for man as a promise of his redemption and eternal rest. If they had understood that, they would not have condemned the guiltless. <br> V. 8. For the Son of man is Lord even of the Sub bath-day. He here gives the reason for his state ment in the sixth verse, where he affirms of himseld that he is greater than the temple with all its sacred appointments. In affirming that he is Lord of the Sabbath, he by no means implies that he has authority to abregate the Sabhath, or in any measure to transgress its real requirements. But he is Lord of the Sabbath in the sense that he has authority to interpret the Sabbath; to fulfill its divine spint; to make possible is eternal promise of rest for the children of God. The fact is that the Sabbath as a law is a divine covenant, embracing a promise of mercy and deliveratce; this deliverance to be at tained through and by the Redeemer. It is in this sense that Jesus affirms of himself that as the Son |  |
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the bondage of sin and to bring him into an eternal
rest with God-in this sense the Messiah is the Lord rest with God-in this sense the Messiah is the Lord
of the Subbath. He li sent into the world to realize
for the world the fulalilment of the Sabbath law in the eternal redemption.
into their synagogue. These words simply state
that Jesus proceeded from this conversation to the hervice of the synagogue. It might be observed with his disciples worshipe $\Lambda$ in the
here same place and at the same time with the Pharisees.
V. 10 And behold, there was a man whench had his
hand woithered. And they asked him, syying, Is it avoful to heal on the Sabbath days? that thty migh
accuse him. These Jews setmed to be persistent in their purpose to crimınate Jesus for his manner ot
observing, or neglecting to observe, the Sabbath.
Here was a work of merey, and will he hi al this man at once, or will he postpone it until after the
Sabbath?
V. 11. And he said unto them, What man shall there be among you, that shall have one sheep, and it
it fall nto a pit on the Sabbath. day, woll he not lay hold $n$ it, and lift it out? The question now is one o
mercy on the Sabbalh day; shall it be refused, o that he assumes that a man has a sheep, only one,
and that sheep falls into a pit on the Sabbath-day Will he leave that sheep to struggle and die, whe
the sentiment of mercy would impel bim to lift 1 out of the pit, and thus save it from its struggi snd death? Hoo much then is a man better than
V. 12. Heep? Wherefore it tis lauful to do well on the Sab would lift his only sheep out of a pit even on the Subbath-day. As much as a man is of more value
than a sheep, so much more readily should mere tion. Now since the deepest spiritual significance of of final salvation, there cannot possibly be any reaso maimed man, and he be healed. Is fact, it is the very sentiment of the law to do good on the Sab
balh.day. Then saith he to the man; Stretch forth thin
V. 13. hand. And he stretched $2 t$ forth; and it was resticrea
whole, like as the other. We have a beautiful exam ple here of the patience of Jesus, and his willingnes oo consider and answer their questions, even thoug
they were raised with wicked purposes. After al vine dignity of his Messishship, Jesus puts forth his gy simply by saying "stretch forth thy . hand. With the command there goes forth the power whic always; Christ never commands or enjoins a dut

## irength to do and to obey. V. 14. Then the Phariset

They had tried to cimin they might destroy him his disciples and others, and had uiterly failed-
were themselves condemned by which they might destroy him. With this view they went out by themselves, and conspired tofeth
or how they could accompliigh their foul parpoes What a con irast betreen their defeated, enrage hearls, and that
thority of deas.

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