	\sim
SEVENTH-DAY BAPTIST EDUCATION SO. CLETY. L. E. LIVERMORE, President, Alfred Centre, N. Y. WM. C. WH.TFOND, Corresponding Secretary, Mil.	
W. C. TITSWORTH, Recording Secretary, Alfred	
THE SEVENTH-DAY BAPTIST QUARTER	PUBLISHED BY THE ANEBICAN SABBATE
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C. BURDICK, WATCHMAKER and ENG PAYER	The Sabbath Record
AUBORA WATCHES A SPECIALTY Andovsr. N. Y.	Entered as second-class mail matter at the office at Alfred Centre, N. Y.
B. WOODARD, DENTIST, IS MARING Rubber Plates by a new process. His own vention. The best thing out. Send for circular. A. COTTRELL, Breeder of Percheron Horses, Six State Fair of Percheron	CONTENTS. Snow Greeting.—Poetry Flitting Sunward.—No. 82 The Fetes in Florence. The Absoluteness of the Moral Law
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BO. H. BABCO JE, Pres. 30 Cortlandt St. M. TITS NORTH, MANUFACTURER OP FINE CLUTHING. Custom Work a Specialty L. L. TITSWORTH. 300 Canal St.	God in Christ. The Missionary Spirit in Feeble Churches New York Letter Winisterial Conference-Western Association.
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E. TITSWOTRH, Sec. G. H. BARCONE, Con March	Trust.—Poetry Popular Science Catalogue of Publications, Etc
the second First-day of each month, at 2 P. M	THE SABBATH-SCHOOL
HE SEVENTH-DAY BAPTIST MEMORIAL BOARD. AS. POTTER, JR., President, Plainfield, N. J., R. POPE, Treasurer, Plainfield, N. J.,	Written for the SABBATH RECORDER. SNOW GBEETING. BY E. ST. C.
F. HUBBARD, Secretary, Plainfield, N. J. ifts for all Denominational Interests solicited. mpt payment of all obligations requested.	The morning is dark, The clouds black, and hark!
OTTER PRESS WORKS. Builders of Printing Presses. POTTER, JR., Proprietor.	With a rush and a roar, The wind's sweeping o'er The meadows and hills lately green; And far in the distance are seen
M. STILLMAN, <i>ATTURNEY AT LAW</i> , Supreme Court Commissioner, etc.	The snow-flakes so light, Still dim to the sight, Like feathers so small, As gently they fall.
Westerly, R. L. L. BARBOUR & CO., DRUGGISTA AND PRARMACTION	Bright Autumn is gone, Bright leaves—left not one. The willows alone,
DEUGOISTS AND PHARMACISTS. No. 1, Bridge Block. N. DENISON & CO., JEWELERS. RELIABLE GOODS AT FAIR PRICES	As they sigh and they moan, Still harbor their mantle of green; And hovering o'er the lone stream, Some comfort they bring,
est Repairing Solicited. Please try us F STILLMAN & SON.	Some comfort they oring, Some gentle song sing To the streamlet below, In its windings so slow.
MANUFACTURERS OF STILLMAN'S AXLE OIL. only axls oil made which is ENTIRELY FREE summing substances.	Fall down silver snow, For though winds may blow, And the verdure of spring
E SEVENTH-DAY BAPTIST MISSION ARY SOCIETY GE GREENMAN, President, Mystic Bridge, CL WHITFORD, Recording Secretary, Westerly	Be touched by the sting, Thou teachest a lesson of love— That purity comes from above, That all things on earth
MAIN, Corresponding Secretary, Sisco, Fla. BT L. CHESTER, Treasurer, Westerly, R. L.	Needs know Winter's dearth, And thus to long more For the heavenly shore.
Chicago, III. DWAY & CO.,	FLITTING SUNWABD.
M B R O H A N T T A I L O R S. 205 West Madison St.	NUMBER XXXII.
ED. D. ROGERS, M. D., PHYSICIAN AND PHARMACIST, 2334 Prairie av. Store, 2406 Cottage Grove av	CARDENAS. One hundred and forty miles is son of a trip before breakfast, but, here
B. COTTRELL & SONS, CYLINDER PRINTING PRESSES, for Hand and Steam Power. ry at Westerly, R. I. 113 Monroe St.	of a trip before breakfast, but here seems to think it anything strange. tainly is conducive to appetite, an
Milton, Wis. LTON COLLEGE, Milton, Wis.	needed to be somewhat sharp set to the breakfast which was set before
The Fail Term opens Aug. 81, 1887. REV. W. C. WHITFORD, D. D., President.	Bemba. The restaurant was a place pretensions, for at every hand was a bill setting forth the great improv
W. CLARKE, DEALER IN BOOKS, Stationery, Jenestry, Musical Instruments, NCY AND HOLIDAY GOODS. Milton, Wis.	which had been made, and claiming "able to compete with the best in H
P. CLARKE, <i>REGISTERED PHARMACIST</i> , Milton. Win	It was in a shed without interior fi adornments. Long tables of board
Milton Junction, Wis. C. ROGERS,	covered with cloths which at one ti been clean, and a variety of dishes of cookery and unknown contents were
Notary Public, Conseyanor, and Thun Clark. Mice at residence, Milton Junction, Wis.	thereon, from which the guests themselves. I succeeded in finding
e Sabbath Becorder, PUBLISHED WEEKLY	that resembled things I had seen be stay my appetite, for which I paid t lars in paper, which was equal to one
AMERICAN SABBATH TRACT SOCIETY.	in silver, or eighty cents in green American gold.
ALFRED CENTRE, ALLEGANY CO., N. Y. TERMS OF SUBSCRIPTION:	We were not pressed for tim changed cars here, and had to' wait
to foreign countries will be charged to cante ad- on account of postage. per discontinued until arrearages are paid, encode ption of the publisher.	train. The "waiting room" was cover, but open all around. Then seats, but they were all occupied by
ADVERTISING DEPARTMENT.	seats, but they were all occupied by while white folks stood. We counted five colored people sitting, but
dvertising extensively, or for long terms, advertisements inserted at legs) rates. "advertisers may have their advertisements changes y without extra charges	white. One old negro would have good model for an artist. He was
ertisements of objectionable character will be a second seco	and gray, and covered with rags of hue, tied on with strings, and arra the most grotesque manner. It w
or is furnished with a supply of jobbing meterial, will be added as the business may demand of ort in that time can be encounted with meterial solutions.	the most grotesque manner. It w tionable if he had on a single thing

S ANEBICAN SABBATH TRACT SOCIETY. IO. 46. bath Recorder. class mail matter at the post re, N. Y. NTENTS. etry..... -No. 82 nce..... f the Moral Law..... Kansas and Nebraska..... -Receipts..... lar..... rit in Feeble Churches..... nce-Western Association..... rly Meeting.... But Scolds..... a Acquainted in Church...... and thy Mother..... the SABBATH RECORD EB. W GBEETING. Y E. ST. C. g is dark, black, and hark! and a roar, sweeping o'er vs and hills lately green; he distance are seen

had large patches of coarse sacking wrapped on the ground, evidently an attempt at ornament. Police 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 them make any sales.

Another hour's ride in a dirty car, of extreme plainness of construction, through country similar to that we had been passing or wine, or a cup of coffee, and the rest sit through all the morning, brought us to Cardenas, 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 situated on a beautiful bay and has a good harbor. Its principal business was shipping sugar, for which purpose it has immense store houses, but that business is greatly a hundred thousand tons in a year, three quarters of which came to the United States. In fact, that is the destination of three quarters of all the sugar made in Cuba. It has now the only sugar refinery on the island, which turns out one thousand tons a month | toes are full grown.

of refined sugar. Most of this is used on the island, the balance being shipped to Spain. It should be a good business, as the block or five cents at the refinery. Now a New | York sugar refiner thinks himself fortunate if he can turn a profit of one-quarter of a cent a pound on his output. This refinery was being greatly enlarged for the purpose of supplying Spain. The market there is nearly as good as in Cuba, as the Spanish Government places an almost prohibition duty on sugars made in other countries.

Here is another instance showing the ben-

efits of a protective tariff in this country.

Sugar is sold cheaper at retail in the

United States, I think, than in any other

country, though 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

or professions in other countries. I have

for us I presume I shall never know. One thing looks strange. Spaniards never 'stand treat" as Americans do. It is a common thing for a party to come in, sit down at a table, one call for a glass of beer

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

ALFRED CENTRE, N. Y., FIFTH-DAY, NOVEMBER 17, 1887.

Sabbah

came in and addressed himself to Don Alber- | him it was "il mio bel San Giovanni," and | and old, women and children, of every sort, to. Just what he reid I did not catch, as it | he used to sit on the stone, then all unknown | who came with such jubilee and rejoicing was all Spanish to use. He seemed glad to | to fame, but now enclosed in a wall and in- | that it was bewildering to hear them, going see us, but whether he was on the lookout scribed "Lasso di Dante," and in the twi- to the sermon as to a wedding. Then the of my lady, that blessed Beatrice."

C Potter \$ 87

Recorder.

and gold, with the beautiful doors-said by to be heard, not even a 'hush' until the Michael Angelo to be fit for doors of paradise arrival of the children who sang hymns

at the sides, for the royal party who awaited to have opened. Thus they waited three the lowering of the canvas which hid all hours till the Padre entered the pulpit. these saints, and angels, and popes, and And the attention of so great a mass of peopictured mosaics that had waited through ple, with all eyes and ears intent upon the inside, but if any came seeking admittance the centuries in cold and shapeless marble preacher, was wonderful; they listened so for this supreme moment. Then as the canvas was slowly lowered and torn away, watched intently by thousands and thousands of people, and the beautiful Madonna looked out triumphantly from beneath a central window, and then a row of saints in ing of the great pile, which has stood here their starry niches; and still the drapery fell for so many centuries unfinished, but mighty, away till the beautiful mosaics, warm and the shadow of the most eloquent man who glorious in color, were revealed, crowning each of the three doors, the thronging mul-Land crabs are numerous here, and are titude gave vent to their feelings and sus-

pense by a joyous cry. This was in the morning. In the afternoon the king and queen and court came back to hear the *Te deum* sung in the cathedral. The interior had been darkened. and the beautiful stained glass-windows, half hidden, half revealed till the light was that of twilight, and then the whole grand place was lighted by thousands of candles in swinging candellabra hung high, until the they go under, and so sometimes undermine place was beautiful past belief. The organ the Duomo, to the great tower of the "Palzbuildings so that they tumble down. Once pealed forth its rich tones, and the crowd, zo Vecchio," where he was imprisoned, and a year they go to the rea to deposit their eggs, which filled every bit of space except the the little monastic cell in San Marco all speak

TEBMS-\$8 A YEAR, IN ADVANCE

WHOLE NO. 2281.

no sooner sat down to dinner in Cardenas | was standing. That was the baptistery and, | of any inconvenience, neither of the cold around and tied, and dragging a half yard than the commander of the mounted police even it was not completely finished. But to nor the wind; and among them were young light admire its proportions, and at the silence was great in the church, each one gosame time probably catching glimpses of the ing to his place; and he who could read with glorious hills beyond, dream of "the glory a taper in his hand read the service and prayers. And though many thousand people A stand was raised and hung with crimson | were thus collected together, no sound was -for a back-ground and fine old tapestries with so much sweetness that heaven seemed that when the sermon reached its end it seemed to them that it had scarcely begun."

> Is it any wonder then, that to-day, in spite of Te Deum and the presence of royalty and all the glamour attendant upon this crownever spoke within its walls, the purest and most fearless, should project itself across the wide threshold, and when, according to an ancient custom, the king and queen were met at the end of the long nave, as they entered the principle doors, by the cardinals and priests, that Savonarola should have seemed to enter too, and to have taken possession of his former kingdom after the lapse of nearly four centuries by virtue of the power that he once exerted here? Not even in the city of Dante dwells there a greater or more fascinating figure. The dimness of and at these times nothing can stop them. | middle aisle, fell back, and the king and | eloquently of him; and the cloisters where queen walked slowly up the long aisle fol- | he used to sit,--the monk's garden-" sotto and when they had taken their seats by the rose-tree of damask roses; beneath the blue high altar the chant began. Outside there sky of Florence, with the pillared arches all was such a surging crowd and so much noise around, teaching the Florentines who gathered to listen to him-among them the novices, lads in their white dresses, whom he used to call "i nostri - angioli"-our angels-with Fra Angelico's lovely angels, and madonnas on the walls-how charming yet how sad is the picture!

by and chat while he drinks, unless they also order something, each for himself. From our experience at the restaurant and on general principles, we took much pains to arrange the mosquito nets at the hotel at night, so that no one of the pests could get we did not hear them. We had, however, no sooner sat down to coffee in the morning than they came in force ready to make up reduced of late years. It has shipped nearly for lost time. Mosquito nets here are almost as thick as muslim An ordinary netting is said to be no protection, much less the inch mesh iron wire-cloth, which is claimed to be very efficient on the New Jersey marshes, particularly after the mosqui-

much of a pest at the sugar store-houses, which they undermine in their attempts to sugar sells at 25 cents a pound at retail in get at the sugar. Their holes are to be seen Havana, while the raw costs' them but four in the streets, much like squirrel holes. These crabs are large, about twelve inches over all, and burrow in the ground like mice, preferring marshy places. They come out at night, and march in squadrons, each with his great claw elevated in the air, ready for the attack. What they cannot go over,

noticed this in many ways. It is a fact that, silver snow, winds may blow, notwithstanding the payment of duties, forrdure of spring eign made linens, hosiery, laces, silks, watchby the sting, est a lesson of lovees, etc., are actually sold at retail in New comes from above, York for less money than in any of the ings on earth w Winter's dearth, great cities of Europe. The only way I can o long more account for it is that owing to the exceptionvenly shore. ally high wages and equally high notions of TING SUNWARD. our laboring classes, they buy quantities of such things of which the sale in foreign MBER XXXII. countries is restricted to a few of the wealthy class. As a consequence of such CARDENAS. large demand, there is so much competition and forty miles is something in the retail trade that the retail profits are reakfast, but here nobody thereby reduced more than the amount of anything strange. It cer the duty. But whatever the reason, the ive to appetite, and one fact remains that while our protective tariff newhat sharp set to relish secures high wages to the workman and hich was set before us at farmer, the cost of living is not thereby instaurant was a place of some creased, for it is a fact beyond question at every hand was a flaming that to live in the same style as our wage th the great improvements earners live costs more anywhere in Europe made, and claiming it to be than in America. e with the best in Havana. But this is a long ways from our subject. without interior finish or Cardenas has another distinction. It has ong tables of boards were the only statue of Columbus in the island. ths which at one time had This stands in a public square, having the a variety of dishes of strange cathedral on one side and the casino on the cnown contents were placed other, the statue in the centre, flanked by which the guests helped four fine royal palms. The reason why Carucceeded in finding enough denas has a statue in place of some of the things I had seen before to ashes of Columbus, is said to be that the e, for which I paid two dol ashes gave out before it was founded. All nich was equal to one dollar the cities could not have ashes, so Cardenas ighty cents in greenbacks or must have a statue. One corner of this public square is occupied evenings by a t pressed for time, as we group of men in rocking-chairs, rocking and re, and had to wait for our spinning yarns, and the character of the waiting room" was under yarns may be inferred from the fact that the all around. There were lucality has come to be known as the "Lywere all occupied by darkies ing Corner." s stood. We counted twentyeople sitting, but not one negro would have made a an artist. He was infirm covered with rags of every

Another institution of Cardenas, in which she is not quite so exclusive, is mosquitoes. The inhabitants all united in assuring us there were none now, but a chance grab in the air caught two, and they formed a cloud ith strings, and arranged in around my head at the restaurant where we que manner. It was questionable if he had on a single thing which | took dinner. ever was a garment; if so, it had long ceased

We left the chief of the detectives at nificent buildings which lately drew the gaze

The poor people catch them, pen them in barrels and fatten thoman cabbage, when lowed by cardinals in their crimson and lace; un rosajo di rose damaschine;" under they are considered with a edible dish. As they are vegetable feeders, they ought to be better eating than ordinary crabs, which feed upon offal.

Another strange sight here and at Matanzas is oysters growing on trees! This may sound Munchausen-like, but is nevertheless a fact. A shrubby 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 therefrom at low tide. G. H. B.

THE FETES IN FLORENCE.

FLOBENCE, 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 build railways to day, by one or two master minds, Florence resolved to have one that should eclipse everything else of the kind which her proud sister cities had dreamed of, and so she proclaimed that "The Florentine Republic, soaring ever above the conception of the most competent judges, desires that an edifice should be constructed so magnificent in its height and beauty that it shall surpass everything of the kind produced in the time of their greatest power by the Greeks and Romans."

There is no humility or self-abasement about that!, It is breathed in a spirit worthy of the old Greeks and Romans, surely. But how little did the prond "Florentine Republic," dream that nearly six hun dred years should pass before that edifice, which was to surpass everything the world had ever seen in height and beauty, would face the world with its worthy and permanent facade.

But now it is completed, and the king has poken his approval, and the queen, sitting directly in front of the peerless bronze doors of the baptistery, on which Ghiberti worked for forty years, and looking quite as sweet as the Madonna, high up in her niche on the cathedral front, which looked lovingly down on her, smiled benignantly while the dense, respectful Italian crowd looked on lovingly, not knowing which delighted them the more, the completion of the great Daomo or the presence of the king and queen. In

Dante's day only one of the group of mag-

of vehicles that through the open side doors

came a sound like the beating of a stormy sea on a pebbly beach. Surrounded by all this transcendent beauty and the pomp and display attendant upon royalty, these innumerable candles shedding their soft light amid the shadows of the vaulted roof and upon the altars richly adorned, with the music pealing forth from organ and trumpet and

many voices, how one's thoughts went back over nearly four centuries of time to the brave, fearless and great-hearted Savonarola, who uttered his prophecies in burning, eloquent words under this great dome, and who called upon the people to repent and live holy lives, in a corrupt age. Here he denounced boldly the sins of the church and threw off all allegiance to the infamous Pope Alexander VI., who in his turn was the successor of St. Peter only by virtue of bribery and fraud. Here also during his great trouble and after having been excommunicated and the excommunication having been formally published in the cathedral where all knees were wont to bow to him, he preached once again at the request of the Signoria, but afterward spake no more forever under the great roof, but only in his own church of San Marco.

Sombody has said that as every one of these exciting and magnificent addresses insisted upon justice, peace, charity and purity, the mellennium itself must have arrived in Florence at the end of the fif teenth century had that great voice continued dominant as it was for a time. Alas! he was a man that the Florentines of the nine teenth century could not have walked in the ranks with, much less those of the fif teenth, in the time of the proud and luxu rious Medici. When he said "be free," they cheered him to the echo; when he said " be

pure," the effect was very different. There is a bit of discription written long ago of the crowds who came to hear Savonarola here in this cathedral where there is such a crowd to-day. No one since, probably, has ever crowded the place so that huge galleries had to be placed all around the vast space, by means of their powerful words and eloquence.

"The people got up in the middle of the night to get places for the sermon, and came to the door of the cathedral waiting outside nobleness in it is for those who can find and

(Concluded next week.)

THE ABSOLUTENESS OF THE MOBAL LAW

The sanction of the moral law is not derived, as Mr. Romanes considers, from the fact that it is our interest to obey it. He is greatly in error in supposing that the reason why it is the chief end of man to glorify God, is because this is the happiest thing for him to do. That is not the reason. And that Mr. Romanes can suppose it to be the reason is a melancholy testimony to the absolutely unethical nature of his philosophy. The moral law is absolute. The obligation of the Categorical Imperative does not arise from the fact that we shall be comfortable if we obey it. A thing is right simply because it is right. Neither personal nor tribal advantage is the measure of ethics. The idea of obligation has not its root in the idea of utility. The concept of justice is not derivate; it is original. Honesty may be the best policy; but a thing is not honest because it is politic. "Virtue alone is happiness below," Pope declares, in his splendid verse; and he is right. But it is not because of the reward inherent in it that virtue is virtue. "The idea of duty differs by the whole diameter of existence from the idea of selfinterest." True it is, and the first of truths, that

'Because right is right, to follow right Were wisdom, in the scorn of consequence."

Consequence! It is beside the question. Better were it," says Cardinal Newman, for sun and moon to drop from heaven, for the earth to fail, and for all the many millions who are upon it to die of starvation in extremest agony, so far as temporal afflic. tion goes, than that one soul should tell one willful untruth, though it harmed no one, or steal one poor farthing without excuse." This is the language of the theologian. But the philosopher gives a like judgment. "The dictum, 'All's well that ends well." Xant happily observes, "has no place in morals." And morals have no real place in any philosophy which bases itself on the doctrines of utilitarianism. - W. S. Lilly. in the Forum for November.

THE world is God's world, and all the unt feel it. -Bonnuberough



Missions.

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

2

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

WE shall hope to hear by an early mai of the entire recovery of Bro. Davis, of Shanghai, and of the good health of all the mission.

BRO. MAYES, of Housley, Dallas Co., Tex., mentions several persons that have recently decided to keep the Sabbath. Many com munities in the South-west seem to be pro foundly stirred on this subject.

FROM DR. SWINNEY.

SHANGHAI, China, Sept. 30, 1887. Since my return home a few weeks ago my time has been busily occupied in the dispensary. The summer has been unusu ally warm, and consequently there has been, and still is, much sickness among the natives and also among foreigners.

Mr. Davis has been confined to his room lately with remittent fever, and during the progress of the fever an abcess formed in the liver, which discharged internally a few days ago, with much 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

days old, are doing well.

ANNUAL MEETING IN KANSAS AND NEBRASKA.

The Annual Meeting of the churches of Kansas and Nebraska was held with the Church of Long Brauch, near Humboldt Neb., Oct. 21-23, 1887. Some eight or ter were present from Nortonville, Kan., and two from North Loup, Neb., including Elder B. Clement. We were all sorry that Bro. G J. Crandall, of North Loup, could not be present. In his absence, Bro. G. M. Cot trell, of Nortonville, preached the introduc tory sermon, from the text: "And they brought them on their way." The aim of the discourse was to show how Christians may help each other on the spiritual jour ney. 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, 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. A its close, the Lord's Supper was administered by the pastor, Elder U. M. Babcock, assist ed by the writer. The Bible school, which appears to be in a very flourishing condition, preceded the preaching service. In the evening, I preached from Romans 3:31, "Do we then make void the law -through faith? God forbid. Yea, we estab lish the law," connected with Chap. 6: 14 "For ye are not under the law, but under grace." The object of the discourse was to show the harmony of the law and the gospel Sunday morning I preached again from Duet. 6: 6-9. The main object of the discourse was to enforce the duty of Christian education, especially in the family. In the afternoon a set of resolutions which had been reported at a business meeting held in the morning, were discussed, and passed unanimously. 'The first, which had been farnished by Elder Clement, set forth the duty of holding and practicing the whole truth of the Bible. It was ably advocated by Bro. Cottrell and others. The sec ond 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 unanimity which they manifested in voting against the secret kingdom. I have observed languishes. Almost all secret societies proreligious ceremonies. Does history record effected in and through a secret lodge?

several churches within the bounds of this meeting to allow their several pastors a portion of their time to be employed in mission. ary work, and to encourage their unemployed elders in such missionary labors as they may be able to perform. The Nortonville (Pardee) Church has already acted on this line by permitting Bro. Cottfell to visit the Marion County Church, besides a number of points in Kansas where there are a few Sabbath keepers. Bro. Cottrell gave us an interesting account of his visit, of, I believe, several weeks, including a call at Emporia, where we formerly had a church, and where there is a desire to reorganize. Since he was there, he has had an urgent call to return, with a view to the organization of church, which call, I hope, he will honor in a few days. There seems to be a brighter 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 interests in northern Missouri. I shall say no more, however, at present on this point, but will communicate directly with Bro. Main in

On First-day evening, Bro. Cottrell de livered the closing sermon of the occasion, a short but eloquent discourse, after which the large audience remained for nearly an hour, enjoying one of the most precious seasons of conference I ever experienced. Everyone seemed to feel that it was good to be there.

reference to it.

Brother Babcock's labors have been signally blessed since he came among this peoples a comparatively short time ago. The membership of the church 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 divine. Bro. D. K. Davis, the former pastor, still lives at Long Branch, and heartily cooperates with the pastor in his good work. He presided over the Yearly Meeting with signalability, and aided very much in the service of song. Elder Eyerly, who has 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 Branch Church at present. Older people are welcomed in it, but 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 him that is able to destroy both soul and body in hell." There are, I understand, some of the members of the Long Branch Church who are tinctured with the Advent doctrine, that the dead-even they that "sleep in Jesus"-are in a state of nonexistence between death and the resurrection. I endeavored to show that the modern materialism, as taught by Kellogg, Smith and Mrs. White, is the ancient, infidel materialsm with the doctrine of the resurrection engrafted upon it. The attempt has been made with a good degree of skill, but 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 old infidel materialism may account for the fact, that when an Adventist apostatizes from his faith, he is very apt to become an infidel, or an atheist. Such at least is the fact, however it may be accounted for. On Tuesday, the 25th, I came on to Princeton, Missouri, where I propose to spend some time, looking after the new interest here, and reaching out into some new fields near here. Jos. W. MORTON.

place last Sabbath, Aug. 20th, when I preached from Mark 1:8, "I baptizo you in water, but he shall baptize you in the Holy Spirit. In Chinese this text reads as follows: Ngoo tsing moong la s le; da-z e yau I immerse you to water in; but he shall

tsing moong la Sung-Ling le. immerse you to Holy Spirit in.

We rejoice in that the Lord has given u the privilege of receiving this woman. We have not been hasty in this matter, have en deavored to show her the sacredness of the ordinance, and to assure ourselves as much as possible that she was sincere in her desire to become a follower of Jesus. There is another of the girls in the school who has repeatedly requested to be baptized; but fearing she did not understand, we have been deferring 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 baptism at once and admit them to the church, we at all times seek to persuade them to continue in their search for truth, and not to rest until they have obtained personal evidence that they are truly chil dren of God. In this way we teach them, and all outside of the church, that we are anxious about their salvation and not so anx ious about receiving people into the church. Had we accepted all who have requested baptism, we would have been able to report quite a good number as added; but these 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 received, they would have been only like so many dead weights to the real success and progress of true mission effort May the Lord ever lead us in all our effort, granting us much real success. I often feel anxious about the prospects for the future. It seems to me that our people are in the habit of jumping from one thing to another too much, that there is not as much unity of object and effort as there should be. May the Lord grant wisdom, especially to the leaders of our beloved Zion; and may the people, seeing this, be inclined to follow on in the path of divine direction.

May the coming Anniversary be one in

Jesus and found relief. We continued these services in the evening through the week, and closed the night after the Sabbath. Oct. 8th, with such an interest as is seldom seen in this country. One man lost his earthly consciousness, and was removed from the day. They had been trying to get me to house at a late hour by his friends, and laid in a wagon which bore him away. Another day. So the last night of the meeting I was so overcome with anxiety that he was unable to get away without help. Others the devil, and as I was not doing the works. were unwilling to go away until they were relieved of their load of sin and guilt, and others were so unspeakably happy that they wanted to remain there as did the disciples God, I was now ready to resist or debate as on the Mount of Transfiguration. Fourteen they term it. I asked the Campbellite persons were converted in this series of meetings, 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 Sabbath in November next, on Copen Run, in Braxton Co., W. Va., to take into consideration the propriety of organizing a 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 church organization, and a house of worship, with industry and fidelity, they will certainly have a bright future. To God be all the glory for past blessinge, and to him they can

safely look for help in the future. 1 go to-morrow to Doddridge county, if the Lord will, to begin a meeting on Buckeye Run. May the Lord grant us a good meeting there!

JANE LEW, W. Va. Oct. 29, 1887. Dear Brother,-Again I am permitted, 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 Sabbath school ever since that happy meeting, and for some time have been pleading for another protracted meeting; but for want of time I have been under the necessity of putting them off, feeling that these sections were more in need of revival work.

thought it best to wait until after the debate On reaching my home from Braxton

field meetings until the 14th. On the last two nights of the meetings, two Campbellite preachers challenged me to debate the Sab. bath with them, and said that they were ready to prove that Sunday was the original seventh state a proposition to debate the Sabbath every preached on debating as being the work of 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 Church if they would endorse either of the two as their representative. One of the parsons spoke up and said he would endorse the other one. But the church would not endorse 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. I do not know whether he will meet me or not. These two men asked the congregation to wait until next Saturday night, Sunday and Sunday night, and they would prove to them that God, being a just God, could not require them to keep a Sabbath. Six Bap. 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, but I cannot. 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 church of

not be satisfied with bo our scholar with transat long apprenticeship to learning draws to a clos universities do not ed thoroughly as ever, bu so distinctly American growing multitudes laden with the elixir of life, will not thrive o gleanings of foreign fie Such a world of stim resources, and such va placed before the Ame has no excuse for intel not a sniff of scholasti come to him from the and Heidelberg. Events are transpiri that can only be analy men of indigenous cult so full of poetry that or the very stone's wi events are so immine await an imported of voiced by a tongue tun expressed by an eloqu the stress of their own must have a scholarshi that it can answer to racts, the span of her her mountains, the dep be master over them physical geography, m and prairie, river and sea coast, together wit of various climate, for operations on which a erudition can be const elsewhere on the face (" More servants wa Than we'll take n Let us inquire of th acteristics and the pose can scholarship. The first necessity what may be styled self ception, clear and stron scholarship there must bing, self- asserting, se entity; such as can fearlessly say, "I kno ernment is the first on its basilar doctrine, th man as a distinctive magna charta of Kin rights of Englishmen because Englishmen. governments deal wi bundles, in castes, wit India, till recently, n esteemed because he is born he is doomed hood, and all his life warfare against his o to seek the highest c by the completest at universal nothingnes

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THE AMERICA

BY REV. D. E. M

A stirring temperance resolution was passed with equal earnestness, as also one missionary and tract work. A special reso- We pray she may ever grow in the knowl- on account of their sins, and there was joy, return from the Annual Meeting at Texar-

CHINA.

SHANGHAI, Aug. 26, 1887.

My dear Brother A. E. Main,-You will rejoice with us to know that another person has been added by baptism to our little native church in China. The candidate this that where lodgery flourishes, vital piety time was an elderly woman, who has been in our family for more than six years. Her fees to be religious, and are conducted with accepting the doctrine of the gospel has been of the Master draws men together and heard before that they were keeping the a slow process, but we hope that the work | neaver to Christ; and I hastened to treat the the conversion of a single soul to Christ as in her case is a sure work of grace. When subjects, trusting in God. The remedy was she came to us she could not read a character; but she has learned to read a very little, and is now often seen with her 'Testament, commending and pledging support to our going over the portion she has been taught, and sought forgiveness. Sinners mourned meeting for a week for them. So, after my

which the Holy Spirit's power shall blend all hearts into unity of effort. I believe that all of our denominational work is important I could not say with Mr. Lucky, that the mission to the Chinese as to the Jews, is the most important work of our people. May the Lord enlarge the horizon of our spiritua vision so that we can see beyond the field of our own personal effort. While we take this broad view we need not be less active in the field of our personal work.

I send this to Rev. T. L. Gardiner, hop ing you may be at Conference, but if you are not there he will forward it to you. Ever praying for the advance of all our work, I am sincerely yours,

D. H. DAVIS

FROM S. D. DAVIS.

JANE LEW, W. VA., Oct. 13, 1887. Again I am permitted to write you of glorious work of grace on a new field, which the gracious Lord has so kindly opened to us, and blessed with his reviving and saving power. It was on Copen Run, in Braxton Co., W. Va., that we began a series of meet ings on the 23d day of September, 1887 For one week the work seemed to vacillate. The congregations were large at night, and very respectful. Just what the trouble was I could not tell; but after a week of toil and perplexity, developments made it clear to my mind what the trouble was. A M. E. minister, on being asked to announce my appointment, had attempted to forestall my work by delivering two discourses, one on the subject of baptism, and the other on the Sabbath question. These had been of the low type, which the absence of evidence and knowledge, spiced with prejudice, must engender; and my hearers were expecting a reply from me. Some were anxious that he and his adherents should get about such a raking as he had given, and others were dreading the terrible blow. O, how sad it

is that men degrade the profession of the decided what the trouble was, I soon decided on the remedy. It was not that "like cures effectual, and our next meeting was one of the most melting scenes I ever witnessed. Men and women confessed their wanderings,

county, I found a letter in waiting for me from 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 anxious to have me there as we could not 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, I

reached the neighborhood the same day the communication did. Notwithstanding the short notice, we had together a good congregation, and began the next morning, Oct. 15th. We had nice weather, and the forest around the school house seemed to join us in praising God. I think the foliage of the trees, with their vast variety of colors and tints, presented the most delightful scenery I ever witnessed. Our congregations increased 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 baptizing eleven happy candidates. There are still others who will be baptized ere long, I trust. Most of those who came out in these meetings are Sabbathkeepers. One is a convert to the Sabbath. The meeting closed Oct. 27th. All glory to him without whom we can do nothing.

Hoping you will soon be restored to health am as ever your loving brother in the Lord.

FROM F. M. NAYES.,

HOUSLEY, Tex., Sept. 15, 1887.

Dear Brother,-I write to you that you may know how the cause is getting along here. In July I went to Kleburg by request of some two or three. I held meetings four days. Two seemed to be converted to the ministry in such an unholy way! Having Sabbath of the Lord, one a Baptist and the other a member of the Campbellite church. The whole neighborhood were as much interlike," but that the truth spoken in the spirit ested as a people could be, for they never had wrong day. Hence, such interest has never been known to the people of Kleburg, as was manifested on my first visit to that place. I promised more than one hundred people that I would come back in September and hold a

in November, and all would know how the first day could not be the seventh at the same time. Had it not been for those two men, I believe I could have organized a church of twelve or more members without any trouble. May God bless the cause, is the prayer of your brother in Christ. Remember us in your prayers.

commandment keepers organized to the

honor and glory of God." This is the most

promising place for a good church to be or-

ganized I have ever seen. I have two or

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 zend some one here to this field

who is able to give two or three years to the

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 Kleburg; I

CORRESPONDENCE.

GARWIN, Is., Oct. 9, 1887. To the Missionary Board:

Dear Brethren,-The yearly meeting of the Seventh-day Baptist Churches of Iowa, at their last session, voted that the Secretary write to your body returning thanks for your kind remembrance in sending Eld. J. W. Morton a delegate to our annual meeting, and hope you may still continue to do so, if in your judgment you can. Your delegate was a great source of help and encourage. ment, and we appreciate the favor.

> Yours in Christ, JACOB BABCOCK, See.

Bro. Babcock adds: I suppose Eld. Morton will send a synop-Saviour. The brethren and sisters who sis of the meeting to the RECORDER for publication; therefor I will not say anything in regard to it, only that we had a pleasant and profitable meeting and saw omens of good as the result.

MISSIONABY SOCIETY.

Receipts in October. The Tract and Missionary Society of Rich-burg. N. Y., to apply upon L. M of M. L. Mr. Henry Ernst, Alden, Minn., M. M., \$10 Mrs. Martha Ernst Mrs. Martha Ernst, "C. M., 10 To apply upon L. M. of Mrs. Rev. W. H. Dr. Edwin S. Maxson. Syracuse, N. Y..... 5 10 Cash. Oxford. N. Y., C. M..... Rev. S. W. Rutledge, Elk Crock. Mo...... J. B. Wells, Ex. of est., Mrs. Dianna Hub 1 50 bard, DeRuyter, N. Y..... 2d Brookfield Church. Mrs. Wm. A. Rogers, Waterville, Maine, to 18 09 15 00 complete L. M., Arthur K Rogers..... Mrs Minnie B. Stillman, Saginaw, Mich... Mrs Margaret A. Brown, Little Genesee, N. 25 00 Y. for Bible woman in M. M..... Ina M. Langworthy, Treas., Flandreau, Dak., Н. М John Congdon, Newport, R. I., G. F. reinforcement, C. M 5 00 Received at the RECORDER office from: Charlotte McWilliams, Grand Junction, Is., H. M. 4 00 Eusebia Stillman, Starnard's Corners, N. Y., £128 24 614 63 Balance in Treasury, Sept. 30, 1887... \$743 87 Payments in October..... Of this balance \$101 is for the reinforcement of the China Mission.

With this destruct tian doctrine took b basing itself upon t individual ego. To possibilities of the s great God incarnated and made all the te of the new religion co of the individual ma Our republican in

impulse of this div right end of govern of each individual of all the rights with him. Here, in the compact, is the first best opportunity fo the world. Such o its danger, nor is su commending altoge is possible to so mu brotherhood which kind, as to stop the should go pulsing through the heart o An ancient fable sa created one huge n man attributes, an one man into man as the hand is the unto for real This



Education.

"Wisdom is the principal thing, therefore get wisdom; and with all thy getting get understand-

THE AMERICAN SCHOLAB.

BY REV. D. E. MAXSON, D. D.

Read at the Annual Meeting of the Education Soci-ety, at Shiloh, N. J., Sept. 23, 1887.

A more serious spirit is coming into our educational work. A time has come when the adolescent scholarship of our country will not be satisfied with borrowed thoughts, nor our scholar with transatlantic culture. Our long apprenticeship to English and German learning draws to a close. Not that the old universities do not educate as broadly and thoroughly as ever, but their cultus is not go distinctly American as we need. The growing multitudes who breathe our air laden with the elixir of a new and bounding life, will not thrive on the sere and stale gleanings of foreign fields.

Such a world of stimulants, such boundless resources, and such vast responsibilities are placed before the American scholar, that he has no excuse for intellectual laggardness, if not a sniff of scholastic impulse should ever come to him from the classic halls of Oxford and Heidelberg.

Events are transpiring in the new world, that can only be analyzed and controlled by men of indigenous culture. Some events are so full of poetry that they must have a poet, or the very stones will sing them. Some events are so imminent that they cannot await an imported oracle. They must be voiced by a tongue tuned to their own nature, expressed by an eloquence made earnest in the stress of their own emergency. America must have a scholarship so largely American that it can answer to the rush of her cata racts, the span of her prairies, the height of her mountains, the depth of her mines, and be master over them all. Our matchless physical geography, made up of mountain and prairie, river and lake, and boundless sea coast, together with our "striped coat" of various climate, form a basis of scholastic operations on which a broader and more vital erudition can be constructed than ever arose

most pertinacious stickler for that ancient doctrine.

Men are changed into things, into many things; and we christen them, doctors, lawyers, ministers. There is a tinge of melancholy reflection in the tendency of ongoing society. The phenomenon of man sunk out of sight in his profession. •The little suffix er contains a world of mischief when him out to extract the wealth of the earth, and makes him forget the vastly richer mines of wealth hidden back in the depths of his sible, not therefore the best now possible.

bags and baskets, a farmer, instead of a man farming, a farming man. The trader often forgets that he is the man trading, and becomes a driven slave to the routine of his craft. He sees no dignity in his trade be cause there is a man, askilled man, doing it, to his machine, the sailor to his windlass and rope.

What shall the scholar be in this distribu tion of functions? Shall he be simply the thinker, or shall he be the man thinking? In all occupations, shall the man working be the substantive, the man working, or shall he be only the adjective qualifying the work he does, and the work the substantive? Any trade, avocation or business, should be only the qualifying term denoting how the indi vidual man following it objectizes his own individual manhood. Let the scholar be the man thinking, and I most gladly shake hands with him. He is in his right estate now. Up there he is master, and this true scholar, this man thinking, is the only mas ter. Let it ever be borne in mind that a self-poised, stalwart manhood is at the base foolish fop, may be a pedant but never a anchor us against the breezes that are spring aries, colleges, books, only copy and classify

man a kind of pater familias, who is present, is books-what other men have thought. is new and original. Not another nation on new principle, or some new application of by one faculty or another, to all men, so that This aid to thinking is to be employed with the earth has grasped, formulated and un- some principle long known, comes to him, you must collect the whole race to find our some measure of caution. Books are whole- dertaken to realize our fundamental idea of watching waiting for results, and then often towering homo. But unfortunately this one some helps to thinking, as they are used society-our constitution of government. only to be told, by the hooting owls of old man has been so dissected and scattered that it wisely or otherwise. As the healthy stomach | There may be a sort of scholarship in apolo- | decay, that he is Utopian, visionary, intruhas become very difficult to reconstruct him, may be injured by the injudicious use of gies, expositions and defenses of despotism sive. The old decencies, the carping proas society is constituted. In any community | the most nutricious food, so may the mind | and communism; a sort of literature in infi- | prieties, will disdain him; poverty, seclusion, there are enough walking stomachs, brains, of the student by the bad use of the best delic and atheistic rantings; but not such sometimes persecution, will befall him who hands, eyes, parts of the man; but not yet | books. The theory of book learning is good. | fills the demand of the American scholarship, | dares dispute the ancient oracles; but for the completed manhood. There are all The men of earlier times received nature into not such the ideal American literature. Man, this there will come to him the bracing around metamorphoses enough to satisfy the | their own minds, transmuted it into thought, | thinking, must think according to the eter- | consciousness of having done something for into life, and then threw it out from the nal verities, if he thinks well. The man not which the better time coming will be thanktongue and the pen. The value of the book | conscious of his own exalted place in the ful. will depend upon the thoroughness of the eternal order and fitness of things, will con-

transmutation. tinually be wearing himself out between the

upper and nether millstones of his own in-No air pump, however perfect, quite excongruities, and can never become creative hausts the receiver. No more can any best mind quite exhaust nature as a resource of of the pure and steady light and heat of thought; hence no book can be quite perfect, genuine scholarship.

not altogether reliable. A book is not always 3. Besides nature and books as resources it makes a man into a farmer and sends to be revered because its author may have of scholarship, there is what may be called been revered and good. When he wrote, his life in motion, or action. A very acute book might have been the very best then posthinker has said "Only so much do I know, as I have lived." And the Divine Man said, own manhood. A man hidden away under | The young student growing up in the well "If any man will do the will of God, he shall stored library, and meekly bowing before the know of the doctrine." The three primary lofty minds that speak to him from its faculties of the human mind are so correlatalcoves, may think himself meritoriously | ed that no one of them can act vigorously if appreciative and reverential, as he unques- the others do not coact. They are made tioningly accepts the thoughts and conclu- like cog-wheels, to work together. The man sions of the old masters. It is sad to see a who does nothing vigorously cannot think a simple trader. And so the mechanic sinks | scholar buried in the library, shrivel down | anything clearly nor feel anything deeply. into a mere bookworm, shorn of all power When you hear two men addressing an auto think for himself by too great dependence | dience, you know instinctively whose words upon the thoughts of other men. It was a come out from life in motion. The intellect pays tribute to the will, the head to the profound American scholar who said, "I had better never see a book than to be warped by hand. Experience converted into thought its attraction clean out of my own orbit, and sparkles gem-like, and the transmutation of made a satellite rather than a system." The life into thought is ever going on. Our best one thing of value in the world, is the soul | thoughts, before they are winged, lie of man in action by the self-evolved forces of back in our life. When that life gets in motion, in the press of vigorous action, his own soulhood. This power of self activity | thoughts are evolved for empyrean heights. belongs by divine gift to every man. The So every well exerted energy of our lives will main work of the scholar is to become thor. sooner or later come forth transfigured imoughly possessed of himself. Only he who mortal. And so our works do follow us. possesses himself and holds himself by stable He who exerts his total life force in well tenure can ever have large possessions beyond devoted activity, is sure of rich returns, it himself. Only the scholar can be master. not always in material income, in what is The book stops with past utterances. These better-in mental tone, and in spiritual exmay have been good-the best that could be at the time, but they may be comparatively hileration. The world's workshop is the of all true scholarship. A cringing coward, a stale and meaningless now. They must not thinking man's best dictionary. Diction-

3

The scholar is the world's eye and the world's heart, and whether the world will confess it or not, it is cempelled to see the truth of things through the eye of the scholar and feel the life pulsings of things through the scholar's heart. If this age will chronicle its thoughts and deeds to the ages to come, it must pay tribute to its men of culture, its thinking men, for only such can Lindite thoughts and chronicle deeds that will speak with tongues of flame to the ages ahead. It is the unique privilege of the scholar to truly know the age he lives in. by looking right down through its shams and its shoddy into its life as it throbs at the center. Men, parties may range themselves in hostile attitude over questions not worth the breath they spend. Away above the din the scholar stands in sublime unconcern, satisfied to know that a popgun is only a popgun, though half the world should declare it the crack of doom. It is the highest reward a man can ask to turn round at set of sun, facing the day that has gone, satisfied that for that day he has seen something truly, and done something honestly. Free, fearless, will he be who feels the eternal rock of verity underneath him, who thinks freely, acts nobly. Only the unlettered man flees before the old decencies, and fetish superstitions. The man who masters the truth of things holds the fort against all approach. Only the man thinking is master. An old proverb says: "Wherever McDonald sits, there is the head of the table." The unstable crowd pile up around the man of serene and stable poise as the tides pile up under the moon. But the true genius of American education levels the surface by bringing all the people up to the high tide of universal intelligence. It satisfied Greece to have one Demosthenes and one Pericles, and it was enough for Rome to have had one Cicero and one Agustus. The oneness of the Universal Home had not yet been found out and felt. The god of history kept that discovery for the May Flower. Our literature can no more stem the logic of events than can our politics. The giant has turned himself again under the mountain and up from the bottom of the crater have come fire and flame. What the supercilious men of conceit has called the lower' classes, have at length been lifted up, and with this breaking of chains and uplifting of men, our literature sparkles with gems from the deeps, so that the American scholar to-day lives in the best time of all history. This discovery of the greatness of small things, this recognizing of man as man, this discovery of childhood, this literature of the poor, these plantation songs, have opened treasures of literature not before dreamed of. It is the sign of new life when the blood long conjested in the centers begins to push out to the extremities, giving a new glow of life to the remotest parts. This is health. Just so with our literature; it is pushing out into the extremities, vitalizing the whole body, educating the whole people. And just herein the American scholar reaches his pre-eminence. He touches the centers of a multifarious and rapidly growing life, and, as if with magnetic impulse, is pushing American society on and up to its unique and magnificient destiny, of universal enfranchisement. The sun never shines on a grander scene than when the voters of a great nation gather at the polls and elect one of their toiling millions, a Lincoln, a Garfield, to the chief magistracy, placing the destiny of a great nation in hands hardened by daily manly toil, but with minds trained and toughened. by the hard stress of manly self-culture. And so it is that the worth of the true American scholar sometimes reaches its well deserved recognition. THE Vassar alumnæ, with not a little enthusiasm, are attempting to secure additional scholarships for the benefit of deserving students whose means do not permit them to attempt a full college course without some assistance. One student thus aided is now in the college and, we understand, has passed the best examination of any in her This is made possible by the first class. \$4,000 scholarship of the Western association. The idea of local college societies is more and more growing in favor, and Valuar is not slow to enter into every advance move-

November, and all would know how the day could not be the seventh at the same e. Had it not been for those two men, lieve I could have organized a church of lve or more members without any trouble. God bless the cause, is the prayer of r brother in Christ. Remember us in prayers.

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em that God, being a just God, could not

uire them to keep a Sabbath. Six Bap-

ts, six Campbellites and two Methodists,

I think some more, are ready to obey;

d they wanted to be right and would obey.

, that I only had the time to stay with

m two or three weeks longer, but I can-

t. I have held up my hands as long as I

"but by the help of the Lord, I will

rk on the Kleburg field until every goat is

arated from the sheep, and a church of

nmandment-keepers organized to the

or and glory of God." This is the most

mising place for a good church to be or-

nized I have ever seen. I have two or

ee other places where I have been asked

come; but I cannot go, as I am a poor man

l must do other work for a living. I have

n in the field all the year. Oh, may it

ase God to send some one here to this field

o is able to give two or three years to the

se of the Master, for I am forced to leave

work only at our home church. I did

try to organize a church at Kleburg; I

ught it best to wait until after the debate

COBRESPONDENCE.

GABWIN, Ia., Oct. 9, 1887. e Missionary Board:

ear Brethren,-The yearly meeting of Seventh-day Baptist Churches of Iowa, heir last session, voted that the Secretary e, to your body returning thanks for your remembrance in sending Eld. J. W. ton a delegate to our annual meeting, hope you may still continue to do so, if our judgment you can. Your delegate a great source of help and encouraget, and we appreciate the favor.

Yours in Christ, JACOB BABCOCK, Sec. ro. Babcock adds:

suppose Eld. Morton will send a synopf the meeting to the RECORDER for pubion; therefor I will not say anything in rd to it, only that we had a pleasant and table meeting and saw omens of good as result.

MISSIONARY SOCIETY.

5. IN. X	d Missiona ., to apply	in October. ry Society o upon L. M	of M. L.	14.88
Martha apply u rost. dwin 8.	Ernst, pon L. M. o	Minn., M. M C. 1 f Mrs. Rev. Syracuse, N. M.	L, \$10 M., 10- W. H. Y	
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elsewhere on the face of the earth. " More servants wait on us,

Than we'll take notice of '

Let us inquire of the resources, the char acteristics and the possibilities of our Ameri can scholarship.

The first necessity of true scholarship is what may be styled self consciousness-a conception, clear and strong, that back of all true scholarship there must stand a living, throbits basilar doctrine, the right of man as man, man as a distinctive individuality. The magna charta of King John announced the rights of Englishmen as Englishmen, and because Englishmen. The old religions and bundles, in castes, with clasps of steel. In all India, till recently, no man was known and esteemed because he was a man. Before he is born he is doomed to an adamantine classto seek the highest consummation of being, by the completest absorption back into the universal nothingness whence he emanated.

With this destructive doctrine, the Christian doctrine took broad and definite issue, basing itself upon the infinite worth of the individual ego. To show what are the vast possibilities of the single human being, the great God incarnated himself into humanity, and made all the teachings and ordinances of the new religion conducive to the upgrowth of the individual man to his lost godliness.

Our republican institutions, catching the impulse of this divine religion, declare the right end of government to be the security of each individual man in the free exercise of all the rights with which God has endowed him. Here, in the very genius of our social compact, is the first real possibility, and the best opportunity for the best scholarship in the world. Such opportunity is not without its danger, nor is such individualism as I am commending altogether free from peril. It is possible to so much egotize as to break the brotherhood which makes men 'into mankind, as to stop the current of blood which should go pulsing in warm, free currents through the heart of the universal anthropos. created one huge man, with all possible huinto fingers. This fable is full of a doctrine | cast up.

scholar.

Considering the American scholar as the American man thinking, what are his resources of thought?

1. First in chronological order, as well as in depth and strength of influence, is nature. The day ever coming and going, the night intervening, the sun, the stars, the boundless fields of nebulous haze, the earth whirling in bing, self- asserting, self-propelling, personal its axial and whizzing in its orbital motions, entity; such as can unhesitatingly and the seas and oceans, the hills and mountains, fearlessly say, "I know, I do." Our gov. the brooks and rivers, the grass, the trees, the ernment is the first on earth to announce, as warbling birds, the breeze and the storm animals wild and domestic, men and women talking, walking, thronging, beholding and beholden. Of all men, the man thinking, the American scholar, is most engaged in this great spectacle of American scenery and life. governments deal with men bound up in | What is nature to him? Among his first findings will be that of the inexplicable con tinuity of nature, its ever going from out and returning upon itself, and all the time giving new and wonderful forms of beauty hood, and all his life is put upon unrelenting to the texture that she is weaving, and in warfare against his own personhood, taught | this very continuity and in the laws by which are not to control us. Often shall we feel it is ever evolving its phenomenal results, tonic pressure compacting us into the man rored. The astronomer awakes astonished study of other men's thoughts. They come worlds is only just what had prior existence | title pages to be sure we did not write the in his own mind as an abstract thought. As book, so very like our nature seems the natone fact and another come before him he ure from which the book issued; hence the seizes them, puts them together by laws of unexpected delight with which we read association active within himself, and soon some books, and we close them, wondering rejoices in the conclusion that multifarious how the authors became possessed with nature is not chaotic. Every fiber and root. | thoughts so very like our own. Then our let of matter comes to stand radiant in the delight ascends to awe as we find another terms of universal order, and then will the soul standing so close to our own---a soul pulsing thrill of great nature's life be throb- that throbbed a thousand years ago, thinkbing in his own nature-his own counterpart, growing from the same hidden root. So shall the man thinking come to look at nature with new eyes, as it comes to answer the ever recurring questions of his own intel-

scholarly mind, is plastic, yielding to all beautiful ideals, their answering objectivity. thinking long enough and well enough, ma. An ancient fable says that, at first, the gods | between his own soul and nature, God, the life of all, will come into his consciousness one man into many, for better service, just is the scholar coming to the mount of his use of his reading is many, for better service, just is the scholar coming to the mount of his use of his reading is many, for better service, just is the scholar coming to the mount of his use of his reading is many, for better service, just is the scholar coming to the mount of his use of his reading is many, for better service, just is the scholar coming to the mount of his use of his reading is many for better service, just is the scholar coming to the mount of his use of his reading is many for better service, just is the scholar coming to the mount of his use of his reading is many for better service, just is the scholar coming to the mount of his use of his reading is many for better service. as the hand is the better for being divided transfiguration through the highway God has the very best reason why our American schol- appreciation. He must apply this the slow,

words and facts wrought out in the common ing up on that part of the ocean over which life of men hard at work. The Apostle's we are sailing. True scholarship looks for ward, creates. He who creates nothing, either of pure thought, or new forms of old thought, can hardly claim to be a true scholar. Cinders and smoke evoked from the rubbish of old knowledge, are not flame such as leaps from the friction of soul forces, working with original energy upon material fresh from nature into their own hot crucible. 9 for men who can think and act in the thrill ing now of our surging American life. Who can grasp and master the issues that will not down at the bidding of despot or demagogue, without cringing deference to old custom and cowardly servility, party dictation. O 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 from times far behind him.

But we must not discard other men's and fashionable seminaries always come the thoughts, stay out of libraries because they

ing and feeling then so nearly as we think and feel now. And so it is; all true scholars | champion of American labor. Not in the clasp hands across the ages.

To read well is no small achievement. It eigners and political demagogues will the is the prerogative of the scholar to compel agitating issue of the labor question ever be lect and affections. Nature, to the truly the thoughts of his author to come to order settled. It will tax the best skill and in the line of his own mental and spiritual strongest fiber of the best American scholar-

orated and evolved are as truly original as thinker, a true scholar. if no book had been read, and are likely to

statement that " if men will not work neither shall they eat," emanates from a philosophy deep and broad as the nature of man, and just as true of his intellectual and spiritual nature as of his physical. And so of the proverb of Solomon, "The hand of the dilgent shall bear rule, but the slothful shall be under tribute. I know there is a morbid sentiment that the hood and gown better become the scholar than the hoe and the hammer, and that he is more properly the cloister recluse than the

public agitator. - This sentiment is as false as it is morbid, fatal as it is effeminate. If a man lack eloquence of speech, happy he, if he have the greater eloquence of action. We influence men much by what we say, but more by what we do and are. Not out of the pearly polish of cloistered studies, not out of the fastidious finish of highly endowed

men to think quickly and act promptly when the storm comes down and every cord of our noble ship of state creaks with unusthe scholar finds his own inner law and life mir- kind of which we are constituents, by the ual strain. Not thence the helpful giants to battle old abuses and reinstate order. Back to find that the geometry which measures to us from the same root whence ours have of the laws and lives of Alfred and Shakethe vast orbits and distances of the starry sprung, so that we have to turn back to the speare, both kingly in their sphere, there lay the terrible substratum of the Druids and the Berserkers. Back of Abraham Lincoln and Ulysses Grant there stood the granite wall of the American yeomanry, "the boys in blue." Fiber before finish, purity before peace, are maxims full of eternal fitness. Only a surface made hard by pounding can take high polish. Only a life made pure by stern struggle can be peaceful.

The American scholar should be the championship of ignorant and fanatical for-

activities, and to go to their places as living ship. The American scholar must maintain When the man thinking shall have been increments in his own tissue before they the dignity of labor and the right of the come out again; and then they are as really working man to the product of his own terials of thought will come trooping from his own as if they had germinated de hand and brain-a right on which rests boundless nature in endless procession around novo in the soil of his own soul. This is the the only possibility of true scholarship. A him, and then from the action and reaction right use of books, and thoughts thus elab- driven drudge can never become a free

But what is the work, and what, the with beauty and glory transcendent. This be of far greater value. He who makes such reward of the American scholar? Not alarship should have the clear cut stamp of unobserved and unhonored task of observa-Another resource of the man thinking originality upon it. Here problem of society tion, study, analysis, synthesis, till some ment.





RECORDER. Many subscriptions for this volume are yet unpaid; and it may be added that many subscriptions for previous volumes are also yet unpaid. Those who receive the paper are morally (not to say

These are some of the things which, in fifteen years, the Woman's Christian Temperance Union has done and is still endeavoring to do. Without the power to vote the demon or intemperance out of existence, its uniform appeal to legislatures, religious legally) bound to pay for it. The paper societies, and other organizations, as well as "We beseech you to refrain from the use of alcoholics, and to outlaw the liquor traffic." We wish the Union God speed in its noble work.

but does not fully decide that he will be; as a man, I in the heavens, also on the earth. and this means that he is altogether not a as God, manifesting myself in him and Christian. A Christian is almost persuaded with reference to any Christian duty when he is fully convinced what duty is, but does not do it. Many men stand in just this at- | ing the sick, casting out devils, raising the | refreshing and saving influences. titude toward the Sabbath. They will tell dead. Now, this holy person is called Son us freely that they think we are right on of man because he has flesh and blood like the subject, and if they could they would any other man, and subject to the conditions keep it. The judgment is carried, but the will is not won. A conviction is reached, but the decision is not made; and this lack of decision leaves a man, practically, altogether on the wrong side. Paul's appeal to Agrippa is full of the spirit of the gospel, when he said in answer to Agrippa's "Almost thou persuadest me to be a Christian," "I would to God that not only thou, but also all that hear me this day, were both almost and altogether such as I am, save these bonds." "Almost" means conviction; "altogether" means decision.

There is great danger in any attitude which stops short of full submission to the divine entreaty. It is the fatal mistake of many an unconverted man that he has satisfied himself with an intellectual assent to the truth and claims of the gospel, while at heart he does not heed and obey them. There is nothing more certain to bring leanness and poverty of soul to the Christian than to rest easy in the intellectual apprehension of truth and a ready admission of its claims, while there is no quick, willing, cheerful response, in the life, to those claims. "But whose looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed;" or, as the marginal reading gives it, "shall be blessed in his doing."

row."

The lesson. then, is to the Christian as well as to the unconverted. To the messages of God's love to you, in their manifold and tender pleadings, let the answer always be, not "almost," but "altogether" as He

Uommunications.

GOD IN CHRIST.

The above title is a formidable one, and

Christ, and therefore they were efficient in winning men to his service. If the consecration and liberality that was witnessed through him, controlling all his strength, words and acts. Through him I manifest then now reigned in the churches, we should see a return of the Pentecostal era with its my power in the working of miracles, heal-

It is well that weak churches should be aided by the more able, but if they lean wholly upon the denomination they will of humanity; he is also called Son of God, lack the strength that comes from the exerbecause he is permeated through and through | tion to procure the ways and means for their own support. They are under obligations with my divine nature, is a perfect embodiment of my loving character, as far as it is to send the gospel to destitute regions bepossible to have it embodied in human form. yond, so far as may be in their power. I, the compassionate Father, manifest myself | There is no better way for them to gain through him that you, my wayward child, financially and spiritually than to give may know my will concerning you, and that something, even though the amount be you may find the way of life and be con- small, for this object. Some years ago a strained to love me once more with all your church in the West received aid from the heart, just as this dear Christ of mine loves | Missionary Society, and a plan was proposed me. He will teach you to love your fellow- by their wise deacon to raise something for man as you love yourself; even to love your | missions. He was met at once with the ob. greatest enemies. I could not manifest my jection, that the Missionary Society would great love to you in any other way so pernot be willing to continue its aid if its of. fectly, for by this medium I am enabled to ficers should learn that they were contribucome very near you. My Son will be tempt- | ting for outside purposes. Notwithstanding ed in all points like as you are, yet without this opposition the plan was carried through, yielding one iota to the tempter's voice. He and no doubt the prosperity that afterward will sympathize with your weaknesses and | came, until the church reached a condition

impart to you his strength derived from my- of ample self support, was largely owing to self the only source of strength, an inexhaustthe wisdom and firmness of that early move. ible source. He will give wisdom for your ment. It will never cause the Missionary folly, love for your hatred, joy for your sor- | Board to deny its aid to any because they raise funds for the benefit of others. Rather God was in Christ reconciling the world it will cheer them to see they have not nour. unto himself, that the world through him ished such churches in vain, and like the

faithful husbandman, they will bestow the Jesus Christ is his Son, there cannot be greater care upon those trees that give signs three infinite, all-wise, all-powerful, all-merof plentiful fruitage.

Let our brethren of the small churches. and of the large ones too, study the laws of church life and growth, and see if the mishe moves upon the hearts of his children, sionary spirit is not the vital energy that is indispensable in all. This has been urged judgment to come. God also manifests very often, and yet some fail to see this great himself through the works of his hand, truth, and many are not profoundly impressed with its importance. Our offerings to the Lord's cause are a great test of our discipleship, and we may be sure if we have a heart that is anti-mission it is anti Christian. And "tithes and offerings" kept men through all time have given expression | back, keep the "windows of heaven" closed over our heads.

Let us weigh well the words of one, who

has given much thought to this subject,

when he says, "If all our weak churches

were to put into practice some system of

benevolence by which the cause of Christ

outside of themselves should be benefited,

they would be more greatly blessed in their

own growth. It is a fatal mistake in any

church, however small in number or poor in

this world's goods, to eliminate the mission-

ary spirit from their operations. Christ

said to the first small, poor church, and the

same he said to all: "Go ye into all the

world;" and if his command is obeyed ac-

cording to their ability, the church will en-

joy corresponding vitality, and grow into

efficient home usefulness. If the churches

that are living on the ragged edge of finan-

cial despair will grip this idea and put it at

NEW YOBK LETTEB.

Sientific healing was the subject of a talk

by Prof. Swartz, of Chicago, Ill., a few points

of which I notice. He said, "There is no

J. B. C.

throw your drugs to th you are well, and you are money just the same. mail.

The Five Wise and the gins, by Karl Von Pilaty, psinting now on exhi Gallery, 5th Averue and master artist has chosen familiar parable recorded and he has vividly portra ual figures, the spiritual ble. The two groups are man life from the dark here shown in the ten l which have given scope the master to exercise of this lesson.

Says a writer in the Su

There is historic, as in this masterpiece. The gins, which are life size, known beauties. The w of the professors and a Germany, among others l ter and the wife of Rich picture is one of almost that it now comes to th another indication of the is extending its knowledg appreciation of the highe and literature.

Pilaty, who succeeded or of the Munich Acade methods, the same color cessor. Compare this "The Prodigal Son" of might be led to believe th were painted by the san little of the so-called relis "Christ on Calvary " or Adulteress," which have attention. Pilaty has tre the wise and foolish virg pictorial standpoint. T adjunct of ecclesiasticism canvas.

It is allegory, pure and however, that palpitates and is sensuous in the ric The scene is palette. front a luxuriance of flow in the background dar The central figure is one holding her lamp aloft an lous sister who crouches in the dim background foolish virgins, wringing guish, every line of their the incarnation of the Contrast these unfortuna of the wise virgins, radi integrity. It is the repr of the threnody of sin and Yet, with all the excel which is almost marvelou the composition and the sentiment, it is almost in from the feeling that theatric than earnest. flaw in the drawing, the position. but you must h desire that you would h the five virgins less bede into the joys of their 1 gaudy garments of extra picture is a masterpiece, attract the attention and of all art lovers during th stay in this city.

cannot be published without money, and the to individuals who wield the ballot, has been, most of the receipts of the RECORDER come from its subscriptions. Brethren, why not pay up to Dec. 31, 1887, or further if you like, at once?

A LITTLE local clipped from a Norfolk. Va, paper informs us of an unusual family gathering. It was the celebration of the 65th anniversary of the marriage of our venerable brother, Eld. Alexander Campbell and wife, at Walcott, N. Y. They have four living children, all of whom with their families were present, one coming from Norfolk, Va., and one from Texas. To some of these be restrained by law, and the ignorant and. the occasion was a happy reunion after a separation of fifteen years. We congratulate ed by precepts and teachings that are inour aged brother and sister on the comple- flexibly right; but in the settlement of the tion of so many years of happy married life, and pray the Father in heaven to deal kindly | will become a Christian, and whether, then, with them in the days he may yet give them he will live a consistent Christian life, every Again, we are taught in the Scriptures that on earth, as he has done in the past.

head quarters of Mormon activity in Europe subjection his will. In all this work the presence, and therefore is not limited by is in the canton of Berne, Switzerland. The gospel is a persuasive power; its agents are the environments of matter; yet this being station is in charge of Bishop Schoenfeld, not commanders, but embassadors, with and from it missionaries are sent out in all authority to declare principles and to offer directions. The number of converts in Berne | terms of pardon and reconciliation; its sole | things, notes even the fall of a sparrow to alone last year was 336; throughout the whole aim is to win men to truth and life. The the ground; not an atom in all the products of Switzerland the year before the whole Apostle Paul has all this in view when he of his creative skill is so minute that it number of converts was between 600 and 700. says: "Now then we are ambassadors for escapes his notice and care. But the most It is said that gifts and collections are ex- | Christ, as though God did beseech you by us; pected of the converts to carry on the work. The government is thoroughly aroused and ciled to God." Nothing, save the ministry proposes to take vigorous measures to break and death of Christ himself in behalf of it up. It is probable that action will be based on the two-fold ground that Mormon- tenderness than the picture thus drawn. ism is a religious order dangerous to the state, and that, in sending converts to this country, it is acting as an unauthorized Think of it, ye who have not yet given your agency for emigration.

Song of Songs, a new translation of what is to the divine will. known in our common English Bible as the Song of Solomon, by W. C. Daland, pastor | two things, the carrying of the judgment | of the First Seventh-day Baptist Cnurch of and the subjection of the will. Now it is Brookfield, N. Y. Of this work, Bro. Da- possible to carry the judgment while the land says that it is his object "to exhibit the ethical purpose of the Song of Songs and quently are convicted who are never convertto justify its place in the inspired Literature | ed; they know they ought to be Christians, but of Wisdom. While recognizing the dramatic they will not do what they know they ought Son, is so filled with the Spirit of his Father form of the poem, the translator has endeav- | to do. This condition of things is aptly de

ALMOST PEBSUADED.

The gospel method of reaching and winning men is by persuasion. It has no compulsion to use, save the sweet compulsion of readers will of course accept or reject in proits reasonableness and its inviting prospects. It is true that, even under the gospel dispensation, the wicked and the lawless must the thoughtless must be instructed and guidman is finally left to his own choice. The It has recently been discovered that the higher incentives, seeks to bring into sweet

we pray you in Christ's stead, be ye recon pleading with men to be reconciled to him!

will remains in rebellion. Men not infre-

the subject it indicates would seem to be suitable only for discussion in a theological seminary, or in the pulpit by some profound divine, and although it has engaged the at tention of great minds in all ages, it after all is a subject quite simple when stripped of its theological dogmas and brought within the range of our reason and common sense. only wish to give expression to a few thoughts as they have presented themselves to my mind from time to time, and your

portion as the ideas set forth are true or false.

One great and fundamental truth taught in the Bible, and which the Christian world accepts without question is, that God is one God, that besides him there is none else. The first commandment of the Decalogue two fundamental questions, viz., whether he clearly teaches this doctrine when it declares "Thou shalt have no other gods before me." "God is a spirit," omnipotent, omnipresent, gospel appeals to his reason, and, by all the omniscient, having infinite wisdom, justice and love; that he fills all space with his whom we call God, so infinite in all his at tributes, the creator and upholder of all wonderful and sublime of all is his conde scending love to poor, fallen humanity, to man created in his own image, but crushed and mangled in consequence of sin, the imsinners, can be more replete with the divine | age almost effaced. God, in his infinite compassion and with the tenderest pity, reaches God in the person of his chosen embassador down his hand to help restore his creature man to his once sinless, holy condition. In his great wisdom he chooses the medium of heart and life, in loyal, loving obedience to | flesh, to wit, the person of Jesus Christ, him, and let your better self answer the through which to manifest himself, his own WE have just received a few copies of the divine pleading with a complete submission divine nature. God says to wan by the mouth of this holy person, "You have brok-In this work of persuasion there are clearly | en my holy laws, not ignorantly, but wilful perfect happiness; but having disobeyed, you forfeit all right to life and consequent happiness. Now, I most earnestly long to restore you to obedience and to the blessings by the most sacred obligations to go forth,

of eternal life. This holy man, Christ my in self-sacrificing benevolence, to win the that he will not sin. I, his Father, have

who have never heard of Christ, have felt his presence, held communion with his Spirit and have inherited eternal life as the reward of that communion. All true followers of Christ are sons of God, joint heirs with Christ to "an inheritance incorruptible, undefiled and that fadeth not away." "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." G. H. G.

might believe. If God, then, is one God and

ciful Gods in one; but rather the one God,

the Father, manifests himself through the

medium of his Son, and by his Holy Spirit

convincing them of righteousness and of a

showing his wisdom and love in a wonderful

manner. He has also manifested himself

through many other mediums (not modern

mediums). Holy men of old spake as they

were moved by his Holy Spirit, and holy

to the great love of God. Thousands even,

THE MISSIONARY SPIBIT IN FEEBLE CHURCHES

After visiting many of our feeble churches. 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 has been quite equal to that shown in some of the strong churches. But sometimes it has seemed that duty toward missions at large has been misapprehended. It is a somewhat common thing to hear it said, "We are poor; we cannot pay our pastor as we should; charity begins at home. We ought not to give anything to benevolent objects." The statistics from year to year show that too many of their members give comparativcly little for missionary purposes. And they think this to be entirely right. The weak

churches, as they believe, ought not to be asked to support the gospel in other places. But in this view are they not mistaken? The Scriptural law of giving for the help of others requires that "every one of you lay such thing as matter: everything is spirit. by him in store." May not the withholding | Spirit was first, and everything created was in selfishness be one of the principal reasons from spirit and therefore was spirit. For why some churches do not grow strong and example, steam is invisable-spirit. Vapor, self-supporting? If the arguments they is steam or spirit manifested. Everything use had prevailed among the first disciples forms in the shape of a tree. Brain is in of Christ, what a blight would have come the form of a tree. Drop ink into water, upon their spirituality! The spread of the and you get the tree. Of the Garden of gospel would have been hindered, and its Eden he said, "Adam was mind and the believers could not have grown in grace and Garden of Eden was mind." The four rivers gained freedom from the bondage of the are in the heart; one flows north toward the world. They would have kept all and given head, one south toward the feet, those flownothing. The needy would have no chance | ing east and west run out through the arms. ly; laws which if obeyed would have given you to be pensioners upon the charity of others, The river of life spoken of by John is the and so what would have become of them? blood thrown out by the human heart. While relying upon themselves and trusting There is no evil; what we call such is only

in their all gracious Lord, they were impelled After the lecture there were a number of invalids operated upon, but we failed to notice any wonderful cures. Twelve lessons wrong from the ways of mammon to the ways of God. The intensity of their new, are given for \$50, and then you are supposed ored to preserve as simple a plan as possible scribed in the phrase "almost persuaded," constant intercourse with him; he and I are unselfish love led them to sell "possessions to be able to cure all manner of achings upon consistent with the aim in view." We have which, so far as it relates to the end in one; that is to say, my will is his will, what and goods and give to all men as every man the same principle that Christ performed read the translation with pleasure and profit, view, means altogether unconverted. A I love he loves, what I hate he hates. Our had need." No wonder that then "the his wonderful miracles. Some are mind

seemingly evil."

MINISTERIAL CONFERENCE TION.

The ministerial confer Association convened w esee Church for its ann 1887.

The opening sermon W. Lewis. from 1 John followed by a conference participated in by a goo present.

The second day of the voted to the reading a following papers :

First, "Do the Scrip offering of prayer to a the Father of our spirit worth: second, " Relati human reason," by I "Rebaptism,-do the it?" by D. E. Maxson; fo by H. D. Clarke; fifth, ological training of can istry," by G. W. Burdi

These essays were a many interesting and v brought out by them a which followed.

The conference adj the church at Independ G. H. F. RA:

SOUTH-WESTERN-Y

This meeting has c Lord was truly in our cheered with the prese After some very intere lowing resolutions adopted;

Water is an

once into practical operation, they will find a cure for feebleness. Let it not be a spasmodic effort, but incorporate it as a principle of church life, which is as true now as when Jesus said to the first followers, "Ye shall be witnesses of me, both in Jerusalem and in all Judea and in Samaria, and unto the uttermost parts of the earth."



Inrist, and therefore they were efficient in inning men to his service. If the conseration and liberality that was witnessed hen now reigned in the churches, we should s a return of the Pentecostal era with its efreshing and saving inflaences.

It is well that weak churches should be ided by the more able, but if they lean holly upon the denomination they will ick the strength that comes from the exeron to procure the ways and means for their wn support. They are under obligations pend the gospel to destitute regions beond, so far as may be in their power. here is no better way for them to gain nancially and spiritually than to give mething, even though the amount be nall, for this object. Some years ago a nurch in the West received aid from the lissionary Society, and a plan was proposed their wise deacon to raise something for issions. He was met at once with the obction, that the Missionary Society would ot be willing to continue its aid if its of. ers should learn that they were contribung for outside purposes. Notwithstanding is opposition the plan was carried through, ad no doubt the prosperity that afterward me, until the church reached a condition ample self support, was largely owing to e wisdom and firmness of that early move. ent. It will never cause the Missionary oard to deny its aid to any because they ise funds for the benefit of others. Rather will cheer them to see they have not nourhed such churches in vain, and like the ithful husbandman, they will bestow the eater care upon those trees that give signs plentiful fruitage.

Let our brethren of the small churches. d of the large ones too, study the laws of urch fife and growth, and see if the misnary spirit is not the vital energy that is dispensable in all. This has been urged ry often, and yet some fail to see this great ath, and many are not profoundly imessed with its importance. Our offerings the Lord's cause are a great test of our cipleship, and we may be sure if we have heart that is anti-mission it is anti Chrisn. And "tithes and offerings" kept ck, keep the "windows of heaven" closed er our heads.

Let us weigh well the words of one, who

you are well, and you are well. But it costs mail.

The Five Wise and the Five Foolish Vir- presentation of all God's truth: therefore. gins, by Karl Von Pilaty, is the name of a large Gallery, 5th Averue and 19th Street. The familiar parable recorded in Matthew 25th, and he has vividly portrayed, in the individnal figures, the spiritual lessons of the parahle. The two groups are contrasted. Human life from the dark to its bright side is here shown in the ten lovely female forms which have given scope and opportunity to the master to exercise his conception of of this lesson.

Says a writer in the Sun.

There is historic, as well as art interest in this masterpiece. The figures of the virknown beauties. The wives and daughters from them. of the professors and artists of Southern Germany, among others Pilaty's own daughter and the wife of Richard Wagner. The picture is one of almost national fame, and that it now comes to this country is only another indication of the fact that America

is extending its knowledge, its love and its appreciation of the highest and best in art and literature. Pilaty, who succeeded Kaulbach as directfor of the Munich Academy, had the same

methods, the same color scheme as his predecessor. Compare this picture with, say "The Prodigal Son" of Kaulbach, and you might be led to believe that the two canvases were painted by the same hand. There is little of the so called religious feeling of the "Christ on Calvary " or "Christ and the Adulteress," which have lately commanded pictorial standpoint. There is not a single can vas.

It is allegory, pure and simple. Allegory, however, that palpitates with human life and is sensuous in the richest colors of the The scene is a terrace. In the palette. in the background darkness and despair. holding her lamp aloft and repulsing a frivo lous sister who crouches at her feet. Note in the dim background the figures of the foolish virgins, wringing their hands in anguish, every line of their bodies expressing lication. the incarnation of the despairing grief. By order and in b half of the Sabbath-school of Contrast these unfortunates with the figures lhe Ritchie Church of the wise virgins, radiant in beauty and integrity. It is the reproduction on canvas of the threnody of sin and the pæan of virtue. Yet, with all the excellence of technique. which is almost marvelous, the perfection of the composition and the glow of color and sentiment, it is almost impossible to refrain from the feeling that the work is more theatric than earnest. You cannot pick a flaw in the drawing, the color or the com position, but you must have an irresistible desire that you would have preferred to see the five virgins less bedecked and entering into the joys of their Master without the brethren and sisters were present from Degaudy garments of extravagance. But the Ruyter, Lincklaen and Cuyler Hill Churches. picture is a masterpiece, and as such will attract the attention and considerate study of all art lovers during the six weeks of its stay in this city.

throw your drugs to the dogs; just believe glorious gospel of Jesus Christ, and its light comes to us through the church as God's instrument, and God has promised a glorious triumph to his church money just the same. Lessons given by in the future, when peace shall reign, and the hea-then be given to his son for an inher tance, and this triumph can only be brought about by the faithful

Resolved, That as Seventh day Baptists, standing on

the broad foundation of the Bible and the Bible painting now on exhibition at Yandell only, it is our duty and interest to see that our faith and practice are as wide as the Bible, and that they incorporate nothing outside the Bible, thus lifting | Churches, arrived on the field some weeks master artist has chosen for his subject the up the standard of truth to all the world, inviting ago, and has since been doing active work, all to leave every error, and stand with us on God eternal foundation.

Resolved, That we firmly believe that what we, a people, most need is a more thorough consecration God, through Christ, and that we further believe | recently had its 'roof newly covered with answer to fervent prayer and earnest effort.

Resolved, That we recognize God's great goodness o our Missionary and Tract Societies, and pledge them our continued support both in prayer and contributions.

Resolved, That we recommend apportionments for benevolent purposes, upon the basis of financial strength, or the God-ordained system of tithing.

Resolved, That we bear our testimony anew against all secret societies as wrong in principle, and burtfu in their influence upon the church of Christ, and that we earnestly advise all our people to keep aloof gins, which are life size, are portraits of well | from them, and if connected with them to withdray

Resolved, That we renew our solemn pledge to ab tain from all intox cating beverages and to do a in our power to prohibit the traffic in the same. Resolved, That we renew our solemn testimony against the use of tobacco in all its forms, believing it to be u filthy poison, destructive to health, clean ness and Christian economy in the use of time and money, and we earnestly entreat all our people to reform from the filthy, unhealthy, expensive, use less and sinful habit of using this narcotic in any form whatever.

Resolved, That we believe in the workings of th rganization known as the Young People's Society of Christian Endeavor and therefore recommend that the churches, so far as practicable, organize their young people into such societies for Christian work D. K. DAVIS, Moderator. JOEL B. BABCOCK, Secretary.

A CARD OF THANKS.

WHEREAS, the Sabbath school of the Seventh day attention. Pilaty has treated the parable of Baptist Church of Plainfield, N. J., has presented the wise and foolish virgins from a purely the Sabbath school of the Seventh-day Baptist Church of Ritchie, W. Va., a scond hand library of over 100 volumes, with many Sabbath school papers, adjunct of ecclesiasticism in any part of the singing books, mottoes, etc., with a book case suffi cient to hold the same, and

WHEREAS, Sisters Potter and Titsworth, of the same place, have donated one dozen new Bibles and two dozen New Testaments to the same Sabbath chool; therefore,

Resolved, That this Sabbath school express its front a luxuriance of flowers and sunshine, grateful acknowledgement of the above donation thanking the donors for their timely gift of such The central figure is one of the wise virgins important reading matter, accompanied by the Word of life. Praying that the benefits derived from the same may be mutual between giver and receiver, and that thus the bond of interest and union may be continued between the same, this acknowlement is sent to the donors, and is also forwarded to the office of the SABBATH RECORDER, with a request for pub

very lovable disposition and faithful and devoted Christian character. F. O. B.

> Bhode Island. NIANTIC.

Rev. E. A. Witter, who accepted a call to act as pastor of the first and second Westerly which seems to be acceptable and to promise good results. The church at Niantic has that he will certainly give us this consecration in shingles, which indicates that, as a church they desire to maintain and perpetuate their house of worship, even though their num.

bers are somewhat limited and consequently such expenses have to be borne by a few. On the evening after the Sabbath, Nov.

5th, Rev. Horace Stillman, the former and much esteemed pastor of this church, de livered at the church a poetic lecture on Columbus, which was listened to with marked attention. It contains the leading facts connected with the struggles which this adventurer endured in the discovery of our continent, and as such as a matter of history is valuable. It is set forth in such poetic style as to make the same interesting and attractive to both old and young. Eld, Stillman has labored hard and long to make this a first class lecture and to also deliver the same in an acceptable manner, and one only has to listen to it to learn that his labors in this direction have been crowned with success. The lecture is worthy of a full house wherever he may deliver it. z.

Condensed Mews.

Domestic.

William W. Astor has subscribed an addi tional \$160,000 to the Protestant Episcopal Cathedral.

Dr. McGlynn states that he will soon go to Europe and make addresses 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 troops, and no further trouble is apprehended.

The Central Iowa Railway has been sold and bid in by James Thomson, of New York, acting in behalf of the Srickney reor

ganization committee, for \$2.400,000.

It is reported from London that Rev. Mr. Berry, who has been offered the pastorship of Plymouth Church, Brooklyn, has been in terviewed at Queenstown. He says that he is much impressed with Brooklyn's cordiality. Before accepting the offer he intends to consult his old flock and his family.

It is officially announced that the consul tation of physicians at San Remo has not removed the fears concerning the German Crown Prince's complaint, which were recently expressed by Dr. Mackenzie. Final decision regarding the further treatment of the patient has been postponed until after a microscopic examination of a portion of the growth has been made.

To Our READERS -- We cannot too strongly urge upon our readers the necessity of subscribing for a family weekly newspaper of the first class-such for instance as the Independent, of New York, Were we obliged to select one publication for habit ual and careful reading to the exclusion of all others, we should choose unhesitatingly the Independent. It is a newspaper, magazine, and review, all in one. It is a religious, a literary, an educational, a story, an art, a scientific an agricultural, a financial, and a political paper combined. It has 32 folio pages and 21 departments. No matter what a person's re ligion, politics or profession may be, no matter what the age sex, employment or condition may be, the Independent will prove a help, an instructor, an ed ucat r. Our readers can do no less than to send a postal for a free specimen copy, or for thirty cents the paper will be sent a month. enabling one to judge of its merits more critically. Its yearly subscription is \$3 00, or two years for \$5 00.

Those who desire to subscribe for the American Agriculturist as well as the Independent cannot make better bargain than by accepting the Independent's offer to send both papers for one year for the sum of \$3 75. Each subscriber will thus save seventy five

Cents on the two papers. Address, the Independent, 251 Broadway, New York City.

MARRIED.

At his residence in Albion. Wis., Nov. 6, 1887, by Rev. S. L. Maxson, Mr. JACOB HENDRICKS and Mrs. ELLA E. STRAIT, of Chicago, Ill. At Table Rock, Neb., Oct. 11, 1887, by Rev. D K. Davis, Mr. J. FRANK DAVIS and Miss JENNIE F HAYES.

DIED.

In Independence, N. Y., Nov. 9, 1887, Lors, wife of Joseph Evans. deceased. aged 83 years, 9 months and 13 days. At the age of nine or ten years she obtained the witness that she was born of the Spirit. She was a member of the M. E Church for twentyfive years, but for many years she has been a m m ber of the Seventh day Adventist Church. She was ready for her change, and has left six children and many other relatives. J. K.

In New York City, Nov. 1, 1887, of membranous croup, RUTH, daughter of Clarence H and Alice J Maxson,, aged 5 years, 7 months and 20 days. In 'erment was made in the 1st Hopkinton Cemetery, I. L. C.

In Westerly, R. I. Oct. 22, 1887, suddenly, from disease of the heart, CARRIE OLIVE, wife of Wm. It is reported that Professor Cushman, in W. Wilcox, daughter of Daniel and Louisa Chester,

What can be done to save our young men from leaving the Sabbath? 8. G. Burdick Is it unscriptural to baptize a person who does not want to join any local church? H. Hull S. H. BABCOCK, Secretary.

5

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

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

CHEERFUL BELIGION.

Now the bearing of this thought is exceedingly wide. We are watched by those around us. Our words are interpreted by our deeds. And our behavior is much more influential than our speech. When poor workingmen and women hear us talk about God's faithful providence, and soon see how absurdly we deny it by our croaking and brooding over the future, then our hold on them is utterly broken. The world continually knows how eloquent Christians are, when, in the conference meetings, they talk about the ways of wisdom as being the ways of pleasantness and the paths of peace. But what must people think of our consistency, if they notice slow steps and flagging zeal? How many souls by the year are won to the cross by solemn dignity, straight manners, stiff garments, long faces, downcast mien, and lachrymose tones of voice? To be soberminded is one thing, to be morose-minded is another. And I have no hesitation in declaring that more injury can be done by the mere example of a Christian who caricatures piety by carping at divine providence and by a score of others whose very countenances shine with the blessedness of God. For men welcome all excuses for hardening their hearts. When a member of the Christian church says to his neighbor: "I know God, and I love God, I worship God, and I serve God, but I cannot trust God to take care of me, as he says he will," it is sheer mockery. It is worse than a sincere athesism: for it is practical athesism with a sanctimonious cant added to it. It is as if the man said: "I come unto God, and I believe that he is: but I do not believe that he is a rewarder of

those who diligently seek him."-Dr. C. S. Robinson.

given much thought to this subject, en he says, "If all our weak churches re to put into practice some aystem of nevolence by which the cause of Christ side of themselves should be benefited. y would be more greatly blessed in their n growth. It is a fatal mistake in any arch, however small in number or poor in world's goods, to eliminate the missionspirit from their operations. Christ to the first small, poor church, and the e he said to all: "Go ve into all the ld;" and if his command is obeyed acding to their ability, the church will encorresponding vitality, and grow into cient home usefulness. If the churches t are living on the ragged edge of finandespair will grip this idea and put it at e into practical operation, they will find are for feebleness. Let it not be a spaslic effort, but incorporate it as a princiof church life, which is as true now as n Jesus said to the first followers, "Ye l be witnesses of me, both in Jerusalem in all Judea and in Samaria, and unto uttermost parts of the earth."

NEW YORK LETTER.

J. B. G.

entific healing was the subject of a talk rof. Swartz, of Chicago, Ill., a few points hich I notice. He said, "There is no thing as matter; everything is spirit. it was first, and everything created was spirit and therefore was spirit. For pple, steam is invisable—spirit. Vapor, pam or spirit manifested. Everything a in the shape of a tree. Brain is in orm of a tree. Drep ink into water, you get the tree. Of the Garden of he said, "Adam was mind and the en of Eden was mind," The four rivers the heart; one flows north toward the one south toward the feet, those flowat and west run out through the arms. river of life spoken of by John is the thrown out by the human heart. e is no evil; what we call such is only ngly evil."

er the lecture there were a number of ds operated upon, but we failed to any wonderful cures. Twelve lessons ven for \$50, and then you are supposed able to cure all manner of achings upon sure principle that Unrist performed tonderful miracles, Some are mind and others are performed by the

MINISTEBIAL CONFEBENCE—WESTEBN ASSOCIA TION.

Association convened with the Little Gen-

The opening sermon was preached by G. W. Lewis, from 1 John 2:2. The sermon was followed by a conference meeting, which was present.

The second day of the conference was de- the esteem which all in this vicinity held for voted to the reading and discussion of the Myra. The pulpit was beautifully draped following papers :

offering of prayer to any being except God Cortland Normal students and teachers the Father of our spirits ?" by W. C. Tits. Many letters of condolence were received, worth; second, "Relations of revelation to and some of them read during the memorial human reason," by B. E. Fisk; third, services, from class-mates, teachers and "Rebaptism,-do the Scriptures warrant friends in different parts of this state and in it?" by D. E. Maxson; fourth, "Probaption," California. Dr. Hoose, president of the by H. D. Clarke; fifth, "Scriptural and the- State Normal School of Cortland, where ological training of candidates for the min- Miss Stillman graduated, was present and 18try," by G. W. Burdick.

many interesting and valuable thoughts were character of the deceased. brought out by them and in the discussions which followed.

the church at Independence, N. Y.

G. H. F. RANDOLPH. Secretary.

SOUTH-WESTEBN. YEABLY MEETING.

This meeting has come and gone. The Lord was truly in our midst. We were all cheered with the presence of Elder Morton. After some very interesting ramarks, the following resolutions were unanimously adopted :

WHEREAS, there is an augmented and intensified

H. B. LEWIS, Supt. EMZA F. RANDOLPH. Sec.

Home Hews.

New York.

The "Quarterly Meeting" consisting of the five Central New York Churches was held with the Scott Church one week ago last Sabbath and First-day. A number of The meetings throughout were very pleasant and we trust spiritual and profitable. Sister Randolph Burdick being away from her field on a vacation, Bro. L. R. Swinney was

called upon to do the preaching, which he did in a very acceptable manner. Since the death of Bro. Thomas Fisher and the re-

there have been only three ministers within esee Church for its annual session Nov. 1, the bounds of this quarterly union of churches

On First-day afternoon following the Quarterly Meeting, the memorial services of the late sister Myra Luella Stillman were held. | Orphan Asylum, which is situated near the participated in by a goodly number of those conducted by the pastor. There was a large gathering of people at the services, signifying

and decorated with flowers. A very beauti-

made some very instructive remarks, drawing to convoke Parliament until the end of These essays were able productions, and profitable lessons from the genuine Christian February, to avoid the embarrassment of par-

Miss Stillman chose the profession o teaching for her life work, and while fitting The conference adjourned to meet with herself for that profession, over worked, very much shattering her health. Consequently a little more than a year ago she depressing effect upon the bourse. went to California for the purpose, if possible, of regaining it. She found a home in a French family, as governess, at San Jose. She gained very rapidly, and was thought to be nearly well. But on going the Russian consulate without delay. into the mountains to spend a few months, she caught cold, which settled on her lungs struct batteries at all the principal seaports and after being removed to San Jose, died Aug. 13th, of typhoid phenumonia. The Aug. 13th, of typhoid phenumonia. The many friends which Miss Stillman gained in England because India will be taken by both New York and California was due to her Russia.

charge of a government exploring expedition in southern Arizona, has unearthed a whole city there and exhumed 2,000 skeletons.

Miss Ida L. Griffin, Democratic candidate for School Commissioner in the third dis trict of ()swego county. was elected last week by nearly 400 majority, running 600 ahead of her ticket.

Julia E. Hershey, of Philadelphia, has begun suit against Hugh O'Neill & Co., dry goods merchants, for \$50,000 for false imprisonment. The plaintiff was arrested in August last on a charge of stealing an um brella in O'Neill's store, but was acquitted. Twenty freshmen of the Wisconsin State University are under arrest for hazing a son of Professor Rosenstengel of the University. They had a rope around the young man's neck and were dragging him towards Lake Mendote when the police interferred.

The case of the seven condemned Chicago Anarchists was finally disposed of on Friday last. One of them committed suicide in his The ministerial conference of the Western moval of Bro. L. C. Rogers from this field, cell, the sentence of two others was comuted to imprisonment for life, and the other four were hanged.

It is understood that the site for the great Protestant Episcopal cathedral has been de finitely settled upon. The property chosen is that now occupied by the Leeke & Watts north-west corner of Central Park, New York City. The cost will be \$850,000.

A loaded dynamite bomb was found on the morning of election day on West Van Buren Street, Chicago, not far from a polling place where voting was in progress. The First, "Do the Scriptures authorize the ful cross of flowers was presented by the bomb was made out of a large gas pipe and was eight inches long. The ends were closed with iron taps screwed firmly on. The fuse was attached at the center.

Foreign.

The French General De Courcey is dead. Emperor William was able to give successive receptions to Generals Albedyill, Peroncher and Schellendorf Nov. 10th. The British Government has decided not liamentary criticism of the course pursued by the government in Ireland. Unfavorable articles in the Journal De St. Petersburg regarding Bulgaria combined with the unfavorable reports concerning the condition of the crown prince have had a All Russians resident in Berlin have been

visited by the police and given a list of questions relating to the date and place of their birth, their domestic and business life, etc. Answers to these questions must be sent to The Indian Government is about to conof India. Dhulep Singh has sent a telegram to the Nizam of Hyderabad saying that he

also granddaughter of Eld. Christopher Chester, de ceased, aged 26 years. She left not only a sadly bereaved husband, but an infant only a few weeks old. The bereaved have the deep sympathy of all in the community. Mrs. Wilcox was a faithful and cheer ful Christian, and a devoted member of the Episcopal (hurch, in Wes erly. Her funeral services were conducted by her pastor assisted by the pastor of the Pawcatuck Seventh day Baptist Church.

BEQUESTS TO TRACT SOCIETY.

0. U. W.

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

FORM OF BEQUEST.

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

SPECIAL NOTICES.

THE Yearly Meeting of the New Jersey and New York City Seventh day Baptist Churches will be held with the church at Plainfield. commencing on Sixth day evening, Nov. 25, 1887. Visiting breth ren from other churches will be welcome ou that A. H. LEWIS, President. occasion. THE next Quarterly Meeting of the Rhode Isl and and Connecticut Seventh day Baptist Churches will be held with the church at Niantic, commencing Sabbath day, Nov. 26, 1887. PROGRAMME. Sabbath day, 10.30 A. M. Sermon by L. F. Randolph. 2 P. M. Sabbath school exercises. consisting of 10 minute speeches upon the lesson Matt. 12: 1-14. Eugene F. Stillman. Vs. 1, 2, Vs. 3-8, I. L. Cottrell. Horace Stillman. Vs. 9-14. Followed by the answering of questions upon the lesson, and also upon Sabb th school work. These questions are to be handed in at the morning session. FIRST DAY. 10 30 A. M. Sermon by O. U. Whitford. 2 P. M. Sermon by E. A. Witter. 7 P. M. Sermon by Joshua Clarke.

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

The following is the programme:

The subjects provided for last meeting and not presented continued with same appointees. Would it be a benefit to our denomination to es tablish and maintain one or more missionary train ing school? J. W. Morton. Give a statement of the opicions, and the reasons therefor, of those who believe in the "post millenial" dering from our Club List. Address E. M. Dunn, coming of Christ. Do we receive imperishable, or eternal life, in re-N. Wardner. P. O. Box 2,787. generation?

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Religious aud Theological Articles

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Social and Pulitical Articles

Prof. Wm. G. Sumner, Prof. Richard T. Ely, Pres. John Bascom, Prof. Arthur T. Hadley, and others;

Monthly Literary Articles

Thomas Wentworth Higginson and other critical and literary articles by Maurice Thompson. Charles Dudley Warner, James Payn, Andrew Lang, Ed-mund Gosse, R H. Stoddard, Mrs Schuyler Van Rensselaer, Louise Imogin Guiney, H. H. Boyesen, and others:

Poems and Stories

BY E. C. Stedman. Elizabeth Stuart Phelps, Edward Everett Hale, Harriet Prescott Spofford, Julia Schayer, Rose Terry Cooke, Edith M. Thomas, Andrew Lang, John Boyle O'Reilly and others, and

A Short Serial Story by E P. Ros.

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THE INDEPENDENT.



Miscellany.

JUST FOR TO-DAY.

Who needs a promise for to morrow? To day we borrow Light for the next near step. patience, resolve, Endurance. Who needs to solve More than to day's demands, Knowing that in his hands A full supply remains of all which he has given? Driven Before the world's bleak winds, or rapt To glad entrancement in all the world hath kept Of its first glory, the gift we pray Is only for to day, For just this hour indeed, the moment passing not He knoweth how To give, And we but need to live. Assured his love will know The test hours of our woe, And send Help always to the end. -George Klingle.

A STORY FOR NONE BUT SCOLDS.

Mrs. Stebbins stood shading her eyes with one hand, and gazing down the road toward the school-house. "It beats the world!" yet; curious to me why a girl of her age | come when I called you?" can't have a little interest in things about her own home. I tell you. if I hadn't had of my own accord, it would have been pounded into me, that is one sure thing. Here it is time to build fire for supper getting in the kitchen, and out under the big kettle for the calves' mush, and the milk to be skim. med, and the eggs to be gathered up, and my big yellow hen wants to set at last, and I want Henrietta to go over to Mrs. Burne's for those langs-"

"Ha ha ha!"

Mrs. Stebbins cut the word off short, and whirled around to see her jolly, fat husband standing just behind her wiping the perspira tion from his face, and laughing heartily.

"What are you laughing at, Mr. Stebbins? I'd like to laugh a little too. If it is at me, please wait for something more mirth-provoking."

". "Don't need anything better, wife, not a bit; this is good enough. Haven't I stood ten minutes and heard you practicing aloud all to yourself?"

"Practicing what? Please explain yourself."

"Certainly, certainly; practicing on a way-up scolding you are going to give Ett.

work she would prefer to have her do, but she saw by the expression of her mother's face (so well had she studied its indications), that she would have to be extremely careful or she would bring upon herself a storm of cream-bespattered walls, and stepped down whatever the subject you write upon (if un words that were only held for some slight into the cave. She next proceeded to lift common, the better), rather to write so as provocation to unloose; so she fell to work bravely, carefully and quickly doing those things her mother had named, wishing meantime her "head would stop aching." She was a good girl; no one knew it better she found voice with which to call, "Father! is room for you to defend it, being as easily foolish, little Fred, milk-sink and all, with or took more pride therefor than Mrs. Steb. fathe r-r! come quick!" When father and understood one way as the other.' bins herself. She could work almost as the men who helped him carried Etta's quickly and well about most things pertain- limp form into the sitting room and laid her was written by one of the most distinguished hurried in, forgetting to tie old Dobbin, who ing to the general house-work as could her down on the lounge with a heap of freshly and learned physicians of the eighteenth trotted off to the barn. Mamma was fright. mother, and as she went on so systematically dried clothes for a pillow, she signed, open-and briskly, she had the satisfaction of see. ed her eyes, moaned piteously, and then, to and briskly, she had the satisfaction of see. Wr Stebbins's words to the doctor, name of the Machiavelli of medicine. If "Why, Frederick Sweetser Allen!" she mother, and as she went on so systematically dried clothes for a pillow, she sighed, open- century. If written seriously, which we ened, but grandma knew pretty well what number and depth, and the mouth regain its more pleasing expression.

Supper was ready, all but taking up, and she had called her fafher and the men to come, and was taking the clothes off the line, when her mother called her, "O Henrietta, Henrietta, where are you?" She dropped the clothes-pins she had just pulled from the line, and ran in through the sitting-room, depositing the armful of clothes on the lounge as she ran. "Come quick! she said aloud. Here it is a quarter past | You are the pokiest girl, and do try my pa five this minute, and Henrietta not in sight | tience beyond endurance; why couldn't you

> "Why, mother, I did come just as quick as I could. I had this armful of clothes, and was taking—"

" Of course, you always have an armful of clothes, or some other ready-made excuse when I need you. You had better say, A head full of getting away from work entirely, and going to town to play lady at boarding school. I do just hope and pray that some thing will turn up to keep you at home till you learn how to help your mother as you ought; it has been nothing but that ever lasting school for the last year, and for my part I am sick and tired of it. Now I want you should run over to Mrs. Burns's; she promised me a dozen of eggs from the Langshans to set old yellow on; I'd like to have forgotten it, with so many million things to worry me, don't stop to talk; you can get back by the time the men are washed and ready. Do you hear, Henrietta Steb bins?"

"Yes'm I do hear," answered Etta, already half way to Mrs. Burns's back gate, as their yards joined. It seemed to her that she had never heard her mother talk so loud before, and she actually put her hands to her ears to shut out the sound, going all the for being late home from school to night, time as fast as her aching head and the pain and I s'pose she's had to stay after school to in her side would let her. It was such a take another of the same class from the little way that she got the eggs and a sweet, school miss for being so late this morning; motherly kiss from Mrs. Burns, and was mighty good thing for Ett. she takes after home again just as the men from the field went into the supper-room, followed by her shoulders, else she couldn't stand so much mother, who, seeing her, turned to say as she gets all 'round may be. But, mother, "Well, you did go quick once in your life. I must say! Now, child, take that crock of cream out to the cave so it won't get warm, and come to your supper. Hurry now; don't keep us waiting !"

mother had simply told her what part of the | ly nearer, then just at the door, she called, | most money, as fevers, small-pox, etc. For "Henrietta ! Henrietta Stebbin, I say !" Henrietta did not even so much as stir; die; it is a hard matter to tell when right or and her mother drew her skirts up about | when wrong.

her instinctively to keep them from the up her child, and turned up a white face neither to make downright sense or nonsense heard the carriage wheels. with wide open, staring eyes, the sight of thereof, than otherwise, because thus none which sent the strength from her own arms of the profession can well lay hold of you for gramma gets here. Who op! over I go! and knees, and it was a full minute before any particular part, or if they should, there "fainted away again, deader'n ever."

Investigation showed, "left leg broken in | the methods well known to have been fretwo places; long time before your daughter | quently employed in the last century, and will be around again, Mr. Stebbins; she is a abundantly explains Johnson's observations sick girl without any broken bones. Can't upon the fortune of physicians. tell how it will turn with so much to combat; Medical reputation now is not gained by this is a nasty cut in that head. It was the such methods, nor lost by mere accident. broken crock that did that," Mr. Martin said.

In the weeks of watching that followed, | recently given by Dr. Robert Rattey: "If when Etta's life hung upon the tiniest you want to succeed in life-in professional thread, when in the delirium of fever her life, I mean-don't be too careful when a child-the only one God had ever intrusted | call comes to you, to inquire into the circum to her care-would wildly throw her arms, stances of your patient, whether he is able and cry: "O mother! don't scold me, my to pay or not. Don't be too careful to prune head aches so! oh, don't!" Mrs. Stebbins | closely at the outset and trim your practice had ample time to repent of that one imper- | to influential patients only, and all that sort fection which had made her home unpleas of thing. Try to infuse within your own ant, and herself disagreeable to even those heart and soul a true spirit of benevolence, who loved her best. And through much love of your kind, zeal for your profession, suffering of mind and heart she learned the anxiety to relieve human suffering, and if lesson of self-control to such a degree that you pursue your mission with your whole neither husband nor child ever heard her heart, with true earnestness of purpose, scold again; but though summer had gone, somebody will find it out, and it will not be fall and winter passed away, and the bright, | a great while before a great many people will | mammas always do; but he didn't go to the beauteous spring had come before a pale, find it out, and they are not going to let you | village, all the same. - Youth's Companion. lame girl left the old farm for "school in starve. They don't starve in America. They town "she went, not only with her father's can't be spared. If you want to be sure of permission, but her mother's hearty sanction.

THE BABY.

The little tottering baby feet,

Into my heart they go; They also go in grimy plays,

They wander to and fro.

With touches dear to me,

The inkstand foul to see:

In muddy pools and dusty ways

The baby hands that clasp my neck

They pound the murror with a cane,

With faltering steps and slow

With pattering echoes soft and sweet,

Then through the house in trackful mase

Are the same hands that smash and wreck

your bread and meat, and provender for your

horse, and something for the blacksmith and carriage man, take that recipe and try it awhile.

in those diseases some must always live, some

"And next, then, I would advise you,

One can hardly believe that the foregoing

FREDDY'S SUMMERSAULT.

"Look out, Freddy!" called grandma. "Don't climb up on my milk sink; you'll church?" asked her husband. "Have your upset it. It isn't fastened to the wall you know."

up on his feet again and put his hands in guilty of apostasy?" his pockets. All the same he couldn't help " "Neither, so far as I know; the building

tip all that over. And I'm going to try that somerset over backwards, so now!"

So up the naughty little feet went slowly from one shelf to another. But somehow it didn't begin to be so easy to turn over back. wards as it had seemed to Freddy. His feet wouldn't leave the shelf, and all at once he

"I'll just try once more," he said, "fore And over he did go, sure enough, poor,

a dreadful bumping and clatter. Mamma and grandma heard the noise, and

written in satire, it is a gloomy picture of said. "Why, Why!"

Poor Freddy! he had hardly had time to catch his breath yet. There he sat, drenched and dripping, in a little ocean of milk, with the pans all around him. Jonas laughed right out. He had left his hoeing and ran to see what was the matter.

"Well, well," said he, "I guess I won't In noble contrast to the eighteenth century have to empty that milk. You've saved me sentiments is the counsel to young physicians one job, young man."

"He's made me one," said grandma frowning.

Mamma didn't laugh. She didn't say a word either; but her sorry, surprised look went straight to Fred's heart. His chin he. gan to quiver.

"I-I didn't mean to," he burst forth. "I mean, I'm sorry I-didn't mind gramma And you-you needn't take me to the village to day, mamma; for a 'pentance, you know." "Bless his dear heart!" said grandma. picking Freddy up. "There, there! what

say if we forgive him, daughter?" And I suppose mamma did forgive him:

HOW MRS. TRASK GOT ACQUAINTED IN CHUBCH.

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

"Why, what new revelation has brought you to such a decision in regard to First sharp eyes detected some architectural flaw, rendering the structure unsafe, or is the "Yes'm," answered Freddy, and he stood minister found wanting in eloquence, or

looking with longing eyes at the old red is very beautiful and commodious, and I

love, not wealth, is the p happiness. The model fat each inmate of the house generously of his best gift all the rest; The father his protecting'care and ma halo of a mother's thought sympathy rests upon it. son brings the advanced id gained from books; his graces and refinements of who has been given the home is made to resound the dark shadows are dr ready, wit and lively repart "Such, I believe should Christ. Only a larger fa and every member freely ual gifts, and lays them up man endowed by his make eloquence or financial ab to keep these talents solely political caucus or coun woman who has enjoyed su of education and culture s those who have been less intellectual gift or social a be brought to bear in the The sweet voice, the sym merry laugh, all have a p work to do in the elevat the advancement of Christ Mrs. Trask thought ser band's earnest words dur week, and for the first time ish had been her life, how of usefulness. Possessed mind and rare social qual garded them, not as gifts used in his service, but m stepping-stones placed for ience and advancement in to some extent of the oblig

even as to that; but people

eral with money, yet selfis

the sharing of their more

We know that in domest

her old father, and has such plump, broad [hesitatingly] come now don't you believe Ett. would do most as well, if not a leetle better, and a heap sight easier, if you didn't scold her quite so much-eh? Yonder she comes now, running like a deer-and this hot afternoon! 'nough to kill her!" and Farmer Stebbins, dear old soul, having had the drink of water for which he came in, and having said a volume more than he often ventured to say, went quickly back to the garden, not waiting for his wife to recover from her chargin and astonishment suffi ciently to answer him, saying to himself as he went out: "Queer! mother's the best woman in the world at heart, never means half she says-I wish she wouldn't scold so much; 'pears like she'd be most perfect without 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.'s an uncommon good little gal to my way of thinking; but then, of course, I'm her pa."

Henrietta Stebbin's face was all aglow with something besides the running when she reached home that Monday night. She expected "to catch an awful scolding" for being so late, but her mother simply said, "I hope you have had schooling enough for one day," pointing to the clock.

"It is too bad, mother, I know, and you are so tired with the work after washing this morning; I didn't once think it had grown to be so late as it is though. You see Miss Eldridge was helping me with my arithmetic, something I was too [tired she came near saying] stupid to get through my head all day, and as she was so kind as to offer to stay and help me out after school, I thought I'd work enough faster, or longer, to make up for staying. You know I am so anxious to be able to go into the sixth grade minute passed; they silently waited; then when I go into town to school, and Miss Eldridge says nothing will hinder if I can master that arithmetic. I think of it all day, and dream of it at night. Now what is first for me to do?" having rolled up her sleeves, and tied on a big apron as she talked.

Unlucky she had touched upon the wrong chord by speaking of that most cherished of all precious plans for the future, "going to town to school," which her mother persisted in calling "high-flown nonsense," although so reverently and earnestly that all who her father had given his consent freely.

"Do? what needs to be done first, of fires have to be built, supper to be got, milk thought she would just peep out and see to be skimmed, eggs to be hunted, clothes to what was keeping her daughter so long. be taken down and sprinkled, and there you | She looked out toward the cave-no one to be | swim with the tide. not tell you a mortal thing;" and Mrs. Steb- | whatever the child could be doing. bins drew on a doleful, most abused look, "Goodness me ! what next, I do wonder! of feeling the pulse is half the business.

Etta took the crock full of cream, and she staggered at first under its weight, but often had carried it just as full before, and it never seemed half so heavy. Her head throbbed, and her eyes burned, but she hurried on all the same, because she knew that when her mother was in the mood she was in that night, she always had her father wait for everyone to be in their place at the table before he asked a blessing on the food; and she felt someway that she could not bear any more scolding. I wish mother wouldn't scold, but I can stand that if only I can go to school. I do think too much about it mother is right, but-oh, dear ! my head !" She set the crock down to open the door of the cave, --- a sort of trap door it was that stood slanting so as to shed water when it rained, and it was always hard to open, and so heavy to hold while she let it down, which her mother always bade her "do carefully so as not to slam it all to pieces." It was dreadfully heavy to night; she almost thought it would not open at all, but it did at last, and she stepped down one step, stopping to raise the crock of cream as she did so by way of gaining a moment's time, when-"whatever ails me" she thought, and splash went the cream I crash went the crock 1 and

into the one, and down on the broken edge the cave, where she lay perfectly quiet.

In the house they sat at the table, Mr. Stebbins looking at his wife anxiously to see whether to proceed or to wait. One full another; then Mrs. Stebbins, feeling all eves were upon her, fidgeted in her chair, and finally exclaimed: "That girl has got to child, since few else will thrive unless most delicious little luncheon for Freddy. dreaming by daylight, I 'spose; better not blessed with wit, in which case they may be wait, Mr. Stebbins, if you are in a hurry. The saying of grace was no form with Mr.

Stebbins, and this evening he felt moved to friends for some public lectureship is not ask for a blessing, not alone upon the food, but for each one of the family, whose hourly necessities demanded other strength than temporal food could supply, and this he did

own need that he had specially in mind.

They rend the manuscript in twain, Widespread destruction they ordain In wasteful jubilee,

The dreamy, murm'ring baby voice That coos its little tune, That makes my listening heart rejoice, Like birds in leafy June, Can wake at midnight dark and still, And all the air with howling fill, That splits the ear with echoes shrill Like cornets out of tune.

-Burdette, in Brooklyn Eagle.

DOCTOBS A CENTURY AGO.

A writer in the Medical Record, of New York, refers somewhat gloomily to the pic tures of medical life and ethics an hundred | the sink over besides. years ago as it is given in writings of distinguished men.

One hundred years ago Dr. Samuel Johnson wrote referring to London physicians.

"A physician in a great city seems to be the mere plaything of fortune: his degree of reputation is, for the most part, totally cas- meant to, until grandma told him not to ual; they that employ him know not his ex cellence; they who reject him know not his deficiency. By an acute observer, who had stood very still, watching grandma lift her would be regarded as an impertment demand looked on the transactions of the world for pans from the shelves to the sink, and take for recognition in plain cashmere." half a century, a very curious book might off the thick, yellow cream, and then set be written on the fortunes of physicians." At about the same time the celebrated Dr. | rows of them, with a little road up the mid- | perhaps it might be somewhat relaxed within Mead gave the following choice bits of advice, in a letter to a young London physician, on the art of getting a practice. It perhaps shows why the reputation of the physician was "totally casual."

"The first thing I advise you to do is to make all the noise and bustle you can, to make the whole town ring of you, if possible, so that every one may know that there is over to the village, to see if there's a letter of the other, went poor Etta headlong into such a being, and here in town, too, such a physician.

> "The old and the simple, the riotous and the whimsical and the fearful are your best company, and those who will provide you ride to the village with mamma was a real Mrs. Trask colored guiltil with business. Or if you would be esteemed treat any day. For one thing, she was sure ored to explain her position. company, and those who will provide you very wise, sober and grave, you should then learn to fawn and soothe man, woman and Miss Crabtree never failed to bring out a influenced by style of dress or even wealth, allowed a little more liberty.

"To make yourself known, the making amiss.

"If you can be introduced to a hospital your business is done for life, be your success what it will.

"If your wife mind business in her way it listened felt it might possibly be his or her will certainly increase yours.

"It will not be amiss to set up an, equip. course; there's enough to be done, and I After the fervent amen, Mrs. Stebbins age, to purchase a mountain of books, and should think a girl of your age might see it poured the tea, and rising to set the tea-pot add anything by which you will acquire the without ever asking one identical thing; the on the stove to keep its contents hot, reputation of being a learned and ingenious gentleman.

"Let your religious and political opinions

-his fashionable gesture and agreeable way just wide enough for Freddy's feet. He construing her husband's words-she had

milk-sink, which stood just inside Grandma greatly enjoy Mr. Matthew's preaching. But Winkle's dairy door.

Freddy. You see, it was just the thing to play circus on. It was deep and wide, and there were shelves beneath, where grandma set her pans 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 ever he added. "Perhaps they don't know that 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? Grandma Winkle thought so, and she

wondered what Freddy would think of next. She was afraid he would get hurt and tip greet each other with a kindly word."

feat indeed, and he felt pretty sure that he first to speak. I saw that fine looking woman could turn over backwards through his hands, the way he had seen circus men do. He had not quiet dared to try it yet, but

some day he meant to. That is, he had climb on the sink any more.

dle between.

"Ain't they heavy, grandma?" he asked. "Pretty heavy," grandma answered; " but Jonas will empty 'em in the pig's tub." Jonas was the boy who did the chores.

Just then Freddy heard mamma calling from the stairs:

"Freddy! Freddy! I'm going to drive from papa. If you want to go, come and put on your linen suit."

would have felt sure he did want to go. A to stop at Miss Crabtree's on the way, and So up stairs he went, two steps at a time,

again, "sweet as a rosebud," grandma said, in his pretty gray linen blouse and kneepants.

Grandma had a sun bonnet on.

"Can't you take me up to Deacon Griggs" and back, now the team's harnessed?" she asked Freddy's mamma. "I want to bor- strength of character, and the acquaintancerow a cup o' yeast. We needn't be gone five ship and help of one that has been bleesed minutes.'

Freddy's mamma said "Oh, yes, indeed," and then she and grandma got into the car riage and drove off.

away the pig's milk yet, and went into the unto, rather than to be ministered, to give dairy to see while he was waiting.

the people, mercy ! They are like animated Somehow, that sink had a great charm for | icebergs, so haughty and distant, I shall never feel at home among them."

"It must seem very odd and lonely to you, my dear, coming as you did from a church where we had so many warm friends," was the sympathetic answer; "yet the people seem pleasant and social with each other,"

we are entire strangers, and are waiting for an introduction.'

"Then they will have to continue waiting; for we have no one to introduce us. For my part, I think uniting with a church ought to be sufficient introduction for its members to

"I think so, too, and see nothing improper But Freddy thought it was a wonderful in your setting a good example by being the who sat in front of us last Sabbath introducing herself, and noticed she met with a most cordial reception."

"Yes, but allow me to suggest that the elegance of her apparel had much to do with the warmth of her reception. What seems It seemed a great trial to Freddy. He a great condescension in silk and velvet,

"Perhaps so. I know the feminine code them on the shelves under the sink, two of etiquetie is terribly severe, but thought the pale of the church. However, such a peculiar rule must have equal force in all directions. I am sure it would be quite safe for you to speak to the lady who sits with her

children directly opposite us." "What ! The woman with the plaid shawl and the funny-looking, home-made bonnet !' exclaimed Mrs. Trask, disdainfully. "Really, I don't know that I am particularly anxious

to make her acquaintance." "Ahem ! I'm afraid all the pride of First By the way Freddy's face brightened, you church is not enrobed in silk and velvet,"

was her husband's significant reply. Mrs. Track colored guiltily as she endeav-

"You know, Frank, that I am not greatly in the selection of my friends. I could easily overlook the home-made bonnet, but and in less than five minutes he was down the face beneath it was neither intelligent nor refined enough for me to consider her an acquisition even to my present limited

circle." "And yet you might be a valuable acquisition to her circle," Mr. Trask said, earnest ly. "Her face was kindly, and denoted with superior advantages might improve its expression as materially as the good taste and cunning fingers of Madame Arnold would that of the objectionable bonnet. I think, And Freddy wondered if Jonas had taken my dear, that we should seek to minister

freely, even as we have received." No, there were the up and down rows of "I'm sure I think we give all that we are stand simpering out, "What shall I do first?" You can do what you please, I'll stealthy sort of a way, wondering the while slight accomplishments as you may imagine shining pans, with the little road between, able to," Mrs. Trask replied, purposely mis-that the state of the st measured them on the lowest shelves to see. sometimes thought him too liberal, considegrowing boys and girls mig calculable good. She had to herself for seeking only th of congenial spirits and in or superiors. Claiming fr pride of wealth, she had pursued with fondest care pride-the pride of culture

upon her, she had not been

is termed Ohristian labor;

which she was really best

left undone. She had gi

hungry, but had paid no

higher needs of the famil

her. She had clothed the

coolness of her reception ha

of the uninteresting guest w

had invited to their home

as a nurse, she had proffer

services in sickness to famil

old she had never deigned t

health. when an hour spen

converse with some tired

Conscientious and pra Trask to see her sin was t and repentance meant reform not leave First church, bu broad field of labor com once, using gladly the best a implements at her command the acquaintance not only o whom her husband had allu sad faced widow she had aisle, of the shy young c from the country, who had in front of them, and of t had noticed in a distant corn To these and many others i tion, to rich as well as words and sympathetic fr strength and comfort, and no longer a "stranger in a but one of many workers vineyard.-Belle Brooke, i Christian Advocate.

HONOR THY FATHER AND

BY ANNA BE

Beauty for eye, for ear that shares a place in the he and the true; gentle-mann deferential men, the your graceful and bent to plea smilingly applauding the while the singer, a bright ceives the congratulations manner of one glad to grat

A benevolent looking n doorway of this cosy music keen, kindly gaze falls upo outlined, naught of its che His heart thrills as he wa but, as he watches her, the Sitting stiffly in a corner in red faced man, whom the "Did you like the music ther ! No wonder a seriou sion fills the watching eyes face smiles into the coard The keen cyes grow dim heart says, "God bless the c her help and strength !"

Another face, as beautif in the mist that transfor Scene. The playmate of h beautiful sister, turns an a recullection he hears her the man before him : "Dea in heaven, and bring my B A baby then, and the fath rising young lawyer, had a over his loss; but his very him yield more easily to th the suciety in which he wa rile. Soon his mother's



tip all that over. And I'm going to try that somerset over backwards, so now ! " So up the naughty little feet went slowly from one shelf to another. But somehow it didn't begin to be so easy to turn over back. wards as it had seemed to Freddy. His fuet wouldn't leave the shelf, and all at once he heard the carriage wheels.

"I'll just try once more," he said, "fore gramma gets here. Who op! over I go! And over he did go, sure enough, poor. foolish, little Fred, milk-sink and all, with a dreadful bumping and clatter.

Mamma and grandma heard the noise, and hurried in, forgetting to tie old Dobbin, who trotted off to the barn. Mamma was fright. ened, but grandma knew pretty well what it meant. She went straight to the dairy. "Why, Frederick Sweetser Allen!" she said. "Why, Why!"

Poor Freddy! he had hardly had time to catch his breath yet. There he sat, drenched and dripping, in a little ocean of milk, with the pans all around him. Jonas laughed right out.' He had left his boeing and ran to see what was the matter.

"Well, well," said he, "I guess I won't have to empty that milk. You've sayed me one job, young man."

"He's made me one," said grandma frowning.

Mamma didn't laugh. She didn't say a word either; but her sorry, surprised look went straight to Fred's heart. His chin began to quiver.

"I-I didn't mean to," he burst forth. "I mean, I'm sorry I-didn't mind gramma And you-you needn't take me to the village to day, mamma; for a 'pentance, you know." "Bless his dear heart!" said grandma. picking Freddy up. "There, there! what 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 same. - Youth's Companion.

HOW MBS. TBASK GOT ACQUAINTED IN CHURCH.

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

"Why, what new revelation has brought you to such a decision in regard to First church ?" asked her husband. "Have your sharp eyes detected some architectural flaw. rendering the structure unsafe, or is the minister found wanting in eloquence, or guilty of apostasy ?"

"Neither, so far as I know: the building is very beautiful and commodious, and I greatly enjoy Mr. Matthew's preaching. But

even as to that; but people are often very libthe sharing of their more precious treasures. We know that in domestic life, unselfish

love, not wealth, is the prime requisite of happiness. The model family is one where each inmate of the household contributes generously of his best gifts for the good of all the rest. The father environs it with halo of a mother's thoughtful love and tender son brings the advanced ideas and knowledge he has seen only at long intervals in the pass

ready wit and lively repartee of another.

"Such, I believe should be the church of the advancement of Christ's kingdom."

ience and advancement in society. Mindful was she who first spoke. to some extent of the obligations that rested had invited to their home. Inexperienced given up.

growing boys and girls might have done in- | together." calculable good. She had taken great credit | "No," was the dispirited answer: "you

A gay young step mother had been all too come, that one cannot always do one's duty. even with money, yet selfish and niggardly in well pleased with the arrangement; and the or be sure that it is duty to honor what is years had come and gone, almost burying the dishonorable?

remembrance, in the happy Christian home, that Bessy was not the daughter indeed, and she had grown up surrounded by refining and ennobling influences.

The stepmother's companionship had not drawn poor Frank from degrading associates, his protecting care and mature wisdom. The and the chain of the drunkard had long bound him. Now death has again left him sympathy rests upon it. A scholarly elder alone, and he turns to the daughter whom

gained from books; his sister, the little ing years. He has not yet said, "Come graces and refinements of society. By one home, my daughter; "but the sorrowful aunt who has been given the voice of song, the and uncle have faced the question of Bessy's home is made to resound with music; while future, and are preparing themselves for their the dark shadows are driven away by the sad share. Their darling has not yet shown

that she too sees a frowning duty before her. With all her daintiness and purity, she has Christ. Only a larger family, where each shown no sign of shrinking from the man who and every member freely brings his individ- claims the name of father; and even those ual gifts, and lays them upon its altar. The who know her best do not guess the tumult man endowed by his maker with persuasive and rebellion that threatened for a moment eloquence or financial ability, has no right to shake the very foundation of her peace. to keep these talents solely for the use of the | But though her uncompromising conscience nolitical caucus or counting room. The has revealed what is to be done, and her clear woman who has enjoyed superior advantages | eyes have seen the appalling difficulties in the of education and culture should seek to help way, her peace has the foundation that those who have been less fortunate. Every standeth sure, and she can still her heart intellectual gift or social attainment should with the whisper, "Great peace have they be brought to bear in the right direction. | that love thy law, and nothing shall offend The sweet voice, the sympathetic tear, the them." Who shall reject or question or merry laugh, all have a place, and a grand sneer at the spirit that could make this work to do in the elevation of society and | tender, petted child love the law that commands, "Honor thy father and thy mother?"

Mrs. Trask thought seriously of her hus- Several days did Mr. Frank Temple re band's earnest words during the ensuing main at the home of his brother-in law beweek, and for the first time realized how self fore the dreaded subject was touched. ish had been her life, how narrow her sphere | Drives, visits to various places of interest, of usefulness. Possessed of a cultivated music, entertaining, reading,-everything mind and rare social qualities, she had re | possible was done to divert his attention from garded them, not as gifts from God to be the claims of appetite; but each day there used in his service, but merely as so many were signs of indulgence, so that Bessy knew stepping stones placed for her own conven. the hideousness of what lay before her. Yet it

One afternoon she and her father were reupon her, she had not been neglectful of what | turning from a long drive. The talk drifted is termed Christian labor; yet the work for to the city home he had left, and Mr. which she was really best fitted, had been | Temple spoke bitterly of the contrast be left undone. She had given bread to the tween the advantages Bessy found in her hungry, but had paid no attention to the present home and those she would have had higher needs of the famishing souls about with him. In his words and manner was a her. She had clothed the naked, but by the hopelessness that revealed to Bessy how far coolness of her reception had chilled the heart | aloof he held himself, and that any thought of the uninteresting guest whom her husband he might have had of taking her away was

as a nurse, she had proffered her inefficient Gently and tenderly she led him to speak services in sickness to families whose thresh- of her mother, and as he softened at the old she had never deigned to cross in time of memory of what life promised in those happy health, when an hour spent in bright, social days, she turned, with quivering lip, and converse with some tired mother and her said simply, "Father, we must have a home

to herself for seeking only the companionship belong here. I can give you no such surof congenial spirits and intellectual equals roundings as you have always had, and you or superiors. Claiming freedom from the are fitted for an altogether different life." pride of wealth, she had yet harbored and "Ah! but, father, do you think I can let pursued with fondest care a far more deadly you still be a stranger? Father and daugh ter belong together."

This volume is an earnest and able presentation of the My Bessy's single purpose was to do right,

and she had yielded to a guidance that al ways leads right. Her refined nature shrank as the pure and spotless should shrink from what is degrading; but her words, long

after, to the dear uncle and aunt, are worthy cents. 166 pages. to be remembered by any other Bessy who

"I couldn't honor him as he was at first. but I knew the father Jesus loved was the one I must honor; and I knew that I must show him Jesus, so that he should become good and noble, and all the heavenly Father meant when he gave me the command. "Honor thy father and thy mother."-S.

S. Times.

reads this :

TRUST. Just to trust, and yet to ask Guidance still: Take the training or the task

As he will; Just to take the loss or gain As he sends it: Just to take the joy or pain

As he lends it. He who formed thee for his praise Will not miss the gracious aim: So to day and all thy days

Shall be molded for the same. Just to leave in his dear hand

Little thing; All we cannot understand. All that stings: Just to let him take the care

Sorely pressing. Finding all we let him bear Changed to blessing, This is all ! and yet the way

Marked by him who loved thee best, Secret of a happy day, Secret of his promised rest.

-Baptist Weekly.

Hoynlar Science.

ALL the fine flowers seen at exhibitions are obtained by the plants being "disbudded," as the method is technically known. The expert florists instruct amateurs who select special kinds from the cut flower tables. that they must not be disappointed at find ing them half the size when they flower unless they pinch off all the buds but one on each shoot just as soon as buds can be seen.

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the people, mercy ! They are like animated icebergs, so haughty and distant. I shall never feel at home among them."

"It must seem very odd and lonely to you, my dear, coming as you did from a church where we had so many warm friends," was the sympathetic answer; "yet the people seem pleasant and social with each other." he added. " Perhaps they don't know that we are entire strangers, and are waiting for an introduction."

"Then they will have to continue waiting; for we have no one to introduce us. For my part, I think uniting with a church ought to be sufficient introduction for its members to greet each other with a kindly word."

"I think so, too, and see nothing improper in your setting a good example by being the first to speak. I saw that fine looking woman who sat in front of us last Sabbath introducing herself, and noticed she met with a most cordial reception."

"Yes, but allow me to suggest that the elegance of her apparel had much to do with the warmth of her reception. What seems s great condescension in silk and velvet, would be regarded as an impertment demand for recognition in plain cashmere." "Perhaps so. I know the feminine code

of etiquette is terribly severe, but thought perhaps it might be somewhat relaxed within the pale of the church. However, such a peculiar rule must have equal force in all directions. I am sure it would be quite safe for you to speak to the lady who sits with her children directly opposite us."

"What ! The woman with the plaid shaw! and the funny-looking, home-made bonnet!" exclaimed Mrs. Trask, disdainfully. "Really, I don't know that I am particularly anxious to make her acquaintance."

"Ahem ! I'm afraid all the pride of First church is not enrobed in silk and velvet, was her husband's significant reply.

Mrs. Track colored guiltily as she endeavored to explain her position.

"You know, Frank, that I am not greatly influenced by style of dress or even wealth, in the selection of my friends. I could easily overlook the home-made bonnet, but the face beneath it was neither intelligent nor refined enough for me to consider her an acquisition even to my present limited circle."

"And yet you might be a valuable acquisition to her circle," Mr. Trask said, earnest ly. "Her face was kindly, and denoted strength of character, and the acquaintanceship and help of one that has been blessed with superior advantages might implove its expression as materially as the good taste and cunning fingers of Madame Arnold would that of the objectionable bonnet. I think, my dear, that we should seek to minister unto, rather than to be ministered, to give freely, even as we have received."

"I'm sure I think we give all that we are able to," Mrs. Trask replied, purposely misconstruing her husband's words she sometimes thought him too liberal, conside ring his small selary.

C Pelvinine we do only this approximation

pride-the pride of culture.

Conscientious and practical, for Mrs. Trask to see her sin was to repent thereof. and repentance meant reformation. She did not leave First church, but seeing there a

broad field of labor commenced work at once, using gladly the best and most polished implements at her command. She soon made the acquaintance not only of the woman to whom her husband had alluded, but of the aisle, of the shy young couple, evidently had noticed in a distant corner of the church. To these and many others in that congrega tion, to rich as well as poor, her kindly words and sympathetic friendship brought no longer a "stranger in a strange place," but one of many workers in her Master's vineyard.-Belle Brooke, in North-Western Unristian Advocate.

HONOR THY FATHER AND THY MOTHER.

BY ANNA BELL.

Beauty for eve, for ear, and the beauty that shares a place in the heart with the good and the true; gentle-mannered women and deferential men, the young, gay, and the graceful and bent to please; are now all smilingly applauding the song just ended, while the singer, a bright young girl, re ceives the congratulations with the simple manner of one glad to gratify.

A benevolent looking man stands in the doorway of this cosy music room, and as his outlined, naught of its charm escapes him. | hand on his shoulder, she said : H₁₈ heart thrills as he watches the singer, but, as he watches her. the only discord jars. Sitting stiffly in a corner is a rough looking, red faced man, whom the girl approaches. "Did you like the music, father?" Fa ther ! No wonder a serious, pained expression fills the watching eyes as the fair refined face smiles into the coarse repulsive one. The keen eyes grow dim, and the aching her help and strength !"

Another face, as beautiful, seems to float in the mist that transforms the charming beautiful sister, turns an appealing look. In recollection he hears her dying whisper to a baby then, and the father a popular and the society in which he was so great a favo- Jesus. This is his life work.

owed to tak

"You are a good child," was the half-inaudible comment."

Later. Mr. Temple said to Mr. and Mrs. Vincent:

"I have changed my mind about the de mand I came to make. Bessy is a daughter the tree so that it seemed bound to die. Mr. to be proud of; and the very fact that she Chase planted four small trees around it, has never been in the least ashamed of me has made me see more plainly than I'd have and faced widow she had often met in the believed how much I ought to be ashamed the pear, bent the small trees, and grafted of myself. I expected her to show disgust; them upon the dying trunk. They all from the country, who had lately taken seats but I said to myself, before I came, that lived, and that tree draws its nourishment in front of them, and of the lonely girl she she'd just got to go home and do her duty by from the small ones. This season a bushel me. But I'm too far gone ever to make of handsome pears were taken from it. such a home as she ought to have. You've no idea, Charles, how low I have fallen, nor what a hold this horrible drink has on me! strength and comfort, and she felt herself It is about all I lived for, for a good many important event to chemists. Such a disyears. I'll just go away, and leave things covery has been announced in Germany by 12 copies to one address. as they are. It is too late to go back to what Dr. Theodore Curtius, who has succeeded in $\begin{bmatrix} 30\\50 \end{bmatrix}$ I was when her mother died. I believe I preparing the long sought hydride of nitro 175 " should have been different if she had lived; gen, amidogen, diomide or hydrazine, as it but I'm glad she didn't have to live through is variously called. This remarkable body, the years as they have been; and Bessy shall which has hitherto baffled all attempts at never know what I am."

> interrupted : "Frink, do you remember liar odor, differing from that of ammonia, Gertrude's last words : " Meet me in heaven, and bring Bessy ?" Frank, Bessy is on her way to heaven, and you must go, too. You know the way and how to start in it. Come, you hate the chain that binds you. Break it. Where is Frank Temple's pride of will? Sign a pledge and keep it, and become worthy of Bessy's love. I know the dear child will do what she knows is right."

These earnest words were checked by Bessy's entrance. With a directness characteristic when she saw what was to be done, keen, kindly gaze falls upon the picture just she went to her father, and, placing her

"You will recommend me as a house keeper, won't you, uncle Charles and aunt Anna? I think father is a little afraid to trust me."

Her smiles were weighted with tears as she turned to them, but neither smiles nor tears could hide the purpose shining in her eyes. And she had her way, and the re-awakened manhood asserted itself in Mr. Temple: and heart says, "God bless the child ! God grant | though not without struggling, and falling, and struggling again did he recover his lost

reputation and standing, yet the day came to be approved by the Railroad Commissionwhen he bowed before the Lord, and took his er, for cooking purposes in the dining-room scene. The playmate of his childhood, his place among the great band who are travel- cars. ing home to heaven above. There are no halts in his journey, however. Even when the man before him : " Dear Frank, meet me the promise of his youth is fulfilled, and his in heaven, and bring my Bessy." Bessy was eloquence and clear judgment have made him one of the busiest of lawyers, yet he is rising young lawyer, had sorrowed sincerely ever about his master's business. Many a over his loss; but his very sorrow had made wretched man, about to fall as he had fallen, him yield more easily to the temptations of has he lifted up and helped to stand in Ohrist

rite. Soon his mother's death had broken ^{up} his home, and the willing uncle was known no shadow. Do I hear another Bessy

An ingenious plan to save a dying pear tree was adopted in the garden of L M. Chase, of Boston. The mice had girdled and close to it, cut off the tops, pointed the end, and, making incisions in the bark of

THE discovery of new gas is a rare and isolation, is now shown to be a gas, perfectly Tears were in the voice, and Mr. Vincent stable up to a high temperature, of a pecu-

exceedingly soluble in water, and of basic properties. In composition it is nearly identical with ammonia, both being compounds of nitrogen and hydrogen.



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8

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

INTEBNATIONAL LESSONS, 1887.

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Oct. 1. The Centurion's Faith Matt. 8: 5-13. Oct. 6. The Tempest Stilled. Matt. 8: 18-27. Oct. 15. Power to Forgive Sins. Matt. 9: 1-8. Oct. 22. Three Miracles. Matt. 9: 18-31. Oct. 29. The Harvest and the Laborers. Matt. 9: 35 38, and 10:1-8.

Nov. 5. Confessing Christ. Matt. 10: 82-42. Nov. 12. Christ's Witness to John - Matt. 11: 2-15. Nov. 19. Judgment and Mercy. Matt. 11: 20-30. Nov. 26. Jesus and the Sabbath. Matt. 12: 1-14. Dec. 3. Parable of the Sower. Matt. 13: 1-9. Des. 10. Parable of the Tares. Matt. 13: 24-30. Dec. 17. Other Parables. Matt. 13: 31-33, and 44-52. Dec. 24. Review.

LESSON IX.-JESUS AND THE SABBATH.

BY THOMAS R. WILLIAMS, D. D.

For Sabbath-day, Nov. 26, 1887.

SCRIPTURE LESSON .- MATTHEW 12 : 1-14.

1. At that time Jesus went on the sabbath-day through the corn, and his disciples were an hungered, and began to pluck the ears of corn, and to cat. 2. But when the Pharisees saw *it*, they said unto him, Be-hold, thy disciples do that which is not lawful to do upon

the sabbath-day

8. But he said unto them, Have ye not read what David did when he was an hungered, and they that were with

4. How he entered into the house of God, and did eat the shew-bread, which was not lawful for him to eat, nei-ther for them which were with him, but only for the priests ? 5. Or have ye not read in the law how that on the sabbathdays the priests in the temple profane the sabbath, and are

blameless? 6. But I say unto you, that in this place is one greater than the temple. 7. But if ye had known what this meaneth, I will have

mercy, and not sacrifice, ye would not have condemned th guiltless.

8. For the Son of man is Lord even of the sabbath-day. 9. And when he was departed thence, he went into their synagogue

10. And behold, there was a man which had his hand withered. And heroid, there was a man which had need to had with ered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him. 11. And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath-day, will he not lay hold on it, and lift it

Out 7
12. How much then is a man better than a sheep ? Wherefore it is lawful to do well on the sabbath-days.
13. Then saith he to the man, Stretch forth thine hand.
And he stretched it forth; and it was restored whole, like as the other.

14. Then the Pharisees went out, and held a council against him, how they might destroy him.

GOLDEN TEXT.-It is lawful to do well on the Sabbath-days. Matt. 12: 12.

TIME.-A. D. 28. In harvest, which was prob ably in May. PLACE.—Capernaum.

OUTLINE.

I. Discussions about the Sabbath. v. 1-5. II. Lord of the Sabbath v. 6-9.

vid's case could not be that of eating shew-bread, for this bread which he ate had just been removed, and new bread substituted in its place, but the offense consisted in his eating on the Sabbath-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.

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 blameless? 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 placed 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 priests 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 Pharisees must have been very clearly understood by them.

V. 6. But I say unto you that in this place is one greater than the temple. Jesus here refers to himself. He asserts his own dignity in a most emphatic man ner, preparing the way for what he is to say in the eighth verse.

V. 7 But if ye know what this meaneth, I will have mercy and not sacrifice, ye would 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.

V. 8. For the Son of man is Lord even of the Sab bath-day. He here gives the reason for his state ment in the sixth verse, where he affirms of himself 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 abrogate the Sabbath, 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 spirit; to make possible its 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 deliverance; 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 of God, the world's Redeemer, sent to save man from the bondage of sin and to bring him into an eterna rest with God-in this sense the Messiah is the Lord of the Sabbath. He is sent into the world to realize for the world the fulfillment of the Sabbath law in the eternal redemption. V. 9. And when he was departed thence, he went into their synagogue. These words simply state that Jesus proceeded from this conversation to the service of the synagogue. It might be observed

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III. Healing on the Sabbath. v. 10-14.

BIBLE READINGS.

Sunday.-Declarations concerning his day. Matt. 12:

1-14. Monday.---Mark's parallel narrative. Mark 2: 23-28. Tuesday.-Luke s parallel narrative. Luke 6: 1-11. Wednesday -- Permission to eat. Deut. 23: 24, 25. Thursday.-Esting hallowed bread. 1 Sam. 21: 1-6 Friday.-Work of the priests. Num 28: 1-10. Sabbath.-Greater than the temple. 2 Chron. 6 12-18.

EXPLANATORY NOTES.

V. 1. At that time Jesus went on the Sabbath day through the corn. The time mentioned is somewhat indefinite, which is characteristic of Matthew's style; but if we look to Mark and Luke, we shall find the time more definitely named. By most scholars the passages designating the time are understood to mean the first Sabbath after the second day of the Passover 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 period in that region. We may therefore conclude from all the e data that at an early date in our Lord's Galilean ministry, on the Sabbath designated, Jesus was passing with his disciples through a field of grain, probably to their morning service in the syn agogues; and as they were moving along some of the disciples plucked ears of the grain, and rubbing out the grain in their hands, began to eat it. In that country, instead of roads fenced in, different fields were separated simply by paths, and the grain on either side growing close along side these paths. It was lawful, by custom, for persons passing along to pluck ears of the grain, if they needed it for food; hence, these disciples were doing nothing unlawful in the matter of plucking the grain.

V. 2. But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the Sabbath day. Certain Pharisees were following Jesus and his disciples, doubtless for the special purpose of finding some cause for accusation against them. The Pharisees had just before be come greatly offended, because Jesus permitted his disciples to disregard the Pharisaic mode of fasting. Now they had observed what they regarded as another offense, the violation of the Sabbath. This offense consisted only in rubbing the ears, a sort of to consider and answer their questions, even though harvesting. Harvesting on the Sabbath day was, of they were raised with wicked purposes. After all course, unlawful. If now they could make it appear that rubbing heads of barley or wheat in their hands. and then by the breath separating the grain from the chaff, was harvesting, they had a case of violation of the law of the Sabbath. This is a fair exam. ample of the extreme measures taken by the Phari sees to criminate Jesus and his disciples.

David did when he was an hungered, and they that were with him? The Pharisees could not well take they had not read that incident in David's life.

to eat, neither for them which were with him, but only | they went out by themselves, and conspired togeth-

here that Jesus with his disciples worshipe 1 in the same place and at the same time with the Pharisees. V. 10. And behold, there was a man which had his hand withered. And they asked him, saying, Is is lawful to heal on the Sabbath days? that they might accuse him. These Jews seemed to be persistent in their purpose to criminate Jesus for his manner of observing, or neglecting to observe, the Sabbath. Here was a work of merey, and will he heal 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 if it fall ento a pit on the Sabbath day, will he not lay hold on it, and lift it out? The question now is one of mercy on the Sabbath day; shall it be refused, or shall it be extended? The question is very sharp in 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, when the sentiment of mercy would impel him to lift u out of the pit, and thus save it from its struggle and death?

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V. 12. How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath-days. Jesus takes it for granted that any man would lift his only sheep out of a pit even on the Sabbath-day. As much as a man is of more value than a sheep, so much more readily should mercy be extended to him in his suffering and lost condi tion. Now since the deepest spiritual significance of the Sabbath is that of mercy, of deliverance, of rest, of final salvation, there cannot possibly be any reason why mercy should not be extended to this poor, maimed man, and he be healed. In fact, it is the very sentiment of the law to do good on the Sab

bath day. V. 13. Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other. We have a beautiful example here of the patience of Jesus, and his willingness their objections were silenced, in the quiet and divine dignity of his Messiahship, Jesus puts forth his healing power. He exercises this supernatural energy simply by saying "stretch forth thy hand." With the command there goes forth the power which enables the man to stretch forth his hand. So it is always; Christ never commands or enjoins a duty V. 3. But he said unto them, Have ye not read what | without at the same time granting all necessary strength to do and to obey.

V. 14. Then the Pharisees went out, and held a exceptions to David's examples, so our Lord makes council against him, how they might destroy him. an appeal at once to one whom they revered. And | They had tried to criminate him in the presence of | he dees this in syvery adroit way, by inquiring if his disciples and others, and had utterly failedwere themselves condemned. They were now filled V. 4. How he entered into the house of God, and | with madness, and determined to devise some means did eat the shew bread, which was not lawful for him | by which they might destroy him. With this view, for the pricets. The reference to the case of David | er how they could accomplish their foul purpose. 13 to what is recorded in 1 Sam. 21: 1-6. It would | What a contrast between their defeated, enrag



Returning from Carde ronte parrying us firm before. The sun is in bornished silver; but as grows to look like a E paint. We pass large pl patches of thistles wi having six petals, much form; bushes loaded with of flowers, which Do "thorn;" hedges cove racemes we noticed be is "pinon," though no apple which is " pina; nilla hemp plants, m blossom. These bloss The plant is much century plant, and th those shoot high in th arms, bearing blossom These blossoms are es miniature plant, with when they drop to c once on their own ac or fibre is made from flower of which we see ently of the petunia relations. It is know (New years present), that name I know not Most of the buildi Good building stone costing twenty con quarry, or from five foot squared and del The stone walls, ho surface-rock, which lime-stone, full of h like bones than anyt of them reminded crypt of the old chun where are gathered t ten thousand men al so long ago that the it left, and no know nation; but the ak pointed battle azes. We go through, I country, almost like and much of it is de the sugar cane. Or chimneys of the suf comparatively new, quarterly without extra charge. No advertisements of objectionable character will be a mentionery. In fac men.pow is when The office is furnished with a supply of jobbing material, and more will be added as the business may demand, so that all work in that line can be executed with neather and furnished with neather ford to pat in the

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