

The Sabbath Recorder.

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

TERMS—\$1 A YEAR, IN ADVANCE

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The Sabbath Recorder.

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(From our regular correspondent.)

WASHINGTON, Aug. 24, 1888.

Since I last wrote you, Congress has been slowly doing nothing. There has been some filibustering in the House over legislation on general pension bills, and much talk on subjects of local interest. The Senate has shown solicitude for the safety of the streets of the District of Columbia, by several debates on overhead and underground electric wires; there have been some of the usual chapters on the Fisheries Treaty and on appropriation bills; some extensive collections of roll calls, and dilly-dallying motions, but altogether the week's record is too insignificant to itemize.

When complaint is made to Members of Congress of the inertia of the House, they reply that the fault lies entirely with the system of rules which has been handed down from one House to another, with such amendments as the caprice of the majority engraves upon it. This is really the prime cause of the trouble. It is a self-shackled body, yet no one set of politicians or parliamentarians can justly be held responsible for so marvelous a combination of regulations, which are liable at any moment to throw the House into a condition of paralysis and keep it there.

Mrs. Cleveland began her work as treasurer of the fund for building an American church in Berlin several weeks ago, upon accepting the position, and already she has received quite a sum of money. Mr. George W. Childs and Mr. Wanamaker, of Philadelphia, were among the first subscribers. Through the influence of his wife, the President is said to be fast losing the peculiarities of bachelorhood, while his social characteristics are rapidly developing. He reads the newspapers now, and even holds his own very creditably in a conversation of small talk.

A few days since, there was upon the desk of Representative Matson, of Indiana, a handsome silver set, pitcher and goblets, presented by employees of the Government Printing Office, in recognition of their appreciation of his services in securing the passage of the bill, granting them thirty days annual leave, with pay. Mr. Matson returned the present to the donors, saying in a letter, that the acceptance of a valuable present for doing a plain duty, would be, in his opinion, a very bad precedent. He did not object to taking floral tributes, as he had done on several occasions, but he thought he ought to draw the line at silver. It is useless to state that his course was commended. It would not require much gift making and taking to involve the House in a serious scandal, as has been done in times past.

Senator Blair has given up all hopes of having his Educational bill reported to the House, during the present session of Congress. He does not criticize the House committee harshly for having pigeon-holed the bill, but he says he thinks that it has acted

very unwisely. A majority of the members of the House Committee, as is well known, are opposed to the bill on the ground that it is unconstitutional, and that its passage would mean the extension of Federal jurisdiction over millions which belong properly to the states. Several of the Southern Members, among them Representative Phelan, of Tennessee, and Simmons, of North Carolina, have introduced bills with the view of removing the objectionable features of the Blair bill, the former proposing to submit the bill to the states as an amendment to the Constitution, and the latter to loan money on security to the various state governments. None of these amendments have been acted upon, however, up to the present; and it is quite certain that no legislation in regard to the measure will occur during the present session. Senator Blair will present the bill in the Fifty-first Congress, however, and will continue to urge it with the same persistency as long as he remains in the Senate.

JOHN BUNYAN.

BY THE REV. F. H. KASSON.

A distinguished Scotch professor used to say that Bunyan's "Grace Abounding" was a greater book than Augustine's "Confessions." Few men have exerted so great an influence upon the religious thinking of after times as John Bunyan. In this particular the Bedford thinker will stand a good comparison with the highly educated and richly dowered poet, John Milton; while the former languishing in jail was writing "Pilgrim's Progress" and "Grace Abounding," the latter in his blindness was composing "Paradise Lost." For both the licentious reign of Charles the Second was a cold, wintry season. Neither of them received much pecuniary profit from their immortal works. They fought a good fight, they entered much, and finally went to their reward. But posterity, with far more gratitude, reads their books and reveres their memories.

John Bunyan was baptized at Elstow church, November 30, 1628. He was the son of Thomas Bunyan and Margaret Bentley. Both his parents were at this time twenty-five years of age. Thomas had been married before, but the dreafter was Margaret's first-born. In a simple Elstow cottage he remained till in his seventeenth year. At this time (1645) he seems to have entered the Parliamentary army. The preceding year his mother had died and, also, a sister, Margaret. How long he remained in the army is uncertain, but long enough to see another soldier shot in the head and killed, who asked to take his place at the siege of a certain town, and long enough to deepen the habit of awful profanity. He says that from tender years he had "but few equals for both cursing, swearing, lying and blaspheming the holy name of God." Up to the time of his marriage (about 1649) he was, according to his own words, "the very ring-leader of all the youth that kept me company, in all manner of vice and ungodliness." No wonder that he adds in those days, "the thoughts of religion were very grievous to me."

Bunyan's first wife was as poor as himself. "We came together as poor as poor might be, (not having so much household stuff as a dish or a spoon betwixt us both)." But she had, as a legacy from her godly father who was dead, two good books: "The Plain Man's Pathway to Heaven," and "The Practice of Piety." She also delighted in recalling the memory of her good father. The reading of these books and his wife's influence led Bunyan to go to church twice every Sunday, and yet retain his wicked life. But one Sunday, as he was engaged in sport ("a game at Cat"), a voice in his soul said: "Wilt thou leave thy sins and go to heaven, or have thy sins and go to hell?" The effect on his mind was profound, but left the impression on him that he had even then signed away the day of grace. He, therefore, went on in sin for several weeks, until he was roundly brought up as follows: One day, cursing and acting like a madman, "at a neighbor's shop-window," the woman of the house, herself, "a very loose and ungodly wretch, yet protested that I swore and cursed at that most fearful rate, that she was made to tremble to hear me; and told me further, that I was the ungodliest fellow for swearing that she ever heard in all her life; and that I, by thus doing, was able to spoil all the youth in the whole town, if they came but in my company."

The effect of this plain speech was that, within a month, he almost wholly gave up swearing. Later, the religious conversation of a godly man led him to determine to live according to the commandments. This continued for a year; then it took another year to give up dancing. He thus gained quite a religious reputation. But one day, in one of the streets of Bedford, he heard "three or four poor women" talking of their unworthiness and Christ's love, and then he realized his own sinful condition. Also, their words made a deep impression on him. For a time he tried to solace himself with Banters' books, but these failing, he turned to the Bible. By its great truth he is said to have left

heart. After weeks of doubt and uncertainty, he seems to have left the Established Church, of which Christopher Hall was incumbent, and to have betaken himself to that to which John Gifford ministered. This was in 1653. Mr. Gifford labored earnestly with him, but he did not get light. He now saw clearly his lost estate as a sinner. But sore trials and temptations continually beset him. His experiences for a full year were almost past belief. Certainly Satan vexed him sore. The man who wrote "Pilgrim's Progress" had trod every step of the way himself. But, finally, after many buffetings, and some brief glimpses of a Saviour's love, he came out clearly into the light, and fully accepted Jesus as his blessed Redeemer.

This joyous sense of peace and sins forgiven, however, did not come at once. Wave after wave of fiery temptation broke over his soul. The tempter would not give him up. At one time he was urged "to sell and part with Christ." At another to go and pray while eating meat, "so counterfeit holy also would this devil be." At one time, Martin Luther's "Comment on the Galatians" did him great good because it seemed, "as if his book had been written out of my heart." This book, written more than a century before, was just the one to go straight to Bunyan's heart. But a little later he seemed to yield to the devil's suggestion to sell Christ and to say in his mind, "Let him go, if he will!" That thought cost him two years of terrible despair and "expectation of damnation." He thought it was the sin against the Holy Ghost, that he was worse than David or Peter, and almost as bad as Judas. Oh, what a season of wrestling it was! The devil quoted Scripture to show that prayers and tears would avail him nothing, an aged Christian told him he thought he had sinned away his day of grace, but that grand soul said within himself, "It shall once be said, that such a one died at the foot of Christ in prayer." And when days lengthened into months and peace did not come, and the tempter urged him to give up the battle, he answered bravely, "I will pray." And he did, and some rays of hope entered his soul, and kept him from absolute despair. But still the bitter struggle went on. Sometimes the devil would seem to attack him a hundred times a day. However, at last, the grace of God won the victory. He was comforted by many sweet and precious promises. He seemed to see Christ in the heavens as his righteousness, and unspeakable bliss filled his soul. The words of John, "Him that comes to me, I will in no wise cast out," was very comforting to him. In himself his own words were most truly verified: "Great sins do draw out great grace."

After joining the church in Bedford, the enemy still continued to assail him. Perhaps no soul was ever made to drink more of the bitter dregs of sin than Bunyan, and perhaps no one ever received more comfort from Scripture texts. Again and again, when he was about ready to give up all for lost, some blessed word of divine truth quieted his fears, renewed his strength, and placed his feet upon the solid rock. Thus, he says: "I saw more in those words, 'heirs of God,' than ever I shall be able to express while I live in this world." As he mused on some word of life in the night watches, Christ became so precious to his soul that he says, "I could scarce lie in my bed for joy, and peace, and triumph, through Christ."

Does any one wonder that now, "after I had been about five or six years awakened,"—such a man was asked to give public testimony to Christ and to preach his word? Very reluctantly he entered upon this work and with many misgivings, but God was with him. This was about 1655. His awful experience, his earnestness and powerful way of presenting truth, drew the people to him "by hundreds." And many were pricked in the heart and savingly converted. For two years he "went in chains," with a "fire in my own conscience," and "full of guilt and terror," to preach. But, while preaching, the spirit gave him liberty. After this, came "staid peace and comfort" in Christ, and "sweet discoveries of his blessed grace," and later a sense of "union with Christ." All of this wonderful experience he poured out upon his hearers until Nov. 12, 1660, when he was seized and imprisoned. During these years of his ministry his wife had died, leaving him four little children; the eldest, Mary, now ten years old, being blind. But a year before his imprisonment, Bunyan had married again. This wife, Elizabeth, afterwards bore him his two younger children, Sarah and Joseph. She was a brave woman and did her best to secure her husband's release, at the hands of Sir Matthew Hale, the next summer, but in vain.

During his twelve years of prison life Bunyan wrote these books: "Of Prayer by the Spirit," "The Holy City," "Resurrection," "Grace Abounding," and the first part of "Pilgrim's Progress." In the last year of his imprisonment (Dec. 12, 1671), Bunyan was elected pastor of the church in Bedford, and after his release spent much time in preaching. He also visited the sick and those in trouble and was a most successful peacemaker. His pen was also so busy that at his death he is said to have left

"sixty books." His death occurred Aug. 31, 1688, and resulted from a ten-days illness, due to catching a violent fever from being wet through while returning to London from Reading, whither he had been and composed a difference between a father and son. And thus the great dreamer, this wonderful pilgrim whose life journey had been so eventful, and during his manhood so blessed to his fellowmen, fell in sleep two centuries ago. He had fought a good fight, and kept the faith, and certainly the Master's "well done" awaited this faithful servant. His books have embalmed in them "the life-blood of a master's spirit" and will be read as long as the English tongue endures. Bunyan's widow and children continued the pilgrimage some years after his departure, but in good time they were all gathered into the blessed fold above. And what an innumerable company of other pilgrims have gathered, or will yet gather, there and thank him for what, by God's blessing, he was permitted to do for their souls.

In person, Bunyan is described to us as a tall strong-boned, but not fleshy man. His face "was ruddy, his eyes quick and sparkling, his forehead high, and head covered with reddish hair, in later life sprinkled with gray." A well-set nose, a moderately large mouth, and hair worn on the upper lip after the old British fashion, completed the picture. His countenance had rather a stern aspect, but his conversation was pleasant. He had a low estimate of himself, and did not speak much in company unless urged to do so. He was a true friend, an upright man, and an humble Christian; in all respects, a peacemaker and a man of God. How different was such a manhood from that which his lying, cursing boyhood foretold. Such miraculous changes the grace of God can effect in human souls.—*Morning Star.*

WATCHMAN, WHAT OF THE NIGHT?

On wall and watch-tower in ancient Zion stood the vigilant sentry. It was made his duty at intervals to cry aloud the hour and condition of the night, and to give any peculiar circumstances affecting the public weal. His silence could only be the result of disloyalty or careless slumber. If any one became concerned for the public good, or anxious for the safety of the city, he might cry to the watchman, and expect an answer to his question, "What of the night?"

So upon the walls of spiritual Jerusalem God says, "I have placed watchmen, who shall not hold their peace, day or night." Upon them, under God, depends the safety of the city, and charged against their souls is its destruction, if it comes without their warning. To these watchmen the commonwealth of Israel is looking with a fond expectation of learning the condition of Zion and the hiding places of her foes. Hence the frequent and important inquiry is made, "Watchman, what of the night?"

1. The watchman occupies an elevated post. Loop holes and look outs for other men may be both interesting and profitable, but the chosen man of God is placed where he can and should take in at a single glance the conditions of the field, the position and strength of the enemy; where they are most strongly fortified, where they lay in ambush, and where their weakest points. Because he is so elevated, it is reasonably expected that he will keep himself familiar with passing events, and on all moral questions tell the world "what of the night?"

2. The watchman occupies an important post. It is so, because the salvation or destruction of multitudes depends upon him. Is he faithful? Then blood and treasure are saved. Is he negligent? Then many are swept to ruin. Is it demanded that the sixteen Argand burners of Eddystone lighthouse be constantly lighted, watched by three men, and always stocked with not less than supplies for three months, and all this to save a few thousand storm-stricken mariners who come sweeping before the wind into the British Channel? That is well; but how much more important to save the souls of perishing millions from the fathomless sea of eternal ruin! Then let the watchman never neglect or retire from his work, but cry with a voice which oversweeps all time, all space, and peals like the eternal thunders of the deep into the ears of the world, slumbering around the base of his watchtower, telling them "what of the night."

3. The watchman's work is not general, but specific. For his fidelity more than his eloquence, and his perseverance more than his natural powers, God will love him, the world revere him, and children's children rise up and call him blessed. As the seaman off Cape May ride past that dangerous coast in safety, how often they bless the care and skill of the hands that place watchman with a blazing eye upon the sunken rocks which strew that fearful point for leagues around! During the long, dark and stormy nights that thunder on the shore, none but intelligent, God-fearing men are left in charge of the great twelve-foot lantern, lest

many a storm-beaten crew, trusting to its light, might go down amid the waves. So God's watchmen are spending this season upon the fields of toil—from which they may remove very soon—that souls pass not unwarned toward the enemy's ambush.

Watchman, these words are to you. How goes the battle? What of the night? Are you awake? Are you at work with all the energy and ingenuity your soul can muster? Do you feel the saving shelter of God's almighty wing? If saved to the uttermost yourself, then immediately set to work to save others. The season for special work will soon have passed away. "Now or never," may be the decree of God respecting some lingering soul. O may God push you into this work! Nay, leap for your lives, and from house to house sow the seed which always grows, if watered with your tears. If negligent in the past, no excuse is thereby furnished for the future, but the greater reason for faithfulness now. "The night is far spent, the day is at hand." What you do must be done soon. Let us then, from every post, and from parapet of wall, and watch-tower, tell with no uncertain sound "what of the night."

THE BOY'S APPETITE.

BY REV. A. E. WINSHIP.

Have you seen a boy eat? Do you remember how he enjoyed eating? We involuntarily make fun of his enthusiasm over everything he likes, from griddle-cakes by the dozen to plum-pudding by the plateful; from bread and molasses to mince pie; from green apples to baked beans. We laugh at him for eating on every occasion, and lurching between whiles, for eating so much, and eating so fast. But who ever saw a father or mother, even, equally familiar with, or interested in, the hunger of the child for food for his intellectual or moral growth periods? It is humiliating to think how little we care for what he craves by way of intellectual and spiritual food, when we have such a lively interest in his physical hunger.

His physical appetite is in no sense a matter of curiosity, but is rather a matter of business, of necessity. His hunger is for growth, and he feeds himself in order to gratify his passion for growth. He eats to grow, as he grows and vigorously as he eats, the zeal in one direction balancing that in the other. There is no apparent limit in either direction. We have often wondered what would have happened if there were no time-bound to his growth. Fortunately, there comes a day after which growth ceases and no science, art, or ambition can add a hair's breadth to the height, or extend the arm the hundredth of an inch. He will continue to eat, but from force of habit; but food no longer goes to growth, as formerly, though he may increase in weight by the accumulation of fat,—but that is not growth. Food now goes, or should go, to development, to strength, endurance, elasticity, alacrity, vigor, maturity.

One of the most important phases of the training of youth is that which concerns itself with their employment, their activity during the years when growth ceases and development begins. Inactivity of body, mind, and purpose; absence of regular, earnest, stimulating exercise of mind and body; and neglect of the use made of the food taken from fifteen to eighteen, are responsible for a large part of the intemperance, licentiousness, crime and poverty of the world.

These physical facts have their intellectual and moral counterpart, in which we are more directly interested. When the child is hungry for anything upon which to feed for growth, we need to give him immediate and extensive pasture, rich, and of the best quality. Our chief responsibility is to know the nature of the hunger of the child, and the quality of food needed at specific periods for his development.

The first hunger is to touch the world, to know it in a crude way. He is hungry to taste, to touch, to see, to hear the world about him. He is sense-hungry in a rude way; taking hold of everything, from the delicate vase that he breaks to hear the noise, to the heated stove he touches to learn how it feels; making a noise in every possible way, from kicking his heels against the pew in church to twisting the cat's tail; looking into everything, from the cake-box to his mother's new watch.

Of the definiteness and extent of this hunger there can be little question. Through these early years, he should be fed upon the colors and forms, upon music and pictures, upon card designs and blocks, upon anything that feeds the senses in the best way with the best variety. As this sense-hunger fades, it shades off into a sense-development need, during which great care should be taken to teach discrimination, distinguishing sharply the various colors, hues, shades, tints, tones, and harmonies.

All this comes in the years before the eighth or ninth. We have a fatal way of being behindhand in all this work. We teach color, sound, and song all too late, and we trust too much to the school.—*Golden Rule.*

IMPERFECT IN ORIGINAL

Missions.

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

UNTIL further notice, the address of the Corresponding Secretary will be as formerly, Asha way, R. I.

THE problem of converting the Chinese Empire to God is one of immense difficulty. The institutions and character of the people are exclusive. But what has been done in once pagan Europe can be accomplished in heathen China.

EUROPEAN branches of the Aryan race, under the power of Christianity, have experienced great development, while the Oriental branches, without the true religion, have practically remained without progress.

A BAPTIST missionary from North China said the time had been when they could get no kind word in the cities to which they went, whereas last year when he left, one hundred and fifty friends accompanied him to the borders of their city and bade him good-by, with all friendly farewells.

NOTES FROM THE LONDON MISSIONARY CONFERENCE.

SURGEON GENERAL GUNN had come as a soldier to bear testimony to his fellow-countrymen in Sierra Leone, whom he had seen living there in patience and Christian meekness. The African natives were intelligent, read character easily, were enterprising, and became good traders.

TO WORK in Africa they must be able to live in health, and it was only possible to do this on the hills, and not in the plains. It was the duty of missionary societies to spare the lives of their missionaries as much as possible, and that was why the Church of Scotland had determined to keep to the hills.

THERE was a Chinese gambler, whose wife and father entreated him to give up that ruinous practice; but the passion was too strong for him, and even attempts to shame him could not drive him from it.

REV. C. F. WARREN, from Japan, referred to the smallness of that country compared with China. Yet he would plead for Japan because there, too, was an open door for women's work.

secularities. Their American friends had set them a noble example in preceding the British Churches in seeking to win Japan for Christ; and they were especially to the front in this matter of women's missions.

GO FORWARD.

BY MRS. TOMLINSON, OF NORTONVILLE, KAN.

God always works through means; and in every age of the world he has always given his people a work to do. Moses led the children of Israel to the borders of the promised land, and there God told him he should go no farther, his work was done.

It is true, in the centuries past there were good men who did not believe this, but who looked upon it as a wild, hazardous undertaking, and without any foundation in the Word of God; but at the present time it is as plain as the handwriting on the wall.

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although he has to repeat his message again and again, he can say:

"I love to tell the story; 'Tis pleasant to repeat. What seems each time I tell it. More wonderfully sweet."

And to those who "never yet have heard," but are seeking to satisfy their heart-yearnings by worshipping gods of their own make:

"I love to tell the story. Because I know its true; It satisfies my longings As nothing else can do."

"I love to tell the story, It did so much for me; And that is just the reason I tell it now to thee."

The story never grows old, for those who know it best seem hungering and thirsting to hear it like the rest. Yes,

"'Tis the story ever new, Sounding sweet the ages through."

Our own missionaries, and many others have testified to the joy and satisfaction it has given them, to "tell the old, old story of Jesus and his love." There is encouragement in viewing the past, when we read such instances as these: Eighty-four years ago, William Carey wrote from Bengal, India, "The people here hate the very name of Christ."

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fifty years modes of travel have so greatly improved, both by land and by sea, that now every place is much more quickly and easily reached. Surely this is not the time for discouragement or for indifference, but the time to put forth greater effort, more earnest prayer to the Lord of the harvest, that he would send forth more laborers into his harvest.

For after the warfare and the struggle, the victory is won, After the work is over the Master's word, well done."

Woman's Work.

"If ye shall ask anything in my name I will do it."

Communications for this Department should be addressed to the Secretary of the Woman's Board of the General Conference, Miss M. F. Bailey, Milton, Wis.

MITE BOXES—A TRUE EXPERIENCE.

BY HARRIET E. CARPENTER.

When I gave them out, I told them that when harvest was over, I wanted them all to come down and spend an evening with me, and we would talk over the mite boxes then.

My table was set for fifteen, and provided with food for twenty hungry people. I was disappointed that only eight came, and that they were not very hungry.

One of the two members of our class who are not working-women, was unable to be present but had sent her box. I thought it was quite clear that that should be opened.

Inasmuch as I have introduced these mite boxes, I thought perhaps the best way to give them an idea of how to use them would be to open my own, and tell them from the little list I kept, of the reasons why each piece went in, those that seemed most appropriate

to them. So, after asking their approval, I did so, somewhat as I have written above, but more briefly. When I counted the coppers—and there were but few other pieces—I was sorry for their sakes to find that there were so many—seventy-one. I feared they would feel discouraged and perhaps a little ashamed that there were not nearly so many in their boxes.

Three other boxes stood on the table. Three had been forgotten by their owners. And the honest regret that was apparent in the face of each as she confessed her forgetfulness, put aside at once any thought of intention to forget.

"I'll tell you. It was this way. It was haying time. We had a good deal of hay out. There was a dark cloud coming up. We all went out, women and children, to help. We raked as fast as we could; we got it all on the cart; we hurried the horse along, and just as we got inside the barn door, the rain came down hard. And I put in the quarter for that."

We were all touched, and my voice trembled just a little as I asked, "And what about this second quarter?"

"Oh, that my daughter put in. She came to visit me, and seeing my box, said she would help me a little."

I counted it all up, and the sum was one dollar, fifty-eight cents! If I had felt afraid that my paltry sum of seventy-one cents would discourage the other women, how did I feel now as I was obliged to say, "One dollar and fifty-eight cents!"

All of us were thinking hard, but did not quite know what to say. "Well, Mrs. M., here is a whole silver dollar. Have you any little story to tell of this?"

"Oh, yes," she replied, with a look of relief and brightness. "My daughter Katie, after I brought my mite box home, said if she found any money lying about, she would put half of it into my box."

I was amazed and oppressed lest the other women should feel quite disheartened. But when I said something of this sort, and asked if we should go on counting, each of the others answered cheerily and heartily, "Yes, indeed. If we cannot put in so much as some, we are very glad they can; and if we do all we can, we shall not be to blame."

One box has not yet been counted. Its owner, who was not present at our meeting, offered it some weeks after, but I told her, "Never mind; keep it till we open them again."

After they had all left and the sum total added up, together with the three boxes handed in later, I was amazed to find it \$16 27. "What hath God wrought," were the words in my heart, "both in amount and in the spirits of these women."

Sabbath Rest

"Remember the Sabbath-day, to six days shalt thou labor, and do all the seventh day is the Sabbath of the Lord thy God."

OUTLOOK CORRESPONDENT

BY THE EDITOR OF THE OUTLOOK

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"Oh, that my daughter put in. She came to visit me, and seeing my box, said she would help me a little."

I counted it all up, and the sum was one dollar, fifty-eight cents! If I had felt afraid that my paltry sum of seventy-one cents would discourage the other women, how did I feel now as I was obliged to say, "One dollar and fifty-eight cents!"

All of us were thinking hard, but did not quite know what to say. "Well, Mrs. M., here is a whole silver dollar. Have you any little story to tell of this?"

"Oh, yes," she replied, with a look of relief and brightness. "My daughter Katie, after I brought my mite box home, said if she found any money lying about, she would put half of it into my box."

I was amazed and oppressed lest the other women should feel quite disheartened. But when I said something of this sort, and asked if we should go on counting, each of the others answered cheerily and heartily, "Yes, indeed. If we cannot put in so much as some, we are very glad they can; and if we do all we can, we shall not be to blame."

One box has not yet been counted. Its owner, who was not present at our meeting, offered it some weeks after, but I told her, "Never mind; keep it till we open them again."

After they had all left and the sum total added up, together with the three boxes handed in later, I was amazed to find it \$16 27. "What hath God wrought," were the words in my heart, "both in amount and in the spirits of these women."

Sabbath Reform.

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

OUTLOOK CORRESPONDENCE.

BY THE EDITOR OF THE OUTLOOK.

The following note presents, in a clear light, the cause which has produced the widespread disregard for Sunday. J. C., looking deeper than many are wont to do, discovers the fundamental error as it appears in the teachings of religious leaders. It is a complete refutation, though not intended as such, of the charge which is sometimes made, that the work of the *Outlook*, and similar efforts to advance the cause of the Sabbath, are the source of Sunday-desecration. We commend this thought to the careful consideration of our readers.

PUTNEY, Windham Co., Vt.

Mr. Editor,—Pardon me if I make a few observations. To my mind, it is not strange that there is so much of Sabbath-desecration in the land. It is evident that in great measure it is the result of the utterances of religious teachers. I read the *New York Observer*; I am delighted with the paper. I think its weak point is in its treatment of the Sabbath question. I have read the Sunday-school notes by Dr. Twitchell, with very great pleasure and profit. In his notes for June 12th, on the commandments, he has caused me sadness and disappointment, "as dead flies cause the ointment to stink," etc., etc. The Dr. justly says, "Jesus in no way abrogated the ancient Sabbath law." With strange inconsistency he says, "Among the Jews the seventh day was the Sabbath, but the seventh day of the week was not enjoined, only every seventh day." The Christian, therefore, observes the Sabbath, if he keeps the first day of the week—and he properly keeps this first day in commemoration of the resurrection of our Lord. What is this "law of the Sabbath" which he justly says, "Jesus in no way abrogated?" With awful majesty, God gave the "Law" from Sinai, and under circumstances calculated to inspire awe and reverence in the minds of all people, written upon tables of stone to signify its enduring and unchangeable nature. "Remember the Sabbath day to keep it holy," which day is the Sabbath? "The seventh day is the Sabbath of the Lord thy God," the Lord Jesus, as well as of God the Father. This law "has not been abrogated!" and still the Christian observes the Sabbath if he keeps the first day of the week," because only the observance of "one day in seven is required." Pray tell me what has become of the particular day God designated, "set apart, hallowed, sanctified and blessed." I think if the Supreme Being has repealed one, or all, of his laws, it would have been done in a manner unmistakable to the humblest accountable being, as it was at its promulgation. If all that is required is the "keeping of one day in seven," it follows, of course, that man can designate the day.

Does the excellent Dr. perceive where his logic leads him? Every state and country on the face of the earth can select its own Sabbath-day, and they would do it, were it not for its inconvenience. But under the teaching of a large portion of the clergy, that little matter is fast being put out of the way, by making all days alike. Good Christian men, under a false light, are doing it; they are becoming like the good farmer who sometimes "hayed" on Sunday. When some of the brethren kindly approached him on the subject, he said he "meant to do right," he believed he had, he was "very sure he had kept one-seventh of the time," that "it would average all right."

When the people believe what some of the clergy teach (James Freeman Clarke, for instance, substantially), that the Sabbath is an old Jewish institution, but now abolished, but well for all people to observe as a day of rest from physical toil, and well also to have, incidentally, some gatherings of the people together for religious service on that day, they will very likely decide for themselves to rest when they are weary, as they eat when they are hungry, and fast when they please.

J. C.

The following represents a class whose superficial treatment of truth and duty lead one to wonder how men can consider questions as important as those connected with Sabbath-observance and Sabbath-reform with so little insight, and such want of clear understanding. If the Apostle Paul and his writings be made the standard of comparison, the work of the *Outlook*, by exalting the law of God, deals directly with one of "the great truths of redemption." Paul's arguments, Christ's teachings, and all experience combine to prove that there can be no system of redemption which ignores the binding nature and condemning power of the ten commandments. By this law of Elohim comes the knowledge of sin, and, like a faithful "school-master," it leads the sinner to Christ for redemption. On the other hand, the no-lawism which H. V. D. N. glorifies in, destroys the whole system of redemption, and if carried out, not only removes the consciousness of sin, but by destroying the law, gives full freedom to lust and disobedience.

PROMA, Ill., Jan. 2, 1888.

Mr. Editor,—I thank you for sending me your paper, and admire your courage in continuing, against such odds, your warfare. But as I now, after so long reading, find that

the sole point is that the Sabbath should be called the seventh day and not the first day, or if anything more, that the Christian churches ought not to have caused the name to remind us of the resurrection of our Lord, rather than the rest of Elohim after the work of creation, it seems to me that you are, in these times of need for all Christians to contend together for the great truths of redemption, wasting your energies for absolutely nothing, while your papers, falling into the hands of irreligious persons, would tempt them to ignore all Sabbath obligations. Please do not send the *Outlook* any longer to my address.

REV. H. V. D. N.

The following represents those honest and thoughtful men who are capable of rising above denominational lines in considering questions of truth and duty:

MILROX, Cabell Co., W. Va.

Dear Brother,—For some time you have been sending me the *Outlook*, and I take this means of returning my most grateful thanks for your journal. I assure you it is a very welcome visitor to my home. I have been completely won from the old Puritan view of the "Sunday." I want to thank you for your stand against the "God in the constitution party," for I think that movement is one of the most dangerous to our civil and religious liberty that has yet found favor in the eyes of any considerable number of our American people.

Now if you please to still send the *Outlook*, I shall be glad to get and read it, after which I always give it to some friend to read. But as I am as poor as the proverbial church mouse, I must ask you to send it as you have been doing, *i. e.*, without money and without price. I am a minister in the W. B. in C., but that does not prevent me from wishing for and praying for your great success.

I have met with some of your people at Salem and Cherry Camp, in this state, and like them well. God bless you. Good-bye.

M. A. K.

The following from Pittsburgh asks certain questions which have been frequently treated, and which we are pleased again to lay before our readers:

PITTSBURGH, Pa.

Mr. Editor.—I saw your paper to day, and felt impelled to send you the following questions:

I am a Christian and observe one day in seven. If the church should change the day of observance to Tuesday, I should follow it with a clear conscience, according to my present light. I ask some questions, giving the case as I view it, and would ask for more light. It has always seemed to me that the statement in Gen. 2:3 is a general one, simply indicating the divine intention of establishing for his creation the blessing of the rest and worship day, not any sanctifying of a particular day, hedged about with stern laws and penalties as if in some way holy in itself.

With respect, yours truly, L. A. G.

1. Is there not proof from science that the world was not made in six solar days? God could have done so, but his own history, in geology, shows that he took millions of years. Does it not follow, therefore, that the world was not finished on any particular solar day?

Those who are familiar with our pages will remember that we have always taught that the creative days were not solar days, nor have we ever claimed that the work of creation was completed "on any particular solar day; but since the human week is patterned after the divine week, and since the commandment relative to the Sabbath makes the example of God the standard of human action, the obligation is plain and imperative, on our part, to obey that commandment, and follow Jehovah's example.

2. Is there any proof that the Jews were keeping a Sabbath when the fourth commandment was promulgated, other than the vague implication of the word "Remember?"

The evidence that the Jews were already observing the Sabbath, and that it had been given to them at some previous time is absolute, as shown in the 16th chapter of Exodus. When the manna was given in the wilderness, the directions for gathering it were so given as to test the people in the matter of obedience to the Sabbath. The people were not informed that it would not fall upon the Sabbath until after this test had been accomplished. The test was made under the general information that they were to gather a "certain rate every day, that I may prove them, whether they will walk in my law or no." When the sixth day came, and the people voluntarily made preparations for the Sabbath, the rulers informed Moses, as though the general order had been broken. Moses commands the act, and states distinctly that because God had already given the Sabbath; therefore he gave upon the sixth day the bread of two days. To those who went out on the Sabbath seeking the manna the rebuke, "How long refuse ye to keep my commandments," &c., indicates that they were perfectly familiar with the Sabbath and its obligations, as something of long standing and binding force. All this occurred before the giving of the law, and can only be explained upon the ground that even the bondage in Egypt had not destroyed that knowledge of the Sabbath which is shown to have existed during the patriarchal age, by

the fact that the reckoning of time by weeks was well understood during that time. This is supported by the collateral fact that the week existed among other Asiatic nations, and that it can be traced back to the shadows of the pre-historic period.

3. Did not they begin counting every seventh day from the Passover, thus keeping one day in seven, as the divine proportion, and the particular day of the Passover as a memorial of their deliverance? Thus they kept the creative proportion and the Passover memorial, just as the Christian church keeps the creation memorial and the memorial of the Easter deliverance.

We know of no evidence that the Passover in any way introduced the week, or made any modification in its reckoning or use. The Passover was a yearly festival commemorating a specific event in the history of the Jewish people. It was governed by a certain day of the month, without reference to the day of the week.

4. If the world was not created in six solar days, and it certainly was not, does it not follow that we Christians are as right in keeping one day in seven, starting from the day of our Lord's resurrection, as the Jews were right in keeping every seventh day, starting from the Passover in Egypt? In short, was not the Sabbath made for man, not man for the Sabbath, and as long as God is reverently worshipped and we get our proportion of rest, does it matter about the day; for the earth was not finished on any one particular day? Is it not the proportion which is the essential matter?

This question involves two or three errors which are used as conclusions from previous questions, or assumptions. The solar day has relation only to the human week. The creative week, being wholly distinct from it, and made up of the infinite days of Jehovah, proportioned to his power and wisdom. Since the Jews did not reckon the week starting from the Passover, no comparison can be made, and no analogy can exist between the practice of the Jews relative to the Passover and the practice of observing Sunday. The central idea of the Sabbath is not simply a proportion of time for rest. This imperfect low-ground conception vitiate much of the reasoning as well as the practice of Christians in these days. While the Sabbath does undoubtedly indicate that proportion of time most favorable to humanity for all reasons, the great benefit of the Sabbath comes because it is God's representative, and brings men into spiritual communion with him through worship and religious culture. The blessings which are associated with Sabbath-keeping come from this religious conception, descending from above. They cannot rise from the physical idea of a rest-day, even though the rest day be in the proportion which God has established. The great thought is not that man may rest from his labors, but that he may commune with God and be elevated by worship and culture in all divine living. To attain this higher end, cessation from labor and business is necessary. Those who insist that the mere rest day idea is the leading one, make that narrow and materialistic interpretation, which was fitted for a semi-barbarous people when the commandment was given, while they ignore the higher conception of the Sabbath which Christ, by precept and example, set forth.

5. Was not the fourth commandment for our benefit? Is not the punishment for violating it in our loss of the blessing of worship, and in our over-taxing the physical energies which brings its own punishment?

The fourth commandment was certainly for "our benefit," and the punishment which is now attached to the violation, is found in the loss "of the blessings of worship, and in our over-taxing the physical energies which brings its own punishment." But this is not all. These are rather the minor elements in the punishment. The history of no-Sabbathism shows that the fundamental loss comes from thus pushing God out of mind and memory, and hence out of life. It removes the sense of responsibility toward him, destroys conscientious regard for his commandments, and leaves men to sink into that inevitable holidayism which has always been associated with those theories which make Sabbath-keeping to be a matter of physical rest, based upon the idea of "the general good," and not upon religious obligation.

6. If the world did not become complete on any solar day, did not the week have a purely arbitrary beginning? Is not Saturday only relatively the seventh day? Why not begin the week on Friday or Tuesday? Do we not keep every seventh day? Is not the week practically changed? Sunday is now the seventh day, and Monday the first, though to keep up the old historic form, we still call Sunday the first day.

The beginning of the week is shrouded in mystery, as all pre-historic events are, except such light as the history in Genesis, and the fourth commandment throw upon it. Gen. 2:3 does more than indicate the "divine intention of establishing for his creation the blessing of the rest and worship day." It is

the statement of a fact in history, and while it is not put forth as a law, the fourth commandment is so associated with it, as to show that the fact is made the basis on which the divine legislation rests. From the earliest time to the present, excepting minor modifications made in the last week in each month, among the Acedians and Babylonians, modifications made to fit the intercalary days associated with the close of each month, the week has remained unbroken in its order and identity. When the Hebrew nation received the fourth commandment, it received the week, and understood that the commandment applied to the seventh day of the week, the Saturday of to-day. An unbroken line of witnesses connects the week as it was at Sinai, with the week of to-day. The "first day of the week," as it appears in the New Testament, and in history, is based upon the order of the week as it existed at Sinai, and still exists throughout the world. No effort has been made to change this order, and no proposition is on record in connection with science, sociology, or theology, until within a little time, a few writers have suggested, as does our correspondent, that the order of the week may be changed by calling Monday the first day, thus making Sunday the seventh. This proposition concedes the fundamental truth for which we are battling, viz., that no day can be the Sabbath which is not the seventh day of the week. We trust that our friends who are making this suggestion will carefully consider how much they concede in the suggestion. If carried out, this suggestion destroys all claims which have hitherto been made in favor of Sunday as the first day of the week. Those who defend the observance of Sunday, do so upon the ground that upon that day, "the first day of the week," Christ arose from the dead, and hence its observance in lieu of the Sabbath. This proposition to change the order of the week destroys at one stroke the reasons for which Sunday has been hitherto observed; it also acknowledges the fundamental argument in favor of the Sabbath.

As a matter of fact, the week appears in history as the oldest time measure, the universal one (see on this point Biblical Teachings by the editor of the *Outlook*, Chart of the Week, by Dr. Jones, of London, &c.), which has been embalmed in the language of all nations of the earth, and in the universal customs of the human race. No one seeks such a change except as a last resort against the claims of God's Sabbath.

Education.

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

THE WORK OF THE TEACHER.

Principal H. M. Willard, of the Vermont Academy, while ago read a paper before the American Institute of Instruction, from which we make the following extracts. They are the results of a large experience as one of our foremost educators.

He says: As the years go by, and I see upon the stage of life many whose training was for years under my care, I realize more and more the responsibility and dignity of the teacher. We see some of our pupils achieving success, others making a failure,—possibly some making a complete shipwreck,—and we rejoice with them in their successes, or are filled with sorrow, and reproach ourselves for their failures.

The responsibilities of a teacher are great, not even second to those of the clergyman; for to the teacher the family and the state intrust their most precious possessions, on which their future depends.

Lord Babington said that the first nine years is the seedtime of life. Untruths, then instilled, are seldom or with difficulty corrected. The needs of the age call for zealous workers. Work is productive; it begets genius and develops power, and if there is no more work for the teacher than the moral training of his pupils, neglect of this is one of the most dangerous tendencies of the age. From the primary school-teacher, who begins the training, to the college professor or president who finishes it, not one has the right to neglect the using of his influence, by direct and indirect means, to give the pupil right ideas as to his moral obligations to society. For one teacher to disregard this duty imposes upon the next a harder task.

There is no more common mistake among our pupils than the tendency to disconnect the present and the future. They are not convinced that there is an immediate connection between what they do in school and what they will be and do after school days are over. They may give their youthful propensities the largest license, may trench upon the proprieties and moralities current in the outside world, and their misdemeanors must be regarded as mere ebullitions of youthful spirits. But it is not true that the minutest act of life cannot be separated from its inevitable effect upon character and destiny? It must be admitted that intellectual culture has no necessary connection with excellence of character and purity of life. It is not a pleasant thought to dwell upon, but it is one upon which this nation is pondering, how far such education as our youth are receiving in our schools and colleges to-day ministers to their moral worth. How much is a collegiate education worth which graduates into society a young man who has little respect for its safeguards, no reverence for God and religion, and no regard for those lofty sentiments which humanity

cherishes as its most precious heritage? Such culture is not worth what it costs, and such a young man is not fitted for the stern duties of life. In our public schools the fact is ignored that the pupil is to be sent to meet the strongest temptations with but feeble power of resistance. "Like the beautiful son of Anora, at Troy, he enters the battle-field armed, as he thought, flushed with hope, and inspired by popular praise, only to fall too quickly by the underestimated strength of some foe of manhood, who strikes him down as did Achilles the too presumptuous youth." "He goes from school to college, a magazine of power for good or evil. How will his power be directed, how utilized? Will he become a Garfield or a Guiteau, a Paul or a Nero? His mind has been trained; what will he do with it? It will depend on his answer to the questions what he *thinks* of himself, what he *does* with himself." Our towns swarm with idle and vicious boys; corruption in politics, bribery at elections, dishonesty in business, betrayal of trusts, crime and vice are not likely to be diminished, if more attention is not given to morality in the schools. Government has no right to assume the parental and formative function, and compel attendance at school, unless it first require and secure that morality be inculcated, virtue taught, and conscience educated. With much greater propriety might public farms and workshops be established, where the future citizens might be trained to get their living honestly and respectably. Too frequently no more morality is taught than is necessary for good order, and for the reputation of good disciplinary powers. The daily record of crime reveals too clearly the need of a higher and better work. The teacher reaches many whom the church cannot. He can win confidence and touch the hearts if he will use the right way, that "more excellent way." But to do this with success the teacher must understand his pupils.

In the great Estey organ works, at Brattleboro, are made from one hundred to two hundred organs a day. In the course of a year the number is enormous. Each of them is perfect, and skillful organists bring from each the same harmony. But from the divine hand come organisms of wonderful structure, each formed on a different plan, attuned to a different key; and the skillful teacher must learn to attune each to the divine thought. Otherwise, like Guildenstern, he cannot command them to any utterance of harmony, but will only fret that which should discourse most eloquent music. He is not the true musician who merely touches the keys which answer to the written note, but he who sees and interprets the Master's thought on the printed page and makes the organ voice them; so he is the master teacher who discerns of good, and with a skillful touch calls out the best.

DR. STEVENSON TO STUDENTS.

Addressing the students of New College, London, recently, the Rev. Dr. Stevenson closed a pungent address thus: In a universe that can only be construed by thought, the ultimate reality is thought; in a universe in which the inductive method brings us to truth, careful, close investigation shows that our mind is able to grasp the law of the universe; in such a universe as that there must be intelligence that lies beneath the surface. That is a necessity; it cannot be otherwise. Why is experience possible; why can I know anything? Because I bring to whatever I study a mind that is related to it as subject to object, and that only could be so related if the primary reality which lies beneath both subject and object were this intelligent, perfect, absolute reason.

I do not say that these which I have indicated should be the only studies a man keeps up when he leaves college. The man who studies the Bible simply to find out by the laws of induction what the Prophet Isaiah meant, or the Psalmist or New Testament writers—the man who studies it by rule of thumb without the love of God in his heart—may and will become wiser, but he will not become a better man or a better minister. It is necessary that there should lie at the very center of our hearts a determination to be the best and noblest of all we try to learn. When we are mastering great thoughts, when we are discovering new and brighter aspects of Christian truth, they must give energy to our prayer. When we see principles and morals we have not previously understood, they must quicken our hands to war in the great warfare of God and Christ against the sorrow and sin of humanity.

If this be so, and if we translate all we study into immediate activity, then every form of study we pursue—whether in historical theology or more domestic theology, whether in regard to the influence of Greece and Rome or the science now so much to the fore, whether in psychology or metaphysics—will feed our manhood and enlarge our souls. Whether we take from our shelves the grand poetry of Shakespeare and Milton, or whether we take our microscope and study the particle of dust before us, bringing out all the marvelousness of its beauty which it forms in itself on the one hand and in connection with all other things on the other—whichever we do of these things we shall find some imprint of the name of God, some touch of the infinite and divine love, some inspiration of the spirit of greater holiness; we shall be lifted above ourselves and made to pant after that higher and fuller life in which we shall know the very secret of God himself, and be with the Lord Jesus Christ, in whom is wisdom and knowledge and sanctification and redemption.—*New York Observer.*

So, after asking their approval, I somewhat as I have written above, briefly. When I counted the copies there were but few other pieces—sorry for their sakes to find that there many—seventy-one. I feared they feel discouraged and perhaps a little that there were not nearly so many boxes. So I again made it very emphatic that it was not so much the sum of given I was thinking of, as it was that I should all learn to notice and be thankful little daily tendernesses our Heavenly is constantly giving us.

Other boxes stood on the table, had been forgotten by their owners. I honest regret that was apparent in each as she confessed her forgetfulness, put aside at once any thought of it to forget. The box nearest me was "A", and as she was one of our most men and mature Christians, I ventured her if we should open hers and count it, it was she who had suggested the boxes this evening. "Oh, yes," she said. So we opened it, and there lay papers, some five-cent pieces, some other pieces, and two quarters. Mrs. A said, "I didn't expect you to put in large pieces. Why did you put in this?" What special mercy did the Lord do?"

I tell you. It was this way. It was time. We had a good deal of hay there was a dark cloud coming up, went out, women and children, to be raked as fast as we could; we got on the cart; we hurried the horse and just as we got inside the barn the rain came down hard. And I put quarter for that."

They were all touched, and my voice trembled a little as I asked, "And what about good quarter?"

She, that my daughter put in. She came in, and seeing my box, said she help me a little."

I counted it all up, and the sum was one, fifty-eight cents! If I had felt afraid my paltry sum of seventy-one cents discourage the other women, how did I as I was obliged to say, "One dollar, fifty-eight cents!" Again I said how I used I was, and that we cared less for money than to teach ourselves to see goodness to us; and with great hesitancy my hand on the next one, saying, "I really afraid that the others will be urged if they haven't put as much in boxes. We needn't count any more lately. What do you say, Mrs. M.?"

"Count it," with an emphatic nod, very low, but not without deep interest. It heavily. As I opened it, there was a My heart failed. But when I unfolded it was a five! I could scarcely speak. "Mrs. M.," I said, "why did you put in so? Did you know what you were doing?"

"Yes, I did. This is why I did it. My and got work from the city. (He has subject for years every few weeks to headaches and fits.) He had it for weeks, and was not sick a day or lost an cent. I was so thankful that I wanted to that bill in my box."

One of us were thinking hard, but did not know what to say. "Well, Mrs. M., is a whole silver dollar. Have you any of this to tell of this?"

"Oh, yes," she replied, with a look of joy and brightness. "My daughter Katie, I brought my mite box home, said I found any money lying about, she would half of it into my box. I said, 'Oh, no, if you should find fifty dollars, would you put twenty-five in my box?' 'Yes, I did,' she said, very positively. A little after, she found a two-dollar bill in the and she put one in my box." That counted up seven dollars and fifty-five cents.

She was amazed and oppressed lest the other men should feel quite disheartened. But I said something of this sort, and asked she should go on counting, each of the others answered cheerily and heartily, "Yes, ed. If we cannot put in so much as you, we are very glad they can; and if we do we can, we shall not be to blame. Yes, right on counting; we shall not feel med." The next box belonged to a man who had five or six young children, whose husband is more than sixty years old. It contained fifty-seven cents. She she felt sorry there was not more in it, fully satisfied. Of the three boxes that home by mistake, and brought voluntarily the next Sunday, one contained two dollars and eleven cents, one seventy cents, one fifty-five cents. This last belonged widow, whose only son suffered the death Andersonville prisoner, and whose husband, also, after receiving injuries in the War, returned in shattered health, lived ten years, and then died.

One box has not yet been counted. Its owner, who was not present at our meeting, read it some weeks after, but I told her, never mind; keep it till we open them." Two women, present at the meeting, but who had not mite boxes, each had for one. So ten little boxes are coming to their work to be opened again in spring.

After they had all left and the sum totaled up, together with the three boxes led in later, I was amazed to find it \$27. "What hath God wrought," were words in my heart, "both in amount and the spirits of these women." As soon as possible it was all sent on its way. I cannot you, my sisters, the fullness of my own affection in this outcome, nor the consciousness I had of God's help in the whole work.—*Woman's American Baptist Home Missionary Society.*

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, August 30, 1888.

REV. L. A. PLATTS, D. D., Editor.
REV. E. P. SAUNDERS, Business Manager.
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Communications designed for the Missionary Department should be addressed to Rev. A. E. MAIN, D. D., Ashaway, R. I.

All other communications, whether on business or for publication, should be addressed to the SABBATH RECORDER, Alfred Centre, Allegany county, N. Y.

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The first day of the General Conference was devoted to the annual address of the president, and to the performance of routine business. The address has appeared in full in the RECORDER, and the routine could not well be epitomized here.

ABOUT 1871 the 200th anniversary of the organization of the first Seventh-day Baptist Church in the United States, at Newport, R. I., was celebrated. It was proposed to memorialize the event by raising the sum of \$100,000 as a memorial fund to be used principally in educational work. Though this appeared to many like a great undertaking, a canvass was entered upon and a good beginning was made toward raising the proposed sum. The funds thus raised were placed in the hands of a Board of Trustees, chartered under the laws of the state of New Jersey. Additions have, from time to time, been made to the fund, and annual reports of its condition have been placed before the Conference. At the session of this body, just held at Leonardsville, N. Y., the trustees of this fund reported additions of \$31,500 in cash and interest-bearing securities, during the year, to the fund, besides some donations of real estate, the value of which is not estimated. The total amount of the fund this year reported is over \$110,000, besides the real estate not estimated. Thus, after a period of 16 or 17 years, the "dream" of those who hoped to see the sum of \$100,000 placed in this fund has been more than realized. Still there is room for more in the fund, and the institutions for whose benefit it is held, are not in any immediate danger of being burdened with a troublesome surplus.

MISSIONARY SOCIETY.

ANNUAL SESSION.

The vice-president, Wm. L. Clarke, gave the annual address, on some reasons why we should head the great commission to go into all the world and preach the gospel to all nations.

The testimony of all Scriptures—the Old and the New Testaments—proves the Messiahship of Jesus. The Old, through prophets, proclaimed the coming One; the New, through apostles, proclaimed that the promised One had come. The excellence of his teaching and life became the basis of the new proclamation. But Jesus did not live and die in order to bring pardon and salvation to the men of his own generation and country alone, but to all men in all times and in all countries. So, the gospel which was first proclaimed by prophets and then by apostles, is still to be proclaimed, by apostles of salvation, in all the world in all time. That this is the divine plan is shown by various considerations. Jesus himself took great pains to train his disciples in the knowledge of himself and the truths of salvation, and frequently he sent them forth with special instructions for their work. Again, in the record of the events connected with the closing days of his earth life he gave commissions to the one and another to go and tell the things they had seen and heard. Finally, as a grand summary of these lesser commissions for special occasions, he gave the grand commission for all disciples to all nations. In the same spirit and on the same plan the inspired record closes, "Let him that heareth, say come."

The report of the Executive Board showed advances along the various lines of work at home and abroad, with gratifying advances in the matter of receipts.

The reports from China show that, during the eleven months covered by the report, five additions have been made by baptism, and recent communications from the field give account of five more baptisms, four of which are from the girls' school and one a member of the family of one of the native helpers. Thus the fruits of patient and diligent work on the China field are beginning to appear, with every reason to hope

that these fruits are only the first fruits of a more abundant harvest.

Three papers and addresses on different phases of the London Missionary Conference were presented. One on Woman's Work, as presented at the Conference, by Miss Mary F. Bailey, Secretary of our Woman's Executive Board; one on the *personelle*, make-up, and topics, of the meeting, by Rev. O. U. Whitford, Recording Secretary of the Missionary Society; and one on the aim and work of the Conference, by Rev. A. E. Main, Corresponding Secretary of the Missionary Society. These papers are too full of good things to be reported here; and as they will doubtless be given in the missionary column, we omit them here with less regret.

Under the general head of Short Addresses, Rev. A. H. Lewis spoke of some of the needs of the China work as he had learned them from recent personal intercourse with Prof. and Mrs. John Fryer, of Shanghai. He laid especial emphasis on the need of enlarging the school work. The girls' school ought to be enlarged and a boys' school ought to be established and maintained.

Rev. C. W. Threlkeld, fresh from the home mission field in Kentucky, said that he had been stirred with pleasure and zeal for the work in the foreign fields. But how shall we reach China? From home. If we ever reach the foreigners and do them good, it will be when we go out from homes and fields warm with the glow of the love of Jesus in the home church, and the home mission field. Then he gave a picture of his field in Kentucky, 250 miles long and half as wide, all over which are points of interest, where the labors of the missionary are sought for with pleadings and tears.

Rev. J. W. Morton, of Chicago, spoke of the church and mission work in Chicago. He reports an addition of six members without any decrease, making 23 in all, three of these being non-resident. Several persons who live in the city meet and worship and work with them. The mission school, organized four or five years ago, is composed almost entirely of Jewish children. Much improvement has been noticeable in the general life and conduct of many of these. Some are talking and thinking of Jesus, and are reading the New Testament. God is leading them. In his own time he will bring good out of it. Of the difficulties in the work, he mentioned the fact that the Jews are afraid of us. Then, they have had wrong impressions of the truth. The best way of presenting the truth to a Jew is to preach the gospel to them through the prophecies of the Old Testament. The usual methods of Jewish missions fail at the point of trying to make Gentiles of them, first by abandoning the Sabbath and then adopting Gentile customs. Let the Jew remain a Jew in faith and practice in everything not inconsistent with faith in Jesus as the Saviour and Messiah.

Bro. G. H. F. Randolph, missionary-elect to China, gave answer to the oft-repeated question, "Why do you go to China?" 1. Because of the demands of the field,—demands growing out of the vast numbers and degraded condition of the population of China, and out of the present prospects and opportunities for work. 2. Because of the home demands. Our experience shows that when our foreign efforts have been greatest, home interests have been most thoroughly cared for. 3. The demands of the Board. We have a board of praying Christian men, and these men have said to me "Will you go to China?" And with such demands we could not say no. Since accepting the call, we have received evidence of the sympathies and prayers of all the people, and this gives added force to the call. 4. Because God demands it. Externally his command is "Go, ye, and preach." In the heart the call finds a response.

In its proper place we omitted to mention the presentation of the Jewish Mission, by Bro. Ch. Th. Lucky. He spoke of two features of the work. 1. The personal face to face work of the missionary as he meets people in their homes, places of business, etc. The missionary has power in this relation when he speaks the mother tongue of those with whom he comes in contact, and especially when he understands the language and literature of the Hebrew. 2. But the principal agency for reaching the people of Israel, is the paper in Hebrew. The *Eduth* receives the commendation of scholars in this country and abroad, both as to its literary character and as to its spirit and methods. Mr. Lucky said he did not ask for material aid in carrying forward this work, but he plead for the prayers and sympathies of all Christian people. It is true

that for many years the people of Israel have been cast out for their hardness of heart and unbelief; but the promises of God in the Old Testament, recognized by the Apostle Paul, are equally explicit, "All Israel shall be saved." If we believe the promise, we should work diligently that we may have part in the glorious ingathering.

The annual sermon was preached by Dr. T. R. Williams, and was full of inspiring prospects to all who are engaged in missionary work.

THE EDUCATION SOCIETY.

In the presentation of the programme of the Education Society, besides the annual report and the routine business, five valuable papers were read.

1. The first of these papers was by President W. C. Whitford, of Milton College, and may be regarded as the report of the Secretary. It was a "Review of the Educational Movements in the Denomination, for the past one-third of a Century." During this period we have had at least twenty institutions of academic grade. Most of these have done good work, and for good and sufficient reasons gone over into public schools; some of them have been converted into private houses, or places of private business. Three only remain, one in Alfred University, one in Milton College, and one in the Albion Academy, the latter being the only one remaining in its original form. The influence of these institutions is seen in the positions of usefulness which their students now occupy. The progress and growth of these institutions have been both marvelous and gratifying. Their present position calls for larger patronage and financial support.

2. The second paper was by Miss S. M. Burdick, on "The Study of English Language and Literature in College." The paper showed some of the changes which have taken place in the required studies in a college curriculum in some of the leading institutions of this country during the past one hundred years, in favor of our own mother tongue and our own history. The paper itself was an illustration of what a pure classic English is, as well as a plea for a more general and thorough study of the wonderful tongue which catches up and holds within itself the music of Italy, the deep strength of Germany, the classifying and commanding power of Rome, and the delicate metaphysics of Greece.

3. A paper by A. H. Burdick, of Little Genesee, on the "Educational Power of a Systematic Course of Reading," was a presentation of the Chautauqua Literary and Scientific Circle course of reading. A just comparison between the evils of sensational novel-reading and the constant reading of the list of crimes etc., which some of our dailies give us, on the one hand, and the reading of a well-selected course of valuable books, on the other hand, was made. The paper concluded with a plea to the Society to save our sons and daughters from the soul and mind-destroying influence of bad literature by giving them, in some form, the pure, the good and the true.

4. Prof. C. E. Crandall, of Yale College, presented a paper urging the introduction of the study of the Hebrew Language and Literature in the College course. Without attempting an outline of this paper, it will be sufficient to say that the plea was maintained both by the fact that the study of this language is at least equal to any other study as a means of mental discipline, and by the fact that the knowledge of this language is absolutely necessary to the proper understanding of the Hebrew Scriptures, now so challenging the study of men of learning in the clergy, and the laity, as well.

5. "God Revealed in History," was a paper presented by Rev. Dr. Maxson, of Alfred. It was a review of some representative events and movements of history, showing how the hand of God has been manifest in giving victory to the principles of truth and right, and in defeating the plottings of evil. The inevitable conclusion was reached that in all conflicts of our time of evil with good, of error with truth, good and truth will be victorious.

The following resolutions were adopted by the Society, and show the spirit of the session:

Resolved, That in the continued prosperity and manifest growth of our several institutions of learning, and especially in the loyal Christian tone and spirit of the instructions, we find renewed occasion for gratitude to Almighty God, and for a hearty commendation of all these institutions to the fullest confidence, esteem and support of our people as the hand-maid of the church in saving our youth from the materialistic and skeptical tendencies of the age.

Resolved, That the critical study of the English

language and literature ought to hold a more prominent place in both preparatory and higher courses of study in our institutions of learning.

Resolved, That we have learned with approval of the efforts of our people in the South Eastern Association to establish a college preparatory school at New Salem, W. Va., that we recognize the need of the special training which such an institution can furnish to the youth of that body; and that we earnestly trust sufficient accommodations will soon be provided for the favorable opening and the successful maintenance of this school.

Resolved, That more of our young ladies ought to be encouraged to complete higher courses of study.

Communications.

ATTENDANCE AT THE CONFERENCE.

If one looks over the multitudes thronging this beautiful village and crowding into this beautiful house of worship, he will not fail to notice the unusually large number of young people in attendance at the General Conference. It is true that gray heads are seen, here and there, and the fathers and mothers have not forgotten the annual gathering, but the young folks have come along this time, too, and fill the seats and aisles and pack the church to its utmost capacity.

It is noticeable, too, that these young people attend the business sessions and take great interest in all the business proceedings, but it is fully explained when it is stated that a considerable proportion of them are teachers who rarely get to our General Conference on account of school duties, but this session, coming in vacation, they enjoy greatly the privilege of sitting and listening to the able papers, stirring addresses and spiritual sermons.

This Conference is noticeable in the large number of ministers present. Last year there was a great gathering at Shiloh, but according to published minutes there were only twenty-five ministers in attendance, and now at this writing (Thursday evening), there are already thirty-five present, and more are expected. Among these is the Rev. A. Lawrence, of Charlemon, Mass., who has lately come out to keep the Sabbath, and who has ably defended God's truth in the Baptist Church there, over which he has been pastor.

And as the missionary spirit seems to be rising higher and higher, helped by the presence of those lately at the London Conference, and even more by the presence of those so soon to start for China, it seems to be the common prayer that the Holy Spirit may be poured out upon this Conference, so largely composed of young people and teachers and ministers, that they and all may be fitted for God's blessed work. L. R. S.

ORDINATION.

WEST EDMESTON, N. Y., Aug. 19, 1888.

To the Editor of the SABBATH RECORDER: The council for the examination and ordination of T. T. Burdick and H. H. Williams to the office of deacons of the West Edmeston Church, met, pursuant to call, on Aug. 14, 1888.

Exercises were opened by singing "God is Love," after which Bro. J. M. Todd offered prayer.

Dea. Wm. Babcock, of Leonardville, was chosen Moderator of the meeting, and C. A. Burdick, Secretary.

Reports from the churches asked to sit in council with the West Edmeston Church were received. The First Brookfield Church was represented by the following delegates: Rev. W. C. Daland, Deacons Wm. Babcock, Deloss Rogers, W. H. Burdick, Mrs. Deloss Rogers, Giles Williams, Mr. and Mrs. R. P. Douse, Second Brookfield: Rev. J. M. Todd, DeWitt Ooon, E. G. Curtis, Mrs. E. G. Curtis, Mr. and Miss Curtis.

The request of the West Edmeston Church, that the order of exercises it suggested be followed, was agreed to.

Rev. J. M. Todd then led in the examination of the candidates with questions in relation to their conversion, of the Bible, God, Christ, the Holy Spirit, baptism, and the Sabbath, all of which were answered by the brethren in such a manner that at the end of the examination it was unanimously agreed to proceed with the ordination service.

Rev. W. C. Daland then preached the ordination sermon from Ex. 17: 12. Rev. J. M. Todd made the consecrating prayer; Rev. C. A. Burdick gave the charge and right hand of fellowship, after which most of the congregation showed their good-will by shaking hands with the brethren who were now invested with this sacred office.

Meeting adjourned after benediction by Rev. W. C. Daland.

C. A. BURDICK, Secretary.

GLIMPSES OF EUROPE.—No. 39.

BY PROF. H. M. MAXSON.

HOMEWARD BOUND.

Thursday morning brought a rain storm, but nothing short of a hurricane would have prevented our being promptly on hand to go aboard the little steamer which was to carry us to the ship, anchored in the harbor. We found the usual English steamer accommodations, seats for half the passengers and no protection from the storm for most of them. For two hours after the advertised time for starting we stood in the rain, waiting for the arrival of the health officer before we could cast off and go. But all things come to an end at last, and so it was with our waiting. In the midst of a gradually increasing storm we reached the ship, acceded to the last demand for a "tip" as our baggage was transferred, and we soon found ourselves taking our last view of the "Old World."

It is really a delight to walk along the deck and look at the passengers, for most of the cabin passengers are Americans, among them two school-mates from my native town. This unexpected meeting of friends is one of the pleasant experiences of travel. In London, as I attended church on the Sabbath, I met a college classmate on his way home from China. In Rome I found another at my hotel, while a Dresden museum was the meeting place for another, and a Lucerne steamer gave me a chance for a chat with one of my townsmen.

Louder and louder whistled the wind, higher and higher rolled the waves, greater and greater became the rush of the people who have "urgent business below," until by the time we sight the Irish coast many people begin to fear they never will see any other. At dark we are in the midst of a gale with the waves running so high that the forward part of the ship, as far as the wheel-house, is constantly full of spray and foam, and a wave occasionally breaks on the upper deck amidst, while it is impossible to stand anywhere outside except in the lee of the saloon. All over the ship there is a general "casting up of accounts" with Neptune; even those who have crossed many times with impunity now yield to the subtle influence. All day Friday we listen to the sullen roar of the waves and the furious onslaughts of the waves. Saturday is no better, and not till Sunday morning do we begin to find relief. In the afternoon the sea increased again and this time striking the ship from another quarter; every other wave lifts the screw out of the water, and the resistance being removed it whirls around so fast and furiously it seems as if the machinery would tear itself to pieces before the wheel is in its element again.

The wind fairly howls through the rigging and around the ventilators, while the spray flies the length of the deck from stem to stern. A large number of passengers are confined to their rooms, while others crawl up onto the deck each day at dawn and lie rolled up in rugs upon their chairs in the lee of the cabin until the steward drives them in, late in the evening, and the deck stewards are driven to their utmost to supply them with beef-tea and crackers. The poor steerage passengers must be having a terrible time, packed away in their close quarters. For a thoughtful man, especially after the recent burning of an ocean steamship, there is food for anxious meditation in estimating the capacity of the life boats (which will accommodate about five hundred), and wondering what will become of the fifteen or sixteen hundred people aboard in case of disaster.

Monday afternoon, for the first time since we lost sight of land, are we able to walk on the windward side of the deck and go forward to see the "Bridge" which, though made of iron and raised ten feet above the deck, was smashed by a wave Thursday night. Tuesday the sea subsides, and hope of seeing land once more revives, and we begin to see many new faces as one after another finds his way on deck. The tables, which hitherto have been quite deserted at meal times, begin to fill up, and in spite of the rain the day passed very pleasantly. Wednesday is a glorious, sunny day, with the sky so clear and the air so balmy that we have little to remind us of the terrible storm we have passed through, except the crust of salt that covers our smokestack to the very top. Now we begin to see whales, and some of us have to revise our idea of a "whale's spout," when the cry arises "there's a whale" and we scan the surface of the deep, only to see a little puff of vapor that looks much as if some one had fired up into the air from the surface of the water a light charge from a gun. There is no stream

of water rising as if from a geyser, at least in the case of sperm whales. Finally there comes a day reckoning tells us we are off Massachusetts, and a trim schooner immense figure 8 on her sail, leeward with us, and we begin to feel nearing home.

Friday morning we awoke at outside Sandy Hook, waiting for tide to give us water enough to get to the depths of his trunk and to array so different as often to an introduction necessary in those with whom you have no acquaintance in the last few days. The dock heaves in sight, black people who have read the report of arrival and are here to welcome. The passengers eagerly crowd to the deck, and study the upturned faces of some dear one. Knowing my family will be there, I study the faces of those who with their whole soul in their loved form is distinguished, the eye grows moist and many is almost transfixed by a light scribble until I find myself eyes in sympathy.

The custom house ordeal through I find to be no farce, bag is concerned, but it has agencies for which my handful is assessed several dollars, which ten times their value are passed. The gates are opened and looking about the familiar street feeling that there is nothing month's foreign trip to intensify otium and national pride.

THE INFANT CHURCH.

BY HON. JOSHUA WHEELER.

A paper treating especially of the financial struggle of the early at the 25th anniversary of the New Seventh-day Baptist Church, at

In May, 1857, Deacon D. and Deacon L. P. Griffin left Ill., to look for a location in settlement of Seventh-day Baptist considerable travel, they de place where we now live as advantageous. On the 3d of that year, six families, of Dennis Saunders, Lyman S. M. Stillman, Mrs. Anna D. Petty, Joshua Wheeler—left Farmington for Kansas weeks of weary overland travel the Missouri River at St. J. 1st, into the promised land of three or four days detain their encampment on Independence so that this point was not reached until the 7th. Deacon Saunders claim where he lived and died the rendezvous of the party in tents and wagons as best the opening of 1858 the party on claims of their own churches or school-houses commenced holding meetings baths from house to house 1861 Elder A. A. F. Rat to this place by the S. tist Missionary Board.

his home in Pennsylvania and made another visit during that year, but was unhomed by the death of Mrs. Randolph, who was killed Bull Run, but returned April, 1863. The church the house of Deacon Dennis day, August 14, 1863, with members, namely: A. A. F. Randolph, Emily F. Randolph, Dennis Saunders, ders, Samuel P. Griffin, E. Wheeler, Electa Stillman, Ennice Petty, Alma M. The difficulties of those early be understood at this day time was the far West, with nections. At that time the line west of the Mississippi nibal and St. Joseph rose. All supplies had to come ouri River, which was eight months in the year. occurred the worst financial in this country. We had ing system then. Bank taken at all in Kansas. gold, and this was how we left Illinois, even visions of all kinds had to be paid for time of our settlement

GLIMPSES OF EUROPE.—No. 19.

BY PROF. H. M. MAXSON.

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Monday morning brought a rain storm, being short of a hurricane would have had our being promptly on hand to board the little steamer which was to take us to the ship, anchored in the harbor. The usual English steamer accommodations, seats for half the passengers and protection from the storm for most of the day. For two hours after the advertised starting we stood in the rain, waiting the arrival of the health officer before we could cast off and go. But all things came to an end at last, and so it was with a sigh in the midst of a gradually increasing storm we reached the ship, according to the last demand for a "tip" as baggage was transferred, and we soon ourselves taking our last view of the "World."

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of water rising as if from a garden hose, at least in the case of sperm whales.

Finally there comes a day when our reckoning tells us we are off the coast of Massachusetts, and a trim schooner with an immense figure 8 on her sail, leaves a pilot with us, and we begin to feel that we are nearing home.

Friday morning we awoke at anchor just outside Sandy Hook, waiting for the rising tide to give us water enough to cross the bar. Every one consigns his sea garments to the depths of his trunk and appears in an array so different as often to almost make an introduction necessary in the case of those with whom you have formed a good acquaintance in the last few days.

The dock heaves in sight, black with people who have read the report of the steamer's arrival and are here to welcome their friends. The passengers eagerly crowd the bulwarks and study the upturned faces to catch sight of some dear one. Knowing that none of my family will be there, I stand back and study the faces of those who are watching with their whole soul in their eyes. As the loved form is distinguished, the lip trembles, the eye grows moist and many a plain face is almost transfigured by a light that is indescribable until I find myself rubbing my own eyes in sympathy.

The custom-house ordeal that we now go through I find to be no farce as far as my bag is concerned, but it has some inconsistencies for which my handful of mementoes is assessed several dollars, while trunks with ten times their value are passed free.

The gates are opened and we step forth looking about the familiar streets with the feeling that there is nothing like a three month's foreign trip to intensify ones patriotism and national pride.

THE INFANT CHURCH.

BY HON. JOSHUA WHEELER.

A paper treating especially of the political and financial struggle of the early pioneer days, read at the 25th anniversary of the Nortonville (K. nas) Seventh-day Baptist Church, August 11, 1888.

In May, 1857, Deacon Dennis Saunders and Deacon L. P. Griffin left Farmington, Ill., to look for a location in Kansas for a settlement of Seventh-day Baptists. After considerable travel, they decided upon the place where we now live as being the most advantageous. On the 3d day of September of that year, six families, namely: Deacon Dennis Saunders, Lyman Saunders, David M. Stillman, Mrs. Anna Buten, Samuel D. Petty, Joshua Wheeler—nineteen persons—left Farmington for Kansas. After four weeks of weary overland travel we crossed the Missouri River at St. Joseph, October 1st, into the promised land. A rain storm of three or four days detained the party at their encampment on Independence Creek, so that this point was not reached until October 7th. Deacon Saunders purchased the claim where he lived and died, and that was the rendezvous of the party for a time, living in tents and wagons as best we could. Before the opening of 1858 the party were all living on claims of their own. There were no churches or school-houses at that time, so we commenced holding meetings on the Sabbaths from house to house. In the fall of 1861 Elder A. A. F. Randolph was sent to this place by the Seventh-day Baptist Missionary Board. He returned to his home in Pennsylvania in February, 1862, and made another visit during the summer of that year, but was unexpectedly called home by the death of his son, Captain Julius Randolph, who was killed at the battle of Bull Run, but returned with his family in April, 1863. The church was organized at the house of Deacon Dennis Saunders, Sixth-day, August 14, 1863, with fourteen members, namely: A. A. F. Randolph, Lucy C. Randolph, Emily F. Randolph, Abby J. F. Randolph, Dennis Saunders, Hannah Saunders, Samuel P. Griffin, Eliza Griffin, Joshua Wheeler, Electa Stillman, Samuel D. Petty, Eunice Petty, Alma Maris, Kate E. Bpsten. The difficulties of those early times can hardly be understood at this day. Kansas at that time was the far West, without railroad connections. At that time there was no railroad line west of the Mississippi River. The Hannibal and St. Joseph road was being built. All supplies had to come by way of the Missouri River, which was navigable seven or eight months in the year. In the fall of 1857 occurred the worst financial crash ever known in this country. We had no national banking system then. Bank notes would not be taken at all in Kansas. It had to be silver or gold, and this was hard to obtain when we left Illinois, even at the bank. Provisions of all kinds were high and had to be paid for in cash. At the time of our settlement here settlers had

to obtain their land of the government under the pre-emption laws of the United States. There was no homestead law at that time. The President could at any time, by proclamation, require the payment of the lands occupied and filed upon by pre-emptors. A proclamation of this kind was issued by President Buchanan during hard times in 1858. Petitions were sent from all parts of Kansas, asking for a postponement of their payments, on account of the hard times. Postponement was made until August, 1859. Even then such was the tightness of money that settlers had to pay four and five per cent per month for money to secure their homes. One hundred and sixty acre land-warrants were sold for \$160 in cash, but were sold for \$275 on a year's time, secured by a cut-throat mortgage on the land. Some gave one-half of their land to obtain means to pay.

In addition to this was the political troubles of those times. The struggles between the two parties were fierce and bitter. It was war to the knife. The passage by Congress of the Kansas-Nebraska bill, repealing the Missouri compromise line, thereby opening Kansas to the introduction of negro slavery, roused the North of this slavery question as it had never been roused before. The anti-slavery men of New England and of the North, such men as Amos Lawrence, Edward Everett Hale, of Boston, Gerritt Smith, H. W. Beecher, and Horace Greeley, favored the organization of Emigrant Aid Societies, to induce men to come to Kansas as actual settlers, thereby securing Kansas to freedom. The South organized to induce men to come here to force slavery upon us by fraud and violence, at the point of the bowie knife and revolver. The census taken before the first election in the territory, by United States officials, showed 2,400 legal voters, but the election returns gave over 3,000 votes to the pro-slavery candidate for Congress, while the free state candidate received but 800 votes. The pro-slavery men were playing a desperate game; they understood that to lose Kansas would lose them power in the general government, and would weaken slavery where it existed in the South-western states. David R. Atkinson, Vice President of the United States, in a speech at Westport, Mo., said, "Make Kansas a free state, God save Missouri and the South." In the same speech, he urged men of Missouri to come to Kansas and vote, "to come into every precinct in the territory, in spite of Gov. Reeder and his vile minions, to put aside all compunctions of conscience. It was enough for them to know that the interests of slavery demanded it, and from that there was no appeal." The first legislature of the territory passed a law making it a crime punishable with death for a person to speak or write against the right to hold slaves in this territory. The worst of the struggle was over when we came to the territory. In the spring of 1857 R. J. Walker, of Mississippi, was appointed Governor, and F. P. Stanton, of Tennessee, was appointed secretary of the territory. They made fair promises to the free-state men. Before the October election of that year, they promised the free-state men that a fair election should be held. This election occurred a few days after we came to the territory. I was detained at Elwood, a town on the west bank of the Missouri River, opposite St. Joseph; was there on the day of election. Both parties went to the polls armed. As the ferry-boat came across from Missouri I heard armed men declare with oaths that they were going to vote to make Kansas a slave state, but when they came to the polls they found the free-state men just as well armed, and just as determined, so the election passed off quietly, but the returns from different parts of the territory showed that base frauds had been perpetrated. The little town of Kickapoo, in Leavenworth county, made a return of three thousand votes for the pro-slavery ticket. On the tally sheets were the names of H. W. Beecher and Horace Greeley as voting the pro-slavery ticket. Governor Walker and Treasurer Stanton visited the places in person and were satisfied that frauds were committed, and threw out the returns, which gave the legislature into the hands of the free-state men, and gave the certificate of election to the free state delegate to Congress, M. J. Parrott. On Jan. 5, 1858, the legislature met at Leocompton (the place selected by the pro-slavery party as the capital of the territory), but adjourned to Lawrence. During that session they wiped out all the old pro-slavery laws. The Leocompton constitution was framed in the fall of 1857. That fixed slavery upon the state, but was not submitted to a vote of the people. This was voted down under the provisions of the English bill, in August, 1858. After this slavery agitation had passed away more

attention was given to the cultivation of the soil. Then came the droughts of 1860. No rain from the last of September, 1859, to the first of September, 1860. The year of 1859 was a fruitful one, but little land, comparatively, was yet in cultivation; so that but little surplus grain was left. A convention was called to meet in Lawrence, Nov. 2, 1860, to adopt means for the relief of the settlers. We, being located so near Atchison, the base of supplies, our condition was much better than those living in the western settlements. The winter following the drought was one of unusual severity, which caused much suffering in many parts of the territory. Many coming one hundred miles, over trackless snow, with ox-teams, to obtain food for their families. But for the timely aid of Eastern friends, some of our own society would have suffered.

Following the drought came the war. With Missouri on east of us, and Arkansas south-east of us, hostile Indians west of us, we were in a critical position. We had just been admitted into the Union as a state, but without money, and without credit, or means of defense. Nearly all our young men enlisted in the army; the settlers on our south-eastern border were harassed with ruffian bands, their towns laid in ashes. We were within thirty-five miles of the Lawrence massacre, one of the most cruel deeds that darken the history of the war. Lawlessness and violence prevailed more or less all over the state, and the law seemed powerless to protect. Vigilant committees were organized for protection. In May, 1863, five men were hung upon a tree on the outskirts of Atchison, for robbery committed in this neighborhood. In October, 1864, Gen. Price, with a large confederate force, threatened the invasion of the state, and every man able to bear arms was called out in its defense. No people had greater reason to rejoice at the close of the war than the people of Kansas. Then came a time of prosperity, retarded somewhat by the grasshopper raid of 1868, and the severe droughts and grasshopper raid of 1874 and 1875. Such is a brief history of the trials of early times.

In conclusion, thirty-one years have passed since, like a company of weary pilgrims, we pitched our tents on these broad, open prairies; six of that original band have passed away. Mrs. Anna Buten, Mrs. Lyman Saunders, Lyman Saunders (who died at Fort Scott in defense of his country), Deacon Saunders, Samuel D. Petty, T. A. Petty. As we review the past we have much to be thankful for. Times of war have been succeeded by times of peace, years of famine by years of abundance, times of lawlessness and violence by times of law and order, and a better civilization. The rude home of the pioneer with its privations have given away to better homes, larger comforts and better culture. The feeble territory with its scattered population has grown to a large, populous, rich, prosperous commonwealth, with its marts of trade and lines of railroad threading through all her territory, from the Missouri River to the Colorado line. When we remember all the way we have been led, how we have been protected through all these times of peril, it is befitting that here and now we express our gratitude to Almighty God, and renew our vows to a life of faithfulness and consecration to his service.

TRACT SOCIETY.

Fourth quarterly report of the Treasurer, from June 1st to August 12, 1888.

Balance cash in hand June 1st.....	\$ 522 66
Cash received since as follows:	
In June, as published.....	\$ 440 78
In July and to August 12th, as published.....	1,154 14—1,594 92
	\$2,127 68
Cr.	
Cash paid:	
Harriett Ayers, one years interest, note.....	\$ 6 00
Rev. G. Veltuyssen, Holland, \$50, \$50, \$50.....	150 00
Exchange.....	1 65
J. B. Clarke, Salary, \$68 66, \$68 66, \$68 66.....	199 98
J. B. Clarke, Expense, \$14 99, \$31 75, \$11 77.....	58 51
E. P. Saunders, Agent, Outlook account, \$221 69, \$159 55, \$127 48.....	518 72
E. P. Saunders, Agent, L. of H. account, \$70 63, 60 93, \$118 45.....	250 01
E. P. Saunders, Agent, 26. Herald account, \$45 03, \$41 91, \$48 64.....	138 58
E. P. Saunders, Agent, Tract Society account, \$3 60, \$3 64.....	6 24
E. P. Saunders, Agent, Tract Depository account.....	31 02
E. P. Saunders, Agent, "Bible Commentary," \$41 27, \$153 95.....	195 22
E. P. Saunders, Agent, Sabbath and Sunday, Vol 1.....	149
A. H. Lewis, Stenographer.....	30 00
etc., Postage, Express, etc.....	9 30
John S. Coon, Interest to July 1, 1888.....	21 00

Woman's Executive Board, for L. of H. list.....	50 00
Express on Books.....	1 35
Expense, Recording Secretary.....	4 50
Petty Expense account, Treasurer.....	5 80—\$1,812 57
Balance, Cash in Treasury.....	315 01
	\$2,127 68

INDEBTEDNESS.

Loans previously reported..... \$1,000 00

HEBREW PAPER FUND.

Cash in Treasury, June 1st.....	\$252 32
Cash received since as follows:	
Sabbath school, New York City.....	\$27 21
Edwin S. Maxson, Syracuse, N. Y.....	4 60
Tract and Missionary Society, Richmond, N. Y., on L. M. account.....	5 00
Rev. J. F. Bergen, Showkan, N. Y.....	1 65
Miss A. F. Barber, Norwich, N. Y.....	2 00—40 46
	\$292 28

Cash paid E. P. Saunders, Agent: Edith Le Israel, \$31 77, \$39 24, \$35 60.....	\$106 61
Balance in Treasury.....	186 67
	\$293 28

E. & O. E. J. F. HUBBARD, Treasurer.

PLAINFIELD, N. J., August 12, 1888. Examined and compared with vouchers and found correct.

J. A. HUBBARD, Aud. Com. pro tem. J. M. TITSWORTH.

Home News.

New York. BERLIN. Aug. 20, 1888.

Rev. Mr. Lawrence, of Charlemont Mass., who has recently embraced the Sabbath truth, is spending a few days with us while on his way to General Conference. He preached a very interesting sermon, on Sabbath day, from St. John 16: 7. We are very glad to have this brother with us.

Our congregation last Sabbath voted unanimously to give our pastor a vacation. Eld. Rogers has a great amount of care at home on account of Mrs. Rogers, who has been very feeble for several years, and he is now in quite poor health himself. J. G.

Wisconsin. MILTON.

Vacation has lost its old time monotony in the change of spending the summer. Monona Lake and scores of other attractions keep the summer hours employed.

Sometime in July the Seventh-day Baptist Sabbath-school had a very enjoyable picnic at Crystal Springs on Rock river, one of the best picnics we ever had, all agreed.

August 13-17 the Rock County Teachers' Institute was held in the College chapel, with an attendance of ninety-nine, and many visitors. Profs. T. B. Pray and L. C. Clarke conducted it. Monday evening Prof. J. W. Stearns, of the State University, lectured on "School and Life." President W. D. Parker, of River Falls Normal, A. O. Wright and Assistant Superintendent, W. H. Chandler, also assisted.

Tuesday evening the College Glee Club gave an excellent concert. Thursday evening was given up to a sociable of the Institute and citizens. The Glee Club has given a number of concerts in the neighboring towns during the vacation and have been favorably received. Our cornet band is one of the bands employed to play at the Milwaukee Exposition this fall.

Sunday, August 19th, the Congregationalist Church celebrated its semi-centennial. Prof. J. J. Blaisdell, of Beloit College, preached in the morning, and a history of the church and reports of the societies connected with the church were given in the evening.

Elder E. M. Dunn does not go to Conference this fall. He takes his vacation by employing other ministers who owe him sermons. Last Sabbath Rev. R. R. Coon, pastor of the Baptist church, at Berlin, Wis., a classmate of Elder Dunn in the Seminary, preached to us. The Sabbath before we expected to hear Elder W. C. Titworth, but did not.

Of the class of '88, E. B. Shaw teaches in Leonardville, N. Y., L. C. Randolph pursues post-graduate studies at Cornell University, E. E. Campbell teaches here as principal of our graded school, Gertie C. Crumb teaches in Walworth, and Bell Butts in a ward school in Chillicothe, Ill. The rest we cannot speak for as yet.

Among our visitors of the summer have been Rev. W. C. Titworth, Prof. N. Wardner Williams and Allie Williams, of Alfred Centre, Mrs. Lucy Titworth Saunders, of Williamstown, Mass., Anna Whitford Orndall, of New Haven, Conn., and many others.

Deacon Lester T. Rogers, of Milton Junction, has presented to the college library a full file of the SABBATH RECORDER. This is a valuable gift, but binding is needful to make the papers available for reference. In the RECORDER we have a history of our

denomination for many years. Will not the friends of the denomination and the college enable the librarian to bind these papers? A small contribution from each of a moderate number of persons would make this donation of much worth to our young people and others.

Condensed News.

Domestic.

George V. N. Lothrop, United States Minister to St. Petersburg, arrived in New York recently, on the steamer Trave. He said he resigned on account of ill health.

A Marquette, Mich., dispatch to the *The Evening Wisconsin* says that a tornado struck that city at 2.30 on the afternoon of Aug. 20th. Many buildings were partly demolished. No lives were lost.

Among the passengers by the steamship Alliance from Rio de Janeiro, for New York, which arrived Aug. 19th, was Senor Don Varias, Minister from Chili to the United States.

At a meeting of coal agents, Aug. 24th, it was agreed that an increase in the price of coal of from twenty-five to fifty cents per ton, according to the distance from the mining point, should go into effect October 1st.

The President has sent the following nominations to the Senate: To be consuls of the United States—J. Russel Parsons, of New York, at Aix-la-Chapelle; L. Austin Spalding, of New York, at Brunswick; Colonel Roger Jones, Inspector-General, to be Inspector-General, with the rank of Brigadier-General; William W. Averell, late Captain 3d Cavalry, to be captain in the army.

Foreign.

Eight hundred workmen have been drowned by an inundation at Teng-Toon, China.

The forces of the Congo state have recaptured the Stanley Falls station.

A despatch from India says 15,000 Thibetans are marching upon Sikkim.

The proceedings of the commission appointed to inquire into the Parnell charges will be open to the public.

The death is announced of George Weber, the German historian, aged eighty years.

There were two bomb explosions in different quarters of Paris, Aug. 23d. One occurred in front of the registry office. The police are trying to discover who is responsible for the explosions.

General Boulanger was elected to the number of deputies in the department of the Marne, Aug. 19th, by a majority of 34,000.

He also heads the poles in the Charente and Nord departments. The announcement of the figures caused great excitement in Paris.

The newly appointed minister to Holland, Robert B. Roosevelt, of New York, will not have to entertain in his new post in bachelor's hall. He was married Aug. 10th at the Church of Our Lady of Victoria, Clapham, by the Very Rev. Edward O'Lavery, assisted by the Rev. Thomas Shearman and the Rev. Louis Davenport, to Mrs. Marion T. Fortescue, of New York. A special dispensation from the Pope was procured for the ceremony.

IMPROMPTU SINGING IN THE PRAYER-MEETING.

We rarely go to prayer-meeting without wondering why more is not made of that wonderful aid to a good meeting—impromptu singing. The singing-book is often worked to death, literally worn out in the service after a few months, and the prayer-meeting often suffers almost as much as the hymn-book. To sing "the 74th hymn" for the sake of filling up a dangerous pause, as is too often done, is almost as dangerous to the meeting as the dreaded pause would be. The organist must travel up to the organ and find the place, and play the tune through, and then, after the single verse desired is sung, he must descend and take his place in the audience. If, by this time, the devotional spirit of the meeting has not received a pretty severe shock, it must be a remarkably vigorous meeting. We are in nowise blaming the organist; he is only doing what he is expected to do; but we are inclined to ask: "Where are the people whom God has gifted with the power of song? Why do they not use their powers for the benefit of the meeting?" Nothing is so helpful and stimulating as the verse of a hymn, started without any previous notice or fumbling of hymn-books, or waiting for the organist. Scores of our familiar hymns can be sung far more effectively without the accompaniment than with it. Let the hymns be appropriate to the subject or the spirit of the meeting; when thus sung they can never have any other than a most helpful and stimulating effect. It will often revive a drooping meeting and save it from being a total failure. Whoever has this ability to lead in song, should consecrate it to God's service and the welfare of the prayer-meeting.—*Golden Rule.*

A Chance For Young People.

Young men and women desiring a good start in business should not fail to investigate the unequalled advantages offered by the old, reliable Bryant & Stratton Business College, Buffalo, N. Y. It has a high standing, is well known and secures good positions for many students. Write for 40 page Catalogue.

Miscellany.

"AFTER MANY DAYS."

I do not ask remembrance in your hours
Busy and full,
Bearing such gifts to others, rich in powers
For use and rule.
Check not the current of your life, that breaks
Joyous and strong,
To harken where some haunting memory speaks,
Like a sad song.
But when the dusk is creeping, and the dew
Lies on the hill,
When the first star is trembling through the blue
Remote and still;
When from the lilies steals a breath so faint
It thrills like pain,
And, hushing into peace days' long complaint,
Night falls again;
Oh, then one moment be the present fled!
Think of past days,
And that sweet summer that so strangely led
In one our ways;
When I was yours in every pulse and thought,
And you, too, seemed
To give back something of the gift I brought,
Or—so I dreamed!
And know that as it then was with me, sweet,
So is it still:
That a life's love is waiting at your feet,
Whene'er you will.

—Macmillan's Magazine.

A BOYS' "TEN."

BY MARY J. PORTER.

Five boys were talking on Mr. Stockwell's lawn, namely: his own twin sons, Lambert and Loring; their cousin Fred, who was spending the summer with them, and two special friends, Egbert and William Crawford. Egbert, who seemed to be the chief speaker, was saying earnestly, "I tell you what, boys, I don't think it's fair to let the girls have all the good times and get all the satisfaction. Now there they sit on the piazza—one, two, three, four, five, six, seven, eight, nine, ten of them—and every one has a pretty piece of work in her hand, and every single one will report some kind thing that she has been doing to-day. Now what have we done more than to play tennis and lounge about? I say, let us form a 'ten,' too?" "Oh, but we can't," said Fred, "they have only girls in that sort of thing. Don't you know they call themselves 'Daughters of the King.' We couldn't take that name, surely." "Well, then, we could take another, and I don't see why we shouldn't be of some use just as well as the girls." "I don't either," echoed William, who always agreed with Egbert, whether the subject were work or play. "It is moved and seconded—that we form a boys' 'ten.' All in favor say 'aye.'" "Aye, aye, aye, aye, aye," sounded on the air. "But where shall we get the other boys?" asked Lambert. "O, may be they'll come, or we'll find them. Anyhow, we'll begin with ourselves. Ten minus five, leaves five." "Who shall draw up our constitution?" asked Loring. "We'll all do it together. Sit right down on the grass. Here's a writing pad. I'll give you each a leaf from it. Now each must propose a name." The names were written after some deliberation, and the papers exchanged hands. Then each boy read from the one which he found in his possession. "The Happy Group," "The Ready Boys," "Hard Workers," "The Merry Five," and "Ten Minus Five," were the names suggested. A vote having been taken it was decided to adopt "The Ready Boys," which was the name that Lambert had given. "Now, we're all right there, so we must elect our officers, proclaimed Egbert. "Naturally, he become president, William and Lambert vice presidents, Loring secretary, and Fred treasurer. Thus each member of the society was an office-bearer as well. "Now, Loring, draw up the constitution," ordered the president. "After some thought Loring produced the following: "This society shall be called The Ready Boys. Our object shall be to help each other to do right, and not to let the girls get ahead of us in doing things for other folks. We will take for our motto, 'To do good and to communicate, forget not.'" "First-rate!" exclaimed all the society, and the constitution was adopted. "Now much talking, little doing," quoted Fred. "Let's do something for somebody right off. Who shall it be?" "Well, there's Mr. Gaston," replied Loring. "Mr. Gaston, O yes, he's just the one! Come along. Hip, hip, hurrah!" The boys hurried with such a will that they unintentionally interrupted the reading which was just then going on upon the front piazza. Yet as the girls never told them of it they never knew of their mistake. "Where can the boys be going?" asked the reader, Flossie Jones. "Off for a frolic, I suppose," answered one Jennie Meredith, and the reading went on. She was mistaken, of course, as girls are sometimes. The boys traveled straight to Mr. Gaston's. He was the teacher of the district school—a man past middle life, whose hair was decidedly gray, and who was growing, sad to say, slightly deaf. He stooped somewhat, too, and showed other marks of the oncoming of age. Since the summer vacation began he had been ill. All the boys

knew that he was behind-hand with his work in the garden and about the house. Lambert being the swiftest runner, was the first to reach the spot where the teacher was hoeing potatoes. "Hurrah, Mr. Gaston," was his salutation, "we've all come to help you. What will you give us to do?" This offer, though kind in itself, seemed for a moment to embarrass the elderly man, who was less quick at decision than he once had been. Soon, however, matters were arranged. Lambert found an extra hoe and worked among the potatoes; Loring and William piled up wood that had been cut for winter, but needed to be arranged; Egbert weeded the small flower bed near the front door, while Fred volunteered to help Mrs. Gaston, who was churning. They worked as hard as though they had not been playing tennis for at least a week, and they really accomplished considerable. Perhaps the encouragement they brought to the worthy couple who were growing rather weary, that warm afternoon, and the gladness in their faces, helped almost as much as the actual labor which they performed. At any rate they were loaded down with thanks when the approach of evening warned them to quit work for that day. On the way home they agreed that each should find for himself some special way of doing a little good, and should report on it next week, when the girls were holding their meeting. In the meantime, they were to support each other in right efforts, and to try to keep each other from doing wrong. The next week the girls were quite surprised to see the boys talking on the lawn as before, but wisely held their peace. Loring was the first to report: "I've tried not to tease anybody," said he. "It's been pretty hard work, but I think I've done better than usual." "You've done first-rate," said Lambert, "better than I have, I'm afraid. I've only tried to make things pleasant for mother. I've read to her a little and threaded her needles when she was sewing. It wasn't much, but I think she liked it." "Well," said Fred, "I've tried to be more polite at the table so as to please Uncle Stockwell. I think I've been a trial to him, or rather my want of manners has, since I came here, and I mean to do better." "I've been helping my sister with her arithmetic," said Egbert; "she's studying this summer so as to skip a class next fall. She asked me to help her before, but I never did until the other day." "I've tried not to get angry," said William, "and it's been the hardest work I ever did, but I mean to keep on trying. I can do a verse this morning, 'Without me ye can do nothing.' I hope I'll remember that." "That's what we all need to do," responded Egbert. And this ended the reporting for the second meeting. Since that the boys have kept to their purpose and have wondered to notice how many little things they can find to do for the people around them, or rather for the sake of the Great Master whom they have chosen as their leader. They are not growing dull or moping; either, but are the same healthy, hearty, happy boys that they were before they made up their minds to become helpful, too. When they can persuade five others to join their society they intend doing so. In the meantime, a great deal of happiness arises from the plans which are being constantly formed and executed by the "ten minus five." Perhaps some one who read their story will follow their example.—Christian Intelligencer.

A BOY GUEST.

"Why, yes," said Mrs. Steuben, slowly, "you may invite Harry for a week if you like. Be sure to say a week in your letter." This was in answer to her son's urgent request. He wanted to see his old friend again whom he had known two years before in the city, and there was no way to do it unless Harry could visit him. Both the boys were fourteen years old, and had once been neighbors and friends, until the Steubens moved to a small town on the seashore. After that the boys knew of each other only by letters. Mrs. Steuben had her own housework to do, and it was mid-summer, a time which tried all her strength and will-power. There would be another room to attend to, another person to cook for, besides the little extra niceties and the effort to entertain which would be due to a guest. But she loved her boy, and he wanted Harry. Papa was willing, grandpa made no objection, and little Lottie danced up and down with a child's love of company. So Harry came. He had grown in the two years, and looked quite like a young man, Mrs. Steuben thought, as he walked up the path with the valise. This made her a little more nervous about her household arrangements, and there was the mercury already above ninety. But Harry was only a boy yet, after all. He and Fred were soon running races in the yard, and trying to see which could jump the farthest. Then they went off for a long walk around the town, and came back tired and dusty from their tramp. Harry went up to his room to wash, and presently Mrs. Steuben saw him refilling his pitcher at the well. "That's good!" she thought, "I was just thinking I should have to take up more water before bed-time." The next morning Harry came early down stairs before Fred had thought of stirring. Mrs. Steuben was busy in the kitchen. He

said good-morning brightly, and sat down by the window where it was cool. Presently there was a rap at the door. "Oh dear!" exclaimed Mrs. Steuben, "here are my hands all in the flour!" "I'll go," said Harry. It was a neighbor bringing a fine head of lettuce. Harry received it in his hands, with the dirt clinging to the roots, and instead of asking where he should put it, said: "I'll take this out to the well and wash it for you, Mrs. Steuben." When he brought it back thoroughly washed, with the roots and torn leaves removed, Mrs. Steuben said, impulsively: "What a helpful boy you are, Harry!" She was yet more impressed when, during the forenoon, she went from room to room making beds, to find Harry's room looking as neat and orderly as if he had not slept in it. The bed was made, the bureau set in order, and the boy had hung his best suit carefully away in the closet. "When would Fred ever think of such a thing?" Mrs. Steuben asked herself. Each day, Harry, without making any ado, found some way of helping. If anything was suddenly wanted from the store, Harry cheerfully offered to go. Sometimes he brought in wood, sometimes he got a pail of water. He seemed to enjoy every moment, whether in the house or off on some trip. Fred took him to every point of interest in the neighborhood, and Mrs. Steuben was encouraged to propose rowing on the river, when she saw how capable Harry was in all he undertook. She went rowing herself with the boys, and was not afraid to let Lotty go, too. One day as she was looking at an old splint-bottomed chair in the corner, Harry said: "My mother had a chair like that, and she got some white paint and painted it all over white, with little gold bands around the legs, and around parts of the back. Then she made a peacock-blue cushion for it, and set it in the parlor. You might do that, too, Mrs. Steuben. It is very pretty when it is done." Mrs. Steuben decided on the instant that she would do it, and felt grateful to Harry for the suggestion. Another time, when the ice man was bringing in ice, Harry mentioned that his mother always wrapped ice in old newspapers when she put it away, and this made it last a great deal longer. Harry's week was extended to two weeks by Mrs. Steuben's special request, and she told her own boy, privately, the reason why. "He makes so little trouble, Fred!" she said, "and he is so cheerful and obliging. I fairly enjoy giving him a good time, and I am going to have a picnic for you all on the shore before he goes. Now if you ever visit anywhere yourself, dear, remember and try to be like Harry. Then you will always be welcome and liked." She was a little touched the next day, when she went to Fred's room, to find that her own boy had been making up his bed! He had begun already, and in various little helpful ways, awkwardly at first, but very naturally and deftly afterwards, he showed his willingness to be of service to others, even as his boy guest had been.—Youth's Companion.

"WHAT CAN WE POOR PEOPLE DO?"

BY REV. H. W. POPE.

Doubtless this question is often asked when appeals are made for money to carry on the Lord's work. "If we have not the money, we cannot give it, can we?" Very true; but there is a promise in 2 Cor. 9: 8, which says that "God is able to make all grace abound towards you; that ye, always having all sufficiency in all things, may abound to every good work." What does this mean, but that God can enable you to "abound in this also?" It was not their wealth which enabled the churches of Macedonia to give so largely, but the grace of God which was upon them. Such was this grace that, out of their deep poverty, they raised a contribution so large as to make themselves conspicuous through all the region round about. When, then, God calls upon his people to exercise the grace of liberality, let us not excuse ourselves because we have not the means, but, remembering his promise, ask him to supply the means, that we may "abound in his grace also." In some way, we may be sure, he will enable us to respond to every appeal which deeply touches our hearts, for why should he awaken these strong desires, unless he has somewhere the means of gratifying them? When God creates a famine in the heart it is a sure sign that there is a feast to follow. "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." There are certain things, however, which even the poorest of us can do to help fill the Lord's treasury; and these require neither time nor money in large quantities, but thoughtful minds and loving hearts. In the first place, we can make ourselves intelligent. Study the missionary movements of the day, the wants and woes of the heathen world, the Macedonian calls for help. By the time you have become intelligent, you will also be enthusiastic, and you now have two rare qualifications for raising money. "Keep up a continual talking on the subjects that interest you, and you will be sure to interest others. Teach your children the duty of stewardship, and the blessedness of systematic giving. Carry it into your Sabbath-school class and the Christian Endeavor Society. Remember

that every child or youth trained in this way will bring at least a thousand dollars into the Lord's treasury in a lifetime, and it may be, a hundred thousand. Do not make yourself obnoxious, of course, but hold it up as a blessed privilege which no one can afford to lose. Secure some good leaflets setting forth the idea of stewardship, and distribute them wisely, always with a prayer that God will add his blessing. Finally we can pray. Here, after all, is the mightiest weapon in the church's armory. A weapon greatly relied upon in the conversion of souls, but too little esteemed in the taking up of collections. Is it not possible that the church is relying too much upon stirring appeals and fresh information? By all means make the appeals stirring, scatter fresh facts and figures, but do not forget that "power belongeth unto God." It is not appeal or information which the people need so much as the power of the Holy Ghost, to open blind eyes and soften hard hearts, and remind the Lord's people that they are stewards of what they possess, and not owners. Why should we not pray that God will bless those who make a good use of their money, and entrust them with more; that he will influence those who are about making their wills, and persuade them to remember their "Elder Brother" in their bequests; yea, and that he will withdraw his own from unfaithful stewards and give it to those who "honor the Lord with their substance?" Christians frequently unite in prayer for the conversion of individuals; why not, as well, select men of means and pray that God will bestow upon them the grace of liberality? Are there not some undeveloped resources in that direction? Years ago the church began to pray that God would open the doors of the heathen world to the gospel. The prayer was answered. Then the cry was, "Lord, send forth laborers into the harvest," and three thousand youths have responded to that prayer. The supreme need of the present hour is money. Who doubts but that this want also could be met by the power of united prayer. Oh, for ten thousand consecrated souls who will make this a theme of daily and special prayer; that God will cause the grace of liberality to abound among his people. My brother, will you be one? If you really desire to help fill the Lord's treasury, you can, for it is written, "Delight thyself in the Lord; and he shall give thee the desires of thine heart."

AT GRANDMA'S.

BY MRS. L. G. MC VEAN.

Grandma's garden is blooming fair, Spiced carnations and statice flowers, A bright embankment tented there, With sentinel hollyhocks. The cheeks of the peaches are turning red, And down in the spring-house, clean and cold, All of the pails of milk are spread With wonderful cloth of gold. Grandma's bread is white as foam; And like sunshine stolen from morning hours, Or amber, prisoned in crystal comb, Is the honey from clover-flowers. Grandma's butter, of primrose hue, Holds in its heart a faint perfume, Like scents that rise with the morning dew From the meadow grass in bloom. Everything lovely, and ripe, and pure Loads the table and crowds the shelf; But the best of it all, you may be sure, Is grandma's own dear self. —Dion's Herald.

THE POWER OF CHARACTER.

In the presence of one man you are unhappy and awkward. Another presence makes you happy and you excel yourself. One man comes into a company and it is like a wet blanket. Another comes and it is like sunshine. We read that a certain woman touched the hem of Christ's garments and was cured, and the shadow of the apostles falling upon sick folks healed them. So every man's character is exerting an influence for good or evil. "One man is morose, gloomy, bigoted, his presence is like an acid, souring the milk of human kindness and innocence. Another is strict with Pharisaic severity, exalting the letter above the spirit, making sad the hearts which God has not made sad, and teaching that ceremonial observances are more important than true human impulses. A third is morbid, troubled with little fidgety trials and cares, imagining that God requires sacrifice and not mercy." On the other hand there are Christians whose hearts are full of joy, whose spirits are radiant as the sunbeam, who breathe an atmosphere as pure and exhilarating as the air of mountain-top and whose presence is a blessing to all. It is of unspeakable moment what we are. It means life or death, eternal happiness or endless woe to those about us. 1. The power of character is truthful. A dog will allow one person to take privileges which it resents in another. A child goes to one and shuns another. In both cases the judgment is based upon intuition. The one instinctively who is worthy to be its master, and the other who is its friend at heart, and the judgment is generally correct. Two sets of influence are exerted. Two currents of power issue from every soul, one the conscious influence of what we intentionally say or do, the other, the unconscious influence of what we are. In the former, we may act a part. In the latter, the real self is discovered. A species of animalcule lives in man, called the rotifera. Its body

is transparent. The internal processes of life may be seen just as the movements of the wheels of a watch under a glass case; We live in glass tabernacles. Our characters are known and read of all men. I may not be able to tell why I do not think a certain man's character is genuine, but there is something that tells me that he is not what he pretends to be. And so it comes to pass that every man gets about what he deserves. The fittest survive. 2. The power of character is constant. The sun pours forth a constant stream of light. The flower sends out its fragrance every moment. The river flows on forever. So the influence of character is unceasing. We cannot always speak or act. We must have rest. But character works on unconsciously, without our knowing or intending it. I cannot always speak for Christ; I can live for him. I cannot always do good; I can always be good. Bushnell said: "Simply to be in the world is to exert an influence, compared with which words and acts are feeble."—Rev. J. M. Foster. PAST REDEMPTION POINT. On the bank of the Niagara River, where the rapids begin to swell and swirl most desperately, preparatory to their final plunge, is a sign-board which bears a most startling legend. "Past redemption point," it reads. To read it, even while one feels the firm soil beneath his feet, sends a shiver of horror through one's soul, as he looks off upon the turbulent waters, and realizes the full significance of the sign. The one who gets into those boiling rapids, and passes that point, cannot retrace his way, cannot pull to shore, cannot be rescued by friends. He is not yet dead, but he might as well be. He must give up all hope of rescue, he can only float on, swiftly and more swiftly, until death ends his suspense and misery. Past redemption point! How many men pass that point, even in this life! God only knows. No visible rapids, no painted sign-boards tell them the exact spot, but many a man has felt that it was passed, and that his most desperate struggle and most frantic cries could not bring earthly help. The will broken by drunkenness and debauchery, the constitution ruined, the mad craving for indulgence eating within him like a fire; so far as man can see, such an one has indeed passed redemption point, and only the fearful looking for of judgment awaits him. His probation seems to be ended, even before death comes. But, thank God, though no human arm can save, the divine arm is long and strong enough to rescue even those who seem to have passed redemption point. No man may put up any sign in this life to indicate that any soul has sinned away the day of grace. Even when a fellow-being seems to be in the very maelstrom of destruction, we may only cry out, "He is able to save unto the uttermost."—Golden Rule. WOMAN'S PHYSICAL SUPERIORITY. True she cannot sharpen a pencil, and, outside of commercial circles, she can't tie a package to make it look like anything save a crooked cross section of chaos; but land of miracles! see what she can do with a pin! I believe there are some women who could pin a glass knob to a door. She cannot walk so many miles around a billiard-table with nothing to eat, and nothing (to speak of) to drink, but she can walk the floor all night with a fretful baby, without going sound asleep the first half hour. She can ride 500 miles without going into the smoking-car to rest (and get away from the children). She can go to town and do a wearisome day's shopping, and have a good time with three or four friends, without drinking a keg of beer. She can enjoy an evening visit without smoking half a dozen cigars. She can endure the torturing distraction of a house full of children all day, while her husband cuffs them all howling to bed before he has been at home an hour. Every day she endures a dress that would make an athlete swoon. She will not, and possibly cannot, walk 500 miles around a tan-bark track in six days for \$5,000, but she can walk 200 miles in ten hours, up and down the crowded aisles of a dry-goods store when there is a reduction sale on. She hath no skill at fence, and knoweth not how to spar; but when she javelins a man in the ribs, in a Christmas crowd, with her elbow—that man's whole family howls. She is afraid of a mouse, and runs from a cow, but a book agent can't scare her. She is the salt of the church, the pepper of the choir, the life of the sewing society, and about all there is of a young ladies' school or a nunnery. A boy with a sister is fortunate, a fellow with a cousin is to be envied, a young man with a sweetheart is happy, and a man with a wife is thrice blessed more than they all.—Robert J. Burdette. THERE are souls in the world who have the gift of finding joy everywhere, and of leaving it behind them when they go. Their influence is an inevitable gladdening of the heart. LIVE to be useful; live to give light; for those who are enabled through grace to shine as lights here, shall, in the world to come, shine as suns and stars forever and ever. CAN you find a law of God which is in itself, and on all sides of it, a dark and repulsive thing? Can you find one which is not, in fact, a prescription commanding us to be happy and showing the way?—Enoch Mellor, D. D.

SKEWING AND BEING

The dew-drops in the sunrise be Bright as pure diamonds shining Transformed to empresses they mine. If I would make them mine. So, often glitters, to my thought Some fancy, like a star, Which set in words, resolves to The splendor still afar. We covet, as of priceless worth, Some passion of the eye To grasp, and find it of the earth And captured but to die. —William "KEEP YOUR EYE ON THAT" BY REV. E. A. RAN "I will steer, father," said to the old fisherman, his hand was on the helm of the "Sea-Gull." "It is rough out here wi and this sea, John. Hadn't crawl into the cabin?" "Let me steer, father?" "We'll split the rest of the may take the helm in half an John Wallace crept into the while Skipper Wallace kept h by the tiller out in the spray- "What yer comin' in a rough voice within the low-ro "Going out again in h Jim." Jim Long was the other m little crew of the Sea-Gu boastful young fellow. "Goin' to steer, John?" "Yea." "I can tell ye how to steer ye won't miss it. We are in Rocks!" Here a heavy sea struck smack, and made every part as if shaken by an earthquake. "I should think we were ourselves. What a blow!" "Your father is good for ye. We are on the nor' east old reef, and its rough enough this wind. Wall, from Bla for the Outer Light." John said nothing, althoug chance for it. He had read value of Jim's opinion, but t be to dispute uselessly, and silent. "I'll steer as father says in his thoughts. At the end of the half-h out on deck, the helm in his "There, John, run for the the old fisherman. "Not for the Outer Light "No, but that star, no lately watched it agin an about this time. I've heard speak of it. Ain't she now "Every bit of it." "Purty as a jewel in a stick to her. She won't fail Into the little cabin, the while John faithfully mainta there at the helm. In a fe skipper noticed that Jim h of the cabin. Then he hear seemed to subside and then of stillness. Soon, came a shout like one sailor crying of a dreamy doze into wh had now slipped, he came i was it? Again there was at It was enough for the crawled out of his corner of to the helm, and cried, "H Yes, an angry rush of w on the starboard bow! "Snip's Ledger!" he shout he thundered, "Starboa Hard, hard, hard a-starboa The order was obeyed. minded her helm like a h following a pull on its brid was avoided, but, oh, escape." "Boys, look out!" "Thought I was right. the Outer Light afore to- Jim. The skipper saw that Jim ing by the outside lighthou and John had disputed abo be taken. "John!" he shouted. Keep your eye on that star "Aye, eye!" cried John In fifteen minutes more Sea-Gull grated on the san cove in which she was mo "Home at last!" they had have been sooner if I had the helm and steer for house." "It was a month later the man was saying good-by was leaving home. "John, do you rememb by a star in the sky, and "I do, father." "John, there is a star will never fail ye when Look up!" "I know it, father." The young man had con and his principles at h but between life in a que ling manufacturing city difference. Would John say "no" say "yea?" Would he heavenward or earthward proved. "Ah, John!" said a b

transparent. The internal processes of life are seen just as the movements of wheels of a watch under a glass case...

PAST REDEMPTION POINT.

On the bank of the Niagara River, where pids begin to swell and swirl most desily, preparatory to their final plunge...

WOMAN'S PHYSICAL SUPERIORITY.

She cannot sharpen a pencil, and she cannot tie a knot, and she cannot tie a knot...

There are souls in the world who have a gift of finding joy everywhere, and of being glad when they go.

SHREWD AND BEING.

The dew-drops in the sunrise beam, Bright as pure diamonds shine; Transformed to empaniness they seem...

KEEP YOUR EYE ON THAT STAR, JOHN!

BY REV. E. A. RAND.

"I will steer, father," said John Wallace, to the old fisherman, his father, whose hand was on the helm of the little craft...

WHAT BOTH THOUGHT.

It was twenty-five minutes past seven. The buggy was at the door to take him to the train. His hand was on the knob...

POPULAR SCIENCE.

THE MOSQUITO A BLESSING TO MAN.—A lecture was recently delivered at Madras, India, on that interesting and familiar pest, the mosquito.

acquaintances meeting him, one evening, in the street. "You look homesick! Come with us!"

A GREAT GLOBE.—According to La Nature, an immense terrestrial globe, constructed on the scale of one millionth, will be shown at the Paris exhibition of 1889.

SLIPPING.—

The statement that engines slip continually while running at full speed is often made, but almost invariably by persons of no practical experience...

COPPER COATED PROPELLER BLADES.—At the last meeting of the Institute of Naval Architects, Mr. W. C. Wallace read a paper on "The Material Best Suited for Propeller Blades."

MILK AND BUTTER TREES.—

The rich and little-known vegetation of Upper Senegal and Upper Niger includes curious forest specimens whose fruit or sap furnishes men with food products analogous to milk and butter.

Has an agreeable odor, and is nutritive. Perhaps the most remarkable of these milk trees is found in the forests of British Guiana.

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The Sabbath School.

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

INTERNATIONAL LESSONS, 1888.

THIRD QUARTER. June 30. God's Covenant with Israel. Ex. 24: 1-12. July 7. The Golden Calf. Ex. 32: 1-35. July 14. God's Presence Promised. Ex. 33: 12-23. July 21. Free Gifts for the Tabernacle. Ex. 35: 20-29. July 28. The Tabernacle. Ex. 40: 1-16. Aug. 4. The Burnt Offering. Lev. 1: 1-9. Aug. 11. The Day of Atonement. Lev. 16: 1-16. Aug. 18. The Feast of Tabernacles. Lev. 23: 33-44. Aug. 25. The Pillar of Cloud and of Fire. Num. 9: 15-23. Sept. 1. The Spirit sent into Canaan. Num. 13: 17-33. Sept. 8. The Unbelief of the People. Num. 14: 1-10. Sept. 15. The Smitten Rock. Num. 20: 1-13. Sept. 22. Death and Burial of Moses. Dent. 34: 1-12. Sept. 29. Review Service.

LESSON XI—THE UNBELIEF OF THE PEOPLE.

FROM THE HELPING HAND.

For Sabbath-day, September 8, 1888.

SCRIPTURE LESSON.—Num. 14: 1-10.

1. And all the congregation lifted up their voice, and cried; and the people wept that night. 2. And all the children of Israel murmured against Moses, and against Aaron: and the whole congregation said unto them, 'Would God that we had died in the land of Egypt! or would God that we had died in this wilderness! 3. And wherefore hath the Lord brought us unto this land, to fall by the sword; that our wives and our children should be a prey? were it not better for us to return into Egypt? 4. And they said one to another, Let us make a captain, and let us return into Egypt. 5. Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel. 6. And Joshua, the son of Nun, and Caleb, the son of Jephunneh, which were of them that searched the land, rent their clothes: 7. And they spake unto all the company of the children of Israel, saying, The land which we passed through to search it, is an exceeding good land. 8. If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. 9. Only rebel now ye against the Lord; neither fear ye the people of the land; for they are bread for us: their defense is departed from them, and the Lord is with us; fear them not. 10. But all the congregation bade them with stones. And the glory of the Lord appeared in the tabernacle of the congregation before all the children of Israel.

GOLDEN TEXT.—So we see that they could not enter in because of unbelief. Heb. 3: 19.

PLACE.—Kadish-barnea, the headquarters of the Israelites for about 38 years.

TIME.—Immediately after the last lesson.

PERSONS.—The children of Israel, Moses, Aaron, Joshua and Caleb.

OUTLINE.

- I. The night of sorrow and unbelief. v. 1. II. Murmuring and rebellion. v. 2-4. III. Humiliation and supplication of Moses and Aaron. v. 5. IV. The rejected counsel of Joshua and Caleb. v. 6-9. V. Persecution, accompanied by the glory of the Lord. v. 10.

INTRODUCTION.

In the last lesson, the spies had returned after searching the land forty days, and had made their reports. One was evil, and the other was good. It is left with the people to make a choice between the worldly-wise policy and the way of faith in God. They make a fatal choice, and God swears in his wrath that they should not enter into his rest. Heb. 3: 10, 11.

EXPLANATORY NOTES.

V. 1: "And all." The unbelief and discouragement are universal. Moses, Aaron, Caleb and Joshua were not counted among "the congregation." They were troubled by the people's sins, but sustained by faith. 1 Sam. 30: 6. "Lifted up their voice." Unbelief or distrust in God is a sin that is its own punishment. Those that do not trust in God are continually vexing themselves. The world's mourners are more than God's; and the sorrow of the world worketh death.—Com. Com. It was a night of weeping to which faith would have brought a glorious dawn. v. 2. "Murmured against Moses and Aaron." It was indirectly against God. Ex. 16: 8. People often complain against others when suffering for their own sins. All Israel was poisoned by the unbelief of the ten elders and they exclaim, "Would God we had died," etc. What base ingratitude for the divine honor and favor shown them! They seem to forget the grievous bondage, and cruel task-masters, and other evils. "They wish to die for fear of dying." v. 3. "Wherefore hath the Lord brought us?" They commenced with doubt and unbelief, then murmur against God's chosen servants, then against the Lord himself, finally, they charge against God the cruel design of bringing them into the wilderness to slay them. The query was made, "Were it not better for us to return into Egypt," then followed a proposition to do so, and a leader was appointed. Neh. 9: 17. v. 5. "Moses and Aaron fell on their faces." "A defenseless attitude before men, but the attitude of strength before God. Falling on the face expressed the utmost ardor and importunity of prayer, as we learn by the example of our Lord himself. Matt. 26: 39, Luke 22: 41."—Bua. 16: 22. Moses plead with them, to go up and possess the land, and to be not afraid for the Lord their God would fight for them. v. 6. "And Joshua . . . and Caleb." These godly men, with Moses and Aaron, were conscious of the great sin of Israel, and were terrified in the presence of the approaching storm of God's wrath against disobedience. "Rent their clothes." This was done by grasping the outer robe at the back of the neck with both hands, and sending it downward. v. 7. "They spake unto all the company." They were not frightened from their duty by the danger. They see the people tempted by the evil report, and dare not hold their peace. 18: 30. v. 8. "Then he will bring us into this land." They have no doubt of God's ability, if they so conduct themselves that he delights in them. "And give it us." They would not earn it, but receive it as a gift from God. "Flow-

eth with milk and honey." A poetic expression of great fertility. v. 9. "Rebel not." They had disobeyed God, and renounced his authority, and were therefore in rebellion. "Neither fear ye the people." God had converted them into bread, they were there to feed them, rather than to be any danger to them. "Their defense is departed from them." Their shadow, she iterand protection, whether internal strength, political alliance, or God's favor. "The Lord is with us." They had very satisfactory evidence of this. v. 10. "All the congregation bade them." They were exasperated by fair reasoning, and grew more outrageous. Insult followed abuse, until "The glory of the Lord . . . appeared before all." Perhaps the cloud shone forth in unusual brightness, and all saw the warning, and God's approval of his faithful ones.

CENTRAL TRUTH.—The sin of unbelief brings weeping, murmuring, rebellion and eternal loss. DOCTRINES.—1. The way of transgressors is hard. Prov. 13: 15. 2. Our sins affect others. 3. Unbelief brings ingratitude. 4. Sin leads people into unwise and foolish courses. 5. Sin leads people to hate the truth and its advocates. It shuns the light. 6. God will keep those that keep his commandments and trust in him.

DUTIES.—1. To obey God at all hazards. 2. Not to complain of God's servants when in the discharge of their duties. 3. To trust in God to care for us. 4. To pray for others. 5. To proclaim the warning against sin, even though it costs a sacrifice. 6. Not to fear the world. 7. To keep the Lord with us by keeping with him. 8. To look on the bright side and trust in God.

SUGGESTED THOUGHTS.—This is a most vivid sketch of our own human natures. It portrays our proneness to sin. We need never fear while following God's directions. Note the folly of sin. They proposed to return to Egypt. Would not their condition be even worse than before? They had been protected, helped and fed by God's special providence in the wilderness. Could they depend on this when in rebellion against him? If they were disappointed while attended by God's favors, what must be their condition when his frowns rested upon them? This lesson is great encouragement to the Christian to go forward in whatever God calls him to do, when to turn back is failure and loss.

MARRIED.

In Westery, R. I., Aug. 15, 1888, at the residence of the bride's father, Mr. Peleg Clarke, by Rev. O. U. Whitford, Mr. WILLIAM S. EATON and Miss MARTHA B. CLARKE, both of Westery.

August 19, 1888, by Rev. E. M. Dunn, at the home of the bride, Mr. HOWELL W. RANDOLPH, of Walworth, Wis., and Mrs. HANNAH A. CRUMB, of Milton.

DIED.

At Sisco, Putnam Co., Florida, August 15, 1888, ELIZABETH C., wife of Geo. W. Taylor, and daughter of William and Charlotte C. Stillman. She was born Dec. 7, 1825. Was a member of the Pawcuck Seventh-day Baptist Church of Westery, R. I. She passed on as she had lived here, a trusting, obeying, loving and beloved Christian. She is gone to be with him who rose from among the dead and went to prepare a place for his own. Not only to the Pauls but to all the faithful it is given "to attain unto that resurrection from the dead ones." Gone home where the loved ones are gathering. Although she and her husband prolonged their lives for years by coming to the Florida climate, yet the sickness and death of her son last winter, who came too late to stay his consumption, prostrated her with sickness from which she rapidly sank. Beautiful was her loving gratitude during all those weary, weary months for the assiduous attentions of him who is now left alone. Son and mother; their dust side by side, themselves with those who have gone before, at home. J. P. H.

TRY IT NOW.

BY REV. R. H. HOWARD.

Scripture nowhere authorizes us to wait to fully comprehend the truth before heartily embracing it; but rather at once to make room for it in our hearts, adjourning until the leisure of some later day, an exhaustive theoretical, scientific, or philosophical examination, or analysis of the same. This, plainly, is wise. Life is short. Eternity is long. Neither time nor habit waits for any one. There are certain questions which will not wait for lengthened solution. They must be settled on the instant, or possibly not at all. It will soon be too late. Under this head are to be included all questions relating especially to the formation of character. Habits grow upon us, apace—both habits of mind and of action. Like the vicissitudes of the seasons, like the laws of physical health, these formative processes of the soul have very little respect for mere opinion. They never call a halt out of deference for one's "views," or adjourn business until some future day, to allow one the necessary amount of time for deliberation. Questions relating to matters of human duty, and involving the formation of human character, must be settled practically, and at once. Pre-eminently is this true in regard to the soul's relation to God, and its salvation through Christ. To hesitate here for purposes, either of speculation, or debate, is, in the very nature of the case, to put in everlasting jeopardy most priceless interests. Is it the part of wisdom, on the part of a sick man, especially if sick unto death, to insist on discussing theories of medical practice, before taking the remedies prescribed? No. Having called the physician, in whose skill you have the most confidence, at once you bare the pulse, show the tongue, gulp down the medicine, and then, when the days of convalescence shall have come, if you still have interest enough in the matter to do so, you discuss to your heart's content the relative merits of the different medical paths. The probability is, however, that the simple fact that the very treatment to which, in an eminently critical moment, you unhesitatingly resorted, resulted in saving your life, will quite suffice to resolve all doubts, and to answer all perplexing questions touching this subject. Thus relative to the soul's interests, the

thing here manifestly to be done is at once, and confidently, to venture, with all our dreary sin-sickness, on the Great Physician, leaving all the speculative aspects of the case to be taken up, if need be, and discussed at some future day, when one has nothing of greater importance to attend to. The fact is, however, once this practical and decisive step is taken, speculation will be found to be at a discount. The best thing to silence doubts relative to salvation is to get saved. Once the heart and conscience are satisfied relative to this matter, the intellect soon will be. There is nothing like the fervors of love to clarify the brain, or to quicken spiritual insight. Indeed, the questions under consideration are of such a nature, that their solution really lies quite beyond the domain of logic and science. The truth here clearly must be spiritually discerned, if at all. It must be apprehended by faith. In fact, the satisfactory solution of all strictly spiritual problems can be reached only by actual experiment, by a personal experience or knowledge of the gospel's work or power, in one's own heart and life—in that conscious elevation of his aims and ambitions, purification of his affections and joys, and sanctification and fertilization of his whole spiritual being, born of actually reducing to practice the precepts of God's holy Word. He, indeed, that is willing, heartily, unconditionally, to submit to—unreservedly to obey—the truth shall personally, conclusively know of the doctrine, whether it be of God. Try this gospel, therefore, dear reader; try it now. Tomorrow, habit, religious insensibility, or death may have sealed your eternal doom. "And the door was shut."—New York Observer.

THE SCOTCH COVENANTERS.

You have all heard of the Covenanters of Scotland, their decision of mind and force of character. Their theory of government for the kingdom of Scotland was quaintly unpractical, but it grew out of true and deep fear of the Lord. The Old Testament spirit in them was not even tintured with the meekness of the Lord Jesus, or they would not have touched the weapon of steel; but in this, mistake they were very far from being alone. In my bed room I have hung up the picture of an old Covenanter. He sits in a wild glen with his Bible open before him on a huge stone. He leans on his great broadsword, and his horse stands quietly at his side. Evidently he smells the battle afar off, and is preparing for it by drinking in some mighty promise. As you look into the old man's face you can almost hear him saying to himself, "For the crown of Christ and the Covenant, I would gladly lay down my life this day." They did lay down their lives, too, right gloriously, and Scotland owes to her covenanting fathers far more than she knows.

It was a grand day that in which they spread the Solemn League and the Covenant upon the tombstones of the old kirkyard in Edinburgh, and all sorts of men came forward to set their names to it. Glorious was that roll of worthies. There were the lords of the Covenant and the common men of the Covenant: and some pricked a vein and dipped the pen into their blood, that they might write their names with the very fluid of their hearts. All over England also there were men who entered into a like solemn league and covenant, and met together to worship God according to their light, and not according to human order-books. They were resolved upon this one thing—that Rome should not come back to place and power while they could lift a hand against her; neither should any other power in throne or parliament prevent the free exercise of their consciences for Christ's cause and covenant. These stern old men, with their stiff notions, have gone. And what have we in their places? Indifference and frivolity. We have no Roundheads and Puritans; but then we have scientific dress-making and we play lawn-tennis! We have no contentions for the faith; but then our amusements occupy all our time. This wonderful nineteenth century has become a child, and put away many things. Self-contained men, men in whom is the true grit, are now few and far between as compared with the old covenanting days.—Spurgeon.

SPECIAL NOTICES.

The quarterly meeting of the Hebron, Hebron Centre and Shingle House Churches will be held with the Hebron Centre Church, commencing Saturday evening, Sept. 7th. An urgent invitation is extended to all the brethren and sisters of these churches, and all who have an interest in the cause of Christ, come and unite with us in beseeching God for an outpouring of his Spirit upon us. F. M. GREENMAN, Church Clerk.

The address of Eld. C. J. Sindall, until further notice, is 2501 Riverside Avenue, Minneapolis, Minnesota.

Bro. J. P. LANDOW requests his correspondents to address him as follows, until further notice: A. J. Pick, 4 Ulica Copernicu, Lemberg, Galizien, fur J. P. Landow.

AGENTS WANTED in each Association to sell Dr. A. H. Lewis's new book: "A Critical History of Sunday Legislation, from A. D. 321 to 1888." Terms to agents will be given, on inquiry, by E. P. Saunders, Ag't., Alfred Centre, N. Y.

PLEDGE CARDS and printed envelopes for all who will use them in making systematic contributions to either the Tract Society or Missionary Society, or both, will be furnished, free of charge, on application to the SABBATH RECORDER, Alfred Centre, N. Y.

THE WOMAN'S EXECUTIVE BOARD having decided to undertake the work of providing a missionary outfit for Bro. Randolph's family preparatory to their departure for China, have appointed the following committee to arrange for carrying out their plans: Eastern Association—Mrs. I. L. Cottrell. Central Association—Mrs. L. R. Swinney. South Eastern Association—Mrs. J. L. Huffman. North Western Association—Mrs. E. M. Dunn. Western Association—Mrs. C. M. Lewis. Will all benevolent societies, and individuals desirous of helping in this good work, please report to the committee in their Association? Mrs. C. M. LEWIS, Chairman of Committee.

Rev. E. H. SOWELL, having removed to Garwin, Iowa, requests his correspondents to address him at that place.

The Hornellsville Seventh day Baptist Church holds regular services in the Hall of the Royal Templars, over the Boston Store (Nast Brothers); entrance between the Boston Store and that of M. A. Tuttle, on Main Street, every Sabbath, at 10.30 o'clock A. M. The Sabbath-school follows the preaching service. Sabbath-keepers spending the Sabbath in Hornellsville are especially invited to attend. All strangers will be most cordially welcomed.

Legal.

THE PEOPLE OF THE STATE OF NEW YORK, to ALBERT M. MAXSON, Clay Springs, Florida, heir at law, next of kin of Emily E. Thomas, late of the town of Alfred, Allegany county, N. Y., deceased, greeting: You, and each of you, are hereby cited and required personally to be and appear before our Surrogate of Allegany county, at his office in Wellsville, N. Y., in said county, on the 21st day of September, 1888, at ten o'clock in the forenoon of that day, to attend the proof and probate of the last will and testament of said deceased, which relates to both real and personal estate, and is presented for proof by Hannah S. Eaton, Executrix therein named; and thereof full notice. (And if any of the above named persons in cited be under the age of twenty-one years, they are required to appear and apply for a special guardian to be appointed, or in the event of their neglect or failure to do so, a special guardian will be appointed by the Surrogate, to represent and act for them in this proceeding.) In testimony whereof, we have caused the seal of office of our said Surrogate to be hereunto affixed. Witness, CLARENCE A. FARNUM, Surrogate of said county, at Wellsville, N. Y., the 20th day of July, in the year of our Lord, one thousand eight hundred and eighty-eight. HARRY B. HANDRICK, Clerk of the Surrogate's Court.



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THE Y. P. S. C. E.

BY JESSIE F. B.

Read before the Seventh-day Conference, Leonardsville, N. Y.

In the year 1875 Rev. F. of the Williston Church, in himself a young man, but much interested in young people in the church and in their growth in faith, in made sure by right Christian a long time Mr. Clarke put and thought on this question was the constitution of the Christian Endeavor.

Time forbids me to present Constitution, but I will line.

The mission of the Y. promote a more earnest our members, and to make service of God."

The Society is composed associate members. The are usually church members to attend the week of the Society, so far as when present to take some side from singing.

bers do not take this plea, to be present at all of the The officers are President Recording Secretary, Secretary and Treasurer, who same as those of like organizations.

There is a Prayer-meet whose duties are to arrange prayer-meeting, and to the active members; and who are to satisfy them of candidates for membership after those who may be indifferent; a Social Ovide for the mutual members by occasional ner they may deem advisable. Bible school those who relief Committee, who are essary, care for the Committee, who occasional prayer-meeting, entertainments, and who the young people in Flower Committee, for the church, when church, take the flower vicinity.

This is a brief outline of the Y. P. S. C. E. as presented by Mr. Clarke.